CFL Chaplaincy: How do CFL Chaplains Act in Consultation Towards Ethical Decision Making?

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A thesis submitted in partial fulfillment of the requirements for the Doctor of Philosophy degree in Kinesiology
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Abstract

Although the literature on sport ethics and religion has expanded in recent years, there is little research on the role and concept of “sports chaplaincy” within Canada (Parry, 2007) (Watson, Parker & White, 2016) (Watson, Parker & Adogame, 2018). The Canadian Football League (CFL) chaplaincy program offers a unique form of ministry that has the potential to influence athlete’s ethical behaviour. The chaplain's ‘holistic’ counselling approach is not only concerned with the CFL professional’s on-field job performance but offers emotional and spiritual support for every facet of a CFL professional’s life (Roe, 2016) (Cheney, 2019). In the sport ethics literature, there is, and continues to be, a vastness of incidences whereby sporting professionals breach ethical policies. These incidences include, but are not limited to; impaired driving, domestic abuse, hazing, excessive violence, the use of performance enhancing substances etc. (Mihoces, 2014) (Mitchley, 2014) (Schmidt, 2014) (Fogel, 2013). These breaches in ethical policy, and codes of conduct transgressions reflect poorly on the athletes, their professional franchises, and society abroad (Dungy, 2009) (Maston, 1967). From a sport chaplaincy perspective, and referencing the current sport ethics literature, my thesis investigated the CFL chaplains’ philosophy regarding how they impart ethical counsel to CFL professionals. Amid analyzing this phenomenon, one aspect of my research investigated the indirect benefits and concerns for athletes who follow the ethical guidelines that the CFL chaplains promote.

Professional sports culture is an extremely competitive vocation and one where job security for players and coaches is determined by immediate and sustainable success (Gamble, 2013, pp. 250-251). Within this competitive culture, athletes and coaches often fall into customs wayward from Christian ethics, sport ethics, and common ethics (Fogel, 2013). In addition, recent sport chaplaincy literature has indicated that western society is more ‘humanistic’ than Christian, and
our current ‘post traditional religious society’ resembles more of a ‘spiritual marketplace’ than formal religiosity (Uszynski, 2016) (Kumar, 2013) (Nesti, 2010) (Cheney, 2019). One question is: does the shift in spirituality have a positive or negative effect on athlete’s physical health, mental health, and ethical conduct within the realm of professional sports? In addition, how do CFL chaplains promote their worldview amid an increasingly secular and multicultural society? This thesis aims to provide some answers and insights to aspects of these crucial questions.

Additionally, there is evidence within the sport-ethics literature suggesting high level athletes are more likely to experience divorce, mental illness, depressive disorders, and spousal abuse than the general population (Stephenson, 2014) (Reardon & Factor, 2010) (Mummery, 2005). Some of these psychiatric disorders, and breaches in ethical conduct, have been associated with the ‘win at all costs’ mentality: over-training, unbalanced schedules, substance abuse, eating disorders and times of transition (i.e., post-injury or retirement) (Reardon & Factor, 2010) (Mummery, 2005) (Baum, 2003) (Watson, 2007). This thesis has investigated the CFL chaplain’s role in providing ethical counsel to CFL professionals amid the threat of these issues. Moreover, this thesis analysis how CFL chaplains provide ethical counsel within the distinctive culture of the Canadian Football League.

Keywords: Canadian Football League, Chaplaincy, Sport, Ethics, Religion, Philosophy, Narrative, Psychology, History
Summary for Lay Audience

Chaplains are spiritual mentors and life coaches that provide pastoral care and support for the people they serve. Sports chaplains are individuals who offer pastoral care for athletes participating on sports teams. Sport chaplains may additionally provide mentorship for team members who are not athletes (i.e., coaches and administrators). Sport chaplains can exist on sports teams at any level of competition (i.e., house-league, competitive, amateur, and professional). The guidance sport chaplains provide is not limited to a sports professionals' vocational needs, and the chaplains are not primarily concerned with improving job performance. Sports chaplains seek to offer support, advice, and mentorship in whatever area of life sports professionals disclose. Therefore, it is not uncommon for sport chaplains to provide mentorship for instances involving ethical dilemmas.

This dissertation sought to answer the question: how do CFL chaplains act in consultation towards ethical decision making for CFL professionals? This investigation featured a qualitative analysis whereby five CFL chaplains participated in semi-structured interviews. In addition, one former CFL chaplain who currently oversees the CFL chaplaincy ministry, and a former CFL professional who frequented the CFL chaplaincy services, were interviewed. Therefore, this study had a total of seven participants who were asked a variety of questions pertaining to how CFL chaplains provide ethical counsel.

This thesis summarizes the history of sports chaplaincy, and how CFL chaplaincy commenced. In addition, this dissertation provides insight to how the CFL chaplaincy program compares to sport chaplaincy models across the globe. Fascinatingly, the 'spiritual climate' of each region influences the execution of sport chaplaincy programs and impacts how chaplains provide
ethical advice. This thesis indicates how CFL chaplains operate within the diverse context of the Canadian Football League. In the CFL, the CFL chaplains employ a variety of counselling techniques for ethical dilemmas. These techniques are dependent upon the chaplain’s relationship with their parishioner, and whether the parishioner shares the same worldview as the chaplain. Furthermore, this dissertation compares the work of sports psychologists and sports chaplains, and advocates for collaboration between the two professions to provide better 'holistic care' for sports professionals.
Acknowledgments

It has been a lengthy and worthwhile process drafting this manuscript. Lots of life has happened while striving to complete my PhD. I started this journey in September of 2014, and I have now completed this endeavour in the summer of 2023.

On May 2, 2015, I got married to my amazing wife, Bronwyn Thompson (formerly Smith). We welcomed our first-born son, Zeke, into the world on February 16th, 2016. Followed by our daughters, Avonlea ‘Ava’ and Isabel ‘Izzy’, on December 19th, 2017, and October 5th, 2019. Our most recent ‘bundle of joy’, Tekoa ‘Koa’ David Thompson, came on April 6th, 2023. I have taken three parental leaves from school, had four ‘part-time’ semesters, and have often worked multiple jobs while balancing life and my education.

Though I have sought to complete my academic mission, the distinction of obtaining a doctoral degree has not been my main goal over the past eight years. Although finishing my doctorate has been a priority, I have strived to balance my priorities while completing my scholastic initiatives. Additionally, achieving a PhD has not been for the attainment of status or societal notoriety. I am thankful to have indirectly stumbled upon attaining this merit by following my passions for faith and sports. For me, throughout this adventure, my list of priorities has been:

1) My Faith in God.
2) Loving my wife and kids.
3) Providing for my wife and kids.
4) Taking time to priorities my family’s health, and my personal well-being.
5) Finding time to complete my PhD.

This is an extensive list, and one that could not be achieve solely by my own self-will, people and organizations have aided this endeavour, and honored my list of priorities (I am overwhelmingly thankful). Therefore, at the forefront of this document, there is a host of people and organizations that must be acknowledged before revealing the fruits of my research.

First, I must thank God for his steadfast presence in my life throughout the highs and lows of the last nine years.¹

Second, I must thank my amazing wife for her unwavering support and loyalty as I have sought to excel in all my priorities. Not only that, but she has also been an invaluable ‘sounding board’ for my research, always making herself available to hear me share my thoughts on a journal article or book I was reading, and how it was applicable to my research. Often, she did this with kids hanging off her, and vying for her attention, she truly is amazing.

¹ Hebrews 13:5 “I will never leave you or forsake you” (ESV, 2008, pp. 2385).
1 Peter 5:7 “casting all of your anxieties on him, because he cares for you” (ESV, 2008, pp. 2413).
John 15:5 “I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing” (ESV, 2008, pp. 2054).
Third, I must thank my parents Mark and Donna Thompson and my in-laws Calvin and Angela Smith for their personal sacrifice over the last nine years. The support they have offered practically and emotionally, while offering childcare for Bronwyn and me to have the odd date-night, or weekend away, is remarkable. Thank you, for your incredible sacrifice.

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Last, but not least, I must thank my supervisor, Dr. Angela Schneider, for her continued support and grace throughout the duration of this PhD program. Specifically, I must thank Dr. Schneider for acknowledging my stage of life (i.e., having a young family) while aiming to excel in multiple different vocations (from the Latin vocatio or calling) (Cheney, 2019, pp. 106). I am grateful for the assistance offered from Dr. Schneider and Western University’s School of Kinesiology. They have been empathetic towards me while I have pursued my callings.

With love and kindness, thank you for being an incredible support group as I have pursued my scholastic goals.

² Matthew 11:28-30 “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden in light” (ESV, 2008, p. 1843).
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List of Abbreviations

AIA= Athletes in Action
CFL= Canadian Football League
P2C= Power to Change
FCA= Fellowship of Christian Athletes
PAO= Pro Athlete Outreach
EICC= Ezra Institute for Contemporary Christianity
ESV= English Standard Version
OT= Old Testament
NT= New Testament
EPP= Existential Phenomenological Psychology
EPPPP= Elite Player Performance Plan
FRG= Faith Reference Group
LOCOG= London Organising committee of the Olympic Games
CRFU= Canadian Rugby Football Union
CRU= Canadian Rugby Union
COO= Chief Operating Office
GM= General Manager
NBA= National Basketball Association
NFL= National Football League
NFLPA= National Football League Players Association
MLB= Major League Baseball
NHL= National Hockey League
PCA= Professional Cricketers Association
CIS= Canadian Interuniversity Sport
CJFL= Canadian Junior Football League
PEDs= Performance Enhancing Drugs
US(A)= United States (of America)
UK= United Kingdom
MOP= Most Outstanding Player
MVP= Most Valuable Player
ASCs= Altered State of Consciousness
CMPC= Certified Mental Performance Counsellor
NFHS= US National Federation of High School Coaches
AASP= Association of Applied Sport Psychology
CIS= Canadian Interuniversity Sport
NCCP= National Coaching Certification Program
Chapter 1: Introduction

1.1 Trends in Spirituality and the Importance of this Research

In the recent publication Global Perspectives on Sport and Christianity (2018) editors Afe Adogame, Nick Watson and Andrew Parker identified two crucial facts pertaining to the current research on sport and religion. The authors illustrate the reality of “research endeavours, scholarly gatherings, journal contributions and practical initiatives” on sport and religion dramatically increasing over the last decade (Adogame, et al 2018, p. 1). In the same breath, the authors noted the reality of these discourses being “limited to contexts of countries and of disciplines” (Adogame, 2018, p. 1). Canada was one of the countries mentioned as being neglected in the current publications arising in the US and the UK (Adogame, 2018, p. 1). Therefore, this thesis project comes at an appropriate time, considering Canada needs to ‘step up to the plate’ as the country has been ‘dropping the ball’ within academia on the subject matter of sport and religion. Given the circumstances, this manuscript has the potential to expand this area of research in Canada, which could add to the current developments being made internationally.

Thus, this research project has been conjured during a time when the topic has been growing in popularity. In addition, this research could spawn further exploration on this topic. The research question: how do CFL Chaplains act in Consultation towards ethical decision making? is a philosophically loaded question, with myriads of ethical implications. Meaning, this subject area begs additional questions like; do sport chaplaincy programs, and the counsel provided by sport chaplains, positively or negatively, or not at all, influence an athlete’s ethical behaviour? Do sport chaplains occupy a role that could garner more or less attention when we think of ‘sports mentors’? It is disappointing when the media reveals the unethical ‘baggage’ haunting athletes in
their personal life, and there is a collective sense of discouragement amongst sports fans when talented athlete’s personal conduct taints their athletic performance (Treat, 2018, p. 39). In addition, if professional athletes were to build ‘moral fences’ in their lives, would their performance on the field be more exceptional? If sports chaplains were to collaborate with other counsellors (i.e., sports psychologist) would the partnership provide athletes with better ‘holistic care’? These questions naturally derived from performing this research on sport chaplaincy within the CFL, and the data collected from the chaplains suggests helping build ‘moral fences’ for CFL professionals can aid job performance. However, the inspiration for conducting this research was to provide a supplementary perspective that could improve the sporting landscape from an ethical perspective.

Although sport ethics philosophers and academics may find themselves disagreeing with various ideologies while aiming to help to cleanse the sporting realm, theses philosophies are typically issued with the common goal of aiding the current sports scene. Simply put, many sports philosophers aim to ‘utopianize’ athletics. Though not explicitly stated throughout this manuscript, one of the indirect meta-narratives found in this paper involves the sport chaplain's mission to sanctify sports through bringing the ‘Kingdom of God’ into athletics. From a sports chaplaincy perspective, this means relating the principles found in the Bible to sports professional’s ethical decision making.

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3 “Christians are called to pray and work for the continual advance of God’s Kingdom on earth. The presence of God Kingdom in this age refers to the reign of Christ in the hearts and lives of believers, and to the reigning presence of Christ in his body, the church- so they increasingly reflect his love, obey his laws, honor him, do good for all people, and to proclaim the good news of the Kingdom” (Wilkins, 2008, pp. 1831, 1832).
4 “The gospel is the ‘good news’ of the fulfillment of Gods promises. In the Old Testament (Isaiah 40:9; 52:7; Nah. 1:15) ‘good news’ is connected to the saving intervention of God to help his people. The Gospel is the ‘good news’ that the kingdom of God is at hand, meaning God rule over people’s hearts and lives is now being established. The kingdom is more than simply the rule of the spirit within people, since the kingdom will ultimately include the restoration of all creation (Rev: 21:1)” (Bayer, 2008, pp. 1893, 1894).
One example of a respected modern sports philosopher who aimed to help remedy ethical ailments in sports was Bernard Suits through his creative publication *The Grasshopper: Life, Games and Utopia* (2014). In this book, the wise grasshopper makes the ultimate sacrifice, and dies while aiming to live a life of play without work (Suits, 2014, p. 29). Suits, uses this perspective to illustrate the importance of preserving a play ethos within sports. The grasshopper chose a life of play over work, promoting a ‘play-at-all-costs’ mentality. Surely, the antithesis of this is a ‘work-at-all-costs’ mentality, which is closely linked to the sport literature depiction of the ‘win-at-all-costs’ attitude (Watson, 2007). The ‘win-at-all-cost’ mantra has wreaked havoc within the current sports landscape, bringing an onslaught of unethical and unhealthy practices to the sporting realm. Thus, as advocated by Suits, preserving the play ethos in sports amid the pressure to win-at-all-costs would significantly help athletics, and likely improve athletes, coaches and fans mental health and ethical conduct. Throughout this manuscript some overlap with Suits’ perspective will be apparent when contrasting Suits’ philosophy with the CFL chaplains' official goals. For example, the CFL chaplains endorse a balanced approach to sports, filtered through the principles found in the Bible. Promoting play in sports is part of the CFL chaplain's reasonable approach to sports counselling.

1.2 Objectives – Investigating whether sport chaplaincy programs can improve ethical behaviour in professional sports

The proposition that the application of sport chaplaincy’s principles (i.e., principles deriving from the Bible) has something to offer the current sporting landscape is a perspective that at face-value may spark a host of different reactions (e.g., curiosity, hostility, ridicule, optimism etc.). Hopefully this manuscript sparks healthy dialogue amongst other ethical frameworks and provides insights towards the Christian worldview, and various other worldviews. This
dissertation identifies how Christianity, as endorsed through the CFL chaplaincy program, is different from other belief systems and ideologies. If the application of Biblical principles within the sporting context can be received with an open mind, perhaps there could be a reconsideration of negative religious stereotypes, and the sporting realm could benefit from approaching this topic with openness. After all, the application of these principles is undeniably a part of Western heritage, with Canada’s heritage being no exception.\textsuperscript{5} Thus, it is surprising that there is a lack of scholarship in this area compared to other countries.

Additionally, there are historical instances whereby Christian principles have eliminated unlawful practices. One iconic example features William Wilberforce in the early 1800’s, “the man pre-eminently responsible for, and synonymous with, the abolition of the slave trade in the British Empire” (Boot, 2014, pp. 98-99). Although not as historically noteworthy, within this manuscript there are transcriptions from CFL chaplains who were able to provide grief counsel using Biblical principles for CFL professionals who were confronted with instances of death, suicide, and murder. While highlighting the CFL chaplain's ministry initiatives, this manuscript indicates the CFL chaplains are a ‘\textit{ministry of presence},’ also known as a \textit{ministry of compassion}. The CFL chaplains are a front-line enterprise accessible during the mundane aspects of sporting life, and during crisis situations. However, the main objective of this paper is to investigate how the CFL chaplain's ministry influences ethical behaviour on CFL rosters, and whether sports chaplaincy is a vocation that should be given more attention in professional sports.

\textsuperscript{5} “For much of Canada, hopes of a great Christian dominion developing across the North through the spread of the gospel were nurtured, as revealed by the founding text of the Canadian Dominion (Psalm 72:8). On Parliament Hill in Ottawa, the Parliament buildings remain testament to this Christian vision, most notably, the Peace Tower and the Memorial Chamber, where scripture is engraved everywhere, inside and out” (Boot, 2014, p. 58).

In Canada, the Charter of Rights and Freedoms is prefaced with the words “Canada is founded upon principles that recognize the supremacy of God and the rule of law” (Government of Canada, 2019).
1.3 Prefacing the historical investigation of sport chaplaincy in the CFL.

After this first chapter, which is the introduction, Chapter 2 explains the methodology and methods utilized in this study. Following Chapter 2, a historical overview of how CFL chaplaincy programs commenced is explained in Chapter 3. However, a succinct explanation concerning the heritage from which the CFL chaplain’s principles derived is required to properly contextualize their official goals and ministry vision. In addition, this investigation allows for an appraisal of The West’s current trend towards pluralistic ideologies (i.e., postmodernism). The historical chapter of this dissertation is entitled, Historical Perspectives on Sport Chaplaincy. The Inauguration of Canadian Football League (CFL) Chaplaincy, requires a brief historical analysis of Western culture prior to sports professionalization. The purpose of this concise investigation is to help formulate the claims littered throughout this dissertation, while drawing application to sports culture.

In the book titled The Mission of God: A Manifesto of Hope, written by Joseph Boot (M.A, PhD), the author embodies an acute awareness of cultural trends while highlighting the ethical and historical landscape of Western Civilization prior to sports professionalization. Dr. Boot is regarded as “a cultural theologian, leading Christian apologist, founding pastor of Westminster Chapel, and founder of the Ezra Institute for Contemporary Christianity (EICC)” (Boot, 2014, p. 532). Boot completed his undergraduate degree at Birmingham College in the U.K., earned his master's degree in mission theology at the University of Manchester in the U.K., and completed his PhD at Whitfield Theological Seminary in Florida, USA (Boot, 2014, p. 532). Boot’s keen awareness of Western culture prior to the professionalization of sports provides a critical perspective to highlight at the beginning of this manuscript. The depiction of Western culture
before professional athletics offers credence to the vocation of a sports chaplain, indicating essential factors for how and why chaplains exist in sports.

One of the fundamental facts issued from Boot’s manuscript was that Western regions (i.e., Canada, the British Commonwealth and American) constitutions were shaped and developed by the Christian Puritan ancestors. Fundamental freedoms such as

> The rule of the law, a free market, representative government, freedom of conscience and religion, and the freedom of self-government within the church and family, was given to us in large measure by the influence of our Puritan forbearers (Boot, 2014, pp. 4-5).

Within Boot’s analysis of the inauguration of our fundamental freedoms, the author additionally exemplified what was common ethical courtesy exuded by our ancestors. The author indicated “tender-heartedness and compassion were to mark the Puritan Christian and a spirit of generosity mercy and charity to overflow in a communitarian public spirit” (Boot, 2014, p. 32). What will be highlighted within this manuscript is how the CFL chaplains model an ethic where tender-heartedness and compassion infuse everything they do, while providing ethical counsel on CFL franchises.

Consider the work of a CFL chaplain while acknowledging the early Puritan influence that was established in The West. The CFL chaplains currently operate within an autonomous society, interact with athletes from across the globe, while having a vocational and personal allegiance to Christian principles. To make things more complicated, the CFL chaplain’s occupation is dependent upon their relationship with those in authority on CFL franchises (i.e., Head Coach, GM, President, etc.). According to Roe and Parker (2016) the sport chaplain’s role can be “empowered or disempowered by the degree to which the organization understands, affirms and/or promotes their services” (p. 178). Depending on CFL management’s
occupational philosophy, objectives, and scheduling priorities, some chaplains may find themselves in a more limited role. Consequently, although The West was established using Judeo-Christian principles, CFL chaplains have lots to navigate as they engage the current sports scene in the CFL.

CFL chaplains, aiming to exude a Puritan ethic of tender-heartedness and compassion, have been able to pilot their ministry efforts amid extreme diversity since 1974. Again, referring to our Western lineage, constitutional rights were developed from individuals with a Christian heritage. As noted by social and political scholar Samuel Gregg of Action Institute:

Values such as liberty, equality before the law, and solidarity did not suddenly appear ex-nihilo in the late 17th century with the various enlightenments. There is increasing recognition, for example, that the idea of human rights was first given concrete expression by medieval canon lawyers.6

The medieval canon lawyers were various members of ecclesiastical congresses (i.e., church councils of deacons and bishops) who set the societal norms by advocating Christian conduct. Regarding the CFL chaplains, it will be made evident that the sports ministers are acutely aware of individuals’ Canadian rights as they attempt to execute their ministry with wisdom amid secular multiculturalism.

1.4 Research Questions

Although the main research question posed in this paper pertains specifically to how CFL chaplains administer ethical counsel to CFL professionals, this research question leads to other

questions that will be answered in this manuscript. Some key questions that will be answered because of the narrative research performed in this study include:

*How do CFL chaplains pursue an egalitarian approach amongst different worldviews, while embracing varying degrees of acceptance from CFL franchises?*

*How does the Christian Gospel intersect with different attitudes and worldviews amid the CFL’s dominate sub-cultures (i.e., Canadian, French Canadian, and American)?*

*How do CFL chaplaincy programs relate to, and compare with, other sports chaplaincy initiative across the globe?*

*What are the potential indirect benefits and consequences of frequenting the CFL chaplaincy programs, as well as embracing the ethical principles endorsed by the CFL chaplains?*

*What is the CFL chaplains’ level of influence on CFL franchises? Do CFL chaplains draw significant interest from CFL professionals amid a pluralistic context?*

*How does the work of a CFL chaplain compare to the work of a sports psychologist? Do CFL chaplains actively seek a partnership with other sporting disciplines to provide ‘holistic care’ for CFL franchises?*

Appendix 10 of this document features the interview questionnaire, whereby the specific questions asked to the respondents in this study can be found. It is apparent when analyzing how CFL chaplains act in consultation towards ethical decision-making that dominant implications and themes relating to the broader scope of the chaplain's vocation arise. While prefacing some of the answers to these broader questions, this manuscript will explain how CFL chaplains fulfill the ‘equality rights’ segment of the current Canadian Charter while they develop relationships with
those in authority on CFL franchises. The CFL chaplains’ ‘common vows of discipline’ document states that sports ministers are required to “renounce all forms of hate, malicious behavior, and harassment of others, and practice welcoming and respectful treatment to all people regardless of background, identity, and orientation, which may be different from (their own)” (this document is found in appendix 2 of this manuscript). This is consistent with the Canadian Charter of Rights and Freedoms, which states that,

> Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability (Government of Canada, 2019).

One fascinating aspect of the CFL chaplain’s job is to provide guidance and support for individuals who have migrated to the CFL from other nations; the primary nation that CFL professionals migrate from is the USA.

> Although CFL chaplains respect individual rights, and the right to self-governance, as initially given from an ecclesiastical influence in The West, it will be made overwhelmingly clear throughout this document that CFL chaplains aim to cordially execute their ministry amid secular multiculturalism. In a very comprehensive journal article written by Molly Worthen titled *The Chalcedon Problem: Rousas John Rushdoony and the Origins of Christian Reconstructionism* the author indicated a guideline for Christians within the current Western landscape. The author wrote:

> Evangelical Christians must find a way to reconcile the Bible with true pluralism. Every religious tradition must broker a compromise with the society it inhabits... If Christians reject the Mosaic Law, they still must consider the relationship between the Bible and the pluralist public square (Worthen, 2008, p. 436, 437).
In the preface of the book *Sport Chaplaincy: Issues, Trends and Debates* authors John White, Andrew Parker and Nick Watson (2016) create a vision for identifying the ideal chaplain within a ‘pluralist public square’. The authors argue that sport chaplains must be ‘culture brokers.’ The authors expound on this prototype by indicating “a culture broker is someone who bridges the gap between two quite different cultures, someone who has a foot in both camps, and someone who knows and understands the language of competition and is fluent in the language of the heart” (White, Parker, Watson, 2016, p. xviii). Therefore, throughout this manuscript, it will be made evident that the CFL chaplains ‘broker a compromise with the society they inhabit’ as they provide ethical counsel to CFL professionals.

**1.5 Rationale, Concerned Engagement, and Chapter Overviews**

What must be reinforced at the forefront of this manuscript is the proposal that individuals can believe exclusive doctrine and live peacefully with those of opposing worldviews. This reality is exactly what Joseph Boot makes apparent at the beginning of his book. Thus, like Boot, I share the same sentiments, agreeing with him when he states:

> It must be stressed that what is not being said here is that Christians cannot live peaceably in a religiously pluralistic context- the early church did, and Christians have done so all over the globe for centuries (Boot, 2014, pp. 10-11).

Sports chaplains, CFL chaplains being no exception, must be able to live authentically and harmoniously minister within a pluralistic setting. This is paramount considering the sport and religion literature which indicates that athletes are more inclined to embrace multiple different

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7 Romans 12:18 “live peaceably with all, so far as it depends on you” (ESV, 2008, p. 2179).  
Acts 2:47 “praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved” (ESV, 2008, p. 2086).
worldviews (Uszynski, 2016, p. 92). Consequently, Ed Unszynski highlights a prerequisite to be a credible sports minister within diverse settings. The author states:

Athletes are positioned to be more pluralistic in their beliefs than the average person. An effective sports chaplain will help athletes understand how the Gospel compares to, and intersects with, other belief systems and social imaginaries (Uszynski, 2016, p. 92).

This thesis will indicate how CFL chaplains see the Gospel comparing to, and intersecting with, the attitudes and worldviews common among the CFL’s unique sub-cultures (i.e., American, Anglo-Canadian, and French Canadian).

In addition to athletes’ apparent openness to embrace multiple beliefs, some sports management scholars believe academia needs to proactively integrate more ethical perspectives in kinesiology courses, which could indirectly sanctify the sporting realm from the aforementioned ‘win at all costs’ mentality (Watson, 2007; Malloy, 1995). In the journal article by David Malloy and Dwight Zakus titled Ethical Decision Making in Sport Administration: A Theoretical Inquiry into Substance and Form, the authors advocate for the advancement of philosophical perspectives and moral psychology in sports amid athletics “ethical crisis” (Malloy, 1995, p. 54). David Malloy is currently the president of Kings College, an affiliate college at the University of Western Ontario and Dwight Zakus is an adjunct professor at the University of Regina. The authors highlight the ethical crisis in sport by illustrating the work of Schneider, Blackhurst and Strachan (1991). This study suggested “Canadian sport communities generally lack ethical leadership at all levels” and that “sport has been taken over by TV, political expediency and money” (Malloy, 1995, p. 36). In this thesis there is an attempt to investigate theories related to this with regards to the CFL, and this belief is solidified when examining sport leadership in the context of the CFL (Fogel, 2013).
Moreover, it will be reinforced that the desire to win has clouded CFL leaderships judgement, leading to unethical behaviour. This occurrence is made evident in Malloy and Zakus’s publication, when they used the perspective of Macintosh and Whitson (1990) to maintain that athletes are not necessarily victims, but the by-product of sporting systems “whose discourse and reward structures are entirely oriented towards winning” (Malloy, 1995, p. 37). To help remedy this ethical crisis, Malloy and Zakus call for an ethical reformation in sport ethics within academia, advocating that sound ethical theories “be interwoven throughout” the Kinesiology curriculum (Malloy, 1995, p. 53). Malloy and Zakus indicate it is “incumbent upon university sport administrator/management programs to provide alternative ways of generating knowledge structures (i.e., cognitive practices) for their graduates if (the ethical crisis in athletics) is to change” (Malloy, 1995, p. 38). Within this manuscript alternative ways to define sport participation will be highlighted through the examination of how CFL chaplains act in consultation towards ethical decision making for CFL professionals. Furthermore, it will be made evident that the CFL chaplains are able to execute various counselling techniques, depending on the chaplain’s relationship with their respective client, and depending on their specific client’s worldview.

Counselling athletes specifically from a Christian perspective is regarded as providing a deontological ethical perspective in sports counselling (Malloy, 1995, p. 41). Although there is variability within specific deontological ethical frameworks, “one system of deontological theory is based on theological rationale” (Malloy, 1995, p. 41). Within this theoretical structure “decision rules are presented as the will of God and, as children of God, humans are obligated to abide by these principles of right behaviour” (Malloy, 1995, p. 41). Although this manuscript illustrates the CFL chaplains ability to counsel from a deontological perspective (using theological rational), the CFL chaplains are not restricted to this counselling method and understand different counselling
methods are essential when operating within “the pluralist public square” (Worthen, 2008, p. 436, 437).

This thesis will illustrate the variety of counselling techniques employed by the CFL chaplains as they counsel CFL professionals. One noteworthy counselling technique the chaplains utilize, different from the deontological method, is the existentialist perspective. Within this framework, the CFL chaplains lay-out the CFL professionals’ options when they are confronted with an ethical decision. Therefore, the CFL chaplains promote personal accountability while the CFL professional make autonomous choices. As noted by Malloy and Zakus, the “ethics of existentialism lie in the decision makers ability to choose for themselves and, in this choosing, accept absolute responsibility for all actions and consequences” (Malloy, 1995, p. 45). These counselling techniques offered by the CFL chaplains will be further elaborated in Chapter five of this document. Thus, this thesis will serve as a partial illustration of how alternative theoretical frameworks for ethical decision making are currently executed by CFL chaplains within the CFLs pluralistic environment. Indirectly, the alternative perspectives provided in this thesis may be seen as one attempt to partially fulfill Malloy and Zakus’s proposal to publicise complementary perspectives in academia amid the “ethical crises” in sport.

Considering the diversity of sports cultures, and the multiplicity evident within the CFL, it is important (again) to express the possibility of certain individuals endorsing a singular ethical standard while maintaining love and empathy towards others.\(^8\) One phrase which could be inserted within the sport and religion literature (which resembles the CFL chaplain’s official philosophy),

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\(^8\) 1 Corinthians 16:14 “Let all that you do be done in love”. (ESV, 2008, p. 2217)
would be the mantra that sports chaplaincy can be *inclusively exclusive*. Meaning, though the ministers adhere to a singular standard, there is an ‘open door’ for all to come and go as they please. This was the heart of chaplain 4 who said, when he exclaimed his philosophy, that sports chaplaincy is “unity and inclusion and has a sense that all men matter, and everyone feels loved-regardless of whether they come to Bible study” (2018). Thus, while the CFL chaplains consistently live-out Biblical ethics, this manuscript will highlight how the CFL chaplain’s ministerial philosophy is also consistent with the Canadian Charter’s standards for freedom and equality, as given by their Christian ancestors. In addition, the chaplains can offer a supplementary counselling perspective when needed.

The CFL chaplain’s official goal to renounce hypocrisy is like the official goals of The Wests Puritan relatives. For the Puritan, ethical living was a paramount priority. Piety was deemed essential even when participating in the most mundane tasks of life. Therefore, sports activities were no exception. Boot explains the Puritan mission:

> Christian piety was a priority. This implied that whatever else you did or were called to do (including sports) personal godliness could not be sacrificed, it must come first (2014, p. 32).

Within the current sports paradigm, personal piety is not prioritized over winning or putting an entertaining product on the sports field. This claim will be magnified in Chapter 4 of this document, as the perspective of Curtis Fogel (2013) will be utilized to portray the ethical landscape of Canadian Football. Consequently, the standard of ethics purposefully passed down from The Wests forbearers has been blurred within the existing Western culture, and sports are now a public venue whereby it can be readily observed that piety is not top priority. However, the vocation of

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9 Jesus is inclusively exclusive; that is, His offer of salvation is extended to all. “But to all who did receive him, who believed in his name, to them he gave the right to become children of God” (John 1:12). That’s a very inclusive claim of exclusivity (Uszynski D. E., 2020).
a sports chaplain who adheres to a Christian worldview may be considered a left-over remnant of what was once a cultural priority, who is currently present in the sports realm.

Within the West’s existing pluralistic society, the idea of entire sports leagues, teams and enterprises adopting Christian principles as the standard for sport ethics and sports culture would not be whole-heartedly embraced. However, it is still a valid point that many professional athletes and coaches have the mindset of our puritan relatives and aim to make Christian piety a priority while engaging in sports. Although these individuals are not in the majority, like the sports chaplains, there is still a body of professional athletes and coaches that do whole-heartedly embrace a Christian worldview.

Although some ‘modern Puritans’ can still be found within the current sports paradigm, scholars such as Bernard Suits would dismiss the idea of applying the Puritan mindset into sports contest. Based on my analysis, Suits would define this endeavour as, *radical* instrumentalism, Bernard Suits defines radical instrumentalism in sports games by stating that it is a perspective whereby “instrumental goals are built into them” (2014, p. 134). For those with a Puritan mindset, attaining Christian piety would be a goal built into playing games. I believe Suits would reject adherence to a Puritan mindset and Christian values in sports due to the author’s statement regarding radical instrumentalism:

Games are viewed as being essentially instruments for the achievement of ‘pre-lusory goals’ (i.e., achieving a specific state of affairs) ... but such a view of games appears to be self-defeating, for excessive dedication to the attainment of pre-lusory goals has the effect of destroying the games in which those goals figure... (Thus, players and coached would) not be playing a game for the same underlying reason (2014, p. 134).
Although a Christian sports participant may not be playing games with the same underlying motivation, there is still common ground to be found within a well-defined ‘systematic theology of sports’ as endorsed by the CFL chaplains.

Within a well-defined, systematic theology of sports, a similar play-ethic that Suits promotes can be attained while viewing sports from a Christian worldview. Although the Christian view of sports could be deemed as a ‘balanced’ view of sports, the Christian view does not negate what Suits would call a ‘lusory attitude’ (i.e., rejecting an alternative agenda when participating in sports, whereby the sportsman must accept a normative focus toward playing the game, and adopt the typical sporting rules, in order to engage in playful activity) (Suits, 2014, p. 15). Although piety is a priority from a Christian worldview, surely there is a need for genuine play, and a necessary agreement to engage in the normative structures of a game to participate in sports.

Later in this dissertation, using the perspective of Christian theologian Jeremy Treat (2018), it will be highlighted that Treat encourages a frame of mind like the ‘lusory attitude’. My interpretation of Suits’ proposal indicates this ideal was given to Adam and Eve in the garden when the ‘cultural mandate’ was issued.10 Treat explains sports from a Christian worldview and promotes the ‘auto-telic’ nature of playing sports while encouraging sporting enthusiasts not to define sports solely in terms of piety and utilitarian benefits, but rather for playful enjoyment (more on that later) (Treat, 2018, p. 34). Thus, for all sports scholars reading this extensive manuscript, taking all claims at face-value may be misleading, but asking specific questions for the purpose of gauging a systematic theology of sports would be recommended. Chaplaincy programs, such as

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10 Genesis 1:28 “And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth” (ESV, 2008, pp. 51 & 52).

Genesis 2:15 “The Lord God took the man and put him in the Garden of Eden to work it and keep it” (ESV, 2008, p. 53).
the ones present in the Canadian Football League (CFL) have a multi-faceted approach to engaging sports, athletes, and coaches. When interviewing the chaplains, they were not only passionate about their ministry endeavours, but passionate about sport itself. Moreover, the CFL chaplains do not resemble the stereotypical Puritan. Although the Puritans had much to offer in the development of Western culture’s fundamental freedoms, they are typically thought of as a group of men who would rather suffer than experience play. Consequently, through answering the research question in this thesis, the potential false notion that a Christian is unable to play was addressed, as play is something the CFL chaplains endorse.

Scholars like Bernard Suits may view the incorporation of Christian values in sports as radical instrumentalism, maintaining that it is a “theory of a game which needs only to be understood in order to be shunned, for it cannot be put into practice” (2014, p. 135). However, as alluded to, in past generations Christian principles were the ethics that our Western societies were built upon, and thus our modern view of sports culture (in some respects) has been conjured from those values. In Chapter 3 the perspective of Robert Ellis (2014) is used to indicate how the Christian church in the U.S., the U.K., and Canada reacted to the professionalization of sports. The churches anxieties in each Western region sparked the inauguration of sports chaplaincy programs, creating the varying types of chaplaincy programs we find within the current sports and religion literature. Captivatingly, it will be shown how chaplaincy programs differ in each region based on the trending spiritual climate of the territory, even though each Western region was founded upon a Puritan influence. Even more remarkable, is how the current sports chaplaincy literature (and the results found in this study), indicate that the United States is more ‘culturally Christian’ than Canada and the U.K. despite Canada’s former bind to the ‘England Solemn League & Covenant’ of 1643. This was a covenant whereby the British Parliament aimed to make a
covenant with God and reinforce Biblical decrees, imitating the examples found in the Old Testament concerning the Kings of Israel (Boot, 2014, p. 96).

Despite the U.K. and Canada’s former bind to the Solemn League & Covenant, this manuscript will highlight how the sport and religion literature still indicates the US as more ‘Christian’ than Canada and the UK. Although Joseph Boot accurately disputes the notion that the U.S. is more ‘Christian’ than the UK and Canada (from a historical perspective) and with thoughtful academic prowess, given his unique awareness of Western history and law (2014, pp. 97, 98). More specifically, the current sports literature indicates the unique ways sport chaplaincy is manifested within each region and defines the US ministries as more accepting of Christian doctrine (Linville, 2016, p. 33). It will be explained that the CFL chaplaincy programs look more like the ‘Ministry of Presence’ in the UK, than the ‘Ministry of Proclamation’ evident in the US (Linville, 2016, p. 33). The evidence gathered from the participants in this study reinforces the current sports education narrative. However, this research indicates the CFL chaplains provide a service where those from a US background can find comfort within an unfamiliar context. During the interview process with Chaplain 1, he stated that US players sense a different ‘spiritual climate’ when they come to Canada. The chaplain said:

I have heard numerous CFL players, who are from the US, who have said; “Man, it is different up here. Its way more liberal up here, people don’t talk much about their faith up here”. And, so on and so forth’. And I will say, you know what, you are right (2018).

Consequently, the CFL chaplains Ministry of Presence is a sanctuary for a subculture of CFL professionals, who have a sporting background whereby Ministries of Proclamation are the norm (Linville, 2016, pp. 33).
Although Ministries of Proclamation may be associated with overt displays of evangelism that some opponents of faith believe are unwarranted, Ministries of Presence can be viewed as an enterprise that is tolerant of opposing perspectives. Tolerance, by definition, is “sympathy for beliefs or practices differing from or conflicting with one's own” (Merriam-Webster’s, 2020).\textsuperscript{11}

Considering Canada is a democratic society, when discussing differences in fundamental freedoms we are encouraged to exude a spirit of sympathy for individual’s worldviews and charter rights. The fundamental freedoms in Canada include:

(a) freedom of conscience and religion; (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; (c) freedom of peaceful assembly; and (d) freedom of association (Government of Canada, 2019).

In Chapters 5 and 6 of this manuscript, the CFL chaplain’s philosophy when discussing ethics with individuals from opposing worldviews will be highlighted. It will be made evident that the chaplains exude a consistent view of tolerance, by showing sympathy and respect for individuals they encounter who do not wish to engage in spiritual and ethical discussions. Additionally, those chapters will highlight the unique structure of the chaplain's ministry, and how being affiliated with a parachurch encourages vulnerability from the CFL professionals.

