

**With All Due Respect, Sir:
Canadian Forces' Chaplains: Defining Competencies for Providing
Ethical Advice to the Chain of Command**

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Doctor of Ministry Thesis

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Abstract

The role of the Chaplain Branch of the Canadian Armed Forces (CAF) is to “advise commanders on spiritual, religious, moral and ethical issues affecting Canadian Forces personnel and their families during operations and in static situations.” This paper explores the nature of one particular facet of this mandate, ethical expertise, in the complex ethical environment of the contemporary military organization. The study lists criteria necessary to evaluate and substantiate ethical expertise (knowledge, skills, abilities), and relates these to the chaplain’s dual accountability to her or his faith tradition as well as to the military. The study examines the traditional role of the chaplain, the expectations (implicit and explicit) that attach to that role; the role conflict of being a faith group representative and at the same time being embedded in the military organization; the role of faith-based ethics in a pluralistic and public arena; an examination of the criteria that would define “effective” provision of ethical advice; and a discussion of the implications for equipping new and existing chaplains to fulfill this role.

The secular and pluralist military environment, dual accountability, and traditional role expectations, all increase the complexity of the task of advising the commander. Moreover, giving ethical advice is on a different plane of moral complexity than that of being personally ethical, and requires a level of expertise that is here defined by specific attributes.

Introduction

I serve as a military chaplain within the Canadian Armed Forces (CAF), an ordained United Church of Canada minister in a specialized ministry. I currently serve as the senior chaplain of the 4 Canadian Division Training Centre. I have served before that as unit chaplain with the Canadian Special Operations Regiment, as the Senior Wing Chaplain at Canadian Forces Base (CFB) Comox, an Air Force base, and as the Senior Garrison Chaplain at CFB Petawawa, an army base with over 6,000 uniformed personnel and about 1,500 civilians. Pastoral services are provided by an ecumenical team of chaplains, men and women who wear the uniform and who work alongside the troops they serve. The team at Petawawa was made up of fourteen chaplains, five of whom were deployed to yet another tour in Afghanistan. CFB Petawawa has supported six of the last nine major deployments since 2005. Before that, I served in an administrative capacity, responsible for the administration of Chaplain Branch policy, and oversaw the communications requirements of the Branch.

Chaplain ministry is a ministry that in significant ways is like any other ministry of any other religious professional. In the same way as our civilian clergy counterparts, we counsel, lead worship, administer sacraments, and give religious instruction. But, even if the tasks may initially seem similar, the context is radically different, and our role within that context is different. Rather than pastoring, it is a ministry of accompanying. It takes place not within a faith community, but within an institution that is sometimes at odds with the demands of faith.

If my theological training and pastoral experience are any indication, most of us who studied and were mandated to serve as religious leaders did not spend a lot of time discussing, or understanding, the implications of warfighting or the management of violence. We were, of

course, interested in peace. We may have been more or less politically sensitized than others around us. But we did not really wrestle with what it means in our world to actively employ force in the defence of our own, or other people around the world. I had one course in ethics – I don't remember that it included any discussion of just war, conscientious objection, or the responsibility to protect. In 1982, especially in the United Church with its social justice emphasis, we just “didn't study war no more.”

But for those who are called to the boundary between the church and the military, reflection on the issues surrounding the legitimate and illegitimate uses of force, and the effects of violence on the human soul, *are* the most essential and central tasks. For the members of their parish will live and die for those issues, and will look to their chaplains, among others, to offer meaning and purpose that makes sense of the sacrifice they are willing to make. It is not the mark of a faithful pastor to offer stones when bread is requested.

Crucial to our understanding of military chaplaincy is that chaplains are drawn, not from the ranks of those who are within the military culture, but from the religious culture of the civilian society. This serves several purposes; it ensures that religious representatives have the backing and authority and mandate of their religious communities, which avoids placing the military structure in the awkward position of rendering a decision on religious matters. It ensures that the training – theological, pastoral, and social – of chaplains is done by those with a vested interest, and a long history. It ensures links, via the chaplain himself or herself as an institutional person, between the faith communities of the civil society and the military subculture, which serves the military members and families as well, who also walk in the boundary regions between “life in the military” and “civvy life.”

This means, however, that chaplains will not come fully equipped to deal with theological, pastoral, and societal issues as professionals within the military culture. As religious professionals who are called to make a difference within our institution, we owe it to those we serve, and to ourselves, to be as well-equipped as possible for this ministry. Yet chaplains arrive at Basic Training, and enter into chaplaincy, with very little ethics training in their preparation, and receive very little further training, as will be shown through the research presented below.¹

A common saying in the military and in other organizations is that “failing to plan is planning to fail.” If we fail to plan to bridge the gap that exists between expectation and preparation, we are planning to fail in bridging that gap. This study demonstrates that in order to meet the requirement for giving sound and effective ethical advice to commanders, chaplains will both be expected to be better trained and prepared, and are less and less likely to have received that training.

Our role is officially defined in the Manual of the Chaplain Branch:

The Chaplain Branch will advise commanders on spiritual, religious, moral, and ethical issues affecting Canadian Forces personnel and their families, and provide religious, spiritual, moral, and ethical support to all members of the Canadian Forces and their families during operations and in static situations.²

Given that there is *some* role for chaplains in giving ethical advice, what kind of ethical advice-giving is required within a secular organization with goals quite different from those of

¹ In May, 2013, during the Chaplain’s Intermediate Ethics course, 14 candidates were asked “in relation to your peers in civilian ministry, would you say you had more, less, or about the same amount of ethics training?” Two-thirds admitted to having less, the average being one course in ethics throughout the whole of their training for ministry, which included personal ethics, pastoral ethics, and ethics in counselling.

² *Canadian Forces Chaplain Branch Manual* (1993), 17.

spirituality and religion? How *should* we function in a pluralist organization? And, given our role, what attributes will lead to faithfully and effectively carrying out this task?

I am drawn particularly to do this study as a Doctor of Ministry thesis, rather than as a different theological or philosophical doctoral degree, precisely because the Doctor of Ministry is a study of the practice of ministry, focused on practical theology, not theory alone, but *theory-laden practice*. It demands the work of participant-observers, who are pastor-theologians in daily ministry, and are prepared to critically examine and re-examine those theoretical understandings in order to deepen and improve the practice of that ministry.

I am aware that this is unique and somewhat different from the standard Doctor of Ministry thesis, which generally involves a piece of social research and reflection on the implications of that research. Initially, I did consider the more traditional approaches such as surveying chaplains and commanding officers for their experiences around ethical advice-giving and receiving. This would have been, and would still be, a useful study to compare to the work of Zahn, whose work I refer to frequently in my own study, especially since that work is itself sadly dated. Zahn himself recognized in addition that his study had been compromised by a lack of response from the chaplains he was surveying.

This study took place at a time when chaplains were being surveyed and studied frequently, on questions such as PTSD, morale and spiritual resilience, both for themselves and for those with whom they worked. In that context, the two levels of ethical review (that of the graduate studies ethics review board of St. Paul University and the University of Ottawa, and that of the Defence Research Ethics Review Board), proved to be too great an administrative hurdle during the years when I was being relocated frequently.

At the same time, I became increasingly aware that there would be limited value in asking for the subjective experiences of either chaplains or commanders concerning ethical scenarios without some idea of what criteria they were using to evaluate the advice-giving process. What would it mean for a commander to say, “My chaplain gives me good ethical advice” without determining the criteria for “good advice”? Similarly, what would it mean for a chaplain to say, “My commander values my advice” without seeking to discover what expectations exist in the first place?

I chose instead to focus on identifying those very criteria. I hope that these may then become useful benchmarks for training and evaluating, and improving, the content and process of giving ethical advice, especially in a pluralistic, institutional, multi-faith, and postmodern institution such as the Department of National Defence. I do believe that this is a highly appropriate task for a Doctor of Ministry project, because it involves paying very close attention to the culture and expectations of ministry that exist in this unique context. I hope that it will be of benefit to others who will undertake specific research questions in the future, as I hope that it will influence how we train chaplains in the present and for the future.

When I was selected in 2005 to do post-graduate study in ethics, I was struck by the vastness of the literature on religion and violence, just war, and military ethics of which I knew almost nothing. The newspapers were full of ethical issues dealing with the military; armed humanitarian intervention, treatment of prisoners at Guantanamo Bay, use of robot and drone technologies. I wondered why I hadn’t been introduced to any of this in my early military career. Most of my work as a chaplain to that point was face to face with soldiers, sailors, and air personnel in one-on-one situations. Those encounters, however, were starting to open up my awareness that even in issues of pastoral care, we were increasingly recognizing that stress and

traumatic injuries have not only spiritual, but a moral aspect as well. We were starting to see the effects of “moral injury,” the damage from actions that violate one's core moral beliefs, but don't involve physical injury.³ And we were dealing with significant ethical dilemmas for which we were unprepared.

After postgraduate training, I was tasked to instruct newly-recruited chaplains on ethics. I could see that for many there was considerable confusion about the ethical role chaplains were expected to take. Some felt keenly the “moral conscience” role, where they were required to act as moral watchdogs, ready to tackle ethical abuses and take the high road to challenge any ethical shortcomings. Others shied away from any ethical stances. Still others in the middle were uncertain, perhaps willing in some clear-cut situations to “go to bat” for an individual, but with great hesitation.

I began to question how we were being equipped to deal with a secular, yet value-laden institution. We were being introduced to a new culture, but were not being equipped to understand it in the way it seemed to me it was essential to do in order to function properly within it. It was not because we saw ourselves as working within an immoral or even amoral institution. Within the Canadian Armed Forces, ethical discussions take place regularly, at all levels of the chain of command. Ethics is part of leadership training at regular intervals through every member's career. Every officer is required to take university-level courses in leadership and ethics, and further study as they take on progressively more responsible tasks. As the introduction to *The Fundamentals of Canadian Defence Ethics* describes it:

³ Jonathan Shay, *Achilles in Vietnam: Combat Trauma and the Undoing of Character* (New York: Atheneum, 1994), and *Odysseus in America: Combat Trauma and the Trials of Homecoming* (New York: Scribner, 2002).

A fundamental concern of the Canadian Forces and the Department of National Defence is the strength and vitality of its ethical culture. The Canadian public expects the highest moral standards from defence personnel and has the right to do so. The ethical culture of defence is complex and can sometimes appear to be paradoxical. On the one hand, it is an integral part of Canadian society and must reflect its fundamental values. On the other hand, the nature of defence can involve, in justifiable cases, the controlled use of destructive power in ways that would otherwise be considered morally wrong in our democratic society.⁴

What challenged chaplains was how to work within an organization with a very clear, values-driven, approach to ethics that did not reference faith or religion: in short, a structure in which we found ourselves speaking a foreign language. An immoral organization might have been easier to deal with. But chaplains were not typically equipped with the tools to reflect on and understand this new, unfamiliar, military context, and were not being trained either in the cross-cultural dialogue that needs to take place between their faith world and the institutional context. In other words, they were not being trained to do practical theology.

Given that chaplains are required to be ethical advisors to the chain of command, I then found myself asking the question, “What does giving advice actually look like? What competencies are required in order to give professional advice generally, and particularly in an area such as ethics, which has both its technical language and its practical experience?”

This is a work of practical theology, an attempt to examine what happens in the interaction of chaplains with their commanding officers within military institutions. I believe we can see here a gap that is not being bridged. Commanders do still turn to chaplains for advice, and chaplains still offer it. But, the requirements and expectations of ethical advising in our complex world are increasing, and the methods and models we use to give ethical advice must

⁴ Introduction to *The Fundamentals of Canadian Defence Ethics* (Ottawa: Department of National Defence, 2002), 1.

change, too.⁵ Yes, chaplains will sit with individuals, providing pastoral care, and often counselling them as they face ethical situations. This is part of our traditional role. But we can no longer offer an authoritative voice in our current setting simply by knowing and rehearsing a few well-rehearsed maxims. This is not a result of individual chaplain's being somehow unable to bring the appropriate pastoral skills to bear. This is a more systemic change, the result of the impact of different thought-worlds and how that interaction itself raises the need for ethical discourse to take place in a complexified world. The exercise of ethical reflection in an organization or complex system is of a different order altogether: it is ethics on the macro scale, not on the micro scale. In this regard, it has been encouraging to see similar thoughts being expressed in a recent DND publication on Cultural Quotient (CQ) that argues for many of the same sensitivities and levels of awareness that I do, although it addresses itself primarily to relations with others *outside* of the military with whom we will come into contact with during combat situations or operations other than war, and I address myself to how these cultural realities impact us *within* the organization, particularly in the area of ethics.⁶ It remains to be seen whether CQ, or similar approaches, will have a significant impact on how the Canadian military undertakes operations in the future.

Although the range of responsibility differs at each level, this does not mean that there is a need for higher order thinking only at the strategic level. The complexity that we will

⁵ Brent W. Scott, *Military Chaplains and Joint Professional Military Education: Why Am I Here?* (paper submitted to Naval War College, 2007), <http://www.dtic.mil/dtic/tr/fulltext/u2/a476793.pdf> (accessed 16 November, 2012). Scott notes that chaplains have traditionally fulfilled their role as advisors at the tactical level, that is, working directly or indirectly with personnel, rather than the strategic, or organizational level.

⁶ DND, *Cultural Intelligence and Leadership: An Introduction for Canadian Forces Leaders*, edited by Karen D. Davis (Kingston, Canadian Defence Academy Press, 2009).

examine runs right through the organizational life of the CF, and can be experienced equally at the level of a platoon of diverse CF members as at the level of national or international planning and strategizing. In fact, that is one of the central theses of this approach: that the realities of a pluralist society and the demands of several cultural influences that concurrently affect the ethical decision-making process are experienced at *every* level of the chaplain's experience.

My experience is that chaplains are regularly required, and expected, to advise on ethical matters in the ordinary course of our daily ministry. These rarely occur in situations where there is the luxury of time to prepare a detailed response. Recognizing that not all of my readers will have experience in imagining military ministry, I have included two situational examples, in which the role of the chaplain in advising in a complex ethical situation arose suddenly, without warning, and with a clear expectation that, in some way, there would be an appropriate response: indeed, that the chaplain was seen as a moral advisor.

The first case presented here was a situation in which I found myself during an operational deployment. This is not offered in order to showcase an ideal ethical response by any means, but to demonstrate the complexity of issues that can arise in the chaplaincy role. The second will be presented later in order to highlight the responsibility of the chaplain to speak on behalf of different values.

The context of ethical reflection - Haiti

On a humanitarian operation in Haiti, following the earthquake in January 2010, I was located with the First Canadian Field Hospital. This deployable hospital provided emergency health care in the Léogâne region devastated by the earthquake. The health care provided was considerably more sophisticated than the pre-existing health care.

The hospital included a medical imaging section, and patients were routinely given ultrasounds and x-rays as they would if they were receiving health care in Canada. As a result, a number of women were discovered to be in the early stages of pregnancy, a finding that would not normally have been available to them. On being presented with the news, many of them begged hospital staff to assist them with termination.

Several principles came into conflict: medical staff members are bound to provide health care “equivalent to what would have been offered in Canada.” For many, this would include offering termination as one option. Moreover, many of the hospital staff (several of whom were quite young) considered this to be the preferred option.

In an international deployment, health care workers are also bound to respect the laws of the country – and abortions are not legal in Haiti. However, they are common (some estimates put the figure at 33%) and involve local practitioners (what in Canada would be referred to as “back alley abortions.”) These are unsafe procedures, and frequently lead to complications or death.

There are no policies in place to address this issue: field hospitals are usually deployed to a theatre of operations, and usually deal with combat casualties, not perinatal issues.

Some doctors in the field hospital argued that the procedure could still be done, citing the emergency situation, and severe emotional distress of the patients. Several other discussions had already been held among the medical staff concerning procedures that were *not* done because they could not be done to Canadian standards; some felt that the same principle, of giving the best care that would be given in Canada, should apply in this situation.

The situation came to a head in a dramatic fashion: when one woman (with three small children, one still nursing) in an open ward was told that she was pregnant, she began to weep. A

young medical assistant (MedA) assured her that “the doctors here can take care of it.” Others in the ward were visibly disturbed at her words. The chaplain was present during this exchange, as he was in the ward and acting as a translator. The woman, a devout Roman Catholic, grabbed the chaplain, still weeping, and began to pray loudly. The MedA continued to insist that “it is not a problem”, and believing that the issue was that the woman does not have access to contraception, she brings a large box of condoms.

The task of practical theology does not begin with theory: it begins with reflection on practice. It asks the question, “What is going on here?” and then seeks to provide as complete a description, as “thick” a description, as possible. In beginning to ask the question, “what is going on here?”, there are some immediate questions: What is the chaplain’s role? Who determines that role? Who requires the pastoral assistance? Is there a responsibility to determine the principles by which medical and religious ethics can coincide? Does the chaplain have a responsibility to advise the chain of command in a systemic way, or to deal with personal issues only? Should the chaplain wait for the commanding officer to request his input? What religious values should be brought to bear?

In giving advice, what does the role of the chaplain’s own faith tradition play? If the faith tradition is opposed to abortions, is this sufficient justification for the chaplain’s ethical stance? Or, within a system of different and potentially opposing interests, is the chaplain bound to seek a neutral language of moral debate “without an overt Christ-related obedient-love rationale that holds little sway in the military’s non-theistic moral decision-making”?⁷

⁷ Richard Pusateri, “A Basis for Military Chaplains’ Moral and Ethical Advisory to Commands” (Ph.D. diss., Princeton Theological Seminary, 2004), 91-96.

As a pastor, in a congregation, I would ask, “Who is my neighbour?” here. The answer, in my experience, would tend to focus on the individual, primarily the woman in crisis. Within each individual encounter, although it would involve open listening to the person and an openness to their particular experience and values, my own faith stance would not be questioned. I would be *expected* to speak as a religious person (although what that might mean for the individual might not be the same as my own self-understanding). Any advice I offered would come from the clearest articulation of my own faith stance, with due regard for the listener. I would not be making a decision for that person – I would be expressing my viewpoint.

This is not to suggest that this would be easy, or without dilemma. My faith group may have strong doctrinal beliefs about questions such as abortion, and my commitment to those beliefs may be tested by this particular situation. This might be described as a simple correlational approach: we take our experiences, simple or profound, and we respond to them with our theological answers.

I may also have pastoral concern for the medical workers, the medical assistant, the imaging technicians, and doctors. They have different, but pressing, ethical questions as well. Their commitment to provide care that is equal to that received in Canada can involve them in a contradiction, because there is no way that goal can be assured.

These are different levels of moral advice-giving. As a moral advisor, I can connect with an individual without stepping outside my own belief system. I interpret the context, help to choose among possible courses of action, and advise on the best of those courses. An empathetic friend can do as much. I advise as I would act: that is, I am unlikely to suggest courses of action that would violate my own sense of ethics. Although I may not be able to put myself fully in the shoes of the other person, I can at least imagine what I would do in a similar circumstance.

As a minister of religion, there is already a shared expectation of the type of advice that will be offered. We may not have identical beliefs, but there is at least a shared narrative and thought world. We believe, for instance, in the sanctity of life. We may draw different conclusions from that, but we can speak the same language in discussing the options. And, in helping an individual make an ethical choice, I can see and share the operative values that go into that decision, even if I do not agree with the outcome.

A second level of complexity is added when I am dealing with someone whose moral world is different. Now, in order to advise, I need to be able to understand that thought-world in order to interpret what values, expectations, obligations and demands are placed on the other person. Advising now requires a great deal of interpretation, and an understanding of how concepts ‘translate’ from my understanding to theirs. I am still an advisor, but now the advising is attendant on expertise in contextual and cultural understanding.

There is yet a third level of responsibility and complexity, and that is the responsibility towards the institution itself, as we are not only responsible for individuals. This requires not only empathy for the individual, and understanding of the context, but a still deeper level of understanding. Preparing to advise within an organization means being aware of how ethical advising works politically and systemically. For instance, how I interact with the medical assistant who is impatient with religious beliefs will speak to how I ought to deal with conflict, for instance. How I offer ethical advice to medical staff who have dealt with similar questions in many different contexts will suggest either humility or hubris.

Moreover, there is an element of principled challenge that may exist at each level, but becomes increasingly complex. As an advice-giver, friend to friend, I may offer some challenge to the person with whom I am speaking within our frame of reference; for instance, I may remind

them of obligations that they already have, or considerations that they have not taken into account. I may share my own perspective as well, offering another person's experience as a way of assisting them to better examine their own.

When there is less common experience, as when the person I am advising has a very different world-view or experience from my own, I am less able to simply offer a different perspective and assume that it will be helpful. If I am convinced that this is the best possible approach to take for this person, I will attempt to persuade them to follow my advice.

In many cases, however, and in particular when we are discussing deeply held ethical convictions that may also be tightly linked to personal, relational, professional, and religious values, we may simply be talking past each other from disconnected viewpoints. I may not be able, or even interested, in changing another's viewpoint. It is enough to have simply declared my own.

I may appeal to my own history or experience, but unless there is some bridge that translates my experience into their situation, I can expect the response to be, "well, that's fine for you ... but not for me." In this situation, I may feel comfortable that I have at least presented an alternative, although I may not have been helpful. I have been responsible to my own understanding of the right thing to do, and in doing so I may have been acting in a principled way to present the counter-claims of a different moral approach, even if there is little discernible effect on the person to whom I am offering advice.

These three approaches will be examined more fully throughout the study, but it is helpful to introduce them here as a basic framework. In any encounter with another person, or culture, or faith group, or language, we can approach from one of three frameworks. When we advise another, We can approach them from a *shared* framework, an *opposed* framework, or a

parallel one. A shared framework is one in which our basic assumptions, norms and values are the same, and not in conflict. An *opposed* framework is one in which there are different values, and they *do* conflict in such a way that one or the other must be selected.

A *parallel* framework is also one in which there are different values, but there is no attempt made to reconcile them, either through agreement or by convincing one another. We simply agree to disagree, and the two value systems become non-overlapping domains that do not effect each other. This is often the situation with faith claims outside of faith institutions.

This basic framework can be expanded and nuanced, of course: Niebuhr's classification of faith groups in relation to their surrounding culture, for instance, identifies more than one *shared* framework.⁸ But it is a general approach that reminds us that wherever there is encounter, there is a model of approach that will be operative.

At the same time, models that simplify will not serve us well if they are too simplistic and reductionist. As we will see throughout this study, there are several factors that increase the complexity of the task of ethical advice-giving. There are those that are built into every situation in which there is a potential conflict of values and ethical decisions must be made; military ethics is always a complex endeavour because it involves questions of life and death, war and peace, and the right relationships of nations and peoples. There is also the complexity of the modern military environment and its relationship with the larger Canadian society, and the increasingly complex interplay that exists between religion and society that also impacts the role of chaplains in the military.

⁸ See discussion below, page 36 (note 28), 129-131.

With each additional factor, not only is there greater complexity, but there is less confidence that the role of advisor is helpful or expected. The complexity of ethical advising will be the subject of the first part of this study. The demands that this increasingly complex environment places on chaplains will then be the study of the second part.

The methodology follows the strategic practical theology method of Browning, which is a study of the praxis of ministry in context. The first step involves creating a thick description of the context of the ministry, which I describe in the chapters that follow as a multi-cultural context in which the institutional expectations of the religious professional are shaped by faith groups, Canadian society, and the military in an interactive process. From this content analysis, I then seek to identify themes that will in turn lead to identifying the requirements for the training of chaplains who must function competently within this complex environment, particularly when advising the chain of command on ethical issues.

This same methodology is applied to a selected group of documents that are currently used to inform and guide the training of chaplains to function within this complex culture. Using the criteria developed from the contextual analysis, the documentary analysis explores whether those documents reflect an adequate understanding of what is required. Each of the documents is described and analyzed to determine what assumptions they have about the role of ethics and the place of religious professionals, what is present and what is missing in comparison with the identified criteria, and the limitations of those documents are identified.

Methodology

As this is a work in practical theology, the first task is that of description of the context in which ministry is taking place, recognizing that we do not theologize first, and then act, but

that it is our practice that is the starting point for our theological reflection; our theology is already embedded in our practices. How we interpret situations, identify challenges, even how we decide who is our focus and what is their need, are already the products of an implicit theology. This implicit theology is part of our enculturation as religious leaders within our faith groups; it is as inescapable as our mother tongue, and it is an essential part of how we organize reality: it is a “thought-world.”

Swinton and Mowat suggest that one way of understanding the focus of practical theology is that its very nature is to critically complexify and explore situations.⁹ I describe chaplaincy ministry as *trilingual*, in the sense that the chaplain needs simultaneously to negotiate three cultures: that of the military, the faith group, and our contemporary society. Each of the three cultures will be examined as cultures of shared meaning. Any study of ‘meaning’ is already an exercise in theologizing, although they will not always be explicitly identified as such within those communities.

Don Browning has given us an approach to practical theology that moves beyond an emphasis on mere “practices”, which he describes as “the simple non-reflective performance of a task in a dispassionate, value free manner,” to the notion of *praxis*. Praxis is theory-laden action, a binding together of both theory and practice into a practical hermeneutic.¹⁰ This hermeneutic is then brought to bear concretely with the experiences of daily ministry.

⁹ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London England: SCM Press, 2006), 13.

¹⁰ Don S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress Press, 1991), 6.

Browning describes three types of reason: *theoria*, *techne*, and *phronesis*¹¹. *Theoria* is theoretical reason, or objective scientific knowledge. *Techne* is technical reason, the application of theory to address particular problems. These are the dominant models of thought in our post-Enlightenment, modern era; we develop *theories* in order to solve *problems*. Browning argues that questions of morality and ethics, questions about “what should we do” and “how shall we live” are questions for practical reason, or *phronesis*. Practical reason seeks to answer the question “what shall we do in light of this particular situation, and how do we live in light of the decision we make?” *Phronesis* is knowledge connected to the concrete experience of daily living.

Browning relies on the philosophy of Hans-Georg Gadamer when he insists that *phronesis* involves a hermeneutical circle that does not move unidirectionally from understanding to application; action and interpretation are always mutually interacting. We reflect on our experience, and that experience is already mediated by our fore-knowledge, our previously-understood concepts, and our presuppositions. We are never outside of this “hermeneutical circle” that moves back and forth between action and thought. It is in this circle that understanding occurs, and this is *phronesis*, or practical reason.¹²

This understanding of *phronesis* then leads Browning to develop what he calls revised critical correlation. He borrows from David Tracy, who described theology as consisting of two sources; Christian texts and human experiences, both of which must be understood in depth in

¹¹ Ibid., 10.

¹² Ibid., 40.

the process of making decisions.¹³ It is *correlative* in the sense that the two must continually interact with each other, in contrast to other theories that would move simply from “text to sermon”, or from exegesis to application. It is the exercise of practical wisdom. It is also *critical*, in the sense that it provides reasons for its decisions, which can themselves be examined and revised. And it is *revisionist*, taking seriously the possibility that both world-views – an authentic faith and an “authentic secularity” – may influence one another:

For the revisionist model for theology, the self-referent is a subject committed at once to a contemporary revisionist notion of the beliefs, values, and faith of an authentic secularity and to a revisionist understanding of the beliefs, values, and faith of an authentic Christianity.¹⁴

Both theory and practice continue to influence each other continually. However, Browning’s revision comes in his insistence that the correct starting point is with praxis, not with theory, as Tracy suggests. Experience is the inner core, which then interacts with the outer envelope of narrative structure and thick description of the context in which it lives and moves and has its being. This outer envelope is what Browning calls fundamental practical theology; it is the realm of *phronesis* or practical wisdom. Browning describes this as horizon analysis, “the attempt to analyze the horizon of cultural and religious meanings that surround our religious and secular practices.”¹⁵

Browning’s model for practical theology emphasizes thick description of the context, and this description will take up the first section of this thesis. The context is actually three

¹³ David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (New York: Seabury Press, 1975), 32-33.

¹⁴ Ibid.

¹⁵ Browning, *A Fundamental Practical Theology*, 47.

coexistent and inter-penetrating contexts: the military, the faith world, and contemporary society. The first context to be explored is the military context, the specific milieu in which the ministry takes place. I want to describe “the military mind” using a number of sources, including my own observations. In this description, I describe the Canadian Armed Forces not simply as an organization, but as a culture that has its own ways of thinking, as a thought-world that is *sui generis*. Sherman’s description of the military mind as a “Stoic ethic” has been particularly helpful here.

The second context is the faith world, or religious context, from which chaplains are drawn, and to which they remain accountable. This is not simply a matter of personal choice, but it is an essential part of their professional role. The section on the faith context, then, will focus particularly on the *role* of the religious professional a role that is distinguished not by individual faith stance, but by the accountability inherent in being designated a *professional*.

Both of these cultures, the religious and the military, face a contemporary society that is post-modern in many ways, with which each has its elements of agreement or continuity, and distance or discontinuity. This is the third context which will be described.

All of these contexts interact in the role of the chaplain. Each one brings certain expectations and challenges to the role, and the chaplain is expected to negotiate the interactions between them.

Following the discussion of cultural contexts, the second section follows by examining the role of the chaplain working within those three domains, particularly as an ethical advisor. It is the role of ethics that puts the chaplaincy role into the strongest relief, because it is particularly here where the chaplain functions as a religious expert within a secular ethical culture. This situation often causes role conflict, and this conflict has been a recurring theme in most studies

of military chaplaincy, following on the work of sociologist Waldo Burchard.¹⁶ I want to suggest, however that we use an alternative model. Rather than using the model of conflict, I suggest that we view the increasing complexity of chaplaincy ministry as one that requires increasing expertise, and for which we need to develop more sophisticated responses. This leads us to the heart of the thesis, that our response to the demands of ministry can be seen as requiring a number of attributes that must be achieved in order to function at increasingly sophisticated levels, and that this is the very essence of being ‘expert’ at providing ethical advice.

This approach assumes that the best model to understand chaplaincy is as a religious professional. There are good reasons for this approach. The first is that it corresponds to discussions within the military itself about professionalization and the profession of arms, which in turn is tightly tied to military ethics. Secondly it focuses on the responsibility of the chaplain to different (and sometimes competing) loyalties. We will examine a number of approaches to the understanding of professionalism, particularly in order to identify the attributes that characterize a religious professional. In order to understand the demands that moral complexity makes on our role as chaplain, we will look at the insights of moral development theory, that account for these demands by describing the stages of development that accompany the ability to deal with moral complexity, the result of the interaction of complex thought-worlds.

The final section asks the question, “Do the documents and resources currently in place to provide chaplain training, and to define our mission, adequately reflect the situation as it currently exists?” Reference was made at the beginning to the chaplain mandate, which includes advising commanders on spiritual, religious, moral, and ethical issues affecting Canadian Armed

¹⁶ See note page 117.

Forces personnel and their families. The documentary analysis will first identify what source material actually exists to describe the task of ethical advising in general, and particularly for chaplains. They will then be compared to the competencies that were identified in the preceding section. In this way, reflection on the practice can lead us back to evaluate the sources for that practice.

Chapter 1 Chaplaincy in the Canadian Armed Forces – Speaking Three Languages

The chaplaincy is a workplace ministry, and unlike pastoral ministry, chaplains work alongside their parishioners. They do more than just work in their hallways, their hangars, and their dockyards, they go with them for every stage of their tasks; in aircraft, in ships, in armoured personnel carriers and on foot. Whenever and wherever our troops go in the performance of their duties, their chaplains attend them, in humanitarian, peacekeeping, or combat operations. It is a ministry of presence. When we put on a uniform in order to act as military chaplains, we consciously and unconsciously adopt a particular mindset that comprises a narrative, an ethos, a particular language, and a value-rich culture that is not identical with the one that shaped us as civilian clergy.

Inescapably, chaplains find themselves sharing in two subcultures: that of the faith community that selects, trains, and mandates them, and the military culture in which they work. Since both of these subcultures exist within the larger culture of Canadian society, there are dynamics at work through the interconnection of each one of these milieux.

As clergy or other religious professionals in our mandating institutions, we are more accustomed to being part of an *associational* profession, in which members typically function independently, dealing directly with our parishioners. Military chaplaincy, however, is a *collective* profession, in which no individual or even a subgroup of individuals can accomplish

the ends sought. It is the whole organization that acts, and therefore a higher degree of organization is required.¹⁷

As integral parts of the hierarchical organization, we also have the opportunity and responsibility to influence the institution, by offering advice directly to the chain of command. Those who are responsible as supervisors and managers are also part of our ministry, and we advise them on the care of their troops, on religious accommodation issues, and on spirituality and morale. Our interactions, free to a certain extent of the constraints of working only through the official hierarchical structures, also allows us perspective and an awareness of “what is actually going on” that is invaluable in providing advice.

To examine these cultures as *communities of shared meaning* goes beyond simply comparing social structure or outward manifestations of differences. It involves paying close attention in a systemic way to values, meanings, and the way people perceive, think, and feel within those cultures. Rather than analyzing each environment, reducing each to subunits in order to understand the whole, a systemic approach will pay more attention to the interactions between subunits in an attempt to give a sense of how the whole culture defines and understands itself.

Cultures do not simply “exist” unchanging, but are constructed and changeable through the interactions between people and groups that comprise them. They are learned and appropriated through enculturation, as members share beliefs, values, customs, behaviours, and artifacts that make sense of the world, to the extent that these meanings are internalized and are

¹⁷ Canadian Defence Academy and Canadian Forces Leadership Institute, *Duty with Honour: The Profession of Arms in Canada* (Canadian Defence Academy - Canadian Forces Leadership Institute, Ottawa, 2003) <http://www.cda-acd.forces.gc.ca/cfpds-sppfc/english/documents/Duty-with-Honour-The-Profession-of-Arms-in-Canada-2009-e.pdf> (accessed 25 Sept 12), 9.

taken for granted. Clifford Geertz, an anthropologist whose study of cultures emphasizes “thick description” of observable phenomena states that “cultural assumptions constitute a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about, and attitudes toward, life.”¹⁸

A semiotic concept of culture is an interpretive approach, that sees in a culture’s symbols (expressed through narratives, rituals, ways of speech and dress, and structures) an underlying cultural ideology that is collectively owned by a particular group of people. Social actions are not simply interesting artifacts, but speak to larger issues of meaning, because “they are made to.”¹⁹ While we may see similarities between different elements, particularly across cultures, it is the way they are interpreted within the culture that is important, not how they function outside of that culture. At the same time, a semiotic approach to culture does allow us to make comparisons between different cultures, particularly if we belong to more than one subculture ourselves: “Understanding a people’s culture exposes their *normalness* without reducing their *particularity*.”²⁰

The military chaplain, in the words of Andrew Todd,²¹ is required to be *tri-lingual*; that is, she or he is required to speak the language of three interdependent thought worlds in the performance of his or her duties as a chaplain. One is the private and public role of minister of religion, not only an individual believer but a representative of a faith group that has a belief

¹⁸ Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973), 89.

¹⁹ *Ibid.*, 23.

²⁰ *Ibid.*, 14.

²¹ Andrew Todd, “Reflecting Ethically with British Army Chaplains,” *Review of Faith & International Affairs*, Vol. 7, No. 4 (Winter 2009); 77-82.

system, and a framework of ethics. This role also has a stance towards the other two communities that the chaplain is part of, the military community and the contemporary Canadian society.

The intersection of three thought-worlds

Many contemporary studies of military chaplaincy focus on the need for chaplains to walk in at least two of these roles: belonging both to a faith group, and to the institution of the military. It is variously described as a “balancing act”, “walking along two roads”, and a “marriage”²² or as a role conflict.²³ Margaret Kibben quotes the familiar saying that chaplains have “one foot in heaven and the other in a combat boot” in her discussion of the additional role ambiguity that is placed on the chaplain by the expectations of both the military and the church concerning the chaplain role.²⁴ Willimon describes the role as being similar to being in a three-ring circus, highlighting the need for chaplains to have a high tolerance for ambiguity.²⁵ This balancing act is made even more complex by the realization that there are not simply two roles, the roles of “faith” and “military”, but that each of those roles is embedded in a larger culture that at times supports, and at times challenges, these constitutive roles.

²² Jennifer Geddes, “Our Commitment to Church and State,” *Curtana: Sword of Mercy. A Journal for the Study of Military Chaplaincy*, Vol. 1, issue 1, (Fall 2009); 47.

²³ Clarence L. Abercrombie, *The Military Chaplain* (Beverly Hills: Sage Publications, 1977), 105, Richard M. Budd, *Serving Two Masters: The Development of American Military Chaplaincy, 1860-1920* (Lincoln, NE: University of Nebraska Press, 2002), and Waldo W. Burchard, “Role Conflicts of Military Chaplains” *American Sociological Review* 19, no. 5 (1954): 528-535.

²⁴ Margaret Grun Kibben, “The Military Chaplaincy: Defining the Tension, Discovering the Opportunity” (Ph.D. diss., Princeton Theological Seminary, 2002), 1.

²⁵ William Willimon, “When Chaplains Preach Well” in *The Navy Chaplain* (Norfolk: Chaplain Resource Board, 1988), vol. 2, no 5, 7-12, cited by Scott Orth, *Military Chaplain Self-Care: A Strategy for Personal and Spiritual Wholeness* (D. Min thesis, Fuller Theological Seminary, 1988), 34, in the section of his thesis entitled “Torn Between Two Worlds.”

Understanding these roles is essential for understanding the role of the chaplain, and, within that role, for the specific responsibility of the chaplain to serve as an ethical advisor. As a leading study of the relationship between churches and the chaplaincy expressed it:

An appreciation of the significance of institutional duality – the fact that a chaplain is not just affiliated with, but is fully part of, two major social institutions – is a key to understanding both the problems and the opportunities of the chaplaincy.²⁶

To understand institutional ministry, such as chaplaincy, requires understanding two different contexts, the *ecclesia* on the one hand and the *institution* on the other, and the relationship between the two. Those who are called to minister in these two contexts must negotiate the similarities and the differences between the two worlds. The two worlds themselves can be seen to overlap occasionally (sharing similar values, for instance) and at other times to be in competition (such as commanding different loyalties). A full understanding of the context will be aware of both similarities and differences, as well as the ways in which each exerts an influence on the other.

Ecclesial culture and military culture can have similar shapes: both demand, for instance, a whole-hearted commitment that is understood as being “even unto death.” Though other vocations may involve risk, none other involves *calculated risk* to the same extent. For the military member, commitment means accepting the possibility that one will not simply be “in danger” but literally “endangered” to meet a higher goal. One’s life may be sacrificed as an acceptable cost to fulfill a mission. Faith claims are equally comprehensive, demanding a total

²⁶ Richard G. Hutcherson, Jr., *The Churches and the Chaplaincy* (Atlanta: John Knox Press, 1975), 17.

commitment of every aspect of one's life. As Bonhoeffer succinctly put it, "When Christ calls a man, he bids him come and die."²⁷

Ethical decisions are rarely solved by a simple appeal to either military regulations or to cultural standards – if it were so, ethical decision-making would be a vastly simpler process of simply choosing which should have priority in a given situation. But it is not only the boundary between the culture of faith and that of the military that we have to straddle. A chaplain's commitment to a faith group, with its own history and its own framework of ethical decision-making, norms and values, creates a third dialogical boundary to be negotiated: that of the relationship between faith and culture.

As Niebuhr²⁸ has aptly shown for Christian churches, there is a continuum of possible stances that faith groups can take towards the surrounding society: these will be looked at more closely when we examine the relationship of culture and religion.²⁹ These stances are often determined by a particular faith group's history as well as its theology, and the assumptions that are held can vary considerably between different denominations or faiths. Faith groups do not necessarily agree with the values and ethics of contemporary society. Chaplains, too, inherit these differing attitudes towards the contemporary society, and may variously see religion (or even the military life!) as a way to resist cultural trends that are seen as dangerous or challenging

²⁷ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1963), 98.

²⁸ H. Richard Niebuhr, *Christ and Culture* (London: Faber and Faber, 1952) identifies these as (1) Christ against Culture, (2) Christ of Culture, (3) Christ above Culture, (4) Christ and Culture in Paradox, (5) Christ Transforming Culture. These may be characterized as (1) exclusive, (2) cultural, (3) synthesist, (4) dualist, and (5) conversionist.

²⁹ See page 125.

to faith, or as influences on faith and military culture that are to be embraced instead of being resisted.³⁰

It has been suggested that the principal contrast between religious culture and military culture is that religions tend to have a “pre-modern” mindset, whereas the military is highly modern and technical. There is some truth to this matter, but, as in so many things, “it depends.” My own faith group, the United Church of Canada, is very self-consciously modern, in the sense that it is a twentieth-century amalgamation of the most rational elements of North American Protestantism, formed in response to a pre-modern fundamentalism that appeared in the early part of the century. It embraced scientific and historico-critical methods of interpreting Scripture, and has been extremely open to societal trends.

Nor is the military entirely modern. Although based on a technological approach in many ways, it has always been understood that the most significant factor in a fighting force has been the individual soldier, sailor, or airforce personnel. “Humans, not hardware” we say in our unit. The emphasis on moral character, and the importance of cohesion, of “belonging” to the unit, is a far more powerful reality in forming a mindset or an approach to issues than the details of the technologies we use.

Finally, the chaplain may be placed in the situation of any military member, making ethical decisions that are solely within the institution itself. These may involve utilitarian decisions of procedural fairness, such as balancing personnel requirements and needs with the

³⁰A further problem remains to be considered; as Cole rightly notes, the just war tradition requires that a war be declared by a government holding proper authority. But a government that does not explicitly cooperate with the Christian church might in his opinion not qualify: “When the state does little more than provide basic protection, and when it insists it has a positive duty to be sure it isn’t influenced by Christianity, Christians might find it difficult to support such a government, particularly in wartime.” (Darrell Cole, *When God Says War is Right: The Christian’s Perspective on When and How to Fight* (Colorado Springs: Waterbrook Press, 2002), 88).

imperative to achieve mission success, or matters of conflict between loyalty to a unit and the requirement to report a problem – “whistle-blowing.” Yet it is rare that the chaplain will face even these situations without a larger framework of right and wrong that is not simply answered by “regulations”, as moral dilemmas are often found to be conflicts not only between principles, but principles that belong to one domain or another, to both of which the chaplain remains accountable.

The interpretive role, therefore, is one of the chaplain’s essential tasks. We live more often on the boundaries between these cultures than we ever do find ourselves in only one at a time. As an ethical advisor, the chaplain will provide a unique interpretive role in negotiating the demands and expectations, insights and guidance of each of these different cultural realities. This is not to say that the chaplain provides ethical answers from philosophy or faith that are required in order to address an ethical vacuum. As will be seen below, the military is an organization that is deeply committed to ethical reflection. The chaplain assists in this task of ethical reflection as an advisor, as a counsellor, and as an example.

What is not certain is whether or not clergy or ministers of religion, who are trained within their faith tradition for counselling people who share the same values and assumptions, are by that training alone prepared to counsel people within a very different culture and radically different assumptions without considerable training in the skills necessary for cross-cultural dialogue. It is not a question of problems having been reported. However, there are signs that military chaplains, despite their role as ethical advisors, are not in the forefront of ethical decision-making in the CF. For instance, the Defence Ethics Programme (DEP) as it currently stands does not include chaplains on its advisory board, nor in its research or writing, including the creation of case studies and instructional material used as part of the programme. Although

ethics instruction is included as part of officer training at the Royal Military College and on Basic Training, chaplains do not provide that instruction as they do, for instance, in the American military academies. And while each base, wing or formation has an ethics instruction coordinator, chaplains are not typically assigned to this secondary duty.³¹

Although chaplain training does include a two-week *Intermediate Ethics* course, such moral dilemmas as torture, challenging superior officers, use of overwhelming force, responding to fire in the presence of civilian shields, providing armed humanitarian assistance, the responsibility to protect, use of robots and drones, and the treatment of prisoners, for instance, all current topics of concern within the field of military ethics, are not part of chaplain training.³²

The next three sections of this chapter will explore each of the three environs as thought-worlds and ethical cultures. There are certain assumptions I make about this task.

