



"CPCA/ACAP"

Summer/
L'Été 2020

Canadian Police Chaplain Association
Association Canadienne Des Aumôniers De Police

THE CHAPLAINS CHAIN NEWSLETTER LE LIEN DES AUMÔNIERS LA NOUVELLE



Chaplain Michael Rolph

From the President's Desk

May 6, 2020

To all CPCA Members,

Once again I am writing to you in these very different and challenging times. Some but not all of you may have been directly affected by the COVID-19 virus but all of the rest of us are indirectly affected. These are indeed extraordinary times and our life today is very different from what it was just months ago.

When I wrote to you at the end of March, I told you that the leadership team has been keeping watch on the current evolving situation with its serious necessary personal and corporate precautions. It has changed very quickly over the past few weeks, sometimes with daily alterations to our lives.

In order to make a decision about the Annual Training Seminar scheduled for the Niagara Region in October, we have considered not just the issue of physical distancing but also the serious world and (Please see President's Desk →page 2)

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The 2020 CPCA ATS has been cancelled and rescheduled for Niagara Falls October 25-29, 2021. The Embassy Suites Hotel has agreed to honor the special low rate obtained for this year (\$125/night, breakfast and parking included). Niagara Regional Police will be our host police agency. All six courses required for Basic Certification will be offered, as well as advanced courses and training specific to the area.

Watch for more details in our newsletters and on our website at <http://www.canadianpolicechaplains.com/>

From the President's Desk (Continued)

(→ page 1 President's Desk)

national economic conditions and the adjustments that all members have had to make in order to give continuing faithful attention to their chaplaincy commitments. Through our ATS liaison chair, Roxzena Hayden, we have kept open the line of communication with the planning team from the Niagara Regional Police Service.

After much prayer and careful consideration, we have made the very difficult decision to postpone this year's Annual Training Seminar. It will be rescheduled for October, 2021.

The team in Niagara has indicated that they are willing to move their plans to next year and the hotel there has indicated that they will honour the commitment that they made for this year without increased room cost.

When our Association was created, there was no way to see that an unprecedented world situation like this would come to pass. Apparently, continuity under these circumstances was not considered. Given the uniqueness of the situation today, your leadership

team has agreed to stay in place until we can hold a general meeting of the membership next year. Actually, we think this will give us a hiatus in which to continue work on some serious reorganizational streamlining that we believe is necessary for the life of the Association. We will have more to say about this in the coming months and we will find ways to consult you before bringing constitutional recommendations to the next general meeting.

In closing, as I said at the end of my previous letter sent out by email, please know that we are praying for you and your families, for your police service and for your officers and members. Continue to look after your own faith commitment and draw strength from others of your own community. Above all, please stay safe.

Michael

Chaplain Michael Rolph
President



*This letter was previously sent
out by email to the CPCA membership in May, 2020.*

A note from the Canadian Police Chaplain Association Secretary-Treasurer:

The Association is in an excellent financial position. Our paid membership remains steady and our last two Annual Training Seminars were self supporting so did not become a drain on the Association. Since all our leadership and committee meetings switched to using Zoom rather than teleconference, we have saved an incredible amount of money; however, there is nothing as good as a face to face meetings with unlimited time, which usually happens at the ATS. With the ATS2020 postponed until 2021 there may need to be a physical meeting of the leadership team once travel is allowed once again. That is still to be determined. I thank all of the members who promptly paid their dues before the end of the early bird discount.

Chaplain John Tyrrell

Chaplain, Barrhead and Westlock RCMP Detachments
Secretary-Treasurer CPCA
Padre EUSI
The Very Rev. John Tyrrell, CD
Dean Emeritus, Cathedral of St. Paul,
Nicosia, Cyprus

Registrar's Report by Brian Krushel

Hello Members

Here's a quick numerical rundown of our CPCA members' status:

226 – the number of active chaplains on record, both paid and unpaid

129 – the number of chaplains that have paid current dues

75 – the number of dollars membership dues cost prior to March 31

90 – the number of dollars membership dues cost after March 31

2021* – the year through which dues paid in 2020 will sustain membership

*That's right! You read correctly. Whether you have already paid, or you still plan to renew or pay for a new membership in 2020, **your membership through the year 2021**. The CPCA Leadership Team has made the happy decision to extend all paid memberships through the year 2021. This is due to COVID-19 and the hardships it has created for so many.

This means....(*drum roll, please*):

You won't be getting any reminder emails from me on January 1, 2021 – cheers!!!

In fact, I won't talk to you about paying dues until January 2022!!!

