



"CPCA/ACAP"

Canadian Police Chaplain Association
Association Canadienne Des Aumôniers De Police

Janvier/
January 2020

THE CHAPLAINS CHAIN NEWSLETTER LE LIEN DES AUMÔNIERS LA NOUVELLE



Chaplain Michael Rolph

From the President's Desk

This is such a busy time of the year that a great deal has happened since our ATS in Dartmouth/Halifax but strong memories are still there for me. It was a very good event and Roxzena Hayden, along with the local planning group, are to be commended for a

job well done. Over four and a half days we had a unique opportunity to hear from and interact with numerous members of the Halifax Regional Police Service, learning in some cases of personally challenging experiences and the way in which the members were affected mentally and emotionally. We heard from Cynthia Chenard, the chaplain who had a primary role during the Swiss Air disaster of 1998 and on a cold and windy day we visited memorials to the victims and first responders who worked on the recovery. It was very moving to be there.

Chaplaincy is being recognized more and more across our country as an important part of police Human Resources Support Services and, in many places, for the expanded role that chaplains can take in services to the public. In Halifax, chaplains are part of the standard operating procedures for things such as next of kin (NOK) notifications where a
(Please see President's Desk →page 2)

Inside this issue

From the President's Desk.....	1-2
Alberta Police and Peace Officer Memorial.....	2
Summary of CPCA ATS in Halifax.....	3
Halifax ATS Photos.....	4-7
CPCA ATS (One Chaplain's Experience).....	8
ACAP Seminaire Annuel d'Etraiement 2019....	9
Niagara Regional Police Chaplaincy.....	10-12
Your Back Wheel Is Going Frontward.....	13
Getting to Know Marion Jamer.....	14
Moral Injury: A Christian Perspective.....	15-17
Chaplains' Accomplishments.....	18
Resources for Chaplains: Editor's Picks.....	19-20
The Lighter Side/ Dues	21
Contacts for CPCA Leadership Team.....	22

Plans are already underway for our 2020 Canadian Police Chaplain Association **Annual Training Seminar** to be held in **Niagara Falls**. Mark these dates on your calendar: **October 26-30, 2020**. Accommodations: Embassy Suites Hotel (\$125/night, breakfast and parking included). Niagara Regional Police will be our host police agency. Watch for more details in our newsletters and on our website at <http://www.canadianpolicechaplains.com/>

(→ page 1 President's Letter)

chaplain must attend with a senior officer. As police services and the rest of society are more willing to address matters of mental health, chaplains are seen as people with special training and expertise. In Alberta where I live, the RCMP chaplaincy program has increased over 300% beyond what was in place just a few short years ago.

Recently I was asked to speak as part of the educational program for Pages in the Alberta Legislature. The program brings together representatives of different services in the province and I was invited to speak about chaplaincy. The Pages are carefully selected senior students of high school and first year university and it was a special joy to meet these very knowledgeable young people. It was one of the best hours I have spent in recent months. I spoke of my work and the way it plays out as I seek to build relationships and to assist members of the RCMP. When I opened things up for questions I was surprised and delighted that the majority of questions had to do with mental health and the ways in which police members and families are supported. One question that pleased me especially was about how I am supported as I do the work that I do. "Who

is there to support you when you are supporting others?" asked one young student. It's an important question for all of us because when we are working with members, we are part of it too.

Sadly, within hours of the end of our ATS another serving officer in Canada died and one of our chaplains was called into action to help grieving family and colleagues. The work that we do will at times be very time consuming and can take its toll on our own personal physical, emotional and spiritual resources. When a crisis occurs, we too are "first responders" and we need to take care of ourselves and find others who can be just as strong for us as we are to others.

As we enter a New Year, I wish you all the blessings of a happy time with family and friends and a time of safety and peace for all our law enforcement sisters and brothers.

Michael

Chaplain Michael Rolph
President
mjr47@shaw.ca



2019 Alberta Police and Peace Officer Memorial

Several hundred officers from RCMP, municipal police services, sheriffs, and border services, were on parade at the September 29 Alberta Police and Peace Officer Memorial at the Legislative Grounds in Edmonton. Chaplain Brian Krushel joined 5 members, including newly appointed Chief Dean Lagrange in representing the Camrose (Alberta) Police Service. Despite near-freezing temperatures and gusty winds, hundreds of spectators attended the ceremony and heard the names recited of 100 officers who have given their lives in service since the incorporation of the Province. Platform guests included Lieutenant Governess Lois Mitchell, Minister of Justice and Attorney General Doug Schweitzer, and several others including RCMP Chaplain George Madden.

Left to Right: S/Sgt Adam Belanger, Sgt. Rene Brisson, Chief Dean Lagrange, Covert Officer, Cst. Shaw Lofgren, Chaplain Brian Krushel

Behind: The Pillar of Strength and eternal flame, erected after the 2005 slaying of four RCMP officers at Mayerthorpe, AB: Peter Schiemann, Brock Myrel, Leo Johnston, and Anthony Gordon. (Photo credit: Laurie Lagrange)



A Summary of The Canadian Police Chaplains Conference Annual Training Seminar Held in Halifax, Oct. 21-25/19

From a Report Prepared by S/Sgt Anthony McNeil & Cst Chad McNamara,
Halifax Regional Police



“WALKING THE LINE ——— PARTNERS IN SERVICE”

In March of 2018 the Halifax Regional Police were contacted by The Canadian Police Chaplains Association regarding possibly hosting the 2019 conference. The H Division RCMP were originally asked and were not able to host. A host committee was formed, and the following roles were assigned:

Chair: S/Sgt Anthony McNeil

Registrar: Father Andrew Rembarczyk / Cst Chad McNamara

Treasurer: Reverend Wayne Desmond

Transportation: Reverend Dr. Cynthia Chenard / Sgt Gyles Gillis

Canadian Police Chaplains Association (CPCA) Executive

Liaison: Major Roxzena Hayden

Over several months the committee with the assistance of the CPCA executive formalized the event. The Doubletree by Hilton, 101 Wyse Road, Dartmouth was the

training seminar location chosen by the planning committee. CPCA Executive used Eventbrite Inc. as a registration tool to help simplify the registration process. The conference was held from October 21-25, 2019 and had thirty (30) registered participants with six (6) spouses also in attendance.

The training involved many facets of HRP. Sgt Andre Thompson and Charlene Gagnon (YWCA) did a presentation on Human Trafficking in Halifax area, members of our Employee and Family Assistance Program did a presentation on Resiliency for First Responders. Insp Lane conducted a tour of East Division. Sgt Crowell, Cst's Goodwin, Muir, Malcolm and MacIsaac hosted an evening at our Northbrook training centre. This included a Milo demonstration, shooting simulation, and a K-9 demonstration. According to participants this was a highlight of the week. Buses were provided by Metro Transit to take participants on a tour of the Swissair Memorial sites at Bayswater and Peggy's Cove. This was followed by a presentation by Rev. Dr. Cynthia Chenard on her role during the Swiss Air disaster. S/Sgt Fox (DSM) did a presentation and practise on ceremonies and events. Cst Ahmid El-Shair, Imam Yousri, assisted remotely by Cst Amit Parasram, did a “lessons learned” presentation from the Barho family fire. Cst Chad McNamara and Sgt Joanne McNeil did a presentation of the challenges of social media in relation to doing death notifications.

