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FROM LEADership TO GODership • THE NEED FOR SPIRITUALITY IN CAF

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Exercise Solo Flight

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EXERCISE *SOLO FLIGHT* – EXERCICE *SOLO FLIGHT*

**FROM LEADership TO GODership •
THE NEED FOR SPIRITUALITY IN CAF**

Maj Serge Simard

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“The Soldier’s heart, the soldier’s spirit, and the soldier’s soul are everything. Unless the soldier’s soul sustains him, he cannot be relied on and will fail himself, his commander, and his country in the end. It is not enough to fight. It is the spirit of the fighting soldier that wins victory.”¹

General George C. Marshall

INTRODUCTION

Is there a need for Spirituality in CAF? Isn’t it true that when times get rough, people tend to turn to spiritual resources for comfort and consolation in order to cope with the pressures and challenges they are faced with?² And what about the understanding that religion needs to be set apart from the workplace? These are some of the questions that will be answered throughout this essay in providing some evidence. This essay will first put into context Spirituality, resilience and Millennials. Then, after defining *Spirituality* and *religion*, it will examine many policies and publications determining to what extent spirituality is a CAF requirement. It will then bring to light the many benefits of *Spirituality* and *Religion* (S/R) towards resilience, health & well-being. The CAF training programs containing a spiritual component will then be scrutinized to determine the level of spirituality they portray. It will also be demonstrated that Millennials are different and opened-minded to *Spirituality*, more than to religion. Based on the evidence provided about the benefits of spirituality, the author beseeches recommendations to improve existing policies and training programs. The conclusion will provide an advanced perspective on spirituality and offer the reader to live the experience of the unconditional Love of God.

¹ Torchinsky, Maj M.S. *Strengthening the military by way of the soul*. SOLO Flight Research Paper: CFC, JCSP 40, 2013-2014, Solo Flight Research Paper, p. 2. [Link]

² Benham Rennick, Joanne. *Religion in the Ranks: Religion in the Canadian Forces in the 21st Century*. 2008, p. 5. [Link]

CONTEXT

Patrick McLaughlin declares in his book *No Atheists in Foxholes* that, “In times of war, prayer is one of the only ways we can try to make sense of things...”³ When people face concerns like significant illness, they commonly challenge S/R questions like purpose and meaning.⁴ CAF personnel are no exception from these situations since operations have detrimentally affected many military members, greatly impacted their life, from Post-Traumatic Stress Disorder (PTSD) to suicide. According to Statistics Canada, in 2013, one out of six Regular Force members declared to have had one of these symptoms: depression, PTSD, anxiety disorder or alcohol dependence.⁵

During the last half-century, there has been a significant culture change between the Baby Boomer generation, much work-oriented, and Millennials, more relational and open to change, including receptiveness to spirituality.

There is also an increasing interest among CAF members and Veterans in the spiritual dimension of health, well-being and moral injury.⁶ Growing evidence relating S/R to enhancement of health is providing hope for CAF to include spirituality into policies and programs.

This essay will propose to include spirituality into CAF policies and training programs. While there is an understanding that religion needs to be separated from the public sphere, Library of Parliament clearly states “Freedom of Religion is informed, to a certain extent, by the

³ Richard, Maj C.G. *Of gods and guns :assessing the impropriety of institutional religion in the CAF*. CFC, JCSP 41, 2014-2015, Solo Flight Research Paper, p. 20. [Link]

⁴ Brémault-Phillips, Suzette, et Al. Executive Summary: Spiritual Dimensions of Well-being, Health and Moral Injury. Prepared for :Veterans Affairs Canada, p. 3.

⁵ Pearson, Caryn & Al. Santé mentale dans les Forces armées canadiennes. Statistiques Canada, Date de diffusion : le 25 novembre 2014, p. 1. [Link]

⁶ Brémault-Phillips, Suzette, et Al. Executive Summary: Spiritill Dimensions..., p. 2.

fact that no policy exists to officially separate church and state.”⁷ The *Military Medicine* US Journal urges military leadership to give formal attention to spirituality more than ever before because of the increasing asymmetrical nature of combat.⁸