You'll still be eligible for the \$100 discount on registration for our Annual Training Session, now re-scheduled for October 2021.

NOTE: I will NOT be mailing new cards to any who have already received 2020 memberships. If you have a card stating you are paid through 2020, just grab a permanent marker and change the "2020" to read "2021."

All the other benefits of Membership accrue when you renew:

The CPCA Newsletter, complete with Charlie Massey's humorous stories

The already mentioned \$100 discount for ATS

Getting to slide that shiny new laminated membership card into your wallet

Being kept up-to-date on CPCA events, resources, and personnel

Now - aren't you glad you chose to read this report?

Thanks for your service to those who serve.

Brian Krushel, Registrar

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The Academic Standards Committee is an ad hoc committee formed by the Canadian Police Chaplains Association (CPCA) to develop standardized curriculum material for the six core courses required to obtain Basic Certification from the CPCA. As the CPCA Executive listened to the membership's concerns about the difficulties chaplains can face in achieving this certification, this new committee has taken on the task of ensuring that training is more available for any chaplains who wishes to pursue this level of proficiency.

The first initiative has seen the Academic Standards Committee partner with Niagara Regional Police Services Chaplain Coordinator, Chaplain Gary Screation Page, to produce templates for the six core courses which include Ethics, Sensitivity and Diversity, The Role of the Chaplain, Confidentiality and Liability, Ecumenical/Interfaith Ministry and Ceremonies/Events/Funerals. Once a template is produced, local instructors will be able to follow it with the knowledge that they are covering the topic in a way that will meet the standards of the CPCA. These six core courses represent half of the total required, with the remaining training focusing on the Police Community/Family Area and the Crisis Area. These latter six courses are often more available and recognized for credit by the CPCA through other agencies. For more details, consult our website at <http://www.canadianpolicechaplains.com/certification> where you can download a PDF with the current requirements for certification.

Upon completion of these six core curriculum units, the Academic Standards Committee will move on to a second initiative. Although the CPCA is committed to offering sufficient training each year and over two consecutive years that a chaplain should be able to receive their Basic Certification, the CPCA Executive is aware that funding and other factors often make it impossible for a chaplain to attend our Annual Training Seminars. To make Basic Certification more accessible, the goal will be to offer these core courses online as soon as it can be accomplished.



Sadly, respecting the death of George Floyd, there is nothing new. Back in the mid 50s my two eldest brothers, in their late teens at the time, were approaching Chattanooga, Tennessee. As they drew closer, at the roadside they came upon the body of a black man who had been recently lynched: no

charges, no trial, no justice, only death without mercy or regard to his humanity. “Lynchings” continue in the United States today!

From when I was just a toddler, on my many trips to New Orleans, I saw the evolution of total segregation—white this and black that—to what looked like complete integration. Not! While there were visible changes on my last visit, most were superficial. Segregation is still a fact if not a visible one. Interestingly, on my last visit to New Orleans I saw blacks eating at both counters in Maison Blanche’s on Canal Street. However, virtually no whites sat at what was the former black counter. Neither did they drink from what had been the black water fountain. Change was superficial.

Today, we see the remnants of segregation in Canada in the disadvantages under which people of colour labour compared to those of us who are white and, hence, more privileged. I see the vestiges of discrimination in the way some white children tease my bi-racial grandchild. That is behavior learned at home! I see it, too, in the greater death rate among non-whites to the ravages of Covid-19 and other

evidences of disadvantage as in housing and business financing.

As we look South and see the ravages of racism and divisive politics by those who advocate violence and not peace, we may become smug north of the 49th. Beware, the signs are here, too. Canada is not free of racist behavior. We, too, have had our share of police abuse of power, even here where ten years of working with police have shown me that by far the majority of police officers are true professionals who serve faithfully and courageously their communities. Each and every one of us, must be vigilant. We must be ready to call out abuse of power and the mistreatment of others whenever we see it. We must work to ensure fair opportunity for all regardless of race, colour, creed, or sexual orientation. As Gandhi said, “We must be the change we seek.”

Chaplain Gary Screaton Page serves as the *Chaplain Co-ordinator with the Niagara RPS*. In January 2017, he 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. This article was written for the online “newspaper” *Niagara At Large* as a reaction/response to the death of George Floyd. Gary explains: “I was very much impacted by his death and the manner of it, and it brought to the fore some unpleasant memories. I share it with you to perhaps make clearer the history encompassed in the current protests which, while reminiscent of the mid-60s, somehow seem very different this time. Perhaps, the needed change will come this time.”