The CPCA wishes to thank all those responsible for planning and hosting our Annual Training Seminar in Halifax this year. As part of the CPCA Leadership Team's initiative to ensure that we carry out our mandate to provide relevant training and an opportunity for fellowship to our membership, we want to recognize the untiring efforts of Chaplain Roxzena Hayden, our Liaison with the local planning committees. This year's ATS demonstrated a partnership between chaplains and the host police service that allowed chaplains to gain first-hand experience with elements of policing that enriched our knowledge and understanding of the roles played by officers. The Halifax Regional Police Service provided amazing support that included having officers assist with registration as well as giving presentations and accompanying us on our trip to Bayswater and Peggy's Cove. Their presence was truly appreciated! Finally, the CPCA would like to acknowledge the hard work and commitment to the task of local chaplains, despite the all-too-familiar challenge of balancing chaplaincy and church duties as funerals complicated their schedules. Thank you to all who made our 2019 ATS a time of learning and refreshment!

Photos from the CPCA Annual Training Seminar in Halifax October 21-25, 2019



Above: Group Photo of CPCA Chaplains attending the Halifax 2019 ATS



Photo on the right: CPCA Leadership Team 2019 (From left to right) Michael Rolph, Roxzena Hayden, Katherine Bourbonniere, Marion Jamer, Bruce Ewanyshyn, and Brian Krushel.

Tour of Bayswater and Peggy's Cove During 2019 ATS



Above: Chaplains took time to reflect and pray as they looked out over the rocky shoreline near Bayswater



Above: Bruce Ewanyshyn pauses on the rocks near Peggy's Cove as chaplains toured Memorial site.



Above: The iconic Peggy's Cove Lighthouse near the site of one of the Memorials to the victims of Swiss Air 111.



Left and above: Time to relax and chat as chaplains travel by bus to Bayswater and Peggy's Cove.

Training Opportunities at the Halifax 2019 ATS



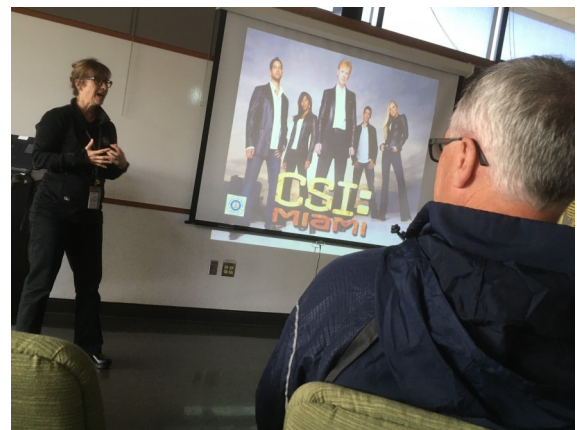
Above: Chaplain and Police Officer Bruce Ewanyshyn concentrates during a virtual scenario session at the Halifax Regional Police Training Facility



Above: Phyllis and David Roch get a closer look at Halifax Police tools of the trade during a visit to HRP East Division Office



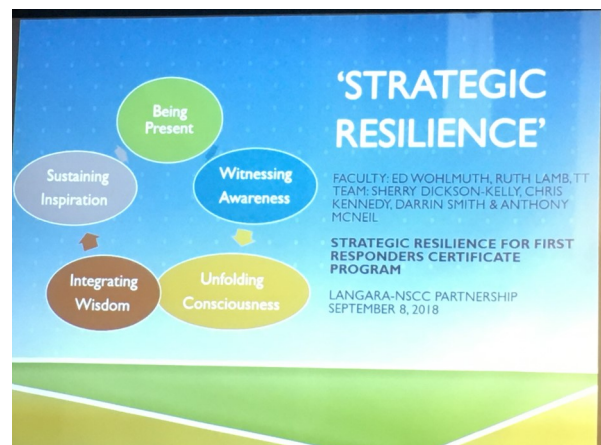
Above: Chaplain Bruce Ewanyshyn assists in the demonstration at the HRP Training Facility



Above: Tour of the Medical Examiners Office. Chaplain George Madden listens as CSI Miami techniques are debunked



Above: Chaplains listen as a member of the HRP Emergency Response Team (ERT) explains their activities and equipment during a tour of HRP East Division



Above: The title screen of a presentation on Resiliency for First Responders using "Strategic Resilience," a new program being used by Halifax Regional Police

Halifax 2019 ATS Events and People



Above: Chaplain David Roch and his wife Phyllis traveled from Dawson's Creek, BC to attend his first ATS



Above: RCMP Chaplains from across Canada



Above: The changing face of chaplaincy—three of a growing number of female chaplains. Left to right: Chaplains Roxzena Hayden, Katherine Bourbonniere and Marion Jamer



Above: Chaplains Katherine Bourbonniere and Michael Rolph



Left: Colour Party and Piper at the CPCA Memorial Service for Fallen Officers during the Halifax ATS

Right: Chaplain David Ferguson



CPCA Annual Training Seminar (ATS) - Halifax, NS

By Chaplain David Ferguson, RCMP Chaplain, J-Division



Chaplain David Ferguson

Dear friends,

A few words on a worthwhile experience at our ATS this year in Halifax. I had not been to an ATS in years for reasons beyond my control. However as we at J Division are trying to reboot our Chaplaincy services I made every effort to be there this year since it was so close to home. Six of the ten

chaplains of our J Division were able to attend and I think it was a great opportunity for team building and getting to know other chaplains from other jurisdictions.

I was glad to see the newcomers and had the privilege of connecting in a special way with the one and only RCMP chaplain from C Division (Province of Quebec) in the person of Fr Yohann Leroux. He has been an RCMP Chaplain for a few years now, but it was his first ATS. Being from Northern New Brunswick, my ear quickly caught the French accent and I started talking with Yohann. We found out that we had similar experiences in our ministry and personal lives. Fr Yohann made an effort to connect with chaplains from all over Canada, especially with Imam Imran Ally from the Region of Peel Police (ON); who helped him gain insight into Islam, something to which he is not a stranger in the Montreal area where he serves and ministers. This is why ATSs are so important. The connections we make truly help us in our chaplaincy and in our respective ministry by breaking down barriers between faith traditions and helping us to be present to those we serve.

Though I have been at ATSs that had more than one training track, I firmly believe that we needed this one basic track to bring us back to the basics of being attentive to the needs of the women and men that we serve to the best of our ability and availability, especially for those of us who are volunteers. The hands on activities, such as the visit to the Halifax Po-

lice Training facility where we used training pistols and took part in an eye-opening simulation, gave us perspective on the reality of what our Police officers face day in and day out on the job. I realized how quickly an incident can unfold so officers must make life and death decisions in a fraction of a second. We also had a police dog demonstration and we saw how these four-legged peace officers are essential to our police services in today's world. I really enjoyed the conversations between chaplains during breaks as well; this is what helps us to be better chaplains in our respective services.