DEFINING SPIRITUALITY COMPARED TO RELIGION

Spirituality and religion are conceptualized in various ways. The spiritual dimension is the inner dimension of someone, sometimes called “The Spirit”. The human spirit can be defined as the deepest part of self.⁹ “The Spirit” greatly affects one’s whole life, including well-being and health. *Spirituality* usually involves a personal experience that leads to self-development and is generally known as broader than religion, related to a collective practice of faith.¹⁰ *Spiritual fitness* is a concept defined by US Secretary McHugh as:

“Understanding one’s purpose, core values, beliefs, identity and life vision. These elements enable a person to build inner strength, make meaning of experiences, behave ethically, persevere through challenges and be resilient when faced with adversity.”¹¹

REQUIREMENT OF SPIRITUALITY & RESILIENCE IN PUBLICATIONS

SPIRITUALITY

Spirituality and Resilience are mentioned within many CAF policies and publications. The more recent Defence Policy, *Strong, Secured and Engaged* (SSE), states that men and women,

⁷ Barnett, Laura. *Freedom of Religion and Religious Symbols in the Public Sphere*. Library of Parliament, Publication No. 2011-60-E, 25 July 2011, Revised 15 January 2013, p. 2. [Link]

⁸ Hufford, David J. & Al. *Spiritual Fitness*. Oxford University, *Military Medicine Journal*, 2010, p. 84. [Link]

⁹ Brémault-Phillips, Suzette, et Al. Executive Summary: Spiritual Dimensions of Well-being, Health and Moral Injury. Prepared for :Veterans Affairs Canada, p. 3.

¹⁰ Fonséca, Félix. *Social and Spiritual Well -Being and Wellness: Definitions and Indicators*. Director General Military Personnel Research and Analysis, Technical Note, DGMPRA TN 2013, April 2013, p. 9. [Ref from Padré (Col) Maurais]

¹¹ Peck, Chaplain (Lt-Col) John Stephen. *Millennial Generation Spirituality & religion in the US Army*. US Army war College, Class of 2013, Civilian Research Project, p. 26. [Link]

along with their families are the most important asset the CAF has, being the heart of everything we do.¹² It favours the approach of “Total Health & Care for our People” which considers the spiritual aspect of its members’ lives.¹³ The *CF Doctrine CFJP-01* states the importance of preparing a healthy fit force, including the spiritual aspect under the pillars “Prepare”.¹⁴ The publication *Religions in Canada* strongly brings to light the heavy load of responsibilities military personnel hold and even in a greater scale for elders among the higher ranks:

“The demands of military service present enormous challenges for men and women, *frequently calling them to have a firm understanding of the deeper questions of life*. Dealing with trauma, managing violence with integrity, serving others before self, facing ethical challenges successfully, and developing values that enrich one’s community *are all, at their core, spiritual values.*”¹⁵

However, two of the most important documents are General Specifications (GS) which set expectations of all common tasks, knowledge and skills of CAF members. Within both of the Officer and Non-Commissioned Member GS, there is no mention about spirituality other than in their general description of the Air Force (Chap 5).¹⁶

Moreover, the *Canadian Forces College (CFC) Monograph 2010-01 on Leadership* is intended to extend the understanding of Leadership within CAF. It makes a resume of the most important *Leadership* publications. There is no mention of any spiritual perspective in this document. Moreover, *Leadership in the CAF • Lead People* makes no acknowledgment of

¹² Canada. *Strong Secured & Engaged • Canada’s Defence Policy*. 2017, p. 6. [Link]

¹³ *Idem.*, p. 25. [Link]

¹⁴ Canada. DND. CFJP-01 • *Canadian military Doctrine*. B-GJ-005-000/FP-001, 2009-04, p. 4-2, 4-3. [Link]

¹⁵ Canada, DND, Coffin, The Right Reverend Peter. *Religions in Canada*. Interfaith Committee on Canadian Military Chaplaincy, June 2008, p. i. [Link]

¹⁶ Canada, DND. *General Specifications • Offrs and NCMs*. OGS MOSID 00002, A-PD-055-002/PP-003, Last revised: 03 Oct 2017, Date specification approved: 27 Aug 2009. NCMGS MOSID 00003, A-PD-055-002/PP-004, Date Specification Approved: 09 Feb 2011. [Link]

spirituality¹⁷. However, the Monograph concludes by admitting that the understanding of leadership is too narrow, which statement opens a door to bring along the spiritual aspect.¹⁸

Resilience

The topic of *Resilience* in CAF has progressively increased within the last few decades. Resilience is also well spread into the new SSE and the two GSs. For example, the SSE is committed to enhance the Health and Resilience of CAF members, but it only proposes a few initiatives to address this challenge, and they are mostly reactive than preventive.¹⁹ Conversely, resiliency is mentioned a few occasions in *Leadership in the CAF • Lead People* and only once in the CF Doctrine.