Are you looking for a way to continue training for yourself or other chaplains during this time of COVID-19 restrictions? The *Canadian Police Knowledge Network/Réseau Canadien du Savoir Policier* is a good place to look for opportunities to receive training online. A variety of topics are covered in these e-courses and they range in price, including some of which are free. Registration and the approval of a police supervisor is required. For a list of courses, check out <https://www.cpkn.ca/en/course-catalogue-2>.



Psalm 119:28 *My soul is weary with sorrow; strengthen me according to your word.*

Matthew 11:28-30 *"Come to me, all you who are weary and burdened, and I will give you*

rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

We name our days, Monday, Tuesday etc. But Pooh has a day called **Difficult**.

Pooh's Difficult Day with Piglet

"Today was a Difficult Day," said Pooh.

There was a pause.

"Do you want to talk about it?" asked Piglet.

"No," said Pooh after a bit. "No, I don't think I do."

"That's okay," said Piglet, and he came and sat beside his friend.

"What are you doing?" asked Pooh.

"Nothing, really," said Piglet. "Only, I know what Difficult Days are like. I quite often don't feel like talking about it on my Difficult Days either."

"But goodness," continued Piglet, "Difficult Days are so much easier when you know you've got someone there for you. And I'll always be here for you, Pooh."

And as Pooh sat there, working through in his head his Difficult Day, while the solid, reliable Piglet sat next to him quietly, swinging his little legs...he thought that his best friend had never been more right."

Sending our thoughts to those having a **Difficult Day** today and hope you have your own Piglet to sit beside you.

Song: **Stand By Me** by Ben E. King

When the night has come
And the land is dark
And the moon is the only light we'll see
No, I won't be afraid
Oh, I won't be afraid
Just as long as you stand
Stand by me

*So darlin', darlin'
Stand by me, oh, stand by me
Oh, stand, stand by me
Stand by me*

If the sky that we look upon
Should tumble and fall
Or the mountain should crumble to the sea
I won't cry, I won't cry
No, I won't shed a tear
Just as long as you stand
Stand by me

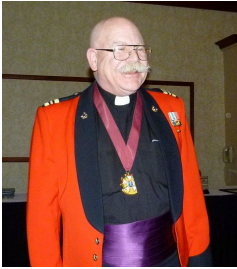
*And darlin', darlin'
Stand by me, oh, stand by me
Oh, stand now, stand by me
Stand by me*

Darlin', darlin'
Stand by me, oh, stand by me
Oh, stand now, stand by me
Stand by me
Whenever you're in trouble, won't you stand by me?
Oh, stand by me
Won't you stand now?
Oh, stand, stand by me

Chaplain Roxzena Hayden is a police chaplain who also serves as the Salvation Army Divisional - Adult Ministries Secretary for Retired Officers, Community Care Ministries and Seniors Ministry (Ontario Great Lakes Division) and is a member of the ONG Emergency Disaster Services Team. Her gentle wisdom and compassionate spirit equips her as well for her deployments with the Salvation Army Territorial Rapid Emergency Assistance Team.

I'M JUST WAITING FOR MY MOTHER

By Chaplain Charlie Massey



When the Summer Olympic Games were being held in Montreal, Quebec in 1976, the sailing events were held in Kingston, Ontario. This was the first Summer Olympics after the Munich games in 1972 when the terrorist attacks had occurred. Need-

less to say, people were rather paranoid. Living between Montreal and Kingston, with the increase of traffic going between the two cities on highway 401, made security somewhat tense. There were radio towers and high tension towers in our Ontario Provincial Police territory, along the 401 which required 24 hour surveillance on them. Good thing we did too, because someone did try to bomb one of them.

The Royal Yacht *Britannia* was arriving from England and dropping the Queen off in Kingston where she would take in the sailing events. She was then using a motorcade to drive her to Upper Canada Village which was in the area where we lived. Our detachment commander went to Kingston and embarked on the Royal Yacht to escort it back down the Saint Lawrence River to Upper Canada Village where it anchored off shore. A tender from the yacht brought the commander to shore. He arrived before the queen got there.

I was doing communications at the local Ontario Provincial Police detachment that day and one of my duties was to keep track of the motorcade. I advised the crew at the village when it was 20 minutes out, 15 minutes out, ten minutes out, five minutes out and approaching. After the Queen's visit to Upper Canada Village she was going to ride the tender back to the royal yacht and then head to Montreal.

When I gave the 20 minute warning to the Sergeant in charge of security and safety at the Village, he began

moving people behind the barriers which were separating the queen's path from the hordes who wanted to see her. We had not been advised about the numbers of RCMP plain clothes officers who were going to be there. We had assumed there would be a few. But they were undercover so we did not know who they were.

