

## A HISTORY OF NAVAL CHAPLAINCY

1. “Ever since man ventured forth upon the sea in his ship he has certainly had some feeling that the success of his voyage has depended upon a Power or Being far beyond his understanding....What could there be more natural than that, once the ship put to sea, the mariner would wish to have a chaplain or priest to go with them.”

Rear-Admiral H.F.Pullen O.B.E., C.D., RCN(Ret'd)  
From Smith, Waldo E.L.,The Navy Chaplain in the Days of Sail,

2. The origins of the link between clergy, seafarers and ships is lost in the mists of time. However occasional windows open to give a glimpse into the past, as when Odo, a priest who later became Archbishop of Canterbury, served in the ships of Saxon King Athelstan in the 10<sup>th</sup> century. An 1147 expedition from south England bound for Lisbon sailed under articles, one of which read “On board each ship there shall be a priest and the same observances as in parishes on shore, whilst everyone shall confess daily through the week and shall communicate on Sundays.” Some even suggest that the Apostle Paul, breaking bread in thanksgiving on board a ship off Malta around the year 60 becomes de facto the earliest recorded Christian sea chaplain of any nationality!... Moving on with English antecedents, there were thirteen chaplains with the English fleet that engaged the Spanish Armada in 1588. Another thirteen chaplains were with the English fleet at Trafalgar in 1805.
3. As one might expect the appointment prospect for sea chaplains varied over the years. Often a chaplain would be known to a ship’s captain and officers from a parish ashore. There was a strong desire for chaplains of good character, whose preaching was salutary for the common sailor and not of the “painful” kind. Chaplains were seen as useful for the keeping of morality and loyalty. In time appointment was under warrant, a status just slightly ahead of master, surgeon and others, rated equal to a lieutenant. There was still a question of whether the chaplain had a cabin or slung his hammock with the warrant officers. Sea chaplains did not fare as well as Army chaplains who were commissioned as officers. Pay was from time to time from the Treasury, at other times by deductions from the sailors’ wages, or both. Samuel Pepys, as part of reforms pressed upon the Navy after less than satisfactory performance during the later years of the reign of Charles the Second, got certification for potential chaplains as to fitness from the Primate or the Bishop of London. And what might the ideal sea chaplain be like? The Reverend Henry Teonge, appointed chaplain to HMS Assistance, was diligent in chaplain’s duties including reasonable preaching, was sensitive to the lot of the common sailor, and also had those extra graces and skills, such as playing the violin and writing

amusing verse, which would endear him to the captain and wardroom alike, and which would make him an acceptable companion for the officers on a run ashore! To help Chaplain Teonge the 1662 Book of Common Prayer included prayers for sea travellers and for storms at sea.

In action the navy chaplain's task was to help the wounded, comfort the dying, and encourage those who went on fighting. Below in the surgery the chaplain supported those awaiting the surgeon's skills with assurance of God's mercies, before man's mercies administered sedative rum. For the mortally wounded, the chaplain listened to the last message the sailor wants to send to loved ones. Not every chaplain survived action. Bonnie Prince Charlie sailed in French ships for Scotland in 1745, and was intercepted by HMS Lion. In the hot action that followed Lion's marines showed signs of faltering, and Chaplain Leach intervened and took command to rally the marines. He died shortly thereafter from gunshot wounds. Needless to say there were some chaplains whose conduct was unbecoming a chaplain, let alone an officer and a gentleman, and were duly discharged.