Ultimately, there are enough acknowledgments of *Spirituality* and *resilience* to settle them as requirement. Since they are requirements, they hence need to be achieved.

BENEFITS OF SPIRITUALITY TO ADDRESS FOUR ASPECTS

Spirituality & Health

There is an emerging consensus that spirituality enhances health. There are a growing number of scientific researches being conducted and exciting results explode. In military environment, there is a rising concept of “spiritual fitness” providing optimal operational readiness and enhancing resilience and health & well-being. Moreover, Spirituality is now recognized to be a critical component in the total force fitness of US military members²⁰. They define it as “fitness of the spirit or soul, especially from a religious aspect.” Personal S/R

¹⁷ Canada. *Leadership in Canadian Forces • Leading People*. A-PA-005-000/AP-005, 2007, p. 8. [Link]

¹⁸ Okros, Dr. Allan. *Leadership in the Canadian Military Context*. Nov 2010, p. 5. [Link]

¹⁹ Canada. *Strong Secured & Engaged • Canada's Defence Policy*. 2017, p. 26. [Link]

²⁰ Hufford, David J. & Al. *Spiritual Fitness*. Oxford University, Military Medicine Journal, 2010, p. 73

practices within Spiritual Fitness allow greater ability to manage symptoms of PTSD.²¹ In fact, they found a correlation with PTSD victims towards Spirituality, forgiveness and quality of life.²²

A compilation of research studies on religion, spirituality & health was conducted with results consolidated from 1932-2010. The study concluded that those who actively committed to S/R tradition are generally more optimistic and satisfied and less depressed and mentally ill. The results showed that people who are actively engaged with S/R had between 49-100% of better positive outcome concerning 18 different topics. For instance, the following are percentages of significantly positive results: Meaning & Purpose, 100%; Sexual Behavior, 84%; Suicide, 80%.²³

Spirituality & Well-Being

Many experts declared outstanding benefits of spirituality on well-being. Bento offers that spirituality increases creativity and resilience. Fry & al manifest that spirituality allows soldiers to cope with “physical and mental strains”, improving combat capabilities.²⁴ Dr. Mona Abbondanza, a psychologist of the Université du Québec à Montréal, specialist in behaviour therapy stated clearly: “The vast majority of empirical research... indicates that religion has a positive influence on... the ability of a person to function well.”²⁵

²¹ Hufford, David J. & Al. *Spiritual Fitness*. Oxford University, Military Medicine Journal, 2010, p. 75, 78, 80. [Link]

²² Crawford, Padre (Maj Rev) Harry. *Defensive and Offensive Spirituality: The Foundations for the Super Soldier*. p. 9. [Link]

²³ Brémault-Phillips, Suzette, et Al. Executive Summary: Spiritual Dimensions of Well-being, Health and Moral Injury. Prepared for :Veterans Affairs Canada, p. 4-5.

²⁴ Torchinsky, Maj M.S. *Strengthening the military by way of the soul*. SOLO Flight Research Paper: CFC, JCSP 40, 2013-2014, Solo Flight Research Paper, p. 11-13, 16. [Link]

²⁵ Marshal, Derrick & Pichette, Yvon. Spiritual resiliency in the CAF, Canadian Military Journal • Vol. 17, No. 2, Spring 2017, p. 30. [Link]

Spirituality & Leadership

There has been significant conceptual and experiential research which resulted in several potential benefits of integrating a spiritual dimension into leadership. To a subordinate, these benefits include a more human working environment and shared aspirations. To leaders, there is a greater sense of trust and commitments from their employees.²⁶ Spiritual leaders are recognized to be inspiring for their subordinates with purpose and meaning instead of rewards and security. They affirm that spiritual people are considered to be more engaged towards their organization.²⁷