When Sarge got finished, everybody, except one individual was back behind the barriers. He then went to speak to the young fellow who was still standing in the middle of the road. He asked him to move back. The young fellow looked at him and said rather innocently: "I am just waiting for my mother." Sarge squatted down and asked: "Who is your mother?" The youth answered: "Queen Elizabeth." The plain clothes RCMP officers, who were mixed in with the crowd saw what had happened and were doubling over killing themselves laughing. The young lad was at the time attending a private school in southwestern Ontario and had come up to see his mother. We had not been told he was coming.

The Sergeant, who was close to two meters tall (that's well over six feet,) shrank to a height of about 15 cm (that is about 6 inches.) He disappeared into the crowd. We, at the local detachment, never heard a peep from him again for the rest of the day. He came from a detachment east of us near the Quebec border.

Chaplain Charlie Massey's police chaplaincy began in 1969. He was an early member of the International Conference of Police Chaplains, joining that organization in 1974 and was president of the ICPC 1981 to 1983. His journalistic flair has taken different forms, including serving as the long-time editor of this newsletter and in his stories written for our benefit and amusement.

Do you have stories or articles of interest that you would like to submit for publication in the CPCA newsletter? We are looking for items about current events, chaplains' activities, instructional and other topics. We also appreciate seeing photos that show what you have been doing as chaplains. This newsletter is only as good as the people who take the time to contribute to it! Often our police chaplains can fill in back stories to the events we hear about on the news. In such a diverse country as Canada, policing and police chaplaincy perspectives can inform all of us so we can develop best practices as we strive to serve with excellence. Please contact Editor Marion Jamer by email at marion.jamer@gmail.com with articles (In Word documents), photos, or ideas that you think would be appreciated by other police chaplains.



As we arrive at the mid-point of 2020, it seems our world has been convulsing around us. What challenging times for law enforcement agencies and the chaplains who serve them! The videos of police brutality and racist behaviour continue to surface, as police tactics and even the need for police are questioned. Throughout this newsletter, you will notice some articles are dated simply because what was written even a few days or weeks ago cannot address the most recent events.

How can police chaplains provide support and wise counsel to officers in these days? My curiosity led me to ask the question to a member that I trust to give me a straight answer. The response from Sgt. Pete Stubbs, Ops NCO St. Stephen Detachment, is included on the next page as a companion to this editorial piece. I hope you find it informative!

As Chaplains we are called to "loiter with intent" in the offices and cars of police services across Canada. We are trained to believe that it is often our presence that speaks the loudest words, and in this time when calls to dismantle and defund the police are amplified by media and social media, I continue to believe that it is our continued ministry of presence that will allow officers to do their job well. Sometimes we are the listening ears. At other times, we are the silent reminder of ethical behaviour that will protect the officer from engaging in inappropriate acts. We can also offer a good example and have tough conversations about the use of force, unconscious bias, and systemic and systematic racism. Katie Bracy, the Digital Marketing Specialist with CT Magazine, acknowledges that many people are being stirred to speak out against the injustices they see, but she then poses the question, "But to who?" ("Speak Out—But to Who?", *Womenleaders.com*, June 12, 2020). Her answer should resonate with every chaplain:

"embodied relationships are often where we see perspectives most changed."

The CPCA Academic Standards Committee has been hard at work in collaboration with Dr. Gary Screation Page on Curriculum material for the Basic Certification units, including one on Ethics. When we understand ethics as right behaviour, it is easy to make a connection between chaplains and the spiritual health we strive to foster among police officers. According to Steve McCartney and Rick Parent in *Ethics and Law Enforcement*, being moral and having integrity means that we "treat everyone equally" (p.2). They also assert that "When we make immoral decisions, we tend to feel uncomfortable and concerned about our decision making. Making a right moral decision, or taking a principled perspective on an issue, reduces stress" (p.2). Chaplains play a unique role in police services in promoting ethical thinking and right behaviour.

For those of us who are RCMP chaplains, the core values of the organization—Honesty, Integrity, Professionalism, Compassion, Accountability and Respect—express the high ideals to which most, if not all, members aspire. Other police services hold their officers to similar standards, at least in theory. How can we, as police chaplains, speak into the lives of the men and women we rub shoulders with, so that they are able to live out these values in ways that create a better, safer, and more just society? I think we do this through our presence as we embody these core values ourselves and help to bring holistic good health, and healing where needed, to those we strive to serve with excellence. Let's not just talk the talk but walk the walk!