Furthermore, along with boasting a venue that encourages vulnerability from clients, chapter 6 will highlight how the CFL chaplains’ holistic counselling methods promote ‘ontological security’. It will be demonstrated that ontological security, a phenomenon resulting from adopting the counsel given by CFL chaplains, can indirectly improve performance for CFL chaplains'\textsuperscript{11}

\textsuperscript{11} If chaplains are being consistent towards Biblical doctrine, and following the official goals of Puritan ancestors, love and empathy will mark the Christian amid disagreement. Indian Christian Philosopher Vishal Mangalwadi, indicated that although “the word of God was the basis for law and government... the biblical tradition rediscovered during the reformation viewed theocracy and democracy as necessary compliments: human rule flowed through God’s rule” (Boot, 2014, p. 91).
clients. Moreover, Chapter 6 provides a philosophical investigation, indicating a metaphysical explanation for altered states of consciousness (ASCs) in sports (i.e., flow performance, or being in ‘the zone’). The reasoning for the metaphysical explanation of ASCs in sports is to provide an apologetic for ethical sports counselling given from a theistic perspective (i.e., the type of ethical counsel typically provided from sports chaplains). This in-depth philosophical and metaphysical explanation is compared to humanistic counselling methods in sports. Humanistic counselling methods are more prominent within the sporting literature than metaphysical counselling methods, and chapter six advocates the potential benefits of incorporating deontological sports counselling given from a metaphysical perspective (Nesti, 2010) (Malloy, 1995).

Finally, Chapter 7 is a summation of all the research highlighted throughout this document. Chapter 7 reveals the conclusions, implications, limitations, recommendations, need for future research, and discussion questions generated from performing this investigation. As mentioned in the abstract, this research has the potential to add to the current global academic developments in the field of sport and religion. However, as with any study, the scope of this research is limited, and further investigating this topic from the perspective of CFL professionals will benefit this analysis.

1.6 Acknowledging Presuppositions, Philosophical Limitations and Delimitations

It will be shown that the ‘ministry of presence’ offered by the CFL chaplains is extended towards sport participants on an individual level. It is a much loftier goal to use Christian ethics as a frame of reference for the construction of our current sports landscape. Nevertheless, the Bible has been used to shape Western society, and therefore can be applicable to modern games. Considering the ‘post traditional religious context’ resembling the present spiritual climate of the
West, it is more sensible to offer this approach to individuals expressing openness to this concept, rather than entire teams and leagues (Uszyinski, 2016, p.35). The presence of a sport chaplain may be considered a reasonable enterprise for individuals with genuine interests in Christian ethics, or simply normative fellowship. Although this approach is better extended towards individuals, Boot has highlighted the positive results from previous generations aiming to apply this doctrine to culture:

> When God’s word has been applied by fallen people to a life and culture (however fallibly), the result has still been the building of the most stable and just civilizations known to man, and in recent centuries people have flocked to these nations from around the world for justice, liberty, prosperity, and opportunity. It is not chance that made the West what it is (2014, p. 92).

Thus, aiming to apply Biblical ethics to sports participants and sports cultures could garner positive ethical results with the sporting landscape. However, it should be noted; there have been moments in the past where individuals claiming allegiance to Christian ethics, did not consistently live out their professed ethics, which hindered the Christian witness within society.¹²

Past incidences of religious hypocrisy can taint or discredit the charitable outcomes resulting from this research, however, some individuals who hold humanistic views still see benefits within Christendom’s ethics¹³. On the other hand, according to Boot, some communities who have sought to eradicate scripture reading and rid their cultures of Christian ethics have

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¹² “There is no perfection this side of the full inauguration of the Kingdom of God, and many mistakes were made in religious, social and political life by the puritans” (Boot, 2014, p. 38).

¹³ One of Germany’s most prominent intellectuals and self-described ‘methodological atheist’, Jurgen Habermas, wrote the following in his publication A Time of Transitions: “Christianity, and nothing else [is] the ultimate foundation of liberty, conscience, human rights and democracy, the benchmarks of western civilization. To this day we have no other options... we continue to nourish ourselves from this source” (Gregg, 2010).

British evolutionary biologist and author of The God Delusion (2006), Richard Dawkins, has indicated reluctance towards abandoning Christian ethical principles. The atheist exclaimed: “I have mixed feelings about the decline of Christianity,” Dawkins said, “in so far as Christianity might be the bulwark against something worse” (Chumley, 2016).
produced some the most unethical cultures within the last couple centuries.\textsuperscript{14} With regards to sports application, this manuscript proposes sport ethics and sports counselling could benefit from adopting Christian principles into the sports paradigm, as modeled by the counselling methods of CFL chaplains. Moreover, it will be made evident that CFL chaplains are noted for ‘proposing and not imposing’ their ethics, as their official ministry goals boasts a non-coercive approach to sports counselling.\textsuperscript{15}

Regarding application to the contemporary sporting literature, this thesis may be regarded as offering an analysis of some theological and ethical perspectives that are holistic, non-compartmentalized, and may inspire athletes to participate in sports with passion and freedom.\textsuperscript{16}

In highlighting how CFL chaplains act in consultation towards ethical decision making it will be made evident that adopting the counsel provided from the CFL chaplains may improve ethical behaviour, and promote ‘ontological security’, which could indirectly improve athletic performance.

\textsuperscript{14} We know the horrifying results under Stalin’s soviet-union during his reign. Stalin was a leader who “sought the eradication of the law of God and tried to ban the reading of the Bible” (Boot, 2014, p. 25).

In addition, Adolf Hitler was quoted saying: “History will recognize our movement as a great battle for humanities liberation, liberation from the curse of Mount Sinai, from the dark stammering of nomads who could no more trust their own sound instincts, who could understand the divine only in the form of a tyrant who orders one to do the very things one doesn’t like. This is what we are fighting against; the masochistic spirit of self-torment, the curse of so-called morals, idolized to protect the weak against the strong... Against the so-called 10 commandments, against them we are fighting” (Boot, 2014, p. 24).

\textsuperscript{15} “The Puritans believe in the earlier meaning of toleration- bearing with someone even if you believed their ideas wrong or disagreeable” (Boot, 2014, p. 34).

\textsuperscript{16} “The Puritans were Biblicists in their orientation, they were anything but anti-intellectual. Founding both Harvard and Yale Universities (US Ivey-League schools still esteemed to this day), their view of knowledge was holistic and non-compartmentalized- they didn’t need to run courses on the integration of faith and learning because it flowed inevitably from their worldview” (Boot, 2014, p. 26, 27).
Lastly, as with all research, humbly acknowledging the presuppositions associated with my Christian worldview was required. I acknowledge that many of the claims reinforcing the Christian philosophy throughout this manuscript may be seen as applying a confirmation bias to the research. However, I believe it is incumbent upon all researchers to introspectively sift through their worldview and acknowledge their own presuppositions when analyzing their research bias. This helps foster healthy dialog amongst alternative worldviews. In Chapter 6, the influences of personal presuppositions are highlighted, and how all sports counsellors’ presuppositions influence sports counselling techniques. For this reason, it is important to emphasize that the goal of this investigation was to be objective and sensitive to all opposing views, while acknowledging my personal presuppositions.

This manuscript highlights opposing viewpoints with sympathy and empathy, being consistent with the definition of tolerance noted earlier. Investigating strong counter arguments against the Christian worldview aided this endeavour. Lastly, it should be noted this thesis provides a concrete description of a CFL chaplain’s official ministry goals and visions. As will be magnified in the concluding chapter (i.e., Chapter 7), one of the main limitations associated with this research is the lack of feedback from CFL professionals (despite having one former CFL professional as a participant). If this research is to be furthered, gaining feedback from more CFL professionals is required to test the claims made by the CFL chaplains. Overall, despite the

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17 In an article published in the Jubilee periodical in the fall of 2015, Andrew Sandlin of the Ezra Institute for Contemporary Christianity (EICC) indicates all people have worldviews, even if they do not have a formal label for it (i.e., Christian, Muslim, Buddhist, atheist, agnostic…etc). The authors describe this position by stating: “whatever we experience in the world, you and I interpret through the grid of our instinctive assumptions. Those assumptions comprise our worldview. Worldviews are like pancreases: everybody has one, even if we don’t know it or think about it” (2015, p. 7).
investigation's limitations, this manuscript has the potential to add valuable insights to the current sport and religion literature.

1.7 Chapter References


Chapter 2: Methodologies and Methods

2.1 First Person Experience, Research Position and Research Perspectives

This chapter will highlight the methods (i.e., the tools used to answer the research question) and the methodologies (i.e., the rationale for designing the investigation) (Brookshire, 2018). Nevertheless, before indicating the particulars concerning the research investigation, providing background knowledge regarding the inspiration for this research is required. The conceptual perspective provided within this dissertation was composed from many personal experiences as a competitive athlete, coach, graduate student, and church member. As a competitive athlete, I used all five years of eligibility as a Canadian University Football player, being honoured as a team MVP and team captain at Wilfrid Laurier University (WLU). Therefore, I understand the dedication it takes to compete at a high level in sports and I have had a genuine love of sports since I was a toddler. At the same time, I have an awareness of athletic adversity, having switched positions in university after tearing my ACL, LCL and rupturing my meniscus on a single play. Thus, from a sports counselling perspective, my experiences can be related to the natural highs and lows of an athletic journey. In addition, I was the head coach of a high school football team and have two years of coaching experience at the university level, serving as a Graduate Assistant (GA) on the Western Mustangs coaching staff. Not only do I have a certificate as a ‘certified position coach’ from the National Coaching Certification Program (NCCP), but I have experience coaching athletes through Athletes in Action (AIA). Having two years of ministry experience with AIA while competing at AIA’s National Training Camp (NTC) twice. In addition, I have participated on mission trips with AIA, which has given me a level of empathy for the vocational commitments of the participants interviewed in this study. In addition, I have experience participating in high-level sports as both a Christian and a non-Christian, as I did not practice the
Christian faith until mid-way through my university career. Thus, I have experiences in sports whereby I actively aimed to apply Christian principles to my personal life and athletic participation, following experiences when I did not seek to incorporate Christianity into my athletic experiences. Furthermore, as an active member of a non-denominational Christian church for over a decade, I have experience counselling Christians and non-Christians through various volunteer initiatives.

Considering my lived experiences has undeniably helped formulate my ideas for this research investigation, there may be a perceived element of phenomenology associated with my research.\textsuperscript{18} This is due to the consideration that after becoming a dedicated Christian mid-way through my university football journey I aimed to incorporate Christian ethics into my sports participation. Since becoming a dedicated Christian, I have been both a counsellor and counselee, providing and receiving ethical counsel from a Christian perspective for several years. This personal counselling experience has extended to the realm of athletics and beyond, with people of various worldviews. In addition, considering I have been a member of a church community for several years, and having worked with AIA in a ministry role, I recognize an ethnographic element associated with this study.\textsuperscript{19} Essentially, I have been engrained in a church community for several years ‘doing life’ alongside various individuals who profess faith in the same general worldview as the CFL chaplains.

However, although there may be a remnant of phenomenology and ethnography associated with this research investigation, this study is best classified as \textbf{narrative research}. Research

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\textsuperscript{18} Phenomenology examines the meaning of lived experiences of a notion or a phenomenon (Creswell, 2007, p. 57).
\textsuperscript{19} “\textbf{Ethnography}: descriptive study of a particular human society or the process of making such a study. Contemporary ethnography is based almost entirely on fieldwork and requires the complete immersion of the anthropologist in the culture and everyday life of the people who are the subject of his study” (Encyclopedia Britannica, 2022).
expert and author John Cresswell (2007) denotes narrative research and contrasts this approach to other qualitative research techniques (i.e., like ethnography and phenomenology) in the publication *Qualitative Inquiry and Research Design: Choosing from Among Five Approaches*. Within the book, Cresswell highlights narrative research as:

> a mode of inquiry within **qualitative research** with a specific focus on the stories told by individuals… a specific type of qualitative design in which ‘narrative is understood as a spoken or written text giving an account of event/action or series of events/actions, chronologically connected (2007, p. 54).

This study’s specific design emulates narrative research in the way that CFL chaplains ‘give an account’ of their lived experiences while counselling CFL professionals. These collective stories told by the seven research participants reveal the combined counselling strategies of the CFL chaplains. Although each participant expresses their own unique personality, and each individual interview amongst the participants is dissimilar to the others, this research unveils the *collective identity* of this group of sports counsellors, a hallmark outcome of narrative research (Wolgemuth, 2019, p. 1).

According to scholars Jennifer Wolgemuth and Vonzell Agostos (2007), narrative research has three specific areas of inquiry. These three areas include *narrative of the self, narrative of society, and narrative of social justice* (Wolgemuth, 2007, p. 2). This research study deals specifically with *narratives of society*, as it deals specifically with how AIA ‘pro sport outreach’ chaplaincy operates in the unique context of the CFL. Additionally, this research allows for the comparison of chaplaincy in the CFL to sport chaplaincy in other athletic societies. According to the authors, *narrative and society* uncovers “how organizations communicate their shared norms, values, and practices through informal stories and anecdotes (Wolgemuth, 2007, p. 2). The norms, values, and practices of how the CFL chaplains provide ethical counsel is revealed through the
informal stories and anecdotes obtained through this investigation’s data collection process. This study’s narrative research involved “studying two or more individuals, gathering data through the collection of their stories, and reporting individual experiences” (Cresswell, 2007, p. 54). Undoubtedly, narrative research was the best frame of reference for aiming to uncover what the CFL chaplains believe is ‘best practice’ for providing ethical counsel to CFL athletes.

Although there are similarities between my lived experiences and a CFL chaplain’s vocational demands, I have never performed ministry, or experienced athletics within the unique context of the CFL. In addition, from an ethnography standpoint, I did not have the opportunity to physically observe the way CFL chaplaincy is performed in the CFL, nor have I aimed to directly counsel CFL athletes within a ministry role. However, performing ethnographic research in a follow-up study on sport chaplaincy in the CFL would provide a notable compliment to the results found in this study. If unable to interview a host of CFL professionals from different backgrounds to compare the transcriptions from CFL chaplains, immersing oneself within the CFL chaplain’s ministry and performing an ethnographic study would be the next best option. Though not as confidential as private interviews, ethnography would still provide a reference to confirm or deny the data collected in this study. Nevertheless, narrative research is the best categorization of this research study methodology, as my personal experiences and dedication to Christianity should not be unduly conflated with the specific work of a CFL chaplain within the specific context of the CFL.

2.2 Methodology

The methodology utilized in this study featured qualitative research. In the book *Qualitative Research: Defining and Designing* by Greg Guest et. al. the authors indicate the
coalition of qualitative research is to “answer the *whys* and *hows* of human behaviour, opinion and experience- information that is difficult to obtain through more quantitatively-oriented methods of data collection” (Guest, 2012, p.1). Guest et. al. indicated one of the basic approaches of qualitative research involves narrative inquiries (2012, p. 11). The questionnaire in this investigation was specifically designed for the respondents to provide examples from their counselling experiences for the purpose of capturing genuine narratives. This study sought to explain why and how the CFL chaplains act in consultation towards ethical decision making for CFL professionals. The investigation gathered the opinions from the CFL chaplains as revealed by their recollection of real and hypothetical events. This narrative research was captured through semi-structured interviews with the study’s participants, and an extensive literature review. Semi-structured interviews were considered the best approach to collect sincere accounts and descriptions, as this method allows for conversational fluidity and the ability to clearly identify and confirm specific ideologies. The official goals and official mission statements of CFL chaplaincy were made evident throughout this investigation. How the CFL chaplaincy programs function within the CFL’s unique cultural dynamic was analyzed. The semi-structured interviews took place over the phone (n=3) and in person (n=4). Overall, there were seven total participants (n=7) in my study. Phone appointments with chaplains who were unable to meet face-to-face were arranged. In other cases, mutually agreed upon locations, even if it meant booking a flight out of province, were substantiated. Face-to-face interviews were preferred, as being able to discern non-verbal communication (i.e., body language and tone) is imperative when discussing ethical and religious matters. Thus, I believe I gained a higher quality of data from the in-person meetings, especially considering the heightened focus that can come from making direct eye contact with the respondents. Hence, face to face interviews were the most beneficial technique for all parties
involved, and aided the interpretation of the respondent’s data, where applicable. All interviews were conducted in December of 2018, within a month after the 2018 CFL season was completed. The questions used in the interview were worded in ‘neutral’ language, as follows:

➔ What are the potential benefits and concerns for CFL professionals who subscribe to the ethics that you promote? For example, are there pros and cons related to performance, relationships or overall health and well-being from adopting the ethics encouraged in your ministry? Explain how this may be true for clients in the CFL context?

Having the questions worded in ‘neutral’ language was imperative considering I adhere to a Christian worldview (as mentioned previously). Though there was a concerted effort to reduce my enthusiasm for Christianity throughout this research process, it was difficult to fully diminish my fervor for Christian sports chaplaincy. Having numerous advisors (who adhered to different worldviews) analyze my questionnaire so my inquiries to the respondents were worded without the promotion of my worldview was crucial. In addition, executing my research interviews with research professionalism (i.e., aiming to be an academic not a Christian academic) provided the necessary accountability to maintain the integrity of this study, and helped limit my bias as I conducted my research.

In addition, questions in the survey instrument were intentionally written for the chaplains to provide a holistic and critical perspective of their vocation, while identifying the benefits and concerns associated with their ministry. This was done with the purpose of moderating the potential for a self-mitigating bias within the study. The respondents' answers were recorded on a digital voice recorder. Within two months of completing the seven interviews, I manually transcribed the contents of the voice recorder verbatim into Microsoft Word documents.
Therefore, the interviews were transcribed before the end of February 2019. The participants were provided with the interview transcriptions and were given the option to retract statements before the documents were finalized.

The interviews consisted of open-ended questions, were confidential, and the participants were anonymized and given a pseudonym (e.g., Chaplain 1, Chaplain 2...etc.). Confidential interviews were most appropriate while collecting this data, so that participants could speak thoughtfully and candidly. Within the appendices section at the end of this manuscript, the ‘Letter of Information and Consent’, ‘Interview Questionnaire’, ‘Interview Guide’, and ‘Screening Form’ are found. Please refer to these documents for specifics regarding the intricacies of the interview process with the participants in this study.

2.3 Methods

Prior to these meetings, the interview schedule was prepared for interaction with CFL professionals and chaplains. The interview questions were crafted after gleaning a plethora of information through the successful completion of my candidacy exams, course work, and additional research endeavours. The questions were compiled to draw on, and expand on, themes present in the sport and religion literature. Thus, in aiming to identify how CFL chaplains act in consultation towards ethical decision-making for CFL professionals, the questionnaire drafted for this study was written with the purpose of seeing how the work of a CFL chaplain compares to, and intersects with, other sports counsellors’ practical and theoretical styles. This includes comparing the work of a CFL chaplain to sports counsellors in other regions, disciplines, and fields of study. Thus, this study provides knowledge of current themes emerging within the sports
chaplaincy literature and provides feedback to how the CFL chaplains work is distinctive, within a unique context.

Research ethics approval was granted by the University of Western Ontario to interview the participants for this study. The interviews included participants from five current CFL franchises, each of whom held the office of ‘Team Chaplain’. This was a ‘majority sample’, as there are only nine CFL chaplains in total, one for each franchise. Furthermore, while identifying potential research candidates for this study, I collaborated with AIA’s director of ‘Pro Sport Outreach’ to find a sample that was best suited to describe the mission and vision of AIA in the CFL. The five chaplains that participated in this study are affiliated with Athletes in Action sports ministry, a ministry operating within the ‘Power to Change’ (P2C) organization. Power to Change is a Christian missionary association located in Langley, British Columbia. Two of the five chaplains who participated in this study are currently in major leadership roles; one is the National Director of Power to Change (P2C). Another is the director of pro-sport outreach for Athletes in Action (AIA). In addition, a former CFL chaplain who is currently the ‘chaplain’s chaplain’, one who the nine chaplains rely on for advice, mentorship, reproof, correction, and guidance, was interviewed. Lastly, one former CFL athlete who had a 14-year career in the CFL, participated in the CFL chaplaincy program, and is now serving as lead pastor of a Protestant Christian Church, was also interviewed. Thus, the individuals selected for participation in this study were deemed to be the best candidates, and most qualified, to articulate the goals and mission statements of the CFL chaplaincy program. The former CFL player (now the pastor of a local church) provided a unique comparative perspective. The former CFL players was able to affirm or deny the validity of the chaplains’ data, while appraising whether the CFL chaplains were consistent to their stated mission statements. The former CFL players unique awareness of Biblical doctrine, accompanied
by his 14 years of experience participating in the CFL chaplaincy services made him an exceptional respondent to test the legitimacy of data collected in this study. Gaining feedback from more players, coaches, and management (from a variety of backgrounds) would have been an asset for this study. Though gaining additional feedback would have been valuable, especially for future research, the primary goal of this qualitative research study was to investigate the CFL chaplains’ official goals pertaining to how they provide ethical counsel. Thus, the justification for gaining feedback from the seven participants sampled in this analysis was to create a project that was executable, to clearly identify the mission statements of the CFL chaplaincy program. As mentioned, the former CFL professional provided a frame of reference as to whether the CFL chaplains execute their official goals. Please refer to Table 1. (below) to view a chart featuring the demographical, biographical, and general information of the participants sampled in this study.

Table 1: Demographical, Biographical and General Information Re. The Participants Investigated within this study

<table>
<thead>
<tr>
<th>Chaplain</th>
<th>Age</th>
<th>Gender</th>
<th>Position Description</th>
<th>Education</th>
<th>Religion</th>
<th>Denomination</th>
<th>CFL Chaplaincy Experience</th>
<th>Current Job</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chaplain 1</td>
<td>49</td>
<td>Male</td>
<td>Full Time-Paid</td>
<td>DEC (Diplôme d'études collégiales)</td>
<td>Christian</td>
<td>Brethren Roots-Non-Denominational</td>
<td>9 Years</td>
<td>CFL Chaplain</td>
</tr>
<tr>
<td>Chaplain 2</td>
<td>62</td>
<td>Male</td>
<td>Full Time-Paid</td>
<td>(BSC) KIN-MINOR IN BIBLE</td>
<td>Christian</td>
<td>Evangelical-AGC</td>
<td>33 Years</td>
<td>CFL Chaplain</td>
</tr>
<tr>
<td>Chaplain 3</td>
<td>44</td>
<td>Male</td>
<td>Full Time-Paid</td>
<td>(BA) HISTORY + ORDINATION</td>
<td>Christian</td>
<td>Pentecostal</td>
<td>5 Years</td>
<td>CFL Chaplain</td>
</tr>
<tr>
<td>Chaplain 4*</td>
<td>53</td>
<td>Male</td>
<td>Full Time-Paid</td>
<td>(BA) Bible Studies &amp; (BA) Sport Admin</td>
<td>Christian</td>
<td>Protestant-Alliance</td>
<td>16 Years</td>
<td>Pro-ministry Leader + CFL Chaplain</td>
</tr>
<tr>
<td>Chaplain 5*</td>
<td>59</td>
<td>Male</td>
<td>Full Time-Paid</td>
<td>B.ED + MDIV</td>
<td>Christian</td>
<td>Protestant-Baptist</td>
<td>17 Years</td>
<td>Pastor for CFL Chaplains</td>
</tr>
<tr>
<td>Chaplain 6*</td>
<td>56</td>
<td>Male</td>
<td>Full Time-Paid</td>
<td>BA + MA (currently in progress)</td>
<td>Christian</td>
<td>Evangelical-Mennonite</td>
<td>18 Years</td>
<td>AIA National Director + CFL Chaplain</td>
</tr>
<tr>
<td>CFL Pro 1</td>
<td>46</td>
<td>Male</td>
<td>Former CFL Player</td>
<td>BA in Phys Ed &amp; B.ED + ORDAINATION</td>
<td>Christian</td>
<td>Protestant-Alliance</td>
<td>14 Seasons Playing</td>
<td>Lead Pastor</td>
</tr>
</tbody>
</table>

After collecting the information extracted from the interview process, the data was analyzed for themes and patterns found in the sport and religion literature. Many themes emerged from the chaplains' responses to the research questions. A greater awareness of the coalition of CFL chaplaincy programs was created, which illustrated the CFL chaplain’s official goals and official mission statements as they provide ethical counsel for CFL professionals.

Regarding the ethical analysis performed within this study, Chapter 4 features Curtis Fogel’s (2013) analysis of a current ethical analysis within Canadian Football. Drawing on the participants’ feedback, within Chapter 4, it is discussed how the CFL chaplains could help aid the ethical issues addressed through Fogel’s analysis. After referencing the issues highlighted by Fogel in Chapter 4, Chapter 5 features a section titled ‘ethical counsel’ whereby the ethical approach CFL chaplains use to counsel CFL professionals is highlighted. In Chapter 5, the ethical doctrines that CFL chaplains profess adherence towards are explained. To expound upon the transcriptions approved by the CFL chaplains, an academic investigation of Biblical ethics is performed.

### 2.4 Analytical and Theological Approaches

Considering the CFL chaplains professed a belief in Biblical ethics within this investigation, an analysis of Biblical ethics is provided to supply clarity to the interview
transcriptions from the participants. Although this analysis may be helpful in providing clarity to the claims reported by the study’s participants, it should be noted that the CFL chaplains' transcriptions did not specifically profess alignment to every interpretation of Biblical doctrine highlighted through the scholarly investigation of Biblical ethics in this manuscript. However, the CFL chaplains’ ‘Common Vow of Discipline’ document, found within the appendices section of this paper, expresses significant similarities to the scholarly investigation of Biblical ethics highlighted in this study. It will be made evident that CFL chaplains providing ethical counsel from a Biblical perspective are committed to ‘making disciples’. Furthermore, the ethical counsel segment of this manuscript explains what it means to ‘make disciples’, and how it undoubtedly qualifies as ethical counsel. This study’s interview transcriptions, the academic investigation of Biblical ethics, and the ‘Common Vow of Discipline’, ‘Covenant of Care’, and ‘Code of Conduct’ (documents provided by Chaplain 5, i.e., the ‘Chaplain’s Chaplain’), work in conjunction to provide a trustworthy definition of ‘disciple making’ for this investigation. These documents can be viewed in the appendices section of this manuscript.

Although an honest and credible evaluation of ‘disciple making’ is explained within this manuscript, this definition should be considered a broad categorization of applying Biblical ethics. It should come as no surprise there are differences amongst Christians regarding the applications and interpretations of certain ethical directives found throughout the entirety of the Biblical canon. An example of this discrepancy would be the disparity between a ‘theonomist view’ of Biblical ethics verse the ‘covenantal view’ of Biblical ethics.²⁰ Although there is a spectrum of ethical

²⁰ “Theonomy simply means God’s Law and implies the abiding validity of the moral law (i.e., the ten commandments) in every sphere of life... including the civil. The general equity of those laws with civil or judicial implications should be candidly applied in society” (Boot, 2014, pp. 37). According to Boot, the Calvinist theological tradition has a threefold application of the law, and the abiding principle of the application of the moral law (i.e., the ten commandment) can be found in Romans 3:19-20. The threefold application of the moral law includes: 1) Convincing and convicting people of sin, 2) restraining and
beliefs within these two genres of interpreting Biblical law; the former genre is typically classified as aiming to apply all Old Testament ethical laws and ceremonies within the current view of Biblical history. Conversely, the covenantal view insists there is a change in Biblical law dependant on God’s present covenant with his people, within a specific historical context. Thus, the ethical counsel section of this manuscript should be viewed as a ‘broad definition’ of ethical counsel provided through a Biblical framework. This ‘broad definition’ of Biblical ethics is best, considering the discrepancies regarding the application of the ethical directives found in scripture. Additionally, the participants in this study may differ on these intricacies, even though each participant professed belief in applying Biblical ethics (i.e., making disciples), broadly speaking.

The introductory chapter of this thesis indicated a drift away from acknowledging Biblical ethics amid the current pluralism of beliefs that characterize contemporary Western Society. This was a vital investigation, as the ‘ethical counsel’ section of this paper features CFL chaplain's narratives of this occurrence, and how this reality impacts the way chaplains in the CFL impart ethical counsel. However, before indicating how the CFL chaplains impart ethical counsel within the current pluralistic landscape of The West, explaining the history of how sport chaplaincy programs commenced is a necessity to provide reasoning for how the occupation of a sports chaplain came into existence. In the ensuing chapter titled; Historical Perspective of Sport

prohibiting evil within society through the promotion of the laws, and 3) arousing believers to obedience (i.e., the didactic use of the law).

On the other hand, some believers do not believe in such a candid application of the law of God (i.e., the Ten commandments), and believe individuals are no longer accountable to the moral law while under the new covenant. Such individuals who identify with this ‘covenant theology’ would indicate the law has changed, and the world is no longer under the moral law, but under the ‘Law of Christ’. According to Ligon Duncan from The Gospel Coalition covenant theology is a systematic theology that “recognizes the redemptive history revealed in Scripture is explicitly articulated through a succession of covenants (Adam, Noah, Abraham, Moses, David, and New), thus providing an organizing principle for biblical theology” (2022). Again, although there is some overlap between old and new covenants, and a spectrum of belief among theologian and covenantal viewpoints, it is best to get a believer to define their own view of God’s Laws in order to properly grasp their view and application of Biblical ethics.
Chaplaincy, and when Canadian Football League (CFL) Chaplaincy Inaugurated, the Christian Church’s ethical anxieties from when sports were being professionalized will be highlighted.

2.5 Methodologies and Methods Summary

Overall, the methodologies and methods utilized in this study featured a qualitative ethical analysis. The participants in this study provided feedback to open-ended research questions concerning how they provide ethical counsel (i.e., make disciples) within the CFL. Additionally, an academic literature review of the sport and religion scholarship was performed. Within this scholarly investigation, an analysis of spiritual trends in Western culture was utilized. Furthermore, a scholastic examination of imparting Biblical ethics (i.e., what it means to ‘make disciples’) was investigated. This paper features a synthesis of qualitative interview results, academic reviews, and an evaluation of how those results relate to Biblical ethics and church history. The techniques executed throughout this study provide evidence of the CFL chaplains’ official ministry philosophy. Thus, this manuscript provides narrative research, featuring the CFL chaplains’ first-person chronicles of How CFL chaplains Act in Consultation Towards Ethical Decision Making for CFL Professionals, while providing historical reasoning for the occupation’s existence. Lastly, it should be noted that my personal experience as a competitive athlete, coach, graduate student, and church member aided the perspectives found within this study.

2.6 Chapter References


Chapter 3: Historical Perspectives on Sport Chaplaincy. The Inauguration of Canadian Football League (CFL) Chaplaincy

Throughout the duration of this chapter, I provide a historical overview of the publications found in the sport and religion literature which explain the initiation of sports chaplaincy programs. In the latter part of the chapter, research data from the semi-structured interviews with CFL chaplains highlights when, why and how CFL chaplaincy programs started. The insights gleaned from my participants reinforce the themes found in the historical overview, which solidify the commencement of CFL chaplaincy programs. For this investigation, however, it is imperative to begin discussing the broader practicalities of sports chaplaincy’s instigation to properly contextualize the reasoning for the services existence. During the latter part of the late Victorian Era (i.e., 1830-1900), athletics were becoming increasingly popular, largely due to the establishment of professional sports. During this time, the Christian church was facing a critical moment in ecclesiastical history. Author Hugh McLeod, emeritus professor of Church History at the University of Birmingham in England, in his book section Sport and the Church in England, highlights how the inauguration of professional sports created tension for the Christian church. The most notorious problem for the church was the evacuation of church congregates. In 1870, English reverend Archibald Brown responded to the vacancy of his church, indicating sports recreation was an ‘amusement tactic’ used by the devil to make people flee from churches (McLeod, 2014, p. 117). Reverend Brown further reported his anxiety by insisting sports and recreation could stifle the church’s mission (McLeod, 2014, pp. 116, 117). Simply put, sport was ‘winning the war of interest’ verse the church on Sundays. McLeod further remarked, “the ‘sportsman’ represented a counter ideal of manliness to the ‘serious Christian’, and one that was attractive to many people” (2014, p. 114). According to McLeod; “(the sportsman) was admired
for his physical strength, courage, skill, and willingness to take risks” (2014, p. 114). As suggested, during this era, the more ‘primitive’ sportsman was considered a supreme form of masculinity, which affected church attendance.

3.1 Areas of tensions within the Christian Church when sports were being professionalized

Amid the differing ideals of masculinity during much of the Victoria Era, McLeod noted the Christian church in England was in turmoil over four main issues conjured from sports popularity. These issues included: 1) the impact of professionalism, 2) the persistence of gambling, 3) different ideals on the use of time (i.e., Sabbath time) and 4) the fear that sports were becoming a new religion (McLeod, 2013, p. 119). During the nineteenth century, the professionalization of sports was occurring in numerous places around the globe. In the book section *Sports in the Biblical Narrative*, author Jeremy Treat (2018), who holds a PhD in Theology, and is the Pastor for preaching and vision at ‘RealityLA’ in Los Angeles, noted;

> Up until the late eighteenth century, sports were for the most part recreational. The industrial revolution, however, laid the railroad tracks for professionalization, with the train pulling into the station in the latter half of the twentieth century (2018, p. 30).

Regarding the ‘impact of professionalism’ the church had reservations concerning the ethical ramifications associated with professionalizing sport. In the book section written by Nick Watson titled *Sports and the Christian Religion: A Systematic Review of Literature* (2014), the author uses the perspective of scholars Adrian Walsh (Professor of Philosophy at the University of New England in Australia) and Richard Guilianotti (Professor of Sociology at Loughborough University in England) (2007) to indicate the onslaught of ethical concerns resulting from sports professionalization. Walsh and Guilianotti wrote about this extensively in the book *Ethics, Money and Sport: The Sporting Mammon* (2007) (Watson, 2014, p. 65). Nick Watson, former professor
of Sport and Social Justice at St. John University, and now Chief Operating Officer (COO) at ‘The Archbishop of York Youth Trust’ in the UK synthesized some of the issues Walsh and Guilianotti illustrated in their publication. These scholars labelled this ambush of unethical conduct the modern day ‘sporting mammon’ which highlights issues such as: “physical and verbal abuse of opponents (and even teammates), fan violence (including sectarianism), intimidation, blatant disregard for the rules and laws of play, and a deliberate dismissal of established behavioural codes etc.” (Watson, 2014, pp. 65). In the ensuing chapter, using the perspective of Brock University’s Sport Management professor, Curtis Fogel, I will highlight issues of ‘tolerable deviance’, ‘precarious labour’ and ‘constrained consent’ within the CFL, which demonstrate comparable breaches in ethical policy. As will be shown, the unethical acts illustrated in Walsh and Guilianotti’s ‘sporting mammon’ are ‘alive and well’ in the CFL and are largely tolerated as ‘part of the game’. Additionally, it will be made evident in Chapter 4 of this manuscript that Walsh and Guilianotti’s ‘sporting mammon’ (2007) are inconsistent with the ethics promoted by the CFL chaplains. Thus, the church’s concerns in the Victorian Era are now a reality in pro sports, with the CFL being no exception.

Not only did the professionalization of sport create a multitude of ethical ramifications during the late Victorian era, but the chief concern for the Christian church was also the pervasiveness of gambling. For the church, gambling is a major moral issue as it is seen to influence the way an individual perceives human value. For instance, Christians believe humans are made in the image and likeness of God their Creator (i.e., *Imago Dei*). This belief places a heightened emphasis on modelling respect and equality towards others. Harvard graduate Wayne

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21 *Genesis 1:26* Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth” (ESV, 2008, pp. 51)
Grudem, who boasts a Master of Divinity, Doctor of Divinity and PhD in New Testament studies, in his book *Systematic Theology*, indicates people were “the pinnacle of God’s creative activity” as he made them “to be more like Him than anything else He made” (2000, p. 439). Regarding gambling, this is a major concern as athletes are more likely to be viewed as a commodity, rather than individuals with inherent value. In this regard, there are parallels with the Biblical concept of human dignity, and the Kantian concept of human dignity. As philosophy professor James Rachels from the University of Alabama insisted, Immanuel Kant advocated individuals should not be “used as a means to an end” and perceived us humans possessing more inherent value than animals (Rachels, 2003, p. 130).

When an athlete is viewed as a commodity, rather than an image bearer of God; fans are more likely to curse the athlete for not living up to their expectations. Though this can happen without a wager being placed on a sporting event, the wage increases the temptation for sports fans to pervert their view of the sportsman. In this case, sport enthusiasts have something more than general interest at stake. This hostility is pervasive in sports, and, as McLeod noted, it was one of the church’s concerns during the late 1800s. The Biblical concept of human dignity was being compromised.

During this time, although society’s view of human dignity was a threat to church doctrine, a main issue of internal conflict within the church was differing views of Sabbath rest. This internal issue was conjured because congregates were spending time away from church for sporting purposes. Specifically, the doctrinal debate concerning old covenant and new covenant Sabbath laws became a prominent issue. Most sports enthusiasts have seen, or are aware of, the movie *Chariots of Fire* the featuring Christian track star Eric Liddell. Liddell, as documented in the film, is a prime ‘frame of reference’ concerning the Old Testament Sabbath law. Liddell chose
to forego his athletic commitments on Sunday, despite being a gold medal candidate in his respective track event (Watson, 2014, p. 47). Liddell was praised for not compromising his faith for the sake of gaining a gold medal. Although admirable, under the new covenant the New Testament makes it clear that God has flexibility on the issue if He is the number one priority for His people (i.e., if the first commandment: “thou shall have no other Gods before me,” is not violated in the heart of the athlete). 22 Meaning, although ‘Sabbath rest’ is a New Testament commandment, there is flexibility on when the rest can occur. For instance, prioritizing time on Wednesday, Thursday, or small portions of each day to find rest with God is acceptable when analyzing the new covenant. 23&24 Without spending too much time providing the exegetical meaning of the scriptures, the latter verse suggests Sabbath rest is a Biblical command, but the day itself does not take precedence over when the Christian decides to rest. Likewise, when Jesus claims he is “Lord of the Sabbath”, he is establishing his dominion over the law, proposing a Christ-follower, in their personal relationship with Him, can decide to partake in Sabbath rest on a different day. Therefore, during the late Victorian period, with many congregates spending time away from church for sporting purposes, there was great debate amongst Christians regarding old covenant and new covenant doctrines concerning Sabbath rest.

The last tension within the church is closely link to the debate regarding Sabbath rest. This tension was whether sports were becoming a new religion. This is a natural correlation to the debate over Sabbath rest as some Christians may have been obedient to the Sabbath when away from church on Sunday, while others may have been compromising their faith for sporting

22 Exodus 20:3 “Thou shall have no other Gods before me” (ESV, 2008, p. 176).
23 Romans 14:5 “One man esteems one day as better than another, while another esteems all days alike. Each should be fully convinced in his own mind” (ESV, 2008, p. 2181).
24 Mark 2:27, 28, “the Sabbath was made for man, not man for the Sabbath” and Jesus is “Lord of the Sabbath” (ESV, 2008, p. 1897)
endeavours. Fast forward this tension to the modern view of sports, Nick Watson highlights parallels between religious worship and sports fandom. In the book *Sport and the Christian Religion* Nick Watson uses the perspective of author and social activist Varda Burstyn (1999) in *The Rites of Men: Manhood, Politics and the Culture of Sport* to highlight sport as a ‘secular sacrament’ (Watson, 2014, p. 30). Watson further remarks; “sporting liturgies have helped fill a spiritual void in western culture, a void the “celebrity athlete” (amongst other celebrities), occupy for many” (Watson, 2014, p. 30). In addition, sports stadiums these days are often multi-billion dollar ‘places of worship’ where the celebrity athlete can be praised for his or her performance (Watson, 2014, p. 30). Drawing parallels to Watson’s arguments, Jeremy Treat reinforces the religious nature of professional sports in the twenty first century. The author exclaims:

Imagine a modern religion where people worship a golden image (in this case, the NBA finals trophy). They gather regularly at the temple (the sports stadium), where they take up an offering (ticket purchases) and worship with emotive expression (cheering fans). Of course, as with any religious service, they make sacrifices (their time, their money, and often their families) (Treat, 2018, p. 36).