Spirituality & Resilience

Spirituality and resilience are recognized to be beneficial to cope with any issue. The DND Road to Mental Readiness (R2MR) defines *Resilience* as: “...the capacity of a soldier to recover quickly, resist, and possibly even thrive in the face of direct/indirect traumatic events and adverse situations in garrison, training and operational environments...” Also, according to philosophy and theology, *resilience* also includes ethical, *spiritual*, and *religious resources* which encourage people to actively face adversity, being able to resist a suppression of their capacities.²⁸

Needless to say, with this evidence, CAF leaders should only see *Spirituality* as blessings for their members who would be more resilient, healthier, mentally stronger, more deployable and able to cope with the most tragic situations.

²⁶ Barnett, Tim. *Spirituality in Leadership*. Reference for Business. 2018, Last consulted 25 May 2018. [Link]

²⁷ Torchinsky, Maj M.S. *Strengthening the military by way of the soul*. SOLO Flight Research Paper: CFC, JCSP 40, 2013-2014, Solo Flight Research Paper, p. 11-13, 16. [Link]

²⁸ Marshal, Derrick & Pichette, Yvon. Spiritual resiliency in the CAF, Canadian Military Journal • Vol. 17, No. 2, Spring 2017, p. 26. [Link]

SPIRITUALITY DOMAIN INTO CAF TRAINING PROGRAMS

There is currently a progressive trend to include more spirituality into CAF training programs. However, presently only two Army-wide training programs stand out concerning the presence of spirituality.

CAIPS Program

A few years ago only, in 2012, in order to enhance performance and resilience in military personnel and their families, the US Army has inserted a spiritual element into its Comprehensive Soldier and Family Fitness Program (CSF2)²⁹. In November 2015, the Canadian Army followed them by launching the Canadian Army Integrated Performance Strategy (CAIPS), conducive to resiliency, fitness and operational readiness³⁰.

Under its program *Mission: Ready*, the CAIPS's mission is: "The CA will adopt a performance-oriented, health and fitness based culture in order to increase *readiness* by generating better prepared and more *resilient* soldiers"³¹. The essence of its Leaders Guide is the Canadian Army Readiness & Resilience (CAR2C) Concept which encompasses six domains shown in Figure 1 below, including the spiritual domain. The CAR2C's main *practical support tool* is the Canadian Army Performance Triad (CAP3) focusing solely on three key aspects of *Sleep, Activity & Nutrition*, which mostly influence the physical, emotional and cognitive

²⁹ Hufford, David J. & Al. *Spiritual Fitness*. Oxford University, Military Medicine Journal, 2010, p. 84. [Link]

³⁰ Brémault-Phillips, Suzette & Al. *Measures of spirituality for use in military contexts: a scoping review*. Journal of Military, Veteran and Family Health, 2(1) 2016, p. 56. [Link]

³¹ Canada, DND, Canadian Army, Hainse, Marquis. *Mission : Ready • The CAIPS Letter*. 4500-1 (CA PD). 24 Nov 2015, p. 5. [Link]

dominance of CAF members and their families.³² These in return practically affect only four of the six domains, leaving *out of battle* the spiritual and social components.

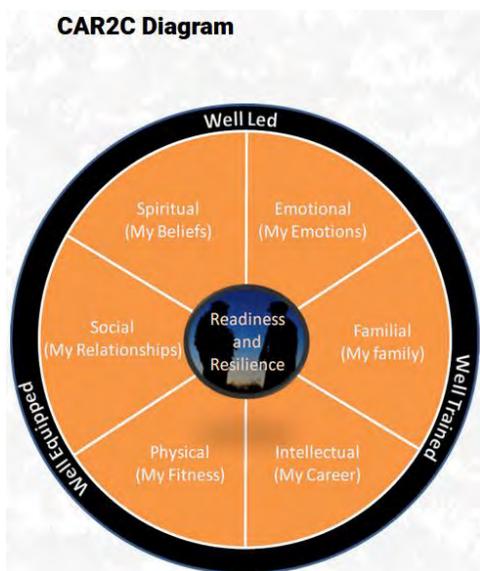


Figure 1. CAR2C Diagram

It is truly positive that the spiritual component, for the first time ever, was added to a training program. This initiative is the cornerstone of change while it considers the significant role of spirituality for the operational preparedness, as a formal institutional acknowledgment.³³ While it is a progress by itself to have added spirituality, the author argues that, in order to increase operational performance and resilience, the spiritual and social components are essential to mission success before, during and post-operations and should be added to the *CAP3 practical support tool*.