Since the ATS, I have kept in contact with Fr Yohann and I think in a way the J-Division chaplains feel that we are there for him if he ever needs us. It is this kind of bridge building that makes these ATSs so worthwhile. As the Holyday season is upon us, may God (according to your faith) send his blessing upon you, my fellow chaplains, your families and all the women and men of your respective Police services. May we strive to build bridges of Peace Good Will , and Love. A Blessed New year to all.

Fr. David Ferguson, J-Division RCMP Chaplain



From left to right: Chaplains Lorne Freake, Yohann Leroux, Marion Jamer, Allen Tapley, Scott Carroll, David Ferguson, Curtis Sappier.

ACAP Séminaire Annuel d'Entraînement–Halifax Nouvelle-Écosse

Par Aumônier David Ferguson, GRC

Chers amis

Quelques mots pour vous partager une expérience qui a valu la peine d'être vécue. Du 20-25 octobre dernier j'ai eu le bonheur de participer au Séminaire Annuel d'Entraînement offert par l'Association Canadienne des Aumôniers de la Police. Je fais parti de cette association depuis plusieurs années (17ans) et pour des raisons hors de mon contrôle, ça faisait longtemps que je n'avais réussi à participer au Séminaire Annuel d'Entraînement. Cette année vu que c'était à Halifax si près de chez-moi, je ne pouvais faire autrement que d'y assister. Six de nos dix aumôniers de la Division –J y ont participé, ce fut une belle occasion de mieux se connaître et de solidifier notre équipe d'aumôniers, tout en rencontrant de nouveaux collègues des autres juridictions.

J'ai même eu le bonheur de rencontrer un confrère prêtre qui est le seul aumônier de la GRC pour la Division-C (Province du Québec) l'abbé Yohann Leroux. En l'écoutant parler en anglais j'ai décelé qu'il devait être francophone. J'ai découvert en lui un confrère avec les mêmes aspirations que moi et une approche au ministère semblable à la mienne. Nous avons eu la joie d'échanger à plusieurs reprises sur notre rôle comme aumônier de la GRC et l'importance d'être présent à tous nos membres. L'abbé Yohann a eu aussi l'occasion de rencontrer l'aumônier de la Police Régionale de Peel, Ontario, dans la personne de l'Imam Imran Ally; un homme merveilleux et intéressant à écouter. Je me suis réjoui de voir que ce nouvel arrivant, l'abbé Yohann aie pu profiter de ces belles rencontres; lui qui côtoie souvent des gens de la foi Islamique dans sa région.



Aumônier Fr Yohann Leroux C-Div. RCMP

Ces séminaires d'entraînement nous donnent vraiment l'occasion de bâtir des ponts entre nous, entre les différentes cultures et traditions de foi. Cette année le séminaire n'avait qu'une seule session à offrir, une session de base. Normalement il y aurait différents niveaux d'entraînement. Toutefois je dois dire que ça ne fait pas tort de revenir à la base, à l'essentiel; afin de nous replonger dans les éléments de base de notre ministère auprès des membres de nos services de police. Les entretiens de chaque jour étaient intéressants et les activités qui nous ont été offertes ont pu nous mettre en quelque sorte dans les bottines de nos officiers de police, pour moi, elles ont été très profitable. Les interactions lors des pauses sont spécialement intéressantes car elles nous permettent des échanges entre nous qui ont une valeur profonde pour l'exercice de nos ministères d'aumônier. J'ai apprécié l'occasion de visiter et de participer aux exercices qui nous ont été proposés au Centre d'entraînement de la Police Régionale de Halifax : pratique de tir avec un pistolet d'entraînement, suivie d'une expérience dans un simulateur d'incident, ceci m'a fait réaliser la rapidité avec laquelle un incident peut se dérouler et la fraction de seconde que nos policiers ont de prendre une décision de vie ou de mort. Nous avons aussi eu l'occasion d'avoir une démonstration avec un chien policier et combien ces agents de paix à quatre pattes sont essentiels à nos services de police dans le monde d'aujourd'hui. Tout cela pour vous dire que nos Séminaires annuels d'entraînement sont importants et essentiels pour nous aider à servir les membres de nos forces policières et leur famille.

À l'approche du temps des Fêtes que Dieu (selon la tradition de votre foi) vous comble tous, vos familles et tous les membres de vos forces policières respectives de sa bénédiction. Que nous puissions toujours bâtir des ponts de Paix, de Bienveillance et d'Amour entre nous. Bonne Année à tous et toutes.

L'abbé David Ferguson, aumônier de la GRC, Div-J

An Overview of Niagara Regional Police Service Chaplaincy

By Chaplain Gary Screaton Page, Niagara Regional Police Service



Chaplain Gary Screaton Page

Police Service Chaplaincy is a ministry of Presence. Duties are similar to those of a military chaplain: the person who is always there when the officers and their families need them. Just as clerics cannot serve their people unless they are one of them, neither can Police Chaplains operate successfully within the Police Service unless they are a part of the Police Service Team. Officers cannot wait for the Chaplain to come to them. The Chaplain must go to them! They must meet those who need their services wherever those members may be: at the station house or in a patrol car, at the scene of a disturbance or disaster, in the hallway, office, or at social functions, or their homes.

On October 1st, 1977, the Niagara Regional Police Force (as it was then called) took over policing of the entire Niagara Region. Before this, a number of municipalities that were not protected by the NRPF received police protection from the Ontario Provincial Police. Almost from the start, the Niagara Regional Police Service (NRPS), as it is now called, had "hired" its first chaplain. Governing the role, qualifying criteria for the role, and other matters pertaining to chaplaincy is "General Order, 081.07 – Chaplains". The order states, "It is the policy of the Niagara Regional Police Service to provide support to all members through the ministry and services of the Chaplains." That means every NRPS chaplain is chaplain to all members, civilian and sworn, regardless of faith. When any member wishes support from a specific member of their own faith, the responsibility of each chaplain is to connect that member with a support person from the member's faith community.

From the outset the chaplaincy program has committed to diversity. Notwithstanding, the majority of chaplains to date have been of the Christian faith. Other chaplains have come from the Jewish and Hindu communities in the region. There have also been Indigenous practitioners who have participated in graduation ceremonies for recruits.

Since our Hindu Priest and Jewish Rabbi moved out of the area, they have yet to be replaced by other members of their faiths. This is in part due to the limited number of

candidates available with the time available to meet the requirements of the General Order for chaplains, or due to language barriers.

Presently, NRPS has six volunteer chaplains: five males and one female. The latter is also an auxiliary police constable. All are Christians. When hired, each chaplain commits to a minimum of ten hours of service per month; most put in 20 or more. Now retired, the longest serving chaplain had given more than twenty-five years to the police service. All chaplains are part of the Member Support Unit under O.I.C., Staff Sergeant Sandy Staniforth. Three are into their tenth year with the Service and three are into their second.

Chaplains, when needed, are sought through newspaper ads and the NRPS Web site. Each candidate's application is carefully screened. Candidate eligibility criteria and responsibilities are set out in the General Order which states that each chaplain is required to carry out duties confidentially and without obligation to report to anyone within the Service. In this way, they are available to all ranks, in all situations, and to police and civilian personnel alike. Chaplains shall be members of the Canadian Police Chaplains Association., with membership fees paid for by the Service. Communications between Chaplains and members, while confidential, may not be afforded a privilege. Chaplains act on a volunteer basis and are directly accountable to the Senior Officer Liaison.