Chaplain Marion Jamer is the RCMP Chaplain Coordinator for J Division and loves to "loiter with intent" at several local detachments as well as HQ in Fredericton. When her 7-year-old grandson went with her to visit at the St. Stephen, NB detachment, he commented that she has an easy job because all she does is sit around and talk!

Addressing Racism, Policing Ethics and Faith Through Chaplaincy By Sergeant Peter Stubbs, RCMP



The current events in the US have had a significant impact on minority cultures. There is a trust that has once again been broken between them and police. At the same time many police officers feel they are being unfairly targeted because of the actions of one officer. I

write this article to share a brief perspective on racism, policing ethics, and faith and the role that the Chaplaincy program can play in the healing process.

When I watched the recent video of George Floyd, my heart was broken and it has caused some meaningful reflection. I believe events such as this require us as police officers to re-focus on the RCMP Core Values and there is an opportunity for Spiritual healing. I believe there are five aspects of health: Mental, Physical, Emotional, Financial, and Spiritual. In recent years, in the RCMP there has been a renewed focus on spiritual health. I have seen this specifically in my home unit of the St. Stephen Detachment. This renewed focus on Spiritual health, has been spearheaded by our Chaplain Marion Jamer. Through the Chaplaincy program, I have seen an increase in spiritual health amongst my members, which has increased my members' ability to deal with pain and stress.

I have seen that there is a distinct connection between the Core Values of the RCMP being respected and the guidance that can be offered from the Chaplaincy Program. The Core Values of the RCMP are Honesty, Integrity, Professionalism, Compassion, Accountability, and Respect. In the RCMP, although there is an expectation to live by these Core Values, we at times miss the mark. This is something that Chaplains understand and, in their roles as spiritual advisors would be very familiar with and can take this vast experience of working with people that miss the mark and support RCMP officers.

I believe there is a constant internal struggle within each police officer on right and wrong. It is a strug-

gle that at times can consume officers. Police officers, as part of their job, deal with people on a daily basis, in which they have to make judgement calls in a matter of seconds, knowing that they will be challenged on their decisions by supervisors, managers, and the public that have time to sit back and analyze the totality of the situation. I have a firm belief that officers almost always attempt to meet the Core Values of the organization, but just as those that have a deep spiritual faith, we at times miss the mark.

To be clear, I don't believe that the officer that killed George Floyd did not simply miss the mark. The officer that killed George Floyd was not attempting to follow the Core Values; however, the vast majority of police officers do set out each day attempting to live to and obtain the Core Values. In the same sense, I believe that most police officers do not have overtly racist tendencies, but this situation gives us all an opportunity to examine our hearts. Once the examination is done there is opportunity for each officer to make changes to internal biases that they may not have even realized were there.

I believe this is an opportunity for Chaplains to come alongside police officers. A Chaplain that has gained the trust of members can be a confidant and assist in guidance and providing direction, so that the change will become more clear for the officer. The truth is this type of change is an area where Chaplains are the subject matter expert and can be depended upon by the RCMP to mentor, coach, and be a trusted listening ear for members.

Sgt. Peter Stubbs has been an RCMP officer for 14 years and is currently the Operations NCO for the St. Stephen Detachment. Sgt. Stubbs started his career with the RCMP working General Duty in Halifax. Following that he was posted to the Air Carrier Program in Toronto, and then returned to his home province of New Brunswick to work first in Keswick and now St. Stephen.

Denominators of Moral Suffering

By Chaplain Bruce Ewanyshyn, Brandon Police Services



In the last newsletter, I introduced the concept of “understanding moral injury”. I provided some textbook illustrations of events that can increase the risk of suffering a moral injury, and I highlighted some of the symptoms of a

moral injury including experiencing guilt, frustration, sense of rejection, difficulty forgiving, self-harm, anhedonia, shame, irritability, anger, embarrassment, anxiety and feelings of worthlessness (Nash & Litz 2013; Shay 2014). I wrote a bold statement that 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, myself included. My statement is based upon the research from Papazoglou & Chopko (2017) who wrote, “Morally injured individuals, for instance, often alter their beliefs that the world is a safe and benevolent place and human beings trustworthy.”

“I would challenge any police officer employed for over 5 years. . . to argue that they have not been morally injured”

In this article, I am going to introduce another condition defined within the same category as moral injury and has somewhat been used interchangeably; yet some researchers argue that it is different. I am suggesting the following term is the second denominator of moral suffering. Within the category of “moral suffering”, the term “moral distress” has appeared. This term warrants an examination if we are to have a greater understanding of moral injury. I am also going to provide illustrations of moral distress and injury that are not textbook but derived from my personal experiences.