First of all, the military, contemporary society, and faith groups (jointly and severally) each comprise *ethical* subcultures. Neither the military nor contemporary society can be described as “amoral” or “non-ethical” organizations. As ethical subcultures, they each seek to define the good, to identify values, norms and behaviours that seek that good, and to ensure that participants in the organization are enabled and encouraged to act in ways that tend towards attaining that good. An ethical subculture seeks coherence between belief and practice, and the ethos of an institution can be seen in both its expressed principles and its actions.³³

³¹ Email from Capt(N) Paul Catsburg, Director of the DEP, 21 Sept 2012, who pointed out that there is no central list of ethics coordinators that would definitively indicate this. However, he does believe from his own knowledge that the statement is true.

³² Anthony E. Hartle, *Moral Issues in Military Decision Making*, 2nd ed. (Lawrence: University Press of Kansas, 2004).

³³ Michael Walzer, *Spheres of Justice: A Defense of Pluralism and Equality* (Basic Books, New York 1983), 4-5.

Yet while they may all seek the good, and there may be a great deal of congruence between the different approaches of contemporary society, modern military ethics, and religious faith-based ethics, they resist conflation into one another. In other words, there are always divergences. It is precisely in these divergences, in the different emphases or requirements of each subculture, that ethical conflicts occur, because they involve a clash of cultures, and these ethical conflicts are precisely the point at which operative ethical approaches can most clearly be seen, and at which the role of providing ethical advice is required.

The Canadian Armed Forces expects that its chaplains are adequately prepared for the ethical role that will face them – yet it is not clear what the basis for this confidence is. Rapid changes in the three cultures in which the chaplaincy lives and moves – the military, ecclesiastical, and societal – pull in different directions. Each of the cultures faces these challenges in different ways, and it is up to the chaplain to sort these out and negotiate the demands. This is easier when there is a consensus of belief that can more or less be depended on, a consensus that has existed until recently.

Recognizing the confusion and ambivalence that exist concerning the place of absolute moral values and ethical decision-making, Alasdair MacIntyre has pointed out that liberal democracies have no single moral story to tell. There are no shared presuppositions that provide a cohesive system to guide us in ethical deliberation, which leaves us without adequate tools for discussing values, ends, or goals. As a result, when we cannot agree on how it is that we should reason morally or enter into ethical dialogue, we end up defaulting to either a helpless emotivism or an over-reliance on procedural justice and legalism.³⁴

³⁴ Alasdair C. MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame, IN: University of Notre Dame Press, 1981), 10.

Even within the consensus that used to exist, there have been clear strains on military chaplains in their ethical role. There has always been a sense in which they have had to choose between being faith group representatives or military officers. And they have been called to be bearers of religious tradition in a secular and diverse organization – a demanding task by any standards.

The language and thought-world of the military environment

Having identified that I will discuss and compare the cultures of three different thought worlds or domains, I am necessarily left with a choice as to which one I will start with. There is a certain logic to beginning with a general description of societal values, in which both religion and the military find a place. There is an equally compelling logic to focus on the experience of religious ministers who enter military chaplaincy, beginning first with an understanding of the expectations, norms and values of faith communities and then comparing to the corresponding expectations of the military.

I have chosen instead, deliberately, to begin with the military culture. I do this partly to give primacy of place to the description of the military as a particular thought-world, attempting to describe it not simply in terms of processes and techniques, but to discern the meaning behind those when possible. I approach this by examining the military's explicit recognition of the twin goals of cohesion and resilience in the development and maintenance of its personnel, and then adopt a more philosophical approach with which many aspects of the military find resonance, that of Stoic philosophy, in particular in the way that philosophy implicitly addresses the issue of suffering, and of good and evil. I do this also in an attempt to give the military its due as an

ethical culture, because it is an organization too often, and too easily, dismissed by those who examine it from outside.³⁵

The military thought-world

The military environment is formed around a clear identity that serves two main functions: cohesion and resilience. Both are necessary virtues in order to deal with the demands of military service. Cohesion refers to the forces that bind members to each other, even to the point of sacrificing life and limb for a fellow soldier. This is done partly by creating strong links to one another, and partly by setting off members of “this band of brothers” from other members of the society, namely those who are civilians. This cohesion is one of the factors in strengthening resilience, the capability of the individual to face incredible hardship and suffering in order to combat evil.

These are deeply held values, which while expressed in secular terms, are as deeply held as any religious values. A common philosophical framework for military members is to refer consciously or unconsciously to Stoic philosophy, in particular to its support for military values and its emphasis on overcoming pain and suffering as a way of combatting evil, and we will use Nancy Sherman’s description of Stoic Warriors to highlight how this philosophical approach informs much of the military ethos. The Stoic approach, as we will see, also has its shadow side, which manifests itself in an inability to deal with physical or mental suffering, as for instance in the prevalence of PTSD among combat veterans.

³⁵ See for example Joanne Benham-Rennick, *Religion in the Ranks*, 16, who admits to beginning her study of religion in the Canadian Forces with a “particular and not altogether flattering stereotype of the military.”

Canadian Armed Forces personnel form their identity around three key concepts: unlimited liability, fighting spirit, and discipline.³⁶ *Unlimited liability* is the understanding that all members are subject to being lawfully ordered into harm's way under conditions that could lead to the loss of their lives. This is the very heart of the understanding of duty. It also modifies the notion of service before self, extending its meaning beyond merely enduring inconvenience or great hardship. *Fighting spirit* is that aspect of character that places the task ahead of the individual's immediate wishes and desires. It is about focussing on and remaining committed to the mission, without regard to the danger or the hardships involved. *Discipline* is fundamentally self-discipline, the strength of will and character that gives confidence and resilience in facing the stress of operations. Discipline builds the cohesion that allows individuals and units to accomplish more together than they could achieve individually.

Michael Ignatieff believes that the warrior's honour was "both a code of belonging and an ethic of responsibility." This is the honour codified in chivalry and the *bushido* of the Japanese samurai, which required its adherents "to distinguish between combatants and non-combatants, legitimate and illegitimate targets, moral and immoral weaponry, civilized and barbarous usage in the treatment of prisoners and of the wounded."³⁷

It is this strong sense of close-knit bonding, linked with responsibility for others, which describes and informs the context in which military chaplains work.

The realities of military life also encourage strong identification with military culture. A new recruit is typically moved away from the locality in which they grew up. Careers involve

³⁶ CFLI, *Duty with Honour*, 1.

³⁷ Michael Ignatieff, *The Warrior's Honor: Ethnic War and the Modern Conscience* (New York: Metropolitan Books, 1998), 117.

frequent moves, often to communities in which the Armed Forces may be the largest employer and dominate the social and economic community. Friends are typically linked through military association, whether or not members actually live in housing on the base. Families may have strong connections to military service, with each generation having served in some capacity or another in wartime or in peacetime.

These social and family connections combine to create a military family culture that is somewhat aloof from the “civvy world.” Civilian neighbours may reinforce the barriers, describing their military neighbours as “standoffish”, “not part of this community”, and “spending time only with their own kind.”³⁸

In some ways, the military deliberately creates and supports a definable, distinct subculture within Canadian society. This is partly a result of the requirement to train people for a unique occupation: recruits are acculturated through a process of training for tasks that are not transferable to the civilian workplace. The military is also intentional about this process of assimilating newly recruited members in order to build strongly cohesive teams. A strong culture creates loyalty to the team and to the principles that the institution serves. Regimental customs, emphasis on distinctive dress and deportment, and loyalty and attachment to the unit, are the “bedrock of military effectiveness” according to Allan English, citing a major report on American military culture in the twenty-first century.

³⁸ A video prepared to train Canadian Forces members in the values of diversity and tolerance used a scene in which neighbours watched a moving van through their front window, while making comments about “those people who stick to their own ... not our kind of people ...” and similar disparaging comments. The camera then pans to show a man in uniform with his family moving in next door. Although it was intended to provide a paradigm shift to CF members who could be encouraged to recognize their own intolerance, it relied for its power on the recognition that uniformed service members could be seen as “different” from other members of a neighbourhood.

The military excels in creating organic unity and identity, deliberately moving members from individuation to group cohesion through intensive training. They are the quintessential team builders, using image and imagination to re-create individuals into team members, literally into those who are willing to die for the sake of their unit. Donna Winslow, who studies the organizational culture of the Canadian Army, points out the shadow side of this unit cohesion and emphasis on belonging. In her anthropological study of unit discipline in two Canadian peace operations (Somalia and Bacovici in the former Yugoslavia), she concludes that the unit cohesion that is an essential part of combat effectiveness also leads to regimental cultures that contribute to a breakdown in discipline. The subculture creates such strong loyalties that it can interfere with the effectiveness of the mission, as the regimental system can encourage “we-they” thinking and tends to encourage a “group-think” approach to problem-solving.³⁹ This is well-recognized within the Canadian Armed Forces:

A fundamental concern of the Canadian Forces and the Department of National Defence is the strength and vitality of its ethical culture. The Canadian public expects the highest moral standards from defence personnel and has the right to do so. The ethical culture of defence is complex and can sometimes appear to be paradoxical. On the one hand, it is an integral part of Canadian society and must reflect its fundamental values. On the other hand, the nature of defence can involve, in justifiable cases, the controlled use of destructive power in ways that would otherwise be considered morally wrong in our democratic society.⁴⁰

³⁹ Donna Winslow, “Misplaced Loyalties: The Role of Military Culture in the Breakdown of Discipline in Peace Operations,” *Canadian Review of Sociology and Anthropology* 35, no. 3 (August 1998), 346, 350; cited in Allan English, *Understanding Military Culture: A Canadian Perspective* (Montreal: McGill-Queen’s University Press, 2004), 104.

⁴⁰ *Fundamentals of Canadian Defence Ethics*, 1.

There are many summaries of the military culture or what Huntington refers to as the “military mind.”⁴¹ Rather than identifying organizational or institutional markers of culture, it is more helpful to look at the ways in which purpose and meaning are articulated through the use of an overarching narrative and an implicit mythic structure, the webs of significance, in which the moral soldier (with his or her companions) are set apart in order to fight the forces of impersonal evil that threaten the good. This is a culture that creates “a band of brothers” whose close bonds enable them to accomplish their mission through sacrifice, and who seek to transcend suffering and fear, similarly to the Stoic ethic.⁴² Self-control is one of the highest virtues.

The ethos of any organization is communicated and created through many means; ritual and routine, symbols and sayings, group identity and cohesion, and an overarching narrative. This is no less true of the military, for all that it appears to be grounded solely in a technological and instrumental viewpoint. Like any living organization, it is driven by its own understanding of its story. It shares values, beliefs, meaning and culture through its rituals, its structures, and its relationships, but most of all through its stories. Peg Neuhauser, in *Corporate Legends and Lore*, identifies six types of storytelling in an organization:

- Hero stories, in which “heroes are often pitted against insurmountable odds or “evil characters” with whom they must do battle”;
- Survivor stories, in which “everything went wrong ... and we fixed it”;
- “Letting off Steam” stories, that build a feeling of camaraderie and team loyalty among the group
- “Aren’t we Great” stories, similar to survivor stories, but with less subtlety. They are filled with pride, enthusiasm, and even exaggeration;

⁴¹ Samuel Huntington, *The Soldier and the State: The Theory and Politics of Civil-Military Relations* (Harvard, 1957), 59ff.

⁴² Nancy Sherman, *Stoic Warriors: The Ancient Philosophy Behind the Military Mind* (New York: Oxford University Press, 2005).

- “We Know the Ropes Around Here” stories, about individuals or teams that “know how to get it done”;
- “Kick in the Pants” stories, which tell about mistakes, dangers, or short-sightedness.⁴³

These are all positive stories, told to raise morale, identify the types of character that the organization values, teach community identity, foster pride, and to celebrate those who exemplify the ideals of duty with honour. They fall into roughly two categories that help to understand how the concept of suffering finds expression within the military organization: stories that talk about “what life is like” and stories that talk about “what people can do about it.” Stories that let off steam, for example, are the soldier’s hallmark: the sacred right of the soldier to complain about the accommodations, the conflict, the equipment, the chain of command, and the food – and then to return to the fray. Stories that tell of mistakes, and lack of planning, and even stories that tell of “all hell breaking loose” or the popular military acronym that has made into popular usage, “SNAFU”⁴⁴, tell of a world that is entropic and whose centre may not hold. It is not a purposeless, senseless, or malevolent world, but it is one that does not reward nor allow complacency.

This is a matter-of-fact acknowledgement that evil exists and the world is not as it should be. But the attitude in the face of this acknowledgement is one of relative hopefulness. Even in an imperfect world, marred by sin and evil, there is room for hope. This hope inspires the second category of stories, the stories of heroes, survivors, and those who know how to make things right.

⁴³ Peg Neuhauser, *Corporate Legends and Lore: The Power of Storytelling as a Management Tool* (New York: McGraw-Hill, 1993), 17-26.

⁴⁴ “Situation Normal: All F***ed Up.”

Part of the overarching narrative that binds members together into a cohesive unit is a theology of good and evil. While this may draw much of its imagery from the Christian theology that is the cultural heritage of Western civilization, it is not explicitly Christian and differs from it in significant aspects, owing more to the Western philosophical tradition of Greek and Roman thought, from which it often draws explicitly. Evil is not personified: not even in the enemy, but is seen as an impersonal force that must be opposed. This impersonal portrayal of evil also strengthens the warrior value of companionship. Those who share the “brotherhood of men” are, in a deep sense, equal; they go through the same hardships, and though they may respond differently, they all face the same evil and share the same experience that “war is hell;” there are no private, individual hells that are experienced in isolation. Suffering, in this context, binds them closer together, whether it is the ordinary annoyance of lice, lack of sleep, or inadequate food, or the deep suffering of the loss of companions and the fear of imminent death.

Companionship is not limited solely to those who share directly in the sufferings and those who belong to the soldier’s troop or section. What Michael Walzer has described as “the moral equality of soldiers”⁴⁵ is a concept that recognizes that one’s individual enemy is no more to blame for the situation than one is oneself. All soldiers, the common “grunts”, are equal.

This is what Barbara Ehrenbach describes as the “symmetry of war”:

The dance of action and reaction engenders a symmetry between belligerents which warriors recognize and sometimes consciously enhance. To defeat an enemy, you must know that enemy and learn to think as he thinks. Before Achilles can kill Hektor he must become as much like him as possible, spending books 18 to 20 of the *Iliad* mimicking him and usurping his identity as a hunter At the level of the individual, the symmetry of war may even be expressed as a kind of

⁴⁵ Michael Walzer, *Just and Unjust Wars* (New York: Basic Books, 1977), 146.

love. Enemies by definition “hate” each other, but between habitual and well-matched enemies, an entirely different feeling may arise.⁴⁶

Common war stories which form part of the corporate lore of the military emphasize this sense of companionship with the fellow soldier who has the misfortune to be on the other side. Whether it is a story of a Christmas Armistice, or two soldiers from opposing forces who back away without firing a shot, such stories are told to highlight the all-too-forgettable truth that at the end of the day, we cling to the reality that we are still capable of humanity, that those “who take up arms against one another in public war do not cease on this account to be moral beings, responsible to one another and to God.”⁴⁷

Note, however, that this hopefulness is not directly linked to divine action, or at least to the type of divine action that would relieve human beings of responsibility for facing and fighting the evil. This is a vision of God’s will done on earth, not an apocalyptic vision of God taking the responsibility out of our hands. Ancient wars were fought with a lively sense of divine participation, or at least implicit cooperation of the divine (generally seen as “*Gott mit uns*” or a God who fights on the side of the right, clearly identified with our own cause). The locus of activity in Homer’s *Iliad*, for example, is in the heavens, and the human actors on the stage of war act out the intentions of the gods. They may, and must, still be capable of acts of courage and compassion that demonstrate deep personal character. But the outcome is not within their grasp. They act with integrity (honour) to fulfill their task (duty), but they are not responsible for final victory.

⁴⁶ Barbara Ehrenreich, *Blood Rites*, 1st ed. (New York: Metropolitan Books, 1997), 139-140.

⁴⁷ Francis Lieber, *Instructions for the Government of Armies of the United States in the Field*, 1863 (The Lieber Code). The Lieber Code was an instruction signed by President Abraham Lincoln to the Union Forces of the United States during the American Civil War in 1863 that dictated how soldiers should conduct themselves in wartime.

Although individual members of the Canadian Armed Forces may certainly be as religious or spiritual as any member of Canadian society, the military is, of course, not a religious institution. In this context, how does one speak of themes as all-encompassing and expansive as “good” and “evil”? In the sense that armed forces are always aware of being part of an organization that is geared towards addressing the issue of injustice in the world, there is throughout the military culture a consciousness about the nature of evil in the world. Evil is a palpable enemy to be recognized and attacked, whether it is the impersonal forces of chaos or a more identifiable foe.

As an example of a storytelling ritual that highlights the “good/evil” nature of the armed forces, one has to look no further than current recruiting ads. Television ads in particular are a “hot” medium that invite the audience to be drawn in and to engage with a decision for or against a particular good. An effective ad immediately “hooks” the hearer in a moment of recognition. It then presents an implicit promise, hinged on a decision: decide for us or for this apparent good, versus “them” or an apparent evil. The goal is to create a sense of loyalty, even belonging, to the “right” choice. It subtly invites the hearer to choose the “winning team.”

Current recruiting commercials on television feature Canadian troops in action. Individual faces are not shown, and the visual images emphasize coordinated, effective teamwork. Several vignettes are shown in rapid succession, featuring rescues at sea, in a mountainous wilderness, and in a forest fire. The word “Fight” appears three times, followed by a different word each time: “Fight Fear. Fight Distress. Fight Chaos.” At the end, the tagline appears; “Fight with the Canadian Forces: Join Us.”⁴⁸

⁴⁸ The 2007 Publicity campaign does not portray fire teams or weapons, but instead emphasizes humanitarian and rescue operations. But the same “evils” of fear, distress and chaos are portrayed.

The ads portray a world in which largely impersonal forces threaten ordinary people. “Fear, distress, and chaos” are archetypical enemies, which, if allowed to reign unchecked, threaten the safety and well-being of all.⁴⁹ The stories told in this highly visual presentation all emphasize the calm, competent, and courageous presence of quiet heroes who, by their very presence, challenge the hegemony of a world out of control.

Evil, however, is rarely connected directly to suffering, particularly in relation to one’s own self. Evil is typically seen as “out there” and external to the individual, and to some extent, the warrior mind sees suffering (at least, personal suffering) in much the same way. There is a Stoic ethic that informs the warrior mind, in which suffering may be reckoned as real, but it is not overwhelming. The choice always remains with the individual to decide whether or not to give into to suffering, or to move past it, deliberately choosing not to let it affect the inner spirit. This explains to some extent the military insistence on the development of individual character. The goal is to create resilient human beings who can face forces of evil that threaten order, without being distracted by their own, personal, individual experience of pain and suffering.

It is more helpful, perhaps, to speak of the military character than it is to speak of military faith or mindset. Central to the military culture are notions of self-command, self-reliance, and autonomy. Military members and commanders are agents *in control*, and the warrior ideal is to be a person who has the inner resources necessary for coping under the most adverse conditions. Warriors are to be resilient, physically and mentally and spiritually.

Taken to its extreme, of course, the dark side of this self-reliance is a disconnected individualism that is profoundly anti-social and denies the basic human reality that we exist in,

⁴⁹ “Fight Campaign – Ad 1 – International Security and British Columbia Search and Rescue” (DND). Accessed at <http://www.forces.ca/en/media/video#tvads-4>, 3 Nov 2012.

and for, community. The military recognizes this, of course, as self-evident. We are bound together vertically and horizontally through the chain of command and the unit.⁵⁰ The two must be kept constantly in tension:

The cost of forging a new identity—indeed, the cost of being a social being in general—is that self-reliance or self-sufficiency will always, in some ineliminable way, be relational. Aristotle put the point simply but profoundly when he reminded his listeners that we are *zōē politikē*, political or social creatures, and the brand of self-sufficiency we must cultivate is *kath'heteron* (in relation to one another). The social and cooperative nature of military operations is obvious.⁵¹

Any newcomer to a military base, or a witness to a parade or a demonstration of soldier skills will be immediately struck by the crisp uniforms, the straight bodies, the sharp salutes and straightforward greetings. “It is not just a trim and neat uniform that an outsider notices, however, but a midshipman’s overall demeanor and bearing—an attitude of politeness and respect, an air of somberness and civility.”⁵² It is a commitment to what Kant called an aesthetic of character, the recognition that the appearance of character also helps shape character. It is recognized in the importance of military bearing, “good conduct” and emotional bearing. A warrior looks like a warrior.

This, too, is part of the Stoic character. It is no small part of “putting on the uniform” and is equally part of the “putting on the character.” One of the ways of compartmentalizing and detaching from the pains and frustrations of daily life is to take on the persona of the one who rises above it.

⁵⁰ Sherman, *Stoic Warriors*, 151.

⁵¹ *Ibid.*, 133, citing *Nicomachean Ethics* 1.7.1097b8-11; *Eudemian Ethics* 1245b18-19.

⁵² *Ibid.*, 43.

For the warrior, suffering is to be understood quite differently as it applies to oneself, and as it applies to others. Suffering for oneself can be as simple as the physical hardships and austere and challenging conditions that the profession demands. But that is necessary, and chosen. Soldiers respond to these challenges by telling themselves to “suck it up” and “power through.” This suffering can be survived – in fact, all the training and the building up of resilience are precisely about enabling the warrior to get past this obstacle.

Soldierly character meets the challenge of this suffering of self, whether it is physical or emotional, by meeting it head-on. It is met with resilience, and with confidence that it can be overcome. In Oliver Stone’s 1986 movie, *Platoon*, a wounded soldier is beginning to panic in the middle of combat. His sergeant grabs him, encouraging him by shouting, “Shut up! Shut up and take the pain! Take the pain!”

Dealing with pain is part of every soldier’s training. A more problematic source of suffering, and one that every soldier wrestles with over and over again, is the suffering associated with fear. Soldiering requires being ready both to be a victim and an executioner, and both can elicit fear. There is certainly an appropriate fear of being killed, as the nature of being a combatant regularly can place one in situations of extreme danger. There is the fear of clear and present danger, as well as the more diffuse and anticipatory anxiety about future uncertainties.

Fears can take many forms: a fear of losing identity and being ‘lost’, against which fear a number of soldiers have an almost obsessive attachment to “dog tags”, the metal ID tag with name, blood type, and service number. Even more significant is the fear of letting others down.

Combat soldiers immediately after combat report that as a greater fear even than that of injury or death.⁵³

The fear of death, particularly, as in combat, a violent death, is an ever-present reality to be acknowledged. Less often addressed is the fear of injury, of being “broken” and the fear of being “less a man (or woman)” if one is physically or mentally injured. In a culture that emphasizes physical fitness and mental toughness and continually guards against signs of weakness in one’s self and in others, any injury is potentially career-ending. This contributes to a culture of ignoring or minimizing the pain or injury – which often ends up compounding it.

For some soldiers, however, the greatest fear is not that of facing their own death, or even that of their own friends, but that they will be required to kill others. Becoming a killer is evil, no matter how justified by international legalities or theological sophistry about doctrines of double effect and “justified war.” It is to become, or to risk becoming, less than human. It is, in religious terms, to risk losing one’s soul. While the suffering of Christ may not hold a deep meaning within this culture, the sacrifice of Christ holds great meaning. The testament of war memorials and stained glass windows in military chapels with the verse “Greater Love Hath No Man” is evident. There is a deep respect for the sacrifice made on behalf of friends ... and on behalf of unknown others.

Rabbi Arnold Resnicoff, who was the senior chaplain attached to General Wes Clark’s European command during the war in Bosnia, advocated a process of “spiritual force protection” (a spin-off on the military phrase, “force protection”, which refers to the reduction of risks in order to bring troops safely home). “We don’t want our people just to come home physically; we

⁵³ Dave Grossman, *On Killing: The Psychological Cost of Learning to Kill in War and Society* (Boston: Little, Brown, 1996), 52.

want them to come back close to the human beings they were before they went in.”⁵⁴ There is a recognition that in war, we do things that would never be allowed in peacetime. Potentially, we may even be engaged in things that ought not to happen even in war ... but war is chaotic and beyond our control.

The fear of killing is always in a delicate balance. Our natural human resistance to taking life, obviously, does not make for combat-ready troops. A soldier unwilling to use appropriate lethal force at the right time risks his own and, just as significantly, others' lives. At the same time, we do not want human beings so inured to the consequences of killing that they have lost all sense of the value of a human life.⁵⁵ The moral challenge of war is always to hold onto one's humanity, even if one is forced to kill:

A warrior's honour is a slender hope, but it may be all there is to separate war from savagery. And a corollary hope is that men can be trained to fight with honour. Armies train people to kill, but they also teach restraint and discipline.⁵⁶

Rabbi Resnicoff tells of an incident in 1969 in the rivers of the Mekong Delta. His ship was tasked to sail as far up the river as it could, operating as a command ship for the riverboats and helicopters on patrol. On one occasion, a riverboat returned from a firefight in which some crewmembers had been killed, the boat towing behind it the body of a Viet Cong who was believed to be responsible for the U.S. deaths.

The ship's commanding officer addressed the officers on the boat with the following words, overheard by Resnicoff:

⁵⁴ Sherman, *Stoic Warriors*, 119.

⁵⁵ Grossman, *On Killing*, 249-261.

⁵⁶ Michael Ignatieff, *The Warrior's Honor*, 157.

Every time we go to war, we face two enemies: the external enemy (the Viet Cong) and the enemy within – the inner animal that likes the bloodshed, the killing, and the power. It is the internal enemy that is most dangerous and, therefore, must be fought most fiercely. Otherwise, we will remember how to fight, but forget what it was we thought was worth fighting for.⁵⁷

These are forms of spiritual fears. Perhaps the most insidious is the stress reaction known clinically as Post-Traumatic Stress Disorder (PTSD) that can completely immobilize the soldier.

Jonathan Shay, who works with Vietnam combat veterans suffering from severe, chronic PTSD, has written movingly about the deadening effects of combat trauma, especially the after-effects that occur well after the return home. PTSD sufferers never really “come home” but often remain hyper-vigilant and easily triggered into a combat-ready state of alertness. At the same time, they are in emotional combat readiness, and in their relationships with others can be consistently cold and cruel, dishonest, and prone to outbreaks of anger. Shay describes this as the “berserker.”⁵⁸

The history of diagnosis of combat-related trauma, from the “battle fatigue” and “shell-shock” designations of earlier wars, to the clinical association of persistent, debilitating stress reactions common to victims of traumatic events that seemed to provide insight into the symptoms experience of Vietnam war veterans, is a significant history that can only briefly be referred to here. The exact nature of PTSD, its causes and effects and eventual treatment, is still a matter for much discussion. It is not, however, simply a mental disorder, it is best understood as

⁵⁷ A. E. Resnicoff, “Jewish Views of War and Peace,” (Proceedings of the Rabbinical Society, Vol. 51, March 26-30, 1989), pp. 257-263. Cited by John D. Carlson “Winning Souls and Minds: The Military’s Religion Problem and the Global War on Terror,” *Journal of Military Ethics* 7, no. 2 (June 2008), 85-101.

⁵⁸ Jonathan Shay, *Odysseus in America*, 120-144, and *Achilles in Vietnam*, 81-90.

a moral injury. Jonathan Shay has identified through his clinical work with Vietnam vets what he calls the “breaking points of moral existence”; clear instances of spiritual damage:

- Those with PTSD no longer can trust their own perceptions;
- Memories cannot be trusted, nor can there be any distance and interpretation: sufferers simply “flashback” and repeat emotionally traumatic events from the past;
- Hypervigilance and an inability to relax or sleep are common. The PTSD sufferer is constantly in “survival mode”;
- Feelings of betrayal, isolation, suicidal ideation are common reactions;
- A loss of identity, or what Shay refers to as a “contaminated identity” can shatter a sense of the meaningfulness of the self and the world.

PTSD and other forms of mental and spiritual injury are particularly problematic because they directly rob the individual of the capacity to access the resources necessary to deal with the situation itself; combat veterans report that they have lost control over perception, memory, and thought ... all those things which keep one sane.⁵⁹

Moreover, these psychological injuries distance the sufferer from the community of those who care. John Swinton, a theologian and psychiatric nurse, describes the effects of a “totalizing illness” such as PTSD or schizophrenia in his discussion of severe mental illness, and how it becomes not just a medical issue of *illness* but a theological issue of *suffering*. Although he is conscious of the direct effects of mental illness, it is the relationship effect that Swinton is concerned about as well. This, he maintains, is a theological reading of an event, based on its cultural significance while PTSD may be a medical problem, it also causes a rupture of the community which is such an essential characteristic of the military ethos. Since the effect of a totalizing illness is to lead to the loss of personal identity and to be identified entirely with the

⁵⁹ Shay, *Achilles in Vietnam*, 170.

illness itself, all of their experiences, even the deepest ones, are interpreted through the lens of cultural assumptions about the illness, which tend to be negative.

How should the church as a community respond to the suffering of people with profound mental health problems ...? To have [a mental illness] in our culture is to be alienated, stigmatized, often friendless, and, interestingly, often prevented from expressing one's spirituality. ... Even the person's spiritual experiences are interpreted through the lens of pathology.⁶⁰

Suffering, in this context, both draws together and separates. Shared suffering creates a community, particularly a community of "those who know." The hardships that warriors choose separate the uniformed community from others who do not make such a choice, and bring them closer together. But extreme suffering has the opposite effect. Suffering and pain reduce the person. While for the soldier there is an ethic of care (never leave a buddy), there is also a strong ethic of carrying one's weight (literally). It can be difficult to remain in relationship with a buddy who can no longer participate in the team. It strikes at the hidden fear of "being a burden", and affects the pervasive self-image of the warrior as self-contained, independent, and physically competent. Suffering is a sign that the body (or mind) has let down the person, that the body is betraying the person who has invested so much in it, and therefore is letting down those comrades who rely on him or her.

Mental suffering is even more problematic for those who are trying to remain in solidarity with the sufferer. It is a hidden injury, not visible, and therefore harder to understand. It has the same symptoms, often, of the warrior's greatest fear – that she or he will lose courage and let down the team.

⁶⁰ John Swinton, "Healing Presence," *Christian Reflection* 14, (Suffering), 2005, 72-73.

Once again, the Stoic attitude to pain and suffering becomes the operative means for interpreting these experiences. Suffering is not seen as an opportunity for learning, a character-builder, or a means of identification with others. Suffering is always irredeemable: by its very nature, it divides and diminishes. The approach to suffering is to eliminate its hold, to detach from it, to achieve *apatheia*, which is the rational approach to irrational fears. The risk, of course, is that by doing so, the very capacity to care may itself become hopelessly damaged.

Summary

The culture of the military, when approached in mythic or narrative terms, is built around a story of redemption through disciplined character, and strong bonds of companionship forged by ritual and by shared suffering.

The most pressing question has to do with the question of justice in the world; how do we as responsible human beings face and address wrongs, particularly those that are accompanied by violence and chaos? How do we combat Evil? The question of human responsibility is paramount; “how to act” takes precedence over the question, “what is our ultimate goal in life?” The emphasis is always on action.

In terms of classic philosophical approaches, the Stoic approach finds resonance within the military culture, particularly with its understanding of the role of suffering and how it can be transcended.

The Language of the Faith World

As military chaplains, we work within the military subculture, with people from a wide variety of backgrounds and with a broad range of occupations and the training and skills required

to perform them. We work with soldiers, sailors, airmen and airwomen, whose jobs involve, in direct and indirect ways, the use of controlled force to contain, prevent and control aggression. The language of good and evil is woven into the nature of the organization itself, which is structured and mission-oriented to combat clearly identified “evils” with the force necessary to prevent their eventual victory.

The chaplains’ role is to be a part of the community, as one among others. One of the challenges for bringing chaplains into the military culture is that they must strongly identify with the people they serve, which is not always an easy step for those from some faith groups. Yet at the same time, the chaplain serves as “a sign of contradiction” to the military ethos, representing values and a belief system that is never (or ought never to be) subsumed by the military culture.

The fear of losing one’s soul to war is real, felt over and over again by those who wear a uniform. Rabbi Arnold Resnicoff, a retired Navy captain and senior chaplain assigned to General Wesley Clark in the European Command during the war in Bosnia, told me of a colonel who sought him out while serving in Bosnia. “Chaplain,” he said, “the army trains me to kill people and break things. Your job, chaplain, is to keep me from ever getting to the point when I like doing it.”⁶¹

What we bring is our unique role as spiritual leaders – as pastors, healers, and as moral guides. Military chaplains have a number of roles to fulfill within the CF. They “minister to their own, facilitate the worship of others, and care for all” through providing worship, education and pastoral care in accordance with the specific rites and practices of their faith group. They use all of the skills and training that they have received as parish clergy, applied in the new context of military chaplaincy. Part of that role is to serve as subject matter experts (SME) on religious and ethical issues, according to our official mandate:

⁶¹ Sherman, *Stoic Warriors.*, 110.

The Chaplain Branch will advise commanders on spiritual, religious, moral, and ethical issues affecting Canadian Forces personnel and their families, and provide religious, spiritual, moral, and ethical support to all members of the Canadian Forces and their families during operations and in static situations.⁶²

The role of the military chaplain has always included a role as a moral advisor. From the very earliest days in which emperors would march to war with priestly retinue, the chaplain was there to provide spiritual support, appeal to the divine, offer pastoral care and comfort, and give moral advice. The Hebrew Scriptures show no hesitation in assigning the role of moral advisor to Nathan vis-à-vis David⁶³ or of including priests for the purpose of morale-building:

When you go out to war against your enemies, and see horses and chariots, an army larger than your own, you shall not be afraid of them; for the Lord your God is with you, who brought you up from the land of Egypt. Before you engage in battle, the priest shall come forward and speak to the troops, and shall say to them: "Hear, O Israel! Today you are drawing near to do battle against your enemies. Do not lose heart, or be afraid, or panic, or be in dread of them; for it is the Lord your God who goes with you, to fight for you against your enemies, to give you victory."⁶⁴

Even though the nature of war has changed considerably, chaplains are still involved in moral advising and raising morale. But it is more than tactics and techniques that have changed over the centuries. It is the complexity of the task that has become ever more challenging. Within the past century, chaplains have shifted roles from providing sacramental services and burying the dead to providing soldier welfare programmes and care for prisoners in the First and Second World War, and beyond to roles such as cultural mediators or links between religious and military cultures in situations that demanded explanation and reconciliation, in Vietnam and Bosnia. The recent inclusion of chaplains in the world of joint operations "to provide specialized

⁶² *Canadian Forces Chaplain Branch Manual* (1993), 17.

⁶³ 2 Samuel 12.

⁶⁴ Deuteronomy 20:1-3, NRSV.

guidance to the Joint Force Commander concerning religious and cultural sensitivities, insight into national ideologies, and advice concerning moral or ethical constraints or restraints associated with certain policies, exercises, and operational plans” adds an extra dimension of complexity and responsibility for religious support to joint operations.⁶⁵

Within the CF the role of the chaplain as an advisor still tends to be assumed, from the recruiting brochures through Basic Training, on through to the required courses on ethics.⁶⁶ Chaplains are expected to be advisors to the chain of command, not just on spiritual issues or pastoral care, but on ethics and morality. The chaplain acts, according to the official chaplain branch manual, as a military advisor in the area of ethics.⁶⁷

The assumption is that those who have been regularly trained as parish clergy will be qualified to deal with ethical questions in a radically new context – a context that is itself changing rapidly. So strong is this assumption that chaplains are exempt from the ethics training that is required for all officers in the Canadian Armed Forces, training that raises for them many ethical dilemmas that can arise in the military context.⁶⁸ The course that I instructed, which will be examined later in this study, is the sole required course on ethics for chaplains, and it does not

⁶⁵ Scott, *Military Chaplains*, 9.

⁶⁶ Chaplains are given an introduction to ethics as part of their Basic Training, which is primarily focussed on their own professional ethics, including the Chaplain Code of Ethics. Soon after enrolling, they take an *Intermediate Ethics* course that gives a refresher on basic ethical concepts and an introduction to particular topics: the course is two weeks long.

⁶⁷ *Chaplain Branch Manual*. A detailed discussion is provided in Chapter 4 below.

⁶⁸ The Officer Professional Military Education (OPME) is comprised of several courses taken online or in classroom situations that give a broad background to officers early in their professional development, covering Canadian history and sociology, military technology, and leadership and ethics. Although the curriculum is generally considered a requirement for all CF officers, chaplains are exempt from taking the *Leadership and Ethics* module, which covers theory of organizational behaviour, leadership studies, and ethical decision-making.

have an extensive military ethics component. Yet the military ethos will often appear to be at odds with the very different ways than faith groups may see situations:

There were, in the wake of September 11, 2001, reports of an interview with the retired U.S. general Norman Schwarzkopf in which he was asked if forgiveness had a place in politics – specifically, whether Americans should forgive those who plotted and helped carry out the terrorist attacks of that day. General Schwarzkopf purportedly delivered an acerbic reply: ‘I believe that forgiving them is God’s function. Our job is simply to arrange the meeting.’ Whether Schwarzkopf actually said such a thing, the statement illustrates the often minimalist, hands-off approach to religion that pervades U.S. (and other) military cultures and secular politics more broadly. This is not to say that the military is hostile to faith. But mixing religion and politics, many assume, makes for a deadly cocktail. Politics, like good vodka, is best served neat.⁶⁹

The role of religious professionals serving within an organization dedicated to the use of deadly force raises a fundamental question about the relationship between faith and violence. The chaplain is not only embedded in the military; he or she is also a representative of a faith group, and faith groups have their own opinions on the role of the military and the place for armed force in the world; each has had a different history and different models of the relationship between spiritual and secular powers.

Historically, the Christian church was at its origin rigorously pacifist, either because military service was deemed incompatible with Christian faith by its very nature,⁷⁰ or whether

⁶⁹ John D. Carlson, “Winning Souls and Minds: The Military’s Religion Problem and the Global War on Terror,” *Journal of Military Ethics* 7, No. 2, (2008), 85-101.

⁷⁰ Adolf von Harnack. *Militia Christi: The Christian Religion and The Military In The First Three Centuries* (Philadelphia: Fortress Press, 1981); John Driver. *How Christians Made Peace With War: Early Christian Understandings of War*, Vol. 2 (Scottsdale, Pa.: Herald Press, 1988); Chris Hedges, *War Is A Force That Gives Us Meaning*, 1st ed. (New York: PublicAffairs, 2002); John Helgeland, Robert J. Daly, and J. Patout Burns. *Christians and the Military: The Early Experience* (Philadelphia: Fortress Press, 1985).

soldiers were seen as morally corrupt.⁷¹ As the Christian faith, and the church, became increasingly dominant in the West, however, questions of what the believer owed to the state continued to arise and to become increasingly problematic. Jesus' words to "render unto Caesar"⁷² were simple, but maddeningly unclear in determining priorities for action. At the same time, there are many biblical images of the warrior worshipper to be found not only in the Hebrew Scriptures but in the Christian Scriptures as well, including images of God as the Divine Warrior and Jesus as the Apocalyptic Warrior in the final war between God and the demonic realm.⁷³ The history of changing attitudes to war has produced a range of theologically tenable options for faithful believers who are citizens as well. Edward LeRoy Long⁷⁴ has provided an overview of these theological approaches to war and peace, from within the Christian tradition. These range from holy war (a belief that those who are in an assured relationship with God cannot ever be wrong in waging war) to pacifism (the belief that any peaceful means is preferable to any use of sanctioned violence). There are moderating positions in between, as well, such as the just war theory that undergirds international law, and the concept of policing that informs international peacekeeping.

Long has identified several historical models for conducting religious war, drawn from the Christian tradition, that he uses to describe the Christian response to war fighting and the

⁷¹ John the Baptist, for instance, baptized soldiers for repentance (Luke 3:12-15) and did not require them to lay down their arms, requiring only; "Don't extort money and don't accuse people falsely—be content with your pay." (NIV). Although some English versions translate Μηδένα διασείσητε as "don't do violence to any person" (so KJV), extortion or fraud is involved, not violence *per se*.

⁷² Matthew 22:20-22, with parallels at Mark 12:16-18 and Luke 20:24-26.

⁷³ Mark Raeburn Johnston, "Behind the Wire: The Chaplain as a Catalyst for Spiritual and Social Change within the Military Culture. A Multidimensional Model with Selected Programs for Ministry," (Ph. D. diss., Regent University, 2002), pp. 52-63, has summarized many of these Biblical references.

⁷⁴ Edward Le Roy Long, *A Survey of Recent Christian Ethics* (New York: Oxford University Press, 1982), 41-59.

morality of war. Each perspective has roots in fundamental religious commitments. With some caution, we may use these to describe the morality and assumptions behind both terrorism and counter-terrorism. These are not presented in the order that Long presents them.

Long's first model is that of the *crusade*. The crusade response is based on the assumption that the task of religious people is to challenge and destroy wrongdoing. This task is divinely mandated; to idly sit by and watch evil triumph is, therefore, wrong itself. There is a clear idea of who the enemy is, and why, and there is a sharp polarization into right/wrong; innocent/guilty; faithful/unfaithful. This sense of "good vs. evil" provides strong motivation, moral certainty and moral earnestness. It is optimistic of victory, and self-confident; it has what Bennett⁷⁵ refers to as "moral clarity" and this enables it to "fight the good fight." Ambiguity, hesitation, and complexity have no place in the crusading mentality, because they undercut resolve and risk giving victory to the enemy.

The Crusader promulgates a universe of Manichean absolutes: the Believer versus the Infidel. Forgetting that just war begins with a presumption against the use of force and then, with great reluctance, admits of possible exceptions to that rule, the crusader paints his opponent as the apotheosis of evil, the more readily to pave the way for an all-out effort to extirpate him, his ways, and all his works.⁷⁶

Long describes the *Crusade* mentality as one possible, but discounted, form of violent response. He uses the example of the U.S. response to Iraq to demonstrate elements of the crusading attitude:

[M]oral assumptions have remained those of crusade even though the term has been bracketed out ... a major shift in thinking was made by the

⁷⁵ William J. Bennett, *Why We Fight: Moral Clarity and the War on Terrorism* (Washington: Regnery, 2003), 10.

⁷⁶ Jean Bethke Elshtain and David E. DeCosse, *But was it Just? Reflections on the Morality of the Persian Gulf War* (New York: Doubleday, 1992), 49.

administration for guiding defense policy. The idea of deterrence was repudiated and replaced with the idea of the pre-emptive strike. The idea of cooperative membership in the community of nations was compromised by the embrace of the idea of full spectrum dominance – the idea that America’s military power must be overpowering in every part of the world. Although this shift has not been without its critics, it clearly illustrates how deeply the model of the crusade has taken over as the controlling paradigm since the attacks on the World Trade Center and the Pentagon.⁷⁷

Several commentators⁷⁸ note with approval that President Bush initially used the word “crusade” in the response to the attack on the World Trade Center, but quickly back-pedaled and repudiated the use of the word. However, Long’s description of crusading still has some uncomfortable fit with the Bush administration’s handling of the anti-terrorist campaign. In the earlier Gulf War, this shift in language did not take place. Instead the language of moral absolutes prevailed:

But the tone and tenor of presidential rhetoric took off into the stratosphere of moralistic trumpeting of the sort just war cautions against. For example, the President spoke of “good versus evil, right versus wrong, human dignity and freedom versus tyranny and oppression.” He equated our “just cause” with a “noble cause,” a bit of crowing that more sober just war thinkers steadfastly avoid. The United States and its coalition were “on the side of God,” he declared, although just war doctrine insists that God’s ways are forever hidden from us in the temporal realm which is history and which all human beings inhabit.⁷⁹

At the other end of the scale from the crusader, who believes in the absolute rightness of his or her cause, and the evil of those opposed to the cause that would justify any level of violence, is the *pacifist*, who holds that violence of any description (or at least lethal force) can never be justified.

⁷⁷ Long, *Survey of Recent Christian Ethics*, 89-90.

⁷⁸ Cf. esp. Elshtain, “Just War as Politics” in Elshtain and DeCosse; *But Was it Just?*, 49, and Bennett, *Why We Fight*, 53-56.

⁷⁹ Elshtain, “Just War as Politics,” 49.