Clergy may only be recognized and accepted as Chaplains once they have met certain qualifications. These qualifications include being an ecclesiastically certified person with at least three years experience, in good standing and endorsed for police chaplaincy ministry in writing by a recognized religious body. Chaplains must also successfully complete the Human Resources interview process, take the Oath of Secrecy and be sworn in as a Service Chaplain who is available to all members of the Police Service and their families with the assurance of confidentiality in these matters.

Each chaplain is required to complete the Service's Police Chaplain indoctrination session and be familiar with the **(Please see NRP Chaplaincy →page 11)**

NRP Chaplaincy Overview

(→ page 10 An Overview of the Niagara Regional Police Chaplaincy)

operation of the radio and MDT systems, the operation of the Service vehicle equipment, the Service's policies and procedures. Chaplains also receive training on Critical Incident Stress Management and must have up to date First Aid and CPR qualifications. Once selected, additional training will be given on both Police Powers of Arrest and Civilian Powers of Arrest, driving awareness, firearms awareness and use of Force awareness training through the Training Unit, as well as any other training as directed by the Chief of Police. Upon approval of the Senior Officer Liaison, chaplains may also attend available in-service training lectures in addition to their scheduled training.

Once selected, potential chaplains are interviewed by a team consisting of members from among senior executives, the unit O.I.C., and at least one chaplain. Candidates deemed suitable, are then investigated by police to ensure they have no criminal or other inappropriate past. Each chaplain that passes all stages of this vetting process swears or affirms an oath at a ceremony for such purpose, and given their Service badge and number, and their warrant card. The former identifies them as police chaplains; the latter provides access to most Service facilities. Any Chaplain wishing to gain Auxiliary status must further fulfil and comply with all Auxiliary criteria under Auxiliary Police Service, as well as ensure that all Chaplain criteria is completed and maintained.

All NRPS Chaplains are technically on-call 24/7. However, each Chaplain takes a turn as the "on-call" Chaplain for any given month. Notwithstanding, police personnel, sworn or civilian, may request the help of a Chaplain of choice at any time.

In addition to their role as outlined elsewhere in the General Order, members of the Chaplain Unit often accompany sworn members on cruiser or foot patrol. Doing so is an important part of every chaplain's duties. Most rank and file police officers spend the majority of their time in a squad car. Their car is in effect their office. It is vitally important that the Chaplain do regular ride-alongs. The officer is most comfortable in his or her own "office" and will be most likely to open up to

the Chaplain there. Riding along is one of the best ways for chaplains and officers to get to know and trust one another. Similarly, chaplains may join civilian members on the job as they perform their duties.

Chaplains may be called upon to assist with visits to next of kin or to attend a death of an on-or-off duty member. In the event of the latter, the Duty Officer will notify the on-call Chaplain through the Communications Unit call out list. Each chaplain serves as On-Call for one month at a time. If a Chaplain is unavailable for their on-call month, the On-Duty Chaplain arranges for a replacement. In the event there is no Duty Officer, the member's District Commander ensures that the on-call Chaplain is notified.

When a request is received by the Service to notify the next of kin of a deceased person, the responsibility lies with the officer-in-charge of the District in which the next of kin resides, to ensure that notification is made in person by a police officer with a Patrol Sergeant in attendance. When notification of next of kin has been made, the officer contacts the Service Chaplain upon request of the notified family member if they want the Chaplain's services.

To ensure uniformity of training and to keep key information accessible to all chaplains—currently serving or yet to be assigned in the future—in April 2018 the Chaplain Unit members compiled a Chaplain Manual. It outlines all the rules, regulations, protocols, routines, and other information necessary to be an effective service chaplain.

The Manual, in addition to all relevant General Orders, includes helpful guidance for inclusive public ceremonies and services, tips for ride-alongs, as well as a host of other information to enable chaplains to serve at their best. All chaplains are given their own password-protected USB device with this information stored on it. The manual, being stored in e-book format, can be readily updated once proposed changes are discussed and improved. Since the manual is an e-book, chaplains can search it quickly and easily according to relevant topics.

(Please see Overview of NRP Chaplaincy → page 12)

NRP Chaplaincy Overview

(→ page 11 Overview of NRP Chaplaincy)

The Chaplain Unit members also created a Chaplain Brochure explaining the role of the chaplain, how to access team members, 24/7 contact information for each, as well as stressing the confidentiality guidelines.

To further promote the role of chaplain and to introduce all current chaplains to the Service is the purpose of another document prepared by Chaplain Unit members: a PowerPoint® presentation. It is used by individual chaplains whenever they are called upon to explain the role of Chaplains as part of the Wellness Unit. The PowerPoint® introduces all the chaplains, providing their respective backgrounds. The picture of each chaplain and his or her contact info is also given. Every recruit—either to the full-time service or the Auxiliary—sees the presentation and receives a copy of the brochure.

To introduce the Chaplain Unit to the general public, and to make chaplain biographies readily available to all service members, the NRPS site includes a regularly updated Chaplain Unit page at: <https://www.niagarapolice.ca/en/careersopportunities/chaplains.asp>. The site includes answers to such questions as: “How can chaplains help?”, “What are chaplains’ faith traditions?”, “How are chaplains trained?” and “Who are the NRPS chaplains and how can they be contacted?”

Although NRPS chaplains do not get paid, chaplains’ expenses for travel, uniform maintenance, and other costs are covered through an annual gratuity. Chaplains are also invited to take part in most service events (graduations, awards, galas, celebrations, etc.). What is more, chaplains can attend all monthly auxiliary training nights and are provided with both Dress-of-the-Day and Number 1 dress uniforms, including body armour. They carry neither weaponry, nor handcuffs. However, they do carry a flashlight, protective gloves, and Narcan kits on their person and take along gas masks and rain wear usually in tote bags of some form.

Each year, the expenses of at least one and often

more chaplains are covered to attend the CPCA Training Week. As well, other approved training opportunities may be provided as they become available. Where feasible, a police vehicle is sometimes provided for transportation of several chaplains to a particular event such as the Training Week in Orillia in 2018 and the Interfaith Police Memorial Service in Buffalo, New York. Often, a chaplain or two will be covered for the Annual Police Memorial in Ottawa each fall.



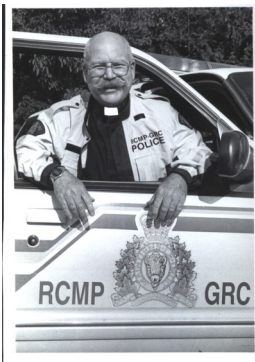
Left to right: Carson Culp and Jennifer Donnell, NRPS Chaplains visiting Peggy’s Cove during the 2019 ATS

While a large part of what it is to be an NRPS Chaplain is presented here, the forgoing only highlights the chaplaincy picture. As one of the longer-serving chaplains, I can say on behalf of us all, being a part of the Chaplain Unit is a most rewarding ministry opportunity. We are well supported, trained, and made to feel very much a part of the NRPS family! To serve is an honour and a privilege.