Sentinel Program

Created in 2007 and led by Chaplains of 2 Canadian Division, the *Sentinel Program* was officially launched by Commander of CA on 9 Dec 2015. The program's purpose is "to

³² Canada, DND. *CAIPS CAP3 • Leader's Guide*. Website, Last consulted 25 May 2018, p. 5, 8-9. [Link]

³³ Dion, Maj M.D. Le mieux-être et la résilience spirituels chez les Samurais et ses applications modernes pour les FAC. CFC, JCSP 43, MDS, 2017, p. 2. [Link]

strengthen unit cohesion in the collective effort to prevent and identify psychological distress that can affect the well-being of [military] members.”³⁴ Sentinels are CAF members who volunteer for being “Good Samaritans” through their informed presence for their peers in distress who often don’t want to expose themselves by seeking help from health professionals and often refer them to Chaplains.³⁵ As stated by the CA Command Chaplain, LCol Guy Bélisle: “One of the main objectives of the program is to ensure, on the ground, an informal presence able to Detect, Support & Refer”.³⁶

MILLENNIALS’ CHARACTERISTICS INCLUDING SPIRITUALITY

Millennials are the young crowd born between 1980 and 2000, who are particularly different from all other generations³⁷, especially from Baby boomers, concerning beliefs, values, and views of authority. The forecasts reveal that by 2028, nearly 75% of the Canadian workforce will consist of Millennials.³⁸ This has a significant impact on the Policy Development³⁹ since current policy developers are probably Baby Boomers.

The policies being written now will probably still be in effect for the next decade. For the CAF to be able to attract, employ and retain their members, it will need to quickly adapt its current policies to the Millennials’ characteristics. Josh Berzin apprises executives through Forbes magazine:

³⁴ Potter, Colonel (Ret’) Gerry, *The Buddy System – The Sentinel Program*. Military Christian Fellowship of Canada, March 5, 2016. [Link]

³⁵ Canadian Army Public Affairs. *Sentinels on duty in Army-wide mental health peer support program*. Project number: 15-0229, January 27, 2016, Date modified: 2017-01-23. [Link]

³⁶ Rehman, MIshall. *CA troops volunteer with Sentinel Program to assist comrades*. Canadian Military Family Magazine Website, May 5, 2016. [Link]

³⁷ Gerrior, LCdr H.E. *Millennial and the military*. CFC, JCSP 40, Ex Solo Flight, 2014, p. 1. [Link]

³⁸ Williams, Ray. *Like it or not, Millennials will change the workplace*. Financial Post Website, September 16, 2013, 8:13 PM EDT [Link]

³⁹ Peck, Chaplain (Lt-Col) John Stephen. *Millennial Generation Spirituality & religion in the US Army*. US Army war College, Class of 2013, Civilian Research Project, p. 5. [Link]

“Your ability to attract, develop, and retain young leaders will make or break your company in the coming years... The way we move people around, the way we appraise people, the types of rewards we provide ... and how we think about careers all need to change...”⁴⁰

Millennials lived in an environment where they had eight times more probability to be born in a family without married parents⁴¹, which makes them more experienced with unstructured environment. Partly because of that, a Harvard surveys concluded that Millennials have lost trust in the military (especially its hierarchy) and have less trust than ever in government.⁴² They want a flatter hierarchy so they can be heard, flexibility in their work and a better work-life balance.⁴³ Also, because they are more team oriented, Black suggests that a peer evaluation would suit better to them.⁴⁴

Millennials also redefine their approach towards religion and spirituality. For them, spirituality looks more like personal belief and feeling while religion would be more about regulation and being inauthentic. They consider themselves spiritual but not religious. As an astounding example, in 2012, a 22 year old young adult, Jefferson Bethke, posted on YouTube a video named “*Why I Hate Religion, but Love Jesus*”. He was overwhelmingly surprised with *fourteen million views in only eight days*.⁴⁵ According to a Pew Research Center survey uncovers