All things considered, the church’s tensions towards sports participation during the late Victorian era were valid, and today’s sports pandemonium has taken on the resemblance of religious worship for many.

### 3.2 Early forms of sport chaplaincy programs

With all the concerns surrounding professional sports, it is surprising that Christian sports ministries did not arise until the 1950s (Watson, 2014, p. 45, Weir, 2016, p. 10). However, English Sportswriter and member of the Major Events Chaplaincy Committee (MECC) J. Stuart Weir has noted the argument ‘major event chaplaincy’ (i.e., Olympic chaplaincy) can be traced back to Bishop Ethelbert’s sermon in London, England, during the 1908 Olympic games (Weir, 2016, p.
Although there is evidence of the sermon, the presence of a chaplain (i.e., one who aims to provide intentional pastoral care for athletes), did not occur until decades later. The first occasion of an international team of chaplains ministering at the Olympics was Seoul, South Korea in 1988 (Weir, 2016, p. 15). Prior to that, there were organized instances of ‘Christian activities’ at the Olympic games in 1952; ministry services were available to Olympic athletes in 1956, but nothing boasting the deliberate and formal planning of the Olympic chaplaincy programme in Seoul in 1988 (Weir, 2016, p. 15). After the 2000 Olympic Games in Sydney, however, chaplains at the Olympic Village had to sign a ‘Religious Service Policy’ whereby the ministers pledged allegiance to focus their ministry efforts on pastoral care instead of proselytizing (Weir, 2016, p. 17).

The most recent reports regarding chaplaincy programs at the Olympic Games provide evidence that the Olympic Organising Committees have acted to further develop chaplaincy services. Since the inaugural team of international chaplains at the Seoul Olympics in 1988, there has been more consideration from the Olympic organizing committee to define what is required for a successful chaplaincy service at the Olympics. In the book section Sport Chaplaincy at the Olympic and Paralympics: Reflections on London 2012, Duncan Green (2016) explained the organizational efforts to accommodate faith communities to serve athletes (and Olympic organizers) at the London 2012 games. Duncan Green was appointed by the London Organising Committee of the Olympic Games (LOCOG) as the head of the multi-faith center (Green, 2016, p. 55). Green has served as an Anglican priest and vicar for the Church of England since the mid 1980s and was viewed as an ideal fit for the position considering his affiliation with Faith Reference Group (FRG), a communications network for faith leaders of various religions (Green, 2016, pp. xii, 57, 58). An individual appointed to this position must have administrative prowess, as there are several details to consider. For instance, nuances pertaining to catering services at the
games needed to accommodate Seventh-day Adventist Christians and Jewish believers with kosher meals (Green, 2016, p. 57). Additionally, Muslims needed ‘break of fast’ packs during the portion of the games that overlapped with Ramadan (Green, 2016, pp. 57, 58). Detailed accommodations like these made the chaplaincy service in London successful; and Green was determined from the outset to create faith services “reflecting the diversity appropriate for a worldwide event” (Green, 2016, pp. 58, 60, 63). Although the Athens 2004 Olympic Chaplaincy program was “deemed to have worked well”, this was not the case for the chaplaincy program at the Beijing 2008 Olympics and the 2000 Sydney games (Green, 2016, p. 58). In both instances, the chaplaincy services were criticized for their rigidity, for example, the religious center in Beijing was “staffed entirely by Chinese chaplains” (Green, 2016, p. 58). Likewise, in Sydney, the organizing committee had “upset the local faith community by handing over responsibility for chaplaincy to the Sydney police chaplains” (Green, 2016, pp. 58). The way the chaplaincy services in China were orchestrated is not a major surprise, as the spiritual climate in that region is far more suppressive; the governmental regime is indicative of a heteronomous culture, that being, more of a totalitarian society. Thus, the spiritual climate of where the games are hosted may play a crucial factor in how the chaplaincy services are orchestrated within the host city. To provide a contrast from the insights above, it is important to note that there were 19 international chaplains present at the London 2012 games (Green, 2016, p. 62).

In the case of the Olympic chaplaincy program in London 2012, there was a high standard and clear vision being executed. The chaplains appointed to serve at the games in London had to meet a list of criteria to be appointed for the task. In total, there were 162 chaplains at the games, all of whom were identified through the ‘games maker’ recruitment program as a ‘good fit’ to be an Olympic chaplain (Green, 2016, p. 61). Through this identification process, the chaplains had
to have “previous experience, ideally be able to speak another language, be ordained, have a track record as a responsible and respectful leader, and not perform ‘overt evangelizing’ during the event” (Green, 2016, pp. 60, 61, 62). It is important to note that the chaplains being recruited did not have to hold multi-faith beliefs (i.e., maintaining a devout belief to one religion was encouraged), but they needed to respect the requirements to work at the games (Green, 2016, p. 60, 61). Once these leaders were identified, John Boyers (former national director of ‘Sport Chaplaincy UK’) held a day-long training session for the Olympic chaplains with the purpose of “providing all they would need to perform their role effectively and sensitively” (Green, 2016, p. 62). The chaplains were expected to continually exude “professionalism and sensitivity, while acting with integrity, confidentiality and wisdom” (Green, 2016, p. 63). Once the chaplains were properly orientated at the Olympic Games, the chaplains were ‘sign-posted’, given an official uniform with the title of ‘chaplain’, and considered to be an essential and integral part of the village service team (Green, 2016, pp. 59, 64). At all three Athlete Villages there were multi-faith centers whereby the five major world religions were successfully accommodated (Green, 2016, pp. 59, 64). After an intense amount of deliberate planning, Green’s vision for ‘the best Olympic chaplaincy program’ came to fruition, and the chaplaincy services were successful, peaceful, accommodating, and inspiring to many (Green, 2016, pp. 63-65).

While it took a while for chaplaincy programs to be formally introduced into sport leagues and major sporting events, Thomas Hughes and Charles Kingsley were church activists who initiated and propelled the ‘muscular Christianity movement’ during the late Victorian era (Watson, 2014, p. 45). In a sense, muscular Christianity was introduced as a response to the shift in the social ideals of masculinity noted earlier. Essentially, the church was determined to break the masculinity stereotype by proving Christian men could exude some of the sports participants
‘primitive’ qualities, without compromising their faith. For many within the church, the Gospel promoted by the muscular Christianity movement depicted a ‘social gospel’, contrary to the ideals of the ‘puritan’ gospel (Watson, 2014, p. 48). The social gospel is more in-line with new covenant ideals, whereas the Puritan gospel is more in-line with old covenant ideals. A social gospel enthusiast would represent an individual who participated in sports culture that aimed to bring the Christian Gospel and Christian values into the sports realm. On the other hand, one who adopted a Puritan mindset would stay separated from sports and aim to sacrifice sporting activities for the sake of the Gospel. Thus, the church’s response to sport popularity gave rise to differing ideals of how Christians should conduct themselves within their communities; some abstained from sports culture and others engaged in sports culture.

When sports chaplaincy programs were formally introduced to professional athletics in the 1950s, the coalition of the ministry was to use sports to spread the Christian Gospel (Watson, 2014, p. 45). This ministry is unique, as, although the Gospel message remains the same, the way sports ministry is conducted in various regions around the world is different, largely depending on cultural acceptance levels. In addition, the ‘win at all costs mentality’ within the professional sports culture has shifted ministry efforts in certain regions from a focus on evangelism to an emphasis on caring, friendship, and encouragement (Roe and Parker, 2016, p. 251).

Taken as a whole, Sport chaplaincy programs, since their inception, have not been a perfect representation of Biblical doctrine in their endeavour to impart the Gospel to various sporting arenas. Nick Watson uses the perspective of Tony Ladd (former Kinesiology Department chair at Wheaton college) and James Mathisen (former Professor Emeritus of Sociology at Wheaton College) in the book Muscular Christianity: Evangelical Protestants and the Development of American Sports (1999), to highlight how sports ministry can exemplify “folk theologies” (2014,
The sociologists express five depictions of sport chaplaincy that do not exemplify Christian values. According to the sociologists, these areas include: 1) Pragmatic Utility, 2) Meritocratic democracy, 3) Competitive Virtue, 4) Heroic Models, and 5) Therapeutic self-control (Watson, 2014, p. 55). To put it briefly, these ‘folk theologies’ are offset from Christian ethics for the following reasons:

1) **Pragmatic utility** suggests sports are the primary means to convert people to Christianity and not the Christian Gospel (i.e., making Christianity ‘cool’ by mixing it with sport) (Watson, 2007, p. 91).

2) **Meritocratic democracy** suggests only successful athletes can be effective ministers of the Gospel (i.e., an individual’s athletic pedigree is a license to preach) (Parry, 2007, p. 221).

3) **Competitive virtue** suggests Christians will use sport as a scapegoat to exercise sinful pride (i.e., the ‘win at all costs’ ethos is an excuse to compromise one’s faith) (Watson, 2007, p. 68).

4) **Heroic models** indicate Christian sportsmen become heroes when they “win a championship for Christ,” not when they are humbly faithful (Watson, 2007, p. 91).

5) Lastly, **therapeutic self-control** is another pragmatic way to promote sport ministry as it suggests sports ministry can heal one's depression or anxiety problems (Parry, 2007, p. 221). It is misleading to promote sports chaplaincy this way, as Russel P. Johnson from the University of Chicago’s Divinity School suggests that this message insinuates a ‘prosperity gospel’ (i.e., follow Jesus and you will obtain health, wealth and prosperity) (Johnson, 2018, pp. 28, 29). Although there may be some indirect benefits of being a Christian (i.e., joy and peace), to promote Christianity this way can lead people astray from
In fact, it is possible for persecution to trump prosperity on account of the Christian faith (i.e., consider the sufferings of the Apostle Paul in the book of Corinthians).  

From a Christian perspective, no ministry, business, or sports team is perfect, as they are all led by imperfect people. However, Ladd and Mathiesen (1999) suggest that sports ministers should ‘guard against’ these false themes to make ministries Biblical. Nevertheless, as will be revealed in the third chapter of this manuscript, sometimes there are limitations regarding how CFL chaplains can promote their ministry. These ‘folk theologies’ can result from the boundaries set forth from team hierarchy, and the way club authority defines the chaplain’s role.

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25 Galatians 5:22-23 “But the fruit of the spirit is love, joy, peace patience, kindness, goodness, faithfulness, gentleness, self control; against such things there is no law” (ESV, 2008, pp. 2255).

26 1 Timothy 6:3-5 “If anyone teaches a different doctrine and does not agree with the sounds words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels a bout words, which produce envy, dissention, slander, evil suspicion, and constant friction among people who are depraved in mind and deprived of truth, imagining that godliness is a means of gain” (ESV, 2008, pp. 2334).

28 Romans 3:23 “For all have sinned and fall short of the glory of God” (ESV, 2008, pp. 2163).

29 Psalm 103:14 “For he knows our frame; he remembers that we are dust” (ESV, 2008, pp. 1068).
resembling a ‘folk theology’ may not be the chaplain’s intention. Amid these peculiarities, Nick Watson exclaims: “I am convinced there is much good done by sports ministers, especially if they do not fall into the trap of ‘crass hard-nosed evangelism’ and a utilitarian ‘works-based’ approach to sports, i.e., that of not valuing sport itself, but using it to win converts” (Parry, 2007, p. 90). Thus, as will be made evident, the CFL chaplains aim to ‘steer-clear’ of the ‘trap’ that Watson depicts, while aiming to uphold their psychological contracts with team hierarchy on CFL franchises. Regardless of the restrictions placed on sports ministers, the presence of a ministry seeking to improve the sporting environment, and provide authentic care, can be more ideal than the absence of the ministry.

3.3 Sports ministry begins in Canada and how CFL chaplaincy compares to sports chaplaincy in other regions

In terms of evaluating the reason and purpose for CFL chaplaincy’s existence in Canada, the CFL chaplains I interviewed provided key information to the investigation. The only chaplains in my study who did not provide information for the historical examination of CFL chaplaincy programs were Chaplain 4 and Chaplain 5, due to time constraints. However, Chaplain 1, Chaplain 2, Chaplain 3, and Chaplain 6 all provide vital information. With regards to the year CFL chaplaincy started, three out of four respondents specified CFL chaplaincy began in 1974. Chaplain 1 was the only chaplain of the four who gave a vague response and said, “I believe it took place in the 1970s.” However, the other chaplain’s responses were analogous with the Power to change (P2C) website’s history page, providing assurance CFL chaplaincy programs were initiated in 1974 (Power to Change Ministries, 2020). CFL chaplaincy’s inauguration was belated in comparison to when the league began, considering the CFL started in 1958 (Consentino, 2015). Thus, sixteen CFL seasons were completed before the ministry started.
Although it took fifteen seasons for CFL chaplains to appear in the CFL, football in Canada was played for nearly a century before the CFL was formed. Canadian Pro Football Hall of Fame inductee, Frank Consentino, a former CFL quarterback and Canadian University head coach has written on the history of Football in Canada. According to Consentino; in Canada, football has been “played under formalized rules” since the 1860s (i.e., the middle of the Victorian era) (Consentino, 2015). However, during this time, football, as we observe it today, had a different appearance due to the game's historical ties to rugby. The establishment of the Canadian Rugby Football Union (CRFU) in 1884 and the reformation of this organization to the Canadian Rugby Union (CRU) in 1891 typified organizations where ‘football’ was played under formalized rules (Football Canada, 2014). Operating through these organizations, football was more of a kicking game than a running game, or a throwing game (Football Canada, 2014). Although the Grey Cup (i.e., the CFL’s championship trophy), has been awarded since 1919, the CFL began its “formal existence in 1958” (Canadian Press, 2020) (Consentino, 2015). Therefore, the brand of CFL football viewed today evolved from the game's early affiliation with rugby.

It is difficult to judge how the church in Canada was being impacted when sports were gaining traction in the nineteenth century. However, understanding how the church was being impacted in America provides clues. Insights proposed by McLeod (2014), and Robert Ellis (2014), Professor at the University of Oxford in the UK, in the book *The Games People Play: Theology, Religion and Sport*, highlight the relationship between the Christian church and sports in America during the late Victorian Period. In Chapter 3 of the book, titled *1851 and All That: Losing my Religion?* Ellis illustrates statistics from the 1851 census to explain how the Christian church in the US and UK responded to sports being professionalized. Robert Ellis marks 1851 as a “decisive moment in both the decline of organized religion and the emergence of modern sport;
a trend that has been noticed elsewhere” (Ellis, 2014, p. 36). Moreover, although the CFL wasn’t its own professional league until 1958, football in Canada, under formal rules, was initiated within a decade of this decisive moment in church and sport history (i.e., the 1860s). Still, as will be examined, the ‘decline of organized religion’ in America does not necessarily mean a decline in church attendance.

At the forefront of this chapter, the perspectives of Watson and Treat were highlighted to illustrate the religious nature of sports. Although Robert Ellis (2014) acknowledges these comparisons between sport and religion, the author avoids the polarized stance that sports are religion, but rather; “sport has taken on, or taken over, certain religious functions” (p. 105). Ellis’s modest categorization insists sport has “become an outlet for urges that once would have been met for more people through the religious fabric of life” (Ellis, 2014, p. 105). The author uses the perspective of Ninian Smart to establish ‘seven dimensions of religion’ apparent for sports fans and sports players. The dimensions of religion proposed by Smart include the following components: rituals, myths, doctrines, ethics, social components, experiential components, and material components (Ellis, 2014, pp. 109, 110). Ellis defined each dimension of religion and provided a summary for how each function is evident in sports (Ellis, 2014, pp. 110-121). The author is more comfortable with this classification after analyzing historical data pertaining to sport and religion over the last few centuries. Ultimately, Ellis would not state that sport has become a religion but speculates that western contemporaries have “turned to sport as well as, or, instead of religion to express feelings, emotions, identities, states of mind, participate in rituals, inhabit a rhythm of life, dramatize human instincts ...etc” (2014, p. 104). Regardless, the professionalization of sports has greatly influenced the Christian church.
When analyzing Ellis’ presentation of statistics featuring professional sports persuasion in America and the UK, each country’s spiritual community was affected, but in distinctive ways. When viewing Ellis’ claims, though, it appears America dealt with the professionalization of sports by aiming to amalgamate sport and religion as part of the country's national identity, in the UK it is apparent that religion was more readily abandoned. Thus, those in the U.S. predominately turned to sport “as well as religion” whereas those in the UK predominately turned to sport “instead of religion”. Ellis brought up the phrase ‘American exceptionalism’ to capture the country’s collaboration of religion and sport. The term, ‘American Exceptionalism’ was made famous in the American Press during the 1980s to define an American culture that lacked “radical, organized, left-wing, working-class groups in comparison to other western industrialized nations” (Ellis, 2014, p. 96). In the case of sport and religion, Ellis uses the term to explain how America is exceptional regarding athletic dominance and church attendance. With regards to the former, Ellis references the pervasiveness of the ‘dominate hegemonic sports culture’ in America and the pandemonium associated with “the big three and one half” (i.e., American Football (NFL), Baseball (MLB), Basketball (NBA) & Ice Hockey (NHL) (Ellis, 2014, pp. 97, 99). On the other hand, the author claims that “church attendance in the USA has been resilient and been running around 40% (of the population) since the 1950s” (Ellis, 2014, pp. 101). By comparison, the 1851 census revealed 30% of the British population attended church in 1851, whereas the contemporary UK numbers reveals a 6-7% attendance record (Ellis, 2014, pp. 90-92).

Despite America’s resiliency regarding keeping individuals in church pews, Ellis notes the rise of sport still impacted the church in various ways. The author exclaimed;

Though Americans differ from Europeans in their fondness for church, churches have changed. Radical sects have become
denominations and the mainstream denominations have become tolerant and ecumenical (Ellis, 2014, p. 102).

Though tolerant in some cases is a positive attribute, in the context of this statement it refers to the church abandoning foundational doctrines. Additionally, the word ecumenical means “representing the whole of a body of churches” (Merriam-Webster’s Dictionary, 2020). Therefore, although church attendance has been steady in the U.S., Ellis indicates conservatives “are now shifting in a direction which, for want of a better term, can be called secular” (Ellis, 2014, p. 102). The details of this shift will be examined in the third chapter of this thesis, as it will be highlighted how this phenomenon impacts chaplains in the CFL. Nevertheless, in the U.S., “churchgoing and religious affiliations are still, in general, positively perceived” but the institutions have not upheld foundational doctrines (Ellis, 2014, p. 101). Consequently, since 1851 when there was a downward trend in church attendance in the UK, but the church in the U.S. started to become more ‘watered-down’. In America, sport has played “a peculiar role in the nation’s self-identity” and the US can be “viewed as an extreme example of the entanglement of nationalism, identity, religion and sport” (Ellis, 2014, p. 107). Overall, instead of abandoning the church, the US merged sport and religion together as part of the country’s nationalistic identity.

As mentioned in the preface of this manuscript, sport and religion publications in Canada do not boast the same academic pedigree as the UK and the USA. Therefore, the extent to which church attendance was impacted by sports popularity in Canada during the Victorian Era is more speculative. However, Ellis did provide survey statistics regarding monthly church attendance in different countries during the year 2000. In the survey, Canadian statistics revealed that the populations’ church attendance was 15% lower than the US, but 15 % higher than Britain (Ellis, 2014, p. 101). Nevertheless, during the interview process with Chaplain 6, he indicated his belief that Canada has trended “more towards a European model of spirituality”. Additionally, as cited
in the preface of this manuscript, Chaplain 1 indicated many US players have provided testimonies of the spiritual climate in Canada being “more liberal” than America. This makes it less surprising that Chaplain 2, Chaplain 3, and Chaplain 6 indicated CFL chaplaincy programs were a movement “initiated by the Christian players” in the CFL. When CFL chaplaincy programs commenced, the CFL players made connections with the Power to Change movement (formerly known as ‘Campus Crusade for Christ’) in 1974. The Power to Change website and the testimonies of Chaplain 1, Chaplain 2, and Chaplain 3 provide consistent correspondence in highlighting the player’s role in developing the ministry (Power to Change Ministries, 2020). Although this was a mutually beneficial connection, the catalyst for the movement was the CFL professional; the parachurch was originally pursued by representatives within the CFL to instigate the partnership.

Before ‘Campus Crusade for Christ’ (CCC) partnered with the CFL, the ministry began its presence in Canada in 1965, with original headquarters at the University of British Columbia (Power to Change Ministries, 2020). However, Campus Crusade for Christ did not begin in Canada; it began in 1951 at UCLA by its founders Bill and Vonette Bright (Power to Change Ministries, 2020). Two years after the ministry gained a presence on the west coast of Canada (i.e., 1967), the government of Canada granted Campus Crusade for Christ “legal status as a charity,” and the ministry expanded to the University of Alberta (Power to Change Ministries, 2020). When the ministry partnered with the CFL in 1974, the Athletes in Action (AIA) division of the ministry was formed (Power to Change Ministries, 2020). Thus, the movement was brought to Canada after being established in the United States. During Athletes in Action’s early years, Christians in the CFL and NFL partnered in ‘outreach missions’ in North America. The P2C website documented an instance in 1975 whereby:
AIA hosts a week of evangelistic high school assemblies in Toronto that climaxes with a nationally televised flag football game between Christian players from the CFL and NFL. At halftime, players share the Gospel with a crowd of 16,000 at CNE Stadium (Power to Change Ministries, 2020).

Ultimately, Canada’s ‘neighbour to the south’ aided CCC’s existences in Canada, but the CFL players were the initiators that made AIA a part of the CCC ministry. According to Chaplain 2, the players in Winnipeg were the leaders in seeking the partnership. Additionally, Chaplain 3 stated that the Christian players developed a network amongst themselves, and when AIA first started in the CFL “one or two teams had chaplains, or players that (served as) chaplains, and it grew from there.”

Although it is uncertain whether the CFL players who initiated the chaplaincy movement were Canadian or American citizens, Chaplain 6 reported the movement was undoubtedly inspired by Canada’s southern neighbours. The chaplain remarked;

I think the most important thing; it was an initiative that was started because of what was starting in North America, especially in the NFL. And so, players (in the CFL) who were Christians were like; ‘why can’t we have something like that?’ (2018).

In the book section, *Muscular Christianity in the Modern Age*, author Nick Watson (2007) indicated how sport and religion was marketed in America decades before AIA was formed in Canada. Watson remarked;

The Fellowship of Christian Athletes (FCA), Athletes in Action (AIA) and Pro Athlete Outreach (PAO) are three of the (largest Protestant evangelical organizations founded in America) and are active on nearly all intercollegiate athletic programmes (Crepeau 2001)- an approach wholeheartedly sponsored by the famed evangelist Billy Graham (Watson, 2007, p. 88).

During Billy Graham’s crusades, the notorious evangelist would routinely “use famous sportspeople’s” platform to promote muscular Christianity “from the 1940s until the 1990s”
(Watson, 2007, pp. 88). The scholarship of Nick Watson can be paralleled to the reports provided by Chaplain 6, who remarked:

The Christian players in the CFL felt that they had a need amongst each-other. There had been, at that point- a movement within the US, a movement by the name of muscular Christianity (2018).

According to Nick Watson, muscular Christianity can be traced back to the Pauline Epistles in the New Testaments, as the Apostle Paul used athletic metaphors to draw analogies to the struggle of living the Christian life (Watson, 2007, pp. 81, 82). However, the coined phrase *Muscular Christianity* was first adopted “in the 1850s to portray characteristics evident in Charles Kingsley (1819-1875) and Thomas Hughes (1822-1896) novels” (Watson, 2007, pp. 80, 82). Cleric T.C. Sanders wrote a review of Kingsley’s novel *Two Years Ago (1857)* for the ‘Saturday Review’ in London, England where *muscular Christianity* was initially used (Watson, 2007, p. 82). Three years later, Thomas Hughes (who was a friend and supporter of Kingsley) used the phrase in *Tom Brown at Oxford (1861)* (Watson, 2007, p. 82).

It didn’t take long for the ‘buzz-term’ to make its way to the United States; however, muscular Christianity in the United States captured a more *evangelical model* than the *classical model* promoted in England. The classical model of muscular Christianity was meant to “encourage Christian morality and help develop the character of the future captains of industry and political leaders, and in-turn strengthen the British Empire” (Watson, 2007, p. 86). Thus, the classical model of muscular Christianity in England had a stronger emphasis on Christian character. On the other hand, the evangelical model developing in the United States stressed the importance of Gospel ministry over sporting activity, and sport itself was seen as a tool for

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evangelism (Watson, 2007, p. 87). According to Watson, one of the early proponents of muscular Christianity in the United States was “American Presbyterian clergyman and evangelist Dwight L. Moody (1837-1899), who recognised the compatibility of sport and Christianity” (2007, p. 87). According to Watson (2007) Eric Liddell’s old covenant/Puritan form of sports participation was like Moody’s evangelical model of muscular Christianity (p. 87).

The early examples of Christian ministry evident in the NFL were founded on the same view of sport and religion emphasised by D.L. Moody. In the book section Sport Chaplaincy: A Global Overview, author and sportswriter J. Stuart Weir highlights the motivations of the early initiatives of NFL chaplaincy. Ira ‘Doc’ Eshleman is acknowledged as the pioneer of American professional sports chapel services (Weir, 2016, p. 10). In 1950 Eshleman was the founding pastor of ‘Bibletown church’ in Boca Raton, Florida (Weir, 2016). As an avid sports enthusiast, Eshelman was inspired by the apparent fame of NFL players and believed NFL players were an “untapped reservoir of spiritual witness” (Weir, 2016, p. 10). Although Eshelman is not credited for pioneering the first ministry program for NFL players, he was the first to perform sport ministry initiatives “in a systematic way” (Weir, 2016, p. 10). Eshelman established connections with existing ministry schemes performed by “Bill Glass of the Cleveland Browns, Buddy Dial of the Pittsburgh Steelers and Norm Evans of the Miami Dolphins, all of whom held Sunday morning chapel services for teammates in the early and mid-1960s” (Weir, 2016, p. 10). While making connections with these existing programs, Eshelman began to expand the ministry and approach other teams (Weir, 2016, p. 10). According to Weir, by 1968 Eshelman was “on the road for 18 weeks (the typical duration of an NFL season), travelling 100,000 miles and speaking at NFL chapels on consecutive Sundays” (Weir, 2016, p. 10). Using the perspective of Fisher (1969),
Weir (2016) indicated there was a clear spiritual and evangelistic directive to Eshelman’s work, as the reverend defined his ministry with the following words:

My mission to the pro is to help him establish a personal and meaningful relationship between himself and God, and then urge him to share his faith with others (Weir, 2016, p. 10).

Thus, the main emphasis for Eshelman was evangelism. However, given the mobile nature of Eshelman’s ministry, pastoral care and discipleship would have been exceedingly difficult while travelling within a 100,000-mile radius. In comparison to today’s CFL ministry, the CFL ministers have a sustained presence on the team, fortifying their role to emphasize building relationships and ‘making disciples’.

As will be described in the ensuing chapters of this manuscript, the CFL chaplains have a ‘holistic’ model of ministry, rather than placing specific priority on Christian ethics or evangelism. After interviewing the CFL chaplains, it was clear the minister’s coalition in ministry emphasises a ‘relationship-first’ methodology. Since the CFL chaplain’s ministry began in 1974, the ministry has taken on a form of Christian ministry distinctive to itself. Nevertheless, if forced to draw comparisons, the current model of ministry in the CFL is more exemplary of the UKs, that is, a ‘ministry of presence’, rather than the ‘ministry of proclamation’ in the US (Linville, 2016, p. 33).

It is difficult to categorize Christian sport ministries, as Greg Linville indicates; much of the way ministries are defined is through a proclaimed “emphasis, philosophy, and perception” (Linville, 2016, p. 33). Linville is particularly learned and experienced in the area of sports and religion. Not only has Linville “served as a professional and college sports chaplain for over 20 years”, but he was awarded “the world’s first Honorary Doctorate in Sports Ministry (DDiv) from Briercrest Seminary” (Watson, Parker and White, 2016, p. xiii). In addition to this distinction, the
author boasts a Doctor of Ministry (DMin), a Master of Divinity (MDiv), an additional MA (from Ashland Seminary) and BA (from Malone College). In the book chapter *Sports Chaplaincy and North American Society: Strategies for Winning in the Clubhouse*, Linville highlights definitions of sports ministry in the US and UK as described in the sport and religion literature. The author noted:

Whereas sports chaplains in the UK primarily seek to relationally serve the pastoral needs of athletes and coaches, the primary goal of North American sports chaplains has traditionally been to ‘seek and save the lost’. This is not to say UK sports chaplains do not evangelize or US sports chaplains do not serve pastorally. Rather, this distinction has more to do with the ministry emphasis and philosophy of evangelism (Linville, 2016, p. 33).

Ultimately, Linville categorizes evangelism in the UK as “more discreet” with “more of a relational emphasis,” whereas North American Chaplaincy has a tendency “to be seen as more verbally proclamational” (Linville, 2016, p. 33). What is interesting about the assertions made by Dr. Linville, is that the author interchangeably or synonymously describes ‘US sports chaplaincy’ as ‘North American chaplaincy’. However, during this investigation, it was clear CFL chaplains not only perceive the US ministry as more proclamational, but the CFL chaplain’s emphasis and philosophy is indicative of the way UK chaplaincy is defined in the sport and religion literature. Again, assessing the CFL ministry through the categorizations evident in the literature, the CFL chaplain’s ministry is like the ministry service in the United Kingdom. Therefore, although CFL chaplaincy inauguration was assisted by U.S. evangelism movements, the ministry is closer in resemblance to the modern-day UK ministry.

As mentioned, ministers like ‘Doc’ Eshelman, Bill Glass, Buddy Dial and Norm Evans helped propel sports chaplaincy programs in the NFL during the 1960s. Consequently, with the programs in the NFL developing a decade prior to CFL chaplaincy, it comes without surprise that
Christians in the CFL wanted to have their own ministry program. As Chaplain 6 noted: “there had already been a little bit of a push or involvement from chaplains that had actually been in the NFL, doing some work there” (2018). Not only that, but the issues surrounding doctrines of the Sabbath played a critical role in the CFL ministries commencement. It could be argued that the *evangelical model* of muscular Christianity had a more Puritan, or put another way, old covenant ideology of sports participation. As a result, if Christian sports ministers had similar convictions to Eric Liddell and D.L. Moody, there may have been tension placed on the Christian athlete to forgo ‘Lord’s Day’ or ‘Sabbath day’ sporting commitments. According to Chaplain 6, Christian Football players in America saw the CFL as an attractive option considering the NFL played games on Sunday and the CFL has traditionally played games throughout the week. Chaplain 6 remarked:

> So, players, actually, for a while, a number of Christian players came to Canada. Because they, when they started the NFL, obviously, they played on that day (i.e., Sunday). So they were, the CFL actually, wasn’t playing on Sundays.... (Playing on) Sunday is a rarity in Canada, not necessarily because it is a religious thing (2018).

When acknowledging Chaplain 6’s comments, many may believe it is an aberration, finding it hard to believe that a football player’s conviction regarding the Sabbath would spark a decision to move north of the border. Not to mention, when individuals currently think of the economics involved in this phenomenon, people would immediately wonder why football players who were good enough to play in the NFL would concede millions of dollars to play in the CFL. At the time, however, there was less inequality in terms of perceived talent between the CFL and NFL. Case studies featuring Pro Football Hall of Fame coaches like Bud Grant (CFL coach from 1957-1966), and players like Warren Moon (CFL player from 1978-1983), preceded their NFL careers with successful CFL careers and gave the CFL more credibility (CBCnews.com, 2016), (Dunk, 2020). Additionally, the salary structure between the CFL and NFL was competitive during the 1970s.
According to careertrend.com the NFL had a ‘financial breakthrough’ in the 1970s. The Players Association “finally won recognition in 1970, and the owners agreed to a $9,000 minimum salary for rookies and $10,000 for veterans. The minimum salary crept higher through the 1970s” (2020). According to the web-site, “rival leagues often helped escalate the (NFL) salaries” (careertrend.com, 2020). During that time, the CFL qualified as one of those ‘rival leagues’. In the article *Raising the League’s Minimum Salary Key to CFL’s Upcoming CBA Negotiations*, sportswriter John Hodge for ‘3 Down Nation’ described the evolution of CFL salaries. Hodge wrote that the “minimum salary for a two-year CFL veteran in 1974 was $11,000, the equivalent of approximately $54,500 in today’s funds —slightly more than the league’s current minimum salary of $53,000” (2017). Additionally, the value of the Canadian dollar was relatively ‘on par’ with the US dollar during the early 70s. Peter Muldowney (2016) of Connor, Clark & Lunn Financial Group illustrated the history of the Canadian dollar. Muldowney said that the government under Pierre Trudeau allowed the dollar to ‘float’, and it “drifted to parity with the US dollar by 1972” (2016). In April of 1974, the same year CFL chaplaincy programs were inaugurated, the “Canadian dollar reached $1.0443” of the US dollar (Muldowney, 2016). According to Muldowney, this was the “high point” for the dollar, as trade would not occur at that level “for another 30 years” (2016).

In the book *Quiet Strength*, written by former NFL player and Head Coach, Tony Dungy, he indicated the difficult decision he had between signing in the NFL vs. the CFL in 1977. Ultimately, Dungy’s heart was set on playing in the NFL, and he “signed with the Pittsburg Steelers for a bonus of $2,200, plus another $20,000 in salary if he made the team” (Dungy, 2007, p. 39). By contrast, Dungy was offered a bonus of $50,000 to play in the CFL for the Montreal Alouettes (Dungy, 2007, p. 38). Dungy has notoriously been an outspoken evangelical Christian, and despite
his fondness to play in the NFL, money would not have been a hindrance for athletes to play in the CFL during the 1970s. For Dungy, conceding the higher salary turned out to be a good decision, as the former player and coach became a two-time Super Bowl winner (78’ as a player, 06’ as a Head Coach) and had an enduring NFL career. Despite Dungy’s NFL preference, depending on the conscience of other Christian athletes, an old covenant view of the ‘Lords Day’ or Sabbath rest could have persuaded some athletes to migrate north of the boarder.

3.4 Chapter Summary

Ultimately, movements of evangelism on sports teams and US campuses ignited the establishment of Canadian ministries. Old covenant convictions regarding the Sabbath made the CFL more attractive to Christian football players who held an old covenant view of the Sabbath. However, as Chaplain 6 said:

People have been questioning that for years. Even to this day, you still hear older people saying; ‘I wanted to play sports but my parents didn’t let me, I had to work on the farm’. That was much more prevalent in the 50s and even the 60s where Christians had to subjugate themselves to: ‘what is a pure form of worship?’ So it came back to what (Eric) Liddle’s sister said: “why are you wasting your time, why aren’t you on the mission field.” So, I think that is something that has been hampering people.” (2018).

When factoring in doctrinal issues regarding the Sabbath and the church’s ethical concerns associated with sports professionalization, it is fair to say that Christians have struggled with navigating their sporting involvement. Not only that, in “the first few centuries of the church the most popular sporting event- the gladiator games- included throwing Christians into the ring with wild bears and lions” (Treat, 2018, p. 30). No wonder that the “the serious-minded Puritans put sport as almost completely outside God’s will” (Treat, 2018, p. 30). These occurrences provide rationale for the way US sports ministry is defined (i.e., lessening the value of sport while elevating
evangelism). Thus, the presence of a chaplain, an individual who can re-frame sports in a redemptive ‘Biblical Narrative’, is a key concept. In the latter part of the next chapter, using quotes from the CFL chaplains who participated in this study and the perspective of Jeremy Treat (2018), a systematic theology of sports in the Biblical narrative is portrayed. While highlighting this narrative, answers to the following questions are provided; 1) does God care about sports? 2) does the Bible offer insights for athletics? and 3) for the Christian, is it bad to want to be a professional athlete? (Treat, 2018, p. 30).

The first chapter of this thesis has provided a historical overview as to why sports ministry programs were initiated. Sports ministry programs were initiated by the church due to a cultural shift in notions of masculinity (i.e., the primitive sportsman was considered more supreme than the serious Christian), which led to the evacuation of congregates from the church for sporting endeavours. In addition, there were various ethical anxieties resulting from sports becoming professionalized during the Late Victorian Era (e.g., the modern day ‘sporting mammon’ reflects the current reality of the Christian church’s initial concerns). Moreover, Sabbath doctrines and the fear that sport was becoming a new religion sparked internal conflict within the church. The church’s response of integrating Christian principles with athletic activity was known as muscular Christianity. The construction of sports ministry programs is a form of muscular Christianity, as the programs involve incorporating the Christian worldview into the athletic sphere. Scholars and theologians like Ladd and Mathiesen (1999) have highlighted Biblical issues in sports ministries since sport chaplaincy’s inception in the 1950s. Although the issues Ladd and Mathiesen (1999) highlight of 1) Pragmatic Utility, 2) Meritocratic democracy, 3) Competitive Virtue, 4) Heroic Models and 5) Therapeutic self-control, are all valid from a theological perspective, ensuing chapters will express how ‘folk-theologies’ can be the result of chaplains making necessary
ministry modifications amid cultural and vocational restraints (when adapted without heresy).

Although muscular Christianity was coined and launched in the UK, the movement caught-on in the US. However, the ministry in the US resembled an evangelical model of muscular Christianity, different from the UKs classical model. The evangelical model of ministry was on display when NFL chaplaincy programs commenced, Ira ‘Doc’ Eshelman was a major catalyst for this phenomenon. Furthermore, the creation of US ministries: Campus Crusade for Christ (CCC), Athletes in Action (AIA), Fellowship of Christian Athletes (FCA), and Pro Athlete Outreach (PAO), assisted in the inspiration and construction of CFL chaplaincy programs. Additionally, it has been reported that old covenant views of the Sabbath propelled some American Christian football players to migrate to the CFL. This is due to the reality that the CFL hasn’t historically scheduled games on Sunday, as has been the tradition in the NFL. In the following chapter, it will be illustrated how the CFL embodies many of the ethical concerns raised by the Christian church when sports were being professionalized. Furthermore, the perspective of Treat (2018) will be used to define sports participation though a Biblical narrative. This will help describe the role of a CFL chaplain, and how the sport ministers aim to remedy ethical concerns in the Canadian Football League.

3.5 Chapter References


Chapter 4: An Introduction to Ethics in the Canadian Football League and the Role of a CFL Chaplain

“Across the league, we are a trustworthy group of men, who care and bring an ethical perspective, but also; love, concern, and authentic care, and that is evidenced by the response of the professionals in the CFL” -CFL Chaplain 4 (2018)

4.1 Is there a need for CFL Chaplains? Curtis Fogel’s Ethical Analysis of Canadian Football and how CFL chaplains may be part of the solution

In the Canadian Football League (CFL), the CFL chaplains find themselves in an environment that is different from other professional sports settings. It has been documented that the CFL could be one of the most stressful and demanding professional leagues for an athlete to earn their livelihood (Fogel, 2013, p. 114). Additionally, according to author Curtis Fogel, the CFL expresses ‘tolerable deviance’ towards issues such as precarious labor, excessive violence, hazing, and performance enhancing drugs. Furthermore, it should be noted that Fogel’s extensive analysis of ethical issues within the CFL is mainly focused on ethical situations within the CFL environment. Although CFL professionals off-field ethical conduct certainly influences their ethical conduct within the CFL, the main issues Fogel examines are directly related to team settings and the CFL playing field. For instance, since Fogel’s analysis the CFL has aimed to ‘ramp-up’ its ethical policies for ethical issues pertaining to gender based domestic violence (GBDV) and racism (Canadian Press, 2022) (CFL.com, 2015). Thus, although different ethical policies in the CFL have been implemented in reaction to different incidences from CFL professionals since Fogel’s investigation, the author’s analysis captures a current portrayal of how CFL management neglects addressing ethical issues before they arise. In addition, this chapter examines the CFL
chaplain’s alternative viewpoint for sports participation, which could help remedy the precarious labor, excessive violence, hazing, and performance enhancing drug issues deriving from the CFLs ‘win at all costs’ mentality (Fogel, 2013). This viewpoint will highlight the need for CFL chaplains to provide care, support, and ethical mentorship to CFL professionals. This chapter relies on the publication of Jeremy Treat (2018) titled *Sports in the Biblical Narrative* to present the chaplain’s alternate viewpoint of sports participation. This perspective will be proposed as a potential solution to the CFL’s ethical flaws illustrated by Curtis Fogel (2013). *Sports in the Biblical Narrative (2018)* will be compared to the interview transcriptions from the CFL chaplains, making evident the analogous ideologies of author Jeremy Treat and the CFL chaplains. Amid the CFL’s lack of ethical policies and health care benefits (Fogel, 2013), the CFL chaplain’s aim is to aid CFL professionals towards developing coping strategies, preventives measures, and an alternative philosophy to define athletic participation. However, counterarguments to the perspectives proposed by critics of Jeremy Treat and the CFL chaplain’s ideologies will be put forward. This chapter will respond to these counterarguments, providing an apologetic for the ethical principles of the CFL chaplains and Jeremy Treat. In the beginning of this chapter, the apparent unethical issues and ruthless working conditions of the CFL environment will be explained. After indicating Fogel’s assessments of ethics in Canadian Football, this chapter will contend that the CFL chaplains provide a service that seeks to improve the issues that Fogel highlights.