Rev. Gary Screatton Page, is Chaplain Co-Ordinator with the Niagara RPS. Retired Sr. Pastor of First Baptist Church-Fort Erie, ON, Gary has degrees in Psychology, Sociology of Education, and a Ph.D. in Counseling, and over 50 years of counselling and teaching experience. He is a Registered Clinical Counsellor and creator of an online self-counselling interpersonal coping skills program. Gary serves on various Boards of Directors and in January 2017 was awarded the Ontario medal for Good Citizenship for “dedication to the betterment of others.” He is currently working on curriculum for police chaplains that will align with CPCA standards for Basic Certification.

Your Back Wheel Is Going Frontwards

By Chaplain Charles Massey



Chaplain Charles Massey

At one point I used to spend a great deal of time riding with officers on the road when they were working. That was their office; that is where the chaplain got to know them. An eight hour or longer shift was conducive to a whole lot of chatter. It allowed the chaplain and the police officer to learn a lot about each other. If the chaplain was well trained, the officer knew that his back was covered, and that the chaplain was not a liability to him or her. This, of course, generated a lot of interesting stories. The majority of them I am not at liberty to tell, divulge, share or impart to others.

This story does not fit into the do-not-tell department. About 15 years ago we were getting into the early Christmas season. We had set up a CHECK STOP on highway 19A just north of Courtenay looking for impaired drivers. In six hours, the team managed to pick off a couple of dozen impaireds, plus a few other serious infractions in the process.

The officer I was with, I knew very well. We had done a fair bit of time working and training together.

It was a Friday evening and the highway was rather busy. About half an hour into the activity a very irate/angry/mouthy/rude/loud woman in a van pulled up to our station. She was not a happy camper, or should I say a happy driver. The expletive-deleteds were non-stop. She had a mouth on her that would have embarrassed the devil. I am sure she was having tutoring lessons with him. I don't know how much the devil paid her per session, but it was probably worth every penny. While my partner was getting details from her at the driver's window, I was at the rear of the vehicle checking lights and registration.

While he was finding out she did not have her driver's licence with her. . . I found out that the registration and insurance had expired. She was then pulled over to the

shoulder of the road. She claimed that she indeed had a driver's licence but had left it at home. . . She also claimed she had renewed the registration and insurance but had simply not put it on yet. My partner was keeping his cool, as he always did. The client was keeping the air quite warm and somewhat blue.

While we were checking things out on the computer, which of course delayed her more, she dug through her glove compartment looking for her sticker for the plate, which she did indeed find and put on her van. We found out that she did have a driver's licence. She was still beaking off rather forcefully and getting hotter under the collar as if that was possible. Coolness was still the order of the day for my partner.

We gave her the paper work, one piece of which she was asked to sign. She was still swearing and cussing the two of us out. My partner told her she was free to go. As she put the van in gear and started to move, my partner called out to her: "YOUR BACK WHEEL IS GOING FRONTWARDS."

To which she shouted back in a voice one could have heard as far away as Fort Street in Victoria:

"NO IT'S (EXPLETIVE-DELETED) NOT!" as she floored it up the highway.

My partner and I had not laughed that hard together for a long time. I told this story at his funeral a couple of years ago. The attending congregation did a great job polishing the floor of the funeral home as they rolled around it in fits of laughter. They could all see and hear him doing something like this.

Chaplain Charlie Massey began police chaplaincy in 1969. He is no longer on the Tactical Troop, nor involved in high speed foot chases, but he has not stopped yet. He joined the International Conference of Police Chaplains in 1974 and was president of the ICPC 1981 to 1983. He has taken courses and lectured at Atlantic Police Academy, Ontario Police College, RCMP Depot, and the FBI Academy in Quantico, VA. Charlie loves to share his stories for our benefit and enjoyment.

Getting to Know Our CPCA Leadership Team: Chaplain Marion Jamer, 1st Vice President



*Chaplain Marion Jamer
with husband Dan*

Chaplain Marion Jamer is a life-long learner and Adult Ed teacher who fulfilled her dream of completing a Master of Divinity degree by returning to studies after she had raised four children with her pastor husband, Dan. During her time at Acadia Divinity College she was introduced to first responder chaplaincy, first joining her local fire department in 2008 as a chaplain and then becoming an active volunteer firefighter as well. When a ministry mentor suggested police chaplaincy, and recommended her to the RCMP in 2010, her journey into the world of law enforcement began. Not content to leave the student life behind too quickly, Marion also earned a Doctor of Ministry degree, specializing in equipping chaplains to minister to first responders who are repeatedly exposed to trauma. Her expertise in mental health combined with theological considerations has proven invaluable in her work as a member of the New Brunswick CISM team and is a *Road to Mental Readiness* (R2MR) instructor. Moral Injury is a topic of particular interest.

Marion began serving the RCMP in “H” Division but now lives in St. Stephen, NB and has been welcomed by “J” Division, assuming the position of Chaplain Coordinator in 2019. As 1st Vice President of the CPCA, Marion also serves on the Academic Standards Committee. In 2015, she followed Chaplain Charlie Massey as Editor of the CPCA newsletter, a role that combines her interests in writing and playing with computer technology.

In her “spare time” Marion volunteers with Ground Search & Rescue and the Royal Canadian Sea Cadets, reads mystery novels and does jigsaw puzzles. She and Dan, who will celebrate their 45th wedding anniversary in August, have six grandchildren and are expecting a seventh in March. Life has been an adventure filled with unexpected blessings, but police chaplaincy has helped Marion find her niche as she “loiters with intent” around the RCMP.



*Left: Seven chaplains received
their CPCA Basic Certification at
this year's ATS. (L to r) Chaplains
Katherine Bourbonniere, Wayne
Desmond, Bill Ashbee, Imran Ally,
Bruce Ewanyshyn, Lorne Freake,
David Ferguson with CPCA Presi-
dent Michael Rolph.*

2020 CPCA dues can now be paid by sending an e-transfer to John Tyrrell at frjohntyrrell@hotmail.com or by cheque sent to **Brian Krushel at 2803-55th Street, Camrose, AB, T4V 4A3**. Membership prior to March 31 is \$75 and after March 31 is \$90. If you need an invoice or receipt for your dues, please contact Brian Krushel at regcp-caistrar@gmail.com. Your dues help offer training opportunities for police chaplains through our ATS and connects you to a national professional organization.

Moral Injury: A Christian Perspective

By Chaplain Bruce Ewanyshyn, Brandon Police Services



I was excited when our Employee Wellness Team leader asked if I would consider writing an article on moral injury as she felt it contained a spiritual component. After much research, I discovered this is a diverse topic with limited societal understanding due to the infancy of empirical research.

What caught my attention from some preliminary studies is the suggestion that moral injury may be a precursor of PTSD symptoms (Nash & Litz, 2013). Moral injury is prevalent in a number of PTSD-clustered symptoms, specifically: the nature of triggering an event, re-experiencing, and avoidance or numbing (Shay, 2014). As a police chaplain, I am interested in discovering and exposing the root of a problem, not just addressing the symptoms. When I understand the root of an issue, I can pray and intercede more effectively for the person; thus, I am motivated to discover and share more about the topic of moral injury.