⁴⁰ Williams, Ray. *Like it or not, Millennials will change the workplace*. Financial Post Website, September 16, 2013, 8:13 PM EDT [Link]

⁴¹ Hein, James M. *Millennials and The Gospel*. Arizona-California District • Wisconsin Evangelical Lutheran Synod Website, p. 7. [Link]

⁴² Gerior, LCdr H.E. *Millennial and the military*. CFC, JCSP 40, Ex Solo Flight, 2014, p. 3-4. [Link]

⁴³ Schulte, Brigid. *Millennials want an end to hierarchies in the workplace*. Chicago Tribune Website, The Washington Post, 21 June 2015, 11:20 PM. [Link]

⁴⁴ Black, Janice & Al. *The Millennial Generation and Personal • Accountability: Spiritual and Classroom Implications*. Research gate, January 2014, p. 36. [Link]

⁴⁵ Peck, Chaplain (Lt-Col) John Stephen. *Millennial Generation Spirituality & religion in the US Army*. US Army war College, Class of 2013, Civilian Research Project, p. 19-20.[Link]

that 80% of millennials believe in God.⁴⁶ Their belief in God will be a significant asset to their wonderful God-given desire to change the world⁴⁷.

RECOMMENDATIONS TO MODIFY CAF POLICIES & PROGRAMS

“A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual doom.” — Martin Luther King Jr.⁴⁸

In the *Spiritual Fitness* Journal, Hufford & Al set it quite clear:

“There is substantial literature available for the development of evidence-based policies and programs for spiritual support and the treatment of spiritual distress and moral injury. These developments should be integrated within existing programs, and this will require that commanders be proactive.”

It is the sole responsibility of the Chain of Command to address resilience with spiritual assets, and most often, to employ the Padre’s Branch in its spiritual support mandate. Given that many reports predict that the rhythm of operations will augment and the complex future close combat will increase the demands on resilience and spiritual domains of fitness. Leaders will be required to possess acute abilities such as of the spiritual domain.⁴⁹

Considering that over 34% of the CA soldiers are non-deployable because of injuries (80% preventable) and one out of six Regular Forces members is mentally affected, changes in current policies and training programs are pressing.⁵⁰ For the blessing of our military personnel

⁴⁶ Newman Caroline. *Why millennials are leaving religion but embracing spirituality*. Phys.org Website, December 15, 2015. [Link]

⁴⁷ Scazzero, Pete. *5 Core Issues for Leading Millennials*. Emotionally Healthy Spirituality Website, 12 Apr 2017. [Link]

⁴⁸ Murphy, Bill Jr. *17 Inspiring Quotes About Military Leadership for Veterans Day*. Website, Nov 11 2015. [Link]

⁴⁹ Hufford, David J. & Al. *Spiritual Fitness*. Oxford University, *Military Medicine Journal*, 2010, p. 73. [Link]

⁵⁰ Canada, DND. *CAIPS CAP3 • Leader’s Guide*. Website, last consulted 25 May 2018, p.7. [Link]
& Pearson, Caryn & Al. *Santé mentale dans les Forces armées canadiennes*. Statistiques Canada, Date de diffusion : le 25 novembre 2014, 11 p. [Link]

and Veterans, who deserve to be well treated, the recommendations below are proposed. While it is suggested to action all of the recommendations of the three following documents⁵¹: *Executive Summary: Spiritual Dimensions of Well-being, Health and Moral Injury; Spiritual Fitness; & Called to Serve 2.0*, the following are considered to be the most important ones :

- 1) Immediately include the spiritual and social domains into the *practical support tool* of CAP3 and expand the *CAIPS & Sentinel* Programs throughout the CAF;
- 2) Modify policies and existing programs in considering the Millennial generation characteristics and their openness to change, including spirituality;
- 3) Design and implement a practical spiritual fitness training program, which includes practical skills & evidence-informed training and evidence-based S/R interventions in order to prevent S/R injuries and enhance well-being and recovery. It should be integrated in all Developmental Periods common courses, the CAIPS' CAP3 Practical Support Tool and Sentinel initiatives;
- 4) Modify the existing training for CAF commanders and military Chaplains to include cultural competence and spiritual diversity in order to empower them so they can provide the necessary spiritual support to military personnel and spiritual fitness program development, in line with the evidence found in this Essay and its references;
- 5) Include scenario building and role-playing discussions led by Chaplains into pre-deployment training for the CAF members and their families to prepare them for ethical stressors, guiding them with S/R interventions;