Breaches in sport ethics policy can tar an athlete, an organization, sports leagues, and society. Sometimes, these incidents are solo infractions, for instance; an athlete may have been ‘in the wrong place at the wrong time’ or had a ‘lapse in character’ when committing an ethical violation. At other times, breaches in ethical policy result from systemic issues and administrative
arrangements whereby unethical behaviour is overlooked and left unaddressed. In the book *Game Day Gangsters Crime and Deviance in Canadian Football*, Curtis Fogel highlights some systemic issues of dishonourable behaviour in Canadian Football. The scope of Fogel’s Canadian Football research spans from Canadian ‘grassroots’ football, to The Canadian Junior Football League (CJFL), Canadian Interuniversity Sport (CIS), and the Canadian Football League (CFL). Fogel performed qualitative interviews with 81 individuals, 59 of whom were players who had varying degrees of experience within Canadian Football (2013, p. 2). Other interviewees were coaches, agents, administrators, and personnel who occupied a vocational or volunteer role within Canadian Football. Fogel’s study examined major issues in Canadian Football such as excessive violence, hazing rituals and performance-enhancing drug use. After performing the extensive study, the author was able to gauge ‘areas of toleration’ and issues of ‘constrained consent’ within Canadian Football. In addition, the author magnified the harsh working conditions of CFL ‘labourers’ (i.e., the players) and indicated CFL management treats the labourers as commodities.

Prefacing this examination, it should be noted that the Canadian Football League (CFL) is not as profitable as other professional sports leagues in the West (e.g., English Premiership Soccer, & the NHL, NBA and NFL are more lucrative leagues in Western countries). In fact, it has been argued the CFL should adopt the revenue model of the NBA, MLB, and the NHL. Within these leagues, revenue is shared, whereas CFL franchises operate independently. The sportswriter for *3 Down Nation*, Joel Gasson, believes revenue-sharing would help the CFL business and create more money to invest in the league's collective goals (Gasson, 2020). According to Fogel’s position, the current CFL system does not properly invest in player care and reinforce high ethical standards. Perhaps ‘freeing up’ some money through revenue sharing could bolster these initiatives? Fogel interviewed one CFL administrator who reported: “the CFL doesn’t have drug testing like many
other major sports leagues, but it also doesn’t generate the same income those leagues do… We are not talking about a multi-billion-dollar league here” (2013, pp. 91). The drug testing the league does have didn’t start until the 2011 season and it has been typified as “insufficient and ineffective” and an “embarrassment to the league and its players” (Fogel, 2013, p. 89, 91). Although the “vast majority” of players who participated in Fogel’s study agree that more testing needs to be done, the capital generated in the Canadian Football League (CFL) is not delegated to improve the substance abuse program or other ethical issues (Fogel, 2013, p. 91).

Not having an adequate drug testing program at the professional football level in Canada is bad enough; however, testing for illegal drug use is neglected elsewhere in Canadian Football. Although the 59 players in Fogel’s study did not admit to using steroids, they all admitted to knowing players who had used performance enhancing substances (2013, pp. 80, 82). Because there isn’t a good drug testing program in Canadian Football, Fogel defines the quest to gauge the issue as a ‘mysterious black hole’ (2013, p. 80). Moreover, it is clear steroid use does exist in junior, university, and professional football within Canada, but the extent of PED use is unknown (Fogel, 2013, pp. 80, 82). However, there is “secrecy surrounding illegal drug use,” and reports concerning steroid use in Canadian football range from 1-85% (Fogel, 2013, p. 83). In the NFL, it is common-place to see athletes serve a four-game suspension for violating the league’s substance abuse policy. But the NFL boasts an adequate drug testing program, and the NFL’s revenue allows for them to invest in ethical policies. One former American football player in Fogel’s study was reported as saying: “steroid use in the CFL is more prevalent than anywhere else I have seen” (2013, p. 83). Again, considering this issue is a ‘mysterious black hole’, we can only speculate. Nonetheless, under the current CFL drug testing program, “a first-time offender doesn’t receive a suspension” and a Canadian football player could go through the Canadian
football ranks “without ever being tested for steroid use” (Fogel, 2013, p. 104). Considering all the data, Fogel rightly concludes: “steroid use is a tolerated aspect of Canadian Football” (2013, p. 104).

In addition to steroid use being tolerated in Canadian Football, another issue examined in Game Day Gangsters was the subject of hazing. Throughout the testimonials gathered from Fogel, the CFL players tended to ‘down-play’ incidences of hazing. Despite this occurrence, the author indicated that hazing in the CFL is more prevalent than in the CJFL (Junior Football) and the CIS (i.e., ‘U Sports’ or University Football) (Fogel, 2013, p. 60). Each professional player in Fogel’s study had a favorite prank they either witnessed or executed on other players. One linebacker, however, reported several instances of hazing within the CFL, including; “pubic hair in rookies chinstraps, snakes and pig-heads in their clothes, and farting in their water bottles” (Fogel, 2013, p. 64). Other players reported putting a hogshead in the rookie locker room, nailing the shoes of the rookies to the floor before practice, and duct-taping a rookie’s equipment around the locker room, making it difficult for the player to be punctual for practice (Fogel, 2013, p. 64). One university coach who participated in the study remarked: “hazing is just not productive,” as it adds unneeded pressure on inexperienced players who are going to have a hard enough time making the team, learning the plays, and adjusting to the new level of play (Fogel, 2013, p. 68).

Although some may downplay hazing, ritualistic hazing is unjustifiable considering every player is different, has a different background, and their conscience has varying levels of sensitivity. Considering everyone’s upbringing is different, there can be varying views regarding how people really feel about hazing. In Fogel’s study, players justified hazing as an attempt to “lessen the egos” of rookies. However, when competing for a job, there is often an alternate agenda associated with the hazing. In the book Goin’ Deep: The Life and Times of a CFL Quarterback,
Matt Dunigan and Jim Taylor reflect on their experience as pivots within the CFL. Regarding hazing, Dunigan ‘sheds light’ on the true motives of veteran players who manufactured the hazing rituals. Dunigan remarked upon what ‘rookie night’ would look like in the CFL. Rookie night typically occurred the day before a team scrimmage, and the ‘vets’ would take the rookies out, pay for the food, buy the booze, and orchestrate the initiation (Dunigan, 2007, p. 117). As Dunigan reflected, “there was a method to the madness: the next day at the intra-squad game the vets would look great because the rookies were so hung over their hair hurt” (Dunigan, 2007, p. 117). Overall, in the same way steroid use is tolerated in Canadian football, Fogel labelled hazing analogously. None of the 81 respondents in the study reported penalties for hazing, and the 2008 CFL rule book did not prohibit the behavior, or even mention it (Fogel, 2013, p. 107). Again, the plethora of data collected from Fogel's study indicated that hazing is most prevalent in professional football (i.e., the CFL), when examining Canadian Football in its entirety.

Another ethical issue Fogel examined in the study was excessive violence. The players who were interviewed in this study consistently reported a normative understanding of what constitutes a violent act in the CFL. The players describe an informal agreement regarding not wanting to rid other players of their livelihood (Fogel, 2013, p. 35). Additionally, the players illustrated a line between acceptable violence and unacceptable violence. Fogel indicated that defining violence is an important endeavour, as it allows for a proper evaluation of the physical nature of football. The author categorized 3 levels of ‘violence’ indicating: 1) routine contact, 2) immoderate violence, and 3) ultra-violence (Fogel, 2013, p. 33). Routine contact is performing an ordinary tackle or block, whereas immoderate and ultra-violence is “non-consensual contact” (Fogel, 2013, p. 33). Non-consensual contact can be hitting someone from behind, hitting someone out of bounds, or after a scoring play (i.e., immoderate violence). Non-consensual contact can
also be unauthorized contact which causes severe or permanent injury (i.e., ultra-violence) (Fogel, 2013, p. 33). There was consistency amongst the study’s respondents in terms of what was deemed unacceptable, and all players had negative reports concerning perpetrators who consistently inflict contact in the immoderate and ultraviolent category.

The reason for perpetrators being labelled with negativity is due to the intent to injure an opposing player for the purpose of “betering their team’s chances of winning” (Fogel, 2013, p. 33). Although there was consistency amongst the respondents, defining proper violence vs. improper violence, the study reflected real temptations for players to operate in the ‘improper’ category. One of the reasons for this temptation is the contract incentives embedded in the players’ agreements which provide weighty bonuses for participation in playoff and championship games. Fogel explained:

Under the current collective bargaining agreement, CFL players are paid $20 000 by the league, in addition to their contract salary, if they are on the active roster of the team that wins the Grey Cup (2013, p. 48).

According to Fogel, $20 000 is a considerable figure considering the meager wages of the majority of CFL athletes. Therefore, it may be enticing for some to intentionally harm opponents who are imperative to their team’s success. This notion was seconded by one of the study’s respondents who stated:

In the CFL, your hopes ride extremely high on one player, like a quarterback. A team could guarantee their spot in the Grey Cup by injuring that quarterback, if the only punishment is a one game suspension, there are guys that would do it, because you get a lot more money for playing in the Grey Cup. The ‘risk-to-reward’ ratio is good for intentionally injuring players in the CFL (Fogel, 2013, p. 49).
Consequently, although the players reported a clear understanding of appropriate violence, the study reflected an appeal for some players to break the normative rules. In addition, another consistency among the study’s respondents was the need to have a better system in place to protect the players. In the CFL, only players who are fined for violent behaviour could make an appeal to the league, whereas there is no appeal process for an individual who sustained an injury due to unsolicited contact (Fogel, 2013, p. 54). Moreover, there was a clear notion that the CFL was not doing enough to prevent excessive violence. However, the respondents don’t believe the police or legal system should get involved with players ‘crossing the line’ in terms of on-field violence. In addition, placing more onuses on league officials did not seem to be a viable solution to the issue. The league officials reported their officiating roles during CFL games as a ‘hobby’ that ‘doesn’t pay the bills’ (Fogel, 2013, p. 53). Thus, if they were held legally liable for “alleged poor game control, many officials may quit or be deterred from entering officiating” (Fogel, 2013, p. 53). Ultimately, in the same way that limited funds negate proper enforcement of performance enhancing drug use, endowing officials more responsibility to enforce proper contact is limited within the current system.

After examining Game Day Gangsters: Crime and Deviance in Canadian Football it seems that ethical issues are being ignored in the CFL. Since the league has limited funds, placing these issues in higher priority seems counter-productive given the league’s mission of putting an entertaining product on the field. In fact, Fogel believes that entertainment value is the root cause of the evils discussed in the previous paragraphs. The author said: “acts that are considered criminal outside of the context of sport are tolerated, and in many ways promoted, in Canadian Football” (Fogel, 2013, p. 2). Although, individuals who perform these acts can be considered
‘game day gangsters’, Fogel implores his readers to consider placing the onus of these violations on league administrators, who enable the behaviour.

The academic term Fogel uses to describe CFL management’s approval and neglect of ethical issues is something he refers to as tolerable deviance. Fogel uses the perspective of Robert Stebbins (1996) to define the term. According to Stebbins’ definition, acts reflecting tolerable deviance are: “behaviours that occupy a middle ground, both attitudinally and emotionally, between acceptable, normative practices and disdainful criminal practices” (Fogel, 2013, p. 98). According to Stebbins, tolerable deviance is defined as the moral norms existing within the context of a particular community. Regarding the CFL, the league has collectively ‘shrugged their shoulders’ and accepted the current morality norms.

According to Fogel, there are seven factors at play which cause the collective ‘shoulder shrug’ of tolerable deviance. Although these factors are used to explain tolerable deviance in the CFL, they can be applied to other professional leagues. The seven reasons include:

1) Systemic social problems because law enforcement does not have the resources to enforce everything. 2) A culture typified by ‘internal policing’ (i.e., trying to deal ‘in house’ with issues that arise). 3) Sport is seen representing ‘warlike’ behaviour but with less devastating consequences. 4) Athletes are treated as a ‘revered population’ and people do not want to taint their image. 5) The general belief that criminal behaviour is individual and not the result of structural issues. 6) Legal interventions are hard to transfer into the sporting context. 7) Tolerable deviance in sport serves the interest of those in power (i.e., no negative publicity, less administrative work...etc) (Fogel, 2013, pp. 100, 101).

Having experience within the Canadian Football ranks, I can resonate with the reasons of tolerable deviance listed in Fogel’s document. Specifically, being a team captain for three years at the CIS level, At Wilfrid Laurier University we aimed to instill a culture of ‘internal policing’ on our team. In my five years of playing university football at Wilfrid Laurier University in Waterloo, there
were players on our roster who egregiously breach the Code of Conduct that was enforced on our team. Moreover, if we could deal with ethical issues internally, we would. In fact, if some breaches in Code of Conduct ‘leaked out’ the issues would have certainly made the mainstreamed news. Although I never played at the professional level, I understand teams and organizations will keep issues from becoming public news, if possible.

Regarding professional football, the temptation for a team to preserve their public image can be heightened when acknowledging the need to sell tickets. From the standpoint of addressing steroid use in the Canadian Football League, if building a testing program that negated the use of performance enhancements was instituted, would ticket sales suffer? Some of the CFL professionals in Fogel's study believe fan interest would decline. One professional offensive lineman was quoted saying:

The reason you will never hear owners b** and complain is that it is way too big business. All of these fans are used to seeing a certain product on the field; guys are so fast and strong. If they ever started to test for everything and got it to be a clean sport, guys would not be as fast, guys would not be as big, they would not be as strong. You would not get the same kind of product on the field and people would lose interest (Fogel, 2013, pp. 94-95).

According to the offensive lineman cited above, the seventh reason for tolerable deviance is a main reason why proper ethical programming isn’t in the CFL. That being, those in power are benefitting from the product on the field. The lineman further reported that the “vast majority” of ‘freakish athletes’ who are seen performing on the field are on performance enhancers (Fogel, 2013, p. 95). Therefore, if ‘freakish athletes’ were no longer as physically impressive, they may not have as many spectators in the stands.

The seventh reason for tolerable deviance (i.e., serving the interests of those in power) was a main issue Fogel addressed in his manuscript. Fogel expressed a belief that CFL management
neglects ethical issues more than other professional league. Fogel highlighted his observation that “criminal charges have been laid in cases of violence in other sports, but there doesn’t appear to be a single case where a (CFL football player) has been criminally charged and convicted for violence on the field” (Fogel, 2013, p. 102). Additionally, Fogel highlighted a couple of obscure case studies which reinforced the league’s neglect of unethical behaviour. One case study involved a former player named Mike Mihelic, where charges were inexplicably dropped after the player was arrested when police seized 120,000 pills and hundreds of bottles of inject-able steroids from his home (Fogel, 2013, p. 103). In an analogous case, law enforcement revealed that Calgary Stampeders’ kicker, Sandro DeAngelis, was involved in a performance-enhancement supply chain, but was never charged or “sanctioned by the league for his involvement” (Fogel, 2013, pp. 103). In addition, the CFL has offered employment to an abundance of players after failed drug tests in the National Football League (Fogel, 2013, pp. 107, 108). Although Fogel may not have known all the potential ‘behind the scenes’ insights regarding these issues, the unprincipled circumstances were never properly explained, which undermines the ethical credibility of the CFL.

Fogel believes that the CFL hierarchy’s neglect of these issues was to preserve fan interest and maintain ticket sales. Understandably so, in a league that doesn’t have a large budget, an intense pressure to preserve the product on the field must be maintained at all costs. Fogel indicated, the player’s awareness of this issue as by noting that “several players” thought fans expected to see a certain product on the field. Undoubtedly, if the players felt pressure from fan expectations that team administrators must feel the pressure. One professional offensive lineman was quoted saying that fans pay to see “gladiators and not gentlemen” (Fogel, 2013, pp. 108). The main theme indicated throughout Fogel’s manuscript is that “the real game-day gangsters are those who profit from deliberate tolerance of crime and deviance in sport” (2013, pp. 111). In the case
of Fogel’s argument, the real beneficiaries of this deviance are managers whose primary concern is putting an entertaining product on the field.

Not only did the players appear to perceive the expectations placed on them from fans, but they also perceived the expectations on them from the coaching staff and upper management. One CFL linebacker stated: “Our staff are all a bunch of snakes... they don’t care about us as people, just as investments to keep their jobs” (Fogel, 2013, p 110). To say the least, the linebacker’s perspective expresses distrust in CFL management’s ability to care for CFL professionals. Considering penalizing these actions seems to be a ‘last resort’, or an area of complete disregard. Fogel believes that the most obvious reason for the flawed system is it must “serve the interest of capital accumulation” (2013, p. 110). Other than the neglect of these issues, the worst part of operating within a low-budget league is the working conditions for ‘the working class’ (i.e., the players) in the CFL. Fogel explained the structure of deviance “serves the interests of football administrators in Canada, creates precarious labor conditions for football players, and marginalizes them” (Fogel, 2013, p. 110). Before examining the role of the CFL chaplain in relation to these issues, precarious labor, and the issue of ‘constrained consent’ will be the last two issues discussed pertaining to sport ethics in the CFL.

The limited budget in the CFL not only directly affects the ethical procedures (or lack thereof) but also limits a CFL player’s compensation for work initiatives. Fogel classifies the labor conditions evident within the CFL as ‘precarious labor’. To properly define precarious labor, Fogel highlighted the definition of Leah Vosko (2001, 2003), who indicated that precarious labor has distinctive traits. According to the definition, precarious labour is:

Unstable, with no guarantee of permanency or full-time hours: it provides little to no health care, maternity/paternal leave, or other
benefits; it generates an undefined and unregulated relationship between employers and employees; it creates a uniquely individualistic and competitive work environment; and it often places the worker in physically demanding positions (Fogel, 2013, p. 113).

After highlighting the definition of precarious labor, the author argues that all the features of precarious labour describe Canadian Football, particularly at the professional level. In terms of compensation, benefits and health care, the contracts negotiated in the CFL “protects the club and not the player” (Fogel, 2013, p. 113). For instance, as one agent in the study explained, any player (regardless of the contract agreement) can be cut in training camp. Therefore, “standard contracts only cover health care costs for players injured during the season, and to the start of training camp the following season” (Fogel, 2013, p. 115). Ultimately, if a player has a major health issue, all franchise management must do is wait until training camp, release the player, and rid-themselves of having to provide additional compensation (Fogel, 2013, p. 113). This is a catastrophe, as in most other workplaces, employees who get hurt on the job can obtain some type of restitution (Fogel, 2013, pp. 115, 116).

Because of the lack of security, players find themselves in an “individualistic and competitive work environment,” and players are forced to compete to gain more security. During the time Game Day Gangsters was written (i.e., 2013) the average contract salary for a CFL athlete was just over $40 000 per year (Fogel, 2013, p. 49). However, the CFL player contracts are typically laden with several performance-based incentives. Thus, if an individual doesn’t want to work a second job in the offseason, they need to win a starting job and outperform their teammates to earn a more lucrative salary. Considering the porous health and safety standards, and the highly competitive environment, to maintain employment, the athlete must “relinquish the health standard or forget about playing in the league” (Fogel, 2013, p. 117). Consequently, in such a high-pressure
environment, it is not surprising that the study cited an instance reported by Bennett (2008) where “six fights were reported within a five-day stretch during the Eskimos training camp” (Fogel, 2013, p. 34). Ultimately, excessive violence is not always reserved for opponents, but the toleration of violence in the CFL can include teammates competing for jobs. Within the current compensations structure of the CFL, it is difficult to argue that players’ contracts reflect their inherent value, rather, they “have become commodities to be bought and sold by teams” (Fogel, 2013, p. 112). Fogel accomplished a satisfactory job of providing the proper theoretical perspective for precarious labor while highlighting factual data from CFL agents and players to promote the stats of precarious labor in Canadian professional football.

However, unethical issues such as precarious labor, hazing, excessive violence, and performance-enhancing drug use were not reported as reasons why individuals chose to participate in Canadian Football. Of the 59 players who participated in Curtis Fogel’s study, there was an array of responses featuring personal motivations for engaging in Canadian Football, including:

“competition,” “brotherhood,” “the personal challenge it creates,” “fans,” “atmosphere,” “getting paid,” “a chance to feel important in the community,” “travelling the country,” “a feeling of status” and “being in the spotlight” (Fogel, 2013, p. 121).

Obviously, none of the players in this study reported the unethical features of Canadian Football as their underlying motivation to participate in Canadian Football. Therefore, Fogel labelled the unethical practices in the CFL as ‘constrained consent’ for CFL professionals. I will explain two of Fogel’s’ definitions of ‘constraints’ to highlight the author’s description of the term. Fogel explained that the origin of the word constraint comes from the practise of ‘Recreation and Leisure Studies’ (2013, p. 122). Within this discipline the term is used to “denote the less enjoyable aspects of an activity or the restrictions placed on one’s involvement” (Fogel, 2013, p. 122). Essentially,
Fogel describes all the dilemmas that encompass the un-enjoyable aspects of CFL Football and embody the limitations placed on players involvement within the game.

Although the ‘Rec & Leisure Studies’ denotation of constraint gives readers a basic understanding of Fogel's argument concerning constraint in the CFL, the author goes on to identify specific constraints associated with each type of infraction. The chart below indicates what Fogel highlights as constraining factors leading to unethical behaviour in Canadian Football.

Table 2: Fogel’s ‘Unethical Issues’ in Canadian Football and the Issues Relationship to ‘Constraints’

<table>
<thead>
<tr>
<th>Unethical Issue</th>
<th>Types of Constraints</th>
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<tr>
<td>Violence (Fogel, 2013, p. 125)</td>
<td>• Precarious work environment</td>
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<td></td>
<td>• Maintaining employment</td>
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<td></td>
<td>• League tolerance</td>
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<td></td>
<td>• Threat of being labeled as ‘feminine’</td>
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<td></td>
<td>• Expectations of fans</td>
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<td></td>
<td>• Some players use painkillers and steroids to alleviate the pressures of these constraints (Fogel, 2013, p. 126).</td>
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<tr>
<td>Hazing (Fogel, 2013, p. 130)</td>
<td>• Team tradition (i.e., cyclical process)</td>
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<tr>
<td></td>
<td>• Being ‘part of the team’</td>
</tr>
<tr>
<td></td>
<td>• The threat of ‘feminine’ labels</td>
</tr>
<tr>
<td></td>
<td>• The secrecy of the act</td>
</tr>
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<td></td>
<td>• The tolerance of team coaches</td>
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<tr>
<td>Performance-Enhancing Drugs (Fogel, 2013, p. 134)</td>
<td>• Demands of the sport</td>
</tr>
<tr>
<td></td>
<td>• The need to ‘keep-up’</td>
</tr>
<tr>
<td></td>
<td>• The paradox of performance-enhancing drug use.</td>
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<td></td>
<td>• The tolerance of league administrators and the Canadian legal system.</td>
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Along with identifying specific constraints leading to unethical issues, the author expounds on legal terms which correspond with constraint. Fogel provides an understanding of how constraints
contribute to negligence in enforcing ethical guidelines. Fogel mentions legal terminology such as: motive, mitigating factors, mens rea, general intent, specific intent, and coerced intent. In terms of ‘motives’ and ‘mitigating factors’, Fogel believes “constraints could provide motives for crime or serve as mitigating factors” (2013, p. 123). Allow me to explain what the author means. Fogel defines the term motive as something “preceding and inducing the exercise of will” (2013, p. 122). In addition, a mitigating factor is something that acts as an “exonerating factor” which can result in reducing or eliminating the penalty for a particular offence (Fogel, 2013, p. 123). Therefore, although constraints could act as motivation to commit a dishonourable act, they could also alleviate the penalty for the act. For instance, in the offender’s defense, the individual could point to a flawed ethical system to rid themselves of accountability for their actions.

Although motives indicate the reason an act was committed, the issue of intent applies directly to the purpose of an action. Even though motives and intentions are closely related, one pertains to human-will prior to committing an action (e.g., motive), the other pertains to defining an action after it was committed (e.g., intent). The term mens rea, which is Latin for “a guilty mind” is related to the issue of intent (Fogel, 2013, p. 12). In terms of Canadian Law, Fogel explains how mens rea is divided into two categories: general and specific intent. The distinctions between the two types of intent are subtle, but important. General intent requires investigating proof of intention, whereas specific intent refers to the mental awareness of whether the action is a crime (Fogel, 2013, p. 123). Even though constraints do not act as the motive or the intention of committing a crime, Fogel labels them as factors contributing to the development of general and specific intent (2013, p. 124).

Lastly, the final legal term Fogel mentions relating to constrained consent is coerced intent. The actual legal definition of coercion is “applying force in an attempt to interfere with free choice”
In this case, Fogel contends that constraints indirectly appropriate an underlying coercive strain for CFL professionals. For example, a constraint evident in Canadian Football could be a coach directly or indirectly implying that a player needs to quickly recover from an injury, or get stronger, to keep his position, role, or even livelihood. This could be a subtle coercive influence which could lead to excessive violence or using performance-enhancing substances. In addition, if the individual is a star player, the expectations of fans to see the player perform could be a type of constraint resulting in coercive anxiety from the ‘top-down’ on CFL franchises. Fogel indicates that coercive stress often exists without precise threat or force, but constraints from a third party could act as coercive manipulation (2013, p. 124). The expectations of fans should not be disregarded in the CFL, in fact, considering the league needs more revenue; fans could have more of a stakeholder influence in the CFL than other leagues.

4.2 Can CFL chaplains be part of the ethical solution?

During my own investigative interviews with the CFL chaplains and the former CFL professional, each reinforced the sentiments of Curtis Fogel. Although the evidence gathered from my research will be examined in the latter portions of this manuscript, I will allude to my research to solidify Fogel’s argument. In terms of CFL managers being deceptive, the former CFL professional, who spent 14 years as a player in the league, revealed his skepticism of CFL management’s integrity. The former player stated:

I have argued that, in a lot of ways, to be a head coach or GM in professional sports and to be a Christian would be a very difficult thing to do your job well, just because I think deceit is required. Or certainly not (giving full disclosure of information) I just think it would be a very hard thing to navigate (2018).

Consequently, the former CFL professional’s 14-year career caused him to view CFL administrators with suspicion. Additionally, in providing ethical counsel to players, one of the
questions that Chaplain 6 indicated he routinely asks players is: “what are some things being imposed upon you that make you feel uncomfortable?” Considering that part of Chaplain 6’s ministry involved asking clients to evaluate ways that others may be inducing anxiety. Chaplain 6 possessed a keen awareness of the pressures that CFL professionals are faced with in their work environment (more on that later).

Taken as a whole, Fogel’s entire manuscript was devoted to expressing how unethical practices such as hazing, violence and performance-enhancing substances are tolerated in the CFL. In addition, the presence of tolerable deviance is only part of the ethical issues in the CFL. Considering that the CFL has a low budget, and players are marginalized and subjected to precarious labour, CFL professionals must ‘rise above’ or ‘block out’ the negative aspects of Canadian Football to have an enduring career. Apart from operating on fewer funds than other professional leagues, additional factors leading to harsh working conditions and the dismissal of proper ethical procedures were labelled *constraints*. Fogel remarked that constraints are “a viable way to help explain the various pressures that may lead individuals to commit a crime or consent to have a crime committed against them in Canadian Football” (Fogel, 2013, pp. 124-125). Fogel concluded that players who participated in his study viewed constraints as “unpleasant aspects of the game” (2013, p. 125). However, constraints are features of the game that CFL professionals endure for the purpose of experiencing “the joys of the sport, such as building friendships, gaining status, and being in the spotlight” (Fogel, 2013, p. 125).

Although Fogel’s document generally expressed negative aspects of Canadian Football, the author highlighted eight potential solutions that “various legal and sports scholars have proposed to resolve” (2013, p. 140). Of the eight solutions mentioned, the author examined the legitimacy of whether the elucidations would help improve the negative aspects of Canadian
Football. Of the eight propositions, Fogel believes three of the proposed solutions are viable, three are not viable, and two of the solutions could be viable with further development. With regard to the CFL chaplains, the current CFL chaplaincy programs can be related to two of the three viable resolutions. The following chart organizes the propositions mentioned by the author. The propositions in red were the unviable options, the propositions in green were deemed viable solutions and the propositions in purple are options that could be legitimate with further development.

**Table 3: Fogel’s Solutions to Unethical Issues in Canadian Football**

<table>
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<tr>
<th>Solution</th>
<th>Explanation</th>
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<td>1) Increasing social control</td>
<td>This is a ‘tough on crime’ approach. Meaning, ‘ramping up’ the penalties for criminal acts. This means increasing prosecution in society and sports. Fogel’s main contention with this argument is it does not address those who are in power, and who may be benefitting from allowing and promoting criminal activity (2013, p. 140)</td>
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<td>2) Encouraging self-regulation (i.e., league issued penalties)</td>
<td>Self-regulation means allowing sport bodies to deal with ethical infractions and not passing issues to other legal systems. Again, Fogel believe this approach ignores those in power. Additionally, he suggests that Canadian football already operates under this paradigm, and the issues remain (2013, p. 141)</td>
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<tr>
<td>3) Balancing legal reform</td>
<td>Balancing legal reform means making clearer sporting guidelines, and taking a ‘hard stance’ on what sport actions may be criminal. E.G., with regard to violence, non-consensual contact could be considered a criminal act as it is an action performed outside regulatory game activity. Fogel believes revamping and balancing legal reform is necessary, but needs to be further developed to address those in ‘power positions’ (2013, p. 142).</td>
</tr>
<tr>
<td>4) Creating federal commissions</td>
<td>This approach involves creating governing bodies that specifically deal with sporting disputes. In Canada, the ‘Sporting Disputes Resolution Center of Canada’ (SDRCC) is an example of such an enterprise, but their work usually involves labor disputes and neglects other ethical issues such as PED, hazing and violence. According to Fogel, including these other areas could cause positive change (2013, pp. 142, 143)</td>
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5) Allowing sport to exist in a “state of exemption”.  
This solution means allowing sport to exist as a separate entity. Just as war has its own ‘rules of engagement’ outside of Canadian Law. This would mean further societal tolerance of what occurs on the sports field, as fans desire an entertaining spectacle anyways. Fogel does not believe that this is a viable option as it does not address all ethical issues. Human dignity would no longer exist in sport; anything would go for the sake of ‘winning’ (e.g., Roman Colosseum). In addition, he argues that Canadian Football already appears to exacerbate issues, and the current system is not ideal (Fogel, 2013, p. 143).

6) Developing networks of social support  
Allowing various parties to be constructed within the CFL and outside of the CFL for the purpose of providing mental, physical, emotional and spiritual health. Not only that, creating support groups to help in practical ways (i.e. job training, financial management). Fogel indicated that the NFL currently has a better program in place than the CFL program (2013, p. 144). The CFL needs to create more support networks for CFL, this is a viable solution, but it involves more recruitment. In this manuscript I show how the CFL chaplains are a current support network for CFL professionals.

7) Establish prevention programs  
Fogel indicate that CIS and CJFL athletes need to complete online programming pertaining to PEDs before being allowed to compete (2013, p. 144). The author indicated that leagues and teams deal with issues in a reactionary fashion, rather than in a preventative manner. This is a viable solution, but also needs further development in Canadian Football, specifically at the professional level. It will be argued that the CFL chaplains act as both a prevention program and a reactionary program for these issues in sports.

8) Further sport laws in Canada.  
The CFL chaplains do not ‘fit into’ this viable solution. However, Fogel indicated that there needs to be a concentrated discipline of ‘sport law’ in the legal field. He indicated there are often courses, but no specialization in this area towards obtaining a degree. Lastly, the author indicates that sport cases usually fall into other categories such as: criminal law, administrative law, civil law, contract law, employment law, labor law, procedural law, and substantive law. The author believes that this would be a viable solution (Fogel, 2013, p. 145).
Overall, Fogel believes that developing networks of support, establishing prevention programs, and furthering sport laws in Canada are solutions that could be pursued with immediacy. The remainder of this chapter will discuss how CFL chaplains can be viewed as a ‘social support network’ and act as a ‘prevention program’ (i.e., solutions 6 and 7), for CFL athletes. Although CFL chaplains can provide support and prevention for CFL professionals pertaining to precarious labor, hazing, excessive violence, and PED, their work is not limited to these specific issues.

Despite Fogel’s criticism of Canadian Football, there are many CFL professionals who have had positive experiences within the league, despite the CFLs ethical defects and labour flaws. After all, it is a significant accomplishment to play professional football, and CFL experience looks great on a resume. Hopefully, this achievement was gained with integrity, and not through a system permitting individuals to breach ethical standards. However, even the players who wholeheartedly accept the repercussions of their sport involvement still must reconcile their decision to participate in Canadian Football throughout the remainder of their life. One player in Fogel’s study who worked their way through the Canadian football ranks stated:

I don’t regret anything and I would do it all over again, but I have a steel plate, four pins and two screws in my left ankle, tore my MCL, a stress fracture in my right femur, I’ve broken both ankles, all of my fingers, ribs, slipped a disc, separated my left shoulder, bruised my tailbone ridiculously bad and it still bothers me to this day, and that was six years ago, and have badly dislocated my elbow. Your body hates you after (2013, pp. 38, 39).

Although some players have accepted participating in a flawed system, it doesn’t mean they do not have to continue to live with their decisions and convince themselves they made the correct selection as they progress through life. Although this was one perspective amid 59 player respondents in Fogel’s study, the author highlighted that various Canadian football players have “personal issues, serious injuries, chronic physical pain and psychological harm” (2013, p. 140).
Despite some of the benefits associated with playing in CFL, and some player’s willingness to accept repercussions, Fogel’s manuscript was clear that the ‘product on the field’ takes precedence over employee care and ethical conduct.

Typically, no employee would be against having improved benefits, higher wages, and a safer work environment. This would especially be true of football players, who assume more risk in their occupation than most other professions. Although the CFL may be worse than other professional leagues in establishing working conditions and maintaining a high ethical standard, another aspect of tolerance the league exercises is the tolerance of a sports chaplain. Though the word *tolerate* may undervalue the role of the chaplain, there are specific reasons the chaplain's ministry is accepted by CFL franchises. This begs the question: how do CFL chaplains' function within the CFL context? First, it should be noted that CFL chaplains are *not paid* by CFL franchises to perform their ministry. This is an aspect of the CFL chaplain’s profession that will be analyzed thoroughly throughout this manuscript. However, it should be mentioned that the CFL chaplains collect donations, and raise their own funds, to maintain ‘employment’ within the CFL. Considering that the chaplains are a source of ethical counsel for CFL professionals, it should not come as a surprise that the league doesn’t fund their ministry. Considering all the ethical neglect discussed previously, if the CFL had to pay the chaplains perhaps the CFL would have eliminated the chaplaincy occupation by now. However, as mentioned in Chapter 1 of this manuscript, CFL chaplaincy programs have maintained a presence in the CFL since 1974.

Some may view the unethical behaviours discussed in this chapter and conclude that the CFL chaplains must not be performing their job well. In opposition to this argument, this manuscript will discuss the ways that CFL chaplains are limited in performing their ministry, especially since they do not occupy a defined vocation within the league. Simply put, the role of
a chaplain is an *additive position* on CFL franchises, but the chaplain still needs to submit to the expectations of the club president, CEO, GM, and head coach. As a result, the CFL chaplains find themselves in the unique position of not being a CFL employee, but have their role largely defined by the same people who exude *tolerable deviance*. Therefore, contrary to what may be assumed by the CFL chaplain’s effectiveness, it is impressive that there is a group of individuals who care enough about CFL professionals to raise their own finances, while providing care and support within CFL franchises. If it weren’t for these ‘support raised missionaries’, there may not be a role within the league that could exude unconditional loyalty to CFL professionals.

Within a domain having difficulty instilling ethics, care, and support for its employees; thankfully, many CFL professionals not only tolerate but *welcome* the presence of a CFL chaplain. Moreover, perhaps even those on ‘the outside looking in’ could observe the chaplains' duties with altruistic admiration, due to the groups self-sacrifice, on a donated salary, in a place of need, as highlighted by Fogel’s analysis. In addition, not being a CFL employee, a CFL chaplain does not have the pressure to ‘win at all costs’; they can simply care for CFL professionals (Parry, 2007, p. 63). Thus, a compatible way to classify CFL chaplaincy would be a *ministry of compassion*.

In the journal article *Ethical Climate in Government and Non-profit Sectors: Public Policy Implications for Service Delivery*, Dr. David Malloy and Dr. James Agarwal argue that most individuals are predisposed to view non-profit organizations through an altruistic lens. In the next chapter, this predisposition will be expounded upon as the CFL chaplains believe the CFL professionals are more likely to confide in them as chaplains belonging to a not-for-profit than the leagues profit-driven managers. Thus, being affiliated with AIA (a non-profit organization) could give the chaplains a ‘leg up’ on perceived trustworthiness and overall character. Malloy and Agarwal stated, “the non-profit sector is perceived to be more trustworthy because of the kinds of
people that it attracts, who tend to be more benevolent and public spirited” (Malloy, 2010, p. 5). In contrast to the perception of the non-profit sector, Malloy and Agarwal indicate the profit-driven private sector is “perceived to be hard-edged and uncaring” and are often looking for a return on investment “over societal issues” (Malloy, 2010, pp. 4-5). Though Malloy and Agarwal’s study involved an extensive survey investigation which highlighted some of the overlap and differences concerning ethical climate in government and non-profit organizations. It is clear the overall perception of non-profit organisations explained at the onset of the publication is consistent with the how the not-for-profit CFL chaplains believe they are perceived by CFL professionals (more on that in the ensuing chapter).

Malloy and Agarwal’s study highlights three dimensions of ethical theory, the first theory, *egoism*, can be used to describe the motivation of CFL managers, as reinforced in Fogel’s study. According to Malloy and Agarwal, not only does egoism “seek rewards”, but egoism also leads to an ethical climate whereby “the primary goal is individual and organizational efficiency and success (i.e., winning at all costs) in terms of productivity and *cost-effectiveness*” (Malloy, 2010, p. 6). In contrast to the egoism exuded by CFL managers, the CFL chaplains can be seen as having a benevolent (utilitarianism) approach to engaging CFL professionals. According to Malloy and Agarwal the benevolence theory:

Aims at fostering friendship, interpersonal relationships, group cohesion, and public good. This dimension shares significant similarity with the benevolent dimension of trust which denotes friendship or kinship bonds that develop into mutual understanding and that is devoid of egocentric motive.