Moral injury is a loss injury: a disruption in our trust that occurs within our moral values, ethical values, core beliefs (including faith/religion) and expectations. We were created with a conscience; keeping it healthy and clear is pivotal to maintaining wellness in spirit and in soul. There are over one hundred Bible verses either listing the word conscience or referencing the principles of a conscience. The Bible encourages us to be sincere; “through the insincerity of liars whose consciences are seared”- 1 Timothy 4:2 (ESV). A clear conscience is a strong character witness: “Having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame” – 1 Peter 3:16 (ESV).

Using modern lingo, our conscience is our moral compass. We trust our conscience/compass to point us in the right direction with an understanding that

North is up and South is down. When moral and ethical values are transgressed, there can be an eroding of our conscience/moral values producing a skewed compass/conscience. The eroding may be minimal at first; it starts with an internal conflict where actions of self or others are not in harmony with one’s moral values, standard, beliefs or conscience. The internal conflict may result in a shift of the calibration of your compass; instead of North being True North, the compass has shifted clockwise and now reads True North as NNE. You think you are still on the right path, but the shift has altered your course; the deeper the infringement upon your conscience, the greater the erosion of the calibration of your moral compass. Titus 1:15 (ESV) addresses this as defilement; “but to the defiled and unbelieving, nothing is pure, but both their minds and their consciences are defiled.” This deviation in our moral compass intensifies the hidden pain of the moral injury and can go unrecognized and undetected for years.

“Moral injury is a loss injury: a disruption in our trust that occurs within our moral values, ethical values, core beliefs (including faith/religion) and expectations. .”

As police officers we rationalize our internal changes. We rationalize that some change is inevitable because of the occupational hazards of police work: exposure to stabbings and shootings, violent suicides, infant deaths and murders, traumatic vehicular collisions, dealing with victims of serious crimes, and death investigations. We attempt to make sense of displays of hatred, mistrust and aggression towards us from those we are trying to help and protect (in my opinion this carries a great weight for a shift in a moral compass). Rationalization of change becomes unhealthy and detrimental when repeated exposure to multiple traumatic events shifts our moral compass directing us to a destination so foreign that one day we question how we arrived there; “Houston we have a problem.”

(Please see Moral Injury→page 16)

Moral Injury: A Christian Perspective

By Chaplain Bruce Ewanyshyn, Brandon Police Services

(→ page 15 Moral Injury)

Unethical and immoral reasoning leads to questionable decisions; these decisions manifest in behavioral indiscretions.

Events that can increase the risk for moral injury may include: unintentional errors leading to injury or death; witnessing and/or failing to prevent harm or death; transgression of peers, leaders or organizations that betrayed our moral/ethical beliefs or expectations; or witnessing catastrophic events or another's pain and suffering.

On the heels of my Summer 2019 "Servant Leadership" article, it is fitting that I mention that moral injury can be caused by "toxic leadership." Leaders at all levels,

"By placing unrealistic expectations upon employees, leaders heighten a pervasive sense of powerlessness and hopelessness within their subordinates."

Sergeants to Executive Officers within any organization, have an obligation to translate vision into reality. By placing unrealistic expectations upon employees, leaders heighten a pervasive sense of powerlessness and hopelessness within their subordinates; factors that have long been known to lead to depression and other pathologies. An article written by Dr. Michael Matthews entitled, "Moral Injury - Toxic Leadership, Maleficent Organizations, and Psychological Distress" posted Mar 10, 2018, illustrates moral injury caused amongst military personnel exposed to toxic leadership. Dr. Matthews describes two officers who entered combat with idealistic views of their mission but were shocked to find themselves working for leaders who were incompetent, dishonest, and untrustworthy. They told Dr. Matthews that they could learn to deal with the harsh reality of combat but could not come to terms with working for such so-called "leaders." In an unrelated case, an officer known to Dr. Matthews suicided after serving for a commander that he believed to be dishonest and dishonorable. Dr. Matthews concluded that "these cases

did not result from exposure to traumatic events, per se, but are related instead to violations of moral standards and beliefs ..." Dr. Matthews also addressed the policing profession: "people who become law enforcement officers to help make society and their communities safer, but who find themselves working in a corrupt organization experience moral trauma." It is crucial that leadership at all levels understand the profound effect their actions and decisions have on the men and women serving under them. Just as a person of Christian faith should live according to the standards set by Jesus' teachings, leaders in all professions should adhere to the policies and procedures they have communicated to their employees.

Employees have moral obligations to their supervisors and to their peers. In an article by Papazoglou & Chopko "The role of moral suffering (moral distress and moral injury) in police compassion fatigue and PTSD" (2017), the author wrote, "an officer may experience inner moral suffering if his partner acts against a civilian in a manner that he considers morally wrong, or he may need to act in a way that is at odds with his moral values in order to comply with the organization's policies (or their supervisor's orders)." It is important to consider that inappropriate actions – excessive use of force, or verbal abuse, demonstrated toward an offender or a victim may perpetuate a moral injury within a co-worker attending the scene. Transgressions by officers at scenes often go unreported because the witness officer wants to avoid conflict with their co-worker. The result of this decision to keep the incident to one's self may lead to moral suffering in the witness officer due to feelings of guilt and shame about the incident's outcome. The moral injury would intensify if at some time, an Internal or an IIU investigation uncovered all the facts of the incident.

The noble and idealistic quality traits of a police officer expected and sought by Canadian society perpetuates the attraction of highly moral and ethical men and women to seek careers in Canadian law enforcement. However, I propose, that it is these very character traits **(Please see Moral Injury →page 17)**

Moral Injury

By Chaplain Bruce Ewanyshyn, Brandon Police Services

(→ page 16 Moral Injury)

that will make some of these candidates more susceptible to moral injury. I base this proposal upon three decades of observations through my interactions with officers and my experiences in policing (not empirical research). The selection process of police agencies stresses the importance of high moral and ethical values and is designed to weed out those of lesser moral and ethical values through questionnaires, interviews, background searches, and polygraph testing. Thus, police agencies are employing and training individuals from our society displaying the highest moral and ethical values, greatest conscience, and truest moral compass. This also means they will be the most sensitive to moral/ethical transgressions. Their sensitivity along with the characteristics that these are men and women who are attracted to positions of authority who ap-

"I would have no option than to conclude that I have been morally injured."

preciate societal hierarchy, hold values that promote order, and desire inter-group connectivity, make them more likely to carry burdens of non-disclosure regarding infringements of their conscience. The result is moral injury.

Papazoglou & Chopko (2017) wrote, "Morally injured individuals, for instance, often alter their beliefs that the world is a safe and benevolent place and human beings trustworthy." If I were to apply this statement to my life, I would have no other option than to conclude that I have been morally injured. In fact, I would challenge any police officer employed for over 5 years as a patrol officer in a busy city to argue that they have not been morally injured. I do not know any career police officers who believe the world is a safe and benevolent place and believe human beings in general are trustworthy; I include myself with this group. Moral injury is a topic that is relevant to all police officers; thus, it is important to recognize the symptomology of moral injury.