Pacifist voices provide a valuable corrective to the tendency to employ exaggerated or over-punitive force in combating terrorism, and need to be encouraged to offer that corrective without charges of anti-patriotism or “aiding the terrorist cause.” Pacifist arguments have a long and noble history that extends to the very beginning of Christianity, and have important links to other religious traditions such as Buddhism. Yet they depend on a minimum political order that is precisely what is being threatened by war, terrorism, and violence.⁸⁰

Between these two extremes can be found the concepts of just peacemaking, the criminal justice model, and just war doctrine. Long describes the goals of *just peacemaking* as a faith-based response to our too-frequent recourse to justified war, that focuses instead on positive possibilities and outcomes. It is less concerned with eliminating evil than promoting good; less concerned with blaming than exploring how cooperation may be made possible; less focussed on pointing out what cannot be done than discovering what might be tried. Although he is in favour of greater emphasis on just peacemaking efforts, he does not outline a comprehensive doctrine.

There are, however, some models of just peacemaking that provide specific directions, calling for a new ethic of just peacemaking, and a positive theology of peace.⁸¹ Glen Stassen, for example, has outlined ten rules for just peacemaking; features of international diplomacy that are

⁸⁰ For a fuller statement of Christian pacifism, the indispensable guide is John Howard Yoder through many of his writings and ethical reflections, but most comprehensively in *Nevertheless: The Varieties and Shortcomings of Religious Pacifism* (Scottsdale: Herald Press, 1971).

⁸¹ A number of church groups and interfaith groups have produced pastoral letters and reports calling for the adoption of just peace principles, among them the National Council of Catholic Bishops’ *Challenge of Peace: God’s promise and our response: a pastoral letter on war and peace* (1983); United Presbyterian Church (USA), *Peacemaking: The Believers’ Calling* (1983); United Methodist Council of Bishops, *In Defense of Creation: The Nuclear Crisis and a Just Peace* (1986); United Church of Christ, *The Just Peace Church* (1985), and Susan Brooks Thistlethwaite, ed., *Interfaith Just Peacemaking: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War* (New York: Palgrave Macmillan, 2012).

used in conjunction with the just war provision that war should always be a “last resort.”⁸²

Stassen and others argue that if just peacemaking efforts are truly engaged, they will not completely eliminate war, but they will help to create a climate that prevents further violence:

Realistically wars will still happen, so we still need pacifism and just-war theory to guide our response to the violence of war; but much more we need an ethic that will tell us what actions will dry up the sources of terrorist anger and recruitment. Just peacemaking theory is that ethic.⁸³

The final two models, that of international criminal justice and that of just war theory, consider the controlled, but legitimate, use of force in establishing justice. The question of whether terrorism, for example, is best addressed by war fighting or by the methods of international criminal justice is a lively topic of debate.⁸⁴ Long describes the assumptions behind the criminal justice option as a recognition that the restraint of evil is necessary for free societies, and that wrongdoing can be held to “acceptable” or “tolerable” limits; “total war” and even “victory” are not the goals. It finds its theological grounding particularly in the Reformed understanding of the role of civil government as the foundation and preserver of social order.

⁸² Glen H. Stassen, “Just Peacemaking in an Age of Terrorism,” *Christian Reflection* 12 (Peace and War), 2004, 38. “The ten practices of just peacemaking are: 1) support non-violent direct action; 2) take independent initiatives to reduce threat; 3) use cooperative conflict resolution; 4) acknowledge responsibility for conflict and injustice and seek repentance and forgiveness; 5) advance democracy, human rights, and religious liberty; 6) foster just and sustainable economic development; 7) work with emerging cooperative forces in the international system; 8) strengthen the United Nations and international efforts for cooperation and human rights; 9) reduce offensive weapons and weapons trade; and 10) encourage grass roots peacemaking groups and voluntary associations.”

⁸³ *Ibid.*

⁸⁴ For a fuller discussion of the issues, cf. Long, *Survey of Recent Christian Ethics*, 10-11; Jorge Secada in Jon L. Berquist, *Strike Terror No More: Theology, Ethics, and the New War* (St. Louis: Chalice, 2002), 81; William T. Cavanaugh in “Terrorist Enemies and Just War.” *Christian Reflection* 12 (Peace and War), 2004, 27-35.

[N]o one ought to doubt that civil authority is a calling, not only holy and lawful before God, but also the most sacred and by far the most honorable of all callings in the whole life of mortal men.”⁸⁵

Following John Howard Yoder, Long⁸⁶ points out that this type of police work is morally different from war. It is guided primarily by fair principles and subject to regulation, scrutiny, and strict standards of accountability. It is held to the principle of the minimum force necessary.

Just war theory is based first of all on the principle that war is not beyond the scope of morality, and that both engaging in a war and conduct during warfighting should abide by ethical principles. A war is always, at best, a necessary evil, not a good, but it can be *just*. In order for a war to be justified, there are *ad bellum* principles: that war must be used only as a last resort, that it must be waged by a legitimate authority, and that it must be used to pursue justice (as, for example, self-defence or in protection of others). It must also be proportionate (that is, that the response must not inflict more harm than the initial affront); there must be a reasonable chance of success, to justify putting people into harm’s way; it must discriminate and only target legitimate targets; and the ultimate goal must be to establish a peace which would be preferable to the peace that would have existed if the war were not fought.

Proceeding to war does not justify all conduct in war, which are subject to their own ethical constraints; these are the *in bello* principles of war-fighting. The force used must be proportionate to the injury suffered; weapons must discriminate between combatants and non-combatants and non-combatants must be protected as far as possible.

⁸⁵ John Calvin, *Institutes of the Christian Religion* 4.20 (4); Library of Christian Classics, ed. John T. McNeill, trans. Ford Lewis Battles (Philadelphia: Westminster Press, 1960), 2:1490. Cited in Long, *A Survey of Recent Christian Ethics*, 82.

⁸⁶ Long, *Survey of Recent Christian Ethics*, 84-86.

Proponents of just war theory, particularly Elshtain and Bennett,⁸⁷ point out that in the current political reality, international law is simply not robust enough to provide a deterrent effect. There is some truth in this, particularly when a survey of international crime tribunals shows a spotty record of capture and punishment, inconsistent sentences and procedures, and the lack of an international “common law” by which to render judgments. It can also be argued, as has been with the recent trial of Slobodan Milosevic for crimes against humanity, that the trial system simply gives an international forum for the accused to make political points.

Although the just war tradition is the normative approach in mainline Christian thinking, and is the primary source for the international law that governs relations between states, there remain legitimately different approaches for faith groups to assume when examining the relationship between faith and violence. Both pacifism and religiously-motivated terrorism find their justification in the same sacred texts. Images of spiritual warfare are used to encourage the believer to fight against spiritual enemies, or even to fight with inner tendencies; the Islamic concept of greater and lesser *jihad* parallels the use of this language in Christian spirituality, as does the Tibetan Buddhist teaching of *shambhala* or the Japanese concept of *bushido*.⁸⁸

Nor can religion, including Christianity, be described as essentially peaceful. Human nature seems to have a fascination for war that is a deep part of our psyche, associating it with themes of atoning sacrifice, conquest of evil, or scapegoating in order to externalize the violence

⁸⁷ Jean Bethke Elshtain, *Just War against Terror: The Burden of American Power in a Violent World* (Basic Books: New York, 2003), and Bennett, *Why We Fight*.

⁸⁸ Grant R. Schnarr, *The Art of Spiritual Warfare: A Guide to Lasting Inner Peace Based on Sun Tzu's The Art of War* (Wheaton, IL: Theosophical Pub. House, 2000); Chögyam Trungpa and Carolyn Rose Gimian, *Shambhala: The Sacred Path of the Warrior* (Boulder, CO: Shambhala, 1984); Inazo Nitobe, *Bushido: Samurai Ethics and the Soul of Japan* (Mineola, NY: Dover Publications, 2004).

that we find at the heart of our community.⁸⁹ Rapoport, for instance, has pointed out that all terrorism before the nineteenth century could only be justified by religion – nothing else was important enough to justify terrorist actions.⁹⁰

Interfaith and Ecumenical

Describing the military culture as a distinct thought world rather than as an organizational machine can highlight that it has much in common with a religious thought world; it demands complete loyalty; it shapes a world-view in terms of clearly communicated values; it consciously seeks to build loyalty and devotion vertically to its values (Duty, Honour, Service) and horizontally to those who are engaged in the same calling (unit cohesion). While I do not mean to suggest that it functions as a “quasi-religion”, I do want to suggest that seeing military culture as a distinct belief system in its own right allows us to compare dialogue within this system as being akin to interfaith dialogue between religious groups.

One of the very significant features for the context of military chaplaincy in the CF is that we work in interfaith and ecumenical teams. So, in addition to being responsible to our mandating faith group, we are also responsible for being in partnership relationships with one another. Our faith communities are not monolithic, and we must be prepared to work with those tensions.

⁸⁹ Kenneth R. Chase and Alan Jacobs, *Must Christianity be Violent? Reflections on History, Practice, and Theology* (Grand Rapids, MI: Brazos Press, 2003); Harold J. Ellens, *The Destructive Power of Religion: Violence in Judaism, Christianity, and Islam* (Westport, CT: Praeger, 2004); Jean Bethke Elshtain and David E. DeCosse, *But Was it Just?*; Hedges, *War Is a Force That Gives Us Meaning*; James Hillman, *A Terrible Love of War* (New York: Penguin Press, 2004); Barbara Ehrenreich, *Blood Rites*; René Girard, *Violence and the Sacred* (Baltimore: Johns Hopkins University Press, 1977).

⁹⁰ Bruce Hoffman, *Inside Terrorism* (New York: Columbia University Press, 2006), 89.

In the example given above concerning perinatal counselling in Haiti, for instance, the chaplain needed to be very sensitive not only to differences between the medical model and a faith-based model, but to the differences between different faith communities as well. A United Church chaplain who believes in the right to choice may well (although for different reasons) find himself siding with a secular medical assistant from Quebec, while trying to maintain relationships with those Roman Catholics in the faith community who believe in the absolute right to life of the unborn.

Even the basic attitude of different faith groups to the whole question of religion and war must not be assumed to be uniform. Abercrombie cautions, that “however appealing we may find the idea of rules in war, we must not proclaim it as part of general Christian doctrine.”⁹¹ Moreover, churches differ in the extent to which they expect individual conscience to determine participation in the military enterprise. Once again, we can see that churches may look for a *shared*, *parallel*, or and *opposed* framework.

As an example of the *shared* approach, the Roman Catholic approach is based on Aquinas: a Christian citizen may take part in wars declared by his lawful government, but a Christian ruler must only wage just wars; therefore there is considerable emphasis on what constitutes just war.⁹² For Aquinas, there are three criteria: it must be waged by a legitimate ruler, it must be fought for a legitimate reason “those who are attacked should be attacked

⁹¹ Clarence L. Abercrombie, *Choose You This Day: The Military-Religious Dilemma of U.S. Army Chaplains* (Thesis (Ph. D.): Yale University, 1973), 66. The relevant chapter deals with the different role expectations and value for civilian clergymen, and those of military commanders.

⁹² Thomas Aquinas, *Summa Theologiae* , II-II, Q. 40.

because they deserve it”,⁹³ and it must be intended to prevent a greater evil. Once war has begun, there are certain rights of war and covenants that apply to all.

Anglicans in Canada have adopted a stance that is generally very supportive of the secular authority and its legitimate right to wage war; this is largely a result of its history as a state church. Even this is a dangerous generalization, as the Anglican Communion is diverse and includes many who are very critical of too-closely allying state and ecclesiastical interests.⁹⁴

A *parallel* approach emphasizes the integrity of each domain in establishing its limits, even though there may be cooperation between them. Lutherans and other Protestants take their starting point from Luther, who believed that a sinful humanity required a temporal government, which would prevent some of the consequences of evil. Government was seen, therefore, as part of God’s will, and war was legitimized if it served to preserve the rule of law. The individual was to fight only in “just wars”,⁹⁵ but if in doubt, obeying the God-given secular authority was the appropriate course of action.

Free churches, such as the Baptists, do not generally seek a church doctrine but emphasize the responsibility of the individual to make right ethical choices. There are a range of beliefs across independent churches about the role of church and state, with some seeing a great

⁹³ « *requiritur causa iusta, ut scilicet illi qui impugnantur propter aliquam culpam impugnationem mereantur* »Ibid., Q. 40:1.4.

⁹⁴ In response to the Gulf War, the Anglican Primate reiterated the principles of Just War and on that basis found the war to be unjustified, but did not attack the principle that wars could be justified in appropriate cases. An emphasis on Just War has marked the ACC’s approach, with a shift in the last decade to an emphasis on Just Peace and the rejection of war. Michael Ingham, “No War, Just War, Just Peace: Statements by the Anglican Church of Canada 1934-2004” http://ottawa.anglican.ca/Outreach/Canadian_Anglicans_and_Just_Peace.pdf, accessed 2014-01-04).

⁹⁵ Luther never specified the criteria for just war, but Melancthon applied natural-law criteria, bringing the concept of just war close to the definition used by Roman Catholics.

divide between the “sinful word” and the life of the believer (an *opposed* stance), and others encouraging a moral nation.

From the other end of the theological spectrum, there can also be an *opposed* framework of approach: some churches of the Methodist tradition, of which the United Church is one, have strongly negative views of war and rarely see any resort to violence as justified; although not strictly pacifist, there is a strong tendency towards pacifism.⁹⁶ However, because of the emphasis on the role of the individual conscience in making ethical decisions, there is no official church “doctrine” that would forbid participation in the military or in war.

Within the faith groups, and particularly within the Christian denominations that have provided the majority of chaplains who currently serve with the Canadian Armed Forces, there exists a plurality of theological approaches that can cause support for military chaplaincy to wax and wane from time to time. The current swell of support from Canadian churches for CF troops as a result of combat operations in Afghanistan does not indicate an uncritical view of armed forces in general and the desire to seek peace through other means – some, like the United Church of Canada, though never officially pacifist, express considerable reluctance in supporting any resort to armed force and consistently plead for responses other than military solutions to international situations.

⁹⁶ A significant portion of United Church clergy signed pacifist declarations in the years between the World Wars and at the outset of WWII. Russel Prime, “Must We have War Again? A Preliminary Exploration of Pacifism in the Restoration Movement in Canada Through the Pages of the Gospel Herald (1936-1940)”, *Historical Papers: Canadian Society of Church History*, 2000, 117; the church’s social policy positions list opposition to militarization, support for conscientious objection, disarmament, alternate defence policy for redirection of taxes, and in response to the war in Yugoslavia (1992) and in the Persian Gulf (1990) called on the government to provide peacekeeping forces only to protect civilian humanitarian workers (<http://www.united-church.ca/beliefs/policies/1992/w197>, accessed 2014-01-04).

Kibben sees this as one of the factors that contributes most to chaplain stress: the fact that role tension exists not only between the roles of military officer and religious representative, but that the chaplain is often out of sync with their own faith group expectations as well.⁹⁷ This can arise, for instance, in situations such as public prayer, where the chaplain (often as a matter of course, ceremonial intent, or tradition, all of which are important ingredients in building unit cohesion) is expected to offer “non-sectarian prayer”; that is, prayer that is as inclusive as possible of those that are present. Many in the chaplaincy are able to nuance this requirement as a consideration of the need to show respect for all, particularly on occasions where the presence of everybody is expected or required. Nonetheless, to the extent that one is required to pray “as far as possible” from the words, images, and understandings of the faith tradition that has mandated him, the chaplain can feel distanced from the faith and marginalized as a religious authority.

Although this might be described negatively in terms of the impact on the individual chaplain, experienced as role conflict, it can also be described positively. The individual chaplain is part of a community of moral discourse that has long debated the relationship of violence and peace. Religious communities have not been on the sidelines in these discussions, but have for many generations thought, argued, prayed, and proclaimed about war and peace. Because of this rich tradition, of which chaplains are heirs and in which they are embedded, religious faith can provide a meta-critique about the necessity of war and its conduct.

This is not separate from the daily work of the chaplain in providing pastoral care. As Browning puts it, “all practical moral thinking has a religious dimension to it, whether or not this

⁹⁷ Kibben, *The Military Chaplaincy.*, pp. 64-70.

is consciously acknowledged.”⁹⁸ This is not only true of the chaplain’s pastoral care, but all caring disciplines, whether psychiatry, psychology, or social work, insofar as they articulate images of human fulfillment. All of them have a vision of the good for human beings, and as such, though they may very well not be expressed in Christian or other faith terms, they are religious responses to the human condition.

The public role of the chaplain requires not just attention to the relationship the chaplain has to the military institution, but to the public role itself. When a chaplain leads public prayer, for instance, it ceases to be a question of individual faith and piety but by its public nature it enters into the dynamic of the chaplain’s relationship with the public sphere, and with contemporary societal values and expectations. This, then, is the third dialogue partner with whom the chaplain must converse, and it is to an understanding of contemporary Canadian society that we now turn.

Summary

The relationship between the chaplain’s role as a religious professional and the role of the chaplain as a military officer can often find parallel cause with the role of religion in society and the military in society. While the history of Western thought, particularly influenced by Christianity, has dealt with this relationship in a variety of ways, the chaplain’s role was previously made somewhat simpler by a general consensus of opinion around that relationship. While some religious groups would oppose the existence or need of military involvement, they were generally marginal, or at least not fully represented within the chaplain branch or within the membership of the military, who would have in general shared a conservative view of religion

⁹⁸ Don S. Browning, *Religious Ethics and Pastoral Care* (Philadelphia: Augsburg Press, 1983), 53.

and society that saw them as mutually interdependent; religion supported law and order, with a certain amount of charity and mercy, while society generally saw religion (and its representatives) as good citizens who contributed to the good of society for all.

As we increasingly enter a post-modern world, in which pluralism and individualism are more positive and widely-sought values than uniformity and conformity, the consensus that supported the chaplain's role can no longer be assumed to apply. As the society changes, so must our role within that society change.

Canadian societal values and ethics

If we were to draw simple Venn diagrams to describe the relationship of the military subculture and the religious subculture within the larger culture we describe as contemporary society, it would be easy enough to draw them as two circles, with some degree of overlap perhaps, within the larger circle known as Canadian society. Within that society, we each belong to smaller subunits. Society is then made up of those different subunits, interacting to create the whole. Yet this is far too simple. Religious cultures, by their very nature, believe themselves to transcend mere sociological definitions of society. In some significant ways, they resist the goals of the surrounding culture, particularly a modern one that appears to threaten religious faith.

Military communities often experience themselves as distinct from the surrounding culture, as well. In order to defend the principles of democracy, certain rights of living in a democratic society are given up or limited for military members (such as freedom of speech, political association, or the right to self-defence by avoiding danger). Nevertheless, the Defence Ethics Programme (DEP) links military ethics firmly to that of contemporary society. It anchors the military and gives it legitimacy:

The values held by Canadians play a fundamental role in determining the ways and means by which the military function is exercised. Indeed, the legitimacy of the profession of arms requires that it embody the same values and beliefs as the society it defends. Because the profession is not an entity unto itself and military members come from and return to civilian life, the values of the profession must be in harmony with the values of its parent community, limited only by the functional requirements of the military.⁹⁹

In this section, we will take a look at the relationship between the two sub-cultures previously examined (the world of the Canadian Armed Forces and that of the faith groups that provide chaplains to the CF) to the surrounding culture, that of contemporary Canadian society.

The culture in which sub-cultures are embedded

The Defence Ethics Programme (DEP) realizes an important fact: military ethics in the Canadian Armed Forces is a subset of ethics within a larger societal construct understood as “Canadian society” with particular Canadian values. We will take a closer look at the Defence Ethics Programme in Chapter 4, where we examine core documents that inform ethics instruction in the CF, but it is important to identify its principle thrust: the ethics of the Canadian military are grounded in our understanding of the values and principles that are held by common consensus to be Canadian values.

Due to this awareness, the DEP is not only an ethic designed for the military: it is a document that applies equally to the civilian members of the Department of National Defence (DND). As such, it does not always speak directly to the themes of the military profession, and this has been one of the criticisms levelled against it.¹⁰⁰ Nonetheless, precisely because it does

⁹⁹ CFLI, *Duty with Honour*, *op. cit.*, 28.

¹⁰⁰ John Woodgate, “An Analysis of the Canadian Defense Ethics Program Decision-Making Guidance,” (M.A. Thesis, U.S. Army Command and General Staff College, Fort Leavenworth, Kansas, 2004).

attempt to address the common ethics for both public servants and military members in DND, it provides some insight into the some ways in which the relationship between civilian and military society can be examined.

The DEP is guided by three general assumptions about the nature of Canadian society: first, that Canada is a modern democratic society characterized by a multiplicity of comprehensive belief systems, which may be philosophical, religious or secular. Secondly, these comprehensive belief systems exhibit an overlapping consensus of values.¹⁰¹ The third assumption is that within this overlapping consensus there is a set of fundamental values that defines what constitutes Defence.¹⁰²

While the first assumption is seen to be simply descriptive, the second two assumptions are not. The overlapping consensus is seen as necessary for a democratic nation:

The existence of a certain overlapping consensus implies that a democratic society is strong and healthy in as much as the values and principles of the comprehensive belief systems at work within it can accommodate the essentials of democracy.¹⁰³

The assumption is that this is descriptive insofar as it appears unlikely that any comprehensive belief system could impose itself over the others to be the one and only acceptable one; since that does not appear to be the case, evidently there exists a public space of overlapping consensus in Canadian society. As part of these basic values, Canadians accept limits on their personal freedom for the sake of good order, which includes a belief in the value

¹⁰¹ John Rawls, *Political Liberalism* (New York: Columbia University Press, 2005) introduces the concept of “overlapping consensus”; a system of political justice that people with conflicting “deep” metaphysical and/or religious views would accept. It seeks to arrive at consensus without appealing to any one source.

¹⁰² *Fundamentals of Defence Ethics*, 1.

¹⁰³ *Ibid.*, 2.

of defending this democratic society. This is a characteristically Canadian description of first values, which places a great deal of emphasis on harmony and right relations. It self-consciously identifies the social contract as one of the creation of a public space where competing claims have the protection of others to pursue their own goals and conflicts are mediated by principles of fairness.

Created of two distinct cultures and languages, the Canadian experience has always been one of accommodation and compromise, seeking to balance conflicting claims and to protect the rights of linguistic and cultural minorities. This developed in the latter part of the twentieth century into an official policy of multiculturalism, which sought to recognize and sustain the differences of ethnic and religious subcultures within the Canadian society.

The role of the military within Canada has followed a similar course, particularly when compared with the U.S. While both nations initially were founded on the principle of a militia to be raised solely for the purpose of defence, the American Revolution created a watershed in terms of the relationship between civilian society and the military. In the United States, formed in revolution against a regime seen as oppressive, there was considerable scepticism about the role of government, which included suspicion about the value of a standing army. In order to defend against the encroachment of political powers, whether king or president or military junta, the constitutional accord balanced the legislative and executive powers to prevent a concentration of power in any one body. In defence of that ideal, the constitutional right of every citizen was to be permitted to bear arms, in order to defend against tyranny.

Canadians, on the other hand, experienced the colonial power to be beneficent and supportive, and saw no need to defend themselves against “the Mother Country.” The attitude of French-speaking Canada, who had no such affection yet enjoyed the somewhat disinterested

benevolent rule of a distant monarch, helped to prevent a sharp break from European influence. When war in Europe broke out, it was much easier for Canadians to respond to the call for an expeditionary force than it was for the more isolationist Americans. The very real contribution that Canadian volunteers made to the course of the World Wars became part of the war-time ethos of the Canadian Armed Forces, and beyond. Voluntarism was not only a political necessity, but became part of the Canadian heritage, with a certain pride in the ability of Canadians to “answer the call” without requiring the establishment of a large standing army. When required, Canadians volunteered, but then demobilized afterwards and, for the most part, rejoined civilian society.

The need to constantly recruit a volunteer force, the frequent deployment of Canadian Armed Forces on domestic operations such as floods, forest fires and ice-storms, and the desire to make the Canadian Armed Forces the exemplar of Canadian virtues, have all contributed to a strong positive relationship between the military establishment and the Canadian society. They are seen as mutually supportive, and not in tension with each other. When the Department of National Defence amalgamated civilian and military structures into one, the Canadian Armed Forces became a place for social experimentation, as well. Such government initiatives as affirmative action, official bilingualism, recognition of same-sex relationships, etc. were often begun within the Canadian Armed Forces.

Canada’s role on the international stage as a middle power, particularly under Prime Minister Lester B. Pearson, was directly tied to her use of the armed forces as a new type of *peacekeeping* force, with a robust deployable capability that would allow smaller armed forces to have a significant role in international affairs that the larger superpowers were unwilling or unable to perform. The peacekeeping role appeals to Canadian societal values of altruism and

generosity, and is seen as less aggressive and threatening than traditional military tasks. In the international arena, peacekeeping highlighted Canadian multiculturalism, tolerance and respect for the rule of law. “Peacekeeping had become a mirror, reflecting the finest qualities Canadians ascribed to their own society and national character.”¹⁰⁴

This became even more pronounced with the restructuring in the 1970s, begun with the Canadian Forces Reorganization Act of 1 February 1968, commonly known as “unification”, during which the three armed services were organized into one — the Canadian Forces. In 1972, the National Defence Headquarters (NDHQ) was created to unite civilian and military personnel in order to advise, administer policy, and manage the CF. Although meant to make things run more smoothly, the unification and the establishment of NDHQ have been widely perceived as contributing factors to the increased bureaucratization of the military. By 1980, a review group noted that the CF was facing a crisis of military ethos because “civilian standards and values are displacing their proven military counterparts and in the process are eroding the basic fibre of the Canadian Military Society.”¹⁰⁵

Donna Winslow¹⁰⁶ examines the relationship between Canadian society and the Army according to a three-perspective model of *Integration, Differentiation, and Fragmentation*, based on the work of Martin, Meyerson, and Frost.¹⁰⁷ The three levels of analysis move from macro to

¹⁰⁴ Allen G. Sens, “The Decline of the Committed Peacekeeper” (paper presented to the conference “Canadian Security and Defence Policy: Strategies and Debates at the Beginning of the 21st Century,” Vancouver: University of British Columbia, 1999).

¹⁰⁵ J. Vance, “Review Group on the Report of the Task Force on the Unification of the Canadian Forces” (Ottawa: Department of National Defence, 31 August 1980), 18.

¹⁰⁶ Donna Winslow, “Canadian Society and Its Army,” *Canadian Military Journal* Vol. 4, no. 4 (Winter 2003-2004), 20.

¹⁰⁷ P.J. Frost, L.F. Moore, M.R. Louis, C.C. Lundberg, and J. Martin, *Reframing Organizational Culture* (London: Sage, 1991); J. Martin, *Cultures in Organizations: Three Perspectives* (Oxford: Oxford

micro: the Integrated approach examines the major themes of integrating the Army into Canadian society; the Differentiated approach makes sense of the Army's reaction to integration and its 'need to be different', and the Fragmented approach provides a glimpse of post-modern Canadian society and the implications this can have for the relationship between Canadian society and its Army.

Each perspective can reveal one aspect of the relationship between the two cultures, the military and the civilian. The *Integrationist* perspective, for instance, highlights the role that the Canadian Armed Forces undertakes as a representative of Canadian values. It expects that there will be consistency between the beliefs of the wider society and the subculture. It assumes a stable set of ideas, values and norms that characterize Canadian society as a whole. The Defence Ethics Programme lays out the Integrationist perspective very clearly. The implication is that armies have to ensure that they are responsive to the changing society that they defend, that pays for them, and without whose support they can do little, even if that means conforming to changing societal values on social issues such as integration or the acceptance of homosexuality.

The *Differentiation* perspective points in the opposite direction, towards the existence of subculture that is distinct and different. As the preceding section on military culture demonstrates, the military holds values that are somewhat unique and are considered to be part of the ethos of the warrior – in other words, values without which the military could not function and fulfill its mission. They share a particular set of meanings, understandings, values and prescriptions for action, and see themselves as a society within a society, that requires some level

University Press, 1992); J. Martin and D. Meyerson, "Organizational Cultures and the Denial, Channeling and Acknowledgment of Ambiguity" in L. Pondy, R. Boland, and H. Thomas (eds.), *Managing Ambiguity and Change* (New York: John Wiley and Sons, 1988).

of distinctiveness. There is a concern that if the culture does not retain this distinctiveness, that the very institutional soul of the warrior would be lost.

Winslow points out that our likely future is in neither an integrated nor a differentiated relationship between military and civilian society, but a *Fragmented* one. In a fragmented approach, culture is a loosely-structured and incompletely-shared system that emerges dynamically as people experience events and each other. Michael Adams¹⁰⁸ has found abundant evidence of this trend in his *Environics* surveys of Canadians and their changing values. He has found that ‘values tribes’, as he defines them, have been increasing with each generation: in other words, the values that Canadians hold are becoming increasingly diverse and consensus on values is become scarcer. This makes the Army culture increasingly archaic, and out of sync with the Canadian society which has become increasingly post-modern.

This rapid post-modern change, according to Adams, “has resulted in growing numbers of Canadians being able to transcend the traditional demographic categories of age, gender, religion, social class and ethnicity, and to then define themselves in novel ways.”¹⁰⁹ There has been a significant shift from outward directedness, tradition, communalism and morality to inward directedness, individualism and hedonism. Younger Canadians are rejecting authority and looking for more personal autonomy, pleasure and spiritual fulfillment. The deference and loyalty of Canadians can no longer be taken for granted.¹¹⁰ This means that organized religion, institutions such as the Army and even the nation-state are less relevant.

¹⁰⁸ Michael Adams, *Sex in the Snow, Canadian Social Values at the End of the Millennium* (Toronto: Penguin Books, 1997), 171-3, 175, 178.

¹⁰⁹ *Ibid.*, 9.

¹¹⁰ *Ibid.*, 6, 9.

Canada, according to Adams, is showing “increasing flexibility, openness, autonomy and fulfillment”,¹¹¹ “the home of a unique postmodern, postmaterial multiculturalism” characterized by changing roles, self-conceptions and bases of legitimacy, the erosion of long-standing organizational formats, and a lack of consensus.

How does this sit with the military culture? The military ethos is a warrior’s code, based on its understanding of military professionalism, the requirements of combat, and the demands war makes on the human character. The four precepts required of all soldiers; Duty, Integrity, Discipline, and Honour are the core values.¹¹² They are understood, within the Canadian Armed Forces, to be quintessentially Canadian values. According to Adams,¹¹³ however, they really only reflect the values of the older generations in Canada. In the age category of 50+, we see respect for historical tradition, authority, and institutions, duty and deferred gratification as key values for 80 percent of this population. All these coincide well with Army ethos. But in the baby boomer generation of ages 30 to 49, respect for traditional institutions, family and community and the idea of duty appeal to only 34 percent of this population. For those under 30, none of these values hold appeal. Instant gratification, desire for independence, and hedonism all seem to take priority.

So the core values on which the military builds its ethos (subordination of the self to the group and the mission, and the idea of sacrifice), are given a much lower value in a more individualistic Canadian society, precisely the population from which we recruit our military members.

¹¹¹ Michael Adams, Amy Langstaff, and David Jamieson, *Fire and Ice: United States, Canada, and the Myth of Converging Values* (Toronto: Penguin Canada, 2003), 74.

¹¹² CFLI, *Duty with Honour*, *op. cit.*

¹¹³ Michael Adams, *Sex in the Snow*, 203-217.

We are certainly living in a post-modern age,¹¹⁴ though this is not to say that we are beyond the modern age. Post-modernism affects contemporary society in its weakening of sources of traditional authority and certainty, substituting instead an emphasis on the role of constructed reality. It challenges binary classifications of either/or and sees reality as pluralist and relative. Rather than objective reality, it emphasizes subjective reality. In determining values, it does not appeal to a truth “out there” but that truth is constructed through subjective perception, language, and context. Difference, plurality, textuality, and scepticism are hallmarks of post-modern thought.

This has led to the rise of pluralist approaches to ethics, as well. A pluralistic approach seeks to break the tension between the two poles of monism on the one hand, and relativism on the other; the belief that there is one morality that is in danger of disintegration, or that all ethics is merely conventional and that there are no ways of evaluating subjectively different approaches to ethics.¹¹⁵

A positive description of the values of pluralism has been articulated by John Kekes, moving beyond mere description about pluralism into choosing it as a positive good:¹¹⁶

- Values are plural and conditional. There are some primary values that are, under normal circumstances, seen as universally beneficial or harmful (e.g. love and respect are beneficial; torture, humiliation and exploitation are harmful). Secondary values vary with our circumstances, history, tradition, culture: reason allows them but does not require them. Reasonable people will share primary values because of their common humanity, and recognize that there vast individual differences in

¹¹⁴ Michael Adams, in his study of ‘values tribes’, suggests that Canada is becoming increasingly post-modern in its outlook, particularly in comparison with the US; Adams et al., *Fire and Ice*, 43.

¹¹⁵ This list is adapted from John Kekes, *The Morality of Pluralism* (Princeton: Princeton University Press, 1993); cf. also Lawrence M. Hinman, *Ethics: A Pluralistic Approach to Moral Theory* (4th ed. Belmont, CA: Wadsworth, 2007).

¹¹⁶ Kekes, *The Morality of Pluralism.*, 35-36.

secondary values. There are no priorities of values; all are conditional, though some may be more important than others, and none are inviolate.

- Conflict is unavoidable. The realization of one value can at times exclude realizing another – I cannot have both introspection and social conversation at the same time, for example. Values are incommensurable; that is, they cannot be ‘weighed’ against each other. There is not a necessary ranking of values, but there may a plurality of equally reasonable ways of ranking them. Since values will inevitably conflict, there must be a method for reconciling them, but these are arguments about means, not about values.
- The possibilities of life are to be kept open. Mill refers to “experiments of living”¹¹⁷, and a pluralistic ethic requires as much freedom as possible, so that there are more possibilities for fulfilling good lives. There is no common destination that we reach in different ways, though. “People aiming to live a good life are no more aiming at the same goal than artists aiming to create a work of art are aiming at the same goal.”¹¹⁸
- Limits are still required. Limits are protected by deep conventions, ensuring the minimum requirements of all good lives, however conceived. Variable conventions vary with the traditions and conceptions of a good life; in other words, they provide the form or the means for attaining the primary values.
- There is still the goal of moral progress. There needs to be some ideal with reference to which social or personal policies can be formulated to make things better or prevent them from becoming worse. “The ideal is of a framework that fosters the realization of plural, conditional, incompatible, and incommensurable values; it is not the advocacy of some specific value. At the same time, the ideal is incompatible with relativism, because some of the limits the tradition is thought to need to place on the values that may be legitimately pursued under its aegis will be objective and context-independent.”¹¹⁹

Pluralism is inextricably linked with post-modernism in its insistence that there is no central truth to be found, but that each person is responsible for seeking a “best answer.” This has paralleled the trend in contemporary religion to move from “religion” to “spirituality” as

¹¹⁷ John Stuart Mill, *On Liberty*, Chapter 3. “As it is useful that while mankind are imperfect there should be different opinions, so is it that there should be different experiments of living; that free scope should be given to varieties of character, short of injury to others; and that the worth of different modes of life should be proved practically, when any one thinks fit to try them.” Accessed online at http://ebooks.adelaide.edu.au/m/mill/john_stuart/m645o/chapter3.html, 29 April, 2014.

¹¹⁸ Ibid, 29.

¹¹⁹ Ibid.

there is a move away from organized religious expression to more individual expression. Religious practice has also become increasingly discrete and privatized, separated from the institutional life that formerly gave it shape. Religion is increasingly seen as “private” and “individual” as well as a voluntary matter of private choice,¹²⁰ and as such can increasingly be treated as an idiosyncratic expression of individual personality.

Sociologist Peter Berger¹²¹ has pointed out that pluralism is inevitable as the world shrinks and communication networks make contact with “others” unavoidable. Using the original meaning of heresy as being “to choose”, he describes the necessity of choosing beliefs, religion, and even cultures in a way that was never before necessary. The simple existence of an “other” who is not by definition an enemy creates the possibility of believing or acting as they do, rather than the received beliefs or mores of the culture in which one was raised. Hence, even to re-commit oneself to the beliefs one held before is an act of choice, of “heretical imperative.” Berger then compares this to our modern world with its multiplicity not only of religious beliefs, but philosophies and paradigms and the conversations and debates that take place between them. These trends towards pluralism and dispersed authority are seen by some in the military (and in religious organizations) as disturbing trends.¹²² The same attitudes that can be used to describe how cultures can face one another (opposing, competing, disconnecting, transcending, or transforming), are stances that can be adopted by religious or military members towards the other.

¹²⁰ Robert Bellah, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985).

¹²¹ Peter L. Berger, *The Heretical Imperative: Contemporary Possibilities of Religious Affirmation* (Garden City, NY: Anchor Press, 1979), 23f.

¹²² Joanne Benham-Rennick, *Religion in the Ranks: Religion in the Canadian Forces in the 21st Century*. (Toronto, University of Toronto Press, 2011), 47.

Even though these may seem to be irresistible trends, it is premature to claim that religious believers must necessarily adopt a pluralistic attitude. Faith groups have wrestled with questions of ecumenicity and pluralism for some time, and have adopted different approaches, which can be broadly described as exclusivist, inclusivist, or pluralist.¹²³

The exclusivist position identifies Truth with the truth as it is revealed within the faith group, and considers all other faiths as being not simply less in degree or efficacy but, by definition, wrong, and therefore *opposed* to the truth. Salvation (or other such terms denoting the benefit of the faith for believers) cannot be found outside the faith group. Although commonly associated with fundamentalistic faith, it need not be so narrowly constrained, as it was until comparatively modern times the normative stance for most faiths, particularly those universalizing faiths (such as Christianity or Islam) who saw themselves as proselytizing, trans-cultural faiths whose goal was to bring all to the (revealed) truth.

Inclusive faith is a modification of the belief that truth can only be found within the normative faith group. As different faith groups came increasingly into contact with each other, certain aspects of commonality could be discerned, and it was apparent that some faiths could be considered closer to the truth than others; similarities between Eastern religions as opposed to Western religions, for instance, or similarities between Abrahamic faiths, required some differentiation. Accordingly, inclusivist understandings (such as Karl Rahner's "anonymous Christians"¹²⁴) sought to recognize some degree of revealed truth, which, while still imperfect and inadequate, could yet be found in the believers of other faiths. Although inclusivist theology

¹²³ The United Church of Canada, *Mending the World: An Ecumenical Vision for Healing and Reconciliation* (Toronto: The United Church of Canada, 1997), p. 20.

¹²⁴ Karl Rahner, *Theological Investigations*, vol 14, translated by David Bourke (London: Darton, Longman & Todd, 1976), p 283.

is a helpful step towards mutual respect, it falls short of full recognition of the other, who is necessarily seen as incomplete or less than fully faithful.

Virtually all of the Christian chaplains who currently serve belong to denominations that, explicitly or implicitly, hold to either an exclusivist or an inclusivist faith. None of the Christian churches who currently mandate chaplains to the Canadian Armed Forces can be said to have a fully articulated pluralist understanding of other faiths.¹²⁵

Adapting to an increasingly fragmented, post-modern, and pluralistic environment can in most cases, then, place a chaplain at odds with his or her own faith group or denomination. Yet requiring that chaplains hold a particular attitude towards other religions amounts to an establishing of a particular (and still rare) theology. At best, chaplains can be encouraged to adopt practical methods of pragmatic ecumenical functioning; yet it remains true that this is a stressor, because we may be acting out of sync with our deep beliefs.¹²⁶

Unlike the *voluntary* culture of the religious institutions that have responsibility for selecting, training, and mandating clergy and faith group leaders, the workplace ministry of chaplaincy is not a homogeneous culture in terms of faith. A current full-scale sociological study of the CF has yet to be done, particularly with regard to religious practices and faith, but the socio-demographic makeup of the CF applicant pool tends to be mainly made up of young, urbanized, secondary school educated males with British or French backgrounds, with under-

¹²⁵ The United Church of Canada is perhaps the sole exception, as its current statements of interfaith dialogue, *That All May Be One* and *Mending the World* have strong pluralistic themes. However, as the United Church is a non-credal church that does not require assent to a particular doctrinal statement, it cannot be said to be officially pluralist, and it is to be understood that the majority of its members hold to either exclusive or inclusive understandings of other faiths.

¹²⁶ Benham-Rennick, *Religion in the Ranks*, 47, notes the number of positive initiatives taken within the Chaplain Branch towards interfaith inclusivity, such as the change in the hat badge and the March from exclusively Christian to more inclusive symbols, but still indicates that there are those within the branch who struggle with the changes.

representation of other ethnic groups.¹²⁷ Even within this narrow segment of the Canadian population, however, there is considerable religious diversity.¹²⁸ We are, essentially, a multifaith congregation.

These trends directly affect chaplains in their daily work:

The struggles they now face are the result of modern forces such as secularization, religious pluralism, the loss of moral consensus, as well as the privatization of religion. As a result, chaplains who serve in the Canadian Forces must be increasingly open to a diversity of religious beliefs among military personnel.¹²⁹

There is a similar challenge in helping military members adjust to the changing expectations of civilian life. At the mundane, pastoral level, this may mean counselling couples who are feeling the effects of service life in their marriage, experiencing the “clash of cultures” even within the family unit. The forces of secularism, pluralism, and the loss of moral consensus, affect the individuals we counsel daily. Prolonged absences, the risk of unlimited liability, the instability of frequent postings, even the strong bonds of cohesion which are much deeper than a typical work environment, can conflict with civilian expectations of individuality and social equality, and with conventional ways of solving workplace conflicts:

Canadian citizens are attuned to the ‘blame and compensation’ culture; they are more disposed to enforce their rights in civilian courts, or take their case to the Ombudsman instead of dealing with it within the regiment or chain of command.¹³⁰

¹²⁷ Allan English, *Understanding Military Culture: A Canadian Perspective* (Montreal: McGill-Queen’s University Press, 2004), 147.

¹²⁸ Benham-Rennick, *Religion in the Ranks*, 52.

¹²⁹ Joanne Benham-Rennick, “Towards an Interfaith Ministry: Religious Adaptation and Accommodation in the Canadian Forces Chaplaincy,” *Studies in Religion* 39 (1): 77-91.

¹³⁰ Winslow, “Canadian Society and Its Army”, 20.

Although there are differences between Canadian and American culture, particularly with regard to civilian-military relations, it is true for at least a segment of the population that serve in the Canadian Armed Forces that the roots of military culture remain rooted in a traditional notion of culture:

This separateness between society and the military is crystallized into a more perceptible form by the homogeneity of professional views on specific matters dealing with the military, views of the institutional context, and self-depreciation. Indeed, one can see evidence of the existence of a type of “military mind” which insists upon professional autonomy, separateness from society, and greater influence in policy decisions affecting the military.¹³¹

These differences can perhaps be illustrated by the recent example of American military chaplains opposed to the repeal of the “Don’t Ask, Don’t Tell” (DADT) legislation in 2010. DADT was a compromise to a long-standing ban against homosexuality in the Armed Forces, under which a member who openly stated that they were homosexual would receive a dishonourable discharge. In 1993, President Clinton issued a defence directive that military applicants should not be asked about their sexual orientation. In May of 2010 the House of Representatives approved an amendment to the defence budget that would end the ban but would await a Pentagon study on how the repeal would affect the armed forces’ military preparedness. The report concluded that it would have little effect, as most of the members of the Armed Forces did not believe sexual orientation reduced military effectiveness.

The largest outcry, however, came from military chaplains, including a large number of retired chaplains, who raised a number of fears about the effect not on the military, but on

¹³¹ Sam S. Sarkesian and Robert E. Connor, *The US Military Profession Into the 21st Century* (Routledge, New York, 2006, 26). Cf. also the discussion of civilian-military relations at 80ff.

chaplains themselves. Concerns were raised about religious freedom,¹³² and religious discrimination: chaplains expressed the fear that they would be dismissed for holding unpopular viewpoints.¹³³ Two years later, there have been no major incidents of discrimination nor an exodus of chaplains as feared.

The Canadian experience, on the other hand, was quite different. Chaplains were among the first to commit to a policy of tolerance in 2003, recognizing that there were chaplains in their midst whose faith groups supported same-sex relationships, and issuing an inter-faith statement that set out a policy of welcome. The focus was on the civil rights of the members, not the religious freedom of chaplains, and added that if chaplains can't "respond to a request as a matter of faith or conscience" they should refer the couple to a chaplain who can. The policy ends with the observation that the compassionate response of Canadian Armed Forces chaplains could be a "prophetic voice" both to the church in Canada and to the nation. There was little reaction to the policy.