This utilitarian approach by the CFL chaplains, which seeks to foster interpersonal relationships can be seen as a necessary enterprise amid the win-at-all costs mentality highlighted in Fogel’s study.
After conducting interviews with CFL chaplains, one clear distinction in their role versus the role of other sports counsellors is the chaplain’s utilitarian ethical grounding extends beyond the sports field. Chaplain 4 defined his ministry as a ‘front line’ service for CFL professionals. The chaplain categorized his service as ‘front line’ “because of willingness to sacrifice, and this is chaplains across the league, but I will speak for myself.” Expounding on this statement, Chaplain 4 reflected on a sacrificial circumstance of ‘crises’:

I flew down to the states to meet with a player and his wife. I was called in, there was a suicide I had to deal with, a fellow lost a brother in a shooting, and I went to see him in his hotel room. Not only is that really incredibly healthy and effective to help that player. But it is a small community, and if you are trustworthy; that word gets out through the whole locker room regardless of your faith journey (2018).

After the interview, I continued asking Chaplain 4 questions about some of the things we discussed. This incident was brought up again (i.e., ‘off the record’) and the chaplain remarked that the wife of the player he went to see was “blown away” that somebody cared enough to book a flight to support them during their circumstances. Therefore, even though the Canadian football system exemplifies tolerable deviance, the CFL chaplains belong to an enterprise detached from the system, which provides critical support for CFL players.

Simply put, the chaplains not only care about the ‘product on the field’ they care about the players outside team facilities. Within the current sport ethics literature, focusing solely on victory is known as the ‘win at all costs’ mentality (Parry, 2007, p. 63). In Chapter 4 of the book Sport and Spirituality: An Introduction, edited by Jim Parry (2007), Nick Watson highlights how the writings of Christian philosopher C.S. Lewis are the antithesis of the current sports culture. Mainly using Lewis’s conceptions of humility, Watson indicates that the sin of pride is associated with the ‘win at all costs mentality’. Watson further argues that exuding Christian humility works contrary
to the ‘win at all costs’ notion. In this chapter, Watson states that C.S. Lewis referred to pride as “the most competitive of vices” (Parry, 2007). Considering the intensely competitive culture of the professional sports landscape, Watson argues that ‘the vice of pride’ is magnified in mainstream professional sports media. It is clichés such as; “you are nothing until you are number one,” “you don’t win silver- you lose gold,” “nice guys finish last,” “second place is the first loser,” “every time you lose- you die a little,” which captivate the premium placed on winning above all else (Parry, 2007, p 64). Watson acknowledges that although these clichés are just hyperbole, they provoke “fear, anxiety and the loss of self-worth due to poor athletic performances” (Parry, 2007, p 64). Considering the ‘win at all costs’ narrative is evident within mainstream sports culture, I take Fogel’s perspective of constraints one step further. Through the ‘win at all costs’ ethos, even so-called positive motivations for participation in sports can be constraints. Furthermore, apart from sacrificial care, CFL chaplaincy programs act as a support network for professional athletes by helping re-frame and re-define sports participation. The framework the chaplains propose can help reduce fear, anxiety and negative self-worth resulting from poor athletic performance.

Although I agree with Fogel’s notion of creating and establishing the proper policies to negate precarious labor, hazing, excessive violence, and performance-enhancing substances, I disagree with some of Fogel’s assumptive notions regarding the ‘positive aspects of sport culture’, as Fogel’s assumptions are consistent with the ‘win at all costs’ mentality within professional sports. For instance, some of the players in Fogel’s study reported that their reason for playing football was to obtain; “a feeling of status,” “be in the spotlight,” and “feel important in the community” (Fogel, 2013, p. 121). Moreover, Fogel uses an excerpt from the Michigan Law Review Associations reflections on the health benefits associated with sport. Part of the excerpt stated that sports help individuals “satisfy the need and desire for people to prove their worth”
(Fogel, 2013, pp. 16). Considering participant’s desire for these outcomes through participation in sports, I contend that these ‘positive desires’ can likewise be viewed as constraints. In Fogel’s defence, the author indicated these positive aspects of sport contribute to a reluctance to penalize unethical sporting instances. However, Fogel did not label them as constraints (i.e., these views of sport indirectly act as exonerating factors). Conversely, consider the following hypothetical situation: Joe decides to play CFL football because he wanted to obtain a feeling of status, get into ‘the spotlight’, and feel important in the community. In addition, Joe believes if he can make a CFL roster he will have more value that he did before becoming a professional athlete (i.e., Joe is pursuing this endeavor to prove his worth). Upon being cut from a CFL roster for the second time, Joe feels he does not have status, is bitter he is not in the spotlight, doesn’t feel important in the community, and has a low perception of his self-worth. Finally, a third team agrees to sign Joe to a one-year deal, desperate to fulfill his goals, Joe is willing to do anything. Before arriving to team headquarters, Joe purchases and uses performance enhancing substances, is willing to go through hazing rituals to be ‘part of a team’ and is willing to be excessively violent to fulfill his goals. Considering this hypothetical situation, common definitions of sport participation that are deemed positive can be constraints leading to unethical behaviour. Consequently, new definitions and motivations for sport participation need to be proposed.

Some unprincipled behaviour within the sporting realm may be derived from how professional sports culture is defined. Furthermore, that which might be considered a positive motivation could be defined as a constraint. Once again, the ‘rec and leisure’ definition of constraint is: “the less enjoyable aspects of an activity, or the restrictions placed on one's involvement” (Fogel, 2013, p. 122). For many athletes, one of the ‘less enjoyable’ aspects of sport could be threats against their worth and/or identity after they didn’t perform their best. Therefore,
if I had to propose another solution to the list in Fogel’s manuscript, one resolution I would insert would be to promote ideologies which help redefine notions of success and failure in sports. In the ensuing paragraphs, I indicate how one of the ways CFL chaplains act as a support network is through proposing alternative definitions and motivations for engaging in sport.

Before explaining what sports participation looks like from a Biblical narrative, it should be noted that even ‘veteran-Christians’ have a hard time viewing sports participation through a Biblical lens. In my interview with Chaplain 2, he indicated that he had a 6-year career as a player in the CFL before becoming a team chaplain. Furthermore, at the time of the interview (i.e., December 2018) he indicated that he had been a CFL chaplain for 33 years. The chaplain stated that he has continued to stay active and participate in sports but has struggled with a ‘performance-based identity’ (like the hypothetical situation proposed in the previous paragraph). The chaplain stated this struggle by reflecting on his experience as a goalkeeper in his soccer league. He wrote the words ‘from acceptance’ on his goalie gloves to remind himself he was not playing ‘for acceptance’. He further indicated that when a player understands they are a ‘child of God’ they do not have to prove their significance because within a Biblical framework they already are significant. However, the chaplain indicated that a struggle existed for him to properly live out his Biblical identity when performing on the sports field. Despite the chaplain’s struggle to drift back into the performance-based mind-set, he indicated there have been times when he was able to play with freedom, knowing his identity was secure, regardless of his performance. Therefore, part of a CFL chaplain’s ministry is to define sport participation from a Biblical standpoint to reduce fear, anxiety, and threats against an athlete’s self-worth.

Although changing the ‘win at all costs’ narrative to a Biblical narrative may be viewed as an unreasonable idea to some, the reality is that one who embraces the Biblical ideology may prove
to be more ethical, more motivated, and play with more creative freedom. Later in this manuscript, there is a chapter devoted to the potential psychological benefits associated with embracing the Biblical narrative in sports. However, in this chapter, the goal is to illustrate the difference between sports in the Biblical narrative vs. the unethical practices associated with the ‘win at all costs’ narrative in the CFL. The simple argument I aim to make is: the Biblical narrative embodies the ‘spirit of sport’ prior to sport becoming professionalized and embracing the Biblical narrative may not compromise the quality of play on the field for professional athletes and coaches. As Fogel examined, the win-at-all-costs mentality takes precedence in the CFL, as improving the product on the field is the top priority for CFL managers.

In the book *Uncommon: Finding your path to significance*, former Super Bowl winning Coach and evangelical Christian, Tony Dungy, writes about the importance of developing character in professional sports amid the ‘win at all costs’ commandment. Dungy stated: “so often there is such an emphasis on results that it doesn’t matter how you get them. Moving up is more important than the way you move up. It doesn’t matter what kind of person you are, only the kind of player you are” (Dungy, 2009, p. 4). When viewing what the ‘win at all costs’ notion has done in the CFL, the idea that ‘sports build character’ has been tainted in modern day professional sports. In saying this, I am not taking a ‘radical’ or ‘polarized’ view that sport does not foster any positive character. Clearly, working within a team environment and aiming to achieve a goal *can* help promote good character. Moreover, even within the CFL, there are individuals who are not professing Christians, who have done things admirably, and benefitted tremendously from their association within the flawed system. However, I am arguing that there needs to be better philosophies promoted in professional sports that do not neglect ethics, and, as well, advocate individuals being viewed with inherent value.
4.3 Counter arguments against the work of sports chaplains and responding with an apologetic for the vocation

In the anthology, *The Ethics of Coaching Sports*, edited by Robert L. Simon, authors William Morgan and Heather Reid offer an opinion that captures competing ideals within the competitive sports realm (2013, p. 27). Heather Reid, in her piece *Coaching for Virtue in Plato’s Academy*, highlights the main coalition of sports in ancient Greek culture. Reid indicates that sport’s original intention within ancient Olympic culture was to “cultivate a kind of moral and personal excellence known as *arête*” (2013, p. 28). Reid indicates that ‘aretism’ is the “highest social good sports can bring” and should thus be the guiding principle for sports involvement (2013, p. 28). In ancient Greece if one was a ‘sportsman’ it was assumed that the individual was considered ‘above reproach’ ethically. This exemplifies the stark contrast from how athletes are seen in today’s professional sports culture. Robert J. Higgs argues athletes are currently seen as ‘naked beasts’ (i.e., the pictures of athletes on the cover of *Sports Illustrated* and *Men’s Health magazines*) or ‘dumb jocks’ (i.e., athletes breaching ethical conduct and being un-exemplary while performing interviews) (2013, p. 155). In short, Reid believes that pursuing ancient spiritual virtues from Greek society (e.g., respect, courage, moderation, justice, and wisdom) could have a profound ethical impact on sport culture as the quest for these virtues brings about ‘aretism’.

On the other hand, William Morgan does not believe that re-implementing former ideals within sports is a worthwhile endeavour. In Morgan’s essay *Interpretivism, Conventionalism & the Ethical Coach*, the author directly opposes Robert Simon for including Kantian principles in his coaching philosophy (2013, p. 63). Morgan insists that “aiming for principles this far removed from the social and historical context of sports comes at the severe cost of making them largely irrelevant to athletic practice” (2013, p. 63). Thus, Reid’s ideology of embedding Greek
philosophies into sports would be viewed as irrelevant by Morgan. Considering Morgan’s viewpoint, I believe that the role of a CFL chaplain, in their expedition to apply the narratives from Biblical scriptures into sport (which were written anywhere from ~2000-6500 years ago), would be considered a fruitless endeavour to William Morgan.

In addition to the perspective of Morgan, Randolph Feezell is another sport philosopher who disagrees with promoting perspectives in sports that are far removed from the current sports climate. In Feezell’s book *Sport, Philosophy and Good Lives* (2013) the author is critical of former Ohio State Buckeye football coach, Jim Tressell, of the NCAA. Feezell’s primary concern with Tressell is that he mentored Buckeye players using Bible verses. This undertaking was done in addition to teaching players football skills on the field. From Feezell’s perspective, he believes that Tressell’s promotion of “truisms” from the Bible is unfair to his player’s quest for higher education, especially to the players who are on a mission to complete a liberal arts degree (Feezell, 2013, p. 174). From Feezell’s standpoint, he believes that Tressell should instead promote critical thinking amongst his players or stick to his job description of teaching X’s and O’s (2013, p. 170-171, 184). Feezell and Morgan’s perspectives, I believe, resemble most people’s beliefs today, hence the ethical dilemmas in the CFL. Although Feezell and Morgan may believe that possessing knowledge of ancient scriptures and ancient philosophy is admirable, they do not believe they should be applied to the current competitive sports paradigm. Nonetheless, the CFL chaplains are fulfilling their job descriptions by providing counsel to CFL professionals. Chaplains are certainly not present on CFL rosters for their ability to coach football.

Although Morgan and Feezell believe that incorporating Christian philosophies into the sporting context is anti-liberal and outdated, the case study of the 2018 CFLs Most Outstanding Player (MOP) shows that professional athletes are still benefiting from integrating Christianity
into sport. In the Canadian Football League, the MOP is the leagues version of the Most Valuable Player (MVP). In 2018, the MOP was awarded to the Calgary Stampers Quarterback Bo Levi Mitchell. After the 2018 season, the CFL featured an article titled: *Bo Finds His Balance in Unique MOP Season*, whereby author Chris O’Leary explains how the Stampeder quarterback was able to adopt the counsel provided by his team chaplain, to escape the ‘win at all costs’ mentality, en route to an MOP season. Before receiving counsel from the chaplain, the 2018 MOP was beginning to feel the effects from being consumed with football. The MOP stated:

> It kind of started to wear on me a little bit. I’d be up at 4am and at the stadium at 4:30am, 4:45am and I am going all day, thinking about it, learning the game plan, learning the (opponent), trying to make things better. You get home and try to watch more film. Trying to balance that and marriage,” he trails off... (O’Leary, 2018).

O’Leary indicated that ‘chasing excellence’ comes at a cost for individuals in any profession, but “with sports and athletes in particular, the obsession is encouraged and celebrated routinely” (2018). Bo Levi Mitchell said his obsession was “selfish” as he “thought his needs came first” and was happy his wife “stuck by him” though the obsession (O’Leary, 2018). After ample self-reflection, Bo was able to find balance as a professional athlete and find success in his career while supporting his family. At the time the article was written, Mitchell had a young daughter and he and his wife were expecting a second baby. When explaining what caused the change, Mitchell stated “the biggest part of the year, a lot of credit goes to my wife and my team chaplain, learning how to balance football and family” (O’leary, 2018). Days before appearing at the Grey Cup, hosted at Commonwealth Stadium in Edmonton, Mitchell accepted the MOP award at the CFLs annual award ceremony. Upon accepting the award, Mitchell thanked a few people for supporting and encouraging him through the MOP season. Amongst the few people he thanked, Mitchell said: “I want to thank my team chaplain (i.e., Chaplain 4) for helping me re-kindle my relationship
with the ‘man upstairs’, because without him we are nothing” (CFL.ca, 2018). It was hard for Mitchell to exercise the faith required to change priorities, as prior to reorganizing his schedule Mitchell thought:

(The balance) was going to be detrimental to football, and it was the exact opposite. I was so free at football and didn’t have to think about anything else. I knew that while I was there, this is what I needed to focus on. And while I was at home, I needed to focus on my family. Without my wife giving me the chance to stick by me and watch me grow, I wouldn’t have that (O’Leary, 2018).

The article reads as if Mitchell’s was in turmoil trying to balance work and family life and the advice of the team chaplain helped him restore his family life while finding and maintaining incredible success on the football field. That year, Mitchell’s Stampeders won the grey cup vs. the Ottawa Red-Blacks.

Although the case study of Bo Levi Mitchell is a current example of a CFL athlete aiming to incorporate Christian principles into the sporting context, there are various athletes in other professional sport settings who have done (or do) the same. To name a few, MLB’s Josh Hamilton and Mariano Rivera are professing Christians. The athletes are former MLB all-stars and Rivera is considered the best closer in MLB history (Blosser, 2016). The late Reggie White was an ordained Baptist minister and is second on the NFLs all-time sack list (Blosser, 2016). In addition, Hall of Fame NFL defensive back Deion Sanders and Hall of Fame NFL running back Curtis Martin profess faith in Christ (Blosser, 2016). In the NBA, there have been numerous professing Christians, including former NBA MVPs David Robinson (1995) and Karl Malone (1997) (Daniels, 2010). The list goes on and on, and for many professing Christians; what would constitute their faith as the most important aspect of their life, that is, if they were being consistent to their faith's ethical guidelines.
For sport philosophers William Morgan and Randolph Feezell to dismiss certain philosophies predating professional sports as irrelevant would deprive professional sports of its relevancy. Considering there are many noteworthy players who profess faith in Christ who; 1) have had wonderful professional careers, 2) exemplified sporting excellence within their respective leagues, and 3) credit their faith as the driving-force of their success, an attempt to stifle a Christian athlete or coach in their personal authenticity could be detrimental to the player’s sporting success. In fact, in Chris O’Leary’s article, Bo Levi Mitchell placed importance on learning to be authentic and not getting ‘caught up’ trying to please everybody else (2018). Additionally, addressing Feezell’s argument of advocating a liberal mindset in the sporting atmosphere; considering the CFL chaplaincy programs operates through a third party, the league is not biased towards having a Christian influence on the team, as other third-party services could aim to gain and sustain a presence within the league. If additional third-party services help to act as a support network for CFL professionals and negate tolerable deviance, precarious labour, and constrained consent, let us hope that they do gain a presence!

Another refutation that may hinder a Biblical narrative within professional sports would be arguments regarding the atrocities performed by the Christian church throughout the church’s existence. For instance, if, like Curtis Fogel’s analysis of the CFL, a scholar aimed to provide an analysis of all the atrocities performed by the church throughout church history there would be some alarming instances to document. Thus, many may say; “we should do away with religion, because religion has a history of corruption.” However, in the following paragraph, I will respond to notions of religious scandals, verses scandals in sports. Ultimately, if Christian principles are being applied to sports culture, there needs to be credibility established for implementing the Christian philosophy in sports amid opposing perspectives. Lastly, analogous to the values
promoted by Heather Reid, it will be argued that viewing sports through a Biblical narrative allows sportsmen to have a directive which cultivates moral and physical excellence (i.e., aretism).

Overall, to justify the presence of chaplaincy programs in sports, the services that chaplains provide must be viewed as ethical, trustworthy, and credible. Thus, an analysis of some of the unethical behaviour performed by the church throughout church history is required. In the article *What about bad things done by the Church?* Jonathan Sarfati highlights the atrocities performed by the church in comparison to some of the atrocities performed by non-religious regimes (i.e., atheistic, agnostic or humanistic philosophies). Sarfati is an author and public speaker who earned a PhD in Physical Chemistry. In addition, Sarfati is no stranger to games and competition; he is a Chess Master champion and was the New Zealand Chess champion in 1988 (CMI.com, 2022). In Sarfati’s article, the author includes atheists, agnostics, and humanists in a broad category because they are closely related, as their worldview aims to define life apart from God. Additionally, this ‘evens the playing field’ as the article classifies atrocities performed by ‘the church’ as atrocities “committed in the name of Christ” (Sarfati, 2014). Therefore, although the CFL chaplains within this study reported a loyalty to the Protestant denomination Protestants, Catholics and other Christian denominations professing allegiance to Christ are categorized as ‘the church’. In the article, Sarfati analyzes the ‘black spots’ in Christian history by assessing the Inquisition, the Salem Witch Trials, and the Crusades. After highlighting the death toll of these instances, the author analyzed and contrasted the maliciousness exemplified from non-religious regimes in the last century. The author indicated governmental *democide* tolls (i.e., government executions) which include:

- 77 million in Communist China,
- 62 million in the Soviet Gulag State,
- 21 million non-battle killings by the Nazis (including 6
After assessing the numbers of atheistic atrocities, merely in the 20th century, it was a staggering discrepancy vs. the ‘religious wars’ in all of human history. Simply put, the carnage derived from religious wars pale in comparison to the carnage of non-religious regimes. According to the article, though not excusing the religious atrocities with a smaller death toll, the Salem witch trials killed less than 25 people; those executed in the inquisition were estimated between 1500-4000 people; and the crusades were the Christian church’s belated response to four centuries of violent persecution from other religions (Sarfati, 2014). In addition to democides (i.e., government executions), Sarfati noted:

Religion had nothing to do with the vast majority of wars, e.g., Hutu-Tutsi, Falklands War, Vietnam and Korean Wars, WW2, WW1, Gran Chaco War, Russo-Japanese War, Spanish America War, Franco-Prussian War, Crimean War, US Civil War, Napoleonic wars, Wars of the Roses, Mongol wars, Gallic War, Punic Wars, Peloponnesian War, Assyrian Wars (Sarfati, 2014).

Relating this information to sports chaplaincy in the CFL, the ethical credibility of a Christian influences needs to be established for a Biblical narrative to be seen as a virtuous philosophy in sporting context. Additionally, Sarfati mentioned; “professing Christians who committed atrocities were acting inconsistently with the teachings of Christianity” (2014). On the other hand, considering the ‘survival of the fittest’ ethic associated from the non-religious perspectives, Sarfati indicates that it could be argued that the atrocities performed from an evolutionary mindset “were acting consistently with evolution” (2014).

Additionally, it can be debated that CFL managers are simply acting in accordance with the ‘survival of the fittest’ mindset in their sustainment of constrained consent, precarious labour, and tolerable deviance. Thus, the dominant mindset prevalent in the CFL is more consistent with
the non-religious perspective than the religious perspective. Furthermore, football itself is analogous to war, hence why some have proposed that football should be in a ‘state of exemption’, set apart from societal laws (Fogel, 2013, p.143). Not only that, but football is also one of the most compelling sports eligible for the exemption since intense physicality is required. The ‘win at all costs mentality’ can be paralleled to a ‘survival of the fittest’ mantra, which can be the origin for many of the constraints and issues of tolerable deviance evident within the CFL and other professional leagues. Not to mention, that the rise of Darwinian perspective became prevalent during the later 19th century, right around the time sports were beginning to move towards professionalism. Simply put, if placing sport ethics in a ‘state of exemption’ was viewed as a supreme ideology, there could be even more costly ethical implications for CFL football. In opposition, having individuals from a more ethical enterprise (e.g., the Christian church, based on statistics in the ensuing paragraph) influencing the sports realm could create positive ethical repercussions for sports.

Although tallying the results from the most monumental atrocities in world history to justify the presence of chaplaincy programs in sports may be a conflated argument, tallying the scandals in religion versus the scandals in sports is a more reasonable comparison to justify the occurrence of CFL chaplaincy programs. In the book chapter by Robert J. Higgs, *Stereotypes and Archetypes in Religion and American Sport*, the author highlighted some meaningful statistics regarding scandals in religion and scandals in sport. Higgs earned a PhD from the University of Tennessee and was a professor of English at East Tennessee State for twenty-seven years. The author illustrated the list of references regarding “scandals in religion” from an American-based Google search during 2011 (Higgs, 2013, p. 150). The author indicated that the Google database found 78 million references for incidences of religious scandals (Higgs, 2013, p. 150). This is
certainly a daunting number and can taint society’s trust in religious leaders like sports chaplains. However, the statistics did not stop there; the same research was performed through the Google database for references pertaining to “scandals in sport.” The database issued 169 million references featuring sporting scandals (Higgs, 2013, p. 150). Therefore, references for ‘religious scandals’ were fifty four percent less than the references complied for ‘sports scandals’. Notoriously, scandals in religion are not specifically scandals in Christianity (see Table 1 for the CFL chaplain’s profession of Christian belief). Furthermore, although the term sport encompasses different activities and different levels of play, I would contend that most of the sports scandals occurred in professional sports over the last two centuries. Considering that Judeo-Christian history is roughly 6500 years old, and professional sports have largely been developed over the past two centuries, one can argue that the Christian church has been drastically more ethical than sport history.

To support this claim, allow me to clarify a few more items. First, we need to explain and define what constitutes a scandal, and how it relates to sports and sport ministry programs. According to the Cambridge dictionary, the word scandal is defined as “a public feeling of shock and strong moral disapproval” (2020). Public feelings of shock and strong moral disapproval can have different meanings based on the ethical standards within a given environment. Considering the former CFL professional I interviewed, he declared: “deception is required” for pro sports management, certain ethical concepts are more tolerated within certain environments. Again, this is apparent when analyzing Fogel’s investigation of constrained consent and tolerable deviance in the CFL. Conversely, Chaplain 4 indicated that the Christian standard he holds himself to would be “far more stringent” than what is required in the CFL (2018). Although the CFL chaplain’s ethics will be discussed in more detail in the next chapter, it should be noted that sports chaplains
would be biblically unqualified for their position if they were deceptive.\textsuperscript{31} In fact, certain passages in the Bible highlight guidelines for congregants and chaplains to address ethical infractions within the church.\textsuperscript{32} Therefore, if a sports chaplain was living inconsistently with their ethical standard, and being deceptive, it is supposed to be ‘called out’ and dealt with. In addition, the Bible indicates that within a chaplaincy leadership role, the chaplains need to be ‘above reproach’ as their vocation

\begin{quote}
31 Titus 1:5-16 “This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not devoting themselves to Jewish myths and the commands of people who turn away from the truth. To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. They profess to know God, but they deny him by their works. They are detestable, disobedient, and unfit for any good work” (ESV, 2008, pp. 2329, 2330).

1 Timothy 3:1-13 “The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. \textsuperscript{2}Therefore an overseer\textsuperscript{[a]} must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, and able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

Deacons likewise must be dignified, not double-tongued, not addicted too much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus” (ESV, 2008, pp. 2348, 2349).

\textsuperscript{32} Matthew 18 “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed\textsuperscript{[b]} in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them” (ESV, 2008, pp. 1859).

Galatians 6:1 “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you be tempted” (ESV, 2008, pp. 2255).

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demands that they set an example for others. The New Testament states a heightened ethical and spiritual onus on sport chaplains as it states they “will be judges with greater strictness.”

Consequently, what constitutes a scandal within the religious community may not be constituted as a scandal in professional sports, as the ethical requirements (especially for those in leadership), are more rigorous. Overall, there are more references for scandals in sport *even though the guidelines are not as strict*. Professional sports were only developed over the past century and a half, and the ‘scandals in religion’ Higgs highlighted don’t specifically pertain to Judeo-Christianity but encompass scandals that have occurred from all faith systems.

4.4 Reframing and redefining sports participation through the lens of Jeremy Treat (2018)

Considering that the CFL chaplains hold to Judeo-Christian ethics and how they counsel CFL professionals is filtered through that worldview, the ensuing chapter will express how the chaplains’ counselling methodology changes depending on the client’s worldview and the relationship they have with the client. Nonetheless, this begs the question: what does sports participation look like through a Biblical narrative and is it different from the current professional sports narrative? In the book chapter *Sports in the Biblical Narrative*, written by Jeremy Treat, the author establishes a theological framework to view sport participation. Within the publication, Treat indicates that the Christian community is not exempt from viewing sports through a description that isn’t Biblical. Treat expounded on this occurrence at the forefront of his essay by stating: “finding a scholar who has thought deeply and critically about sports from a distinctly Christian perspective is as likely in the church as a triple-play on the diamond” (Treat, 2018, p. 33).

33 *James 3:1* “Not many of you should become teachers, my brothers; for you know that we who teach will be judged with greater strictness” (ESV, 2008, pp. 2395).
Within this chapter, the author indicates two Biblical misconceptions of sports, in his attempt to systematically define athletics using Judeo-Christian scriptures. The author indicates that some people view sports as ‘just a game’ and others ‘worship sports as God’ (Treat, 2018, p. 29). Conversely, when using the scriptures to explain sports participation, Treat argues athletics can be viewed as “more than a game, less than a God, and when transformed by the Gospel, can be 

received as a gift” (Treat, 2018, p. 29). Using the Bible to help CFL professionals in their vocation, the CFL chaplains assist CFL employees to view their jobs as gifts from God. In viewing sports as a gift from God, Treat argues that athletes can be given a new purpose, a new identity, and a new ethic, while playing with freedom. The CFL chaplains act as a support network while helping to prevent unethical conduct and supporting those who have reaped the consequences of their own ethical infractions.

One way that CFL chaplains prevent unethical conduct is by helping CFL professionals view their sport experience as ‘less than a God’. Treat indicates how sports can be affected when that are viewed as God, and it bears a striking resemblance to the issues portrayed in Fogel’s examination of the CFL. Treat first explains the Biblical position of the world being corrupted by ‘sin’. The definition of the word ‘sin’, in the Greek, hamartia, has a place in sports history, as it pertains to the sport of archery. If an archer missed his target, the repetition would be labelled a ‘sin’, and the word sin in Greek literally means ‘to miss the mark’ (Ligonier Ministries, 2020). From a Biblical perspective, sin affects everything; it affects humans, it affects the creation (i.e., the world), not surprisingly, professional sports have also been affected by sin.34 Treat explains

34 Romans 5:12 “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned” (ESV, 2008, pp. 2171).

Romans 8:20-23 “For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until
how viewing sports as God is manifested in two errant responses. According to Treat, “sin amounts to: 1) taking a good thing (i.e., sports) and twisting it into a bad thing (i.e., sin as immorality), or 2) taking a good thing and turning it into an ultimate thing (i.e., sin as idolatry)” (2018, p. 35). In the case of the Canadian Football League, Fogel indicated the league has ‘missed the mark’ regarding precarious labor, hazing, PEDs, and excessive violence. Although, from a Biblical perspective, sin is much more pervasive than the manifestation of these specific sporting infractions (e.g., sin as immorality), the defiance associated with these can be conjured from the sin of idolatry, allow me to explain.

Regarding sin as immorality, Treat indicates precarious labor, hazing, PEDs and excessive violence should not be a surprise amid a sporting context where sports are typified as God. Treat stated: “in a world marred by sin, sports become a playground for violence, cheating, injury, and performance-enhancing drugs” (2018, p. 35). Viewing these instances as sin can provide an understanding of the severity of the infractions, and hopefully, prevent the violations from happening. If a CFL chaplain is counselling a CFL professional regarding any of the issues, the chaplain can share a scriptural perspective and help the athlete come to an honourable decision. However, as will be portrayed in the next chapter of the manuscript, this perspective is proposed without coercion.

Amid the potential solutions to the infractions Fogel examined in the CFL, he readily dismissed resolutions where sport managers were not held accountable for their actions. Thankfully, the service that CFL chaplains provide is extended to everyone on CFL franchises (i.e., they do not just counsel players). In addition, Treat acknowledges that these issues are not
“limited to the individual morality of athletes, but extend to the systemic brokenness of sports teams, cultures and industries” (2018, p. 35). Consequently, Treat believes sin is pervasive in society, and sports culture is not exempt from sin. Perhaps, in an unrealistic Christian utopia, categorizing these sporting issues as sin can provide accountability to all involved to protect sports against the effects of sin. Therefore, although this is a systemic issue, through this ideology we can avoid the dismissal of these infractions, as the Bible indicates sin begins in the hearts of people. Thus, an internal examination is required for the sports participant who aims to apply Christian principles to their sporting experience. Furthermore, the role of a CFL chaplain involves helping the individuals navigate their hearts to come to an ethical solution, and a healthy outlook. Nonetheless, Treat argues that “sin shapes sport culture in a variety of systemic ways, such as the win-at-all-costs mentality, leaving in its wake broken families, compromised integrity, and wounded friendships” (2018, p. 35) (Stephenson, 2009). Sin as immorality (i.e., twisting a good thing into a bad thing) is a trend away from Heather Reid’s ideal of pursuing arête in athletics. Simply put, moral and physical excellence is compromised (on and off the playing field) when sports are impacted by sin.

According to Treat, sin as immorality is a result of viewing sports as God, and Fogel’s list of constraints can be paralleled to acts of immorality. However, categorising constraints as the effects of sin, can promote personal accountability for ethical infractions, which may help prevent insubordination. The other negative result from a view of sports as God is when sport participation becomes idolatry (i.e., an ‘ultimate thing’) (Treat, 2018, p. 35). Viewing sports as an ‘ultimate thing’ is different from committing an immoral act, it is the composition of one’s worldview and

35 James 1:14, 15 “Each person is tempted when (they) are lured and entices by (their) own desire. Then desire when it is conceived gives birth to sin, and sin, when it is fully grown brings forth death” (ESV, 2008, pp. 2392).
the way an athlete, sport administrator, or sports fan, assembles priorities in their life. According to Treat “people are made to love God, be satisfied in him, and find their identity in him” (2018, p. 35). However, building upon that understanding, an idol is something that takes God's place when achieving those desires, hence the reason why I deem what may be considered a positive motivation for participation in sport as a constraint (Treat, 2018, p. 35). Consequently, from a Biblical narrative, sports compete with God for “identity, meaning, and salvation” in the heart of many sports enthusiasts (Treat, 2018, p. 36). Therefore, according to Treat, when one places sports above God it is classified as idolatry, leading to acts of immorality. Thus, the infiltration of sin into the realm of athletics is the result of not honouring God, as a steward of his creation.

From a Biblical perspective, the idea of stewardship is something not to be taken lightly, understanding the term can bring personal accountability for everyone who engages in sports. The word stewardship, as defined by Webster’s dictionary, is “the conducting, supervising, or managing of something... the careful and responsible management of something entrusted to one’s care” (2020). Simply put, in today’s sport culture, the ideology that sport is something entrusted to humanity by God, is not a dominate philosophy. However, if sports were seen as part of God’s creation, to be protected, it would change the way people approach their participation in sports. Tony Dungy remarked: “a clear understanding of stewardship not only recognizes life is not about us, but believes it is all about God and that it all belongs to God and comes from God” (Dungy, 2009, p. 26). Furthermore, when we view ourselves as trustees, and not individuals who are aiming to prove their worth and value through their performance, sports can be observed with sacredness.

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36 Exodus 20:3 “you shall have no other Gods before me” (ESV, 2008, pp. 176)
Labelling sporting infractions as sin is daunting, and makes it seem as if pure sports participation is completely unattainable. If we are defining sports consistently through the Biblical narrative, pure sports performance will not be obtained until the new creation. Until that time, defining sports through a Biblical narrative will not solve the problem, but provides an assessment tool for athletes, sport administrators and fans to strive towards. Bringing a chaplain's perspective into the sports realm can result in small, incremental change. It is not an easy solution, and it is not an instantaneous solution, as adherence to Christian ethics is a lifelong process. As mentioned previously, even Chaplain 2, to ‘practice what he preaches’, wrote reminders on his goalie gloves as a psychological memento of his Biblical identity.

In the previous chapter it was proposed that the Christian church resisted the evolution of professional sports, as Reverend Archibald Brown was quoted as saying that sports-recreation was an ‘amusement tactic’ used by the devil to make people flee from churches (McLeod, 2014, p. 117). Similarly, Treat argues that many in the church tend to label sports as ‘just a game’ and devalue sports activity, especially when viewing the unethical behaviour evident in sports culture. However, Treat believes this is an unhealthy and overcompensated reaction by the church. The

37 Revelation 21:5 “And he who was seated on the throne said, “Behold, I am making all things new”. Also he said, “write this down, for these words are trustworthy and true” (ESV, 2008, pp. 2494)

38 2 Corinthians 3:18 “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord, who is the spirit” (ESV, 2008, pp. 2227, 2228).

Galatians 6:8 “For one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the spirit will from the spirit reap eternal life” (ESV, 2008, pp. 2255).

Romans 7:19-24 “For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law, that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!” (ESV, 2008, pp. 2169).
reaction from the Christian church to refrain from sports participation amid the host of unethical issues is a strong temptation. The author states that the church has had a “negative or dismissive view of sports as the ‘devils workshop’ at worst and a secular means to an evangelistic end at best” (Treat, 2018, pp. 30). Nevertheless, Treat proposes that the sporting venue is a realm that Christians should pursue with fervor. Thus, the role of a sports chaplain reinforces Treat’s exhortation, and can have prospective benefits for addressing the sporting infractions highlighted by Curtis Fogel.

Treat uses the Bible to defend the fundamental good of sports and how individuals were created to play, while offering a unique understanding of sports competition. In demonstrating how people are created to play, Treat highlights the tasks God gave Adam and Eve in the Garden. Treat uses the verses found in Genesis 1:28 and Genesis 2:15 to insist that God gave Adam and Eve a cultural mandate “to work and keep the garden, and to fill and develop the earth on God’s behalf” (2018, pp. 31).39 Treat used the perspective of John Stott (2009) who holds a B.A and two master’s degrees (including a Master of Theology) from the University of Cambridge in England, to argue that Adam and Eve were to establish a Godly culture on the earth by stating that “nature is what God gives; culture is what we do with it” (2018, pp. 31). Additionally, just as working in the professional sports realm constitutes a legitimate vocation, Adam and Eve were given a job at the forefront of the scriptures. Within Adam and Eve’s work description, the couple was to “extend the order of the Garden and the blessing of God’s reign to the ends of the earth” (Treat, 2018, p. 31). Therefore, amid operating in a realm saturated in the ‘win at all costs’ mentality, tolerable

39 Genesis 1:28 “And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth” (ESV, 2008, pp. 51 & 52).

Genesis 2:15 “The Lord God took the man and put him in the garden of Eden to work it and keep it” (ESV, 2008, pp. 53).
deviance, and constrained consent, the CFL chaplains are a presence that can help sanctify the CFL environment. According to Treat, this perspective is essential in how chaplains and Christians engage sports culture.

As specified by Treat, Christians are not only called to help develop sports culture, but they are also called to delight in sports culture. Again, using the perspective of Adam and Eve in the Garden, Treat advocates Gods command to enjoy his creation. In justifying this stance, Treat argues that there is typically more focus on the prohibition given to Adam and Eve to not eat from one tree rather than God’s invitation to delight in the Garden and feast on every other tree (2018, p. 31). Drawing parallels from Treats philosophy to current professional sports, it is clear that God hasn’t said: ‘thou shall not enjoy professional sports’. Yet, many believers abstain from sports due to a negative perception of sport ethics. However, sports are part of creation; an aspect of culture that God allows and invites people to engage in.

Treat argues that even individuals who accept the invitation to participate in sports often aim to justify playing sports with additional utilitarian benefits that do not capture the true essence of play. This was evident in Fogel publication when he analyzed ethics in Canadian Football, and categorized the benefits of sports participation, apart from the word play. Fogel used the perspective of the Michigan Law Association to highlight:

Sports have clear health benefits to both individuals and society as they ‘help maintain the citizenry’s physical fitness, provide an outlet for frustrations and aggressive tendencies, satisfy the need and desire for people to prove their worth, provide for recreation and the pleasurable use of leisure time, and, at least with regards to team sports, train individuals to satisfy themselves for the good of the group’ (2013, p. 16).

According to Treat, although these aspects of playing sport may prove to benefit individuals and society, there is not enough emphasis on what it means to play. The author exclaims: “play need
not be justified by its effects; be it psychological (peace of mind), physical (better health), social (learning teamwork), etc, it is simply creatively delighting in and enjoying God’s good creation for its own sake” (Treat, 2018, p. 31). In fact, studies have shown that play precedes these other indirect benefits. In the journal article Changing Definitions of Work and Play: Importance of Workplace Humour, authors Matthew and Vijayalakshimi performed a quantitative meta-analysis of workplace research to reinforce that a playful work environment creates benefits. The authors cited various workplace studies and reinforced the attributes of play and humor that promote health, mental flexibility, and smooth social relations resulting in stress reduction, creativity, group cohesiveness, communication, a feeling of status, and positive culture (Matthew, 2017). Likewise, Treat referenced Huizinga’s classical definition of play, and Theonnes (2008) to define play as “a fun, imaginative, non-compulsory, non-utilitarian activity filled with creative spontaneity and humor” (2018, p. 31). Treat used the analogy of a father and his kids to reinforce how humans were created to play. In the analogy, the father (i.e., God) builds a sandbox (i.e., the earth) for his kids to play in. Although playing in the sandbox results in other benefits, the chief purposes of the father constructing the sandbox is his desire for the kids to play. Moreover, if professional sports want to obtain these secondary benefits, fostering a playful atmosphere is a matter of priority, and the other benefits will follow. This was the case with Bo Levi Mitchell when he “rekindled his relationship with ‘the man upstairs’” through utilizing the CFL chaplain’s counsel, once priorities were aligned, the athlete was able to play with freedom.