The symptoms of moral injury can be similar to the symptoms of PTSD, and include negative emotions

such as shame, guilt, irritability, anger, embarrassment, anxiety and feelings of worthlessness. There may be negative beliefs about oneself or others. Other symptoms include feeling anxious, afraid, demoralized or "haunted" by decisions. Individuals may feel emotionally distant from others, experience relationship problems, have reduced empathy and increase their substance use. Some behavioral responses include avoidance, withdrawal, self-isolation, and emotional numbness (reference to Katy Kamkar's 2019 article "First Responders Suffering from Moral Injury").

Seeking quality social support is very important, and peer support is helpful. Having a peer to talk to can help us alleviate feelings of loneliness or isolation, regain connection and feel we are understood, better cope with the suffering, and make it easier to reach for further help.

This article was merely an introduction to moral injury, not an exhaustive account. In the next issue, I will expand on moral injury to include the topic of moral distress; this is the second component to what I have termed the "denominators of moral suffering". Rather than textbook examples, I will share personal illustrations of moral distress and injury that occurred long before these phrases ever existed. I leave you with one scripture to ponder: Hebrews 9:14, "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (NKJV).

If you are feeling overwhelmed by a moral injury, please seek out someone (including myself) that you can trust who will provide sound counsel.

Chaplain Bruce Ewanyshyn was sworn in as a police officer in 1990 and continues to serve today as a full time Constable with the Brandon Police Service. He is a senior officer and Specialist in the Forensic Identification Unit investigating major crime scenes. In 2015 he became the first sworn police officer in the history of BPS to take on the role as their police chaplain and he is an active member of the Employee Wellness Team for BPS. You may contact Bruce at b.ewanyshyn@brandon.ca.

Chaplains' Accomplishments

The following excerpt is part of an email received by our CPCA Registrar Brian Krushel from Chaplain Tom McCulloch, "F" Division RCMP. Our congratulations to Tom for having his service recognized in these ways:

I feel awkward sending the attached pictures as it seems self serving but my intention is anything but self serving. I send these pictures because I have had the privilege of reaping the rewards of the F Division Chaplains' consistent servant-leadership and care to the RCMP members as well as the benefits of the credibility of Police Chaplains across Canada! Their work is seen through these "awards" because Members and Police organizations have benefited by our Chaplain's spiritual, emotional and relational care and have said "thank you" through the attached presentations.

I would like to offer these pictures as an encouragement to our CPCA Members as a tribute to them for their integrity in serving and the name of Christ honoured through our service together. Without the enduring and effective work of our Chaplains from decades past who opened the doors for Police Chaplaincy and those who continue to serve with excellence today these recognitions would not be possible. Continued blessings to all who serve.

The pictures attached reflect 3 special presentations over the last year and a half:

1. The F Division Commanding Officers Commendation for Outstanding Service (from A/Comm Zablocki)
2. SSM Sean Darling Presented me with the F Division Force Ensign "You will always be a member of this family..." as the Ensign was presented.
3. Saskatchewan Chiefs of Police Association presented me with a Leadership Award for Excellence in Policing (Chief Marlow Pritchard and A/Comm Mark Fisher)



Right: Congratulations to Chaplain Imran Ally, who received the chaplain of the year award from Badge of Life Canada (BOLC) in October. This was in recognition for his continued service to first responders.

When we honestly ask ourselves which person in our lives means the most to us, we often find that it is those who, instead of giving advice, solutions, or cures, have chosen rather to share our pain and touch our wounds with a warm and tender hand.

—Henri Nouwen

Resources for Chaplains: Editor's Picks

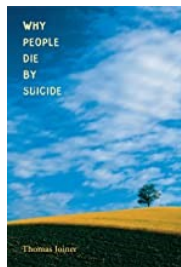
By Chaplain Marion Jamer, "J" Div. RCMP



To Weep for a Stranger: Compassion Fatigue in Caregiving. (2009)

Patricia Smith, founder of the Compassion Fatigue Awareness Project, provides a wonderful introduction to the concept of compassion fatigue as experienced by caregivers. In words that reflect the actions of many chaplains, Smith writes: 'Studies show that those of us at risk or suffering from compassion fatigue are most likely "other-directed." Simply put, we fill the needs of others before, or instead of, filling our own needs. (p. 45/130). She also includes a chapter that illustrates how compassion fatigue can seep in and affect an organization "when compassion fatigue among employees hits a critical mass" (p. 120/130).

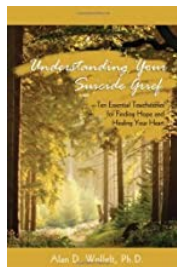
I found this book interesting not only for my self-care, but it also raised questions about how police officers and the organizations to which they belong may be affected by compassion fatigue as they are called to serve and protect vulnerable people from an endless onslaught of violence and tragedy. Definitely a worth-while read and can be obtained as a Kindle version for \$10.01.



Why People Die By Suicide. (2005)

The police world continues to be shaken by what seems like an epidemic of suicides. Thomas Joiner presents a model to explain suicide that has been used by the Canadian Armed Forces in their *Suicide Prevention Action Plan*, and which offers insights into how to address the prevalence of suicide among police officers. Joiner identifies feelings of burdensomeness, thwarted belongingness along with habituation to pain and not being afraid to die as factors which may allow a person to overcome the natural instinct for self-perseverance.

This book has influenced my approach when I am working with people who may be at risk for developing suicidal ideations and carrying them out. Affirming the value of who they are as individuals as well as the things they do in any and all aspects of life, and looking for ways to help them stay connected with others seem to be things that chaplains can do to help mitigate some of the risks facing police officers who may feel that they have been betrayed and cut off from their colleagues and police services.



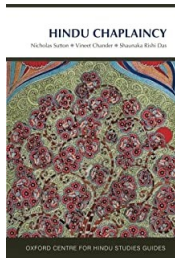
Understanding Your Suicide Grief: Ten Essential Touchstones for Finding Hope and Healing Your Heart. (2009)

Alan D. Wolfelt, Ph.D. is a leading grief educator who has written a very practical book on some of the physical, cognitive, emotional, spiritual and social ways to cope with the after-effects when someone close to you dies by suicide. At a time when police services are acknowledging that their members are dying by their own hands at an alarming rate, survivors are also having to deal with their own questions, doubts, anger and sadness. Wolfelt provides a section of "The Spiritual Realm" that offers good advice that chaplains may find helpful when talking with those who are affected by the ripples through an organization when a suicide occurs. Although written from a Christian perspective, the ways to nurture your spiritual self can be used by people who do not share his religious faith. I like his advice to "sit in the sanctuary of stillness," "celebrate a sunrise," and "sigh deeply. Sigh whenever you feel like it. Each sigh is your prayer."

I have much to learn about how to integrate my experiences of death by suicide, whether it be a highly publicized incident with an RCMP member or with the family left behind after a murder-suicide. This is one of those books that I will go back to again and again as I try to understand how to cope with my own and others grief when the unthinkable happens.