Summary

We can trace several factors that serve to make the chaplain's role more complex than has often been described. The first is the realization that a chaplain needs to interpret not simply between his/her calling as a faith representative and as a military officer, but must dialogue with a third partner from both of those stances, that of the contemporary culture, which is itself

¹³² Barbara Bradley Hagerty, "Chaplains Worry About Careers If 'Don't Ask' Is Lifted," National Public Radio, <http://www.npr.org/2010/12/09/131918799/chaplains-worry-about-careers-if-don-t-ask-is-lifted> (accessed 7 October, 2012); Jean MacCarthy, "'Get in line' or 'resign' Admiral tells military chaplain," *Lifesite News*, Wed Jun 20, 2012, <http://www.lifesitenews.com/news/get-in-line-or-resign-admiral-tells-military-chaplain> (accessed 17 October 2012).

¹³³ Sandhya Somashekhar, "Pentagon 'don't ask, don't tell' report: Chaplains' views on gays strong, varied", *Washington Post*, Wednesday, December 1, 2010, <http://www.washingtonpost.com/wp-dyn/content/article/2010/12/01/AR2010120106310.html> (accessed 29 Sept 2012).

increasingly diverse and pluralistic. Moreover, the two subcultures (faith group and military service) are also themselves increasingly diverse, and require increasing sensitivity to diverse backgrounds and approaches – it is not a given that people will feel at home even in their own faith group. At the same time, each of the different cultures emphasizes a different sense of how to “be at home.” The military emphasizes the importance and strength of unit cohesion, belonging to the “band of brothers” united in a common purpose. The faith communities emphasize belonging through faith, united in a common understanding of the world. And an individualistic post-modern world emphasizes belonging in terms of self-understanding and individual assertion.

In a sense, the chaplain is continually engaged in cross-cultural dialogue. Browning would see this as one of the essential tasks of practical theology.¹³⁴ The hermeneutical circle is created by an “action / reflection / action” model, in which there is a correlation between what we do and how we think about it. We act, and then reflect on that action, especially with regard to ethical decision-making. For chaplains in the Armed Forces, this also includes reflection on the context in which we work and the relationships between our institutions of faith and the institution of the military, as well as the relationship each of those have with the surrounding culture.

An understanding of this complexity is necessary in order to properly approach the next task, which is to describe the role of acting as an ethical advisor within the dynamic created by these different cultures. Chaplains require an adequate hermeneutic that will enable them to understand the context in all its complexity, understanding not only the culture of which they are

¹³⁴ Browning, *A Fundamental Practical Theology*, 51-52.

a part but also of the one that they are addressing as they exercise their role as advisors. At the same time, they need to be aware of the larger societal context in which this public ministry is taking place. This is an inherent responsibility of the role of the religious professional who acts as an ethical advisor. We've described the contexts in which this takes place, and now it is time to focus on the role of the chaplain himself or herself, a religious professional expected to negotiate these different cultural expectations and requirements.

Chapter 2 The Ethical Advisor: Chaplains as Professionals

In this chapter we examine the role of the religious professional and the role expectations that are attached to this model of describing the chaplain's role. We will look at the nature of dual role professionals, and how they function within the organization. The balancing of the role of religious professional and military officer has points in common with the larger relationship of faith and culture, which we will examine using the insights of Richard Niebuhr and David Lochhead.

We are beginning to answer Browning's questions concerning *Strategic Practical Theology*, particularly around praxis. The first has been "How do we understand this concrete situation in which we must act?"¹³⁵ and a thick description of the different contexts in which the chaplain works has occupied the central portion of this discussion so far. The second question moves us from reflection into action, as we ask, "What should be our praxis in this concrete situation?"¹³⁶ The next two questions that Browning suggests we ask are, "How do we critically reflect the norms of our praxis?" and "what means, strategies, and rhetorics do we use?" In order to explore these next two questions, we will investigate the way in which the chaplain's role functions as a religious professional with norms for behaviour, action and self-description.

Central to our understanding is the model of the chaplain as a religious professional, which brings with it certain role expectations. Chaplains exist within the military system for a professional purpose – to provide professional knowledge and skills that are required by the

¹³⁵ Ibid., 55.

¹³⁶ Ibid.

organization. At the same time, they bring a pre-existing professional role, that of religious professional. As this professional role is understood to be a dual role (both military officer and religious leader), there are a number of ways in which these two can be combined: as we suggested in the Introduction, they can be shared, opposed, or kept in parallel. We will compare these possible approaches in greater detail, using the sociological insights of H. Richard Niebuhr on the relationship of faith groups to society, and the theological approach of David Lochhead on the ways in which different faith groups relate in interfaith dialogue.

First, we begin with the discussion of the chaplain's professional role within the context formed by the three domains of the military, the faith groups, and Canadian society. We will use the insights of a number of contemporary commentators, in particular ethicists Karen Lebacqz¹³⁷ and David Ozar,¹³⁸ both of whom focus on how professionals actually function and are perceived.

The understanding of what constitutes "professionalism" is gradually shifting in emphasis, as it moves from static definitions of professionalism to more dynamic ones. The classic expression of the profession of arms for the military officer has been Samuel Huntington's *The Soldier and the State*.¹³⁹ Fifty years ago, Huntington could argue for the inclusion of the military officer as a professional by referring to commonly understood concepts of what a professional in society was, and applying those criteria to the role of the military professional. In Huntington's time, the professions were commonly understood as the classic professions of medicine, law, teaching, and the clergy, and could be defined as "those who had

¹³⁷ Karen Lebacqz, *Professional Ethics: Power and Paradox* (Nashville: Abingdon Press, 1985)

¹³⁸ David T. Ozar, "Profession and Professional Ethics," in *Encyclopedia of Bioethics*, vol. 4, 3rd ed., Stephen G. Post, ed. (New York: Macmillan Reference, 2004), 2158–2169.

¹³⁹ Samuel P. Huntington, *The Soldier and the State*.

mastered a body of technical information” and who controlled membership in that fraternity. Professionals were self-policing, and to some extent, self-defining.

For Huntington, it is the military officer that is responsible for maintaining the balance between society’s needs for security and for individual liberty which are always in tension in a liberal democracy. Huntington identifies a profession as “a peculiar type of functional group with highly specialized characteristics,” which he identifies as “expertise, responsibility, and corporateness.”¹⁴⁰ Professionals, such as physicians or lawyers, are experts with social responsibilities who have specialized knowledge and skills acquired through a long period of education and through experience.¹⁴¹ Professional knowledge is intellectual in nature, as “the professional . . . can successfully apply his skill only when he is aware of this broader tradition of which he is a part. . . . Professional education consists of two phases: the first imparting a broad, liberal, cultural background, and the second imparting the specialized skills and knowledge of the profession.”¹⁴² Military officers are professional, according to Huntington, when they apply their specialized skills and professional knowledge (“the management of violence”) so that a liberal democracy can function.¹⁴³

That understanding has been considerably shifted by cultural understandings that have labelled everything from dentists to accountants to athletes as “professional” based more on mastery of a body of technical ability than on specific membership. “Professional” has shifted in

¹⁴⁰ Ibid., 7-8.

¹⁴¹ Ibid., 8.

¹⁴² Ibid., 9.

¹⁴³ Ibid., 11.

meaning to refer to anybody who is paid for doing what an “amateur” does for the love of the task. Before we begin to speak of the roles and expectations of the chaplain as a religious professional, it is necessary to examine how the word “professional” is being used and defined. As we will see, that definition is subject to many of the same trends and influences that we earlier identified.

For Karen Lebacqz, the professional’s role is “a morally relevant difference that changes our assessment of what to do in a situation. This is because roles bring with them notions of what is expected.”¹⁴⁴ Some expectations are spelled out in contracts, and are clearly obligatory. Most are not explicit, however, nor are they clearly obligations. They arise from the complicated interplay involving professions, society, and individual professionals themselves. Professions give clear guidelines on appropriate behaviour, often through codes of ethics or professional standards. Society also defines appropriate behaviour to some extent; we expect police officers to be law-abiding on and off the job, for instance. We have societal expectations of what makes “a good teacher” or “a good father”, and we expect social workers to be caring, and teachers to be creative and inspiring, just as we have expectations about what makes “a good minister.”

Expectations about professional roles are also affected by the individuals that undertake the role, by their own personal style. My own image of “a good minister” was strongly influenced by the first two clergymen I knew in my teens, both of whom were big, boisterous men who were outgoing and social and had little time for study and theology. I carry that expectation still as an image of “the good minister” despite my theological convictions about the

¹⁴⁴ Lebacqz, *Professional Ethics: Power and Paradox*, 47.

value of different styles and my own convictions of the importance of theological education. All of these factors combine, says Lebacqz, to shape our view of appropriate role behaviour. She looks at these in terms of aims, images, paradigms and professional training.¹⁴⁵

Roles are often defined around a central goal or aim, such as parenting or preaching. The basic purposes of ministry, however, are not clear. There are individual differences (such as the matter of style between outgoing charismatic ministers and introverted, meditative ones) and even denominational differences: some stress a priestly role that mediates God's grace or judgement, others a pastoral role, embodying God's love. And still others emphasize a prophetic role, linked to God's liberating activity.

Images of the ideal role-holder also play a part in setting our expectations for the role. These include questions of style, functions, and relationships within the role. These images form part of a coherent story or narrative that serves to link disparate elements. On one of my first visits as a newly-ordained minister in rural New Brunswick, I knocked on one farmhouse door as part of my pastoral visiting rounds. I had been preparing for many years of education for this moment; I was trained as a pastor with counselling skills, as a prophet with a desire for social justice, and even (within the limits of my Protestant background) as the bearer of a priestly function with responsibility for the sacraments of baptism and communion, and the rituals of marriages and funerals. My head was heaped with these images that told me who I was and what I was doing, when a young child opened the door, peered at me through the screen door, and then bellowed into the house behind, "Ma, the preacher's here!" And she was right. It was as "preacher" that the other somewhat disjointed images came together, providing a single narrative

¹⁴⁵ Ibid., 45-54

out of which the others could take root. It was the narrative that made sense in this context. And it was the role expectation that was in place long before I arrived.

Images do not set out explicit rules for behaviour. But they do create paradigms for interpreting the context in which we minister. Lebacqz discusses four such paradigms for professionals, using Robert Veatch's models for ethical physician/patient relationships¹⁴⁶. The first is the *technical* model, in which the professional provides information. At the opposite end of the scale is a *priestly* model, where we tell the client what they should do. These are traditional, authoritarian models. Neither works well within our modern, pluralistic environment, however. The other two models are the *collegial* model and the *contract* or *covenant* model. The collegial model is one in which the professional and the client make decisions jointly, sharing common goals and aims. Lebacqz suggests that this is rarely possible, because of the power dynamic that exists between professional and client. In a hierarchical environment such as the military, the dynamic is not always the same as a counsellor/client relationship, but power dynamics are still present and undercut collegiality.

The contract, or covenantal, model is one that is probably most relevant to the role of the chaplain. Unlike the collegial model, it does not imply common goals and values, but rather a negotiated set of "complementary obligations and benefits."¹⁴⁷ The professional negotiates the best course of action on the basis of an honest sharing of the values and goals on both sides. Michael Bayles calls this the 'fiduciary' model, one in which the professional has the

¹⁴⁶ Robert M. Veatch, "Models for Ethical Medicine in Revolutionary Age," *The Hastings Center Report* 2, no. 3 (June 1972), 5-7.

¹⁴⁷ *Ibid.*, 50.

responsibility for the best interests of the client, while still respecting the integrity and independence of the client in making decisions.

Michael Bayles adopts a view of professionalism similar to that of Huntington.¹⁴⁸ A professional is one who has acquired extensive training of a particular activity or field of knowledge (expertise). The activity of a professional emphasizes intellectual powers over physical ability (i.e. it is a domain of knowledge rather than a technique). Finally, the professional performs an activity that is an important service to society. Using this criteria, one can define a given role as either professional, or non-professional.

Bernard Barber uses similar criteria to describe occupations as either “more” or “less” professional, allowing professions to be placed on a continuum or sliding scale. The four criteria he would propose are:

1. A high degree of generalized and systemic knowledge;
2. Oriented toward public interest as opposed to self-interest;
3. Self-control maintained through codes of ethics, membership in professional organizations, and training;
4. A system of monetary and honorary rewards of achievement that reflects the above.¹⁴⁹

Lisa Newton, in addressing the issue of the plurality of definitions and self-images, suggests that we turn to the professions themselves to determine the criteria that are used to characterize them: they are maximally competent in a specific area of knowledge, and they are

¹⁴⁸ Michael D. Bayles, *Professional Ethics* (Belmont, CA: Wadsworth Publishing Company, 1981), 7.

¹⁴⁹ Bernard Barber, “Some Problems in the Sociology of the Professions,” *Daedalus* 92 (1963), 669.

committed to the public good in that area.¹⁵⁰ Further, some claim that they attend to the welfare of clients specifically, rather than to the general good, and that as a consequence, they command large fees. These, then are the internal factors that determine professionalism. Other external factors may come into play, such as whether they are practicing an activity to achieve excellence within that activity, practicing an activity for profit, or practicing an activity to benefit others.

A descriptive approach to identifying professions would then look for some combination of these different characteristics to be present in greater or lesser degree. A static view of professions defines them by delineating them from other occupations. Professions have certain criteria: 1) an intellectual operation, 2) material derived from natural science, 3) involve definite and practical ends, 4) possess a technique that can be communicated through education, 5) tend to self-organize, and 6) are altruistic.¹⁵¹

This definition of professional, however, is largely static, focussing on status, rather than function. It does not describe what a professional does – nor, more importantly for our discussion, what a professional *ought* to do. A more functionalist approach moves us away from too intense a focus on “the body of knowledge mastered” by a professional, and towards an emphasis on how the information is used and what relationships are created.

Rather than a circular argument asking professionals to define what “professional” means, David T. Ozar approaches the question of professionalism in functional terms, posing a series of categorical questions to define how professionals function within society:

1. Who is (are) this profession’s chief client(s)?

¹⁵⁰ Lisa H. Newton, “Professionalization: The Intractable Plurality of Values,” in *Profits and Professions*, ed. Wade L. Robison et al. (Clifton, NJ: Humana Press, 1983), 49.

¹⁵¹ Ronald Cervero, *Effective Continuing Education for Professionals* (San Francisco, Jossey-Bass, 1988), 6.

2. What are the central values of this profession?
3. What is the ideal relationship between a member of this profession and a client?
4. What sacrifices are required of members of this profession, and in what respects do the obligations of this profession take priority over other morally relevant considerations affecting its members?
5. What are the norms of competence for this profession?
6. What is the ideal relationship between members of this profession and co-professionals?
7. What is the ideal relationship between members of this profession and the larger community?
8. What ought members of this profession do to make access to the profession's services available to everyone who needs them?
9. What are members of this profession obligated to do to preserve the integrity of their commitment to its values and to educate others about them?¹⁵²

To simplify, we will group these nine questions into four general areas as we address these in the discussion of the professional role of the chaplain within the military. These four general categories will be:

1. Who is the client, and what is the ideal relationship between the chaplain and the client?
2. What are the central values of the profession?
3. What are the norms of competence for the profession?
4. What other morally relevant relationships does the chaplain maintain?

We will use these four areas to focus us on the particular relationship of the role of ethical advisor to the chain of command.

¹⁵² David T. Ozar, "Profession and Professional Ethics," in *Encyclopedia of Bioethics*, vol. 4, 3rd ed., ed. Stephen G. Post (New York: Macmillan Reference, 2004), 2158–2169.

The Professional in relationship: Who is the Client?

Traditionally, a professional is a professional in relation to a client. The teacher has her students, the lawyer has his defendant, the priest has his penitent or the minister has her parishioner. This is one of the characteristics of professionalism. Professionals are professionals, also, in relation to an organization – primarily to their own professional body, to the extent that it exists as a recognizable entity, and secondarily to the organization in which their profession acts; teachers within the school system or the academy, lawyers within the court system, clergy within the religious systems to which they are committed.

Strictly speaking, a client-counsellor relationship is one in which a client expresses a need – for education, for absolution, or for legal counsel. The professional then addresses that need, from the fund of knowledge and expertise that they have accumulated for the sake of this and other clients.

An advisor will function with many of the same skills, but the purpose of advising is somewhat different from that of counselling. Some things remain the same; the advisor still provides expertise from their professional domain. There is still a fiduciary responsibility towards the *client* as one must act in their best interests when possible. But an advisor also has responsibility to the goals of the organization, rather than simply the client. That is, the advisor is not concerned only with what might be the most appropriate advice for Jim Smith, who happens to have a high-ranking position in the military. The advising role is focussed on the role of command, and not the individual, and provides the inputs that will assist decision-making in that task. In a sense, the client is the organization, not the individual. The advisor is expected to balance those individual needs with the organizational needs in a way that is not always part of the usual professional relationship.

Moreover, the common ground where the commander and chaplain meet is not the same as the common ground when the chairperson of the church council meets with the pastor to determine the future goals of the congregation. Within the parish structure, there is a commonality of purpose that is assumed; although there may be legitimate differences in emphasis or understanding between individuals, particularly between clergy and lay, the end goal will be to be faithful to the mission as expressed in the church's founding documents. It will generally be assumed that the shared consensus of theory and history within the church community will lead to a consensus of practice. In other words, decisions are made by reference to the parish's history to the extent that it is seen as reliable; to other powerful or model characters in the congregation's history (e.g. the 'saints' or 'patriarch/matriarchs' of the congregation), to denominational practices that have been consistently followed in the past, and even to the local folklore of "we've always done it this way" that provide norms and standards of behaviour for that Christian community. The religious professional works within these community "ways of being."

The military chaplain, however, works as an 'outside voice' when advising the commander. While it is assumed that they have shared military objectives in mind, the immediate goals of each will not necessarily coincide. Nor is there necessarily a shared or common language with which to discuss these differences. The chaplain's faith-group assumptions, language and imagery are likely not to coincide with the commander's. It is in order to preserve this role, of being in some way set apart from the over-arching task of the military organization, that we are the only profession that does not bear arms nor exercise command within the Canadian Armed Forces.

It is important to realize that these two distinctions are not offered to the role of chaplain for merely instrumental reasons. That is, it has not been determined that giving orders reduces pastoral effectiveness or sacramental presence. Similarly, chaplains are forbidden to bear arms not to preserve their holiness or because their moral conscience would not allow them to fire a weapon. If there were something wholly incompatible between military service and religious service, then no believer, ordained or lay, could serve.

These two distinctions – and they are distinctive, because they are applied to no other profession in the armed forces, including medical professionals, social workers, or personnel administration officers – are given in order to provide for a role within the organization of one who stands, to some extent, outside the organization. Particularly in light of the earlier discussion about unit cohesion that potentially leads to a tightly enmeshed culture that cannot critically examine its own ethical culture, the critical distance that is part of the professional role is precisely what is required for one who will give advice to the organization.

A further difference between the role of counsellor and advisor is the area of profound principled differences. As an example, a commander may see the intent of a humanitarian operation to be a strategic one; humanitarian operations are good for winning over the hearts and minds of the general population. The chaplain, however, may focus on the positive benefits to volunteers that come from being able to contribute to such a project, whether it coincides directly with the immediate military goals or not. In a counsellor/client model, profound differences such as this would not be something to be negotiated, but would negate the relationship. Disagreement on religious principles, or on the goals for human development and growth, generally leave the client free to seek a different counsellor. The covenant between counsellor and client remains

voluntary. Even where there may be an acknowledgement that the counsellor is given some power and authority in the relationship, this can always be withdrawn.

Power dynamics are also different between acting as a counsellor and acting as an advisor. To a large extent, the client-counsellor relationship implies a certain amount of responsibility for outcomes. Imagine a patient trusting to a doctor's expertise, or a client approaching a lawyer; implicit in the relationship is a trust that the client, who is relatively powerless, will accede to the direction offered by a relatively powerful professional, for the sake of solving a specific problem. When an advisor gives direction or input, however, the relationship is not one of neediness, and not one of power. The person seeking advice will generally be *more* powerful within the organization. In requesting advice, they give up no authority or power.

The question of power imbalance raises the question of religious authority. The role of the chaplain as an authority in society has certainly changed, as the nature of religious authority has changed. The question of religious authority is even more complicated because of the number of religious traditions that are part of the chaplaincy. Authority in the Roman Catholic Church, as one example, would have to take account of the role of priests vs. deacons, lay pastoral associates vs. the ordained, and possibly men vs. women, since all of these are represented groups within the Roman Catholic military chaplaincy. Each of the other faith groups would have different themes, and different understandings of authority. Moreover, the relationship of each chaplain to his or her faith group varies considerably: Roman Catholics are under a military bishop: Pentecostals and United Church ministers are much more distant from church structures and place much less emphasis on authority.

Religious authority is simply one aspect of the faith world that does not translate into the hierarchical military context. Within the chaplaincy, authority is diffuse and multi-directional (I am under the authority of a military commander for the provision of service, and serve as her staff officer: I am under the authority of a higher-ranking chaplain for issues concerning the “professional ministry,” and I am accountable to my religious body for my conduct and ministry as a representative of the faith group). “Authority” is a concept that is highly contextual. In practical terms, within the ecumenical chaplaincy that deals with many religious organizations, and in relation to the secular authority of the military, *authority* has been replaced by *expertise* (as it would be for other professions) and that expertise then becomes the critical factor in determining advice that is not authoritative but yet has value. Religious authority, as such, may have little or no effect on the commander who is being advised, but may have a great deal to do with the comfort level and confidence of the chaplain who is advising, encouraging them to pay more attention to ethical issues and motivating them to offer their advice and insight.

In contrast to the individuality of the client-counsellor relationship, the organization-focussed counsellor will more frequently run into situations where there is not one but several clients; competing goals and interests that are seen as frustrating, perhaps, but not unusual. Especially in these circumstances, the chaplain is required to provide advice that is not client-specific, but recognizes the constraints of the situation and that may perhaps affect many other people.

Abercrombie, in his thesis study of military chaplains, pointed out that commanders also have (doctrinal) views on the role of the chaplain.¹⁵³ He was interested primarily in the role

¹⁵³ Clarence L. Abercrombie, *Choose You This Day*, 68.

definition of the chaplain as one that was situated somewhere between the roles of clergy and military officer. Thus, he sought to clarify self-definition by asking a series of questions on certain specific issues, and around certain qualities that were required of the military chaplain. He interviewed both chaplains and commanders, asking them to prioritize a list of chaplain tasks such as “The chaplain acts as a special staff officer advising the commanding officer.” Among the tasks were traditional clergy roles such as ministering to the sick and wounded, administering sacraments, and counselling. These were rated as the top tasks by chaplains, while commanders rated all of these tasks below that of “The chaplain helps men gain the spiritual strength that will enable them to perform their duties more effectively despite the suffering and hardships of military operations” and “The chaplain helps troops make the difficult personal adjustments required by extended operations in a hostile environment.”¹⁵⁴

Commanding officers rate the “spiritual strength” option first; chaplains rate it fourth. Commanders rate “fighting spirit and morale” seventh, and chaplains rate it as tenth. “Personal adjustment” is rated second by commanders and sixth by chaplains.

In the previous chapter we saw how civilian clergymen would view the task of ministering to men in uniform. We also saw that military commanders would like to define that ministry somewhat differently. More specifically, they would like to reshape the religious ministry (as defined by the civilian denominations) so that it would (1) emphasize the development of spiritual strength and courage in the face of adversity and suffering and (2) de-emphasize the prophetic call for repentance, forgiveness, and brotherhood.¹⁵⁵

In summary, he notes that there is considerable difference between the attributes expected by commanders and by civilian clergy. Although he acknowledges that responses in the

¹⁵⁴ Ibid., 98-101.

¹⁵⁵ Ibid., 121.

middle of the scale allow for interpretation and shifting, there are still four qualities that are rated positively by one profession and negatively by the other. These are:

- Feels killing in war is justified;
- Unconditional in loyalty to the United States (these two rated positively by commanders and negatively by clergy);
- Willing to forgive an offender again and again;
- Loves enemies (rated positively by clergy and negatively by commanders).¹⁵⁶

The unit commander is assigned responsibility for everything concerning the health and welfare of his unit, and this includes responsibility for moral, spiritual, religious and ethical issues. On all issues, the commander has subject matter experts (SME) with technical expertise; on spiritual and religious issues, the commander has the chaplain as advisor. But there is nothing that requires the commander to accept the advice offered by the chaplain, or even to request it. The commander may have doubts about the expertise offered by the chaplain, or may have philosophical doubts as to whether any claim to moral expertise has validity.

Cholbi identifies this as the “credential problem” in defining moral expertise:

Moral experts have no need to seek out others’ moral expertise, but moral non-experts lack sufficient knowledge to determine whether the advice provided by a putative moral expert in response to complex moral questions is correct and hence whether an individual is a bona-fide expert.¹⁵⁷

¹⁵⁶ Ibid., 77.

¹⁵⁷ Michael Cholbi, “Moral Expertise and the Credentials Problem,” *Ethical Theory and Moral Practice* 10, no. 4 (May 2, 2007): 323-334, <http://www.springerlink.com/index/10.1007/s10677-007-9071-9> (accessed 17 October, 2012). See also Ronald Suter, *Are You Moral?* (Lanham, Maryland: University Press of America, 1984), cited in Bruce Weinstein, “The Possibility of Ethical Expertise,” *Theoretical Medicine* 15 (1994), 64.

This goes to the heart of the ethical question about ethical advising. There is a long-standing debate about ethics as a rational enterprise or as a practice: that is, the difference between epistemic ethics and performative ethics.¹⁵⁸ Specifically, does the chaplain as a military clergyperson advise the chain of command because they have *mastered* the process of ethical decision-making (that is, mastered the ‘*techne*’ of a professional approach and body of knowledge) or because of the character that is both created by the profession and responsible to it?

The Central Values of the Religious Professional

Karen Lebacqz has explored the question of professional ethics and focused on three aspects: action, character, and structure (or organization). In her discussion of character, she identifies the movement of professionals towards a certain character or image of the profession of which they are a part – that is, to embody certain virtues or traits. Two such predominant ones she identifies as *trustworthiness* and *prudence*.

The stress on honesty, beneficence, non-maleficence, and the like in professional codes is not intended to be a list of rules for behavior as such so much an *assurance of trustworthiness* to the public, and an indication to the professional of the central virtue of professional status. ... The implication is that anyone not found to be trustworthy will be ousted.¹⁵⁹

Prudence is the “accurate perception of the real and willingness to act in accord with that perception,”¹⁶⁰ or “the perfected ability to make right decisions”¹⁶¹ which involves both *deciding* (not being irresolute) and *deliberating* (not being impetuous).¹⁶²

¹⁵⁸ Weinstein, “The Possibility of Ethical Expertise,” 61-75. We will look at Weinstein’s argument more closely below, p. 139.

¹⁵⁹ Lebacqz, *Professional Ethics: Power and Paradox*, 88.

¹⁶⁰ *Ibid.*, 106.

As an advisor, the chaplain seeks to provide the best of spiritual, moral, ethical and religious advice. We may add also psychological, social, and even tactical advice. The chaplain shares her knowledge of human beings in general and the members of the unit in particular; she advises on policy and on individual “best choices”, she is aware of the over-arching importance of the mission on the one hand, and the need to be generally responsible to the needs of others inside and outside the military. Too narrow a focus on the purely religious renders the chaplain’s advice unhelpful, as it is not cognizant enough of the context in which it is offered; too wide a focus risks the chaplain straying beyond the limits of his/her professional abilities and responsibilities. The scope of the advisory role is a theological question, but it certainly does not mean that it is limited only to “religious” or “spiritual” advice. That is a truncated view of religious faith that may accord with contemporary society, but is not the way in which faith groups themselves articulate the question.

Chaplains are responsible not only for experiencing these realities, but also understanding and interpreting them. For example, a chaplain may be called on to provide pastoral care to a soldier who is trying to balance the demands of military service and those of family life, a typical situation analogous to many in congregational life from which chaplains derive their initial practice of pastoral care. This is the interface between the military subculture and the wider culture of contemporary society. It includes an understanding of the role of armed forces within democratic societies; while the Defence Ethics Program¹⁶³ claims that the ethics of the Canadian Armed Forces “reflects the values of Canadian society,” this is never entirely so.

¹⁶¹Ibid., 104.

¹⁶²Ibid.

¹⁶³ DND, Defence Ethics Program (DEP), www.dep-ped.forces.gc.ca (accessed 25 September 2012).

The chaplain acts as dialogical interpreter of these two cultures reminding service members of their wider responsibilities within society – which often is experienced in very personal ways as the relationship with spouse or parents or children. Military members also walk between these two thought-worlds; they belong to the PTA, visit in the nursing home, coach Little League games, and shop in the mall as well as improving marksmanship, planning section attacks, storing munitions, and maintaining armoured personnel carriers.

Chaplains may also provide theological reflection for someone who is wrestling with the nature of military purpose and the gospel injunction to “put away the sword.” Here, the chaplain may provide the resources of a rich faith tradition that has long wrestled with the issues of pacifism and jihadism, of sanctified violence and sacrificial pacifism. She may provide insight into the place of just war theory in the thinking of the faith tradition, while recognizing that these insights provide no final solution. She may help a member express the sense of contradiction that can exist between these two modes of being, and help him explore his own understanding of faith and duty. This is the interface between religion and military service, and it is often one that the chaplain herself has wrestled with.¹⁶⁴

“What we expect from the professional” is central to the question of the role of the chaplain as advisor. From our previous discussion, we can identify some of the roles of professionalism that have particular relevance for the role of ethical advisor. This will be discussed further, but first we will summarize trustworthiness insofar as it links to professionalism. The importance of trustworthiness cannot be overemphasized, not only because

¹⁶⁴ For a convenient summary, cf Edward LeRoy Long, *Facing Terrorism: Responding as Christians* (Louisville: Westminster John Knox Press, 2004). Other helpful resources include Helgeland et al., *Christians and the Military*; Driver, *How Christians Made Peace with War*; and of course Roland Bainton, *Christian Attitudes Toward War and Peace* (New York, Abington Press, 1960).

it initiates the relationship with the chain of command, but because it also provides depth and richness to that relationship. Each of the other attributes that we will examine can either strengthen that trust, or weaken it: to the extent that prudence and moral imagination, confidence and humility are demonstrated, trust will be strengthened and built. When those attributes are expected, and fail to be demonstrated, trust will begin to fail.

An advisor need not be an ethical hero or exemplar, but there does need to be evident integrity between theory and practice in the chaplain role. Trustworthiness does not depend on authority, particularly not on religious authority. It is at the same time personal, and also embedded in the role, in the sense that each individual can add to or detract from what is expected as a whole from the profession.¹⁶⁵ In other words, there is a certain expectation that every client brings to the role of the professional from whom they are receiving assistance, advice, or information. To the extent that the professional meets the expectation, a certain measure of authority may be accorded.

Because one of the legitimate expectations that a commander will have of the chaplain is that he will counsel troops, offering advice and personal and practical support, particularly during times of personal stress, a degree of trustworthiness also derives from the pastoral role of the chaplain. It is expected that he knows something of the unit's concerns. He is aware of the mission, and of its human dimension. He is aware of the values and ideals of the members, and also aware of their hurts and fears, and as a result, is deeply aware of the practicalities and the consequences of any decision. Chaplains are expected to be able to frame decisions in terms of human effects.

¹⁶⁵ Lebacqz, *Professional Ethics: Power and Paradox*, 55.

Trust comes also from the fact that the chaplain is permitted to be, and expected to be, outside of the decision-making process and the responsibility of command. They are able to offer advice that is in a useful way *disinterested*, neither succumbing to mere outcome-driven decisions, nor to templated decision-making that follow only rules and procedures.

Trustworthiness establishes the relationship that permits a hearing, and gives the chaplain a voice. But prudence, or moral wisdom, is what is expected from that voice. In other words, the chaplain does not contribute ethical advice because he or she has any specific moral knowledge that is unavailable to anyone else. What is offered as advice that is an “accurate perception of the real” and, as such, can be counted on in making decisions. This advice-giving is not a task that results in certitude. The best advice will always be contingent on the amount of information available and the relative weight given to different factors. There will always be a need for creativity in assessing a situation, and expressing ethical advice in a way that is not merely palatable, but is convincing. And there is a need to tolerate considerable ambiguity, as it will never be entirely certain what the perfect course of action might have been.

Moreover, while we expect the chaplain to have the pastoral or counselling skills necessary to counsel an individual (attending, empathy, probing and summarizing, challenging), we expect an additional set of skills when giving advice within an institutional context. In particular, we expect the chaplain to keep not only the “client” relationship in mind, but also the other relationships which may potentially conflict, as well as understanding the particular context in which the decisions are being made. As a simple example, we may often counsel personnel about family issues, and within the organization, we may recommend that they be given some personal time off in order to take care of those issues. But we make our recommendations in full knowledge of those that may be affected by such a decision: team members that will have to fill

in a gap while a member is unavailable, supervisors who need to ensure that similar family stresses are being dealt with fairly for other members who may not have requested time off, commanders who need to have a certain level of available troops in order to meet taskings and mission objectives, etc. We do not act only in relationship to the person in front of us, but with the awareness of our responsibilities to the whole network of relationships in which we are embedded.

What are the norms of competence for the profession?

As previously described, the military chaplain (as with medical personnel and legal officers) is accountable to more than one profession. However, in comparison with those other professions, there is no single professional body to which they belong. Though there are recognizable specialties within medicine and law, there is a general consensus as to what constitutes “medicine” and “law” and a body of technical knowledge. While this body is complex, the task of defining it falls to those who know the most about it – namely, the professional body itself. While there may be debates about what constitutes acceptable medical practice, for instance, it is the function of the profession to determine whether it meets the norms of conduct. The professional body determines what is “professional” and what is “lay.”

Religious professionals are different, in that there is no single body of practice and almost any definition would have to include exceptions. James Glasse argued for viewing ministry (primarily main-line Protestant ministry) as a profession, identifying five characteristics of the professional that he saw reflected in the ordained ministry: educated in a body of knowledge, expert in the application of knowledge, institutional (serving society through a particular institution), responsible to act competently and ethically, and dedicated to the larger

purpose and values represented by the profession.¹⁶⁶ However, the definition attracted criticism on a number of fronts, primarily from those who, like Urban Holmes, saw the ministry in primarily sacramental, transcendental terms that gave the ministry its legitimacy in the first place, and that he claimed were ignored by Glasse.¹⁶⁷

Likewise, in the international law that recognizes military chaplains, the underlying concept of minister of religion,

is based on a vertical understanding of religion, thus on a hierarchical structure of religion. It presupposes a class of priests or clergy who are indispensable for the religious practice of the faithful in the military. ... However, there are a number of religious communities with a horizontal structure and the concept of an evenly ranked membership, as is the case for many of the so-called new religious movements such as Rastafarianism and some groups of evangelical Christianity.¹⁶⁸

There are, of course, a variety of ways to approach the description of chaplaincy, and various models that could be, and have been, employed: biblical models of priest, pastor or prophet could be used in order to describe the role of the military chaplain, or relational models such as facilitator or accompanier could be used. However, the difficulty involved in using these models that come from the world of religious thought or pastoral practice is precisely the dilemma that is being studied in this thesis: the choice of model already determines the approach we will use. This already predetermines the way in which we will approach the task of shaping and understanding the other thought-world we are addressing. It already oversimplifies the task of understanding the reality in which we work, and by oversimplifying, it misunderstands the role we play.

¹⁶⁶ James D. Glasse, *Profession: Minister* (Nashville, Abingdon, 1968).

¹⁶⁷ Urban T. Holmes III, *The Future Shape of Ministry* (New York: Seabury, 1971) 195-200.

¹⁶⁸ Stefan Lunze, "Serving God and Caesar: Religious personnel and their protection in armed conflict," *International Review of the Red Cross*, 2004, No. 853, 87.

The Chaplain Branch has adopted a statement of ethics that outlines a number of practical principles and serves to codify many of the norms of chaplaincy, although it suffers from being prescriptive rather than creating a goal or image for chaplaincy; it is included at Appendix A. This is one of the weakest areas in identifying religious representatives as professions; the very nature of our divided constituency argues against the establishment of shared norms.

The Professional in Other Morally Relevant Relationships

At the beginning of this chapter, we identified four main categories of defining and describing professionals: by their relationship to the client, by their central values, by the norms that are used to define their expertise or competence, and by the other morally relevant relationships to which they also relate. In order to illustrate the complexity of this fourth category, and the unique nature of those who are dually accountable professionals, we'll take a look at a second example, that was originally prepared as a case study, adapted from real-life scenarios to aid in ethical reflection for chaplains on the *Intermediate Ethics* course.

Our first ethical situation example emphasized the multi-party nature of ethical advice-giving for military chaplaincy. It pointed out the need for careful attention to different value systems in order to propose a collaborative solution, within the area of responsibility for the chain of command. At other times, however, the chaplain will be faced with situations where the conflict between different values is not only more pronounced, but involve responsibilities and relationships beyond those of the unit: as for instance when there is a profound clash between the values of contemporary society and the goals of a particular mission.

Example: Advising on Wartime Operations

On a fighter jet wing, pilots are being briefed on a potential mission: in order to prevent a terrorist attack similar to the one that brought down the World Trade Center in New York on September 11, 2001, in which civilian aircraft were commandeered, a strategy has been prepared for dealing with the hijacking of a civilian aircraft that is used to threaten a civilian target.

In this situation, fighter jets will intercept the civilian aircraft, and shoot it down in mid-air. The intent is to prevent a greater loss of civilian life than might otherwise take place.

The chaplain role has been included in the briefing: chaplains are to counsel any of those who might be directly involved in the operation, assuring them that they have done their duty, and that they are not morally accountable as individuals. “A greater good has been done; a greater evil has been averted.”

In addition, chaplains have been advised that, in order to prevent psychological damage to pilots who may feel uncomfortable with this task, they are encouraged to recommend pilots for the tasking who do not have ethical reservations, or to identify those on the other hand who are hesitant about the task. Nobody wants to send up a pilot who might hesitate to pull the trigger.

Immediately after the briefing, a pilot asks to see the chaplain and asks, angrily, “I thought we weren’t supposed to kill civilians! Doesn’t this go against everything we’ve ever been taught?”

The Professional Within The Institution

The Defence Ethics Programme recognizes the reality that some military officers contribute to the health of the military by virtue of their prior membership in other professions. It describes these as “dual professions” and places them in priority: professionals such as doctors,

lawyers, clergy, engineers and psychologists are responsible to their primary profession first, because it is this professional expertise and allegiance that they bring to the table as military professionals.

It is recognized that this will cause some conflicts. Medical professionals, for instance, have a duty to “do no harm”, which can conflict with the military goal of keeping members medically fit so that they can go into harm’s way. Emergency medical care in the civilian world focuses on treating the most severely injured *first*; in combat, priority is given to the “most salvageable” injuries, those who can be patched up quickly to return to the fight; the worst injured may be treated *last*. Psychologists advise on “psy ops” (psychological operations) and on the psychological ways to break down resistance to interrogation. These have been the focus of previous studies on role conflict in the military.¹⁶⁹

People who work, as chaplains do, in boundary positions, that is, positions that involve interacting with people both inside and outside the organization, generally experience high role conflict as well.¹⁷⁰ Role conflict has been the subject of many studies of military chaplaincy. A number of studies over the last fifty years have focused on the unique role of the military

¹⁶⁹ Roy E. Clausen; Arlene K. Daniels, “Role Conflicts and Their Ideological Resolution in Military Psychiatric Practice,” *Am J Psychiatry* 123 (1966): 280-287; Franklin D. Jones, et al., eds., *Military Psychiatry: Preparing in Peace for War*, Part 1, Vol. 3, *Textbook of military medicine* (Virginia: T. M. M. Publications, 1994); E.G. Howe, “Mixed agency in military medicine: ethical roles in conflict” in T.E. Beam and L.R. Sparacino, eds. *Military Medical Ethics*. Vol 1. (Washington, DC: Office of the Surgeon General, Borden Institute, Walter Reed Army Medical Center, 2003), 331-365; Neil E. Weisfeld, Vistoria D. Weisfeld, and Catharyn T. Liverman, *Military Medical Ethics: Issues Regarding Dual Loyalties: Workshop Summary* (National Academies Press, 2008), http://www.nap.edu/catalog.php?record_id=12478 (accessed 29 Sept 2012); “In the Service of the State: The Psychiatrist as Double Agent,” (no authors listed), *The Hastings Center Report*, Vol. 8, No. 2 (Apr., 1978), 1-23, PMID: 649363; Fritz Allhoff, “Physicians at War: The Dual-Loyalties Challenge,” *Journal of Military Ethics* 7, no. 4 (2008): 320-322.

¹⁷⁰ Jones et al., *Military Psychiatry*, 37.

chaplain. The most significant ones¹⁷¹ have described the chaplain's role as sharing attributes of both clergy and military officer. Burchard's extensive survey assumed that there was a basic role conflict between Christianity and the military that would be solved either by defaulting to one role or the other, or "compartmentalizing" to sustain two incompatible roles. Abercrombie, on the other hand, hypothesized a continuum rather than irreconcilable roles, and indeed found indications that long service moved chaplains from one pole to the other. In other words, the longer they serve, the more chaplains begin to think similarly to other military officers. He also noted that chaplains tended to be more "conservative" religiously, noting that while religion was changing rapidly for civilian clergy, it was not changing for chaplains.¹⁷²

Other studies¹⁷³ have largely assumed this "two role" thesis, and focused on how the chaplain balances the two roles. The titles are indicative: "Defining the Tension"; "Serving Two Masters."¹⁷⁴ Most studies of military chaplaincy have focused on the American context. Alan English has noted, however, significant differences between the American and Canadian contexts, particularly in the areas of military and societal cultures.¹⁷⁵ It cannot, therefore, be assumed that American studies are directly applicable to the Canadian context, particularly in the areas of religion, public decision-making, and the role of the military. Studies of Canadian

¹⁷¹ Burchard, "Role Conflicts" from 1954, Gordon C. Zahn, *The Military Chaplaincy: A Study of Role Tension in the Royal Air Force* (Toronto: University of Toronto Press, 1969); Abercrombie, *The Military Chaplain* from 1977; and Robert C. Vickers, "The Military Chaplaincy: A Study in Role Conflict," (Ed.D. dissertation, Vanderbilt University, 1984).

¹⁷² Abercrombie, *The Military Chaplain*, 128.

¹⁷³ Orth, *Military Chaplain Self-Care*; Budd, *Serving Two Masters*, Kibben, *The Military Chaplaincy*.

¹⁷⁴ Kibben, *The Military Chaplaincy*; Budd, *Serving Two Masters*.

¹⁷⁵ English, *Understanding Military Culture*.

chaplaincy have focused on chaplain professional development¹⁷⁶ or on specific chaplaincy roles such as spiritual care for PTSD victims.¹⁷⁷

Zahn, in particular, is one of the few studies that raised concerns about the role that chaplains play in the ethical decision-making of armed forces. His study was plagued by poor response rates and his conclusions have not been verified. However, his study pointed out that a relatively high percentage of chaplains believed that either (a) they had no role to play in providing ethical advice beyond issues of personal morality; or (b) advice that they might give would be largely ignored.¹⁷⁸ This was true on a large variety of issues, including issues where there was little ethical debate and custom, religious beliefs, and international law all gave clear direction as to the right course of action, such as the ill-treatment of prisoners.

One of Zahn's questions in particular asked whether or not respondents felt they could serve as members of another country's armed forces. In other words, did they feel that ministry could only be offered within the context of national self-interest, or did they feel that their ministry could be transnational and transcultural?¹⁷⁹ The numbers who positively answered "no" was an indication that the majority of chaplains identify with their nation's goals and values to the extent that they could not imagine having the same loyalty to another nation¹⁸⁰. Other studies

¹⁷⁶ Stanley G. Johnstone, "Continuing Professional Development of Canadian Forces Chaplains: The Way Ahead" (Ph.D. diss., Acadia University 2001).