4. Up to this time in English Navy history, Chaplains came from the ranks of the Established Church, the Church of England. It was about the time of the Nore and Spithead mutinies that Roman Catholic clergy began to receive official recognition for service rendered to Roman Catholic sailors. A Father James Plunkett provided "divine service" to marines at Chatham in 1797 and was later recompensed for his expenses by the Navy Board. Where Catholic clergy were available authorities often recognized them, as when in 1799 Admiral Sir Thomas Pasley informed the Navy Board that a Father W. Flynn attended Catholics who were under sentence of death.
5. The place is Trafalgar and the name is Lord Nelson. The year 1805. The chaplain in HMS Victory was the Reverend A. J. Scott who had many years exemplary service at sea. He was a personal friend of Nelson. During the Trafalgar action Scott was assisting the wounded below in the cockpit when Nelson was mortally wounded. Scott held his friend and listened to Nelson's last words. When Nelson died, Scott never left the body.
6. In 1812 the Lords Commissioners of the Admiralty developed regulations governing the chaplaincy. Placed on a par with commissioned officers, chaplains were still appointed by warrant. Archdeacon John Owen, already Chaplain-General of the Army, was appointed Chaplain-General to the Fleet. The new regulations set out what ships would have chaplains, length of service, pay and pensions. Provision was made for chaplains to function additionally as schoolmasters, a plan not well received by some padres. These were also the years following the French Revolution when God-fearing Englishmen trembled at the excesses of the godless French leadership, and to thwart such influence, a chaplain of the Navy wrote (of other chaplains) that they should "exemplify the duties that he recommended to his flock by the sobriety, decency and regularity of his own private conduct.....every chaplain should be careful to gain the

approbation of those with whom he serves, both high and low.” The Venerable John Owens, took up his new duties as Chaplain-General of the Navy with relish, insisting that only suitable clergy be appointed Navy chaplains and that great care be taken by such to be diligent in their care to naval hospitals and hospital ships. He also strongly urged adequate provision of appropriate reading material, usually from the Society for Promoting Christian Knowledge. Zealous as he was about Christian learning, manners and life, he was not pleased by the growth of Methodism within the fleet. He also had reservations about Roman Catholic clergy functioning with permission from naval authorities. Owens began to recommend postings to particular ships, and sought a rudimentary evaluation of chaplains from their captains.

7. Closer to “Canada” the Royal Navy presence in and around Newfoundland exerted considerable influence, as de facto arbiter of civilization and moral standards. RN officers served as surrogate magistrates; senior officers from time to time were quasi governors until 1728 when a civil governor was appointed. While sea chaplains borne in ships on station in Newfoundland provided as best they could good manners, good morals, and the services of the Established Church, there was voiced a need for civil Church governance to accompany proper civil government. Eventually as was a long standing RN custom local clergy in St. John’s might be commissioned as Civilian Officiating Clergymen to look after ships without chaplains when alongside, and garrison and navy personnel could parade to “navy and garrison” churches in St. John’s.
8. Worthy of note was the fall of Port Royal in 1710 after which the Rev. John Harrison RN Chaplain of HMS Dragon conducted a service of thanksgiving. The intention of the British authorities was to garrison the fort at Annapolis Royal and provide a chaplain. Meanwhile, the French developed Louisbourg as a naval base after 1713. Under the Bishop of Quebec the Recollect Fathers served Louisbourg and were paid by the French government. Chaplains from the French warships came ashore to provide clergy assistance until rebuffed by the Bishop of Quebec and sent packing back to their ships.
9. When Halifax was founded in 1749 the Royal Navy established a dockyard, and a naval hospital which served both garrison and navy. In 1784 an Admiralty Order commissioned a Rev. Dr. Bynton as chaplain to HM Ships Chatham and Nonsuch and to cover the hospital and dockyard. By 1809 the rector of St. Paul’s Church, the Rev. Dr. Stanser, chaplain to HMS Leander 1802-1806, was contracted to serve the hospital, appearing in the Naval List of 1815 as Chaplain to the Naval Hospital, Halifax. Dr. John Inglis held this post in 1819 after which the care of the hospital devolved upon garrison chaplains.
10. Fragile relationships with the young United States of America motivated naval activity on the Great Lakes and other inland waterways. In 1813 the Royal Navy took over the ships of the Provincial Marine and the dockyard in