While reading articles pertaining to moral injury, I became increasingly aware that the entire category of “moral suffering” was a recent concept and empirical research and studies are in their infantile stages.

In the article written by Papazoglou & Chopko (2017) entitled, “The Role of Moral Suffering (Moral Distress and Moral Injury) in Police Compassion Fatigue and PTSD: An Unexplored Topic”, the authors provide the following statements. While both moral injury and moral distress relate to moral suffering, “what appears to mainly distinguish moral injury from moral distress is that moral injury refers to violence and death-related incidents. On the other hand, moral

“. . .moral distress refers to moral dilemmas experienced by multiple mundane incidents”

distress refers to moral dilemmas experienced by multiple mundane incidents that frontline professionals may frequently experience in the line of duty. To this end, moral injury, for instance, may be experienced with intense sense of feelings of guilt, shame, and frustration that an officer may experience because of exposure to extreme violence or death-related incidents. On the other hand, officers may experience multiple incidents that may cause moral distress; over time, guilt, shame, and other feelings may accumulate due to multiple morally distress-causing incidents in the line of duty”. It is their position that “officers’ experiences of both moral distress and moral injury are cumulatively intertwined and eventually may lead toward traumatization (compassion fatigue, PTSD)”. Thus my reference to these sister terms being “denominators of moral suffering”.

As a police officer with 29 years of experience, I find it difficult to separate the effects of moral distress from moral injury since an officer can experience both within the same tour of duty. For instance, you are dispatched to a domestic assault, and wrestle with and eventually arrest an offender who was in the process of violently beating his partner. Minutes later, the victim turns against the officer spewing verbal insults and spitting saliva mixed with blood in the officer’s eyes and face. A few hours later, you
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Denominators of Moral Suffering

By Chaplain Bruce Ewanyshyn, Brandon Police Services

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attend to a sudden death of an infant amidst filthy living conditions. You walk over fecal matter and dirty needles, and down a hallway smeared in feces to reach a deceased infant - neglected and abused. Finally, near the end of your shift, exhausted and focused on going home, there is a call of possible gunshots coming from a residence. Your adrenaline surges then crashes when upon clearing the basement you discover a portion of a male body propped up against a wall; a 12 GA shotgun is in close proximity along with a crimson stained suicide note. Shortly after your discovery, the deceased's wife and children arrive home and it is time to console an inconsolable family.

The moral distress experienced through the first instance of the assault does not terminate once the situation is contained. The distress continues into the future as you undergo six months of follow-up physical examinations to ensure you have not contracted HIV or HEP C; you repeatedly experience frustration and anger.

“Encountering child abuse and neglect . . . are sources for moral distress and injury.”

You experience moral distress and perhaps moral injury through the infant death investigation due to the environmental conditions and lack of essentials provided to the baby. In a few days, you will again experience moral distress upon attending to Health Sciences Center, Winnipeg to witness the autopsy of the tiny body. Psalm 127:3 (ESV): “Behold, children are a heritage from the Lord, the fruit of the womb a reward”. It is God himself who “gives everyone life and breath and everything else” Acts 17:25 (NIV). How can anyone blessed and entrusted with such a gift of a child be so reckless and negligent? Encountering child abuse and neglect are all too common for paramedics, police officers, social workers, and pathologists; these are sources for moral distress and injury.

Finally, the suicide by shotgun incident has the obvious ingredients for both moral distress and moral injury due to the violent nature of the death and the distress from your attempts to console the family. I understand the differ-

ences in conceptual meanings between moral injury and moral distress but because our job is so dynamic and diverse, I argue that the effects are combined and cumulative.

In a spiritual context, as a man who policed for 17 years never having read the Bible, never having searched for the truth of whom God the Father, Jesus the Son, and the Holy Spirit are, it was easy for me out of ignorance to blame God; then over the years grow to despise Him for allowing all the tragedy and injustice within my policing world. I was ignorant of understanding the gift of free will that God gave to man. I lacked wisdom pertaining to the characteristics of God that include righteousness, justice, truth, and love, and lacked this knowledge - it is because of these characteristics that God will not go against what He has promised. Today I believe this wisdom is a line of defense against moral injury. It is fitting that the Bible instructs us to “get wisdom” in Proverbs 4:7, and instructs us “if any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you” James 1:5 (NIV). It is from the gift of free will that we are able to love God with all our heart, be indifferent to Him, or hate Him and all He has created, including different ethnic groups of people. Wisdom and understanding are powerful tools to combat prejudice and discrimination. Wisdom is my segue into the next story of a grandmother and her grandson.