¹⁷⁷ Robert Bernardo Lancia, "Post-Traumatic Stress Disorder and Spirituality: The Role of the Chaplain in the Canadian Armed Forces Operational Trauma, Stress and Support Centres." (Ph.D. diss., United Theological Seminary, 2000).

¹⁷⁸ Zahn, *The Military Chaplaincy*, 182.

¹⁷⁹ *Ibid.*, 134.

¹⁸⁰ Zahn's study, undertaken in 1964, has not been repeated, and his conclusions are surely dated. Given the generally acknowledged decline in religiosity within the U.S. and Canada over the past half-century, the growth in secularism and post-modernism, it would be reasonable to imagine that the gap between religious professionals and those in command positions would be greater, rather than smaller

of military chaplaincy have identified the reluctance on the part of many chaplains to challenge the chain of command in ethical situations, in order to better preserve the pastoral relationships.¹⁸¹

A static description of professional fails to adequately account for the requirement to serve in dual roles. A static definition works well for discrete bodies of knowledge and skills that are the particular domain of the professional; e.g. the lawyer is responsible for legal issues (though all are required to act legally); the physician is responsible for health and physical well-being (though all are responsible for safety and fitness). The minister of religion is responsible for religious services, but the profession is less narrowly defined. The question of morals and ethics is not an expert domain in the same way that the law or medicine is; by its very nature it is the responsibility of every individual.

An essentialist description of professionalism finds it difficult to reconcile the reality of “dual professions” as it focuses more on the criteria for inclusiveness than on function. For instance, when we define “the profession of law” we do not begin by defining the content of legal knowledge that is required, or even to define the functions within society that lawyers may fulfill. A profession defines the content of its own domain, by determining, through its own criteria, whether or not a candidate can be considered part of the profession: we might simply say that a profession is defined by professionals. Doctors convince the college of physicians that they

today, were such a study to be undertaken. But this is an area of research that would be of immense benefit to understanding the present role of military chaplaincy.

¹⁸¹ Kibben, *The Military Chaplaincy*, particularly in her discussion of Newstrom and Davis’ Conformity Model, 63 ff; Doris Bergen, *The Sword of the Lord: Military Chaplains from the First to the Twenty-first Century* (Notre Dame: UND Press, 2004); Vickers, “The Military Chaplaincy”, 80. Other studies have concluded that it is impossible for the chaplain to be prophetic: Harvey Gallagher Cox, *Military Chaplains: From Religious Military to a Military Religion* (New York: American Report Press, 1973); Martin Siegel, “Being a Chaplain in Today’s Military,” in Harvey G. Cox, ed., *Military Chaplains*, 111; Zahn, *The Military Chaplaincy*.

have the capability of performing as doctors; academics demonstrate their scholarly ability to their peers, and so on. One cannot become a doctor by completing a checklist of tasks or memorizing a body of facts, a doctor is made by other doctors. Domains such as medicine, law, engineering, and even religion can be described as technical bodies of knowledge that can be “mastered” by some on behalf of the whole, but ethics is not such a domain. One cannot be ethical for others, and the virtuous life has always been understood as a goal for all human beings, not just for some.

There is a distinction, of course, between “general ethics” and “professional ethics” – general ethics apply to all, professional ethics are more narrowly defined (and may seem to contradict general ethics). For instance, physicians, lawyers, and clergy are responsible for preserving confidentiality on behalf of a client, even when this may hide a crime or an addiction that would be important for others to know. The general rule of truth-telling may necessarily be put aside for the professional ethic of confidentiality.

Professionals must balance both professional and general ethics, and this requires skills far beyond that of simple rule-following. Again, the comparison with other professionals is instructive. We expect that a military physician will follow the rule to “do no harm”, but will recognize that returning a soldier to health will necessarily make him available to once again be in harm’s way. A chaplain, similarly, will counsel a member troubled by the reality or the prospect of taking another life, but will not generally seek to convince that person that killing is always wrong and never justified, for to do that would conflict with the general ethic that a democratic society needs to provide for the safety and security of its members and relies on an armed force. If that seems too abstract, consider the more prosaic example of assisting an over-worked and stressed member to obtain some compassionate leave, knowing that that member’s

absence will cause the workload to immediately increase for other over-stressed and over-worked members. In cases like these, over-simplifications such as “always and only consider the interests of the person in front of you” or “always and only consider the interests of the military and its purpose” miss the heart of what we expect from the professional.

The distinction between acting as a counsellor, and acting as an advisor, is a critical one. Both are elements of acting as a professional, and are twin duties expected of those who work within institutions. The DEP describes these two roles in this way:

Walzer, ... suggests that military personnel have a moral duty to meet two types of professional obligations, hierarchical obligations and non-hierarchical obligations. By hierarchical, he means those legitimate obligations that come from the chain of command and the assigned tasks leaders give the subordinates. By non-hierarchical, Walzer refers to “all those people whose lives his activities affect”; that is, all those individuals not directly involved in the combat but often severely affected by it. For Walzer, as human beings, “that is a responsibility we all have.” We must acknowledge that civilians are not part of the military hierarchical obligations. In other words we cannot place military needs and duties above that of our duties toward innocent civilians.¹⁸²

Looked at in this way, we can discern two ethical responsibilities. Hierarchically, we have a responsibility to assist the chain of command, the organization as a whole, act in an ethical way. We share that with all military members, but there is a specific expectation that chaplains will “act as a conscience” for the organization.¹⁸³ It is in order to preserve this possibility that, for example, we are not given the responsibility of command.

In a general, that is non-hierarchical sense, we are required (as is each individual) to act ethically. But there is the extra responsibility that comes from our expertise as religious professionals, whose domain includes ethical and moral behaviour, to act in the role of “ethical

¹⁸² Maj Rock Hau, “Morality and Professional Military Ethics: A Paradox?”, DEP, <http://www.dep.forces.gc.ca/publications/hau-eng.aspx>.

¹⁸³ *Branch Manual*, p 4, para 13.

professional.” As noted previously, chaplains do not bear arms nor exercise command in large part to ensure that we are set apart from the institution, even while we are a part of it. One of the role expectations of chaplains is that they will act on behalf of all, not just “clients in uniform.” This includes, for example, the responsibility to act on behalf of opposing forces, particularly when they are prisoners. Although all soldiers have responsibilities under international law (the Geneva Conventions) to provide a decent standard of care for those taken prisoner, the chaplain has always been expected to provide the same level of positive regard that would be given to any of his or her own troops.

This distinction becomes essential when looking at the difference between being ethically competent and ethically expert. As competent ethical religious professionals, we have responsibility to our profession itself (to be self- and professionally- reflective). We also have knowledge of the field of religion, including spirituality, morals, and ethics. Narrowly defined, we could see this as being responsible for *religious* ethics; that is, faith-based ethics alone. But in order to become ethically expert, we need to develop an equal understanding of the field of general ethics, that is, the ethics of those who live generally within the field of human interactions. In order to advise those who work within the realm of military ethics, it would seem that we ought to be relatively well informed, if not necessarily expert, in the field of specifically military ethics. We will see from the documentary review in Chapter 3 that expectations for chaplains to be expert in the field of military ethics are implied, rather than stated, however, and are not explicitly taught.

Military and religious ethics are ethical value systems each set within a particular culture, and may not always be congruent. For this reason, chaplains who advise commanders must be aware of the different value system and assumptions of the military. This is not to

suggest that they are worlds apart, however. Military and religious ethics cannot, by their nature, be entirely non-overlapping domains. People can be (and chaplains always are) subject to the requirements of each, and while it is not to be expected that they will always be congruent, they must for the sake of moral individuals who are trying to lead ethical lives, to be at least coherent and not self-contradictory. This is not a new situation, by any means. The relationship between them goes to the heart of the question of advising. Jesus did not settle it for us when he said, “serve Caesar and serve God.”¹⁸⁴

The approach to ethics that functions best in a congregational setting, which is the primary setting for clergy before they choose military chaplaincy, is very different from that of the military, as we saw in Chapter 1. When clergy advise individuals in a parish setting, they are approached primarily because they represent religious faith. They are expected to give advice and suggestions that are appropriate for those who share the same or similar faith. The advice is sought voluntarily; although there is a relationship between minister and parishioner or priest and penitent, and there may be ecclesiastical strictures that encourage advice-seeking, there is no external compulsion. Clergy generally help people who come to them looking for help. And generally, the relationship is between individuals, and the ethical concerns are individual ones, even if they may and often will incidentally affect others.

In the role of an advisor within an organization, however, as Walzer has pointed out, there are hierarchical obligations that are part of the very relationship. A chaplain does not advise a commander because they have a voluntary association around shared faith. A commander does

¹⁸⁴ “Render unto Caesar the things which are Caesar’s, and unto God the things that are God’s” (Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ Matthew 22:21). This phrase, a response to a question of whether it was lawful for Jews to pay taxes to Caesar, has been widely quoted as a summary of the relationship between Christianity and secular authority, and even more widely has it given rise to a multiplicity of interpretations.

not necessarily seek ethical advice from a chaplain advisor because he or she is suffering from an individual uncertainty. The “client-professional” relationship is established by the institutional structure, not by voluntary association.

Focussing too narrowly on hierarchical obligations leads the individual to “follow the rules” blindly. Focussing too narrowly on general obligations, on the other hand, denies the duty one has to function within the organization, and may compromise its particular goals.

Military ethics can be quite narrowly defined:

Professional military ethics, like professional ethics in other fields, is a subset of ethics distinguished not by attention to a particular moral theory, but by the problems and circumstances peculiar to the military professions.¹⁸⁵

Stromberg, Wakin and Callahan make this assertion, however, in order to shrink the focus of concern to a narrower field, rather than the wide-ranging concerns that are preferred by other commentators. I believe their focus to be too narrow – oversimplifying the case – but it provides a good starting point.

In particular, there is no “moral theory” that is implicit in the study of military ethics. Approaches to ethical situations will include elements of deontology, teleology, aretology, idealism and pragmatism without privileging a particular approach. Since the military by its nature is both rule-bound and mission-focussed, the deontological approach (“follow the rules”) and the utilitarian approach (“get the job done”) are continually held in creative tension. Yet, if we focus too narrowly on “problems and circumstances peculiar to the military professions” we can lose sight of our general obligations beyond our military role – our general obligations to all.

¹⁸⁵ Peter Stromberg, Malham Wakin and Daniel Callahan, *The Teaching of Ethics in the Military* (Hastings-on-Hudson, NY: Institute of Society, Ethics, and the Life Sciences, Hastings Center, 1982).

If we bring this to bear on the example that opens this section, we can see the questions that arise. “Who is the client” in this situation seems to be abundantly clear: we are responding to the pilot in front of us. But what does he expect from the chaplain? Is he looking for a personal, “religious” answer? Or an acceptable military answer that accords with both hierarchical and general obligations?

Faith and Culture

Niebuhr's analysis of the relationship between faith groups and culture continues to be a useful model for providing a description of various stances that can be taken and offers a framework for understanding.¹⁸⁶ Niebuhr identifies five possible approaches as (1) Christ against Culture, (2) Christ of Culture, (3) Christ above Culture, (4) Christ and Culture in Paradox, and (5) Christ Transforming Culture. Although Niebuhr based his study on the relationship of Christianity towards Western society, the categories have proved to be widely useful to describe the general attitude of any faith group towards the culture in which it finds itself. David Lochhead, in fact, uses these concepts with some refinement to describe possible approaches to interfaith dialogue. Although the models themselves are usually referred to by the titles Niebuhr himself used, placing Christ and Christianity in relation to Western culture, the models may be described in more generic terms as (1) exclusive, (2) cultural, (3) synthesist, (4) dualist, and (5) conversionist.

The first two are the more absolute stances: the exclusive stance sees faith as opposed to culture, and distances itself from involvement with secular society as much as possible. Its proponents seek to distance themselves, or escape from, the surrounding culture, or hope for an

¹⁸⁶ Niebuhr, *Christ and Culture*.

eventual victory over a “godless” world. The cultural stance takes the opposite view, identifying the goals of the culture with those of religion and seeing no discrepancy. These two approaches are exemplified by sects on the one hand, and state religion on the other.

The other three stances seek some compromise in describing the relationship between culture and religion. The synthesis approach admits some values in the culture, that may be supportive of religion or prepare its members to receive the truth revealed by or contained in religion, but these are underdeveloped or incomplete compared with the tenets of faith. The dualist approach is neither negative nor positive towards the secular society, but is indifferent towards it. Faith and culture are different orders entirely, and society will pass away in an eschatological dénouement.

The conversionist stance sees religious belief as having a positive effect on general society, transforming or renewing it in the present time into something better or higher, in accordance with the principles of religion. A military chaplain will have to choose one of the roles that emphasize compromise in order to have a role as both a religious leader and a military officer. “Compromising roles” would be the ones that neither completely identify with the military culture, nor those that completely reject it. It is certainly possible to completely overlap the military domain with the faith domain, but, as the above examples demonstrate, that will sometimes be seen as inappropriate and unethical. So, too, it is possible for an individual chaplain to be personally pacifist and to be completely opposed to the purpose of the military, choosing to serve individuals within the culture purely for pastoral reasons, but this would be to deny the commitment one makes within the military to sustain the organization for its purpose – it would also be experienced personally as an intense role conflict.

Niebuhr's categories of "Christ Above Culture" in which the present culture prepares one for fulfillment, or "Christ Transforming Culture" in which the present culture is being renewed and transformed into God's intended way of being, are possible approaches. These would highlight the responsibility of the believer to bring faith to the culture. "Christ and Culture in Paradox" in which the two domains struggle for ascendancy provides yet another approach.

Pusateri comes the closest in advising a paradoxical approach; the chaplain may come to a certainty about the appropriate course of action using religious principles, but can only advise if he can find a corresponding claim that parallels it in the secular domain.¹⁸⁷ He rejects on theological grounds the notion of a common morality or a natural law. He does not address explicitly the question of whether a religious ethic can be guided by a secular ethic approach, although it is implicit in his understanding of normative ethical discourse.

This is not unrelated to the primary goal of Christian theology. David Tracy describes this as the central task of contemporary theology:

The dramatic confrontation, the mutual illuminations and corrections, the possible basic reconciliation between the principal values, cognitive claims, and existential faiths of both a reinterpreted post-modern consciousness and a reinterpreted Christianity....¹⁸⁸

Browning insists that we do not just seek "correlation" but that we are also to remain *critical*, and that we are to compare and evaluate the different metaphors and stories that are used about the ultimate context of our experience. This does not mean that we are limited to our own

¹⁸⁷ Pusateri, "A Basis for Military Chaplains' Moral and Ethical Advisory to Commands", 96, tries to develop a theological approach, following Niebuhr, that will be normative for all military chaplains. He advocates for it, but recognizes that it might not work for different faith groups.

¹⁸⁸ David Tracy, *Blessed Rage for Order*, 32.

story alone, but that we need to hear and understand the other stories around us in order to be able to speak to them.

Lochhead refers to this correlative approach as the “dialogical imperative.” In the context of interfaith dialogue, he speaks of the dialogical imperative and maps out four ideologies that can characterize the communication between two competing thought-worlds or faith stances. When any two value systems come into contact with each, they can exhibit the same ideological approaches to each other: that of isolation, hostility, competition or partnership.

The first is the ideology of *isolation*, of light and darkness.

The isolated community defines reality for itself. This fact, which is basic to an understanding of the ideology of isolation, is an implication of the fundamental principles of the sociology of knowledge. The sociology of knowledge is based on the observation that the view of reality that individuals and communities share is a social construction. The ways we distinguish between true and false, between reality and unreality are defined in and by our social context. It follows that a community that is isolated from other communities is autonomous in its construction of reality.¹⁸⁹

When one’s theology is threatened by the other, it becomes an ideology of *hostility*.

There are at least three features to the ideology of hostility: (1) the other is seen as threatening; (2) the error of the other is not simply ignorance, but they must be morally culpable; (3) the other really knows the truth, and is at war with that truth.

Both of these have solid roots in Christian theology, of course. Anti-Catholic polemic during and the Reformation, anti-Semitic rhetoric, anti-liberal or anti-fundamentalist rhetoric in our current day, anti-Islamic rhetoric can all be seen as examples of hostility. There is substantial biblical support for seeing “the other” as idolatry, “spiritual powers that claim human loyalty and

¹⁸⁹ David Lochhead, *The Dialogical Imperative: A Christian Reflection on Interfaith Encounter* (Maryknoll, NY: Orbis Books, 1988), 6-7.

are in active opposition to God.”¹⁹⁰ These are not aberrations: “The roots of a theology of hostility lie not only in ideology, but also in the logic of monotheism itself.”¹⁹¹ The ideology of *competition* sees the other as “being in the same business” but deficient in some way. For pre-Vatican II Roman Catholics, Protestants were heretic and schismatic, holding some sense of the truth, but imperfectly. In most cases, our interfaith approach is either one of ignorance, or competition.

Lochhead also identifies a theology of *partnership*, in which commonalities are valued more than differences. There may be a tendency to minimize real differences, especially in a way that tends to diminish the value of all religious traditions.¹⁹² John Hick’s approach is typical for a theology of partnership: all religions stand for the same basic principle of the sovereignty of God over human life. They worship God, reveal God, and in some way mediate God’s salvation to humanity. They have in common the same basic message and same basic goal.¹⁹³

When the military ethic appears to come into conflict with general views of ethical behaviour – that is, when our ethical cultures clash – the model of dialogue that we use becomes one that is very similar to that of interfaith dialogue. That is, it takes seriously the values of the other as contributing some measure of understanding that is not identical to what we already have, and contributes in turn to that other from our own understanding. This is a model of dialectic understanding, and moves us both into deeper understanding and greater effectiveness.

¹⁹⁰Ibid., 17.

¹⁹¹Ibid.

¹⁹² “Basically, all religions are the same.” This is what the Roman Catholic Church condemned as “indifferentism,” Lochhead, *Dialogical Imperative*, 24.

¹⁹³ John Hick, *God Has Many Names* (London: Macmillan, 1980), 45. Cited in Lochhead, *Dialogical Imperative*, 25.

It is also a model of practical theology, experienced as we explore the interface between ethical cultures that creates the context for military chaplaincy.

Summary

The previous discussion has pointed out some of the potential contradictions between the expectations of the chaplain in providing ethical advice. This is not a new observation; many studies of the role of military chaplains have dealt with this in terms of the role conflict that chaplains may experience in trying to meet the expectations of the military and of their particular faith group.

However, I think that a more dynamic model is called for than that of conflict between roles. Role conflict is a psychological model dealing with how individuals resolve conflict. What is described here is not strictly a conflict. It is, as Johnson puts it, “not a problem to be solved, but a situation to be managed.”¹⁹⁴

Using the insights of H. Richard Niebuhr and David Lochhead, we examined the interaction of these different thought-worlds or domains. Although each domain may have many points of influence on each other, there are a number of fundamental stances that chaplains can adopt vis-a-vis the influence of the surrounding culture, ranging from adoption to outright rejection. They can seek to integrate, they can oppose, they can take parallel paths, or they can try to influence. Choosing between these different approaches can be demanding, certainly, and that will be the subject of the next chapter, as we examine the particular competencies required to act in relation both to the military and to contemporary society, and use the insights of

¹⁹⁴ Barry Johnson, *Polarity Management: Identifying and Managing Unsolvable Problems* (Amherst, MA: HRD Press, 1996).

cognitive and moral development theory to demonstrate what is required in order to deal with this complexity.

Rather than using a model of inner role conflict, we will instead approach this in terms of moral development, using the insights of developmental theorists such as Lawrence Kohlberg, Robert Kegan and Otto Laske to understand how these complex demands create a drive towards increasingly sophisticated moral understanding that is necessary in order to function as an ethical advisor. Before we get to that point, however, we need to identify precisely what “ethical advising” is as a specific task of the religious professional, and identify the specific competencies associated with that role.

Chapter 3 The Competencies for Ethical Advising

In this chapter, we examine a number of approaches to the question of moral expertise, as there is no consensus of opinion as to what it entails, how to practice it, and whether it does or even should exist. We then will examine moral capability as a function of moral development, using the constructivist development theories of Lawrence Kohlberg and Robert Kegan, and their application in developing capability in the work of Otto Laske. We then reframe the task of providing moral advice as a task of professional capability, identifying the attributes that will be demonstrated as one increases moral capability. This then leads to a model of professional capability that links particular attributes to moral development, which in turn is linked to the ability to deal with increasing complexity.

Viewing the chaplain as “religious professional” could be perceived as an antithesis of the spiritual role that is part of the complex expectation people have of their religious leaders. For many faith group leaders, “professional” is a management term that is a far cry from the roles expected of religious leaders: mystic, magician or Messiah; priest, prophet or pastor; saint, spiritual guide, or soulfriend.

Yet there is an advantage in using this term, despite its limitations, in order to compare the role of the religious advisor to that of other advisors within the institution. In particular, it allows us to focus less on the static role of the chaplain, and more on the knowledge, skills and abilities that are required to function well; that is, as an expert.

At the beginning of this thesis, I raised the question that I had experienced myself, when engaged in the study of ethics; if we are supposed as chaplains to advise commanders, how do

we evaluate that task? What makes “good advice?” In fact, what is “ethical advice” in the first place? What does giving advice actually look like? In this section, we will examine the question of ethical *capability*, and the criteria that are necessary in order to be ethical *experts*.

The question of ethical capability

The Canadian military is an organization that takes ethics seriously, tying it to leadership in individuals and to the very ethos of the organization. Through the Defence Ethics Programme (DEP), ethics instruction is built into the framework of training, planning, and operations – the military is an organization that has structures for ethical reflection, and these are not the sole domain of chaplains, though only chaplains are explicitly expected to offer ethical advice. The guidance of the Chief of the Defence Staff to Commanding Officers makes their responsibility very clear: “Every decision that you take as a CO that involves other people will have an ethical dimension to it. Almost every decision impacts other people, so the ethical dimension of the CO’s role is pervasive.”¹⁹⁵

As Richard Gabriel points out, it is essential for the military to take ethics seriously in order to maintain a sense of social legitimacy:

The military may well have a greater need for ethics than any other profession because its task involves the systematic application of social violence against other human beings. The consequences of unethical behaviour within the military environment are potentially far more devastating than in civilian life. A society may well be able to tolerate a wider scope of unethical behaviour, among its other groups and even professions, largely because the consequences of that behaviour are likely to be restricted to a relatively small number of people. The consequences of unethical action by soldiers, however, especially on the

¹⁹⁵ Canada, CDS [Chief of the Defence Staff] *Guidance to Commanding Officers*. Promulgated since 2003. Web-based access since 2005: <http://cda.mil.ca/cdsguidance/engraph/home_e.asp> /<http://cda.mil.ca/cdsguidance/frgraph/home_f.asp>

field of battle can be catastrophic for they can immediately affect hundreds or even thousands of people.¹⁹⁶

Trustworthiness is an essential component not only of social legitimacy, but of the collective nature of the military that builds teams that rely on each other in situations of danger. Integrity is a personal appropriation of that trustworthiness. Moreover, professional militaries are particularly aware of the social contract that distinguishes their activity from other violence; they act on behalf of the larger society, and are required to contain and focus force without succumbing to the temptation to overuse it. Honour and discipline are the hallmarks of the military for precisely this reason: without them, they cannot function.

This is where the role of the ethical advisor needs to progress from being *expert* to attaining *wisdom*. Competent religious professionals “know their own business”, and more expert ones can “make a defense to anyone who demands from you an accounting for the hope that is in us” (1 Peter 3:15), but moral wisdom demands more than simply presenting one side of an argument. We will return to this point later on, after we have looked more closely at the process of moral development that builds capability from competence to wisdom. This journey from technical competence to the stage of moral wisdom at which the advisor has a comprehensive understanding of both their own and the other’s cares, concerns, values, norms and beliefs, will be the subject of the next chapter in which we examine moral development. But before that, we need to address the question of what moral expertise actually entails.

While there is a great deal of discussion about how to do ethical decision-making, and how to be an ethical person, there is much less clarity around the concept of what it would mean to be an ethical expert or to have moral expertise. Much of the literature on moral expertise,

¹⁹⁶ Richard A. Gabriel, *The Warrior's Way: A Treatise on Military Ethics* (Kingston: Canadian Defence. Academy Press, 2007), 44-5.

points out Lisa Rasmussen in her overview of different approaches, “begins with the question of whether or not it is even possible:”

For example, Peter Singer argues that the process of deciding right and wrong involves gathering information, determining what counts as relevant information and how it fits with a particular moral position, and avoiding one’s bias ... so moral expertise would seem to be possible.

Cheryl Noble (1982) suggests that moral expertise is the *provision of moral wisdom*, and that moral philosophers are too theory-bound to provide such wisdom (the ‘teaser’ for her article reads: “Have philosophers substituted moral reasoning for moral wisdom?”) Bruce Weinstein (1994) distinguishes between expertise in descriptive ethics, expertise in metaethics, expertise in normative ethics, and expertise in living a good life. Rosemarie Tong [2005] recognizes room both for expertise as “command over specific matters of fact and/or value” and as “ability to achieve ‘consensus’ about what is ‘true’/‘false’, or ‘right’/‘wrong’.” Scott Yoder (1998) suggests that ethical expertise is not about making correct or true judgments, but rather it is the ability to justify coherently one’s moral judgment.¹⁹⁷ Not only do authors disagree on whether ethics expertise exists, they disagree on what it *is*.¹⁹⁸

Rasmussen’s overview points out the many approaches that can be examined in order to evaluate relative expertise, and makes it clear that there is no consensus of opinion. Suter, cited by Weinstein, argues that there *are* no criteria for determining ethical experts.¹⁹⁹

Dale Miller makes a distinction between theoretical moral expertise and practical moral expertise: *theoretical* means “being able to evaluate the arguments for and against rival moral theories and to pick out the one for which the strongest case can be made.”²⁰⁰ *Practical* means “being able to ‘apply’ a moral theory, in order to determine in concrete terms what it requires from us” and the expertise required will depend on the theory that is chosen (e.g. whether act or

¹⁹⁷ Scot D. Yoder, “The Nature of Ethical Expertise,” *Hastings Center Report* 28, no. 6 (1998): 11.

¹⁹⁸ Lisa M. Rasmussen, ed. *Ethics Expertise: History, Contemporary Perspectives, and Applications*, (Springer, 2005), 2.

¹⁹⁹ Suter, *Are You Moral?*

²⁰⁰ Dale E Miller, “Moral expertise: a Millian perspective,” in Rasmussen, *Ethics Expertise*, 73-87.

rule utilitarianism, or Kantian ethics, or some other). He distinguishes further between “higher” and “lower” levels of expertise, in which a lower expertise is associated with following a decent set of secondary rules to determine the course of action most likely to achieve the good, and higher expertise is associated with the ability to improve upon the rules that are conventionally accepted.²⁰¹ In order to claim higher expertise, one needs empirical knowledge of what for Mill represent the “higher pleasures.” This requires knowledge of human nature, including which human character traits are most desirable, and which are not.

Miller then demonstrates this approach, using his analysis of Mill and the question of “higher pleasures” to the question of medical ethics. For utilitarians, who are looking for the most desirable outcome, moral expertise necessarily requires domain-specific knowledge in the field in which it will be applied. Ethical analysis requires “a fair amount of knowledge about contemporary medical practices and technologies, in addition to the general knowledge of human nature and human affairs required of all moral reformers, in this instance practical moral expertise requires medical expertise.”²⁰² In a similar way, we would expect that moral expertise in a military context requires some measure of military knowledge, especially that of military culture.

Weinstein points out the progressively greater prevalence of “ethical experts” in a society that increasingly relies on experts in general. He describes expertise as ‘epistemic’ and ‘performative’:

We speak of two kinds of experts: persons whose expertise is in virtue of what they know (‘epistemic’ expertise), or what they do (‘performative’ expertise). Applying this analysis to the domain of ethics, I argue that we

²⁰¹ Ibid., 81.

²⁰² Ibid., 84.

may speak of ethical expertise in three epistemic senses: a) expertise in descriptive ethics, b) expertise in metaethics, c) expertise in normative ethics, and in a performative sense: d) expertise in living a good life.²⁰³

Descriptive ethics is uncontroversial; this is the study of moral beliefs. An expert will have a thorough grounding in the range of views available on a topic, and will be up-to-date.

Expertise in meta-ethics is also relatively easy to describe; it is the study of the language and logic of moral arguments (the meaning of moral concepts such as the right, duty, the good).

Expertise in normative ethics is the capacity to provide strong justifications for claims within a domain²⁰⁴ and performative expertise is distinguished by the degree to which moral rules are consistently applied and the moral virtues of the tradition to which they belong are realized.²⁰⁵ Weinstein concludes by examining the social role of ethics experts and the contributions they can make to institutional ethics committees:

When an expert in descriptive ethics explains the theological basis for a Jehovah's Witness's refusal of a blood transfusion, s/he promotes understanding between health care provider and patient and, in so doing, fosters both respect for patient autonomy and better patient care. When the committee or service is presented with a problem, the first question to be answered is, "Does this problem represent an 'ethical' question?" Experts in metaethics are in the best position to provide a strongly justified response, and may thus ensure that the problem is addressed by the appropriate committee or department. Finally, experts in normative ethics may help the committee analyze a moral problem and provide a strong justification for recommending one treatment option over others.²⁰⁶

He also raises questions for further study and discussion:

If we may indeed speak of ethical expertise, it will be important to know how such expertise can be acquired, and whether experts in normative

²⁰³ Weinstein, "The Possibility of Ethical Expertise", 61.

²⁰⁴ *Ibid.*, 67.

²⁰⁵ *Ibid.*, 71.

²⁰⁶ *Ibid.*

ethics need to share the moral presuppositions of the institutions and communities they serve. We also ought to consider whether it makes sense for a pluralist society to call for expert panels on normative issues, and if so, what the function of these panels should be.²⁰⁷

While a performative expert may not be capable of providing a strong moral justification for what we ought to do, she or he can, through example, inspire others to live a morally good life.

Christopher Cowley²⁰⁸ addresses the question of moral expertise, pointing out the subjective nature of ethical debate, but makes an important (although still too personalist) observation when he moves the focus from the objective “ethics expert” to “the advice giver” and the importance of relationality:

Similarly, there is certainly room for me to admire my friend for his moral wisdom, but this does not mean that I ask him to solve my moral problems for me. What it could mean is that he is able to re-describe the problem by e.g. drawing an analogy, describing a precedent, exploring consequences, in such a way that makes my deliberation clearer – but it is still my deliberation that leads to my choice of action. One important component of my friend’s wisdom will be that he knows me much better than the dentist can or needs to. And this is important for locating the problem not only within the situation, but also within my perspective of the situation – my friend understands better than most what I see and where I am coming from. But in such cases we have moved far away from the notion of a public authority in a discipline, since my friend is only an expert on me.²⁰⁹

²⁰⁷ Ibid., 72.

²⁰⁸ Christopher Cowley, “A new rejection of moral expertise,” *Medicine, health care, and philosophy* 8, no. 3 (January 2005): 273-9, <http://www.ncbi.nlm.nih.gov/pubmed/16283489> (accessed 29 September, 2012).

²⁰⁹ Ibid., 278.

David Archard²¹⁰ also argues against the use of “moral experts” in terms of giving solutions to ethical dilemmas, but instead prefers to see the role of the moral philosopher as best served in advising and coaching non-philosophers, in order that they might see for themselves why the better judgement *is* a better judgement. This results in better outcomes, and the schooling of the general population – an increase in the general level of ethical understanding and behaviour.²¹¹

Finally, there is the recognition that ethics itself is always a practical discipline. There is a dialectic relationship between theory and experience in ethics that has no pre-determined hierarchy. This point is summarized by Beauchamp and Childress:

Moral experience and moral theories are dialectically related: We develop theories to illuminate experience and to determine what we ought to do, but we also use experience to test, corroborate, and revise theories.²¹²

Lisa Parker²¹³ presents an excellent summary of the philosophical positions taken with regard to the possibility and nature of ethical expertise, briefly summarizing the lines of debate about ethical certainty, the place of wisdom or discernment rather than mere analytical skill, and whether expertise is seen to be a matter of knowing, thinking, doing, living, or being.²¹⁴ She summarizes by pointing out that the debate over ethical expertise simply *assumes* the value of

²¹⁰ David Archard, “Why moral philosophers are not and should not be moral experts,” *Bioethics* 25, no. 3 (March 2011), 119-27, <http://www.ncbi.nlm.nih.gov/pubmed/19659852> (accessed 29 September 2012).

²¹¹ Citing A. Follesdall, “The Philosopher as Coach” In *Experts in Science and Society*, ed. E. Kurz-Milcke & G. Gigerenzer (New York: Kluwer Academic, 2004), 181–199.

²¹² T.L. Beauchamp & J.F. Childress, *Principles of Biomedical Ethics* (Oxford: Oxford University Press, 1989), 15.

²¹³ Lisa S. Parker, “Ethical Expertise , Maternal Thinking, and the Work of Clinical Ethicists,” in Rasmussen, *Ethics Expertise: History*, 165-207.

²¹⁴ *Ibid.*, 167.

philosophy's critical intellectual methods. The question is then whether being more adept with those methods, or having a particularly well-developed cognitive ability, necessarily equates with moral expertise. Parker cites Holmes²¹⁵ and Murdoch²¹⁶ who suggest that development of character, wisdom, or the capacity for moral discernment have more impact than analytical skill as such.

Against the reduction of moral expertise to mere cognitive ability are the insights of Baier²¹⁷ and Weinstein²¹⁸ in their focus on the social roles of moral experts. Baier reflects on the role of the "socially tolerated role of salaried moral philosophers" in asking the question "should we not, at least occasionally, like Socrates consider why the rest of society should not merely tolerate but subsidize our activity?" She suggests that "philosophers will have to get their hands a little dirtier, a little more officially familiar not merely with intellectual arguments but with the other forces which drive human life, for better or worse."²¹⁹

MacNiven, on the other hand, highlights the contrast between a "mechanical" or technical model, and one that is organic and creative:

I agree that the idea of a moral expert is acceptable providing that we see that moral reasoning is an organic creative process rather than the mechanical deductive one it is currently thought to be. ...

The idea of the moral expert which emerges from the organic model is not that of the moral busybody who threatens moral autonomy but rather the moral educator who works in an interdisciplinary fashion with other

²¹⁵ Robert L. Holmes, "The Limited Relevance of Analytical Ethics to the Problems of Bioethics," *Journal of Medicine and Philosophy* 15(2), (1990), 143-159.

²¹⁶ Iris Murdoch, *The Sovereignty of Good* (New York: Schocken Books, 1971).

²¹⁷ Annette Baier, "Some Thoughts on How We Moral Philosophers Live Now," *Monist* 67, 490-497.

²¹⁸ Weinstein, "The Possibility of Ethical Expertise".

²¹⁹ *Ibid.*, 495.

professionals to search for creative solutions to professional and personal moral problems.²²⁰

The foregoing discussion points to a confusion when it comes to defining ethical expertise. In some cases, it refers to moral competence; that is, the level of competence required in order to act as a professional. In other cases, it refers to some level of “expertness” and there is debate concerning what would constitute that expertise.

Ethical expertise as a function of adult development

In Chapter 2 I have argued for a shift from a static model of professionalism in defining the role of the ethical advisor to one that is more dynamic and admits of increasing skill and ability in performing the function. How we advise in the domain of ethics depends on how adroitly we interpret the requirements of a complex cultural environment on the one hand, and how we make sense of that environment as we communicate the best courses of ethical action to others on the other hand. The better we understand the process of meaning-making in response to complexity, the more clearly we will be able to define what is needed to in order to advise effectively.

One of the basic models for understanding human development through various stages takes its starting point from the research of Lawrence Kohlberg.²²¹ Kohlberg challenged the prevailing view of moral development as mere socialization, that is, a matter of learning and understanding the norms, values, and mores of the culture and simply appropriating them as

²²⁰ Don MacNiven, *Moral Expertise: Studies in Practical and Professional Ethics* (London: Routledge, 1990), 13.

²²¹ Lawrence Kohlberg, *The psychology of moral development: The nature and validity of moral stages* (Vol. 2) (San Francisco: Harper & Row, 1984); L.A. Kohlberg, *A current statement on some theoretical issues*, in S. Modgil & C. Modgil (Eds.), *Lawrence Kohlberg: Consensus and controversy* (Philadelphia: Falmer Press, 1986), 485-546.

one's own. He built on the work of Jean Piaget who had constructed a developmental model for children that saw development as growth through distinct stages rather than a gradual accumulation of knowledge. These developmental stages are marked by categories of thought that are constructed in order to understand the world. Piaget described these as *schema*, identifiable patterns of meaning that are common to human development. The first stage for the young child is *individual* and referred to a *motor* rules; play is simply directed by desires and habits. As the child develops, they begin to experience codified rules that are seen in those around, and they begin to mimic those rules, although without interacting fully with others; this is the *egocentric* stage. Rules come from authority figures (i.e. parents) and as such are immutable and fixed. As development continues the child begins to assimilate the *cooperative* nature of rules, encouraging interaction with peers. Rules are now understood as fixed by mutual consent, and are a condition for belonging. A fourth stage in child development occurs with the *codification of rules*; not only are the rules fixed, but they are known by all.²²²

Kohlberg built on Piaget's stage development model by approaching moral development as an individual, life-long enterprise of constructing one's own moral framework, through which individuals developed in clearly delineated stages, defined by their social relationships. In theories of moral development, the orders of development follow an unvarying sequence, as each stage provides the necessary foundation for the next, which in turn builds upon the earlier stage and transcends it. The previous stage no longer functions as the organizing principle for meaning, although its insights remain: it can be examined and reflected on as a perspective. The implication of this for ethical advising is that when we are at a particular stage

²²² Piaget, Jean. *The moral judgement of the child*. (Simon and Schuster, 1997, 26-29).

of development, we are unable to “get outside it” in order to examine it or understand it, nor are we properly able to reflect on and understand another’s perspective until we have transcended that level ourselves and can understand the assumptions and presuppositions that attend the earlier stage.

Kohlberg’s research identified three levels of moral development, further divided into six stages.²²³ Progress through moral development stages is not automatic, as it depends on each successive stage being discovered to be in some way inadequate to explain the world as it is being experienced. Each stage builds on the other, and in this sense each level is “higher” or functions more fully; it includes the insights of earlier orders in constructing a new, more complex, and comprehensive understanding of the environment. This is the very experience that we have been describing as we have described the complex, pluralistic environment in which chaplains must function. The nature of their professional role requires a development of the ability to deal with increased complexity, and to approach these issues from a highly developed moral framework.

The *Pre-conventional* level describes early development through the childhood years, when the primary motivations for good behaviour are to avoid punishment, or to act in one’s own interests. These generally give way as people develop into interpersonal relationships, recognizing that there is a need to get along with other people. Moving from the first stage, of egoism, where right and wrong is defined only in terms of consequences, involves a move towards more differentiation, as one begins to see themselves as distinct from others, and able to build social relationships with them to the extent that it is possible to see that they have interests

²²³ Lawrence Kohlberg, “Education, Moral Development and Faith” *Journal of Moral Education* 4(1); (Oct, 1974), 5-16.

as well that can be met. This is not quite at the level of seeing them as human beings who deserve respect in their own right, but as those who are instrumental in achieving the individual's self-interest: it's good to help someone, because then they can help you back."

The first stage in *Conventional* thinking (associated with adolescents in Kohlberg's initial studies) is strongly oriented towards new relationships with the primary support group; friends, family, or kinship group. Social referencing is the determining factor for discerning the right course of action; it is whatever serves to maintain the relationship. The individual who has begun to differentiate between himself in the group (Stage 2), now moves back to integrate himself more strongly with the support group. Whereas in Stage 1, bad consequences are proof of bad actions, now there is an increasing awareness of the other's intention: "He did break my bike, but he didn't mean to." When a parent asks, "if your friends all jumped off a cliff, would you think it was the right thing to do?" the person at a Stage 3 level of development is confused by the question; the obvious response is, "Of course! Wouldn't anybody do that for their friends?"

Stage 3 thinking is limited to the rules of right and wrong that keep one linked with the group. The next stage, Stage 4, which emphasizes authority and social control, stems from a growing recognition that there must be rules that apply to everybody, not just to personal relationships. To move to this stage, one must again begin to differentiate the self from the group, and be able to criticize the conventional wisdom of the "in-group." This leads to an emphasis on basic social conformity, in which "the right thing to do" is framed in terms of good citizenship, following the rules, being seen by others as "doing the right thing", and a desire to maintain rules and authority that will support good behaviour not just for personal relationships, but for all.

The development of the individual to Stage 4 is a challenging one, as it can call into question the actions of those who have been closest to the individual. For this reason, it is often associated with emerging into young adulthood, and for most people, this is a sufficient stage of development to deal with most of life's ethical challenges; the majority of people function at a Stage 4 understanding of absolute rules that apply to every person. These two stages are "conventional" in the sense that their primary reference is the conventions, standards, and norms of those around them.

However, those that develop to the post-conventional level described by Kohlberg as Stage 5 recognize that rules do not always ensure good and just consequences. Stage 5 again requires individuation, as the individual draws away from the convention of "what everybody knows to be true" to recognize that there are different ways of seeing right and wrong, which can be in conflict with each other. Each individual is now responsible not solely for her place in society, but for her individual decisions. Laws may be seen to conflict with other basic values, such as self-determination and freedom of conscience.

The *Post-conventional* level is the most advanced level of moral development, and relies on universal principles and values. Individuals who approach ethical decisions from a Stage 5 perspective (which is the highest that Kohlberg was able to identify in any of his research) follow the utilitarian principle of "the greatest good for the greatest number of people," in which there is an awareness that there are a variety of values and opinions which have equal validity (or at least some relative validity when compared to each other) and that even our own opinions may be flawed and inadequate. This involves a re-commitment to the social contract

(and rules and regulations) that allows maximum flexibility within a context of shared purpose.²²⁴

Those who make ethical decisions at the level of Stage 6 make those decisions based on universal, internalized ethical principles²²⁵ that apply in all cases, taking precedence over the laws and conventions of any one individual or society. Stage 6 is a level rarely, if ever, achieved.

A stage functions perfectly well as an organizing principle until it reaches cognitive limits, and we only progress from one stage to the next after an experience of cognitive dissonance or dissatisfaction, an experience in which the realities of the situation are not addressed by the assumptions of the model that dominates that stage. For instance, one may happily live at a Stage 3 level, living life as a “nice boy/nice girl” until something happens to threaten the equilibrium of that world; a job goes to someone who is an outsider, rather than to yourself, for instance. When an injustice is perceived, new solutions must be sought (“belonging to the in-crowd is not enough; the rules must be the same for everybody”, for instance).

To simplify somewhat, as McCauley suggests, there are three main orders of development which describe the cognitive development of adults, which can be used to integrate the different theories of constructive development and to summarize them. Kohlberg’s and Kegan’s models are compared in Table 1 according to McCauley’s categories. The first order of adult development is that of *Dependence*; adults at this stage (usually adolescents and young

²²⁴ Carol Gilligan’s *In a Different Voice: Psychological Theory and Women’s Development*. (Cambridge, Mass: Harvard University Press, 1993), however, challenged Kohlberg’s assumptions that his research could be universalized to general human experience, as his subjects were largely school-age boys and did not include female subjects. Gilligan drew on women’s experiences to challenge the stage development theory’s emphasis on the principle of justice, claiming that an “ethic of care” was just as important and better reflected the ethical approach of women.

²²⁵ Lawrence Kohlberg, “Stages of Development as a Basis for Education”, in Brenda Munsey, ed. *Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education* (Birmingham: Religious Education Press, 1980), 93.

adults) are aware of their own emotions and thoughts and can coordinate them with others by choosing how they will act. Belonging, both in the sense of being in relationship with others, and within a world of clearly understood expectations, gives a sense of comfort and affirmation. At the next stage, the *Independent* stage, the role of others for affirmation and belonging changes. Self-identity becomes more pronounced, and one's own values and standards become more important for self-understanding and for understanding others.²²⁶ This is a stage marked by concern for competence and performance and therefore is the one most associated with being professional, in the sense that it involves simultaneously being responsible to work-related expectations and at the same time be self-actualizing and directed by internalized motivations, as for example a lawyer is both employed by a client and is self-directed by a professional ethic.²²⁷

²²⁶ Cynthia D. McCauley, Wilfred H. Drath, Charles J. Palus, Patricia M.G. O'Connor, Becca A. Baker, "The use of constructive-developmental theory to advance the understanding of leadership", *The Leadership Quarterly* 17 (2006) 634–653.