Kingston and in 1814 engaged the Rev. George Stuart of St. George's Church, Kingston as Chaplain to HMS Prince Regent, then to HMS St. Lawrence until 1815. Deteriorating moral conditions at the Kingston dockyard sparked a request for the appointment of a chaplain, and Archdeacon Owens arranged for the Rev. John Wilson of Ernestown to be chaplain to HM Dockyard in 1816 a post he held into the 1820s, long enough to seek from the Navy land for a consecrated burial ground and a suitable chapel capable of "containing such a congregation as the Garrisons of Fort Henry and Frederick are likely to furnish." Officiating clergy continued to serve other stations such as Penetanguishene, and Isle aux Noix on Lake Champlain.

11. The Arctic Ocean was of some interest to the Royal Navy. Frobisher's third voyage there in 1578 carried men and material for a colony. The chaplain was the Rev. Robert Wollfall, sometime of the Diocese of Bath and Wells, who comported himself as a navy chaplain should, "...visited other ships in company, 'preaching sermons and celebrated the communion at sundrie other times.'" Wollfall was the first parson to celebrate the Holy Communion, Book of Common Prayer 1552, on North American soil. Little more is known of RN presence in Arctic waters until HMS Norge with chaplain the Rev. John Morgan searched out American pirates during the War of 1812. Captain Edward Parry in 1821 made his second voyage with astronomer and chaplain Rev. George Fisher. RN exploration voyages continued until 1875 when two ships were sent to winter as far north as possible and in spring to send sledge parties to the highest latitude possible. With them went the Rev. Harry Pullen, who besides helping with the programme to bolster spirits, led Divine Service each Sunday with Holy Communion the first Sunday of each month. When spring came the sledge parties were dispatched with a hymn and a prayer.
12. On the west coast the Pacific Squadron of the Royal Navy put into Esquimalt with increasing frequency to establish a presence in the face of gold rush activities and uncertain relations with the United States of America. By 1857 there was a station with dockyard and a hospital, and shortly a schoolhouse for children in which services were held by visiting chaplains. The need for a proper church was recognized and in 1866 construction started on St. Paul's Naval Church, Esquimalt. The rector was assumed to have served the station and visiting ships in the absence of navy chaplains. In 1892 reference was made to a Rev. Morden who also served the garrison. The Rev. W. Baugh Allen was rector in 1909, the year before the Canadian Naval Service came into being. The Roman Catholic Church in Esquimalt, Queen of Peace, was similarly involved with the navy and garrison.
13. On 04 May 1910 the Canadian Naval Service came into being. The new navy was slow to get steam up, but still there was interest from the churches about chaplaincy. At that time no full time appointments were considered and the sailors were to attend churches ashore, such as had been the RN practice. In Halifax St. George's was the naval church in the mid 1880s. Roman Catholics

paraded to St. Patrick's, whose pastor served Catholic naval personnel until shortly after 1910 when Roman Catholics then paraded to St. Joseph's Church, which was much closer to the dockyard. This church remained closely tied to the navy as marriages and baptisms continued there for navy personnel until 1955. The original St. Joseph's Church built in 1863 was destroyed in the Halifax explosion of 1917 and rebuilt on the same location. St. Joseph's was closed 25 June 2006. Sometime before the mid 1880s Protestants were under the care of the rector of St. Mark's Church and by 1888 the rector Rev. Nathanael LeMoine, had overseen the first of three expansions needed so that St. Mark's could accommodate the naval and garrison personnel who paraded there. The connection of this parish to the navy was very strong as shown, for example, in the cornerstone laying for the parish hall in 1904 by Vice Admiral Day Hort Bosanquet, C-in-C North American and West Indies Station, and garden parties held on the grounds of Admiralty House attended by parishioners and navy and military personnel. St. Mark's, like St. Joseph's was destroyed in 1917. The cornerstone for the new church, just across the street from St. Joseph's, was laid in 1920. Rev. LeMoine had resigned the parish in 1919 to accept a Canadian Chaplains Service appointment, after many years as "Chaplain Ashore" including the war years 1914-1918. The new St. Mark's continued as Naval Church until the erection of useable chapels on base in the 1950s. The King George V Colours of the RCN were laid up in St. Mark's 19 July 1937. Also in possession of St. Mark's is the communion silver from the chapel in HMCS Niobe. The ship was badly damaged in the 1917 explosion and was paid off in 1920. The set was given by Ottawa to the "Padre Ashore" at the time the Rev. W.W.Clarkson, who in turn presented it to the parish.