It may be the investigation without violence or gore that causes significant moral distress. Moral distress can be triggered through association with something that is of personal significant moral value; for instance, the perceived role of a grandmother in developing solid moral and ethical values within a child.

Years ago, I arrested a 10 year old youth who due to age, was not chargeable for an arson he committed. He had set fire to a structure near his grandmother's home where he resided. He was full of anger and hatred toward me, a uniform officer, and his words and anger dumbfounded me due to his youth. I brought him to his grandmother's home and began compassionately sharing with her the details of my investigation in a consoling manner sensitive

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Denominators of Moral Suffering

By Chaplain Bruce Ewanyshyn, Brandon Police Services

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that the offender was her grandson. I attempted to provide information regarding available intervention resources having the foresight to recognize the likelihood of recidivism. The grandmother became verbally abusive accusing me of setting up her grandson because he was “native”, and calling me prejudiced while uttering other choice profanities and demanding I get out of her house. Sadly, I believe, the root issues within the grandchild were not addressed by the grandmother and intervention never occurred. Today this man carries a lengthy criminal record for violent crimes and is an active street gang member; he has served sentences in provincial and federal penitentiaries.

“A dilemma occurs when the people you have sworn an oath to protect consistently, time after time, turn against you during the lawful execution of your duties.”

My grandmother through my father’s lineage was a significant role model to me. She imparted and demonstrated solid moral and ethical values. By contrast, to witness before a grandson, an elderly grandmother project such disdain and open hatred towards police, cursing with reverse discrimination, and dismissing any wrongdoing by her grandson despite the presence of physical evidence, was indeed troubling to me. Incidents such as these created moral distress, which, over time, through accumulated exposure of a common denominator, led to the development of a moral injury that eventually manifested as prejudice. The common denominator was an overrepresentation of one ethnic group from which I encountered the most frequent moral distress. In retrospect, I entered policing to help vulnerable people of every ethnicity and to prevent loss of life and property. A dilemma occurs when the people you have sworn an oath to protect consistently time after time turn against you during the lawful execution of your duties; the result: moral values and ethics are challenged and have the potential to become eroded and skewed.

I recall clearly after many years the moment I realized I

had changed. It was not during a challenging or extraordinary call for service, but typical in nature and experienced one or more times during a tour of duty. I responded to a domestic; the accused had been combative but was now restrained and sitting on the front lawn of the residence. Insults were being exchanged between an officer and the arrestee. For the first time in my policing career, I felt a strong urge to join in and verbally degrade the arrestee based upon his race; to discriminate against a man not for what he had done but from a poisoned perspective of a race carried within my heart.

My conscience/moral compass told me this was not right and I recognized I had become prejudiced against an ethnic group. Somewhere I had lost the respect I once had for the Indigenous people; friendships I had made in grade school and the University of Winnipeg no longer kept my heart in check. This change in me was extremely troubling and I knew if left unchecked, it would fester into outward discrimination.

The fact was that countless calls for service had wreaked moral distress upon me and I had done nothing to counteract the distress that was now a moral injury – a prejudice in my heart and a dislike and distrust of a race of people. My mind could count a vast number of incidents to justify the change in my heart; my mind rationalized my thought processes, reasoning my prejudice was inevitable and justified based upon all the encounters where “these people” had projected their hatred unto me. Yet I felt a battle warring be-

“Yet I felt a battle warring between my conscience and my mind.”

tween my conscience and my mind, between a portion of my heart and my head. It was not God’s will for my thoughts to be prejudiced, or for me to discriminate against a people whom He loves. I needed an understanding of God’s heart towards people; that can only come through His Spirit to my spirit.

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Denominators of Moral Suffering

By Chaplain Bruce Ewanyshyn, Brandon Police Services

(→ page 11 Denominators of Moral Suffering)

From reading about the denominators of moral suffering – moral distress and moral injury, I recognize today the symptoms I had were of a moral injury. My symptoms included guilt, frustration, a sense of rejection, difficulty forgiving, shame, irritability, embarrassment, anxiety, and anger. Consequently, I made some unhealthy choices including isolation from peers, friends, and family by moving to a rural property and cutting everyone off. That was my physical escape. My mental and spiritual escape was delving into the world of feasting on adult pornography and Japanese adult anime.