Through understanding play as an ‘auto-telic’ activity one can understand sports activity through a chaplain’s lens. According to Merriam-Webster’s dictionary, the word auto-telic means:

40 Matthew 6:33 “seek first the Kingdom of God and His righteousness, and all these things will be added to you” (ESV, 2008, pp. 1833).
“has a purpose in, and not apart from, itself” (2020). Simply put, the purpose of play is to play. Therefore, according to Treat, sports are intrinsically good, and they were created “very good” before sin entered the world (2018, p. 33, ESV, 2008, p. 52). The physical material of the creation (i.e. dirt, trees, creatures...etc) was not all that was pronounced as good, but also the “cultural fabric of creation” and the potential to develop and delight in the created world was likewise good (Treat, 2018, p. 33). Although professional sports can “be a platform for evangelism or a classroom for morality, they should first and foremost be a playground for receiving and enjoying the goodness of the creator” (Treat, 2018, p. 34). As mentioned, many in the church tend to categorize sports as merely possessing instrumental value. That being, sports are an instrument to gain the benefits, or an instrument for evangelism. Thus, there is a need to break free from ascribing sport as valuable based upon utility and productivity. As a result, Treat agrees with Robert K. Johnston, professor of Theology at Fuller Theological seminary in Pasadena California, who classified sports participation as “non-instrumentality which is nevertheless productive” in his publication The Christian at Play (1997, p.42) (2018, p.34).

Many may regard this outlook to be too naive of an approach to viewing sports, considering that professional sports feature contests involving real opponents. As Jeremy Treat mentioned, the “Garden of Eden is a long way from Madison square Garden” (2018, p.32). The author went on to explain that even though sports weren’t explicitly mentioned in Genesis 1-2, one of the main overarching principles of the chapter is God’s intention regarding “the way the world was meant to be” (Treat, 2018, p. 32). Therefore, sports chaplains and Christian sport philosophers must think critically about God’s intention for sports in relation to Genesis 1-2. Meaning, what was God’s intention for sport, and what would sports look like without the presence of sin? As stated
previously, on this side of heaven, sports without sin are impossible, nonetheless, Treat attempts to define contests and competition through a Biblical framework.

Treat elaborates on his concept of play and indicates how the implementation of contests and opponents turns play into sport. The author provides a detailed description of how games can be thought of through a Biblical narrative and uses the perspective of other sport philosophers to reinforce his position. First, Treat defines sport with the help of sport philosophers who emphasize how play is included in the definition of sport. Treat uses the perspective of Watson, (2013) who highlighted Clifford’s definition of sport as “a form of play, a competitive, rule governed activity that human beings freely choose to engage in” (Treat, 2018, p. 32). Additionally, Treat quotes Ellis (2014) who states: “sport gathers up elements of the definition of play and adds to it a bureaucratized embodied contest involving mental and physical exertion, and with a significant element of refinable skill” (2018, pp. 32). In both definitions, play is at the forefront of the description. Thus, the elements set forth for the purpose of winning a sports contest are in place to challenge one’s physical skill, mental focus, and personal character. They are not put in place to elevate one’s worth and value, as from the chaplain's perspective that all individuals already have value being made in the image and likeness of God.41 Not only that, but play is also a foundational aspect of defining sport contests. The added rules, along with heightened mental and physical focus allow for sports to be an atmosphere where individuals can pursue excellence with the gifts they’ve been given.42

41 Genesis 1:26 Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth” (ESV, 2008, p. 51).
42 Matthew 25:15 “To one he gave five talents, to another two, to another one, each according to his ability. Then he went away” (ESV, 2008, p. 1876)
1 Peter 4:10 “As each, has received a gift, use it to serve one another, as good stewards of God’s varied grace” (ESV, 2008, p. 2412)
With play being a foundational element upon which sports were founded, there is a need for CFL chaplains to reinforce the concept of play for CFL professionals as a foundational principle. Thus, a fruitful exercise for chaplains is to allow their clients to brainstorm what sports were like prior to professionalization. Treat indicated: “up until the late eighteenth century, sports were for the most part recreational. The industrial revolution, however, laid the railroad tracks for professionalization, with the train pulling into the station in the latter half of the twentieth century” (2018, p. 30). Perhaps the current culture of professional sports, and the win at all cost mentality, has blurred society’s understanding of sports, while having a trickle-down effect on grassroots-levels of sports participation. In addition, as mentioned in the previous chapter, the unethical ‘sporting mammon’ (Walsh and Guilianotti, 2007) resulting from the professionalization of sports is apparent. Thus, amid an unethical milieu, chaplains utilizing biblical metaphors to foster a play ethic could create improvements in sport ethics. For instance, in Psalm chapter 11, verse 3, King David exclaims: “if the foundations are destroyed, what can the righteous do?” (ESV, 2008, p. 952). Contextually, King David was not referring to sports, but the “theological pillars of justice upon which Israel was founded. When these are destroyed, giving the unfaithful in Israel free rein, what can the righteous do?” (Collins, 2008, p. 952). Relating this verse to sports, and specifically to the CFL, if play is eradicated from athletics, then sport ethics, and players’ mental and physical health can be compromised for the sake of winning. One of the cross references for Psalm 11:3 is Isaiah 19:10, which is part of an oracle referring to the land of Egypt. The verse states: “those who are pillars in the land will be crushed, and all who work for pay will be grieved” (ESV, 2008, pp. 1275). Both verses indicate righteous principles, and people who stand for righteous principles that are essential for integrity and excellence within a given environment. Fogel indicated that managers in the CFL, who should be ‘pillars of justice’, are instead exuding tolerable deviance
(i.e., they are the real ‘gridiron gangsters’). Additionally, precarious labor can be paralleled to: “all who work for pay will be grieved.” The CFL is not an anomaly; Walsh and Guilianotti (2007) indicate that these issues are pervasive in modern sports. Overall, there is a need for the concept of play to be proclaimed and protected in modern sports, and CFL chaplain can have an integral part in preserving the concept of play in the CFL environment.

The perspectives of Jeremy Treat and Heather Reid provide a reminder of what sports were like prior to professionalization. Although Treat may slightly critique Heather Reid for her chief principle of perusing arête (i.e., striving for moral and physical excellence) in sports, as it adds a concept of utility to play, pursing play solely for the sake of play can indirectly bring about moral, physical, and mental health benefits. The perspective of Reid is akin to the classical model of muscular Christianity evident in the UK during the Late Victorian Era. Although Treat and Reid’s perspectives slightly differ, they are still more honourable views of sport than ‘winning at all costs’. Thus, these types of sport philosophies (i.e., ancient Greek concepts and sports in the Biblical narrative) are foundational for professional sports given the immorality prevalent within sports culture. Nonetheless, in promoting these outlooks, a healthy view of competition needs to be described.

While explaining sports in the Biblical narrative, Jeremy Treat breaks down the etymology of the word competition by explaining the word’s Latin roots. To explain the etymology of competition Treat uses the perspective of Stuart Weir (2008) in his piece, Competition as Relationship: Sport as a Mutual Quest for Excellence. Treat stated that the Latin word for competition, competito, literally means “to strive together,” rendering sport a “mutually acceptable quest for excellence” (2018, p. 32). Therefore, one is not aiming to prove they have more worth and status over their competition. On the contrary, competition is in place for individuals and
teams to heighten their skill, focus, and the spirit of play. Treat uses the perspective of scholars Goheen and Bartholomew (2008, p. 154) to argue that “cooperation, not rivalry is at the heart of competition: in sports, teams or individuals agree cooperatively to oppose one another within the stated goals, rules and obstacles of the game” (2018, p. 32). Now that key aspects of sport have been defined through a Biblical narrative, the last part of this chapter will demonstrate how this ideology can give players a new purpose, a new identity, and a new ethic within sports. Furthermore, I will integrate quotes from my interviews with the CFL chaplains to reinforce how their ministerial philosophy is consistent with Treat’s conception of *Sports in the Biblical Narrative*.

In defining these different concepts of sports though a Biblical framework, Treat’s goal is to reinforce that sport is more than a game, less than a God, and when transformed by the Gospel, can be received as a gift. Treat starts the explanation of the Christian gospel by indicating that the purpose of the gospel is redemption for God’s creating beings (i.e., humans), and the created universe, meaning, the gospel not only saves souls, but it also brings the ‘Kingdom of God’ to the world. Therefore, the gospel has the power to redeem culture, sport culture being no exception. Treat again uses the perspective of Goheen and Bartholomew to reinforce this claim. The scholars wrote:

If one embraces a narrow, world negating view of the gospel, one will have little place for sports and athletic competition. But since the gospel is a gospel about the Kingdom of God, sports and competition cannot so easily be jettisoned from the Christian view of things, for these too are gifts of God in creation, to be richly enjoyed with thanksgiving (Treat, 2018, p. 37).
Thankfully, as will be shown, the CFL chaplains do not believe in a narrow understanding of the gospel and seek to bring the Kingdom of God to the CFLs sports culture. Treat states: Jesus cares about people and culture and wants to “renew his entire creation as its King” (2018, p. 37).

The new ethic that the Christian gospel can bring to the sports culture could help redeem the dominant win at all costs mentality. For example, let’s examine the issue of performance-enhancing substances one more time. This chapter has already illustrated the lack of drug policies and list of constraints that perpetuate the use of PEDs in the CFL. In addition to this reality, Treat emphasized some devastating statistics regarding an athlete’s willingness to use PEDs. Treat referenced a study performed by McComb (2004) whereby a Chicago physician, Bob Goldman, asked a sample of 198 athletes about using PEDs. Goldman asked the athletes whether:

They would take a banned drug if they were guaranteed to win and not be caught; 195 said they would. Goldman then asked if they would take a performance-enhancing substance if they would not get caught, win every event they entered in the next five years, and then die from the side effects? Over half said they would (Treat, 2018, pp. 38, 39).

From a CFL standpoint, again, we can only speculate regarding PEDs, however, given the autonomy afforded to the players through the lack of testing, let’s hope the true statistics are not on the immoral end of the scale.

Regarding Christians participating in sports, Treat exhorts Christians to be engaged in the sports culture, but be ‘set apart’ from the rampant immorality evident within the culture. The author exclaims:

the church does not need more athletes to cut corners so they can get to the top and thank God. But rather; athletes with integrity who are unwilling to compromise their conduct because they care more about what God thinks of them than what the world does (Treat, 2018, pp. 39).
Thankfully, this is the ‘new ethic’ that the CFL chaplains promote to the CFL professionals they counsel. When I asked how one's relationship with Jesus influences a player’s ethics in the sports realm, Chaplain 2 stated:

> You are going to be honest with a teammate, or even be like, hey, how can I help you? You are in the same position, but here, this is what I learned, try this, take my job (chaplain said laughing) (2018).

Chaplain 2 indicated that a player who seeks to honor God will have the humility to not be threatened by their teammates, helping negate unhealthy rivalries amongst team members. The ethic Chaplain 2 promotes to his players is exemplary of the Latin understanding of the word ‘competition’, which is reinforced in the book of proverbs.\(^{43}\) An athlete who has been impacted by the Gospel will (hopefully) aim to sacrificially help their teammates. Chaplain 2 illustrated this rather eloquently when he said:

> Having the freedom to say; this is what God wants me to do, to help others, right? If I can help the guys on the field, then so be it. And to be happy for them, because I am not doing it for myself (i.e., I am doing it for God). Somebody who doesn’t understand, and sees it differently might go; ‘oh, well you don’t care, and you don’t try hard’ (i.e., win at all cost mentality). No, that is not the case, you still try hard. I do think I should be playing, but if I am not playing, I don’t look at (my teammate) as the enemy, you know? It’s just got to keep going (2018).

This is the ‘new ethic’ that Treat argues the Gospel fosters on the sports field. This ethic is a long way from the ‘win at all costs’ ethic where “players have bullied their teammates” and been “paid by coaches to injure opponents” (Treat, 2018, p. 38). Meanwhile, off the field, there are cases of “dog fighting, sexual promiscuity, spousal abuse, and even murder” (Treat, 2018, p. 38).

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Nevertheless, the obsession with winning has wounded the ethical integrity of sports. Thus, having CFL chaplains promote an ethic shaped by the Gospel meets a need within the CFL.

The gospel message in sports not only promotes a new ethic it promotes a new purpose and a new identity. This chapter has already alluded to how sport chaplaincy can bring a new purpose and identity. However, Treat emphasizes these points at the end of his essay. In terms of purpose, Treat states: “because of the grace of God, people are motivated not by guilt, but by gratitude” (2018, p. 38). Because God has already proven his love for an individual in the life, death, burial and resurrection of Jesus, athletes “no longer bear the pressure of proving themselves to the world” (Treat, 2018, p. 38). Consequently, the gospel can free people from “having to justify themselves through their accomplishments” (Treat, 2018, p. 38). Staying focused on the gospel message can alleviate professional athletes from having a genuine love of sports turn into a desire for fame, money, and accomplishments.

Identity that can be shaped through the counsel provided by a sport chaplain can trump the identity resulting from any success one can achieve on the sports field. However, as Jeremy Treat indicates, it is evident that sports have an “identity shaping power” within our culture, as one's athletic pursuits can influence “the way they dress, the music they listen to, and the friends they spend time with” (Treat, 2018, p. 38). Although these influences might not be bad, if they have crept their way into the core of an athlete’s identity, there can be negative outcomes. Thankfully, 

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44 This purpose can ‘stand firm’ when one's identity is secure in the gospel. According to Treat, Christian are not defined by their “sin nor by their success, but by the saviour” (2018, p. 38). Although classifying the idolatrous and unethical nature of sports is daunting, the Bible indicates that embracing God’s grace, through Jesus, is the answer to repent of these infractions. Romans chapter 8 verse 1 indicates; “there is therefore now no condemnation for those who are in Christ Jesus” (ESV, 2008, p. 2170).

45 The athlete can have an identity based off Jesus' righteousness, not their own unrighteousness. This is known as the doctrine of propitiation, also known as, ‘the great exchange’. Whereby God’s penalty against sin was satisfied in Jesus’ atonement on the cross, and in exchange, those who believe in him are given his perfect righteousness. 1 John 2:2 states “He is the propitiation for our sins, and not for ours only but also for the sins of whole world” (ESV, 2008, p. 2431). Thus, the invitation for Christ's imputed righteousness is given to all.
the gospel message provides an alternative identity for sport enthusiasts who are willing to embrace Jesus' atonement, which can indirectly help sanctify the sporting landscape (i.e., an alternative purpose and ethic).

4.5 CFL Chaplains’ feedback on framing sports through a Biblical Narrative

The CFL chaplains I interviewed agreed with Treat’s evaluation of sports in the Biblical narrative. Not only did the chaplains agree with Treat’s outlook, the former CFL professional I interviewed indicated that he believed the chaplains would promote sports in a similar framework. This similarity is prevalent in the CFL chaplain ministerial approach. Treat indicated that through a Christian perspective sports are not solely a venue for moral training or evangelism, as adding these ‘utilities’ robs sport of its playful purpose. Likewise, the chaplains do not approach their job with moral training and evangelism being the sole purpose of their ministry.

In the journal article, The Collegiate Sports Chaplain: Kindred or Alien, Steven N. Waller (2010) described three unique approaches that sport chaplains typically exude. The definitions of these approaches were coined by Lipe (2006, p.5) within the sport and religion literature. Waller noted that the three approaches include: the ‘evangelistic chaplain’, the ‘pastoral chaplain’ and the ‘sport mentor’. In the definitions below, it is documented the evangelistic chaplain’s chief concern is sharing the gospel, the pastoral chaplain’s chief concern is personal piety. On the other hand, the sport mentors approach is more of a relational approach, whereby the sports minister has an appreciation for the spirit of sport. As mentioned within the sport mentor description:

The evangelist chaplains and pastoral chaplains may simply tolerate sport as a way to minister to people involved in it, the sport mentor fully engages in the sport, its culture, and all those who participate in it (Waller, 2010, p. 17).
The sport mentor would share the heart of Jeremy Treat, as the chaplain would not simply be tolerating the sporting aspect of the job for the utilitarian purposes of moral training or evangelism. Below are the full descriptions of each chaplaincy approach:

**Table 4: Wallers Categorizations of Sport Chaplains**

<table>
<thead>
<tr>
<th>Chaplain Type</th>
<th>Description</th>
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<tbody>
<tr>
<td>Evangelistic Chaplain</td>
<td>Their goal is conversion to Christ and the proclamation of the Gospel. They typically work with a team or club and serve at major sporting events. They hold chapel service, and their ministry is primarily program, event and message driven (Waller, 2010, p. 17).</td>
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<tr>
<td>Pastoral Chaplain</td>
<td>Their goal is to inspire personal piety (Christ-like behaviour) and spiritual growth. Their approach is more relational, and they employ methods such as Bible study and personal discipleship to emphasize the spiritual dimension of life with those whom they serve (Waller, 2010, p. 17).</td>
</tr>
<tr>
<td>Sport Mentor</td>
<td>Their goal is more comprehensive and seeks both a wholehearted, ‘Christ-honouring’ life within sport, e.g., relationships with sport, teammates, coaches, support staff and officials, and outside of sport, e.g., relationship with spouse, family, friends and church. This approach is evangelism and discipleship based on an individual’s journey with biblical application in the sport experience for faith and life. They approach spiritual matters with a long-term focus, committed to the whole-life development process of each person. While evangelist chaplains and pastoral chaplains may tolerate sport as a way to minister to people involved in it, the sport mentor fully engages in the sport, its culture, and all those who participate in it (Waller, 2010, p. 17).</td>
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</table>

Though there are aspects of the pastoral and evangelistic chaplain within the sport mentor description, what sets the sport mentors apart is their ability to understand their role in a broader focus and be grateful for sports. The chart below features the CFL chaplains’ response to the question: *in your role as a CFL chaplain, what title do you most identify with (if at all) and why?* The former CFL professional was similarly asked: *for your CFL chaplains, what title best describes them (if at all) and why?* After coming to an understanding of the description of each chaplaincy approach, this is what my interviewees said:
| Chap 1 | I would probably say that I am majority, the **sport mentor** one. But there are definitely elements of the first two that play a role in it”. “‘Sport Mentor’, is far too vague, ‘sport mentor’ does not touch on the faith element of it. In that title, maybe, ‘spiritual sport mentors’ or something like that?” But yeah, that sport mentor one, (re-reads some of the definition). Yeah that’s it. Because I am talking to equipment managers, I am talking to trainers, I am talking to our PR staff, and I am talking to the people who serve us our food in the dining room. Yeah, whoever I am coming into contact with. But the focus, the focus is the players; the main focus is the players and the coaches. However, there are definitely elements of the first two that definitely play into that” (Thompson, 2018). |
| Chap 2 | “Oh yeah, the description, yeah, **sport mentor**, yeah, same thing. I think this is the ultimate goal to start (i.e., the evangelistic chaplain definition). That they would have a personal relationship. And because of that, the (sport mentor), fits all the rest, right. I am not there just to say ‘hey you’re a Christian, go get em’. But it can affect how you treat your family; it can affect how you play. Going back to the holistic approach and care, it is, I am going to care for you. Because, in reality we know it is more than just a game and it is more than just conversion, right? It’s not just ticking off a box and going, okay I am a Christian, good. Now I can just do whatever I want” (Thompson, 2018). |
| Chap 3 | “Oh, is this the one; are you this kind of chaplain, or are you this kind of chaplain? Okay, so, I remember I was thinking the **third one** (i.e., **sport mentor**). By definition-I would have to say the third one. I think it is really funny because I would argue that is what makes you more of a ‘bible believing mentor’. That is, if you have a holistic approach and a long –erm approach” (Thompson, 2018). |
| Chap 4 | “I would say this, from the corporate, entire team organization, the presentation and heart of what I do would be the **sport mentor**. That it is a holistic, wholehearted, very Christ-honouring life as a friend, leader and chaplain to the entire organization. But obviously, the word ‘chaplain’ carries with it the spiritual the Christ-centered, you know, foundation. But the team would see, and I would present, as ‘sport mentor’ in all of my behaviour with all the people. And then, where invited, and where appropriate, both pastoral and evangelistic” (Thompson, 2018). |
| Chap 5 | “Well, for me, my major spiritual gift is the shepherding– so for me it would be the **pastoral**. And as I connect and as I have a relationship, the others would follow. |
| Chap 6 | “Well, I guess, I probably need clarification on number three in the sense of, what it looks like; ‘fully engages in the sport culture’. I would need more clarification on that. **I feel more comfortable with three (i.e. sport mentor)**, although, I think that, because it fits more in my definition of ‘minister of the Gospel, pastor, and mentor’. So, I don’t think you can do one exclusive” (Thompson, 2018). |
| CFL Pro 1 | You know, I would say **sport mentor**, the guys who I had would have fallen under that. I think pastoral; I would say most of them were either pastoral or sport mentors. And I would say the ones with the most experience, and had been around the longest, would be sport mentors. That would be the best of those definitions. Guys who had done it before, I would say that is definitely where they fell in. I didn’t love (the title) either, |
The only chaplain who did not self-identify with the sport mentor title was Chaplain 5, as he identified with the pastoral chaplain. Considering Chaplain 5 is the ‘chaplain’s chaplain’ it makes sense that he primarily identifies with the pastoral definition, since his primary job is to support the chaplain within their placements on CFL franchises. Moreover, it is reassuring the former CFL professional thought that the chaplains he interacted with throughout his 14 year career were primarily sport mentors. Overall, it is clear that the CFL chaplains understand “sports are more than a game, they are a part of God’s design for human flourishing as they develop and delight in God’s creation” (Treat, 2018, pp. 34, 35). The chaplain’s personal identification as sport mentors reinforces Jeremy Treat’s explanation of sports in the Biblical narrative.

4.6 Chapter Summary

Ultimately, as the CFL chaplains impart their view of sports in the Biblical narrative, they can indirectly improve the unethical issues identified by Curtis Fogel. The CFL chaplains endorse more of a utopic playground within professional sports, rather than “a playground for violence (bench clearing brawls), cheating (corked bats, deflated footballs, etc.), injury (especially life-threatening and brain damaging injuries), and performance-enhancing drugs” (Treat, 2018, p. 35). This introduction into the role and concept of a sports chaplain expresses how CFL chaplain’s can act as a support group, and help prevent unethical behaviour. Through the CFL chaplains perspective, CFL professionals may be able to find a new ethic, a new purpose and a new identity as they participate in professional sports. The chaplains approach their job as sport mentors and it is through their approach that Chaplain 4 was able to confidently proclaim:
Across the league, we are a trustworthy group of men, who care and bring an ethical perspective but also love, concern, and authentic care, and that is evidenced by the response by the professionals in the CFL (2018).

In the following chapter, it will be argued that the ‘response of the professionals in the CFL’ is one of vulnerability, as the CFL chaplains are a sanctuary for CFL professionals in an atmosphere exuding tolerable deviance, precarious labor, and constrained consent. Considering the precarious labor conditions for CFL athletes, the presence of a chaplain may provide a critical service for CFL professionals to be vulnerable. Furthermore, the insights highlighted in this chapter reinforced the arguments made in chapter one of this manuscript, as the CFL chaplains ministry emphasis is more exemplary of chaplaincy in the UK than chaplaincy in the US. Lastly, in the ensuing chapter, the chaplains indicate how they approach discussing their worldview with people of varying backgrounds. Additionally, it will be noted that the CFL has a unique ‘spiritual climate’, which adds to the diversity in the league.

4.7 Chapter References


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Chapter 5: Client Vulnerability, Ethical Counsel and Secular Multiculturalism: Canadian Football League (CFL) Chaplains Functioning Through a Para-church Ministry Offer a Sanctuary for CFL Professionals.

As referenced in the previous chapters, there is no ‘standard way’ for Canadian Football League chaplains to conduct ministry on CFL franchises. For the chaplains, access to the players, facilities and events is dependent on the owner, general manager, and head coach. In some cases, sports ministers earn the trust of team authorities over time, after providing them with more admittance to the team. In other instances, admission is gained immediately because team officials believe in the services that the chaplains provide. Consequently, if franchise hierarchy does not value chaplaincy programs, chaplains find themselves in a limited role. Although building trust can be a challenge for any professional counsellor, when an individual’s job description involves discussing religious worldviews and codes of ethics, earning trust is crucial. After conducting interviews with five of the current nine CFL chaplains, insights emerged regarding the chaplain’s ministry structure, the spiritual climate of Canada, and the CFL’s distinct sub-cultures (i.e., Canadian, French Canadian & American). The chaplains mentioned that the Christian heritage of the American individuals provide assurance for their ministry, whereas the Canadian and French-Canadian professionals are more reserved and/or apprehensive of their services. In addition, CFL chaplains perform their work through Power to Change (P2C), a not for profit ‘para-church organization’ with headquarters in Langley, British Columbia, Canada. One of the main branches of P2C is Athletes in Action (AIA), the sect of P2C responsible for ‘pro sport outreach’. CFL chaplains are ‘on staff’ with AIA and their ministry is funded through the not-for-profit institution. Thus, as mentioned previously, CFL franchises do not compensate chaplains for their services. Although some may consider the dynamics to be a hindrance for CFL ministers, this chapter will propose that the current ministry structure limits ‘dual loyalty’ and fosters client vulnerability.
This section of the manuscript will propose that operating through a para-church institution helps CFL chaplains navigate the league's unique culture, and the anonymity of their ministry-model promotes client-trust. The para-church model offers a sanctuary for CFL professionals as the chaplain's ‘holistic’ counselling approach is primarily concerned with the client's overall well-being, and not merely their job performance.

5.1 An Example of Conflicts of Interest in Professional Sports

Skeptics of CFL chaplaincy programs may criticize the ministry as being ‘on the fringe’ and believe operating through a para-church ministry is not as professional as being employed by the franchise. After all, other positions within CFL franchises, such as team doctors, chiropractors, nutritionists, and psychologists, could be perceived as a ‘safer place’ considering they operate directly under team authority. On the outside looking in, although chaplains may be seen as ‘rogue’ in comparison to other services provided on professional franchises, it doesn’t guarantee that those services are better at gaining trust from their clients. There have been instances documented in professional sports where hiring individuals to perform roles which serve both players and team authority have diminished the trust of the people they serve. The aim of this section of the manuscript is to contrast the differences between the way that team doctors operate in professional football and the way that team chaplain’s function in the CFL. In the journal article, *A Proposal to Address NFL Club Doctors’ Conflicts of Interest and Promote Player Trust*, authors Cohen, Lynch and Deubert highlight suggestions to improve the faith between team medical staff and players in the National Football League (NFL). The author’s state their issues with the inherent conflict of interest associated with NFL doctors’ job description and argue that their position requires ‘dual loyalty’ towards the club and the players (Cohen, 2016, p. 3). The following paragraph endorses the authors’ description of the current health care system in the NFL:
A club doctor’s principal responsibilities are; 1) providing health care to players, 2) helping players determine when they are ready to return to play, 3) helping clubs determine when (the players) are ready to return to play, 4) examining players the club is considering employing and 5) helping clubs determine whether a player’s contract should be terminated because of a player’s physical condition (Cohen, 2016, p. 6).

Once establishing the club doctor’s responsibilities, the authors placed emphasis on the realism of three of the five primary responsibilities that involve serving the club, while the remaining two involve serving the players. The authors believe: “the club doctor’s two roles (i.e., serving club and players) are not and cannot be separated in practice” (Cohen, 2016, p. 6). In addition, the scholars accentuated the need for a ‘singular loyalty’ as they remark on the current structure of the NFL medical system (Cohen, 2016, p. 3).

The authors accomplished an admirable job of ‘backing up’ their skepticism of the current NFL medical system by citing a 2016 Associated Press survey. According to the survey, one hundred current NFL players (at the time) were asked whether “NFL teams, coaches and team doctors have a player’s best interest in mind when it comes to injuries and player health” (Cohen, 2016, p. 7). The results from the question showed a clear divide; forty-seven players answered ‘yes’, thirty-nine answered ‘no’ and fourteen were either ‘unsure’ or didn’t respond (Cohen, 2016, p. 7).

In addition to the associated press survey, Cohen, Lynch and Deubert conducted a study of their own whereby they interviewed current and former NFL players. In the article, out of the eleven player testimonials referenced from the authors’ study; five of them expressed distrust in team doctors, four gave positive reviews, and two indicated their experience was positive but their teammates did not share the same level of trust. Below are some examples of negative, positive, and mixed responses referenced within the article:
**Negative, current player 4:** “I do not trust team doctors. I’ve had multiple occasions where I’ve had a team doctor tell me one thing and then I go and have a second opinion and I get a completely different answer…the club doctor had the same mentality as the club itself… I feel like the team doctor only had the best interest of the team in mind and not necessarily the player.”

**Positive, current player 1:** “I do trust our team doctors. Any time I have dealt with them, they’ve been very upfront with me and gave me all the information I needed about my injuries. I never got the impression they were hiding anything from me or putting me in a dangerous situation” (Cohen, 2016, pp. 8).

**Mixed review, former player 2:** These doctors are good. I wouldn’t say they are great. You know, at the end of the day… the organizations are paying the doctors… I would say probably 65% of the team trusts the doctor, and probably 35% of the team does not” (Cohen, 2016, p. 8).

Considering the apparent faction within NFL locker rooms regarding trust towards team doctors, the authors offered numerous plans to breed more trustworthiness and improve the quality of health care. To name a few, the authors promoted:

1) Increased reliance on personal and second opinion doctors. 2) Not making it optional for players to sign waivers which allow clubs to be informed of their health status. 3) Pay club doctors from a fund to which the NFL and the NFLPA (i.e., players association) jointly contribute. 4) Choose club doctors and subject them to review and termination through a committee of medical experts selected equally by the NFL and the NFLPA. 5) Bifurcate doctors’ responsibilities between players and clubs (i.e., ‘Players doctor’ and ‘Club Doctor’ (Cohen, 2016, pp. 13-14).

Although Cohen, Lynch and Deubert saw all the resolutions as worthy modifications to consider, the chief proposal which the authors advocated was a combination of solution four and five as listed above. The authors believe “player care and treatment should be provided by one set of medical professionals (the players’ medical staff), appointed by a joint committee with
representation from both the NFL and NFLPA, and evaluation of players for business purposes should be done by separate medical personnel (the club evaluation doctor)” (Cohen, 2016, p. 15). This proposal helps give more authority to the voice of the players which limits ‘dual loyalty’ as players (and the players union) would now be partially responsible for employing the team doctors. Furthermore, the authors believe that their proposal has already been established as credible considering the way the NFL has structured ‘concussion protocol’. Each NFL franchise is allocated a neurotrauma consultant to evaluate players for concussions and the neurotrauma consultant operates through a third party (i.e., they are not affiliated with the team). Consequently, the authors suggest that the current model for evaluating concussions is affirmation that the NFL and NFLPA have accepted the importance for players to be appraised free from conflicts of interest. For Cohen, Lynch and Deubert, their main objection to the current system is the belief that all injuries should be evaluated in this fashion, not only when a player is being examined for a concussion (Cohen, 2016, pp. 15-16). Overall, the authors highlighted NFL players’ struggles with trusting team doctors and expressed how employing individuals with no affiliation to the club can improve the respectability of the NFL’s health care system. Therefore, despite what many skeptics would say about CFL chaplains operating ‘on the fringe’, this paper maintains that CFL chaplains operating through a para-church model reduces dual loyalty and conflicts of interest while promoting vulnerability.

Although the article only touches on ‘dual loyalty’ health care systems in the NFL, other professional leagues have documented instances where ‘dual loyalty’ has been a factor. In the National Basketball Association (NBA) the case study of former San Antonio Spur, Kawhi Leonard, during the 2017-2018 season features an intriguing story concerning dual loyalty. In the web-site article Inside the Tension between Kawhi Leonard and the Spurs, written by Ramona
Shelburne and Michael Wright, the authors magnify the NBA superstar’s decision to seek alternate medical treatment after determining that team doctors weren’t serving his best interest.

Authors Shelburne and Wright indicate that Leonard was originally consulting with Spurs team doctors; however, the athlete began believing the Spurs’ medical staffers were not giving him the proper treatment and Leonard decided to consult alternate care. After “continuing to experience discomfort” following the Spurs’ medical recommendations, Leonard’s agent and uncle began “pressing the Spurs” to seek other opinions (Shelburne & Wright, 2018). This did not occur, which led to Leonard developing a partnership with Dr. Keith Pyne of ‘SportsLab NYC’, an organization affiliated with the MLB’s Washington Nationals and the NHL’s New York Islanders (Shelburne & Wright, 2018). The result of Leonard’s departure from club doctors produced a strain on the athlete’s relationships within the organization. One Spurs’ Staffer commented: “it is out of our hands” and the authors of the article expressed clear “frustration” on the Spurs’ side stemming from “losing control of the medical care of their franchise player” (Shelburne & Wright, 2018). This led to Leonard’s permanent departure from the Spurs, with the superstar joining the Toronto Raptors (via trade) for the 2018-2019 season.

The case study involving Kawhi Leonard is a hallmark example of the tension resulting from team services embodying dual loyalty. Perhaps, as Cohen, Lynch and Deubert suggested, if pro sports medical systems emphasized second opinions or separate ‘player’s doctors’, fractured relationships (which can leave personal wounds) could be avoided. Many sports enthusiast may scoff at the very desire to improve loyalty in pro sports considering ‘sport loyalty’ can be an oxymoron in today’s sport culture. In fact, the Leonard trade sparked SportsNet 360’s Donovan Bennett to write an article whereby the writer vehemently proclaimed “there is no such thing as loyalty in sports, and it goes both ways (i.e., for players and organizations). Sports are beautiful
not because they’re a loyalty program, but a meritocracy” (Bennett, 2018). Certainly, sports are predominantly a meritocracy (i.e., players, coaches and organizations get what they earn through successful performance). However, within this meritocracy, some team services can exemplify singular loyalty through operating from a third-party enterprise. The remainder of this chapter will propose that CFL sports chaplaincy programs offer a service whereby singular loyalty is possible and helps CFL professionals to ‘keep their head above water’ amid a culture resembling ‘zero-loyalty’ and ‘dual-loyalty’.

The key theme from this section of the manuscript is dual loyalty, a real phenomenon within professional sports. Team services embodying dual loyalty have the potential to create factions, distrust and broken relationships, potentially leading to the loss of quality players. Despite what Donovan Bennett proclaims with regard to there being “no loyalty in sports,” the following section of this paper will emphasize that CFL chaplains’ ministry structure, counselling approach and job description accentuates a commitment to singular loyalty for CFL professionals.

5.2 Singular Loyalty

This section of the manuscript will emphasize how CFL chaplains seek to provide ‘singular loyalty’ to their clients, in contrast to the ‘dual loyalty’ health care model cited previously. Although the preceding section of this paper illustrated the health care dynamic within the NFL, ‘dual loyalty’ is common practice within the health care framework for most professional sports franchises in North America (i.e., as evidenced by the Kawhi Leonard case study). Regarding CFL chaplains, however, after performing semi-structured interviews with five of the current nine chaplains; it was evident that the structure of their ministry and overall counselling coalition resembles an obligation towards singular loyalty. The ensuing paragraphs will illustrate the CFL
chaplain’s response to the question: do you believe operating through a para-church organization encourages vulnerability for your CFL clients? As the results will show, three of the five chaplains distinctly said ‘yes’, one indirectly said yes, and another wasn’t sure the current ministry model improved vulnerability and didn’t want to promote the ministry structure to his parishioners. The latter chaplain indicated he didn’t want his patrons to get the impression he wanted them to fund his ministry.

Evidently, of the five responses, Chaplain 1 was the most ‘mum’ when posed with the abovementioned question. Chaplain 1 simply said ‘yes’ (i.e., operating through a parachurch does improve vulnerability) but chose not to provide reasoning on how the model of chaplaincy in the CFL affects client vulnerability. Looking back, I could have asked the chaplain to elaborate, however, his response came free from probing, and I am thankful he (and the rest of the chaplains, except for Chaplain 6) didn’t know this question was related to previous research concerning dual loyalty. In addition, Chaplain 6 was made aware of the questions intention after providing his authentic response. Furthermore, apart from Chaplain 1’s response, the remaining chaplains provided in-depth answers to the question. The ensuing paragraphs feature transcription segments of the chaplains’ responses.

Chaplain 3 indicated that the current ministry structure of CFL chaplains promulgates client vulnerability and is an aspect of the ministry that he actively promotes to his parishioners. Chaplain 3 specified being associated with a para-church ministry was “kind of imperative” and expressed chaplains “need to be at ‘arm's length’” because otherwise, guys would “constantly be wondering” whether there is an alternative agenda to a CFL chaplain’s counsel (2018). Considering this expressed reality, the chaplain indicated:
I joke all the time, ‘I am Switzerland, man’. I have no say or influence in any way shape or form as to what happens to you. You dictate what happens to you by the way you perform on the field. So, I don’t have any influence over that. What I am concerned about is who you are as a person and your spiritual life. And so, we will go get after that and let the chips fall where they may (2018).

For Chaplain 3, it was clear that the chaplain wanted to create an atmosphere where his parishioners felt free from external pressures or influences (i.e., performance pressure and expectations of others…etc.) and focus solely on the professional’s spiritual walk and personal character. Consequently, Chaplain 3 desires his ministry to be a refuge for his players, as place to escape the meritocratic pressure evident within the sports culture. Chaplain 3 elaborated on this by stating; “the other thing I like to say to the guys all the time is ‘all you can do is what you can do’. And that’s it, so let’s worry about what you can do and let’s not worry about anything else” (2018). It was clear that Chaplain 3 aimed to establish an environment embodying singular loyalty while emphasizing personal responsibility.

Establishing a culture of personal accountability is paramount when creating a ‘safe haven’ for clients. After all, it is important for those who choose not to participate in the chaplaincy service to be held in honour, even in their absence. Meaning, if there was a heightened focus on external individuals and circumstances, the ministry may be perceived as less inviting to all. According to Biblical proverbs, focusing on personal integrity breeds trustworthiness.46 Although part of the chaplain’s job may be listening to a CFL professional’s complaints against team members and team decisions, Chaplain 3’s approach limits strife and divisiveness by directing professionals towards solutions which focus on personal piety and duty.

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46 Proverbs 16:28 “A dishonest man spreads strife and a whisperer separates close friends” (ESV, 2008, pp. 1163)  
Proverbs 11:13 “He who goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered” (ESV, 2008, pp. 1154)
In addition to Chaplain 3, Chaplain 4 spoke about the benefits of operating through a para-
church organization within the CFL. Chaplain 4 said: “yes, for sure” when asked if the structure
of ministry abetted the vulnerability of his parishioners (2018). Additionally, the chaplain
mentioned that the place of safety his services provide extends to team authority figures. Chaplain
4 insisted, even though he has a relationship with the GM, president, head coach and assistant
coaches:

Because they don’t hold my string, they do not pay me, I am not on staff. Everyone feels safe, including the coaching staff. Like, everyone feels safe that, in fact, I am there for each person, not for the team, per se, right? Even though I am a person on the team, I think there is a lot of freedom in that (2018).

Chaplain 4 was not the only CFL chaplain who stated that they counselled CFL coaches and/or
management during their time in ministry. This should not be an overlooked aspect of the
chaplaincy service as the chaplains aim to offer a model of singular loyalty which extends to all
team members (i.e., players, coaches, management, trainers, psychologists…etc.). The previously
referenced article by Cohen, Lynch and Deubert focused solely on a model of singular loyalty
within the NFL health care system for players. However, the model of chaplaincy provided within
the CFL has the potential to be all-encompassing (i.e., the service extends to the team roster and
coaches/support staff). Although this is not the most applicable comparison, considering coaches
and management are not competing on the field, they are therefore not as prone to needing medical
attention. This phenomenon, at the very least, could spark brainstorming for franchises to consider
what third party services may provide a benefit to their entire organization.

Although the singular loyalty model that CFL chaplains provide extends to all members
within CFL franchises, Chaplain 6 chose to elaborate on the perspective of CFL players to express
how his ministry is a sanctuary for athletes. Narrating from the **player’s perspective**, Chaplain 6 said:

> When I come to a new country, a new city, new people, new job, I am being judged on my performance. I am being looked at to deliver on - there is a standard of performance as well as there are expectations. And my livelihood and what I get paid, it is an actual job, therefore it is difficult for any employer, or employee to actually look after their staff when they have the power to hire and fire them. And I am not saying that organizations can’t care. But it is almost like **dual or double minded**. So, I am asking you to perform, and I may fire you if you don’t (2018).