14. In 1910 St. Paul's Church Esquimalt and the Rev. Mr. Allen continued as the Naval Church. Methodist members from HMCS Rainbow supported the organization of a Methodist Church in Esquimalt and in 1914 the Rev. Thomas Keyworth was recognized as Chaplain to the Garrison for Methodist soldiers and sailors. In 1916 the church was permitted to be called "The Esquimalt Naval and Military Methodist Church" and a boat was provided for the Methodist Chaplain to visit ships. Similar arrangements were put in place in St. John's NL, but it was not until 1937 that general provisions were made for RCN Protestants other than Anglican to attend United or Presbyterian churches when in port. In Halifax the selected church was United Memorial United Church, just down the block from St. Joseph's and St. Mark's. In those days Civilian Officiating Clergy received five cents a Sunday for each man of their denomination on strength! These arrangements continued through the WW1 years and the postwar period until the outbreak of WW11.
15. In 1939 there wasn't much in the way of a Navy Chaplaincy. The Rt. Rev. George Wells, a seasoned Canadian Chaplain Services veteran from WW1 was appointed Principal Chaplain (P) to rebuild the Chaplain Services for Army, Navy, and Air Force. Archbishop Charles Nelligan appointed Principal Chaplain (RC) had a similar task for the Roman Catholics. Military Districts

were established across Canada and Senior Chaplains were appointed in each District. Senior Chaplains were also responsible for naval personnel in their districts and were to make arrangements accordingly. The Rev. G.M.Ambrose, a former rector of St. Mark's, was already Halifax District Senior. 04 January 1940 Wells appointed the Rev. John Furlong, rector of St. Marks' Naval Church as a chaplain for the Navy with pay and rank of Major in the Army pending development of an establishment for chaplain services in the RCN. In Esquimalt the Rev. A. Bischlager rector of St. Paul's Naval Church was similarly appointed. Fr. Wood, already involved with Roman Catholic navy personnel, was given the RC appointment. By April Halifax received a United Church chaplain and an additional Anglican, the Rev. B.C.Salter and the Rev. J.S.Sherren respectively to cope with rapidly growing numbers. The Roman Catholic chaplain likewise received additional help. In September of 1940 discussions were initiated about naval chaplaincy with the two Principal Chaplains. Because of the close relationship of the Royal Navy and the Royal Canadian Navy in ranks, training, and traditions it was decided that RCN chaplains would carry no rank, and regulations as to uniform for chaplains in the RN would apply to the RCN. Up to that point, like their RN counterparts, RCN chaplains had worn civilian dress. Also the navy chaplains would be incorporated in a distinctive naval chaplaincy branch as of 1 January 1941. Chaplains already on strength administered by the Army were transferred. Interdenominational cooperation was the order of the day. In the matter of rank, status and responsibility, RCN chaplains had a classification system equivalent to naval ranks of lieutenant to captain, held status as head of a department ashore or afloat, and were not required to perform any executive duties. Principal Chaplains Wells and Nelligan became Chaplains of the Fleet (P) and (RC) in November of 1943. By way of interest, the cross, fouled anchor and crown insignia worn on shoulder boards and preaching scarves by Chaplains RCN was said to be designed by Bishop Wells, who also developed a Divine Service Book for the Navy