²²⁷ Kegan, *In Over our Heads: The Mental Demands of Modern Life*, (Cambridge: Harvard Press, 1994), 157. Later he suggests, *passim*, that "what people mean by 'professionalism' is the fourth order of consciousness", *ibid.*, 226.

Table 1: Comparison of constructive-developmental frameworks²²⁸

Framework	Dependent		Independent		Inter-dependent
<i>Kegan's Orders of Consciousness</i>	<i>Interpersonal/ Traditional</i>		<i>Institutional/ Modern</i>		<i>Interindividual/ Post-Modern</i>
What is object?	Enduring needs and dispositions		Interpersonal relationships		The autonomous self
What is subject?	Interpersonal relationships		The autonomous self		The transforming self
<i>Kohlberg's Stages of Cognitive Moral Development</i>	<i>Mutual expectations</i>	<i>Law and order</i>	<i>Social contracts</i>	<i>Universal principles</i>	
Motives for moral action	Anticipation of disapproval from others	Anticipation of failure of duty	Concern to maintain self-respect and respect of the community	Concern about self-condemnation for violating one's own principles	
Definition of "right"	Being concerned about other people and their feelings; Being motivated to follow rules and expectations	Upholding social order and maintaining the welfare of the society or group	Upholding the basic rights, values, and legal contracts of society	Guidance by universal ethical principles that all humanity	
<i>Adapted from Cook-Greuter (2004), Kegan (1994), and Snell (1996). McCauley et al, 637.</i>					

²²⁸ McCauley et al, "The use of constructive-developmental theory," 638.

The third adult order sees the self not as pre-determined or unique, but as a “person becoming,” able to envisage many possibilities both through interaction with others and through asserting the self; the previous stages are now transcended and can be examined and reflected on to create new ways of being.

This stage is described as *Inter-dependent* because the self is both independent (capable of asserting itself) and dependent on other selves. This stage is dialectical in that it embraces paradox, contradiction and even oppositeness; it is “trans-system” and “trans-complex.”²²⁹ This description largely accords with the cognitive-development framework of Robert Kegan, who describes the development of personal identity as an evolution of meaning as individuals view themselves and their environment in increasingly complex ways, progressively integrating their experiences as they organize and construct a system of meaning: “What a human organism organizes is meaning. Thus it is not that a person makes meaning, as much as that the activity of being a person is the activity of meaning-making.”²³⁰

Kegan describes five stages of this process (the three most developed are shown in Table 1), to describe increasingly complex ways of making meaning. In each stage, the self evolves in understanding the cultural system of which it is a part. These are interdependent, since culture both defines the self, and the self becomes part of the culture. He refers to this as “subject/object” orientation;²³¹ “subject” beliefs are those in which a person is embedded and cannot properly be examined, as they are simply taken for granted; “object” beliefs are those that

²²⁹ Robert Kegan, *In Over our Heads*, 315.

²³⁰ Robert Kegan, *The Evolving Self: Problems and Process in Human Development*, (Cambridge: Harvard University Press, 1982), 11.

²³¹ Kegan, *In Over our Heads*, 32.

can be examined and reflected on, as well as questioned. Development, then, means moving beliefs from the subjective realm to the objective realm.

Kegan's third, fourth and fifth steps correspond, to the three orders of development described as *Dependent*, *Independent*, and *Interdependent*. At the *Dependent* level, the person understands that people have needs (objective) and takes for granted that the nature of the self depends on the views of important others. At the *Independent* level, the individual has a new (objective) understanding of the relative importance of others' opinions and the importance of relationships, and combines this with a new (subjective) understanding of the self as independent, autonomous, and self-created. At the *Inter-dependent* level, the independent self (objective) becomes an object of reflection and consideration, and there is a new (subjective) understanding that the self is created not only by itself but by interaction with other unique selves.²³²

Kegan focusses less on the *stages* of development, and more on the *movement* from one stage to another. He sees the daily demands of a more complex structure placing ever-increasing demands on individuals, and suggests that more and more tasks of daily living require Stage 4 thinking, and that when we do not achieve that level, we are "in over our heads."²³³ He further suggests that the requirements of our pluralistic, multi-meaning society (the very society we are describing in the role of the chaplain) require that we function at a Stage 5 level, although most people do not reach that developmental level.²³⁴

²³² McCauley et al, "The use of constructive-developmental theory," 686.

²³³ Kegan, *In Over Our Heads*.

²³⁴ *Ibid.*, 191.

Otto Laske builds on the developmental framework established by Kegan in order to bring these insights into the world of work, particularly to the realm of practice and decision-making capabilities, with a view to aiding coaches (i.e. members of the helping professions) to assist clients. His goal is to assist coaches to discover the “hidden dimensions” represented by developmental stages to understand how clients perceive and make meaning of their world.²³⁵ He uses the definition of E. Schein for process consultation, which is intended to “make visible the invisible;”²³⁶ process consultation is:

... the creation of a relationship with the client that permits the client to perceive, understand, and act on the process events that occur in the client’s internal and external environment, in order to improve the situation as defined by the problem.²³⁷

It is Laske’s emphasis on coaching that has the most significant insights for the task of ethical advising, as the tasks are very similar. The goal of both is to provide the tools necessary to the client to assist them in making the best decisions possible, and to encourage them to improve the quality of those decisions by raising the order of complexity in which they view, decide, and act on particular issues or in particular situation. This can only be done if we are able to examine and understand the ways in which our advisees are conceiving the situation, which requires our own ability to transcend the limits ourselves of that developmental level; in order to be effective advisors, we must have reached the level of moral development that allows us to function in an interdependent way, able to fully understand while remaining distinct, and being

²³⁵ Otto E. Laske, *Measuring Hidden Dimensions: Foundations of Requisite Organization* (Medford, MA: Interdevelopmental Institute Press, 2008), 31.

²³⁶ E. Schein, *Process consultation revisited* (Reading, MA: Addison-Wesley, 1999), 19.

²³⁷ *Ibid.*

able to articulate that understanding so that our clients can appropriate our insights. This is a far more dynamic model than that of the static, technically-proficient, professional.

In his examination of executive coaching Laske advocates a process of active listening for the “hidden dimension” which is to be found in the language of the subject, and can be used as a guide to precisely understanding their developmental stage. This listening is grounded on a hypothesis about the client’s stage of development, using tools by Lahey et al. (subject-object interview²³⁸) and Basseches (dialectical-schema interview²³⁹) to help determine a more precise understanding of the interviewee’s developmental order, which enables the coach to better “meet the client where they are.”²⁴⁰

He warns of the dangers of coaches working too far ahead of their clients, and of coaches “espousing” beliefs that belong to a level they have not attained:

It is important to separate *espousal* (make belief) from real humility. **Entire S-5 [Stage 5] ideologies have been, and constantly are being, formulated that one can learn to speak in terms of,** to give the false impression (even unconsciously) that one has really left behind S-4 [Stage 4]. The spiritually based helping professions are full of such templates for espousal, to judge from the literature and its use by practitioners.²⁴¹

Cognitive ability is the essential factor in determining capability, which Jacques described as follows:

There is a fundamental difference between a person’s potential capability on the one hand, and values (interest/commitment) and skilled

²³⁸ L. Lahey, E. Souvaine, R. Kegan, R. Goodman, and S. Felix, *A guide to the subject–object interview: Its administration and interpretation*. (Cambridge, MA: Harvard University Graduate School of Education Subject–Object Research Group, 1988).

²³⁹ M. Basseches, *Dialectical Thinking and Adult Development*. (Norwood, NJ: Ablex, 1984).

²⁴⁰ McCauley et al., “The use of constructive-developmental theory,” 642.

²⁴¹ Otto E. Laske, *Measuring Hidden Dimensions: The Art and Science of Fully Engaging Adults* (Medford, MA: Interdevelopmental Institute Press, 2006), 68.

knowledge on the other. The difference is that his or her potential capability is an innate property of the person *as a whole*, whereas a person's value and skilled knowledge are entities that have their own existence in their own right independently of any particular person, and which a person can acquire or shed.²⁴²

Although factors such as social-emotional ability seem to be what shape most human encounters, it is the level of cognitive ability that determines how emotions are “felt” and how values are interpreted, used, responded to, and acted on: “Adult’s social-emotional development is strongly correlated with how complexly and systemically people can think.”²⁴³ Laske views this hidden dimension of adult development as an indicator of the complexity and quality of the work in organizations:

Tell me in what Order of Mental Complexity you presently *make sense* or life and work, and I will tell you what *meaning* you make of them, and what is the *quality* of the work you can be held responsible for [italics in original].²⁴⁴

These orders of complexity are analogous to the stages of social-emotional development. So, for example, progressing from the second to the third order of complexity (from formal logic to dialectical thinking) corresponds to the transition from Stage 3 (dependence on others) to Stage 4 (self-authoring) in the social-emotional domain.²⁴⁵ These orders of complexity reveal themselves in leadership deficiencies in the workplace: Stage 3 clients define themselves by the expectations (or internalized expectations) of others, and therefore are unable to manage or even less lead others, even if required to do so. Nor can they act as effective change agents, since they cannot oppose and act beyond consensus. Stage 4

²⁴² E. Jacques, *Human Capability* (Falls Church, VA: Cason Hall & Co., 1994), 23. Cited in Laske, *Measuring Human Dimensions: Foundations*, 61.

²⁴³ Laske, *Measuring Hidden Dimensions: Foundations*, 36.

²⁴⁴ *Ibid.*, 31.

²⁴⁵ Laske, *Measuring Hidden Dimensions: Art and Science*, 48.

clients define themselves by their unique individuality that determines their integrity, and therefore may go beyond consensus to act on principles, but may be relentless and overbearing in applying their own (unreflected) principles. While they may be good change agents, they may not be able to think systemically enough to take their environment and their own limitations into account. On the other hand, Stage 5 clients, who have transcended the particularities of their own life story with its successes and failures, may be able to lead others, although they may sometimes be unable to articulate a vision adequately enough to elicit full support.²⁴⁶

Capability (or, in the sense in which I have been using it, expertise) is therefore not simply a set of competencies, as in a set of skills, but is a function of mental complexity. The higher the order of mental complexity, the more creative an individual can be. Formal logic uses assessment, analysis, and action to identify and solve problems, and as such is limited to closed systems, that progress in a deterministic fashion towards conclusions. Deductive reasoning in ethics is syllogistic, arguing not towards what is observably “real” but what “ought” to be. It is pre-eminently a feature of Kantian ethics, in which morality is a free choice dependent on rational choices, and is thus, in theory attainable by all human beings.²⁴⁷

However, more complex thinking functions as an open system that incorporates interaction and feedback, and thus is able to use intuition to fill in the blanks, using our “opposable minds” to gain a more systemic picture.²⁴⁸ It is literally “imaginative”, picturing the hidden dimensions of situations and creating images of the negative reality implied, but not

²⁴⁶ Ibid., 75.

²⁴⁷ David J. Atkinson, David F. Field, Arthur F. Holmes, Oliver O'Donovan, eds. *New Dictionary of Christian Ethics & Pastoral Theology*, (Downer's Grove, IL: InterVarsity Press, 1995), 818.

²⁴⁸ Roger Martin, *The Opposable Mind* (Boston: Harvard Business Press, 2007), cited in Laske, *Measuring Hidden Dimensions: Foundations*, 43.

contained within, the formal system. Laske credits Basseches with linking dialectical, open system thinking to adult development: dialectical thinking is an extension of formal logical thinking, and adult development is a dialectical transformation of consciousness.²⁴⁹

This is the essence of dialectical thinking, requiring the imagination to see beyond the current situation to picture not what is, but what could be, and then bringing that imagined possibility to bear to challenge the understanding of the situation currently being faced. Laske describes dialectic thinking as a complex systemic way of looking at the interaction of many factors: Process, Context, Relationship, and Transformational System, which he describes as the quadrants of dialectic.²⁵⁰ He summarizes them as four maxims:

1. Everything undergoes unceasing change (Process)
2. Everything comprises layers and is part of a bigger picture (Context)
3. Everything hangs together, sharing a common ground (Relationship)
4. Everything (closely considered) is a transformational system, combining aspects of Process, Context, and Relationship (Transformational System).²⁵¹

Dialectical thinking means conceiving of situations, events, processes, systems, persons, etc. in all four quadrants *simultaneously*.²⁵² It differs particularly from earlier stages in the way it deals with contradiction: common sense ignores contradictions, while formal logic treats contradictions as a sign of falsehood or error. Dialectical thinking sees contradictions as an

²⁴⁹ M. Basseches, *Dialectical Thinking*, cited in Laske, *Measuring Human Dimensions: Foundations*, 22.

²⁵⁰ Laske, *Measuring Human Dimensions: Foundations*, 172ff.

²⁵¹ *Ibid.*, 72.

²⁵² Laske, *Measuring Human Dimensions: Foundations*, 32.

opportunity: a contradiction allows for “the preservation of negation”, holding onto antitheses so that they can be used for further exploration of basic concepts.²⁵³

Professional Capability

In order to clarify some terms, let us recap by describing “ethical expertise” on a scale, positioning it somewhere between the levels of “merely competent” and “morally wise.” Competence is what we would expect of anybody who fulfills a particular role or function. Expertise, then, consists of functioning beyond this level. At some point, “experts” are recognized as such not simply because they have mastered “basic competence” but because they are, precisely, *recognized*; that is, others turn to them to explain, advise and model the knowledge, skills and attributes that are generally expected of all. They become exemplars, and as such, they enter into a responsible role, which is that of enabling others to act more ethically.

The ethically competent person “does what is expected.” They follow the codes of behaviour that apply to them in the roles in which they find themselves, and can be trusted and are dependable. They have reached the stage of moral development that Kohlberg and others would describe as “Stage 3” in which interpersonal relationships are paramount. It is community oriented and focussed. It supports the well-being of the institution, and encourages others to do the same. It is about being a good citizen. In terms of chaplaincy, it resonates with the belief that spiritual values make better soldiers (presumably spiritual values that support liberal democracies). It emphasizes socially shared perspectives. When Zahn notes, for instance, that

²⁵³ Laske, *Measuring Hidden Dimensions: Art and Science*, 122.

only a small percentage of chaplains could imagine themselves supporting a different nation, this is a reflection of Stage 3 thinking.²⁵⁴

Since Stage 3 is primarily concerned with living up to interpersonal expectations and rules, it finds it hard to address conflicts between the needs of individuals and the needs of others. For that, a higher level of ethical awareness is required, one that is able to consider the needs of many, equating to Kohlberg's Stage 4 (Maintaining Social Order). We may define this person as having some ethical expertise, since they are moving beyond the stage of "what works for individuals" to "what works for the greater good." At this stage, the ethical advisor is not as concerned with the personal needs of an individual soldier, but of how decisions affect others. They emphasize duty and just procedures, seeking consistency in treatment, and balancing needs and resources. They are good managers of the process, and as such can have valuable insight into "how things work" which is an important component of "doing things right." Since this stage emphasizes the ethics of a social system, an ethical advisor who works at this stage can become adept at understanding and working "the system."

In the example presented earlier about plans for targeting civilian aircraft, a chaplain who is seeing things from a Stage 3 perspective would be expected to assist a distraught pilot in regaining a sense of the common values, the ones shared by those of the team, and the comfort that come from "doing your job and doing it well." This is exactly the 'pastoral response' suggested in this situation.

The problem is that Stage 4 development is necessary for a professional Persona.²⁵⁵ A professional Persona is based on knowing alternative ways of proceeding, based on empirical

²⁵⁴ Zahn, *The Military Chaplaincy*.

research, and not just on one's own experience. Why is this important? "It is very difficult for a practitioner at S-3 to come across to a client who is a professional as a professional, rather than just a particular personality."²⁵⁶ Why? Being a professional means accepting and ultimately fulfilling certain mental demands of the surrounding culture that lie far beyond any kind of consensus and group mind. These mental demands are partly embodied in conceptual frameworks for testing hypotheses and doing research. In other words, the Stage 4 professional demonstrates ethical expertise precisely by being able to examine "group think" presuppositions and by being able to compare, contrast, and evaluate alternative approaches.²⁵⁷ This is the critical distance between functioning as "merely competent professionals" and as "advisors."

One of the implications of stage theory is that we are conceptually unable to assess the validity of the next stage of moral development until we reach it. In practice, too, we move from stage to stage precisely because the stage we are at is seen to be inadequate, and must be transcended in order to adopt a stage of development that more adequately addresses the situations we are expecting. The higher order incorporates and builds on earlier levels. The means that in order for us to have any critical distance, we must be working as much as possible at a higher stage than those we are advising.

The move from Stage 3 to Stage 4, Laske points out, is one not undertaken by everybody, which is why it is legitimately described as *expertise*. Unlike the move from Stage 2, the egoist stage, to stage 3, the conforming stage, there is no social pressure to move to Stage 4. Since Stage 4 is a process of self-defining and self-actualizing, seeing oneself distinct from the

²⁵⁵ Laske, *Measuring Human Dimensions: Art and Science*, 56.

²⁵⁶ Ibid.

²⁵⁷ Robert Kegan, *In Over our Heads*: 57.

definitions imposed by the surrounding society, it cannot be imposed but must be self-directed.²⁵⁸

This is a valuable level to attain, and it is indeed the minimum level expected of professionals, including chaplains. But it is not sufficient in order to properly advise, particularly in light of the complexity of the contexts that have been described above. Stage 4 fails precisely at the level of understanding the other. One limitation is single loop learning:

I can examine outcomes but not assumptions lying beyond my own value perspective. While I can respect others for their differences, I cannot truly enter into their universe of discourse beyond what is understandable to me on the grounds of my own values and principles.”²⁵⁹

How would an ethical advisor at such a level handle situations such as the ethical dilemma examples referred to above? In the Haiti medical clinic scenario, for instance, a chaplain may look for common ground with medical staff on the concept of “care for others” and “do no harm.” They may readily agree that “rules are made to be broken” and may claim a higher principle in their own actions towards patients. But which higher principle? The care one receives in Canada? Care that respects religious sensibility with which one might vehemently disagree? Care to preserve the integrity of the mission for the sake of future missions that will continue to bring hope and healing in a world where disasters strike? The Stage 4 ethicist can be aware of these competing claims, but have no basis on which to choose between them, except ones that find common ground with their own self-authoring principles.

In these more complex scenarios, which are increasingly common in our society, something more than merely professional is required. Additionally, chaplains will be called to

²⁵⁸ Laske, *Measuring Human Dimensions: Fully Engaging Adults*, 35

²⁵⁹ *Ibid.*, 63.

advise those who are already working at the level of Stage 4 thinking. They make daily decisions that balance the needs of individuals with that of the organization. They follow rules and procedures much more than relying on personal relationships (an attitude that can in turn create difficulties in dealing with those personal relationships at home or at work). They are adept at analysis, including ethical analysis, and if they are to benefit from an advisor, that advisor must have more than average expertise.

In order to advise at this level, chaplains need a level of moral wisdom that is equated with Stage 5 in moral development. Otherwise, we will be “in over our heads” as ethical advisors.

At Stage 3, we emphasize the good order of the institution, and how “all things work together for good,” which may cause a certain amount of role conflict because we seek to belong to more than one role. Stage 3 is inadequate for dealing with professional responsibilities, as we must be confident in our own frame of reference, and not simply dependent on others, if we are to consider alternative courses of action and not remain bound to the group’s ways of thinking and decision-making.

But at Stage 4, we are still embedded in our own understanding (including our own ideologies, and our own understanding of our theology). Unless we can appropriate fully the other world into our own thought world, and experience, we cannot understand it, except insofar as it accords with our own. We can go beyond consensus and act on principles, but only the principles that are our own unreflected ones. Stage 4 is still not developed enough to act as an advisor.

At Stage 5, however, we can embrace divergent opinions. We may appear to be poor leaders, as we do not vigorously defend our viewpoints, which we now recognize are contingent.

But we are readily able to understand and interpret others' values, and to employ an ethical approach that will achieve consensus. At this stage, we have "practical wisdom."²⁶⁰

Once again, we may have to ask the question of what the specifically religious role of chaplains as ethical advisors might be. Simply put, are we valuable *because of* or *in spite of* our faith stance? There is, unfortunately, an argument against giving too much voice to faith-based persons. Recent ethical scandals have often been connected to the appropriate role of religious faith within the moral and ethical life of the military, particularly when there has been too much confusion of the goals of religion and military life.²⁶¹

But we can provide distinct value from the viewpoint of our religious faiths. Two factors contribute to our *value* to the ethical enterprise. First of all, we have value because we know our people. We have evident concern for, and knowledge of our people. We are not "outside experts." This in itself gives us some legitimacy, in that we are considered to be "those who know" even when we speak from a different place. This is an essential part of bridging the divide between the "three thought-worlds." The second is more closely related to our theological

²⁶⁰ Laske utilizes Jacques' four Orders of Mental Complexity that describe the highest level as "genius", but modifies the term, preferring instead to say that "logical and dialectical thinking reach complete equilibrium, so that what we might call *Practical Wisdom* can arise." (Laske, *Measuring Human Dimensions, Foundations*, 71)

²⁶¹ In 2007, a Pentagon chaplain and several senior officers lent support to a fund-raising video being filmed for the non-governmental evangelical group, the Christian Embassy, affiliated with the group Campus Crusade for Christ. Their actions were found to have given the impression of Pentagon approval and support (<http://www.time.com/time/nation/article/0,8599,1649845,00.html>). In 2005, the Air Force released a report that confirmed that the Air Force Academy in Colorado Springs was rife with religious evangelization that was officially encouraged by the Academy. Non-religious students, those of other faiths, and liberal Christians were actively targeted (<http://www.time.com/time/magazine/article/0,9171,1074105,00.html>). In 2006, Chaplain Lt(N) Klingenschmitt protested what he called were anti-Christian discriminatory practices in the Navy and led several high-profile protests which received the support of many evangelical groups who were concerned about religion in the military (<http://www.washingtonpost.com/wp-dyn/content/article/2006/09/14/AR2006091401544.html>).

expertise, and that is that we among those who have consciously adopted a ‘meta-ethical’ stance. Even if this is not part of our theological formation in missiology, social analysis, evangelism, or pastoral care, it is at least part of our initiation into the military as dual professionals – as professionals and individuals, we have to negotiate more than one ethical culture. This gives us an awareness of issues that are not always apparent to those who have been deeply steeped within a culture’s values and principles and way of seeing the universe.

The attributes required for ethical advising

A model that is currently widely used for training models is that of Dreyfus and Dreyfus²⁶², who identified five developmental stages of skill acquisition, from novice to mastery. As the student becomes more skilled, they depend less on abstract principles and theory and more on concrete experience.

The level of *competence* is that level where a learner has considerable experience and is able to determine patterns that lead them to derive guidelines for behaviour. This is similar to the Stage 3 understanding of “best practices”, where one is guided by consensus principles.²⁶³ The level of *expertise*, for Dreyfus and Dreyfus, marks the end of reliance on analytical principles (rules, guidelines, or maxims) to connect specific situations with specific actions, but the learner now intuitively makes the connections. Without consciously being aware of rules or guidelines, the learner knows from experience what the appropriate response should be. *Mastery* is that level

²⁶² Stuart E. Dreyfus and Hubert L. Dreyfus, *A Five-Stage Model of the Mental Activities Involved in Directed Skill Acquisition* (University of California, Berkely, Operations Research Center, 1980).

²⁶³ Dreyfus and Dreyfus’ third stage, that of proficiency, involves a higher level of principles, that they call maxims, to recognize situations that have relevance towards attaining a long-term goal. See Dreyfus and Dreyfus, *Five Stage Model*, 10.

where one is completely absorbed in the experience and does not need to pay conscious attention to performance, until theory and practice become converged and the student experiences a sense of “flow” which is beyond rationality – this can be identified with Laske’s Fourth Order level of Practical Wisdom, a domain “in which logical and dialectical thinking reach complete equilibrium.” For this level, we will use Laske’s term, *Wisdom*, which links back to our very earliest discussion of Browning’s practical theology, that of obtaining wisdom.

In order to relate these models of moral development to the task of ethical advising, and to connect theory more tightly to praxis, I propose that we begin to speak of these three different levels of ethical capability, rather than that of individual development:

1. Competence
2. Expertise
3. Wisdom

Competence is that which is expected of a responsible person in a professional role. It is instrumental, able to use skills of analysis and process to achieve understanding. It accords with a Stage 3 level of development and complexity; it is supportive of the organization and individuals, and it follows best practices although it is unable to move creatively beyond them. Above the level of competence is *expertise*, the level of the professional practitioner with some practical knowledge and, beyond understanding, *intuition*. The competent level understands another’s position; the expertise level is able to use practical experience to explain their own viewpoint and convince the other. In other words, there is an understanding of the other as not being simply “wrong” but one with whom there can be dialogue. Beyond that level is *wisdom*, the level at which we are able to understand, convince and be convinced by others and achieve some measure of consensus that includes all and benefits all.

These professional roles and expectations are listed below (Table 2). The first column lists the level of ethical competency and the second column uses McCauley's terms to describe the different stages of moral development.²⁶⁴ The roles are further broken down into four categories (Knowledge, Goal, Role, and Ability) that begin first with the type of thinking associated with each level of capability; Knowledge proceeds from logic and theory through concrete experience to a synthesizing knowledge (Dreyfus and Dreyfus).²⁶⁵ The Goal associated with each level is that of relationship, moving from dependence on the group through to interdependence, and the social role is that primary model for the level that embodies the goal: at the level of dependent competence, the chaplain role is to build and encourage community with whom he or she is closely allied; the ability required is that of empathy or understanding. At the expert level, the chaplain's experience can be used to guide and correct and inform others, and in ethical decision-making the independent expert offers a different voice that requires the ability to make a convincing independent narrative and through that not to encourage and uphold, but to challenge and convince. At the level of interdependent wisdom, the goal is to build a new understanding which provides a way forward for all; consensus achieved through understanding one's own insights and those of others.

²⁶⁴ McCauley et al, "The use of constructive-developmental theory," 638.

²⁶⁵ Dreyfus and Dreyfus, *Five Stage Model*, 10.

Table 2: Professional Roles

Professional Capability	Stage	Knowledge	Goal	Social Role	Ability
Competence	Dependent	Analytical, applies theory	Articulates and supports group values	Facilitator; “Cheerleader”	Able to understand
Expertise	Independent	Experienced; utilizes practical knowledge	Offers insights from own perspective	Provides knowledge; “Educator”	Able to convince
Wisdom	Inter-dependent	Critical; able to combine own knowledge with that of others	Builds consensus	Seeks best solutions for all; “Wise”	Able to achieve consensus

This is another reason why a static description of “professional”, especially religious professional, relies on assumptions that do not hold true in a pluralistic environment, particularly notions of the authority to speak ‘as a professional.’ It is not a question of whether one *is* or *isn’t* speaking as a professional: it is a more dynamic understanding of the professional role, in which one can be seen as more or less expert within that role. This is, indeed, already the operative model: chaplains may be seen as “more or less” professional in areas such as conflict management, counselling, and teaching, in addition to the area of ethics.

Although it is helpful to speak of stages, the moral development model as developed by Kohlberg can be seen as too rigid and the jump from one stage to the next to be less clearly defined in practice than it has been described in theory. In Laske’s model for coaching, he describes “a client’s Center of Gravity” which is associated with a higher and a lower stage; he sees as many as 16 stages, and asserts that “most people do not live at a single stage.”²⁶⁶

²⁶⁶ Laske, *Measuring Human Dimensions: Fully Engaging Adults*, 36.

Moral psychologist James Rest and others, in response to this, developed “Neo-Kolberghianism” which speaks rather of moral *schemas* than the “hard stages” concept or development based on the metaphor of an ascending staircase. In other words, as we become more sophisticated in our moral decision-making, we adopt (or modify) the ways of moral decision-making that have either worked for us or did not work in the past.

Rest wanted to broaden the definition of moral development beyond a focus on moral judgement alone, and as a consequence devised a multi-faceted approach to incorporate the insights of research from social learning, behaviouristic psychology, psychoanalysis, and social psychological approaches.²⁶⁷ His Four-Component Model was developed by asking: “What must happen psychologically in order for moral behaviour to take place?” He concluded that ethical action is the product of these psychological subprocesses: (1) moral sensitivity (recognition); (2) moral judgment or reasoning; (3) moral motivation; and (4) moral character.²⁶⁸

²⁶⁷ James R. Rest, “Background: Theory and research,” in J. R. Rest & D. Narvaez (eds.), *Moral development in the professions: Psychology and applied ethics* (Hillsdale, NJ: Lawrence Erlbaum, 1994), 1-25; J. R. Rest, *Moral development: Advances in research and theory* (New York: Praeger, 1986), 22.

²⁶⁸ *Ibid.*, 6.

Table 3: James Rest's Four Component Model

Four Component Model	Associated activity
Sensitivity	Interpreting the situation; the awareness of how our actions affect other people.
Cognition/ Judgement	Judging and deciding which action is morally right/ wrong
Motivation	Prioritizing moral values relative to other values; for instance, placing concern for institutional preservation over concern for doing the right thing
Character	Having courage, persisting, overcoming distractions, implementing skills, strength of conviction.

Moral sensitivity is the awareness that an ethical problem exists. This is, in a sense, a moral imagination, that recognizes how a given situation impacts on others, what options exist, and being able to imagine the consequences of potential choices. We cannot serve as advisors if we do not know when there are ethical problems, or potential problems, requiring action.

This requires the ability to step outside of our own frame of reference, in order to imagine that things might be other than they are. This is where the chaplain's role of being outside of the chain of command becomes invaluable. The chaplain's role includes a necessary "distancing" which is critical to provide critical evaluation and use moral imagination.

Moral sensitivity also requires breaking “moral muteness”, which is the tendency noted by Zahn²⁶⁹ for chaplains to remain quiet about moral issues. This may be done for good reasons: in order to maintain relationships, which is critical to the chaplains’ role, or to appear efficient, pragmatic, and a leader. Remaining silent about issues, however, requires downplaying their importance, or not seeing them in ethical terms.

Moral judgement is the most studied component of moral decision-making, and makes up the bulk of most analyses. It is critical that someone who will be providing advice needs to be fully engaged in the task of moral reasoning. Knowing what to do is not the same as acting on that knowledge, of course. **Moral motivation** is the “will to act ethically” or what Rushworth Kidder²⁷⁰ refers to as *moral courage*: “the quality of mind and spirit that enables one to face up to ethical challenges firmly and confidently.”²⁷¹ Even after recognizing and understanding the ethical implications of a situation, very human factors enter into this stage. We may know what the situation calls for, but there may be other values that interfere: our relationships with others, our job security, our uncertainty about how we will be received, our very paralysis in the face of the complexity of the situation. Moral motivation has to do with prioritizing moral values relative to other values (such as maintaining relationships or maintaining the institution).

A typical scenario in which moral courage comes into play is the example offered earlier regarding the shooting down of civilian aircraft. Faced with a pilot who is questioning official policy, the chaplain may stop short of agreeing with the pilot’s assessment, that this is “killing civilians, and it’s wrong.” The chaplain may make a number of assessments about doing

²⁶⁹Zahn, “Sociological Impressions of the Chaplaincy” cited by Harvey G. Cox, ed., *Military Chaplains*, 59.

²⁷⁰Rushworth Kidder, *Moral Courage* (New York: W. Morrow, 2005)

²⁷¹ Kidder, *How Good People Make Tough Choices*, 72.

something *about* the policy, asking himself such questions as, “what will happen if I speak up?”; “can I really change anything?”; “Am I so certain that the policy is wrong, or just wrong according to me?”; or “Is there anything to be gained in encouraging the pilot not to accept the decision which has been made?” A “no” answer to these, as well as more personal questions; “am I afraid of conflict?”; “am I more concerned with my own status than the ethics of this situation?”; or “would this cause more stress than it will relieve?” can derail the ethical analysis, and the task of advising another individual, even though it may be clear what the “right” thing to do is.

Closely related to moral motivation is **moral character**. This asks the question “how will I go about making and acting on the ethical decision?” Successful implementation requires that persistence be accompanied by competence. Many skills may be required; understanding of the organization and the culture again becomes a key factor. Personal skills, such as communication skills, organizing, relationship building are needed at the individual level. There may also be a requirement for coalition building and creating “buy-in” from others; for instance, in the Haiti example, no decision would have been effective without the involvement of the doctors, within the particular hierarchy of a hospital structure.

What contributes to persistence? One is a strong conviction, which is why it is particularly important to ensure that our ethical advice remains grounded in our faith stance. The more we distance ourselves from our primary motivation, in order to create a suggestion that is more likely of acceptance in a secular environment, the less likely we will persist in pushing for such a solution. This reminds us again of the corresponding virtue of prudence. We are not advocating reckless conviction. Yet at the same time, there must be a sense of personal confidence and a conviction in the importance of the chaplain role.

Here, we can also add the corresponding opposite value to confidence, which is humility. This is related to our understanding that all ethical decisions are potentially imperfect, based on inadequate information, lack of moral courage, insensitivity to the consequences, and faulty reasoning. Even when we do our best, we will sometimes fail. Humility is not simply a personal attribute, but it is essential to the task of advising. Humility prevents a moral hubris that can lead us into black and white, pass/fail thinking that ignores the complexity that is such an essential job of advising. It can also prevent the opposite situation of “analysis paralysis”, endlessly seeking more and more information in order to make a “perfect” decision. Humility also means, particularly for those that are acting as advisors to others, that our best and most carefully reasoned advice may simply be ignored, which gives us a sense of perspective and a recognition that all of our judgements are capable of being improved and refined.

Humility needs to be accompanied by a high tolerance for ambiguity. Johnson points out that successful change agents, actors within the organization, disrupt the system partly in order to overcome negative feedback.²⁷² The chaplain’s role is sometimes to act as “a sign of contradiction”²⁷³, or as a “participant-outsider,” which requires the ability to step out of one’s own frame of reference. In other words, in order to be an advisor, we must also be theologians of the process itself, not simply practitioners. We become advocates of the ethical process, rather than defenders of a particular response.

Faith claims may offer the certainty of truth, but they may not be able to serve as a basis for ethical action within the organization that does not *a priori* recognize those claims. The

²⁷² Craig Johnson, *Organizational ethics: a practical approach* (Thousand Oaks, CA: SAGE Publications, 2012), 75.

²⁷³ Bergen, *The Sword of the Lord*, 23.

dialogical model of partnering, for instance, requires openness to oneself being corrected and changed by the dialogue with others. Seeing the ethical advising task as one of paradox, or seeking the closest approximation to what one “knows” to be true, requires an ability to seek the “best possible” outcome even when it does not seem “the best.” I would not hesitate to call this a virtue of ambiguity. Because faith claims truth only insofar as we are able to discern truth, our faith traditions also caution against absolutizing our own self-understanding. This, too, helps to create the necessary humility that allows us to recognize all our decisions as contingent and imperfect, while allowing us to continually reflect on them and improve them.

In order to fulfill these particular tasks, the chaplain as an ethical advisor will need to have some highly-developed skills and attributes. In particular, they will require first the ability to systematically analyze situations in order to determine the operative values and norms, tendencies and trends, and factors that encourage or discourage ethical behaviour. This is the virtue of analysis, of developed critical thinking. We can term this “insider thinking,” which is a function of integration.

Secondly, they will need a grasp of the approaches that have worked on a theoretical basis; the moral philosophy and faith traditions that have provided some direction in both discerning and resolving ethical questions. They will need a developed sense of the appropriateness of different approaches in different situations, not only in order to determine “what is going on” but also to be able to provide an appropriate meta-ethical critique. This is the virtue of imagination – being able to see “how it might be, other than it now appears.” This could be considered “outsider thinking” – a result of differentiation.

Thirdly, they will need expertise in negotiating and responding to the different value structures to which they are accountable. They must be equally responsible to both their role as a

religious representative and as a professional within the military – or be able to recognize and articulate when one role must hold greater sway. This is the virtue of prudence or intuition.

Fourthly, they will need not only to be able to read the situation and imagine appropriate courses of action, but they must also be able to convince. It does little good to offer ethical advice, to propose a better course of action, to seek to improve the situation, if there is no response from those we advise. This does not mean we need to *win* every argument, or that the value of advice exists only in *successfully* having others adopt our solution. But it *is* a measure of effectiveness. The principal attribute necessary for this is trustworthiness. If the advisor is seen to be trustworthy, not only in terms of the content of the advice but that they can be trusted to offer advice that is in the best interests of those to whom it is offered, then advice will, at the very least, be given a hearing.

Identified Criteria for Ethical Competency

We will use the preceding discussion about the criteria necessary for chaplains to be able to act as ethical advisors. We now have a list of requirements for chaplains to function effectively as advisors. The first two come from our definition of the religious professional; the next group of four from Rest's categories for ethical behaviour; the final from the requirement for dialectical understanding of the environment. The following are required in order to be effective advisors:

1. Trustworthiness
2. Prudence
3. **Sensitivity** to ethical issues;
4. Moral judgement, in order to understand and analyze what is happening, (**perception**), to be able to consider alternative solutions (**imagination**), and to

- apply a meta-ethical approach that is able to be aware of, evaluate, and critique its own assumptions (**critical**);
5. Moral motivation (**moral courage**) in order to act, not simply to be aware. This is not simply a personal motivation to act ethically, but is a fundamental part of the professional role and responsibility;
 6. Moral character which enables one to act ethically and effectively. This will include such personal attributes as **persistence, confidence, prudence, tolerance for ambiguity, humility**, and a willingness to disturb the system (**prophetic**);
 7. Relationality, or **communication**. This is the skill of truly understanding the cares of the other; understanding the values and idioms of the culture, awareness of continuity / discontinuity between the culture being addressed and the culture from which one is doing the addressing.
 8. A dialectical approach. What is required is an understanding of the “way things work,” not merely in a political or bureaucratic sense, but in the sense that we must also be theologians of the process itself, not simply practitioners. We are advocates of the ethical process, rather than defenders of a particular decision. This requires a dialectical approach which allows us to see not only the best solution possible, but also the limits of that solution and the limits of our own methods for arriving at that decision.

For simplicity, we will group these attributes into a table (Table 4). The first column uses Rest’s components of moral action; these are the steps through which ethical decisions must pass. The column on the right lists those attributes that have been discussed earlier. These are the

attributes that must exist in order to address the complexity of the task of giving ethical advice.

The third column describes these in terms of professional tasks and responsibilities.

Table 4: Professional Attributes

Moral components	Attributes	Professional tasks
Trustworthiness	Trust	Ability to inspire confidence in others in one's ability to offer counsel
Prudence	Prudence	Ability to discern and propose courses of action that are reasonable
Sensitivity	Recognition	Awareness of issues that affect not just the individual, but also the institution Awareness not only of personal issues, but ethical situations that can affect clients
Cognition (judgement)	Perception	Analytical ability to see ethical implications in events, processes, and procedures as they occur
	Imagination	Ability to imagine a situation from another's point of view; reversibility
	Critical	Ability to evaluate one's own and others' positions
Motivation (moral courage)	Prophetic	Ability to stand up for convictions that go against received wisdom
	Persistence	Ability to continue in the face of opposition
Character	Confidence	Ability to offer advice that will withstand scrutiny
	Ambiguity, Humility	Ability to recognize the contingency of human decisions, including one's own
Relationality	Communication	Ability to articulate moral issues so that others can access the insights provided
Dialogical approach	Meta-ethical awareness	Ability to both address and be addressed by the surrounding cultures

This list provides the basis for the document analysis that follows in the next chapter.

We will select a number of DND documents that deal with the role of ethics and the role of chaplains in providing ethical advice, and examine each one to see if these competences, based on the nature of the complex interplay of cultures and the requirement for ethical advisors to be

at a high level of moral development, are reflected in those sources. However, before we do that, it is important to recognize that these attributes are not a simple checklist – certain attributes are basic and must be always present (such as trust, and prudence), and other attributes are associated with different levels of moral development.

Moral development

In placing the attributes identified earlier into a moral development framework, I am using two criteria. First, our understanding of the nature of a particular stage; its motivations, values, and goals, will lead us anticipate that some characteristics are more likely to be found at that stage. For instance, the importance of interpersonal relationships at Stage 3 would suggest that attributes such as perception and recognition of moral issues would be present at this level, as these are attributes that aid in social cohesion; in other words, these attributes are most functional at that level. The second criteria would be the recognition that as we develop through stages, we can expect that the attributes for higher stages will be rarer than those at earlier stages; in other words, the attributes that are most fundamental and that function as stepping stones for the others will normally be found at the lower levels. An attribute such as “tolerance for ambiguity” is, for example, neither functional at a Stage 3 or 4 level, nor is it a common attribute, and therefore is more appropriate to be placed at a Stage 5 level after more basic attributes, such as perception and persistence, have been attained and established.

With this in mind, the first level, that of *Dependent Comptence*, contains the attributes of persistence and recognition. Unless we realize that something is an ethical issue at all, we cannot bring any other attributes to bear. And, as noted above, these attributes are perfectly functional at this level, as they allow us to pay attention to relationships and those aspects of

right and wrong that build cohesion and establish strong relationships that function properly (i.e. fairly) for those in our particular segment of the social structure.

The second level is that of *Independent Expertise*, where we develop our own voice and seek larger patterns of what right and wrong entail. As this is often experienced as a break from the approval-seeking behaviour of the earlier stage, it requires the courage to break free of the earlier definition of our self. Thus, it is natural to expect that confidence and persistence, which are aspects of moral courage, will be found at this level.

Earlier, we discussed the meaning of the attribute of being prophetic, and its role of providing critique, particularly of limited and ego-centred understandings of right and wrong. This critical aspect seems to favour its placement at this level, particularly because the role of the prophet is to provide an outside voice, one that is independent.

The final level is that of *Interdependent Wisdom*, and it is here that we place the attributes of ambiguity and humility. These are not to be confused with uncertainty; this level of practical wisdom is not uncertain about the universal principles that need to be actioned in order to achieve the best results. But this level does not, as the previous level does, rely on being a lonely voice in the wilderness. This level seeks interdependence, in which one's own values are formed and strengthened in relationship with others' to achieve universal values and consensus of action.

In general, these attributes are appropriate to a high level of moral development. They require the ability to see beyond one's own favoured approach and to be able to critically assess both one's own and the other's values and choices. This is the principle of reversibility, the ability to see from the other person's viewpoint. This is an attempt not to ensure objectivity (which cannot be attained) but fairness, by making ethical decisions as if one did not know the

exact circumstances in which one might find themselves. Not knowing how one would be impacted as an individual encourages the search for a solution that would be fair no matter what the personal circumstance. Kohlberg places reversibility at the very highest level of moral development because participants must take *all* differences into account.

In terms of moral development, do ethical advisors require a particularly high level of personal moral development themselves? This is by no means a given: if the role of an advisor is simply to point out technical options, to be able to facilitate a discussion that raises various viewpoints, or to assist in walking people through a decision-making process, then the adequately trained philosophy major or religious leader is more than equipped. At best, in Kohlberg's terms, it would be adequate to have a relatively highly developed sense of social responsibility, recognizing the importance of generalized rules and roles that will tend to provide desirable outcomes. An advisor (or perhaps better, 'facilitator') who can work at the level of consistently reminding members not to resort to decisions that are essentially egotistical, or that simply go along with the crowd, can help the institution function better by helping others avoid actions which would undermine the institution. This is Stage 4 thinking, and is appropriate in situations in which the institution is basically "on-track" and only requires to be kept true to its principles.