Whether the addiction is to alcohol, drugs, gambling, pornography, hoarding, video gaming, or other obsessions, there are choices available if you are willing to tackle the issue head on and desire change in your heart. Not only is victory over the addiction possible, through the process you can discover a richness of life that gives birth to new meaning and purpose and direction. Life can become richer than it ever was even before the addiction became rooted because addiction is but a symptom of something else rooted in your life. Wisdom and understanding of the root and destroying its effects will produce freedom, and joy and new life. As is written in the Old Testament by the Prophet Isaiah, the Lord comes to “bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of

a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor” Isaiah 61:3 (NIV).

“Life can be richer than it ever was before. . .”

My road to healing and wellness hinged upon two choices I made and the follow through of those choices. I look forward to sharing these two important and life changing choices in my next article entitled “Victory over Moral Injury”.

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. Bruce publishes a monthly devotional for BPS called “Hitting the Mark,” in which he addresses ethical and moral topics from a Christian perspective. This article is condensed from its original form. If you have questions or comments, you may contact Bruce at b.ewanyshyn@brandon.ca.

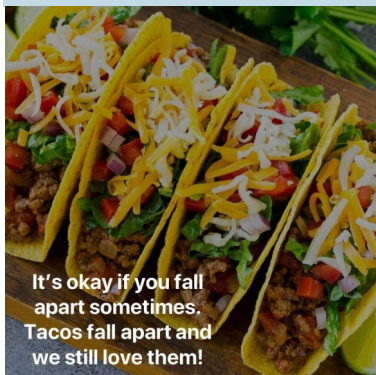
Are you interested in learning more about the moral dilemmas police officers face? Here are some resources that you may find helpful:

Ethics in Law Enforcement (2015) by Steve McCartney and Rick Parent is an instructional resource which can be downloaded for free in several formats at <https://open.bccampus.ca/browse-our-collection/find-open-textbooks/?uuid=03897e9e-cb62-40ed-aecc-feef5caae9d2&contributor=&keyword=&subject=>

Abstract: In this book, you will examine the moral and ethical issues that exist within law enforcement. This book will also familiarize you with the basic history, principles, and theories of ethics. These concepts will then be applied to the major components of the criminal justice system: policing, the courts, and corrections. Discussion will focus on personal values, individual responsibility, decision making, discretion, and the structure of accountability. Specific topics covered will include core values, codes of conduct, ethical dilemmas, organizational consequences, liability, and the importance of critical thinking. By the end of this book, you will be able to distinguish and critically debate contemporary ethical issues in law enforcement.

“Ethics Based Policing” by Kevin Gilmartin in Blue Line Magazine, April 9, 2015 accessed at https://www.blueline.ca/ethics_based_policing-3265/. Gilmartin discusses the challenges of maintaining an ethical/values based agency and how to address the “emotionally corrosive impact” of policing on officers.

The Lighter Side



I've Been Waiting For You

A man buys a really fast sports car and he is flying down the road at 140 Km/hr when he passes a police car sitting by the side of the road. The officer immediately turns on her lights and siren. The man pulls over and waits for the officer to give him a speeding ticket.

"I've been waiting for you all day," says the officer as she approaches his car. "Well, I got here as fast as I could," says the man.

2020—2021 CPCA Dues: After March 31, 2020—2021 dues are \$90. **Dues 2021only:** Prior to March 31, 2021 \$75. (After March 31, 2021 dues are \$90).

2020—2021 Frais d'adhésion: 90\$/personne après le 31 Mars, 2020. **2021 Seulement: Frais d'adhésion:** 75 \$ / personne (si payé avant le 31 Mars 2021), 90 \$ / personne (après le 31 Mars 2021).

As a result of the postponement of the CPCA Annual Training Seminar and in response to the financial uncertainty created by the COVID-19 pandemic, CPCA dues paid in 2020 will also cover 2021. New members are welcome to join anytime during this two year period for the price of one year. Dues for only 2021 will remain as before.

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!

Are you interested in knowing more about the Canadian Police Chaplain Association? Check us out at <http://canadianpolicechaplains.com/>

Our website will be undergoing changes to bring the CPCA more up-to-date with current realities. It will continue to provide information on Membership, Resources, our history, our Constitution, Basic Certification Requirements, previously published Newsletters, latest updates on rescheduling the 2020 Annual Training Seminar in Niagara Falls, and much more!



Canadian Police Chaplain Association
Association Canadienne Des Aumôniers De Police

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If you wish to contact any of the CPCA Leadership Team, you may use the email attached to the Contact section of our website at
<http://www.canadianpolicechaplains.com/contact>

“The CPCA provides training and encouragement for those who serve as chaplains to police officers and police services throughout Canada.”



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