16. Into 1942 the RCN had expanded considerably in numbers and areas of operation. Senior Chaplains were appointed for both Atlantic and Pacific Commands. As well positions were established in London, Greenock, St. John's, and Londonderry. Sea going billets were available on larger vessels such as the Prince class armed merchant cruisers and aircraft carriers Nabob and Puncher, also merchant ship conversions. Chaplains were appointed for escort groups, and minesweeper and motor torpedo boat groups in the UK. On the west coast during the war against Japan it was said of the chaplain in the cruiser Uganda that "...he was to be found all over the ship at any time of the day or night." New entry chaplains were sent to the Officers' Training Centre in Deep Brook (HMCS Cornwallis) before further posting. By January 1944 there were 48 full time chaplains and 18 part time.
17. In 1944 Archbishop Nelligan retired as Chaplain of the Fleet(RC) and was replaced by Bishop Ronald MacGillivray The next year Bishop Wells retired

and was replaced by the Rev. E.G.B.Foote as Chaplain of the Fleet(P), who served in that capacity until 1962. when he became the third Chaplain General (P) to May 1965.

18. What were the tasks falling to RCN chaplains in WW Two besides leading religious services in chapels, mess decks, any other spaces available at home and abroad, at sea and ashore? There were padres hours, religious education of dependents' children, building relationships with naval personnel and families, finding suitable accommodations for sailors and families especially in overcrowded areas like wartime Halifax, caring for the sick and wounded, burying the dead, consoling the grieving, responding to problems ashore and afloat, even having a part to play in disciplinary situations aboard some ships. Then too early on there was the censoring of mail, assistance with recreation and other educational ventures. There were marriages, baptisms and confirmations. In all things the 'bish' constantly moved between the lower decks and the wardroom, being the presence of Christ and his Church to all he would meet. Particularly the chaplain at sea would also share the discomforts and dangers imposed by ocean and foe.
19. Post WW Two brought reductions in the navy and chaplaincy. In 1946 the RCN had a permanent establishment of 6 Protestant and 4 Roman Catholic chaplains. The chaplains were caught up in the not so insignificant problems arising from those who wanted better things than just the status quo of wartime. Report followed on report as the navy tried to respond to these problems, all of which tended to depress the level of morale. There were strong opinions that too long had the RCN formed itself to an RN mould, and should become more distinctively Canadian. This was reflected in the Mainguy Report dealing with officer-man relationships, where officers tended to mirror RN attitudes long after RN influence in the lower decks had all but disappeared .As before navy chaplains did not wear rank insignia but were given a revised classification system of II,III,IV,V corresponding to Lieutenant to Captain.
20. Another postwar change was the abolition of parade services in the Canadian Army in 1947. The Royal Canadian Air Force did likewise. The Navy however was allowed by NDHQ to stay the course 'for the time being' and Divine Service could be held as deemed advisable by ships' captains. The Church Parade would continue for some time. In HMCS Cornwallis church parades did not cease until the mid 1960s, with a significant reduction in chapel attendance!
21. The Korean War brought a temporary rejuvenation to the Navy when a flotilla of destroyers was dispatched shortly after the outbreak of war in June 1950. A Protestant and a Roman Catholic chaplain were sent to join the ships. Others would follow in rotation. The Chaplains of the Fleet (P) and (RC), Foote and MacIsaac, made two visits to the ships on station during the conflict. Chaplain(P) Gordon Faraday and Chaplain(RC) James MacLean, who retired in 1975 as Chaplain General(RC), were just two of the chaplains who acquitted

themselves well in spite of "...the wear and tear of their conditions of living. Having to move every month, lacking a cabin of their own where they could settle in – often sleeping on a couch in the wardroom." Still, "...They did remarkable well under it all. Their ecumenicity – no denominational feelings or barriers appeared. Their spirit of mutual respect. Their great difficulty in face of the sexual indulgence of so many men."