Resources for Chaplains: Editor's Picks

By Chaplain Marion Jamer, "J" Div. RCMP

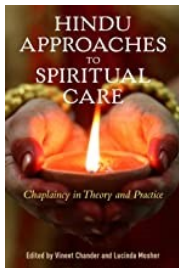


Hindu Chaplaincy (2017)

Nicholas Sutton, Vineet Chander and Shaunaka Rishi Das introduce their book by asking, "Is there a need and place for Hindu chaplains today? If so, what challenges might they face? And what resources are available to them?" This book addresses these questions and others by exploring Hindu chaplaincy in a modern, diaspora-conscious, western context" (p. 1). Topics such as Hindu spiritual care, chaplaincy roles and applied Hindu ethics and psychology are explored. The chapter on "Chaplaincy Roles" discusses the chaplain as counsellor, advisor, and community builder who facilitates programs and is also able to translate the traditional faith through engagement with questions

of adaptation and assimilation. The section on "Chaplain in Interfaith" recognizes the possibility of Hindu chaplains to act as mediators, especially when coming into contact with other faiths where there may be issues of exclusivity and conversion.

As interfaith chaplains in the CPCA, it is important for us to find common ground in the services we provide for police services while also recognizing the distinctive theological beliefs and practices we bring as members of different faith communities. I found the section on Hindu spiritual care informative around the topic of how to provide spiritual care during times of grief and loss.



Hindu Approaches to Spiritual Care: Chaplaincy in Theory and Practice. (2019)

Vineet Chander, Coordinator for Hindu Life and Hindu Chaplain at Princeton University, and Lucinda Moshera former director of the Multifaith Chaplaincy Program at Hartford Seminary, bring together a series of chapters intended to give Hindu chaplains resources to help place their work within their tradition. As an example, Varun Khanna proposes that "not only does Hinduism have the provision for spiritual care (and more broadly, social engagement) theoretically, it is in fact a necessary and often overlooked component of Hindu tradition that must be extracted and developed to meet the demands of modern-day society" (p. 32/304). In a broad definition, he defines the work of a chaplain as one who "seeks to offer spiritual care and support, as well as to assess

the spiritual needs of those who are experiencing distress through their life circumstances, irrespective of the recipient's identification with any religion, race, gender, sexual orientation, and so on" (p. 33/304). Following a detailed explanation of Advaita Vedanta, Khanna concludes that "a Hindu chaplain, then, is not only a *good* role to play as an Advaitic practitioner, but an almost *inevitable* one" (p.38/304). Theological grounding of Hindu spiritual care in reverence and respect for all life, human diversity, especially of religious needs, and optimism offers points of agreement with other religious traditions, without sacrificing a Hindu understanding of the spiritual.

Shaunaka Rishi Das offers a "Theology of Spiritual Care from a Bhakti Tradition". "He writes: Our confidence in Krishna's love encourages our compassion for anyone suffering in this world. . . For the Vaishnava chaplain to care for others is an expression of affection born of love for Krishna and is always offered with kindness" (p. 58,59/304). Understanding the motivation of other chaplains is helpful for me as I look for ways to connect with them in the mutual service we provide to law enforcement agencies.

One chapter of particular interest for police chaplains is entitled "Dealing with Trauma: Re-interpreting Hindu Narratives as Lessons for Healing" by Shrestha Singh. Hindu stories are shown to give insights into setting boundaries and other types of self-care required for healing from C-PTSD and PTSD.

Reading books such as this give me tools that can be used in providing spiritual care for Hindus, regardless of my own theological beliefs and foster understanding of the motivation for Hindu chaplaincy.

The Lighter Side

Just pondering: If a kid refuses to sleep during nap time, are they guilty of resisting a rest?

The police just pulled me over and said, "Papers." I said, "Scissors," and drove off. I think they want a rematch. They have been chasing me for 45 minutes.

Gently placing your finger over someone's lips and whispering, "Shhhh! not another word!" can be really romantic unless you are talking to the cops.



2020 CPCA Dues: Prior to March 31 \$75. (After March 31 dues are \$90).

Frais 'adhésion: 75\$ / personne (si payé avant le 31 Mars), 90\$/personne (après le 31 Mars).

There are two options for making payments:

1. E-transfer the money to our CPCA Secretary/Treasurer John Tyrrell at frjohntyrrell@hotmail.com

2. Or send a cheque to Canadian Police Chaplain Association
c/o Brian Krushel, Registrar
2803 – 55th Street
Camrose, Alberta
T4V 4A3

If you require an invoice to submit to your agency, or a receipt for payment, please check your email from Brian Krushel at regcpcaistrar@gmail.com requesting payment, or contact Brian directly.

Thank you for your support of the CPCA!



Canadian Police Chaplain Association
Association Canadienne Des Aumôniers De Police

Are you interested in knowing more about the Canadian Police Chaplain Association? Our website provides information on Membership, Resources, our history, our Constitution, Basic Certification Requirements, previously published Newsletters, latest updates on the 2020 Annual Training Seminar in Niagara Falls, and much more! Check us out at <http://canadianpolicechaplains.com/>

CANADIAN POLICE CHAPLAIN ASSOCIATION LEADERSHIP TEAM/ÉQUIPE DE DIRECTION



**President /
Président**

Chaplain Michael Rolph
37 Alderwood Cres, Sherwood Park,
AB T8A 0K4
Cell: 780-903-9497
Email: mjr47@shaw.ca



**Academic Standards Advisor/
Conseiller en Normes Acadé-
miques**

Chaplain Katherine Bourbonniere
39 Osprey Way,
Lawrencetown, NS B2Z 1M5
Work: 902-462-1818
Email: kbourbonniere
@ns.sympatico.ca



**1st Vice-president /
1er Vice-président**

Chaplain Marion Jamer
67 Hawthorne St.
St. Stephen, NB E3L 1W7
Cell: 506-321-1462
Email: marion.jamer@gmail.com



**Annual Training Seminar Liaison/
Liaison avec le Séminaire de For-
mation Annuel**

Chaplain Roxzena Hayden
371 King St,
London, ON N6B 1S4
Cell: 519-319-8066
Email: Roxzena_Hayden
@can.salvationarmy.org



**2nd Vice-president /
2ieme Vice-president**

Constable Bruce Ewanyshyn
Brandon Police Service
1020 Victoria Ave
Brandon MB R7A 1A9
Work: 204-729-2340
Cell (text only): 204-724-2916
Email: b.ewanyshyn@brandon.ca



**Membership /
Societariat**

Chaplain Brian Krushel
2803-55th Street,
Camrose, AB, T4V 4A3
Work: 780-679-3009
Cell: 780-679-9032
Email: regcpcastrar@gmail.com



**Secretary/Treasurer /
Secrétaire/Trésorier**

Chaplain John Tyrrell
PO Box 223, Jarvie, AB T0G 1H0
Cell: 780-294-9072
Email: frjohntyrrell@hotmail.com

It is with regret that the CPCA Executive has accepted the resignation of **Past-President / Passé Président** Chaplain Richard Vander Vaart as of January 2020. Richard served the CPCA through a time of transition and his gentle wisdom and passion for police chaplaincy will be missed by the Leadership Team. Richard has moved into a chaplaincy ministry with offenders serving time in Correctional Facilities in New Brunswick and we release him with our good wishes and blessings.

The CPCA Leadership Team meets via Zoom on a monthly basis. Please contact one of us if you have prayer requests, suggestions, or information to share on newsworthy events. We appreciate your support and prayers as we work for you!



Canadian Police Chaplain Association
Association Canadienne Des Aumôniers De Police