Chaplain 6 references how coaches and team management can be ‘double minded’, as they are chiefly concerned with players performing well. Therefore, as Cohen, Lynch and Deubert illustrated, the health care system in the NFL and other leagues needs re-vamping since coaches can place the same performance pressure on team doctors to get players on the field as soon as possible. Within the confines of CFL chaplaincy, however, it would be unwarranted for management and coaches to place the same amount of pressure on chaplains considering their salary isn’t funded through the team. Chaplain 6’s response expressed sincere empathy and awareness for the external pressures placed on individuals within the CFL organization (specifically players) and how those pressures affect relationships.

If I were to label Chaplain 6’s response, I would describe it as the ‘coyest’ response that I received. The reason I would label the chaplains response as ‘coy’ is because the Chaplain initiated his response by saying he did not want to out-rightly say ‘yes’ to “sell himself” and his ministry. However, the chaplain went on to answer the question by indirectly explaining how the structure of his ministry benefits his clients. Chaplain 6 illustrated how a client’s relationship with him is different than his client’s relationship with others within the organization. Again, narrating from the perspective of the player, the chaplain said:
At the end of the day that very person I am playing beside might take my place. So, I don’t know if I can confide in them totally - the person that is my coach or position coach - I am not necessarily sure if I can totally (confide in them) because if they were to really know that emotionally I am struggling with fear, or anger or some of that they may release me (2018).

The crux of this study is dependent on how the relationship between CFL professionals and the CFL chaplain is different from other relationship dynamics within the organization. The quote above expresses how Chaplain 6 identifies this difference without attempting to “sell himself.” From my perspective, when conducting this interview, the chaplain’s response exuded a high degree of humility, class, and integrity. The chaplain effectively communicated how the service he provides is distinguished from other resources available to CFL professionals without self-promotion and without putting other positions down.

Chaplain 6 ‘capped off’ his response by acknowledging that athletes should be discerning and acknowledge the reality that individuals who are there to improve performance are “working for the team”. Furthermore, after illustrating the external pressures that CFL professionals face, and how those pressures affect relationships within the organization, the chaplain indicated that his ministry provides an alternative dynamic considering such realities. The chaplain concluded:

Having a safe place, a sanctuary, where (the CFL player/professional) can go to. And here is the other part, and we maybe downplay this a bit. It is not just a safe place to talk but it is actually a safe place where I know that person. And it is not my family, it is not my friends, it is someone who cares for me and that makes a difference (2018).

Overall, even though Chaplain 6 did not want to “sell himself”, explaining how his ministry is a safer place to be vulnerable amid intense meritocratic performance pressure and disloyalty “makes a difference” for CFL professionals.

Although Chaplain 1, 3, 4 & 6 all agreed the structure of their ministry improved CFL client’s trust and vulnerability, Chaplain 2 was the only interviewee who indicated an alternate
perspective. While other chaplains (i.e., Chaplain 3 and 4) would actively-market this aspect of their ministry to foster a trustworthy atmosphere, Chaplain 2’s method of operating is different. He indicated that CFL professionals may not know they operate through a para-church ministry and raise their own funds and he prefers them not knowing. Chaplain 2 stated:

They may not know that either. There are times when sometimes we’ll explain it to them. Try not to do that initially, unless you have a really good relationship with them. So that they don’t see that as that’s why I am involved. Or even, ‘hey, you guys need to help support us’. And that’s probably one thing we don’t do a lot. Unless they ask, you know, ‘does the team pay you’? No, we raise our own funds (2018).

It is fascinating that certain chaplains expressed the desire to market their ministry structure while Chaplain 2 prefers to keep the structure of the ministry a private matter. Chaplain 2 elaborated on his ideals by indicating that CFL professionals “aren’t making what the basketball and hockey and what those other guys are making. So yeah, it would hinder in the trust factor (if we went around promoting it)” (2018). Although Chaplain 2 chooses to keep the sustenance of his salary and affiliation with the parachurch more private than other chaplains, his reasoning for not disclosing, how he develops trust, is admirable. The reasoning behind each chaplain’s response (though different) was still to create a sanctuary for the athletes and improve vulnerability. If the players, coaches, and team authority figures funded the chaplain’s ministry through the para-church organization, dual loyalty would increase and singular loyalty would decrease. Therefore, the commitment to singular loyalty is still evident in the case of Chaplain 2; it is just manifested differently based on the chaplain’s preference and personality.

Considering the unique structure of CFL chaplaincy programs, it would be my recommendation to ‘guard against’ having potential clients (i.e., CFL professionals) fund CFL chaplaincy programs. Hypothetically, if there were one or two supporters helping to fund the
chaplain’s salary it would not completely damage the chaplain’s coalition to express singular loyalty. In fact, there may be certain relationships within this unique dynamic that are exceptions to my recommendation. However, it would be good to avoid, if possible, considering the current model has the potential to be free from conflicts of interest, a distinction other positions cannot boast. For future research, it would be interesting to inquire about whether chaplains who promote their ministry structure are open to having prospective clients support their ministry. There is lots of merit in promoting the CFL chaplain's ministry structure, as mentioned, it could enhance vulnerability. Nevertheless, marrying the perspectives together, the most gain for the chaplain could result from promoting the ministry structure without accepting funding from prospective parishioners.

Although, in my opinion, when considering the reality of dual loyalty, the most potential gain could be from promoting the ministry structure without accepting funding from parishioners. It should be noted that it would not be ‘anti-biblical’, and the chaplain would not be ‘in-sin’ if they had supporters within their respective placement. After all, this would be consistent with church ministry and evident when viewing the ministry of the Apostle Paul. The Apostle Paul indicated it was his spiritual right to ask for funding from the church body when starting the early church.47 Like the Apostle Paul, the CFL chaplains may choose to ‘not make full use of their right’ (footnote below) and rely on funding solely through the para-church organization. Additionally, Acts 18:3 indicates that the Apostle Paul was a tentmaker by trade, which provided revenue apart from church generosity (ESV, 2008, p. 2123)48.

47 1 Corinthians 9:18 “What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel” (ESV, 2008, p 2204).
48 Acts 18:3 “and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade” (ESV, 2008, p. 2123).
For future research, a good question to pose to the chaplains would be: “are you comfortable or uncomfortable with your parishioner’s (i.e., players and coaches) using their income to fund your ministry?” Hopefully, the chaplain’s response to this question would reflect a conflict of interests, as I would suspect it could be harder to correct a player’s ethical behaviour if he was a generous supporter of the chaplaincy program. In addition, two key factors need to be mentioned to properly contextualize and assess this issue, the first being that CFL professionals do not make the lucrative salaries offered in other professional sporting leagues. In fact, reflecting on current economics, it is documented that the current player’s minimum salary in the NFL would be one of the top salaries in the CFL, not to mention the difference between the US dollar and the Canadian Dollar (Renzulli, 2019) (Swartz, 2020). Salaries in the NFL have becoming increasingly lucrative since the 1970s, and the salaries in the CFL have not followed the same trajectory. The second factor, as mentioned in the opening paragraph of this paper, is that CFL chaplains operate under the judgment of team authority. On the other hand, although the Apostle Paul had to submit to the Lordship of Jesus Christ (and other Christian believers), his ministry did not have to be regulated by individuals who potentially did not adhere to the same standard of ethics.

Although CFL team hierarchies establish the level of access and influence that the CFL chaplains garner, the way that the chaplains perform their duties can help or hinder the chaplain’s level of admittance. It has been argued that the structure of CFL chaplaincy programs limits dual loyalty and promotes singular loyalty. However, although there are benefits to the ministry structure for CFL professionals, the chaplain needs to exercise wisdom in how they perform their ministerial duties. Considering that the chaplains’ worldview may be different than those in authority over them, and from the individuals they are ministering, how they deliver ethical counsel is of utmost importance. Bringing attention to this phenomenon brings us to the next segment of
the manuscript. In the ensuing section of this chapter, I will explain Biblical ethics while noting the CFL chaplain’s philosophy in how they administer Biblical ethics to a diverse audience. After all, even though the structure of CFL chaplaincy fosters singular loyalty, this benefit can only be capitalized on if the chaplains model Biblical character.

5.3 Ethical Counsel

“I am a reflection of a father to the fatherless, a friend to all, and a place of love and wisdom to anyone who is willing to receive” – Chaplain 4 (Thompson, 2018)

The following segment of this chapter will establish what Biblical ethics are, while illustrating the CFL’s unique subcultures (as categorised by my research results). As mentioned in the introduction of this manuscript, there is variance amongst Christians regarding the application of certain ethical directives found in scripture. However, it must be stated that all the respondents in this study maintained a consensus on what the Christian Gospel is, and the church’s mission to make disciples. Maintaining a consensus that the Bible is the reference point for Christian ethical directives, the church’s mission of sharing the Gospel and making disciples would be considered a foundational issue amongst most Christians. However, there is a more nuanced debate concerning the difference in application between a theonomist view of applying Biblical Law, versus the covenantal view of applying Biblical Law. This would be an ‘open handed’ issue, where there can be unity amid diversity, if the scriptures are the reference point. In this chapter, after establishing Biblical ethics, and the distinctive culture of the CFL, I will emphasize the significance of the CFL chaplain’s role, given the unique dynamic of the Canadian Football League. In terms of Biblical ethics, it will be explained how a proper understanding of the Christian Gospel reveals an appropriate consideration of Biblical ethics. Furthermore, it will be explained how an improper view of the Gospel could lead to misconstrued beliefs of Christian
ethics. Nevertheless, the chaplains will typically not provide a full description of the Christian Gospel with CFL professionals, unless their relationships with CFL professionals present an invitation to share. Consequently, it is critical to indicate the chaplain’s first responsibility in administering ethical counsel is to establish relationships with CFL professionals. After relationships are established, the chaplain’s ability to provide a complete account of Biblical ethics is dependent on the structure of the relationship. Although each relationship that the chaplains cultivate is unique, the overall influence of the CFL chaplains will be gauged. The level of influence will be evaluated through analyzing the demographics and numbers of those in attendance during chaplaincy services. These statistics are essential for gauging the chaplain’s level of impact in imparting ethical counsel. If a chaplain aims to embody (though not perfectly), the ethics they aspire to convey, it is possible to possess a thriving ministry that is free from coercion, while having sustained favor from team hierarchy. Additionally, the chaplain’s philosophy allows their approach to be executed without compromising their personal beliefs. The latter part of this segment illustrates a detailed explanation of the chaplain’s philosophy in administering ethical counsel on CFL rosters. In promoting the chaplain's philosophy, it will be explained how the chaplain’s dialogue with like-minded individuals and people of different worldviews. It will be contended that CFL chaplain’s ministerial philosophy represents ideal wisdom in how they administer Christian ethics within the context of the CFL. Furthermore, the overall interest of CFL chaplaincy programs boasts the potential to greatly influence ethical behaviour.

The Greek philosopher Aristotle once said: “educating the mind without educating the heart is no education at all.” Although ethical guidelines are precepts learned on an intellectual level, the rules are instilled to affect the heart of people. Ethical standards are put in place not so
people will blindly, or strictly, follow them. Ethical guidelines are put in place to influence the way people feel for, respect and honour both themselves and others within a given environment. In his book *Ethics across the Professions: a Reader for Professional Ethics* author Michael Davis illustrates the difference between intellectually acknowledging ethics and understanding the true *wisdom* of ethics. Davis indicates that “those who learn the rules of professional ethics without understanding how they guide their conduct have taken only a small step towards learning them” (Davis, 2010, p. 13). To use a cliché term, investigating the *reason* for certain ethical guidelines means examining the ‘*heart* of the matter’. For instance, to use a Biblical example, from the Ten Commandments, one of the laws states: ‘thou shall not commit adultery’ (Exodus 20:14, ESV, 2008, p. 177). Consequently, when having knowledge of this commandment, individuals of a Judeo-Christian background understand unfaithfulness to their partner is a transgression of the law (i.e., sin). However, in Jesus’ notorious ‘sermon on the mount’ in Chapters 5 through 7 of the Gospel of Matthew, Jesus indicates how this law applies to the *heart* of an individual. In verses 27 and 28 of Matthew Chapter 5 Jesus says: “You have heard that it was said, ‘You shall not commit adultery’. But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart” (ESV, 2012, p. 1829). Therefore, when comparing the teachings of Jesus to the ten commandments, it is clear that not committing adultery is only part of the issue. In essence, one could have a fifty-year marriage of faithfulness to their partner without truly understanding (or exuding) the heart of the commandment. In this case, embracing the ethical motive for the law would entail someone being intensely devoted to their partner, making it a daily commitment to prayerfully ‘guard their eyes’ to ensure they are wholeheartedly faithful.\[^{49}\]

\[^{49}\] *1 Thessalonians 5:16-18* “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (ESV, 2008, p. 2311).
Although blind accordance towards ethical rules does improve the ethical behaviour of a given environment, the true hope of any good counsellor is for their subordinates to obey the guidelines from a pure heart. This can be a difficult task, and even harder to discern, as Michael Davis indicates. Many people could be obedient to ethical precepts with the incorrect motivation. Davis proposes people can obey ethics maliciously, negligently, stupidly, accidentally, and interpretively (Davis, 2010, pp. 14-19). This is even more reason to teach ethical guidelines while explaining the context and application of the rules. Overall, ethical guidance is far more than teaching rules; it involves modeling and teaching ethical wisdom with clear instruction.

Bible teacher Wayne Grudem, in his book Systematic Theology, aims to portray the distinction between studying ethics (wisdom) and studying theology (knowledge) from a Christian perspective. Grudem indicates: “The emphasis of systematic theology is on what God wants us to believe and to know, while the emphasis in Christian ethics is on what God wants us to do and the attitude he wants us to have” (Grudem, 2000, p. 26). Biblical ethics, therefore, involve the intertwinment of all the principles discussed in the last few paragraphs. Biblical ethics start with knowledge, knowledge is meant to transform the heart (i.e., our attitudinal compliance), and the transformed heart leads to wisdom (i.e., the application of ethical precepts).

From a Christian perspective, gaining knowledge involves an individual studying theology. Wayne Grudem believes that acquiring theological knowledge should lead to an ethical life. Grudem remarks: “True theology is “teaching which accords with godliness” (1 Tim. 6:3), and theology, when studied rightly, will lead to growth in the Christian’s life, and to worship” (2000, p. 17). The word ‘godliness’ simply means resembling God through obedience towards God’s ethical standard. CFL chaplains, therefore, being an extension of the church within a professional sports setting, are commanded to ‘make disciples’. Making disciples means to teach individuals
to follow Biblical ethics. This claim is reinforced by Jesus at the end of the Gospel of Matthew; this passage in known as the ‘Great Commission’.\textsuperscript{50} Additionally, the church’s mission (i.e., Missio Dei) is to fulfill the ‘Great Commission’ in the spirit of the ‘Great Commandment’\textsuperscript{51}. The words ‘teaching them to observe all that I have commanded’ (footnote below) undoubtedly involves having others observe biblical ‘teachings that accord with godliness’. Simply put, CFL chaplains are to help sanctify the teams they are affiliated with by teaching theology to consenting parishioners, which would then result in godliness (i.e., ethical compliance).

Compliance to Christian ethical standards is something all staff members within Power to Change (P2C) are called to adhere to. Staff members are to observe the institution’s ‘common vows of discipline’, a document resembling their job descriptors, and the Biblical ethics they aim to exude. This document can be found in appendix 2 of this manuscript. CFL chaplains, working with Athletes in Action (AIA), acknowledge this document as a guideline to ensure that they are ‘above reproach’, and not hypocritical within their ministry roles. At the forefront of this document, it states: “for members of the Religious Order, Power to Change (P2C), which seeks to glorify God by making a maximum contribution towards helping fulfill the Great Commission in Canada and around the world by developing movements of evangelism and discipleship.” Consequently, consistent with the missio dei emphasized in the paragraph, ‘making disciples’ is the first descriptor highlighted within the chaplains ‘common vows of discipline’.

\textsuperscript{50} Matthew 28:19-20 “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age” (ESV, 2008, p. 1888).

\textsuperscript{51} Matthew 22:36-40 “Teacher, which is the great commandment in the Law?” 37 And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbor as yourself. 40 On these two commandments depend all the Law and the Prophets” (ESV, 2008, p.1870).
Considering that the aim of the chaplain’s ministry is to promote an ethical standard not everyone accepts within their placement, this raises important questions. The first question being: how do CFL chaplains adhere to their job description while working in a setting consisting of people who embrace various viewpoints? At the forefront of this dissertation, it was mentioned that the CFL chaplains exist within a culture that is exceptionally diverse, even compared to other professional leagues. This is because the CFL is notorious for acquiring American and international talent.

First, before explaining the diverse setting of the Canadian Football League, it is important to reference what the P2C ‘common vows of discipline’ document indicates regarding staff members’ relational ethics. Under the ‘Practicing Respect and Love for Others’ section of the file, it states:

As a representative of God’s love for people, I commit to treating others with love, respect, and regard for their value and dignity as persons. I will handle my relationships with integrity and maturity, keeping in mind my responsibility as a role model (1 Tim. 4:12), and making lifestyle choices with consideration for those around me (Rom.14; 1 Cor. 10:23-33). I renounce all forms of hate, malicious behavior, and harassment of others, and I will practice welcoming and respectful treatment to all people regardless of background, identity, and orientation which may be different from my own (2018).

Consequently, although the chaplains are responsible for directing their clients towards a singular ethical standard, their job description indicates they are committed to do this with love and inclusivity.

The singular ethical standard that Chaplains hold themselves to is a distinguished standard, which makes teaching ethics with love and inclusivity paramount. One of the questions I asked the CFL chaplains was: do you make yourself aware of the code of conduct policies for CFL professionals on your team and within the CFL? In response to this question, part of Chaplain 4’s response included the following comments:
I think the code of conduct I would hold myself to would be above and beyond anything that would be in the CFL. And so, what I expect for myself would be much more stringent (2018).

Chaplain 4 reported that other CFL professionals who seek to ‘follow Christ’ would be ‘beyond’ the code they are called to adhere to in the CFL (2018). According to Chaplain 4’s comments, if everyone adheres to the distinguished standard the chaplains promote, the league would be more of an ethical utopia, and franchises wouldn’t have to worry about negative publicity regarding ethical conduct. In addition, the team would be easier to coach because the coaches (and team hierarchy) wouldn’t have to address CFL professionals for transgressing team and league conduct policies. Therefore, why not just follow Christian ethics and spare the headaches? This is a facetious question, as the proper question to ask is: why do you believe your ethical guidelines are more ‘stringent’ than other ethical standards? Through the remainder of this chapter, I will provide insights to this question.

Although Christian ethics can be viewed or defined as ‘stringent’, the Bible is clear that the Christian faith is about freedom, not bondage\(^2\). Explaining what it means to be ‘free in Christ’ involves clarification. Often, this tagline can come with many misconceptions. Considering the misconceptions surrounding this terminology, before explaining what ethical freedom deriving from the Christian faith is, this paper will provide a spiritual climate analysis of the CFL. The reason for prefacing an explanation regarding Christian ethics with a spiritual climate analysis is because the breakdown will magnify fallacious notions of Christianity. Once the fallacies are

\(^2\) *Galatians* 5:1 “for freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery” (ESV, 2008, pp. 2253).

\(^2\) *2 Corinthians* 3:17 “now the Lord is the Spirit, and where the Spirit of Lord is there is freedom” (ESV, 2008, pp. 2227).
explained, we will possess a better understanding of what Christian ethics are through a comparison of what they are not. This spiritual climate analysis is the result of responses to my open-ended research questions.

To analyse the spiritual climate of the CFL, it is important to explain the diverse demographics evident within the league. After all, considering that the CFL chaplains promote a distinguished standard of ethics, understanding how the ethical standard intersects within the CFL is imperative. With the assortment of individuals found in the CFL, there is variety in terms of spiritual diversity. In the CFL, spiritual diversity equates to groups of people possessing varying ideologies on the subject matter of religion. The ‘spiritual climate’ of the CFL has a few broad and distinct subcultures that help categorize the overall spiritual atmosphere. Although there may be variations of diversity found within each broad sub-culture, distinguishing the sub-cultures help provide a better understanding of the spiritual climate of the CFL.

5.4 CFL Chaplains’ explanation of the spiritual climate of Canada

To ‘paint a picture’ of how the CFL chaplains interpret the ‘spiritual climate’ of Canada, and the spiritual environment of the CFL, the chaplains were asked a two-part open-ended question. The question being: how would you describe the spiritual climate of Canada, and how would you compare it to other regions? The answers that the chaplains provided resulted in profound insights for this study. It should be noted, however, only Chaplain 1, Chaplain 3, Chaplain 6 and CFL Professional 1 provided direct insights to this inquiry (i.e., 4 of 7 participants). Chaplains 2, 4 and 5 did not answer this question due to time constraints.

Nonetheless, I was able to collect spiritual climate data from several of the participants involved in the study, each of which had something valuable to add to the investigation. Chaplain 3 provided insights of spiritual acceptance levels based on the predominate subcultures within the
CFL. Chaplain 3 indicated three primary sub-cultures in the CFL, regarding spirituality. He insisted that the three cultures were Canadian, French Canadian, and American (2018). He went on to describe the expansive spiritual outlook of each distinct culture. Regarding Canadian spirituality, Chaplain 3 said Canada is now “a fully pluralistic society” and “the pendulum has now swung so far it is like starting at ground zero again” (2018). Chaplain 3 mentioned that being at ‘ground zero’ has resulted in “guys having no concept of the Bible, or Faith, or God and are genuinely curious” (2018). On the other hand, Chaplain 3 indicated that the French-Canadian culture typically has a negative posture towards Christianity, proposing “anti-church rhetoric is firmly entrenched” into the French-Canadian culture. Robert Ellis (2014) seconded this notion from Chaplain 3 as he noted:

Canada, as one might expect, is about halfway between the United States and Britain in terms of religion, while rapidly secularizing Quebec looks like a curious extension of Europe (p. 103).

Therefore, there is consistency with which Ellis and Chaplain 3 categorize Quebec, as they view that culture as more secular and less open to religion. Lastly, Chaplain 3’s experience with American athletes led him to define the American sub-culture as “pro faith, but actually an ‘in your face’ faith” (2018). Chaplain 3 went on to remark: “I think it is a mile wide and an inch deep, in a lot of cases,” indicating that many of the American athletes have great Bible knowledge “but it actually has no influence on the way they live their life” (2018). Within these three sub-cultures, there may be exceptions to the categorizations made by Chaplain 3; however, this was how the chaplain chose to broadly classify those cultures.

Chaplain 1’s response expressed parallels to the response of Chaplain 3 but didn’t get into any specifics regarding the ‘French Canadian’ subculture. However, like Chaplain 3’s statement regarding Canada being a ‘fully pluralistic’ society, Chaplain 1 reinforced this idea in his own
words, insisted that Canada, like other places in Western Europe, has “become so globalized” and “so multicultural that Christianity has become just one piece of a big puzzle” (2018). The chaplain preaced those sentiments by indicating that Canada, along with the Western European countries like “Germany, France, Portugal, Italy, Belgium, the Netherlands and Great Britain” once had a “Christian foundation,” but has since trended away from Christian ideology (2018). Consequently, there was consistency between the way that Chaplain 1 and Chaplain 3 classified the spiritual climate of Canada.

Not only did Chaplain 1 and Chaplain 3 interpret the Canadian spiritual climate in a related scrutiny, but they also had analogous opinions regarding American spirituality. Chaplain 3 indicated that the American faith can be an “in your face faith” that is a “mile wide and an inch deep” (2018). Similarly, Chaplain 1 stated: “conservative Americans, conservative Christianity, is far more outspoken and mainstream in the US than it is in Canada. And I do believe that to be true” (2018). Chaplain 1 highlighted a similar view to Chaplain 3 regarding Christianity being professed, but not consistently lived out within American Christianity. Chaplain 1 commented on this by proclaiming: “there is a very, very vocal and loud component that is not conservative Christian who make far more noise than probably the majority of the Christian community in the United States” (2018). Therefore, although Chaplain 1 did not comment on the French-Canadian sub-culture, Chaplain 3 and Chaplain 1 had similar views on Canadian and American spirituality, respectively.

Although Chaplain 3 and Chaplain 1 highlighted an ethical discrepancy between what is professed and what is exuded by American Christianity, it was clear that the American influence creates a greater need for chaplaincy programs within the CFL. Chaplain 6 remarked on having comfort and freedom in his ministry through the American influence. Before being asked about
the Canadian spiritual climate in comparison to other regions, Chaplain 6 indicated that a major proponent of why CFL chaplaincy programs exist is because of American athletes coming to play in the CFL (2018). Different from the NFL, and alluded to in Chapter 1 of this manuscript, ‘honor the Sunday Sabbath law’ and not work on Sunday, many Christian football players from the south took their talents north of the border (2018). Chaplain 6 indicated that there was more tension in previous decades for honoring the Sabbath and translating to the muscular Christianity movement from the south propelling chaplaincy programs to be initiated in the CFL (2018). It was 1974 when CFL chaplaincy programs were initiated; a major catalyst for their inauguration was due to the southern influence (2018). Therefore, even though Christian spirituality may not be perfectly represented by American players (i.e., chaplain 1 and chaplain 3’s opinion), the presence of American players reassures the existence and need for CFL chaplaincy programs.

When asked about the spiritual climate of Canada versus other regions, Chaplain 6 didn’t specify the various ‘sub-cultures’ highlighted by Chaplain 3. For this question, Chaplain 6 chose to expand on how he simply aims to be ‘a good steward’ of his job within the Canadian culture. The assumption that Chaplain 6 seemed to ‘stand on’ when answering the question is his belief that Christian spirituality within Canada is constrained, yet he aims to perform his job enthusiastically within the Canadian parameters. Amid the cultural constraints, Chaplain 6 stated that he seeks to “honor authority,” which is a Biblical command given to Christians.\footnote{1 Peter 2:17 “Honor everyone. Love the brotherhood. Fear God. Honor the emperor” (ESV, 2008, pp. 2408) In addition, see Romans 13 (ESV, 2008, pp. 2179, 2180)} Chaplain 6 made it clear that he chooses to focus on what he can control, even if “the culture doesn’t allow (religious) individuals to express themselves” in a liberated manner. The chaplain stated that sometimes the hindrance is because society doesn’t “understand spiritual language or they may be offended” (2018). Nevertheless, even within the Canadian spiritual climate, Chaplain 6 insisted
he is “called to come alongside” his athletes, encourage them, and help them to maximize the talents they have.

Although all the chaplains who answered these questions were consistent in their assessment of Canadian spirituality versus other cultures, one key ‘lynch pin’ to these assessments is whether CFL players would draw similar conclusions. Although this study only gleaned feedback from one former CFL player, his assessment of the spiritual climate was consistent with the chaplains’ evaluation. When discussing attendance at a CFL Bible studies, CFL professional indicated the numbers of those in attendance were padded by the American players. The former CFL professional stated: “Bible belt (i.e., Southern US) and football is huge. So, I would say a very large percentage of the guys who would participate in Bible study and chapel would be Americans” (2018). The former CFL professional went on to say he would put Americans in Bible chapel attendance at “eighty percent; so Canadians participating would be very low” (2018). Consequently, the tangible numbers indicated by the CFL professional are a numerical representation of the ‘spiritual climate analyses’ described by the chaplains.

In addition to the former CFL professional providing a numerical breakdown of the demographics at CFL chaplaincy programs, the CFL professional shared the same broad insights regarding the CFLs unique sub-cultures. The former CFL professional insisted that “even most Americans who weren’t believers, or who were not religious, still had a favorable posture towards Christianity” (2018). This statement reinforces the assurance that Chaplain 6 proclaims that he feels through the American presence on CFL rosters. According to the CFL professional, even certain Americans who may have been “all out heathens” might ask: “could you pray for my grandmother?” when he was on the way to Bible study (2018). On the other hand, the former CFL professional stated that a Canadian “would be much more cynical and maybe even more
confrontational” (2018). Furthermore, the former CFL professional reinforced the same sentiments as the chaplains in terms of “seeing guys go to chaplaincy, go to Bible study, profess certain things- but not live a life that corresponds with those things” (2018). Therefore, one clear theme from the data collected within this study, is that there is a large percentage of individuals who take part in CFL chaplaincy programs who have a difficult time ‘living out’ the ethical standard they profess. Hence, the challenge for CFL chaplains is to have biblical teaching translate to ‘godliness’ (i.e., Godly behaviour), as mentioned at the forefront of this section.

It should be noted, however, amid the criticism of potential hypocrisy, that authentic Christianity can still be found among professionals within the CFL. During my interview with the former CFL professional, I asked if his peers would seek him for counsel or inquire about his faith. In his response, he indicated that this was a “weekly” occurrence, where someone would ask him a question or bring up a certain issue and want his opinion on it (2018). Expanding on his answer, he stated that he was fortunate because there were certain teams he played on where there were “6-8 ‘elder type’ guys at their church” who were on the roster (2018). According to his testimony, these individuals were “solid Christians” who had great “Bible knowledge” and great “theological knowledge” (2018). Overall, I am sure that there is a ‘spiritual-spectrum’ amongst those who attend chaplaincy services. That being so, there are people who attend out of pure motives and with a sound theological framework, there are people who have an inconsistent theology and mis-represent Christianity, as well as a mix of people ‘on the fringe’ who may attend for different reasons and motivations.

Despite the ‘main postures’ towards Christianity noted among the varying sub-cultures, the former CFL professional indicated that the CFL was an “easy place to be a Christian” (2018). Even though Canadians and French Canadians would be the ones more likely to be confrontational,
the CFL professional said that the overall spiritual climate made the CFL an easy place to be a Christian (2018). In addition, even though Chaplain 4 wasn’t directly asked to explain the spiritual climate of Canada in comparison to other regions, he was quoted as saying something related to this, when expounding on another question. Chaplain 4 indicated: “I think the bulk of the players in the CFL are either faith-Christ followers, Christian background, or interested in Christianity-that is the bulk of the people that are there” (2018). Taken as a whole, even though the CFL chaplains may be ‘starting at ground zero’, they may develop some skepticism (typically from the Canadian and French-Canadian individuals) that the spiritual climate of the CFL is not typified as hostile towards Christians.

5.5 CFL chaplains, and the need to model and teach Christian ethics consistently

Considering that the spiritual climate in the CFL is generally accepting of Christianity, the culture could partly be the cause for some of the criticisms regarding spiritual hypocrisy. The former CFL professional explained: “the problem is, places where it is easy to be a Christian, don’t produce good Christians, right?” (2018). In my own words, I believe that the former CFL professional was trying to convey how the freethinking mindset of a pluralistic culture tempers Christian fervor, and people are left without a clear distinction of what Christianity truly is. This is consistent with what Chaplain 1 said of Christian spirituality in Canada, when he illustrated:

I would say the spiritual climate of Canada is Luke-warm at best and complacent. I think we have become very complacent, and far too ‘take it for granted’ and comfortable in our Christian skin here in Canada (2018).

Overall, one of the clear challenges for the CFL chaplains in their ministry is to help individuals see the Bible in its entirety and help them apply biblical ethics to the lives of their congregants. This is not lost on the CFL chaplains, as they identified the challenge of trying to shepherd CFL professionals towards authentic Christianity. Thus, as mentioned in Chapter 3, this research data
solidifies the ‘folk theologies’ evident in sports ministry (Ladd and Mathisen, 1999). Folk theologies, again, are ways that Christianity can be misconstrued, and are not consistent with Biblical scriptures. These demonstrations are sometimes not a reflection of the chaplains themselves but indicate the work chaplains need to perform as they seek to impart a consistent theological framework to their parishioners.

Although there is assurance for CFL chaplaincy due to the American presence in the CFL, with that reassurance there are a variety of ways that Christianity may be misrepresented due to certain theological inconsistencies existing south of the Canadian border. Four years ago, a documentary was produced which highlighted some of the ways that the Christian Gospel is misrepresented within American culture. For this paper, a full and accurate depiction of the Gospel is important to convey, as the Christian Gospel is loaded with ramifications regarding ethical counsel. According to the testimonials, the misrepresentation of the Gospel is pervasive; therefore, they were produced to help dispel ‘false gospels’ often commonplace in U.S. churches. The name of the documentary is *American Gospel: Christ Alone* (2018), directed by Brandon Kimber. According to the documentary, among the dominate ideologies misrepresenting the Gospel are:

- Moralistic Therapeutic Deism (Kimber, 2018)
- The Faith + Works = Salvation Gospel (Kimber, 2018)
- The ‘word of faith’ prosperity Gospel (Kimber, 2018)

The following paragraphs will discuss how these false gospels have major implications regarding ethical conduct and perceptions of Christianity. Although this is a speculative statement, perhaps some of these false gospels were derived when sports were being professionalized in the US. After all, Ellis (2014) argued that Christianity essentially merged with sports as part of the construction of the U.S. national identity. Furthermore, one can’t help but wonder whether Ladd and
Mathisen’s (1999) folk theologies started to take form when the church in the U.S. began to deal with the sporting phenomenon. Nevertheless, the first false gospel I will explain, as captured in the documentary, is ‘Moralistic Therapeutic Deism’.

According to the documentary, the result of ‘Moralistic Therapeutic Deism’ is due to ‘moralistic preaching’. The documentary features Bryan Chapel, the Pastor at Grace Presbyterian Church in Peoria, Illinois, who defined this preaching style as: “preaching the commandments written in scripture, and nothing else” (Kimber, 2018). Additionally, Pastor Matt Chandler of The Village Church in Dallas, Texas, stated: “the thing most common among un-believers when they think about Christianity is that it is some type of ‘moral betterment program’” (Kimber, 2018). In American Gospel: Christ Alone, the perspective from Pastor Chandler is reinforced by an individual named Michael, who grew up attending church in Holland, Michigan. Michael was quoted as saying: “you can grow up in the church, hear a gospel of freedom, and still ‘work your tail off’ trying to maintain the image that you are a ‘good person’” (Kimber, 2018). This may be a shocking statement to some, but Christianity is not about being a ‘good person’ as much as it is about understanding and believing the Gospel; exuding Biblical ethics are the by-product of that understanding.

The true Biblical Gospel reinforces the idea that humanity is not ‘good’, which is precisely why the Bible reveals Jesus was sent to die on behalf of humanity. In Romans 3:20, the text speaks about God’s moral standard (i.e., the mosaic 10 Commandments) and relates how the laws written in the 10 commandments were written for the purpose of showing how humanity has fallen short of God’s ethical standard. The verses state: “For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin” (Romans 3:20, ESV, 2008,
In this case, the word *justified* “is a legal term and indicates no one will be ‘declared righteous’” by aiming to keep the commandments because “all have violated them, and none have fulfilled the law” (Schreiner, 2008, p. 2163). For this reason, to understand Christian ethics, an examination of the Mosaic Law is required. The Mosaic Law is found in Exodus, Chapter 20, verses 3 to 17. The chart on the ensuing page exemplifies the Ten Commandments. In addition to the laws, in one of his publications, author Mark Cahill provides a succinct explanation of each Mosaic commandment from The Book of Exodus in his publication *The One thing you Can’t Do in Heaven*. Cahill is a former Academic All-American Basketball player at Auburn University and currently works as an author, speaker and evangelist. I paraphrase the author’s insights in his publication to help explain the Old Testament Commandments (Please see the chart on the next page).

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54 In Joe Boot’s publication, *Mission of God*, the author states that although we are currently under the New Covenant, during this current time in the Bible’s redemptive history, the Old Testament Law still has application today, as passed down through the Calvinist tradition (see Romans 3 verse 31 for a verse that indicates the present applicability of the Law of Moses). Dr. Boot indicates a three-fold use of the law, highlighting that the law should still be used to:

1) Help people identify their sin (i.e., convincing like a mirror).
2) Reduce and prohibit evil within society (i.e., restraining like a bridle for the lawless e.g., “thou shall not murder”).
3) Arousing believers to obedience (i.e., didactic use of the law), through identifying ungodly passions that may arise in their heart (Boot, 2014, p. 74).
<table>
<thead>
<tr>
<th>10 Commandments</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1)</strong> “You shall have no other Gods before me.”</td>
<td>God should be the source of our affections, not material things, fame, fortune, status, or an identity not found in him. Author Mark Cahill writes: “upon what do you meditate, when you lay your head on your pillow?” (2007, pp. 113).</td>
</tr>
<tr>
<td><strong>2)</strong> You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Do not bow down to worship images. You shall not bow down to them or serve them.”</td>
<td>To paraphrase Mark Cahill’s comments on this commandment, violation of this commandment can be a physical image or an immaterial creation of God, which people worship subconsciously. For instance, somebody ‘edits’ the Bible to potentially fit their own needs or lifestyle. This would be a different ‘image of God’ (2007, p. 113).</td>
</tr>
<tr>
<td><strong>3)</strong> “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.”</td>
<td>This law is self-explanatory, examples of violating this law would be: ‘OMG, J, JC, GD’...etc.</td>
</tr>
<tr>
<td><strong>4)</strong> “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God.”</td>
<td>This law means giving God the ‘first fruits’ of our time. This law is against ‘workaholic’ tendencies, and means people should use one of the seven days in the week to reflect on God through prayer, worship, scripture reading...etc.</td>
</tr>
<tr>
<td><strong>5)</strong> “Honor your father and your mother that your days may be long in the land that the LORD your God is giving you.”</td>
<td>It would be hard to believe that nobody has disrespected their parents, at some point. Cahill indicates this is an “unconditional statement” and “parents must be respected” (2007, p. 114).</td>
</tr>
<tr>
<td><strong>6)</strong> “You shall not murder.”</td>
<td>According to Cahill, it is noteworthy that “the Hebrew says ‘murder’ and not ‘kill.”’ In addition, another noteworthy comment by Cahill is: “Jesus stated in the Sermon on the Mount’ that even hating or being angry with someone is murder in the heart” (2007, p. 114). This emotion is the seed of murder, found in the heart of an individual, according to the Sermon on the Mount.</td>
</tr>
<tr>
<td><strong>7)</strong> “You shall not commit adultery.”</td>
<td>With regard to this commandment, Cahill says; “intent matters to God, even if it may not matter to us” (2007, p. 114). Cahill went on to reference what I mentioned earlier in this chapter regarding ‘adultery of the heart’ when looking with lust at someone else.</td>
</tr>
<tr>
<td><strong>8)</strong> “You shall not steal.”</td>
<td>This may not only be money, or things of monetary value like downloading sports, movies or songs without paying. Cahill indicates “theft is irrespective of value,” meaning it could be “time from an employer or stealing answers from someone else’s test” (2007, p. 115).</td>
</tr>
<tr>
<td><strong>9)</strong> “You shall not bear false witness against your neighbor.”</td>
<td>Bearing false witness equates to lying, and according to Cahill “big lies, small lies, or white lies are all lie to God” (2007, p. 115).</td>
</tr>
<tr>
<td><strong>10)</strong> “You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.”</td>
<td>This commandment has lots of ‘heart implications’ attached to it. Cahill suggests coveting ‘opens the floodgates’ to transgressing the law as “we covet before we steal, we covet before we commit adultery...etc” (2007, p. 115).</td>
</tr>
</tbody>
</table>

(Exodus 20:3-17, ESV, 2008, pp. 176, 177), (Cahill, 2007, pp. 113-115)
When examining the Bible’s ethical standard of the Mosaic Law, one can see how ‘passing the ethical test’, especially with the internal heart analysis of each instruction, it is impossible to attain God’s ethical standard. Thus, “through the law comes knowledge of sin,” as Roman 3:20 states (ESV, 2008, p. 2163). What the American Gospel documentary is against is preaching that tells people to strive to keep the law (i.e., moralistic preaching), considering that the Bible indicates that humanity is incapable of keeping the Mosaic Law (Romans 3:23, ESV, 2008, p. 2163). Bryan Chapel indicates moralistic preaching is “an anti-Christian message,” because it is condemning, as there is no redemption found in the message. Moreover, as Jackie Hill Perry (Spoken Word Artist from Atlanta, Georgia) put it: “you are giving (the congregation) a goal they will never be able to obtain, period” (Kimber, 2018). To further expound on moralistic preaching, as explained in the documentary, Bryan Chapel, and Julius Kim, Professor of practical theology at Westminster seminary in California, indicated that two main responses to this preaching style are negative. Both Chapel and Kim believe people respond to moralistic preaching with pride (e.g., elevating oneself above others; “I am better than others”) or despair (e.g., “I’m horrible, I am a failure, I can’t live up to this, and I will never be good” (Kimber, 2018). As Kim eloquently stated, moralistic preaching is:

Damning people to those twin possibilities of pride on one hand and despair on the other, and therefore, the Gospel is so important. Because the Gospel comes in the middle of both of those and says: yeah, you are right, you aren’t good enough, but Jesus was good for you (Kimber, 2018).