This may not adequately allow, however, for the role that is also described for the chaplain as "moral conscience" or "prophet." Nor does it adequately deal with issues such as disobeying orders for the sake of a higher principle, which are directly threatening to the function of the institution. Certainly, there needs to be an articulation and understanding of higher

principles by which, for instance, one would oppose the policies of a Nazi Germany or even refusing to enter an unsafe zone for the purpose of establishing a communications network.²⁷⁴

The use of the image of “prophet” may be increasingly problematic in a multi-faith environment, as the meaning of “prophet” is significantly different in traditions such as Islam. Even within the Judaeo-Christian understanding, there are many models of prophecy, ranging from the comforting message of a Deutero-Isaiah to his people who are in exile, to the challenging opposition of an Amos or Micah, or the visionary appeals of an Ezekiel or Daniel. It seems, however, that the use of the word “prophet” in Chaplain Branch documents is similar to that described by Walter Brueggemann in *The Prophetic Imagination* when he describes the role of the prophet as one that includes both *criticism* of the existing order and *energizing* to work towards a new vision of the new community based on God’s freedom, justice, and compassion.²⁷⁵

The role of the prophet is primarily seen in terms of an individual who addressed the community, but the role can also be undertaken by the community as a whole. Avery Dulles in his work on “Models of the Church” identifies one of the models of the church as “the herald” which

emphasizes faith and proclamation over interpersonal relations and mystical communion ... This model is kerygmatic, for it looks upon the Church as a herald – one who receives an official message with the commission to pass it on... It sees the task of the Church primarily in terms of proclamation.²⁷⁶

²⁷⁴ Mark J Osiel, “*Obeying Orders: Atrocity, Military Discipline & Law of War*,” (New Brunswick: Transaction Publishers, 1999).

²⁷⁵ Walter Brueggemann, *The Prophetic Imagination* (Minneapolis: Fortress, 2001), 115.

²⁷⁶ Avery Robert Dulles, *Models of the Church* (Garden City, NY: Doubleday, 1974). 76.

The emphasis is more on proclamation to the world than dialogue with the world. ‘The basic image is that of the herald of a king who comes to proclaim a royal decree in a public square.’²⁷⁷ It is biblically-based in the prophetic tradition of the Old Testament and in the preaching in the New Testament of Peter, Paul and others.²⁷⁸ This prophetic ministry implies challenge and the role of moral conscience.

If chaplains are expected to act as advisors, we would expect a very significant degree of education and training in issues of ethical analysis and decision-making within DND. An examination of the training models, included in Chapter 4 (documentary analysis) will address the question of whether current DND resources adequately address the preparation of chaplains to act in this wider capacity.

The Professional Capability Model

The table below (Table 5) is a simplified representation of the foregoing; an attempt to map out visually what level of cognitive development is associated with each particular competency represented. This allows us to map each document’s expectations according to the implied level of competence and development that each one expects of ethical advisors.

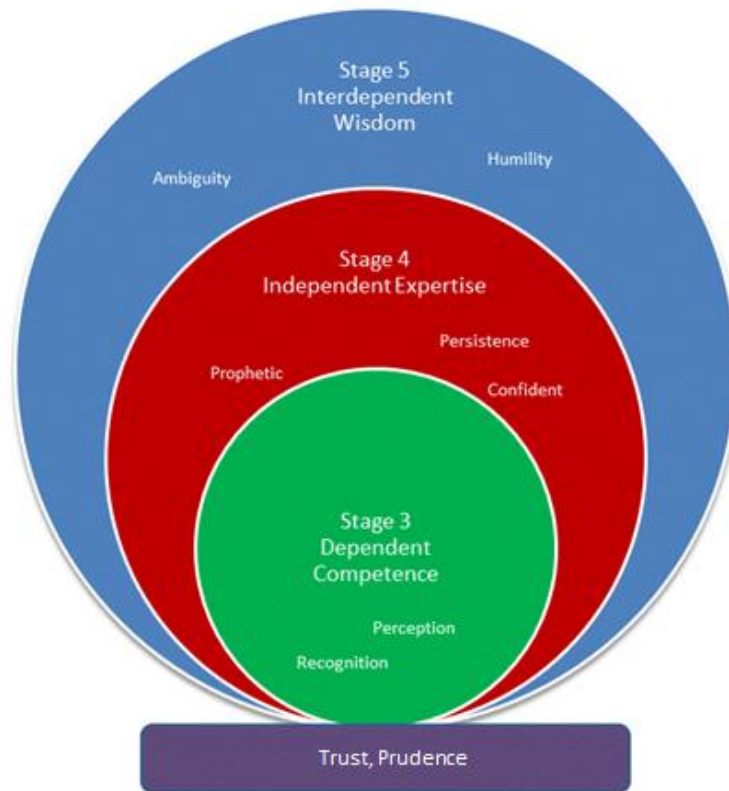
The characteristics of *trust* and *prudence* are represented as the base, since they are the *sine qua non* of ethical advising within an organization. These qualities continue at every stage of development, since they are mutually reinforcing; the more prudent (or wise) the advice given by an ethical advisor, the more that advice will be trusted at every level.

²⁷⁷ Ibid., 69.

²⁷⁸ Ibid., 76.

Each level of development, from Dependent Competence, through Independent Expertise, to Interdependent Wisdom, corresponds to the professional roles described above (Table 2). Rather than concrete stages that must be jettisoned, each level expands and includes the one that precedes it developmentally. Within each level are located the criteria (identified in Table 4 above) that are associated with that level. By finding these themes in the documents as we analyze them, we can map them into the appropriate levels and get a sense of where the Center of Gravity²⁷⁹ for each document truly sits.

Table 5: The Professional Capability Model



²⁷⁹ Laske, *Measuring Human Dimensions: Fully Engaging Adults*, 36.

Chapter 4 Document Analysis

In this chapter, we will examine some of the documents that are used to describe ethics formation and training in the Canadian Armed Forces, and compare each to the criteria identified above

Initially, we described the requirement for the chaplain to be *trilingual*: that is, to speak the language of faith, to know the language of the contemporary Canadian society, and to learn to speak the language of the military. Language, of course, is more than words; when we refer to “speaking the language” what we mean is that we understand the cultural dialogue that represents an epistemological way of understanding the world.

Additionally, we looked at the relationships between those different cultures, in which different possible approaches must be blended in a coherent fashion: there must be elements of tight integration, of critical distance, and an awareness of non-overlapping or parallel approaches. Each is needed to correct the other: cohesion is enhanced by identifying which things are *shared*; but an overly cohesive group can be subject to group-think or stale options. The provision of a different voice or an outside voice that speaks in a prophetic or *opposed* way can provide a corrective, but opposition can also tend to erode trust and confidence. A *parallel* approach prevents either an over-identification or a polarizing effect, but it then needs to re-affirm the bonds of cohesion that link the two cultures: thus, it continually provides feedback to its own relationship in order to strengthen both unity and breadth of opinion.

The responsibility of the chaplain is to do more than simply speak the language, or understand the culture. The purpose of understanding is in order to shift from being a passive recipient of culture to being an agent in relation to the surrounding culture; in effect, to enter into

a dialectic with the culture both to be influenced by it and in turn to exercise an influence on it. This is the influence expected of a professional with expertise and wisdom.

This has been summarized in Table 4 above. The model maps the attributes identified as expectations for ethical advising in a complex ethical environment, and places them at increasing levels of professional capability that correspond to the requirement for greater complexity. This model will be used in two ways: when the documents being surveyed describe the role of an ethical individual using the competencies that we've identified, this will help determine what level of ethical reflection is being considered, and give an indication about the type of professional role that is being assumed for those who would advise on ethics. And conversely, if there are high expectations for ethical behaviour, but the competencies described do not reflect those required at higher stages of moral reflection, this can indicate an inadequate assessment of the complexity of the task.

Those source documents that both recognize the cultural complexity, and identify the competencies required to work at that level, will be the most helpful for providing direction to chaplains and other ethical advisors. There are two main sources of documents that inform the training of chaplains in the field of ethics. The first source is the Defence Ethics Programme (DEP), a comprehensive approach to ethics at all levels of training, from Basic Recruit Training to Senior Leadership Professional Development. The DEP blends a number of approaches to ethical decision-making, and consists of a wide range of training aids and resource material. The core summary is known as the Statement of Defence Ethics, and the theory behind the DEP is contained in the *Fundamentals of Defence Ethics*; both of these will be examined in this chapter. These both deal with the broad issues of ethics, including workplace diversity, human resource management, and financial responsibility. The more specific topic of military ethics, including

ethics in combat, is addressed by the manual *Duty with Honour*, which describes the profession of arms in Canada.

The second source for documents concerns chaplain-specific training. Two chaplain manuals exist, one that applies to all chaplains, and one that is specific to chaplains working with the Canadian Army. Both manuals will be examined in this chapter. Finally, there are training and qualification standards that form the curriculum for the Intermediate Ethics Course for chaplains, a required course that is the sole training received by chaplains for their responsibility as ethics advisors.

These source documents vary considerably, and a comprehensive review would include any instance in which ethical discussions take place in a learning or training environment, in a discussion of rules of engagement, and in water-cooler discussions of personal behaviour. Ethics by its nature is inseparable from the everyday activities that it informs: as the statement of the Defensive Ethics Programme puts it, “The nature of ethical decision-making is the need to always consider the ethical dimension in any situation that requires a decision or choice.”²⁸⁰

The documents to be reviewed in this chapter are listed here:

1. *The Fundamentals of the Defence Ethics Programme*
(the theory behind the creation of the DEP)
2. *Duty With Honour*
(a doctrinal statement of defence ethics)
3. *Chaplain Branch Manual*
(currently our only written body of doctrine, policy, and procedures)
4. *Army Branch Manual*
(a specific version of the Branch Manual for Land Forces).

²⁸⁰ DEP, *Defence Integrity Framework*, <http://ethics.mil.ca/dep-ped/about-ausujet/frwk-crd-eng.aspx> (accessed 13 Sept 12).

5. *Quality Standards and Training Plan for the Intermediate Ethics Course for Chaplains.*

(These two documents outline the content and design for ethics instruction on the single required ethics course for chaplains).

Methodology

As we examine these documents to determine to what extent they meet the standards set earlier, we will examine each to see if they adequately inform the task. Do they measure up to the standards of the ethical competencies established in the previous section: recognition, perception, imagination, critical, prophetic, persistence, confidence, prudence, ambiguity, humility, communication and process, particularly with regard to advising others?

Where they do identify particular competencies or expectations, we are also interested in determining whether they also recognize the need for the dialectical model proposed here (particularly that of interpreting between different cultures), and whether they support the expectation that the task of ethical advising requires an advanced level of moral ability (developmental stages).

Reference was made at the beginning to the chaplain mandate: to “advise commanders on spiritual, religious, moral, and ethical issues affecting Canadian Armed Forces personnel and their families, and provide religious, spiritual, moral, and ethical support to all members of the Canadian Forces and their families during operations and in static situations.”

The first question, then, is “in what way do these documents assume, or describe, the particular role of chaplains in the CF?” The second question has to do with *how* that role is described, “does this document recognize the interpretive role between cultures that is part of the

chaplain's function?" And the third has to do with the specific competencies that are required, and the level of moral capability.

The methodology employed is a dialectical text-context methodology, following on the model of practical theology previously introduced by Browning. In this model, we bring to the texts the questions that come from our previous examination of the context and expectations of military chaplaincy, examining them to see if the same themes can be found reflected there. The multi-culture analysis of faith, Canadian society, and military culture above establishes a need for complexity in thinking, and the analysis of the professional role of the chaplain within that context leads to the identification of a number of requirements for the training of professionals who must function competently and in an expert way within those contexts.

This analysis is also a critical analysis, because the value of these documents for the task of preparing and equipping chaplains depends on their correlation to the implicit expectations that already exist.

We will examine each document at the three levels of analysis that correspond to our earlier contextual analysis. The first level concerns the nature of ethics in general, particularly the degree to which ethical complexity, including the potential for conflict, is a theme within the document. The questions that arise from this analysis are questions such as these:

To what extent does the document recognize, implicitly or explicitly, the complexity of the environment in which ethics is being done? For example, is there an assumption that ethics is a simple matter of applying rules or maxims? Is there an acknowledgement of a plurality of values (including faith beliefs), or is there an implicit understanding of moral consensus that can be achieved through rational approaches? In other words, "do the documents and resources

currently in place to guide training and define the mission of chaplaincy recognize the need to work with different cultures in an overarching ethical system?”

The second level of analysis will then focus on the ethical role that is provided by chaplains. We will examine the documents for any mention of chaplains and any specific role that is described: does the document recognize any specific role for ethical specialists (chaplains or others), and if so, how does it understand that role? In other words, “do the documents and resources explicitly address the role of ethical advising?”

Once we have narrowed this focus to the role of the ethical advisor, particularly chaplains, we will look for evidence of the attributes that we identified in chapter 3 that are necessary for an ethical advisor within a complex system. This analysis will take the form of content analysis that looks for themes throughout the description of how ethical decision-making ought to be done that correspond to the themes we have already identified. We ask the question: When describing the ethical decision-making process, does the document make reference to any of the criteria that have been identified in Table 4, as essential components in making good ethical decisions? If so, which ones?

The final step is map the discovered themes onto Table 5 in order to indicate which competencies have been identified, which will also indicate at what stage of professional capability they can be found. This final step provides an additional validation of the first question about complexity, as we would expect to see a correlation within a document between an awareness of the complexity of the system, and the professional capability that would be required to be an effective advisor within that system.

Fundamentals of the Defence Ethics Programme

The Defence Ethics Programme (DEP) is a comprehensive values-based ethics programme put in place to meet the needs of the Department of National Defence (DND) and the Canadian Armed Forces (CAF), at both the individual and the organizational levels.

The aim and primary focus of the DEP is to foster the practice of ethics in the workplace and in operations such that members of the CF and employees of the DND will consistently perform their duties to the highest ethical standards. Its mission is to guide in choosing conduct that is consistently ethical.

This programme is designed to instill values and to inform ethical decision-making. It does this primarily through instruction, using publications, presentations, online courses, and discussions in publications such as the *Maple Leaf*. Occasionally, the DEP hosts seminars and contributes to journals. *The Journal* of the DEP is also published semi-regularly.

The core of the DEP is the Statement of Defence Ethics, the statement of core ethical principles and obligations. These core ethical principles are:

Respect the Dignity of all Persons. This principle recognizes that we are all members of one human family, and that each person deserve respect for their intrinsic worth and is worthy of being treated with tolerance and consideration. This forbids ill-treatment of any human being without a compelling and overriding reason. The only exceptions to this are those that would be consistent with the principles on which democracy itself depends. For instance, just-war theory explains that while we are obligated to avoid harm, it may be justifiable if the controlled use of violence serves the interests of justice, human rights, and other ethical principles and if military operations are conducted according to the international laws of war. This means that norms

pertaining to the lawful use of armed force must be based on ethically justifiable norms that normally prevent the use of violence and harm to others.

Serve Canada before Self. This principle reflects the fundamental character of government in our modern liberal democracies: to serve the people. As such, the legitimate interests of society take precedence over purely individual or personal interests. Democratic ideals such as peace, order and public well-being, and the ideals of justice, liberty, and equality define a way of life that is worth defending.

Obey and Support Lawful Authority. This principle protects the rule of law and obedience to the chain of command. This principle necessarily opens up the potential dilemma that occurs whenever the demands of legitimate authority compete with personal conscience and generates an ethical tension that cannot be avoided. The practise of this principle means that each person is ultimately responsible for his or her actions.²⁸¹

Originally, the DEP began as a statement not of military ethics but of corporate, public service ethics, growing out of a concern about ethics in financial management and conflict of interest in particular. It is intended to serve both the military of the CF and the Public Service civilians that work for the DND.

As a values-based or principles-based programme, it explicitly steers away from virtue or character-based ethics such as those that would characterize other military ethics programmes, especially those in the various branches of the American military.²⁸² It does, at a specific stage in the decision-making process, acknowledge that each person will have biases and that certain moral decisions will require personal courage and commitment, but it does not consider that the

²⁸¹ *Fundamentals of Canadian Defence Ethics*, para 28-31.

²⁸² *Ibid.*, para 8, 10.

purpose of the ethics programme is to create better people: the intention is to provide a framework for principle-based decision-making. The ethics approach emphasizes cognition and rational analysis rather than the development of moral character. It assumes the attitude that “knowing the right thing to do leads to doing the right thing.”

It bases its foundation on “fundamental Canadian ethical values” rather than specifically military values, and leans heavily on a Rawlsian²⁸³ analysis of overlapping consensus to support the observation that considers “the plurality of comprehensive belief systems to be in a general equilibrium within the background culture of [Canadian] society.”²⁸⁴

Following the list of three general principles: (1) respect the dignity of all persons; (2) serve Canada before self; and (3) obey and support lawful authority, there are six core ethical obligations:

- Integrity
- Loyalty
- Courage
- Honesty
- Fairness, and
- Responsibility.

²⁸³ John Rawls, in *A Theory of Justice* (Boston: Harvard University Press, 1971), 340, advocated a shift from focussing on the autonomous moral individual and focussed instead on describing the social structures required to allow for justice. Justice can be achieved only through a social contract that determines how basic institutions will function, to which all consent. He described this as the “overlapping consensus”, a commitment to principles of justice that may be based on differing *a priori* assumptions.

²⁸⁴ *Ibid.*, para 4.

The DEP also provides a number of case studies to aid in ethical instruction. One series has been published in *The Maple Leaf*, the national newspaper of the Department of National Defence and the Canadian Armed Forces, to which readers were invited to respond.

The series was begun in 2007, and over 80 scenarios have been published. They cover a variety of situations to do with leadership, personnel management, and ethics. Although they are situated within workplaces identified with the Department of National Defence, few involve operational scenarios such as combat, and many of them involve interactions between uniformed and civilian personnel.²⁸⁵

Of the eighty-two scenarios,²⁸⁶ thirty-five involve questions of “public perception”, such as the use of funds and materiel, misuse of property, lack of transparency in public reporting, acceptance of gifts, and conflict of interest.

A further ten have to do with personnel management and leadership style, such as life/work balance and dealing with difficult personalities, and eleven have to do with the fair distribution of tasks and the scheduling of leave and duty requirements. Four have to deal with operational safety concerns and whether or not they should be reported according to regulations, and twelve have to do with discrimination on linguistic, religious, or other prohibited grounds.

These situations involve questions of moral sensitivity and moral courage, asking people to determine whether or not there is an ethical issue, and whether they think it should be acted on.

²⁸⁵ One deals with a married couple on a deployed operation violating fraternization policies. Fraternization policies prohibit any sexual encounters, consensual or otherwise, in a field of operations.

²⁸⁶ Numbers are approximate, as some scenarios present more than one ethical issue.

The rest deal, to some extent, with “right vs. right” dilemmas. However, even in these cases, there are usually clear guidelines that are in place to guide behaviour. Eight situations have to do with personnel management, and generally fall into the category of “justice vs. mercy.”

The most frequently occurring category (beyond conflict of interest) has to do with “truth vs. loyalty” dilemmas. For instance, should private information be shared, or protected, when the information has consequences for several people? Should training shortcuts (such as providing extra resources for a struggling candidate) be reported as fraud, or considered “teamwork”? Should wrong-doing be reported outside the chain of command, or kept in-house where it may be swept under the carpet?

A 2006 publication, *Ethics: Making Tough Choices*,²⁸⁷ was designed for a more specifically military audience, as it is specifically directed at non-commissioned members and officers. It presents real-life situations – dilemmas – that have been faced by others. After a brief introduction to the study of ethics, and to the case study method, it presents forty case studies. Half of them are from operational situations, and half from garrison. The garrison case studies are similar to the case studies presented in the *Maple Leaf*, dealing with conflict of interest, personnel evaluations, and authorizing improper claims for reimbursement.

The case studies dealing with operational situations present a number of scenarios that present clear conflicts between military missions and humanitarian goals, the question of whether or not to intervene to prevent civilians from being beaten, or whether or not to provide medical care to a badly wounded enemy that would use up all the supplies needed for your

²⁸⁷ Canadian Forces Leadership Institute, *Ethics in the Canadian forces: Making Tough Choices* (Ottawa: Canadian Forces Leadership Institute, 2006).

section. Often the conflict is between how people at Kohlberg's Stage 3 and Stage 4 bring particular values to bear on a situation; for example, a soldier who is asked whether to obey clear, inflexible orders that don't seem to apply to the current situation, for instance, will strongly agree with solutions that support rules and regulations if he is working from a Stage 4 level. A soldier whose moral horizon is at Stage 3 will primarily be concerned with the effect on his colleagues.

Findings and Implications:

The first of our questions we will bring to bear on this and subsequent documents has to do with cultural awareness in the source document. Does the DEP recognize the need to work with different cultures in an overarching ethical system?

Although the DEP recognizes that there are many comprehensive belief systems within the overlapping consensus of Canadian liberal democracy, it does not address issues of potential conflict between them. It recognizes that there may be conflicts between the demands of legitimate authority and the "dictates of personal conscience"²⁸⁸ but not between competing authorities, such as may exist between religious faith and liberal democracies. Although there are some examples mentioned of specific military ethical questions, such as the use of force, the document is notable in its reluctance to discuss specific questions of military ethics. For instance, just-war theory is mentioned only once in a discussion of how the principle to avoid harm may be mitigated by the controlled use of violence to serve the interests of justice, human rights, or other ethical principles.²⁸⁹

²⁸⁸Ibid., para 31.

²⁸⁹Ibid., para 29.

Urgency and military field operations often create situations where enforced compliance may also be required because there is no time available to allow an individual to acquire the understanding that will satisfy him or her prior to action being taken.²⁹⁰

The bibliography cites only Hartle, Huntington, Rescher, and Walzer as sources on military ethics, but a large number of socio-psychological studies and organizational ethics from the business and education world.²⁹¹

In summary, the DEP provides little or no awareness of competing ethical claims, assuming that they are adequately covered by the overlapping consensus of democracy, and that the ethical obligations are an adequate core of shared beliefs. Although it is a foundational document for ethics in defence, it has very little to say about the conduct of military operations and the ethical dilemmas that face commanders.

The inclusion of case studies based on actual situations arising in operational theatres are well-chosen for discussion in a learning environment, and they are situations that resist easy “solutions.” At the same time, as John Woodgate has shown, the methodology for resolving ethical dilemmas is difficult to apply, especially when compared with models used by other militaries, especially in combat situations.²⁹²

The second question to be examined is, “how well do the Fundamentals of the Defence Ethics Programme explicitly address the role of ethical advising?” Unfortunately, this is an issue

²⁹⁰ Ibid., para 77.

²⁹¹ Of the twenty-six sources cited, four deal specifically with military ethics. Seven deal with professional ethics or business ethics, taken from discussions, for instance, in the *Harvard Business Review*. Six works on moral development (Kohlberg, Gilligan, Rest, for example) are included, and the rest deal with legal issues, psychology, or general works on ethics.

²⁹² Woodgate, “An Analysis of the Canadian DEP Decision-Making Guidance.”

that is simply not addressed, probably because of the document's insistence on ethics as a domain important to all, and accessible to all, without need for advisors or experts.

We are then quickly drawn to our third question, that of specific competences than can be found in the content of the Fundamentals of the DEP; “does the document make reference to any of the criteria that have been identified, as essential components in making good ethical decisions?”

Generally, the DEP has attempted to prioritize ethical responsibility, in terms of overarching responsibility that can be used in determining “higher order” responsibilities. For instance, it clearly indicates that service of Canada before self is a higher duty than obeying lawful authority, and that both are secondary to respecting the dignity of all human beings. It sets out these values confident that these are widely shared values, and are congruent with the expectations Canadians have for military professionals.

However, in providing general values, it fails to provide for specific professional responsibilities. To put it into stark relief, does engaging an enemy in combat fulfill the requirement to respect the dignity of all human beings? In what way does it help make distinctions between treating human beings differently? Since the model does not give clear enough direction, it fails as a decision-making model, since decisions will tend to be decided by *lower* level rather than higher level values (i.e. “obey lawful authority”).

Woodgate's criticisms of the DEP go precisely to this point, when he compares three different models of military ethical decision-making as guides to making a decision in a case similar to the one presented earlier concerning the shooting down of a civilian aircraft. He found

that the DEP worked well when applied to non-operational ethical dilemmas, but proved to be too complicated when applied to operational situations.²⁹³

By prioritizing values in this way, although it accords with an understanding of stage theory that would put general principles above mere obedience to rules, it works against much of the culture of military life which sees sublimation of one's goals to the goals of the team as one of the highest practical values. This creates confusion when it outlines the obligations of loyalty and obedience, for instance. It then links these obligations to the higher principles of service rather than the ones that are most symbolic of the military profession; in other words, it asks people to demonstrate loyalty to the institution and the principles of the institution, rather than to the team member or soldier, sailor, or air force personnel.

This is not done without purpose, of course. It is part of the intention of the ethics programme to counteract the negative effects of excessive loyalty, the kind that has sometimes made militaries into a law unto themselves. At the same time, there is little recognition of the unique characteristics of the military profession for which unit cohesion is a primary and constitutive value.

If one of the most important tasks of the ethical advisor is to be able to fuse the horizon of their own experience and their professional responsibility with the culture and experience of those they are advising, does the DEP help in this regard?

It might well be argued that because the DEP recognizes the plurality of values that may at times conflict, that there is a recognition that ethics sometimes involves competing

²⁹³ Ibid., 60.

responsibilities and the claims of different loyalties. However, the DEP takes a different tack, and in its guiding principles attempts to define the overlapping consensus of values. It ties these back to the “Canadian societal values” and roots them in liberal democracy.

The difficulty with that approach is that to depend on the values of liberal democracy is to rely on fragmented, rather than unified values. Moreover, it fails to recognize very distinct communities such as faith communities that have a legitimate critical relationship with the structures of liberal democratic institutions. This possibility does not seem to be envisaged by the DEP. Therefore, some of the criteria that allow for a certain dis-satisfaction with ethical decisions seem to be lacking in the DEP approach – values such as ambiguity and humility. This dis-satisfaction is essential in order to better understand our context and to improve our ethical deliberation within it and drives us back into the learning / reflection / action cycle of hermeneutic interpretation.

While its value is in linking ethics to the shared values of the larger society, its lack of practical applicability in areas of specifically military ethics means that it fails to aid in properly understanding the context (recognition, perception) and therefore fails to present an “other” viewpoint (critical, prophetic). The very generality of its principles works against its use as a tool for moral decision-making.²⁹⁴

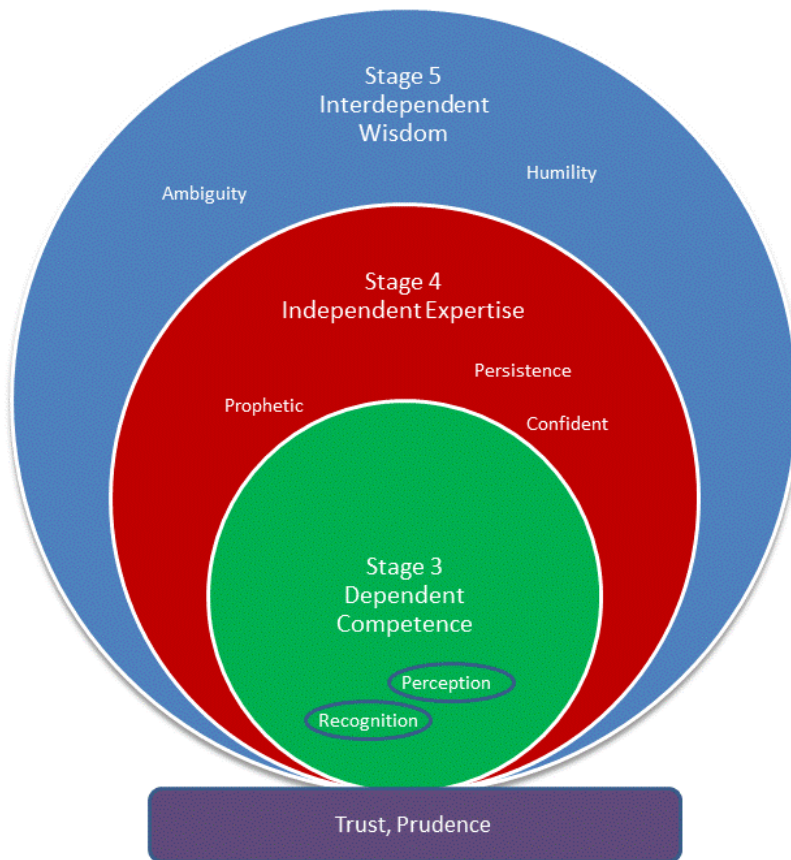
However, it does offer to the chaplain some support for challenging certain ways of thinking, by placing human concerns above institutional. In effect, it opposes mere “rule-following” with a deeper value. It does recognize clearly that there will still be moral dilemmas, and that the individual will still be faced with moral choice. However, it tends to accomplish this

²⁹⁴ Ibid., 7-8.

by attempting to remove ambiguity in place of a prescriptive approach that places certain principles as higher or more important than others; it does this at the expense of the criteria we identified above of ambiguity and humility, those principles that caution us against being too convinced of our own presuppositions and understandings.

In our table of competencies, this would generally accord with a strong Level 4 approach, in which there are clear values that transcend mere “team loyalty” and that the role of ethics is to reflect the values and norms of the surrounding society.

Table 6: Levels of Professional Capability – Defence Ethics Programme



However, as we look through the foregoing for particular ethical attributes to map onto our model, we really only discover attributes that can be identified at the most fundamental stage, that of dependant competence.

While this may seem a bit surprising, since the Defence Ethics Programme seems to be quite comprehensive in its approach, it is consistent with our observation that the DEP tends to approach ethics as an exercise in consensus and cooperation (p. 184). So the attributes of recognition and perception seem to be paramount, at least in terms of moral sensitivity, or the ability to recognize the ethical implications of a situation. Still, the attributes described do not seem to be focussed on understanding a complex situational context.

As a number of scenarios concentrate on issues of “following the rules” it would be expected to see these appearing in our model as Stage 4 or the Independent Expertise level, as this is the stage of moral development in Kohlberg’s construction that is associated with a “law and order” orientation, or Stage 4 (Kohlberg, 92). It seems, though, that the DEP still treats “follow the rules” as a means of supporting not only social order but also reinforcing interpersonal relationships; recall that a number of scenarios focus on team dynamics and public perception (195), that is, perceptions beyond the team.

The attributes that we have identified as Level 4 for ethical advisors focus on social order as representing a development beyond the “good boy/good girl” orientation (92) by emphasizing rules that apply to all in order to challenge a narrow, self-serving group mentality. These generally require attributes such as independence, confidence, and a general willingness to seek fair and just procedures and rules that can be generalized.

It appears that the DEP, however, views these more as elements that strengthen rather than challenge the team. In a sense, the understanding becomes that of “we are those who follow the rules” and is therefore at the level of Dependent Competence.

The DEP does address moral development and places the different components of cognition, sensitivity, motivation and character into its decision-making and action model, so that it does not rely solely on rational ethical decision-making but allows for an awareness of the different components that encourage or discourage ethical action. Many of the *Maple Leaf* case studies, for example, are not presented so much as dilemmas as they are exercises in strengthening moral character and sensitivity, encouraging readers to recognize the ethical dimension of certain situations, and to encourage them to address them when they encounter them in their work environment. Its primary purpose, however, is not to build character, but to

recognize the personal biases and psychological barriers that are present in a rational approach. The failure to recognize particular professional responsibilities also means that there is little guidance for those who are in positions of dual professional responsibility. This is, however, addressed in the next resource that we will look at.

Duty With Honour

This manual describes the profession of arms in Canada, presenting the theoretical underpinnings of the military profession and serving as a codification of expectations. It opens with a discussion of terms and situates the military as a profession:

A profession is an exclusive group of people who possess and apply a systematically acquired body of knowledge derived from extensive research, education, training and experience. Members of a profession have a special responsibility to fulfill their function competently and objectively for the benefit of society. Professionals are governed by a code of ethics that establishes standards of conduct while defining and regulating their work. This code of ethics is enforced by the members themselves and contains values that are widely accepted as legitimate by society at large.²⁹⁵

After outlining the professional attributes of responsibility, expertise, identity and military ethos, the document then articulates in particular the special role of the military *ethos*, describing it as a unifying force or spirit. This spirit or professional self-portrait includes particular characteristics and attitudes that inform and develop each member. “Unlimited liability” is the concept that all members accept and understand that they are subject to being lawfully ordered into harm’s way under conditions that could lead to grievous injury or loss of life. “Fighting spirit” is the dedication to “mission first” despite enduring conditions of privation and danger, and maintaining the “will to win” with confidence and tenacity. This works together

²⁹⁵ CFLI, *Duty with Honour*, 6.

with an emphasis on “discipline” which not only helps build cohesion between those dedicated to a task, but also facilitates self-discipline and a willing obedience to lawful orders. “Teamwork” is an emphasis on the collective rather than the individual effort required. “Physical fitness” is not only a requirement for specific tasks, but is part of the ethos as well.

It can be seen by this list of factors contributing to military ethos that the military is a collective profession rather than an associational one, meaning that it is the organization that acts rather than individual members.²⁹⁶ Within that organization are individuals who are members of other professions, such as doctors, lawyers and chaplains, who have a “second professional ethic.”

These professions have expertise that is not specific to the military, but is organized by civilian professions, to which they are responsible and accountable. The military organization requires these specialized roles in order to better serve members and the organization. The unique demands and burdens of military service require specialized advice and services, not only for individual members, but also to advise military leaders in how best to maintain the health of the total organization. Medical, legal, spiritual and other personnel services are essential to the well-being of those who together make up the organization and therefore to the health of the organization itself.

It is recognized that this may create a conflict of interest for dual professionals, who are bound by the military ethos and their responsibility to the CF to resolve circumstances where there is a conflict between operational imperatives and other professional considerations. On the one hand, they must support the commander’s responsibility for mission accomplishment. They

²⁹⁶Ibid., 9.

also have an ethical duty to balance the needs of the individual against the needs of the group. Unless clearly unlawful, they must support operational objectives and direction. At the same time, there is a responsibility for leaders throughout the chain of command to understand the importance of the professional services provided by dual professionals and to weigh the consequences to the individual and the organization when planning and accomplishing the mission.²⁹⁷

These dual professionals bear the responsibility for dealing with the potential of conflict of interest:

This duality creates the potential for a conflict of interest between doctor/patient confidentiality and the operational readiness of the unit, for example. Resolving these potential conflicts between competing professional requirements is one of the key functions of the officers who lead these specialist branches.²⁹⁸

The focus of this document overall is largely on character and ethos. The concept of Duty defines the tasks to be performed, but it is paralleled with honour – the respect that comes from doing duty well. “Honour flows from practicing the military ethos.”²⁹⁹ This is clearly an ethical component, which depends on loyalty to one’s comrades, humane treatment of prisoners of war, and protection of non-combatants.

A warrior’s honour is a slender hope, but it may be all there is to separate war from savagery. And a corollary hope is that men can be trained to fight with honour. Armies train people to kill, but they also teach restraint and discipline.³⁰⁰

²⁹⁷Ibid., 54.

²⁹⁸Ibid., 12.

²⁹⁹Ibid., 33.

³⁰⁰ Michael Ignatieff, *The Warrior’s Honor*, 1997, 158. Cited on page 33.

Finally, the document discusses sustainment issues such as loyalty to the organization of the Canadian Armed Forces and support for and promotion of policies that improve organizational effectiveness. Within a professional military, ongoing sustainment issues such as leadership, professional development, policies and programs, honouring of history and tradition, and self-regulation are all vital.

Findings and Implications:

The particular strength of this resource is its insistence on moral character, particularly its emphasis on persistence and confidence. It also emphasizes a highly developed capacity for using judgment, though it does not precisely define the term. In practice, it appears that this is what we have earlier described as *prudence*: “the accurate perception of the real and willingness to act in accord with that perception.”³⁰¹ Judgement is emphasized, rather than relying simply on loyalty or adherence to unchanging rules. In its discussion of the ethical soldier, DEP expects thoughtful reflection at all levels. In its discussion about increased complexity, it recognizes that there is a need for ethical reflection that is prudent and critical, and highlights the need for creativity in thinking “outside the box” by referencing other models for decision-making, pointing out that “Military professionals today require the abilities not only of the soldier-warrior, but also of the soldier-diplomat and the soldier-scholar.”³⁰²

This is one of the few documents that acknowledges that there are different domains and responsibilities that will legitimately conflict, particularly for dual professionals. Moreover, it establishes certain guidelines for resolving these, placing the responsibility on the dual professionals themselves to be aware of and to manage the potential conflict, while at the same

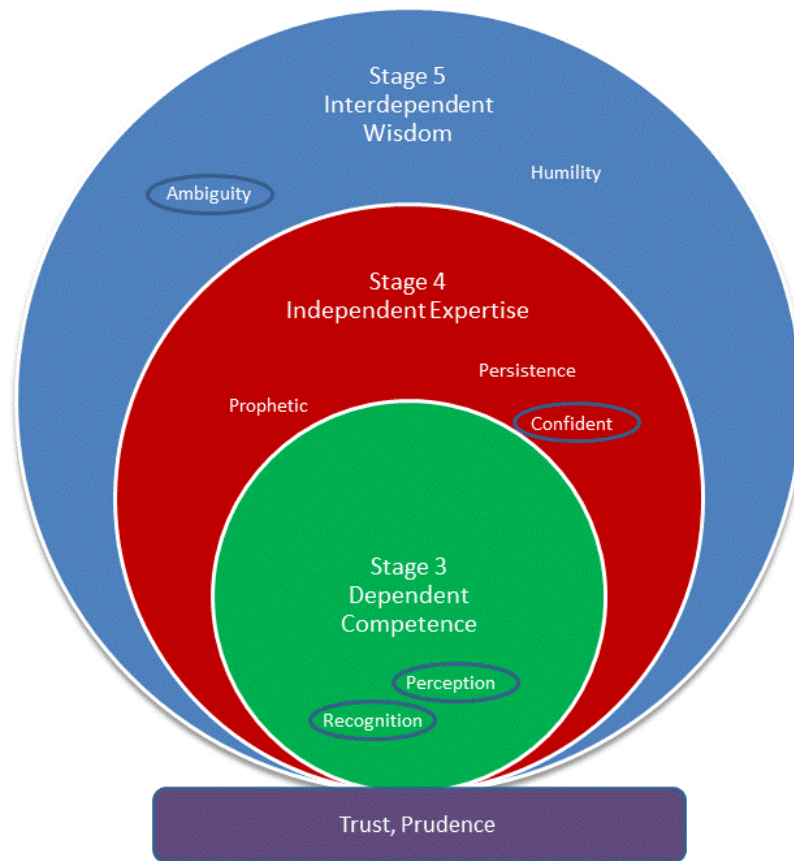
³⁰¹ CFLI, *Duty with Honour*, 17.

³⁰² *Ibid.*, 18.

time identifying both the responsibility of professionals to advise and that of leaders to seek advice.

As such, it clearly supports and recognizes the critical role of moral sensitivity and the recognition and perception of ethical situations. In its discussion concerning the particular demands made on dual professionals, it recognizes that there will be some ambiguity in decision-making. Moreover, since it assumes that others will recognize the importance of dual professionals and acknowledge their particular expertise, while recognizing that there may be different purposes and presuppositions, there is an implicit recognition of the dialectical nature of seeking and responding to other viewpoints in ethical decision-making.

Table 7: Levels of Professional Capability – Duty with Honour



As we map the attributes that have been discerned in this document, we can see that they are found at all three levels of the Professional Capability Model, which is to say that it is expected that those who work and advise within this environment will need to have relatively high levels of capability. This corresponds to the complexity that was observed within the document's approach to the situational context.

Because Duty with Honour addresses specifically professional roles, it recognizes the role of confidence in the actions of the professional, which requires that they have a sense of personal and professional authority that has value and influence within the system. At the same time, it recognizes that there is an expectation of interdependence, in which ethical decisions are made in relationship with others that requires ambiguity and the need to seek and to respond to

other ethical viewpoints. This we have identified as the part of the professional role that we have described as Interdependent Wisdom.

Chaplain Branch Manual

The chaplain branch manual is a compendium of policies and procedures that outline some of the expectations for chaplains serving in the Canadian Armed Forces. After providing a history of chaplaincy, the second chapter identifies the vision and mission of the chaplain branch:

VISION

1. As men and women of God, endorsed and supported by their religious authorities, the Canadian Forces Chaplain Branch is dedicated to the provision of religious, spiritual, moral, and ethical support to the Canadian Forces and their families at all times and under all circumstances, irrespective of religious belief or practice.

MISSION

2. The Chaplain Branch will advise commanders on religious, spiritual, moral, and ethical issues affecting Canadian Forces personnel and their families, and provide religious, spiritual, moral, and ethical support to all members of the Canadian Forces and their families during operations and in static situations.

Following this section is a chapter entitled “Chaplain – Professionalism” which describes the unique requirements of military chaplaincy, following which most of the rest of the chapter indicates the lines of accountability for chaplains with respect to their ecclesiastical organizations, especially in matters of improper conduct. Within that section is the Chaplain Statement of Ethics, included here as Appendix A.

The requirements of military chaplaincy are described primarily in terms of readiness to deploy, in order to maintain a ministry of presence:

Service as a military chaplain demands a high degree of identification with the formation or unit to which the chaplain will be attached. Going to sea, participating in field exercises, accompanying flying missions and maintaining a high level of preparedness for deployment demonstrates the chaplain's willingness to exercise a credible ministry of presence. Chaplains must be prepared to serve in all three elements (land/sea/air) and share in the challenges faced by all military personnel and their families (separation, postings, etc). While personal preferences and family circumstances are taken into consideration, military requirements must be accorded priority.

There is little mention of ethics beyond the statement in the strategic vision and mission, and in the discussion of personal ethics and responsibilities. The Manual outlines the courses expected of chaplains, and identifies and describes one ethics course; "Ethics Training. Chaplains providing advice to commanders and the delivery of ethics related training receive this DP II training."³⁰³ The selection on recruitment, citing the ICCMC (Interfaith Committee on Canadian Military Chaplaincy), lists ethics as one of the areas of seminary training required in order to be eligible for selection as a chaplain, although it does not specify what level of education is expected.

Under "General Duties and Areas of Responsibilities for Chaplains" (chapter 6), ethics is mentioned as follows under Leadership:

First and foremost, a chaplain is a man or woman called by God to provide spiritual, religious, moral, and ethical ministrations to the people they serve. This is accomplished through a ministry of leadership that always places service to others before self interests.

The chaplain will demonstrate this leadership by: ...

³⁰³ *Branch Manual*, Chapter 5. An officer's career is divided into Developmental Periods (DP). The second period of development is the period between recruitment and promotion to the rank of Major: it is intended to provide the general military knowledge needed to perform basic personnel management functions in the performance of leadership responsibilities.

- b. Providing moral and spiritual advice to the Commanding Officers; ...
- e. Making decisions based on military professional ethics;

And, further, under “Support in the field of Ethics”

The chaplain will also provide ethical advice and counsel when required as well as deliver ethical training to units as required. The chaplain is called to exercise a prophetic ministry in challenging Reserve and Regular Force Units to exhibit the highest possible ethical standards in the conduct of peacekeeping and humanitarian operations as well as in theatres of war or regional conflict. The chaplain must be the moral conscience of the unit.³⁰⁴

Under discussion of the Chaplain’s Professional Assessment, the teaching of ethics is one of the criteria to be evaluated, although there are no regular opportunities for chaplains to teach in ethics and, as noted above in Chapter 2, chaplains are rarely assigned a secondary duty as ethics advisors.

Findings and Implications:

The description of the two institutions that the chaplain serves, the faith group and the military, serves only in this document to outline lines of reporting and authority. There is an emphasis on relations with the faith group from which chaplains come and to whom they remain accountable, but this is tied to their relationship with the Chaplain Branch itself which acts as a professional association for the administration and discipline of chaplains.

Although there are occasional references to military ministry as different from civilian ministry (for instance, the emphasis on availability for deployment and ministry of presence) there is no comparison of the different cultures, and no suggestion that ministry will be different in a military context.