22. The Korean War gave way to the Cold War with its particular strains and stresses, such as the Cuban Missile Crisis in October 1962 when for instance, Chaplain George Bell, just home from a tour in HMCS Bonaventure, was recalled to sail in 48 hours with the carrier. There was of necessity some growth in the armed forces during the Cold War period. By the mid 1960s there were 28 Protestant and 19 Roman Catholic full time RCN Chaplains. Much that the navy chaplain had done in the past continued, although some things now had a greater importance. Since the early 1950s the establishment of permanent married quarters, especially in Halifax and Esquimalt, meant that viable congregations and Sunday schools developed, soon to be housed in new chapels. There were various chapel centred groups and organizations. There were religion classes in day schools. RCN chaplains could now find themselves posted to serve a chapel bringing them into close contact with both the serving member and family. For the Navy in the Halifax area the Protestant Church of the Redeemer and Roman Catholic Our Lady of Fatima, were built in the late 1950s in Shannon Park. Similar facilities were constructed on the west coast in Belmont Park.
23. The idea of integration or unification within the Canadian military was not new, surfacing in the 1920s and again in the 1930s. After WW11 the idea was put forward yet again. The Chaplains Service, although organized in three distinct entities with some disparate practices and policies, often functioned cooperatively at several levels. On the Protestant side there were such common ventures at the local level as a single Divine Service Book and a unified Sunday School programme. So by 1957 there was a substantial plan afoot for complete integration of chaplaincy services. However, for many reasons this did not succeed although there was integration at the NDHQ level. The first Chaplain General(P) was B.Gen. J. Forth. By 1962 it was obvious that any further attempt to unify chaplaincy services was futile until the Canadian military as a whole had moved well along that path. This happened February 1, 1968 with full unification of the Canadian Forces.
24. Unification had an immediate impact on navy chaplains. Rank was put up on navy uniforms causing some confusion when instead of receiving courtesy salutes from all ranks, navy chaplains were increasingly expected to salute their superiors. However the introduction of the CF green uniform and a new Chaplain Branch cap badge, which design would eventually appear on preaching scarves and other accoutrements, served to erase residual visual reminders of the past. Chaplains, regardless of previous service affiliation,



could now be posted to positions anywhere in the Canadian Forces. Former navy chaplains could find themselves, for example, with a chapel community in CFB Comox, an artillery regiment in CFB Petawawa, or an infantry battalion on peace keeping in Cyprus. Likewise an air force chaplain might find himself at sea with a destroyer squadron. Prior to 1966 new navy chaplains had gone to the Officer's Training Centre at HMCS Cornwallis. In the fall of 1966 the first integrated course for chaplains (P) and (RC) was held at Venture, previously the Reserve Training Establishment, HMCS Naden. Now, by 1971 new CF chaplains would take the Direct Entry Officers basic training course in CFB Chilliwack. B.Gen Ray Cunningham, seventh Chaplain General(P), put it quite succinctly when he stated "...Our love affair with the old Navy, Army, and Air Force is a personal treasure which will always be in our hearts. Now let us give our loyalty and devotion unreservedly to our present Chaplain Service that not only we be seen to be one but we will in fact be one in all aspects of our ministry and service." Reorganization of the Branch continues. What was once a two stream chaplaincy, Protestant and Roman Catholic is now a single Branch, and multifaith at that. There are new cap badges, and new Branch emblems. Chaplains have a single MOC and include Muslim Imams and Jewish Rabbis. Where there once would be two chapels on a base or station, now there is often only one ecumenical facility. This was not such a new idea because early chapels in some locations were already used by both RC and P. The chapel at Camp Hagersville in Ontario was a 'streetcar' chapel – double end, the pews were swung as needed! Now the evolution of chapel design is moving towards multifaith use as shown in the Stadacona Faith Centre opened in 2006