⁵¹ Brémault-Phillips, Suzette, et Al. Executive Summary: Spiritual Dimensions of Well-being, Health and Moral Injury. Prepared for :Veterans Affairs Canada, 8 p.
& Hufford, David J. & Al. *Spiritual Fitness*. Oxford University, Military Medicine Journal, 2010, p. 73-87. [Link]
& Maurais, Padre Sylvain (Col). *Called to Serve 2.0 • A Strategy for the Spiritual Wellness and Resilience of the Defence Team and Military Families*. Powerpoint Presentation, 33 slides.

- 6) Integrate and Bring to the forefront moral development and S/R dimensions, and their many benefits over resilience, health, well-being, into existing policies and training programs such as Defence Policy, CF Doctrine, publications on Leadership, Ethics Programme, Operation Honour, CAIPS, Sentinel, and most importantly into the General Specifications and all of the five Developmental Periods common training; and
- 7) Extend the service of RCChS, to allow Chaplains to Veterans through a collaboration with VAC,

WORDS OF WISDOM FROM THE AUTHOR BEFORE CLOSING

On the very early morning of 12 April 2018, I was inspired by The Holy Spirit to write about GODership in CAF, a topic that reaches the inner self. God has given us His unconditional Love, sending His only Begotten Son, Jesus-Christ, so we can believe in His Love, and live a personal experience which transforms lives forever, from the inner self. I thank Our Lord that this paper provides wisdom and understanding to thousands, and that it falls into the hands of leaders who will be bold enough to transform the CAF's soul through *Spirituality*, where the CAF transitions from *Transformational leadership* to *GODership*. For the love of our military people, who are the center of gravity, leaders at all levels and policy developers all need to put spirituality first in every policy & training program. Spirituality needs to be, not one of the topics among many, but being the essence of these publications, as resilience, health and well-being are the essence of everyone's soul. I would like to personally thank the precious Holy Spirit, and Padre (Col) Sylvain Maurais who has inspired me through the writing of these revelations. Also, a special thanks to my precious wife Nancy for her love and patience, and our three children for their patience throughout the course of this experience.

CONCLUSION

This essay has opened a door that the author truly hopes will never be shut again. While “no policy exist to separate church and state”, CAF policy developers started integrating the spiritual domain into its publications with leaden steps, such as in the new SSE. Because of the numerous CAF members who are presently mentally affected, one would hope that the CAF is more open-minded than ever before to bring the Holy Truth to light, in benefiting the powerful impact of spirituality over physical and mental health, enhancing resilience. The Canadian Army along with its Chaplains’ leadership has taken the lead to introduce *Spirituality* into two training programs. The *CAIPS* which enhances the *operational readiness* and *resilience*, and *Sentinel* which serves as a community of “*Good Samaritans*” providing informal support and references. Evidence was provided for the tremendous benefits of spirituality over physical and mental health, enhancing resilience. The Millennials generation which will be the majority in less than 10 years, was also analysed to give a perspective of their unique characteristics that could assist in the implementation of *Spirituality* within CAF policies, publications and training programs. In fact, based on all evidence provided, and the prediction that the complex operational environment will increase the demands of resiliency and of the spirituality domain of fitness, the author has given numerous recommendations to urge the Chain of Command to include the spirituality domain into current policies to enhance and design training programs by inserting practical support tools of spirituality bringing it in the forefront for the sole benefit of the courageous CAF members who risk their lives facing adversity and potentially mentally impacted for the rest of their lives. The author is inviting the reader to move forward this study in reading many of its references. By bringing the spiritual perspective into CAF policies and training programs, CAF members will have the blessing to be exposed to The Love of God,

hopefully realizing that resilience is powerfully increased when an individual has a human experience, even a new birth, with The Divine, who reveals the best within us, which is greater than us. They could discover they were created from a Love source, which honours the dignity of all. In His humanity, Jesus-Christ has done all to reveal to everyone the Love which God has for each one of us, recreated in His forgiveness. He provides Love as a whole, represented by the gift of Himself.

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