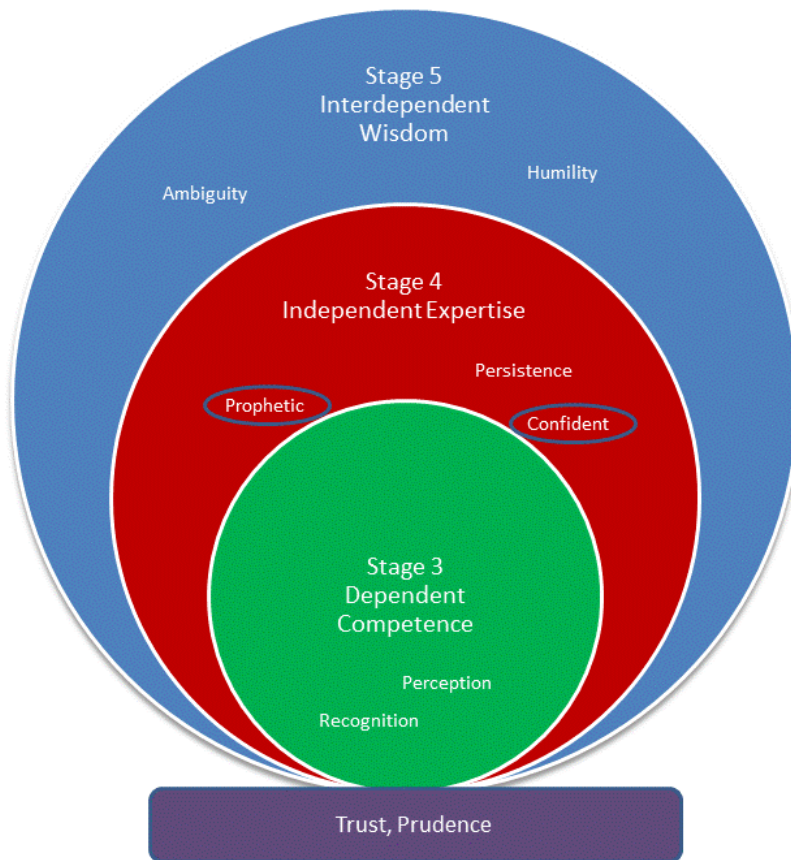
³⁰⁴ *Branch Manual*, p 4, para 13.

Although ethics training is mentioned as one of the chaplain tasks, and training for ethics is included in the professional development plan, there is no explicit instruction concerning the responsibility of the chaplain to act as an ethics advisor to the command in the Branch Manual. It does contain the mandate for “ethical advice and counsel” as well as ethics training, and this is described as a “prophetic ministry” to units as well as individuals. The Army Manual explicitly lists the chaplain as a “specialist advisor” on matters of “spirituality, ethics, morale, and religious accommodation.”

If the chaplain is to act as an advisor, is there any indication of how this is to be done? An answer may be implied in the use of the words, “prophetic ministry.” This is not explained, but seems to be describing an attitude of criticism that holds itself somewhat aloof from the prevailing (military) culture in order to provide an alternative voice.

In our earlier discussion, we referred to the work of David Lochhead who defined the relationship of different cultures as either isolation, hostility, competition or partnership. This view of “prophetic witness” appears to be similar to an isolationist stance, or at least a highly independent one. As will be seen in Table 8 below, it is really only the competencies of independence (Stage 4), namely prophetic ministry and confidence, that appear.

Table 8: Levels of Professional Capability – Chaplain Branch Manual



As we map the identified capabilities, we will note that the two predominant ones are the prophetic role, and confidence. These are examples of independence, a willingness to stand outside, and are appropriate to a Stage 4 understanding, which we have identified as Independent Expertise.

Army Chaplain's Manual

The Chaplain's Branch manual serves as the basis for chaplain doctrine across all of the different environments: Land, Maritime, and Air. Manuals specific to each environment are

being prepared, but have not yet been completed, except for the Army Chaplain's Manual. It is the most detailed of any of the publications available for chaplain doctrine.³⁰⁵

Chapter 1 of the Army Chaplain's Manual contains the clearest statement of doctrine concerning the relationship of spiritual values to organizational values. The chapter, entitled "Spiritual Values and Canada's Army" describes Canada's Army and Core Principles based on the Statement of Defence Ethics, namely that the military depends on the trust of the populace which it maintains by being trustworthy: the military must reflect and espouse the very best qualities and values of the Canadian society it protects and represents.³⁰⁶

The military ethos is maintained by adherence to the core values (Respect for the Dignity of all Persons, Service to Canada before Self, and Obedience to Lawful Authority), but this is seen as sustained by the spiritual values provided by the chaplain:

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.³⁰⁷

This is then expanded in terms of spirituality as a dimension of humanness, which provides inner strength and purpose, connects us with the greater good, and helps to overcome meaninglessness and despair³⁰⁸. It is also communal, linking us to others with whom we are in relationship, and helps us to discover who we are³⁰⁹.

³⁰⁵ Officially, the document is *The Chaplain's Manual* (ENGLISH), B-GL-346-001/PT-001 which is published under the authority of the Chief of Land Staff. It is generally referred to as the "Army Chaplain's Manual" and I will do so to avoid confusion with the Chaplain Branch Manual.

³⁰⁶ *Army Chaplain's Manual*, Chapter 1, para 1.

³⁰⁷ *Ibid.*, Chapter 1, para 4.

³⁰⁸ *Ibid.*, para 5.

³⁰⁹ *Ibid.*, para 6,7.

Spirituality is then linked to Army culture, in that spirituality strengthens resolve, promotes decency, comradeship, respect for others, selfless commitment, and discipline. Spirituality encourages the sense of “vocation,” which is an important corrective to seeing soldiering only as a career or a job, a merely “mercenary” approach.

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.³¹⁰

The manual goes on to define the roles of the chaplain as a specialist staff officer and as a religious leader:

Chaplain as Staff Officer

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.³¹¹

However, this staff officer role is not simply a task. It is considered to be part of the essential character of the chaplain. The Army Manual explicitly gives the chaplain the symbolic role of the “prophet” and sees it in terms of challenge to the existing structures:

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.³¹²

³¹⁰ Ibid., para 12.

³¹¹ Ibid., Preface, para 7.

³¹² Ibid., Chapter 2, para 8.

However, this is not further explained. In the section entitled “Relationship with CO and other Senior Officers”³¹³ the chaplain is reminded of his or her pastoral responsibility to senior officers, to offer support for the burdens of leadership. The only situation specifically envisaged in which the chaplain may advise the commander is on the issue of repatriation; that is, the decision on whether or not to recommend that a soldier be sent home while on overseas duty for compassionate or other reasons.

As an advisor, it is only specified that the chaplain will advise the CO on matters of religious and cultural dynamic of the area of operations.

There is one brief mention of the chaplain’s role in providing ethical advice, which refers back to the Chaplain Branch Manual’s mention of prophetic ministry:

Ethics Training

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).³¹⁴

The manual also includes extensive Annexes. Annex E is comprised of suggested task lists for the various levels of chaplain responsibility. Each includes, in slightly different language, responsibility for offering ethical advice or moral advice to commanders:

³¹³ Ibid., Chapter 2, para 32.

³¹⁴ Ibid., para 45.

Table 9: Chaplain Responsibilities

Unit Chaplain	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. (para 3)
Brigade / Base /Area Support Group Chaplain	Offers advice to commanders and staff on all matters affecting the moral and spiritual well being of brigade/base/ASG personnel and their families.
Area Chaplain	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.

The section on *The Role of the Chaplain in Combat* (Chapter 3) specifies this expectation of chaplains:

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.³¹⁵

And the section on *Chaplains in Peace Support Operations* (Chapter 4) also includes this statement on the representative role of the chaplain as an exemplar of high moral standards:

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.³¹⁶

Finally, the section on the *Chaplain Support Plan* (the administrative tool that assists the chaplain to plan, organize, and effectively implement the delivery of chaplain services in the

³¹⁵ Ibid., Chapter 3, para 10d (1).

³¹⁶ Ibid., Chapter 4, para 12.

context of deployed operations), includes the task of advising commanders on morale, ethics, and spiritual issues in the responsibilities of the senior chaplain.³¹⁷

Findings and Implications:

The Army Branch Manual begins by linking the military ethical values of respect for the dignity of all persons, service to Canada before self, and obedience to lawful authority to the spiritual values that are necessary for sustaining them. These spiritual values connect us to each other, to the greater good, and to our own inner resources. Moreover, they are explicitly linked to “beliefs, causes, principles and purposes.”

It then provides very clear role expectations for chaplains, using both the secular language of staff officer, and the theological language of the “prophet” and “conscience” of the unit. With its frequent references to the responsibility of the chaplain to provide ethical advice to the chain of command, it highlights the professional role and the place of moral sensitivity to issues. Its strong image of “prophetic” ministry suggests that persistence and courage are required, ensuring that “truth is spoken” and that members are “confronted.”

Yet at the same time, it seems clear that the chaplain as an outsider is not being envisaged. Chaplains are understood to support the values of the military, and may sometimes be required to remind others of the high standards to which they are committed. But there is no sense in which a chaplain himself or herself will be imagined to be in conflict over the operative or expressed values.

The language used when providing ethical advice is discussed is that of confrontation, of declaring the truth. It suggests that the role of the advisor is seen in Stage 4 terms, articulating

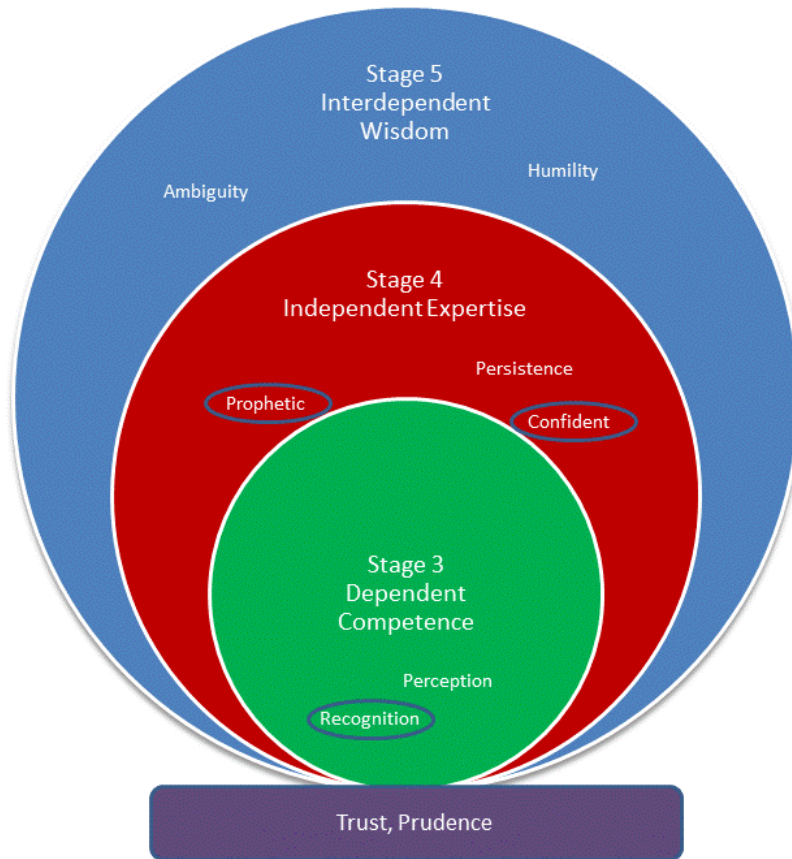
³¹⁷ Ibid., Annex B, para 31.

a clearly definable message to those who are not quite prepared to hear it. Judgment comes in recognizing the ethical shortfall (perception) and describing it (critical). There is no suggestion of dialogue, or attempt at consensus. There does not appear to be a recognition that the chaplain's vision may be incomplete or clouded (humility and ambiguity).

Is the chaplain being portrayed here as an "inside voice" or an "outside voice"? This is uncertain. The chaplain's ministry of presence clearly places him or her within the unit, and it is expected that the chaplain will know the people that they nonetheless may sometimes confront. Prophetic confrontation is used to describe the voice the chaplain may use on occasion, speaking from a privileged platform. Yet, it has already been made clear by linking military and spiritual values that the chaplain is not really free to address fundamental ethical issues "from outside." The professional role of the pastor is clearly articulated; the role of the military officer is explained; but how the two may be required to work together in cases of poor fit does not seem to have been considered. To this extent, the documents do not adequately meet the standards set by the identified criteria in describing the dialectical process of understanding and being informed by the different contexts and roles.

To the extent that the Army Chaplain's Manual does clearly identify an independent, prophetic role for chaplains, and encourages them in their role as moral conscience, there is strong support for a Stage 4 understanding that sees prophetic and confident as necessary for the chaplain's role. This is also used to encourage chaplains to recognize their responsibility, but it does not identify for them how they are to perceive ethical issues. The table below, Table 14, indicates which of these competences are identified.

Table 10: Levels of Professional Capability – Army Chaplain’s Manual



The Manual’s emphasis seems to be focussed largely on independence, with a concern that the chaplain speak to the people and the institution, not only with them. This seems to be captured and symbolized by the use of the image of the prophet as one who speaks for the right, and is willing to challenge the status quo.

This strong sense of speaking for the right highlights the attitudes of independence and confidence, and places the expected role for chaplains firmly at the level of Independent Expertise.

Qualification Standard (QS) for Intermediate Ethics (AJHP)³¹⁸

The Qualification Standard (QS) for the *Intermediate Ethics* course, a required course for all chaplains, outlines the training necessary to develop the “functional abilities of the chaplain with respect to ethics.” This document contains the following five Performance Objectives (POs) that the member must achieve in order to meet the requirements of this Qualification:

PO 001: Advise on ethical considerations in the CF;

PO 002: Recognise ethical issues unique to the military context;

PO 003: Coordinate individual chaplain activities with applicable programs/policies within an ethical framework;

PO 004: Provide instruction on ethical and moral issues; and

PO 005: Exemplify the professional ethics of religious leadership within the CF.

The QS defines each one of these Performance Objectives by setting a standard: that is, criteria by which it will be determined that the objective has been met. So, for example, in the first PO, “Advise on ethical considerations in the CF”, it further specifies the standard by outlining the specific tasks that will be performed. In this case, these tasks are focused on three areas: the commander, the individual, and the institution:

- a) Advising the CO/Commander on spiritual, pastoral, morale and ethical issues;

³¹⁸ Qualification Standard (QS) for Occupation MOSID 00349 Intermediate Ethics (AJHP) is issued on the authority of the Commander of Canadian Defence Academy. The purpose of a qualification standard is to describe in operational terms the required outcome of individual training and education. The MOSID (Military Occupation Structure ID) 00349 is solely for the occupation of chaplains. The code AJHP is used to identify the qualification received at the end of the training. As this source document is not readily available, it has been included as Appendix B.

b) counselling individuals on ethics/morals IAW accepted professional standards by:

- participating in multidisciplinary teams with other helping professions and by assessing, evaluating and making recommendations concerning compassionate cases;

- and by implementing interventions regarding spiritual, pastoral, religious and ethical issues.

c) fostering an ethical environment in the CF by promoting ethical behavior in individuals, leadership, relationships, and institutional situations.

The QS defines the goals, and is accompanied by a training plan (TP) which outlines the syllabus.³¹⁹ This training plan identifies specific tasks, course content, and time allotted to the training. Both the QS and the TP provide references to other resources that may provide either the recommended approach, or an alternative approach.³²⁰

Of the five POs, not all are explicitly related to the task of providing advice to the chain of command on ethical issues. PO1, described above, clearly aims at advising commanding officers; PO2, “Recognise ethical issues unique to the military context” is clearly related to that task³²¹ and we will look at both more closely.

However, PO3, “Coordinate individual chaplain activities with applicable programs/policies” focusses on awareness of the Defence Ethics Programme, the Chaplain Branch Manual and the various environmental manuals, and PO5 deals with the professional

³¹⁹ Training Plan (TP) Intermediate Ethics, AJHP, is issued on authority of Canadian Forces Support Training Group (CFSTG) Senior Staff Officer (SSO) Operations, Training and Standards (Ops, Trg&Stds).

³²⁰ For example, the QS identifies two resources, the Chaplain Branch Manual and the ethical decision-making method in Rushworth Kidder’s “How Good People Make Tough Choices” as the sole resources to be used for advising the CO in PO1.

³²¹ The QS notes as well under “Remarks” that: “In the context of this PO, the individual must also respond in an appropriate manner to the recognised ethical issues.”

ethics of religious leadership. While these are not unrelated to the task of advising the CO, they focus on other areas of concern.

PO4, “Provide instruction on ethical and moral issues” is a significant section in which to focus on issues of “advising,” since the teaching role involves issues of military context, religious authority, and a pluralistic environment. It necessarily differs from the context of individual counselling, in which it is the client or counselee who sets the context. It also differs from situations in which the religious authority that comes with the chaplain’s role might be assumed, such as in a worship setting in a chapel.

In the findings that follow, we will look at each the relevant sections of PO1, PO2 and PO4 in both the QS and the TP to see how they address the issues of military context, the chaplain as religious professional, pluralism and diversity, the scope of the ethical task, and the need for dialectical capability.

Findings and Implications:

As this is the most extensive of the sources we are examining, since it deals directly with the training of chaplains, it is helpful to remind ourselves again of the three fundamental questions that we are bringing to bear on each one of the identified sources.

Our three questions are as follows:

1. Does the document recognize the need to work with different cultures in an overarching ethical system?
2. Does the document explicitly address the role of ethical advising?
3. Does the document make reference to any of the criteria that have been identified, as essential components in making good ethical decisions?

To answer the second question first, the first Performance Objective, “advise on ethical considerations in the CF” takes its lead from the Branch Manual in identifying the role of advisor as the very first task of a chaplain in the domain of ethics, specifically in advising the CO or the Commander on ethical issues. This gives us some confidence that there will be at least some approach to *how* this is to be done throughout the course.

As this is the introductory PO, the initial focus is on ensuring a common basis of knowledge on ethical foundations, theories and applications. This takes place over a period of 19 instructional hours. These lectures and discussions include some discussion of ethics in a pluralistic environment, and ethics in peace and war.³²² Although chaplains are expected to have received ethics education as part of their seminary training and pastoral experience, it is recognized that this ethics training can vary substantially and chaplains will not have a common standard of training or even a common frame reference.

This is followed by a section on fostering an ethical climate in the CF. The content of this discussion, taking place over three instructional hours, is focused almost exclusively on familiarity with policies and procedures of the CF and of the Chaplain Branch. A one-hour discussion is included on the method of intervening: identifying entry points in a four-step process of analysis, by considering the situation, the ethical considerations, the options and the risks of action, and the specific action to be taken.³²³ It is suggested in the training plan that the Somalia mission, and the resulting policy changes and institutional shifts that followed in order

³²² Topics listed are just war, pacifism, nuclear context, asymmetric warfare, *post bellum* and the transition to peace, and religions and peace and war. This represents four hours of instruction time.

³²³ Training Plan, 17.

to prevent such situation from re-occurring, would make a good case study on systemic problems and the effects of sub-unit (and larger) culture.

The second performance objective, PO2, which is to “recognise ethical issues unique to the military context” initially only identifies ethical issues concerning the ministry to detainees and prisoners of war; this is linked to the same requirement in the Chaplain Branch Manual. It encourages analyzing ethical issues using a variety of models in order to offer ethical solutions. The training plan then focuses two sessions (approximately one hour each) on the issues of *bias* and *high profile ethical issues*. The focus on bias is a somewhat negative approach, but a comprehensive one, to identifying some of the many factors that influence the giving of advice. Identified biases include but are not limited to religion, society, family, context, relationships, attitudes, and values both in the chaplain and in the commander. As this is presented in a one-hour lecture, involving the use of case studies, it can serve as no more than an introduction, but it is a significant one.

The general issues that have been earlier introduced are revisited later in discussion on “high profile ethical issues.” The list of potential issues is long, and could be longer:

- detainees and prisoners of war
- torture
- chaplains and HUMINT³²⁴
- combatants and non-combatants
- ethical implications of asymmetrical warfare
- displaced persons
- applied ethics in the pastoral counselling context

³²⁴ HUMINT (Human Intelligence) refers to information gained by interpersonal contact, as opposed to information gained by technological means. Should a chaplain, for instance, reveal information or even observations gleaned from contact with local religious leaders, or from detainees, that can be used strategically by his or her own forces or allies?

- gender, diversity, ethnicity and religion
- any contemporary military ethical issues

It is clear that this curriculum is in no way intended to give even an introduction to these various issues: 50 minutes is allowed for the discussion, using narratives, video, and case studies to “ensure that the learner is able to relate the content to realistic situations.” The students are then to prepare a reflection paper on a particular issue, using available resources such the *Journal of Military Ethics*, “to provide the learner the time necessary to reflect on what is learned and to understand the possible relationship between the content and their faith traditions.”

My experience, however, from the times when I acted as an instructor on this course, is that chaplains, particularly in the very first years of their training when this course is designed to be offered, are often not aware of the range of “high profile ethical issues” that may be part of the ethical climate of the CF. Essay topics that were chosen by candidates tended far more towards concerns with individual morality (such as counselling the soldier with PTSD) than with issues of specifically military ethics such as the list above. Given the constraints of the task (essays must be written within the context of a course that lasts less than two weeks), still it was rare to see essays that addressed issues that were at the forefront of ethical discussion in the CF at the time. The majority of essays focussed on chaplain-specific issues such as the reasons for not bearing arms or the question of inclusive language in public prayers. It is a large step from this level of reflection to the level required to engage in ethical discussions that are complex, military specific, and in which very different value systems may be operative.

There are two issues here, both that related to the understanding that chaplains have of their potential role in being ethics advisors. The first has to do with content: to what extent are military chaplains informed about current ethical issues? It may be assumed that even early in

their careers there is a growing awareness of these issues, at least insofar as they are presented in the media. However, it is not commonplace for chaplains to have read widely in issues of military ethics before becoming military chaplains.

The second has to do with the issue of the chaplain's role with respect to incidents, such as the Somalia affair. The involvement of the chaplain, Mark Sargent, in the events in Somalia is a critical case study in terms of interactions with troops and with the chain of command, the role in being both part of a military organization and standing apart from it, and the role of personal ethics.³²⁵ There is, however, no forum to address this critical incident, or other similar cases, within the very narrow scope of this one course.

This course of study can be compared to the minimum study in military ethics that is required of all CF officers, that is, all CF officers except for chaplains. Whether it is incorporated into the core curriculum at Royal Military College, or as a component of the Officer Professional Military Education (OPME) that is required of all officers at the rank of captain or below, at least one undergraduate course in military professionalism and ethics must be taken.³²⁶

The OPME course content includes

- the function of ethics in social and organizational life
- major ethical theories and decision frameworks
- stages of moral development
- situational and organizational factors affecting ethical behaviour
- psychological models of ethical decision-making and action

³²⁵ Peter Worthington, "Chaplain Left in DND Chill," *Toronto Sun*, 9 July 1996, 11; Allan Thompson and Sonia Verma, "Investigator linked to Somalia Furor," *Toronto Star*, 29 August 1999, A1, A6; Allan Thompson, "Chaplain in Somali Affair Keeps Job," *Toronto Star*, August 30, 1999, A1.

³²⁶ Two core courses are offered, similar in scope. PSE401 Military Professionalism and Ethics is a compulsory fourth year course offered for undergraduates. PSE402 Leadership and Ethics is a distance course available to those who are not studying at the Royal Military College (RMC).

- the nature of military professionalism and ethical obligations
- the military ethic and military codes of conduct
- specific codes of conduct applicable in war
- value conflicts and ethical dilemmas inherent in military service³²⁷

Each course is a single-credit course involving 30 hours of in-class time and 60 hours outside of class to complete, which is somewhat longer than the *Intermediate Ethics* course of 72 hours instruction. However, the PSE courses do allow for a more significant period in which to absorb material, engage in online forums, and to do research. In effect, chaplains have no more, and possibly less, training in military ethics than any other junior officer.

Where the *Intermediate Ethics* course places its focus is primarily on the professional role of the chaplain (the level we have identified as Stage 4), emphasizing the responsibilities of the religious professional and ensuring that there is an adequate level of basic knowledge in the field of ethics. However, to return to our first question, that of the differences between civilian society, military culture and faith group experiences, there is no explicit focus on potential value conflicts or differences in culture as there is in the general OPME course on leadership and ethics offered to other officers.

Does the *Intermediate Chaplain* course adequately define the competencies that are required in order to effectively advise the chain of command? To the extent that it raises particular case studies, and because it emphasizes analysis of situations using a variety of approaches, it does expect that chaplains will be perceptive and aware of moral issues around them. Moreover, the tools presented for analysis encourage a certain level of critical ability and

³²⁷ Royal Military College of Canada Undergraduate Calendar 2010-2011, <http://www.rmc.ca/aca/ac-pe/arc/uc-apc-10-11-eng.pdf>, accessed 29 September, 2012.

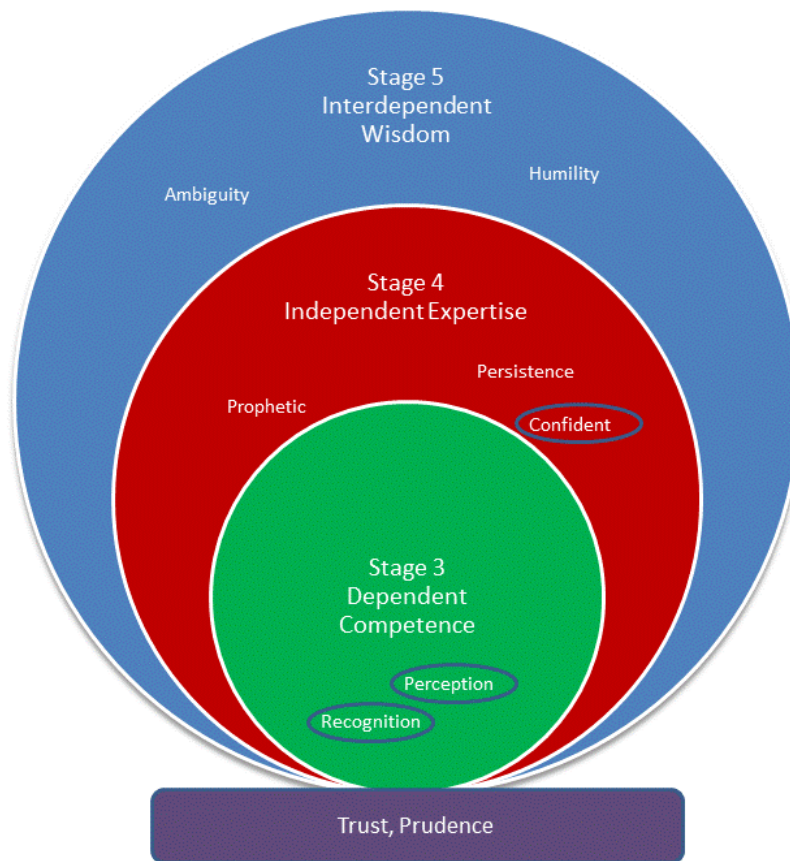
imagination. Beyond presenting alternative ways of understanding a situation, however, there is no clear intention to develop the ability to engage commanders within a shared ethical framework. While the training may give participants some confidence in being able to better understand and analyze ethical situations, it stops short of developing the competencies of truly prophetic, confident and critical communication. In other words, it aims at producing religious professionals who understand a variety of ways to approach ethical situations, but does not encourage them to act as advocates.

The emphasis on using various approaches encourages participants to be somewhat more critical, or at least careful, of using their previously favoured approach. Many faith traditions, for example, view ethics as a matter of applying the teachings of the faith to a particular situation, and for those who have been strongly influenced by this approach it is a significant development to be able to consider other approaches, particularly those that are more philosophical or secular in orientation. Whether or not awareness of other approaches truly aids in developing a level of moral development that can work in the dialectical way we have described as the stage of wisdom remains to be seen, but it certainly builds an important and necessary foundation for these competencies to develop.

In general, this course aids in developing competencies that allow chaplains to move from competence to expertise, advancing from the level of pastoral concern for an individual to the responsibility of the professional to think in ethical terms and to be consistent in personal and professional ethics. It encourages participants to reflect on the relationship of faith (their own and others') and ethical behaviour in a secular organization. That is, it encourages and expects that chaplains will serve at a Stage 4 level, but does little to strengthen competencies beyond moral cognitive approaches and some encouragement to develop moral sensitivity. Accordingly,

as indicated in Table 11 below, the course addresses only a few of the competencies (perception and recognition at Stage 3, and confidence at Stage 4).

Table 11: Levels of Professional Capability – Intermediate Ethics



The Intermediate Ethics course, in fact, maps out in its expectations of professional capability with the same expectations as were found in the Branch Manuals – what is expected is perception, recognition, and confidence. It does not emphasize the role of prophet to the same extent, however.

As this course also includes a section on professional standards, focussing on the Chaplain statement of ethics, and the Defence Ethics Programme, part of its design is to

reinforce professional standards. When we map the attributes that are expected onto the Professional Capability Model, we see once again that, as with the Branch Manual, there is a strong emphasis on history and tradition and a tendency to conform to expectations, while affirming independence and confidence in speaking for their prophetic or “other voice” role, placing them at the level of Independent Expertise.

Summary:

These findings from the analysis of CF ethics programmes and Chaplain Branch direction indicate that there is, indeed, a disconnect between the complex environment in which chaplains work and the documents that give direction, set standards, and inform training for those chaplains. For the most part, they highlight the chaplain’s role in being aware of ethical issues and the importance of addressing them, but give little direction on how that is to be done, nor do they address the requirement to be capable of complex ethical analysis and awareness of cultural differences.

The documents that address ethics in general in the Canadian Armed Forces (the Defence Ethics Program and *Duty with Honour*) do address many of the identified criteria directly and indirectly. They expect and encourage all within the CF to take ethical issues seriously and to recognize them when they occur. The criteria that have to do primarily with moral sensitivity (recognition) and moral cognition (perception, imagination and critical thinking) are well understood and expected; indeed, the goal of these documents is precisely to raise moral sensitivity and critical thinking. They also emphasize moral character, particularly the virtues of persistence and confidence. Simply put, their message is, “Recognize when something is wrong, and act to fix it.”

Duty with Honour does go further when considering the place of dual professions, recognizing that professional roles may sometimes clash. It identifies these conflicts as the responsibility of the professions themselves to reconcile. While this role ambiguity will require at times what we have identified as confidence, awareness of ambiguity, and humility in acknowledging that absolute answers will rarely be found, as well as process and communication skills required to feed this different voice back to the chain of command, the document stops short of identifying and describing the criteria explicitly. In order to get explicit direction on the criteria that need to be sought by chaplains, we would expect the profession-specific resources, those designed to give direction to chaplains, to be the primary sources.

The chaplain-specific resources (*The Chaplain Branch Manual* and the *Army Chaplain Manual*) are generally less specific regarding the qualities required to fulfill the tasks that are identified. They expect that chaplains will be able to identify moral and ethical issues, though in practice these are generally understood in terms of personal morality rather than strategic ethical issues. A particular lack in these documents is the recognition of potential conflict, for which prudence, humility and tolerance of ambiguity are important and relevant criteria. Instead, the image of prophetic ministry is offered, which may imply an oppositional conflict, but does not emphasize the communication and collaboration skills necessary in order to have a prophetic or advisory voice heard in a workplace that is a complex environment with many competing demands.

The best place to integrate many of the competencies would be in the *Intermediate Ethics* course. As we have seen, the course does attempt to shift chaplains from their favoured ethical approaches to being able to consider more complex scenarios, and utilizing a number of ethical models to improve ethical analysis. However, there is limited opportunity through this

course to develop the dialectical abilities to properly serve as an advisor in a complex environment, and too little awareness of the context in which ethical analysis is being done. In particular, there are not many opportunities to address the conflict between professional roles, and to understand the ethical issues that are particular to both the military environment and to the pluralistic secular workplace.

Conclusion

Military chaplaincy is an intense pastoral ministry. The men and women that commit themselves to this ministry work in an environment that is physically and emotionally challenging. When it comes to their role as advisors to the chain of command, it can be a mentally challenging environment as well.

In reflecting on the challenges that I was experiencing myself in making the transition from civilian ministry to military chaplaincy, I initially raised a number of questions about the assumptions that were being made for chaplains. Among those assumptions were that chaplains were expected to be advisors to the chain of command in the area of ethics.

Given that chaplains are required to be ethical advisors to the chain of command, I then asked the question, “What does giving advice actually look like? What competencies are required in order to give professional advice generally, and particularly in an area such as ethics, which has both its technical language and its practical experience?”

As this is not a work of philosophy, but is instead an exercise in practical theology, the beginning point is to reflect on what is actually going on – that is, to reflect on the context in which the ministry is taking place. It is not merely a neutral background; the context itself shapes the task. And the study of context is paramount, since the chaplaincy is a ministry that blends the profession of the military with that of the religious professional in contemporary society. In order to properly understand “what is going on here?” each of those three contexts, the military, religion, and contemporary society were examined in Chapter 1.

Each of these three different contexts exerts its own forces, sets its own constraints, and has its own expectations for religious professionals, as do religious professionals themselves. Much hinges on the word and concept of “profession.” In Chapter 2 we examined literature on professionalism to see if that might give some indications about the competencies that are required in order to function as a religious professional. A key concept that arises from this is the sense that professionals are *responsible*. They have a responsibility to their profession itself, to the institution that sets them apart, and to the institution that then employs that professional expertise; and within that institution, specifically to individuals who need their assistance. Thus, the very nature of professionalism is to understand, balance, and articulate these different and sometimes competing demands.

This then leads to the central thesis: that the task of ethical advising can only be properly and consistently done at a level that allows this type of highly-developed dialectical thinking that we categorize as practical wisdom. Anything less is not adequate to the task. From our analysis of the literature of professional expectations in relation to complex environments, we identified a number of specific competencies that we would expect to find in religious professionals, particularly when dealing with the intricacies of giving ethical advice.

Throughout this study it has been important to remember that ethics is not a “technical” field that can be mastered through techniques, but by its very nature is an exercise in practical wisdom. Therefore, the person whose responsibility it is to advise on ethics must have a mastery of “good living” that is experienced rather than simply “learned.” This, then, argues for a high level of moral development in order to conceptualize beyond both theory and personal experience. This moral development is key to understanding what is required.

There are a number of competencies that have been identified as necessary in the task of ethical advising. These are competencies that can be developed, and must be developed, in order to become truly expert. The resources that are currently in place, however, do not always assist in understanding the complexity of the situations we face, nor the need to develop chaplain capacities in order to meet the challenges.

In particular, the *Intermediate Ethics* course, while an excellent beginning, provides little more than a starting point and is insufficient as the highest level of education provided to chaplains in ethics. While it is not always possible to teach qualities such as moral courage, creativity, or tolerance for ambiguity, education can improve moral reasoning and encourage the development of the post-conventional thinking that enables us to better serve our commanders as advisors.

Several areas for further study present themselves. Our Chaplain Branch is a diverse group made up of many skilled religious professionals from many different faith groups and denominations. It is to be expected that the ethics education that they receive before entering chaplaincy is as diverse as the faith groups from which they come; a recent study pointed out that there are problems with consistent standards.³²⁸ There is an assumption that chaplains enter the military with an adequate background in ethics to enable them to serve as ethical advisors with few additional resources. As previously noted, the studies that survey chaplains' attitudes and compare them to those of commanding officers are very dated and can no longer be depended on.

³²⁸ Benham-Rennick, "Towards an Interfaith Ministry", 77-91.

I have avoided asking the question of chaplains, “Do you feel adequately prepared?” If my conclusions are true, chaplains don’t know what they don’t know. This is the weakness of experience alone; in other words, chaplains work to the level of their capability. The question is whether or not they should be working at a higher level: that is, at a more complex and inclusive level. I believe that a study of chaplains to ask for their experience in wrestling with ethical dilemmas would make an excellent qualitative study. I have cited previous studies that compared chaplain’s values with those of commanding officers, but these studies are decades old and cannot be expected to hold true for our current times.

Chaplains exhibit a number of stages of moral development. There are some indications that many chaplains function at conventional levels, highly invested in the relationship to the community and to clear lines of authority.³²⁹ In discussions that take place during chaplain ethics instruction, a number of chaplains will identify the struggle they have in moving beyond the conventional thinking of military organizations to which they have invested many hours of building trust and solidarity. This has not been examined, however, nor have there been comparative studies with civilian clergy that would compare what stage of moral development they are working at. Are chaplains more likely to be Stage 3 (comfortable within the institution) than Stage 4 (self-actualizing) as some earlier studies seemed to indicate?

This thesis has laid out some of the conceptual framework for the task of being an ethical advisor, but further study is required on the chaplains themselves, in particular the training they receive before and during chaplaincy, the situations they have encountered

³²⁹ I have certainly observed this in teaching ethics to chaplains. This would accord with the statistics in Suzanne Cook-Greuter, “Making the case for a developmental perspective”, *Industrial and Commercial Training*, Vol 36., no. 7, 2004; 1-10. Laske estimates that 50-60% of people are at Stage 3 (Laske, *Fully Engaging Adults*, 59) and 20-25% are at Stage 4 (Ibid., 63). Less than 10% are at stage 5 (Ibid., 54, 57).

requiring them to give ethical advice, and the attitudes of commanders and chaplains towards the task and process of ethical advising.

The study of the literature reveals an ambiguity around the possibility and advisability of offering ethical advice. Professional ethics, especially in the field of organizational and business ethics, has seen a great deal of scrutiny in recent years, but the question of who might be qualified to give ethical advice remains unsettled, and the role of a faith-based advisor is virtually non-existent. In the field of medical ethics, there is a role for chaplains as advisors on medical ethics boards, but it is always as a member of a consultative team of health care professionals. The role of the dependent/independent chaplain, such as we have in the Canadian Forces, that is responsible for initiating ethical reflection rather than simply waiting to be consulted, has not been examined at all.³³⁰

Further study is only one of the implications of this enquiry. Throughout, I have been describing the immensity of the challenge of providing ethical advice to the chain of command, and I am daily reminded of the importance of our task: the newspapers discuss rising levels of suicide and PTSD among veterans, for which a contributing cause is always the moral injuries caused by questions of right and wrong, meaning and meaninglessness. The voice of faith in public life seems embattled, and increasingly takes on a strident voice of defensiveness rather than witness. Faith-filled chaplains wrestle with the question of whether their voice is relevant in discussions of right or wrong in the life of their unit and their institution.

³³⁰ I was challenged several times during the preparation of this thesis to defend my choice of title, especially the “With All Due Respect, Sir” portion, as it did not seem academic enough to some readers. Yet I defend it in terms of its symbolic functioning value; it is a phrase of respectful intervention which I believe is precisely what is asked of us as chaplains. Military members, in virtually every case, seemed to grasp the intent of the thesis immediately upon hearing the title, which I believe argues for its cultural appropriateness.

In the face of these challenges, the resources we provide are woefully inadequate. They do not encourage chaplains to deal with integrity with the ethical issues that face their people and the chain of command; they do not develop critical theological thinking about ethical issues; they minimize the role that an ethical advisor can play even while proclaiming that as our task.

It is my hope that as we make strategic decisions in the future about the role of chaplains, we will ground our decision-making in models of strategic practical theology such as this, looking within our patterns of activity for the implicit values and principles that are already operative, and drawing out from those implications for moving forward to meet changing and increasingly complex demands, and that we will continually re-articulate and re-examine those practices to develop new criteria that will inform our training and development of chaplains and other professionals. I trust that this will provide a model for others to use.

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Appendix A

STATEMENT OF ETHICS

STATEMENT OF ETHICS FOR THE CHAPLAIN BRANCH AS APPROVED BY THE ICCMC (1997)

“As military chaplains in the CF, we pledge to exercise our ministry and our commission in a decent, honourable, truthful and professional manner, congruent with the rules and regulations of the CF, the Canadian Constitution and norms of our churches. We will be loyal to our Branch, to Canada and in all things faithful to God.

As chaplains we accept the responsibility to minister in the name of God to all military personnel and their families in support of Canadian Forces operations.

We adhere and are loyal to the standards, traditions and faith of our respective endorsing religious authorities. We respect the traditions and practice of those with whom we share ministry, and of those to whom we minister.

We see this ecumenical and collaborative ministry marked by service, love, stewardship, trust and exemplary personal and professional behaviour.

Our commitment to a ministry of service is expressed in responsibility towards those to whom we minister, our colleagues in ministry, and to ourselves.

(1) Responsibilities towards those to whom we minister:

- a. We endeavour to serve with faithfulness, integrity, charity, humility, justice, openness and hope.
- b. We recognize that true leadership is about service, not power, and that it calls and enables others to serve.
- c. We strive to lead our personal lives in such a way as to honour God and respect the normative expectations of our faith communities.
- d. We affirm that everyone is created equal and in the image of God; hence, we respect the dignity of each person and serve all without discrimination.
- e. We accept and honour the trust placed in us.
- f. We do not in any way abuse or harass any person.
- g. We respect the privacy of the people to whom we minister; hence, we do not disclose confidential communication in private or in public.
- h. We respect the physical and emotional boundaries of the professional counselling relationship. In counselling relationships we promote human and spiritual growth and do not foster dependency.

(2) Responsibilities towards our colleagues in ministry:

- a. We respect and affirm the ecumenical environment in which we minister.

- b. We work collaboratively with our colleagues in chaplaincy, respecting our differences and affirming each other's gifts.
- c. We acknowledge that proselytizing (in the sense of sheep-stealing) of any kind is unacceptable.
- d. We honour the ministry of our predecessors and refrain from interfering in the ministry of our successors.
- e. We are committed to the highest standards of loyalty within the Chaplain Branch, which requires responsibility of each chaplain to the Branch and the Branch to each chaplain.

(3) Responsibilities towards ourselves:

- a. We respect ourselves, and care for our personal, intellectual, physical, emotional and spiritual wellbeing.
- b. We maintain a disciplined spiritual life through prayer and devotion.
- c. We endeavour to maintain wholesome interpersonal relationships.
- d. We regularly participate in personal and professional development.”

INTEGRITY

Chaplains maintain integrity in the teaching and practice of ministry. Chaplains are honest, fair, and respectful of others. They are encouraged to be self-aware, sensitive to their own values, beliefs, needs, limitations, and the effect of these on their work. When chaplains become aware of personal issues or problems that may interfere with their work, they take appropriate corrective action. They should also limit their practice of ministry, if necessary, in order to prevent harm to themselves or others.

RESPECT FOR OTHERS

Chaplains adhere to the principle of non-maleficence and inclusiveness. Chaplains respect the rights of others to hold values, attitudes, belief systems, and opinions that differ from their own. Where differences of age, gender, race, ethnicity, religion, sexual orientation, or language impede ministry, chaplains shall either obtain necessary training or make appropriate referrals.

The chaplain's relationship to other specialist officers must be of the highest order. Chaplains usually have ready access to medical officers, legal officers, social work officers and many support agencies. They are cognisant of this availability and discerning enough to make referrals for those to whom they are ministering when appropriate.

Chaplains shall take reasonable steps to avoid “multiple relationships” in pastoral counselling of individuals. Multiple relationships occur when the chaplain assumes more than one role with the individual. Chaplains are aware of the potential harm multiple relationships may cause to those being counselled.

Chaplains shall not engage in sexual relationships with persons seeking their counsel.

Since chaplains often minister to people of faith groups other than their own, there is a requirement for unfailing tact, consideration and a respect for the religious beliefs of those to whom they minister. Chaplains have the responsibility in their pastoral ministry to arrange, if possible, for the services of a chaplain or civilian clergy of the appropriate faith group when required. This is particularly important in the notification of Next-of-Kin and ministry to the bereaved.

SUPERVISION

Supervising chaplains are aware of the power differential they have over students, supervised chaplains and other persons. Supervising chaplains will treat supervised personnel with respect, dignity, and honour. Supervising chaplains do not exploit, sexually or otherwise, the relationship they have with supervised chaplains, employees, chaplain students, or other persons over whom they have significant authority. All chaplains adhere to the policies and practices regarding supervision in the Department of National Defence.

CONFIDENTIALITY

Chaplains shall observe confidentiality within the limits outlined below. 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 abuse of minors, and when ordered by a court of law. Chaplains ensure that persons seeking their counsel are advised of these limits to confidentiality.

COMPETENCY

Chaplains are obliged to maintain their competency as professionals, seeking opportunities for continuing education and supervision as necessary. They work only within the boundaries of their competence, being aware that their training and education limit their expertise. Where necessary, chaplains consult and/or refer to other professionals.

RELATIONSHIP OF PROFESSIONAL STANDARDS AND LAW

If the demands of military service conflict with the demands of religious codes, chaplains will advise their Commanding Officers of the conflict and seek to resolve the conflict through consultation.”