25. From 1968 on an identity crisis has gripped the concept of navy chaplain. All chaplains are Canadian Forces chaplains, and as such can be posted to serve anywhere. The introduction of Distinctive Environmental Uniforms in the mid 1980s has not changed posting policy for chaplains. DEUs did not mean the end of unification! To wear a naval uniform does not prevent a chaplain from being posted to an Army or Air Force establishment at some point in a career. Likewise chaplains in Army and Air Force DEUs are posted to navy establishments like Halifax and Esquimalt, and some go to sea as fleet chaplains after taking the Naval Environment Training Programme.
26. Chaplains have continued to go to sea and serve faithfully regardless of their uniform colour. When the opportunity as presented itself they have taken the message of God's grace to the Oceans of the world. They have sailed alongside their fellow sailors representing the faith groups of Canada in ships that have been floating diplomatic missions particularly in NATO Standing Forces in the Atlantic and Mediterranean.
27. In the late 1970s to the late 1980s chaplains began to experience some difficulty in getting berths in ships. An increasingly secularized leadership began to question the value of shipboard chaplains and sited training needs and the unavailability of bunking space as reason for not embarking chaplains.

Chaplains were not so easily dissuaded. Some embarked on ships without a designated bunk, sleeping in the ship's MIR and waiting for the first repatriation so that they could move into the vacant accommodation. Many slept and lived in spaces designated for the lower ranks. These chaplains understood that they would only achieve their most effective ministry when they had experienced what it meant to be a sailor. Interestingly, there was still much work to be done at sea. For example, chaplains were instrumental in supporting the integration of women into ship's crews during this time.

28. In 1990 Canada's Navy entered a potential conflict zone for the first time since the Korean War. HMCS PROTECTEUR, HMCS TERRA NOVA, and HMCS ATHABASKAN formed a 3-ship Task Force deployed to the Persian Gulf as part of Canada's initial contribution to the international response to the invasion of Kuwait by Iraq. This operation was dubbed the Persian Excursion. There was much discussion about the need for chaplains with some arguing that given the potential for conflict every ship should have a chaplain. Others argued that the lack of bunk space meant that there was no space for a chaplain. Eventually, the decision was made to embark 2 chaplains, Protestant chaplain Baxter Park and Roman Catholic chaplain Ron McFarland. These chaplains joined about 100 additional personnel dispersed among the normal crews of the 3 ships. They included a full medical surgery team and a platoon of RCR soldiers from Gagetown deployed on PROTECTEUR, who were trialing the new Javelin Anti-air missile system, and the British Army Exchange Officer commandeered to teach them how to use it. It was felt that PROTECTEUR's gun which had just been remounted after some twenty years and the World War Two BOFOR guns borrowed from the museum were not sufficient protection.
29. The chaplains deployed to the Persian Excursion were the initial wave of chaplaincy support to current naval operations. In the recent past chaplains have deployed with Canadian ships supporting peacemaking efforts of the coast of Haiti and Somalia. They have provided humanitarian Relief all over the world. They have sailed in the Adriatic supporting Land Operations in the Baltic. They have maintained almost a constant presence in the Persian Gulf especially since the war on terror response to the events of Sept 11, 2001. Currently, chaplains are aboard ships that are supporting Humanitarian Operations in Haiti and Somalia and Pirate interdiction of the coast of Africa. The navy leadership has clearly come to a new understanding of the value-added to a deployment by the presence of a chaplain. In Halifax and Esquimalt the request for chaplains to accompany ships has risen with the operational tempo. Chaplains continue to respond to this call, bringing a vision of peace and hope and acting as agents of reconciliation.
30. So who is a 'navy chaplain'? Perhaps it is reasonable to describe a CF chaplain as a navy chaplain is one who takes the NETP and is posted to sea, and no matter where else that chaplain is posted, holds the senior service as "...a personal treasure which will be always in our hearts."...remembering always

“...now let us give our loyalty and devotion unreservedly to our present Chaplain Service that not only we be seen to be one but we will in fact be one in all aspects of our ministry and service.”

### Acknowledgements

The following secondary sources were used extensively in the writing of the history chapter for the proposed Navy Chaplain’s Handbook:

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