Therefore, according to the documentary, Gospel preaching is a necessity as it encourages humility and thankfulness (negating pride). In addition, Gospel preaching provides an opportunity for hope
and joy for what Christ accomplished on behalf of humanity (negating despair). In this case, ‘goodness’ can only be attained through a relationship with Jesus and acquiring his righteousness. In the case of the CFL chaplains, therefore, it could be important for them to discern whether some American players on the roster have been hearing a biblical Gospel or moralistic preaching.

According to the documentary, another misleading gospel that the CFL chaplains may need to identify is a ‘faith plus works equals salvation’ gospel. This gospel is like moralistic preaching; it “just replaces pursuing morals with pursuing good works”. Although the ‘faith plus works equals salvation’ gospel illustrates the importance of faith in Christ, it adds that salvation must be accompanied through one’s own merit of performing good deeds. However, although this may be considered a slight difference, the documentary indicates a true Biblical equation for salvation would be oriented as follows:

- Faith = Salvation + Works (Kimber, 2018).

However, there are several Bible verses that correct this false equation. Again, although the difference is subtle, this equation takes pride out of the equation, and good works are then motivated by Christ’s atonement, not an individual’s performance. This is different from a potentially guilt-ridden endeavour to try and earn favour with God through constantly performing good works. Hopefully, love for what Christ has done on a personal level will translate to showing

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55 John 3:16 “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (ESV, 2008, p. 2025).
56 Romans 5:8 “but God shows his love for us in that while we were still sinners, Christ died for us” (ESV, 2008, p. 2165).
John 15:13 “Greater love has no one than this; that someone lay down his life for his friends” (ESV, 2008, p. 2055).
2 Corinthians 5:21 “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (ESV, 2008, pp. 2230, 2231).
58 Ephesians 2:8-10 “for by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of, so that no one may boast” (ESV, 2008, p. 2265).
John 6:28, 29 “Then they said to him, “what must we do, to be doing the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom He has sent” (ESV, 2008, p. 2034).
love relationally (more on that later). Considering faith begins in the heart of an individual, as mentioned previously, knowing ‘the heart behind’ laws and good works should be the primary message to convey.

The American Gospel: Christ Alone documentary indicates that when individuals know the ‘heart of the Gospel’ (i.e., Jesus’ atonement) good works and morality would naturally increase. Michael Horton, professor at Westminster Seminary in California, stated: “if people and churches are ‘out of control’ morally, it is probably because they do not understand the Gospel” (Kimber, 2018). According to Horton, understanding the Gospel leads to obedience and this notion was seconded by Chapel when he stated: “relationship comes before obedience” (Kimber, 2018).

Phil Howell, Pastor of Embassy Church in Chicago, Illinois described understanding the Gospel as the “engine and fuel” for an individual to execute moral obedience and perform good works. The pastor used the analogy of a train to indicate how preaching good works and Christian morals can be a defeating message if the Gospel is missing. The Pastor said: “it does (nobody) any good to continue telling them; ‘here is the tracks, now go’, lots of Christians today are trains sitting on tracks, being told where to go, without an engine and without any fuel” (Kimber, 2018). Relating this back to CFL chaplaincy programs, the open-ended questions I asked allowed for me to gauge each chaplain’s theology. As will be mentioned in the latter parts of this chapter, the chaplains will explain the Gospel during appropriate times, when ‘invited in’. However, it was clear through performing my investigation that the chaplains were able to discern between a Gospel that is Biblical and a Gospel that is unbiblical (more on that later).

Above all the misleading Gospels featured in the American Gospel documentary, perhaps the most pertinent one to ‘guard against’, especially within sports culture, is the “word of faith

57 John 14:15 Jesus states; “if you love me you will keep my commandments” (ESV, 2008, p. 2053).
prosperity gospel” (Kimber, 2018). In the next chapter of this thesis, we will talk about some of the potential indirect benefits of an individual incorporating Christianity into the athletics atmosphere. On the other hand, Justin Peters of ‘Justin Peters Ministries’, who appeared in American Gospel, helped to dispel the notions of obtaining direct prosperity benefits through Christianity. Peters is a learned theologian, possessing Master of Divinity (MDiv) and Master of Theology (ThM) degrees from Southern Baptist Theological Seminary in Fort Worth, Texas (Justin Peters Ministries, 2020). In the documentary, Peters notes that the mantra of the prosperity gospel insists that a relationship with Christ will lead to tremendous success, health, and wealth (Kimber, 2018). Peters indicates that the prosperity Gospel is also known as the ‘name it and claim it gospel’ (Kimber, 2018). Considering this chapter is about CFL chaplaincy, I will use football terminology to indicate what the ‘name it and claim it’ prosperity teaching would look like. For instance, if a CFL chaplain told his clients to pray in the name of Jesus for wins, for touchdowns, for awards and for a spot in the starting line-up, he would be promoting a prosperity gospel. Prosperity teaching is often accompanied with the notion that if someone ‘just has enough faith’, they will get what they are praying for. False gospel messages have the potential to bring great condemnation, as individuals would never attain perfect morality, a life of constant and continual good deeds, and perfect faith. This style of preaching does not shepherd congregants to Jesus, resulting in adherence to Christian ethics; instead, the focus is on obtaining personal gain. Therefore, the theology is a direct violation of the first commandment “you shall have no other Gods before me” (Exodus 20:3 ESV, 2008, p. 176). As John Piper indicated in the documentary; “that is not Jesus, that is idolatry” (Kimber, 2018).

One unfortunate reality of the prosperity gospel is the undeniably breach of the first commandment. In addition, the documentary announced that most people on the ‘outside looking
in’ think of the prosperity gospel when they think of Christianity. According to Justin Peters, it is not the real ‘good news’ but the false ‘good news’ that is spreading from America and around the globe. Peters stated:

The United States of America has created a false theology and exported it to the rest of the world to the point now that the face of Christianity is most of the world is ‘word of faith’ (Kimber, 2018).

This statement from Peters is something CFL chaplains can be aware of when discussing Christian ethics with CFL professionals. Protecting the message of the Gospel amid a strong American influence is paramount when considering the horrific consequences of believing a mis-leading Gospel. According to Pastor Paul Washer, founder of Heart Cry Missionary society: “many people harden their heart against a Christ or a Christianity that is not a true version of it” (Kimber, 2018).

As discussed, considering the heart is the starting point for obedience to Christian ethics, the CFL chaplains have a duty to protect the hearts of CFL professionals against false teachings. Pastor Sean Demars of 6th Avenue Church of God in Decatur, Alabama stated: “the real Jesus comes, and he says: “I do not want to give you the desires of your heart, I want to reorient the desires of your heart” (Kimber, 2018). Demars went on to say that America is “exporting the very worst of what Christianity has to offer” (Kimber, 2018). Nevertheless, considering that the participants in this study cited that certain CFL professionals are professing a Christian faith without living a life consistent with Christianity, the exportation of false notions of Christianity may infiltrate on CFL rosters.

During my interview investigation, I did not get the impression that CFL chaplains were ‘moralistic preachers’, ‘faith plus works’ preachers, or ‘word of faith prosperity’ preachers. Additionally, I knew that my investigation questions would involve the chaplains explaining some of their theological positions. Amid the questions I asked, the chaplains never said that their
congregates had to work for their salvation, clean their lives up morally to obtain salvation, or indicate the Christian life was about acquiring health, wealth, and prosperity. In fact, their theology was consistent with the Biblical Gospel evident within the American Gospel documentary. Furthermore, Chaplain 3 specifically spoke against prosperity theology during the interview process. He stated: “I steer clear away from the prosperity gospel. The rain falls on the just and on the unjust and so, it’s not about: ‘hey, God is going to bless you’! But what do you do when it is times in between blessing?” (2018). The chaplain brought up a hypothetical example of a player who could be “on his fifth team and it is only his first year” (i.e., the player is having a hard time making a roster and finding stability in the CFL). In those scenarios, the chaplain talked about getting a player to exhibit faith and examine what God is trying to do in the professional’s heart during those difficult moments (2018). How can the player’s faith be strengthened in those moments to exude the virtues of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control amid challenging circumstances? Consequently, the Biblical Gospel is to bring about virtuous character from within, not to make outward circumstances better. This is essentially the ‘freedom’ alluded to earlier, that regardless of suffering, trial and pain, and one's faith, can provide inner comfort and joy, knowing God’s love for them through Jesus Christ.

5.6 CFL chaplain’s ethical counselling strategies

In the AIA common vows of discipline document, referenced earlier, expressed that chaplain’s are to be a representative of God’s love for people. Consequently, the love and inclusivity that the chaplains are obliged to reflect towards CFL professionals are derived from the Biblical reality of knowing that God has loved them, and included them, despite all their personal transgressions against the Mosaic Law. Therefore, they aspired to show this love to others.

58 Galatians 5:22, 23 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. (ESV, 2008, pp. 2255)
Although the preceding paragraphs included the importance of being able to convey a Biblical Gospel, and although the CFL chaplains understand the Biblical Gospel, they have a decidedly specific way to impart the message.

It is important to distinguish that the CFL chaplain’s ministry does not reside within the ‘bricks and mortar’ of a church building. Contextually, the chaplain’s ministry is different than church ministry. Chaplain 6 aimed to define the CFL service by breaking down the etymology of the word *chaplain*. He reported: “one of the definitions of chaplaincy is a ‘chap lo’ which was, you would ‘bring God to the people’ who have no church. So, you would actually send somebody out from the church to be their ‘chap lo’” (2018). Although Chaplain 6 indicated this was only one definition of chaplaincy, it is important to reveal that the chaplains are simply an extension of the church. Meaning, although they are part of the church, it is a completely different ministry. In addition, unlike what constitutes being a *chap lo*, not everyone on the CFL football team is actively looking for a church community. Therefore, the Gospel presentation in this setting is different than in the church setting. Within a church setting, there is freedom to share the Gospel with people; after all, they are exercising their free will to go to church. Within a chaplaincy setting, the church is ‘going to the people’; therefore, if individuals do not want to hear the Gospel, the chaplains will not share. Though it is important to the CFL chaplains to share a Biblical Gospel, they do it with wisdom, when invited in. The remainder of this chapter will explain the chaplain’s ministry philosophy in how they administer the Gospel amid multiple different circumstances.

A couple of major themes that will be discussed throughout the remainder of this chapter will be:

1. The importance of building relationships before providing ethical counsel.
2. Trying to identify where someone ‘is’ on their ‘spiritual journey’.
3. Being an active listener.

These are critical pieces of the CFL chaplain’s ministry, especially since they operate outside of a church building. Since everyone has some prejudice and biases, building relationships and listening is vital for understanding whether someone would allow/want the CFL chaplain to promote their worldview.

The chaplains aim to give all people a ‘clean slate’, regardless of what the individual professes to believe about the Christian worldview. The ‘clean slate’ the chaplains seek to extend does not exempt professing Christian. This is a good thing, considering the conundrums revealed in the American Gospel documentary. The chaplains indicated their wisdom and awareness in navigating this difficult reality. During my investigation, Chaplain 3 expressed this alertness when he said:

We are in the 21st Century; even those who call themselves a Christian have a myriad of worldviews. And some of them are permissive of other ways, beliefs, and lifestyles and some are adamantly opposed to other ways, beliefs, and lifestyles (2018).

Thus, in providing ethical counsel to CFL professionals, if an individual professes Christ, the chaplains still aim to develop a relationship with the individual and gauge their theology, rather than presume a genuine profession of faith. By this, I do not mean the chaplain is intensely judgmental, however, being a good spiritual advisor means helping to identify some false ideologies that may be hindering a client’s spiritual growth.

Although professing Christians could have a theology that disagrees with the Bible, the CFL chaplains expressed that their goal was to foster consistency in their client’s theology. Chaplain 3 remarked: “within a chaplaincy reality, you have a team of people you are trying to get moving in the same direction” (2018). In addition, Chaplain 3 acknowledges the actuality that all
people are “on their own personal journey,” and “where they are on that line will determine how I approach them” (2018). The chaplain expounded on his vocational commitments by reporting:

My job as I see it is to; share the truths of the Gospel, of God’s word, of the Bible, with people and to get them to understand how the Bible is not only applicable, but actually, is actionable- and it live and breaths in every one of their lives (2018).

Here, the chaplain is indicating what was referenced previously, which is the idea that Biblical “teaching accords with godliness.” One of the chaplain’s self-identified vocational descriptors is to share aspects of scripture and help make the commandments actionable. Since “relationship comes before obedience,” making the commandments ‘actionable’ through an understanding of the Gospel. Consequently, all the commands in scripture can be best understood through that lens.

Though the chaplains are aware of this, I think that the fight against Christian hypocrisy would be a constant battle while in a ministerial role. Again, even though there are many American individuals with Christian backgrounds on CFL rosters, this does not mean that CFL chaplains do not have to cultivate consistent theology amongst parishioners. In fact, it is one of the most vital aspects of their shepherding duty, that is, for Christianity not to be misconstrued. This brings up a question of paramount importance. Considering that the Bible states: “judge not lest you be judged,” are the chaplains allowed to draw awareness to potential inconsistencies in another’s worldview or theology? The answer to this question is yes, as the specific context of the verse (in its entirety) is a command to guard against hypocrisy.\(^59\) It is important to note when analyzing these verses that Jesus indicates someone can ‘take the speck out’ of their brothers' eye if they

\(^{59}\) Matthew 7:1-5 “Judge not that you be not judged. For with the judgement you pronounce you will be judged, and with the measure you use it will be measured to you. Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘let me take the speck out of your eye’, when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye” (ESV, 2008, p. 1833).
have first ‘taken the log out’ of their own. Consequently, not all verdicts are completely outlawed. In addition, this passage is specifically referencing relationships within the church (e.g., ‘brother’ is the personal reference); it is not talking about relationships outside the church (e.g., one’s neighbour). Bible commentator Michael J. Wilkins who earned a PhD in Theology from Fuller Theological Seminary, solidified this concept by explaining: “Jesus does not forbid all evaluation or even judgment of others, for ultimately the one who feels grieved and humbled over his or her own sin can help remove the ‘speck’ from others” (Wilkins, 2008, p.1833). Therefore, having a true understanding of the Gospel, and thereby acknowledging one’s personal transgressions of the Mosaic Law, makes an individual more ‘qualified’ to speak into the lives of others (from a Biblical perspective). On the other hand, the false gospel messages to “be more moral”, “do more good works” and “have more faith” is exactly what this passage is trying to negate, as there is an absence of humility and self-reflection involved in the false messages. Not only that, if these messages came from ‘brothers’ within the church (i.e., a professing Christian), one who ‘sees clearly’ should be willing to correct/restore their fellow believer.60

Having demonstrated the dominant sub-cultures on CFL rosters, and the importance of chaplains maintaining a true version of Christianity amid the potential exportation of ‘false gospels’, this study will now delve deeper into specific demographics on CFL rosters. In addition, attendance data at CFL chaplaincy programs will be revealed for the purpose of providing an evaluation of the chaplain’s level of influence within the CFL. This will allow for a comparative breakdown of how many CFL professionals the chaplains regularly interact with.

5.7 Statistics and demographics of those in attendance a CFL chaplaincy services

60 Galatians 6:1 “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted” (ESV, 2008, p. 2255).
Although the CFL is the Canadian Football League, even without examining the chaplaincy programs, or the major sub-cultures in the CFL, the US influence is apparent. On the CFL's official website, the ‘Game Rule Ratio’ page ‘breaks down’ a typical CFL roster. On the website, it states that a typical 46-man roster is allowed: 21 Canadians, 20 Americans, 2 Global players, 2 Quarterbacks (from any region) and 1 reserve player (from any region) (CFL Enterprises LP, 2020). In addition, within that 46-man roster of the 24 starters; 16 can be American, but 7 must be Canadian, and the 1 Quarterback can be from any country (CFL Enterprises LP, 2020). Therefore, although the roster is ~50% American, of the starters (i.e., the players in the ‘limelight’), two thirds are typically American. All nine CFL franchises must abide by these rules when comprising their rosters.

Considering CFL rosters have a strong American demographic, it is not surprising that CFL chaplaincy programs are popular. The chart below captures the five current chaplains’ responses to the question; on average, how many players would attend your weekly sermons?

**Table 7: CFL Chaplain’s Responses to Weekly Sermon Attendance**

<table>
<thead>
<tr>
<th>Chaplain</th>
<th>Response</th>
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<tbody>
<tr>
<td>Chaplain 1</td>
<td>“Let’s say an average of about 10-11 guys per week”</td>
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<tr>
<td>Chaplain 2</td>
<td>“Yeah, it’s such a varying thing. But, probably had 20 guys involved”</td>
</tr>
</tbody>
</table>
| Chaplain 3 | “On a weekly basis I am probably interacting with 20-25”.
  *This number reflects the combined estimate of athletes showing up for Bible study and attending the ‘pre-game message’.* |
| Chaplain 4 | “Mid 20s to 40, depending on the week”                                    |
| Chaplain 6 | “Somewhere between 20-30 people”                                         |

(2018)

One important piece of information to note concerning the statistics represented above is the 46-man ‘game day roster’ (i.e., what a CFL team should look like going into a competition). In
addition to the ‘game day roster’ there are an additional 10 ‘practice players’ on all 9 teams (CFL.db.ca, 2020). Moreover, there are extra players for each team on the ‘injury lists’, who are either out for the season (i.e., injured reserve) or, out for the ‘short term’. Therefore, depending on a team’s luck, the injury list consists of an unknown number of players. All things considered; each team has a stable of 56 healthy players dressing on game day. Obviously, all players and coaching staff are welcome to take part in the team’s chaplaincy services.

Viewing the statistics holistically and creating a ‘worst case scenario’ situation for the CFL chaplain’s level of influence, Chaplain 3 was led to state: “there are approximately 65 players on the roster” (2018). However, whether it is the beginning or end of the season, let’s pretend there are 14 players on injured reserve (which would be a significant number). In addition, after browsing the majority of the CFL roster pages, there is an average of 10-11 coaches represented on each roster (Hamilton Tiger-Cats Football Club, 2022). Furthermore, the lowest reported average attendance of weekly Bible study and sermon attendance was 10 (Chaplain 1). Altogether, given a hypothetical roster number of 81, along with the lowest reported total of individuals at weekly chaplaincy functions (i.e., 10 from chaplain 1), the CFL chaplains would still interact with over 12% of CFL professionals. This is still a momentous number, even for a ‘worst case scenario’. Conversely, if we were viewing the statistics more optimistically (i.e., a roster of 65 and an average attendance of 20 professionals) then CFL chaplains would naturally interact with over 30% of CFL professionals. The latter perspective is a more ‘optimistic view’, and not a ‘best-case scenario’.

To solidify the chaplain’s reports regarding average attendance at weekly Bible studies and sermons, asking the CFL professional this question was important for accountability purposes.
The following is the direct quote (i.e., verbatim) from the former CFL professional when asked about average weekly attendance at CFL chaplaincy services:

> It would depend on the team, you know, so there would be teams I played on where at the Bible study there might be 5 guys, at the chapel service before the game there might be 10. There were teams I played on in (one area) where there would be 30 people at the Bible study and 3 quarters of the team at the pre-game chapel. So, it really would depend on the team, but there were definitely years where there was more guys coming to chapel than not, which was interesting (2018).

Subsequently, the former CFL professional’s evaluation of attendance at chaplaincy programs expresses consistency with what the CFL chaplains reported. Overall, it is fair to say that CFL chaplains have significant access to CFL rosters and a good percentage of CFL professionals utilize their services. Though chaplaincy programs on certain teams may be more popular than others, even the programs with lower attendance levels are serving an adequate percentage of members on the roster.

Considering the spiritual climate of Canada, as described in this study, my guess is that the average Canadian would be surprised by the popularity of CFL chaplaincy programs. Nevertheless, as proposed earlier, football is rich with American history, and Christian spirituality is embedded within the culture. Chaplain 6 remarked on this phenomenon. He remarked that although Canada has trended away from its “spiritual upbringing,” football culture is an exception to the trend. The chaplain stated:

> I think the spiritual climate has changed in Canada. More towards a European model, so you see less of a spiritual climate in Canadian dominated or European-dominated sports like soccer or hockey. I do think football, which is different than a lot of sports- there is more of a ‘grassroots approach’ to chaplaincy there. And you see it far more in the university level because it has been engrained in the community or within the culture for a long period of time (2018).
When viewing the CFL chaplain’s spiritual climate evaluations and reports concerning attendance at Bible studies and sermons, the challenge for the chaplains is not drawing a crowd but affecting positive ethical change. The question is, how do CFL chaplains effectively create ethical change with the platform they have?

This question is difficult to answer, and it must be made evident that the CFL chaplains are in an exceedingly difficult position. The reason being, they have certain demographics on the team (i.e., Canadian and French Canadian) that would likely want them to ‘tone down’ the religiosity. While on the other hand, the American demographic is exceedingly welcoming of Christianity. Moreover, of the professing Christians on a given roster, there is a portion of the people-group that is authentic in their faith, and there is another portion having a difficult time living out the ethics they profess. It is then up to a CFL chaplain to be a catalyst towards authentically displaying the Christian faith, while aiming to keep ‘goodwill’ with those who have different ideologies and may even oppose them. In addition, it goes without saying that having an athletic background and/or exceptional knowledge of the sporting atmosphere is a pre-requisite for chaplains to properly empathize with athletes. These are ‘difficult waters to navigate’ and somebody who finds themselves in the position of a CFL chaplain must be exceedingly wise to account for the varying sub-cultures, while being able to meekly dispel false notions of Christianity.

In the preface of the book *Sport Chaplaincy- Issues, Trends and Debates*, authors White, Parker and Watson create a vision for identifying the ideal chaplain within complex settings. The authors argue that sport chaplains must be ‘culture brokers’. The authors expound on this prototype by indicating that “a culture broker is someone who bridges the gap between two quite different cultures, someone who has a foot in both camps, and
someone who knows and understands the language of competition and is fluent in the language of the heart” (White, Parker, Watson, 2016, p. xviii). According to this definition, the chaplain must be a well-rounded individual, having intimate understanding of their faith, the professional sports realm, and societal norms and regulations. The CFL chaplain, therefore, has even more ‘on their plate’ in this regard, considering the unique demographics of the Canadian Football League. The chaplain must we ‘well-versed’ in these areas to exude the proper political correctness as they adhere to the high standard of Gospel ministry while maintaining favor within a multifaceted setting.

5.8 CFL chaplains provide first person narratives of their ethical beliefs and how those beliefs are conveyed to CFL professionals

Considering all the factors illustrated within the preceding paragraphs, it is important to establish the current CFL chaplains’ philosophies as they impart Biblical ethics on CFL rosters. For instance, how do CFL chaplains aim to be ‘culture brokers’ within their complex placements? The ensuing paragraphs will answer these questions while extracting data from the interviews. The CFL chaplains were asked the following questions pertaining to their philosophies in administering ethical counsel within the CFL environment:

- Please explain your personal standard of ethics that you use to counsel CFL professionals?

- When a CFL professional comes to you with an ethical dilemma, what are the steps you would take to resolve the issue? Do these steps vary based on your knowledge of the individuals and the context of the situation?

- Has your formal training helped you when you have been confronted with ethical dilemmas as a CFL chaplain? Do you find yourself relying on formal training or are you more ‘freelance’ when faced with ethical dilemmas within the CFL? Please explain.
As a CFL chaplain, explain your philosophy regarding how you discuss your ethical beliefs in a setting in which you interact with people of various worldviews? When individuals, who possess different beliefs than your own, approach you with an ethical predicament, do you counsel those individuals differently than like-minded individuals? (2018).

Regarding the first question listed above, it was clear the individuals were counselling from an evangelical Christian worldview. In addition to the ‘Common Vows of Discipline’ document referenced in this section, I gained access to the chaplains ‘Statement of Faith’ document. During my interviews, Chaplain 5 allowed me to gain access to these essential documents to help illustrate the mission and vision of the CFL chaplains. Again, all these documents can be viewed in their entirety in the ‘Appendix’ section of this manuscript. Regarding the ‘Statement of Faith’ document, the document highlights the chaplain’s allegiance to Biblical ethics and the Biblical Gospel. The chaplain’s ‘Statement of Faith’ is a document that is signed by P2C employees on an annual basis. Nobody is exempt from this, all members ‘on Staff’ with Athletes in Action (AIA)/Power to Change (P2C) must follow the yearly requirement of placing their signature on this document. The ensuing paragraphs will highlight how the chaplain’s ‘Statement of Faith’ is manifested through their viewpoints on counselling CFL professionals.

At the forefront of this section of the manuscript, importance was placed on an individual’s ‘heart’ and an individual’s ‘attitude’ in following ethical guidelines. To re-emphasize a quote provided earlier in the section, author Michael Davis, in the book *Ethics across the Professions; a Reader for Professional Ethics*, stated: “those who learn the rules of professional ethics without understanding how they guide their conduct have taken only a small step towards learning them” (Davis. 2010, p. 14). After asking the chaplains about their personal standard of ethics, it was clear the chaplains have learned Biblical ethics and applied them to their own lives, while teaching their clients to do the same. The following paragraphs will highlight the chaplain’s response to
explaining their ethical standard. The results expressed the chaplain’s belief in the Biblical Gospel explained earlier.

Earlier, this chapter placed emphasis on the Christian principle that “relationship precedes obedience.” This scriptural principle was reinforced by Bible references.\(^6^1\) The chaplains agreed with this notion; the ensuing data captured during my interviews proves that reality. For instance, Chaplain 6 aimed to explain this by indicating the importance of Jesus’ example. The chaplain started his explanation by indicating:

> It’s probably not a standard by which we are asking anyone to live— we are actually giving them an example. I probably feel better with that, we are not trying to get (our parishioners) to live up to a standard. What we are trying to give them is an example. The Biblical example is the life of Jesus. With that model in place, we feel that is much more. That way they are not just following another standard of rules and regulations. (The parishioners) are actually being given guidelines based on the life of someone who lived 2000 years ago, which we follow, and I think that is a way better approach for us (2018).

The key to the statements given by Chaplain 6 is that Christian ethics have more to do with following Jesus than ‘following the standard’. There are several Bible passages underlining the thoughts put forward by Chaplain 6.\(^6^2\) Furthermore, it was established earlier, through the explanation of ‘false Gospels’, as highlighted by the American Gospel documentary, that nobody can wholly keep the Mosaic Law. Since nobody can keep the law, Jesus remarked that loving Him and loving others is where righteousness can be found (hence the comments made by Chaplain 6).

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\(^6^1\) **John 14:15** Jesus states; “if you love me you will keep my commandments” (ESV, 2008, p. 2053).

\(^6^2\) In the book of **Matthew 22:36-40** Jesus indicates how to follow Biblical precepts. In this passage, Jesus is asked; “teacher, which is the great commandment in the law?” (ESV, 2008, p. 1870). Jesus’ response to this question indicates what the Old Testament law (i.e. 10 commandments) is meant to produce in the lives of his followers. Jesus’ reply was: “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is like it: you shall love your neighbor as yourself. **On these two commandments depend all the law and the prophets**” (ESV, 2008, p. 1870).
It is important to indicate that the moral law written in the Old Testament and the law of Christ written in the New Testament serve different purposes. As mentioned previously, the Old Testament Law is to ‘provide knowledge of sin’. However, the New Testament law is coined as the ‘Law of Christ’. Observance of both laws is extremely crucial to view biblical ethics in their entirety. Simply put, from a Biblical perspective, the Old Testament Law is meant to point people to the ‘law of Christ’. Bible commentator, Dr. Simon J. Gathercole, explained: “the Law of Christ in a broad sense means the entire body of ethical teaching Jesus gave and endorsed,” but in another specific sense, it refers to the passage in the previous paragraph to love God and love one's neighbour as oneself (ESV, 2008, pp. 2255). Therefore, the Old Testament Law indicates the need for redemption, the New Testament Law identifies the Redeemer and how a relationship with the Redeemer satisfies the requirements of Law.

To reinforce the CFL chaplain’s adherence to this ideology, Chaplain 4 indicated his adherence to the Law of Christ noted above. Chaplain 4 stated:

In terms of a personal standard of ethics, I think I really need to go back and go; the reality is I love these men, period. That they need unconditional love to the best of my human ability with God helping me, I love each person regardless of where they are and they get a sense of that, and that is my foundational ethic (2018).

Just as Chaplains 6 indicated that he seeks to follow Jesus' example, Chaplain 4’s response expressed the same heart, as he wants to follow Christ’s example of loving others. All CFL chaplains who participated in this study gave consistent responses to this question, that being that the five current CFL chaplains had similar responses to this question. But the responses were given in their own words.

The reason that the CFL chaplains expressed consistency with this question is because they all indicated the desire to ‘walk the walk’ before they ‘talk the walk’. Chaplain 1 mentioned that
he adheres towards Judeo-Christian ethics but indicated that his desire is to first “put those ethics on display in every aspect of life” and every time he shows up to serve in his role as a chaplain (2018). Likewise, Chaplain 2 referenced Colossians 3:23 when explaining his personal standard of ethics. Nonetheless, there is a clear and consistent desire for CFL chaplains to incorporate the Law of Christ in their personal lives before aiming to share Biblical ethics with others. Chaplain 3 stated this rather eloquently when he said: “I try to put a face to Christ before I speak his face and name” (2018). Chaplain 3 expounded on his statement by indicating the benefit of developing meaningful relationships with prospective clients before they find out he is the team chaplain. Chaplain 1 and chaplain 3 specified that developing relationships with players and coaches helps to dispel false notions of who Christians are. As the old saying goes: “people don’t care what you know until they know how much you care” (BrainyQuote.com, 2020). The five CFL chaplains in this study place extreme importance on applying and exuding Biblical ethics towards other people. Intentional discipleship and further discussions of the Gospel and the Bible’s ethical commandments is a by-product of that philosophy.

Not only did all five chaplain's express similarities in their individual responses, but the chaplains’ methods also follow Biblical guidelines. Again, the commandment to love others first comes from loving God, as the prior passage in Matthew, and the footnote (below) from Romans, embellished. Moreover, love for others flows out of a love for God, and the CFL chaplain’s aim to do this in word and deed. Biblically, when someone has a relationship with Jesus, and seeks to honor him, the result will be an ethical life. Acknowledging that Jesus paid the penalty for

63 Colossians 3:23 “In whatever you do, work heartily, as for the Lord” (ESV, 2008, p. 2299)
64 Romans 13:8-10 “Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, ‘you shall not commit adultery, you shall not murder, you shall not steal, you shall not covet’ and any other commandment, is summed up in this word: ‘you shall love your neighbour as yourself’. Love does no wrong to a neighbor; therefore love is the fulfilling of the law” (ESV, 2008, p. 2180).
humanity’s depravity should affect the heart of an individual and translate to a life of thankfulness and gratitude for His obedience (not one’s own righteousness). Additionally, Old Testament wisdom literature indicates a relationship with God not only produces love for others, but ethical conduct.  

Finally, it should be noted, Aspects of the Old Testament laws are still applicable and provide insight to God’s righteous character and decrees. However, it is through a relationship with the Lord that one is ‘counted as righteous’ (i.e., justified) under the law, and the law is made fully executable (with the correct heart posture). Overall, though the New Testament describes the Old Testament Commandments as ‘good’, fulfilling the commandments through a relationship with God is the proper way to make the law adherable, as opposed to the incorrect motivations given by ethicist Michael Davis.

The CFL chaplains understand love for God will translate into the fulfillment of ‘making disciples’. It is through a relationship with God that one would want to read their Bible and follow Biblical commands. This ideology is the foundation of the CFL chaplain’s ministry, and equipping

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65 Proverbs 16:6 “by the fear of the Lord one turns away from evil” (ESV, 2008, p. 1162).

66 Joseph Boot indicates that there is still a three-fold application of the Moral Law, passed down and reinforced through the Christian reformed Calvinist tradition. The author argues that the application includes: 1) convincing believers and non-believers of their sin, 2) from a judicial standpoint, the Moral Law can be used to prohibit evil and lawlessness within society (i.e., used to restrain evil) and, 3) the didactic use of the law is for believers to be led towards obedience, as Christians use the law to identify sin within their hearts (Boot, 2014, p. 74). This three-fold application of the law is reinforced in Romans 3:19-31 (ESV, 2008, pp.2162, 2163).

67 Romans 7:12, 14, 21-25 So the law is holy, and the commandment is holy and righteous and good. For we know that the law is spiritual, but I am of the flesh, sold under sin. 21 So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24 Wretched man that I am! Who will deliver me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. (ESV, 2008, p.2169)

1 Timothy 1:8 “Now we know that the Law (i.e. OT Law) is good, if one uses it lawfully”. The apostle Paul then indicates the application of the law for those who are not believers. (ESV, 2008, p.2326)

Matthew 5:17-19 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 19 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. (ESV, 2008, pp. 1828, 1829)
individuals with knowledge of Biblical theology is a secondary priority to having their clients love God and love others. Now that the CFL chaplains’ foundational ethics have been established, the ensuing explanations will pertain to how, when invited in, the CFL chaplains counsel a client through an ethical predicament. As mentioned previously, Michael Davis stated that people can obey ethics maliciously, negligently, stupidly, accidentally, and interpretively. Furthermore, in addition to Davis’s negative motivations for following ethical statutes, sometimes those who have knowledge of Biblical ethics can be motivated by fear, guilt, shame and/or a vision of negative consequences. The resulting paragraphs will aim to show how the CFL chaplains seek to produce ethical behaviour with appropriate impetus.

One of the main themes that I gathered from analyzing the interview data was the chaplain’s aim to ‘propose and not impose’ Biblical ethics. Though the ‘tag-line’ to ‘propose and not impose’ was not a direct quote from the chaplains, the spirit of the catchphrase is evident within the interview transcriptions. For instance, both Chaplain 1 and Chaplain 2 said something extremely similar when asked: As a CFL chaplain, explain your philosophy regarding how you discuss your ethical beliefs in a setting in which you interact with people of various worldviews? (2018). In response to the question, Chaplain 1 explained; “I will state ‘from my perspective’, this is what I believe in; from my faith-based perspective, this is what I believe. And here is an example from my own life, where this played out well” (2018). Therefore, chaplain 1 uses his own experiences when discussing ethical issues with someone from another faith system but does not insist the individual has to conform to his faith system. Similarly, Chaplain 2 indicated “he uses the Bible as his handbook” yet he still proposes his counsel from an experiential standpoint when conversing with someone from another faith. Chaplain 2 stated that he will recommend his counsel to capture his experience by proposing: “this is what I have found to be true in my own life, in my
faith in Jesus” (2018). The chaplains believe this philosophy allows them to be authentic and not compromise their spiritual integrity, while being able to provide a perspective free from coercion (2018).

Although Chaplain 2 approaches ministry in this fashion with ‘non-believers’, he stated he has the freedom to “go all out” if the individual is a believer (2018). Chaplain 3 similarly mentioned counsel with believers can be more “chapter and verse” references if they share a similar outlook. However, if the individual is a non-believer, Chaplain 3 suggested a slightly different philosophy than Chaplain 1 and Chaplain 2. The chaplain explained; “if a guy has very little faith background or what have you. I will have conversations about: ‘Have you thought about this’? ‘Have you thought about what the Bible has to say about this?’ “Or, have you thought about that?” (2018). Chaplain 3 did not include his personal perspective into his response (like Chaplains 1 and 2), but indicated he asks these ‘wondering questions’ to get a feel for a client’s potential receptivity. Chaplain 3’s response suggests he doesn’t have a ‘one size fits all’ approach to counselling individuals of different backgrounds. In fact, Chaplain 3 added: “how they receive and how receptive they are goes a long way into what my approach is” (2018). Overall, Chaplain 3 approaches these conversations wisely and with caution. This ‘common-sense’ approach to counselling allows the chaplain to not be ‘wishy-washy’ in his faith, while maintaining respect for his clients or prospective clients.

Along with asking wondering questions, Chaplain 3 that agreed he likes to ‘share and compare’ worldviews once he comprehends another’s beliefs. That way, he can affirm that he understands another’s perspective while including his beliefs, and how the viewpoints are similar or dissimilar. The chaplain insisted that this is the best approach for him to execute his ministry as he “doesn’t want to come out against anyone,” understanding his presence on the team is
determined by the approval from the coach and the GM (2018). Therefore, the Chaplain stated he wants to do everything he can to ‘avoid dissention’ while helping those who have genuine questions. Moreover, the chaplain believes there are lots of fruitful ways “in which that can happen, and it can be done in a very non-confrontational way” (2018). Hence, the chaplain’s philosophy allows him to maintain his spiritual integrity, while not compromising relationships.

Chaplain 3’s philosophy reminds me of the Biblical proverb: “when a man’s ways please the LORD, he makes even his enemies to be at peace with him” (Proverbs 16:7, ESV, 2008 pp. 1162). This does not mean an individual who has an alternative worldview is an ‘enemy’ per se, but the verse indicates that amid potential disagreement, using godly wisdom can bring peace among individuals. Chaplain 3 explained:

While someone else’s perspective might be diametrically opposed to my perspective, just because (they) have a different point of view does not mean that I can’t respect (their) ability to have that point of view. And it is not acquiescing to (their) point of view (2018).

The definition of the word ‘tolerant’ according to the Cambridge dictionary, exemplifies Chaplain 3’s ideology when dealing with opposing viewpoints. The definition states: “willing to accept behaviour and beliefs that are different from your own, although you might not agree with or approve of them” (2020). This attitude allows the chaplains to maintain goodwill among CFL professionals.

To add more perspectives to Chaplain 3’s methodology, I asked the chaplain whether the wisdom he exudes is a ‘pre-requisite for the job’ given the unique dynamic of the CFL. The chaplain responded:

I would say so, but I guess I am a little younger as the CFL chaplains go. So, I think, maybe I am a by-product of my environment in that sense. But I would be hard pressed to say no this chaplain doesn’t
see it that way, and I think all our chaplains proscrible to that perspective as well (2018).

Considering that Chaplain 3 was the youngest chaplain in the study (i.e., 44 years of age) and had the least experience as a chaplain (i.e., 5 years), it is encouraging that he believes the other chaplains have analogous ministerial outlooks. As indicated by his response above, he believes he is a ‘by-product’ of others having a similar philosophy and would be ‘hard pressed’ to believe that one of his colleagues would possess an opposing view. It is encouraging that the CFL chaplains expressed philosophical consistency during the interview process, as I believe the chaplains’ philosophical wisdom allows for all CFL professionals to be ‘at peace with them’, even amid potential disagreement.

Chaplain 3 expresses enthusiastic wisdom in his role as a chaplain, even though he is the least experienced among the CFL chaplains. However, there are natural benefits that come with experience. During the interview process, Chaplain 4 indicated that he had 16 years of experience as a CFL chaplain and that “every year is another layer of knowledge and understanding and experience” (2018). In addition, Chaplain 4 specifically commended his colleague, Chaplain 6, who does ministry in another province, for his gift of vocational wisdom. Not surprisingly, Chaplain 6 had 18 years of experience as a CFL chaplain at the time of the interview. Chaplain 4 humbly remarked; “(Chaplain 6) is by far, more experienced, more wise, and I have counsel from him” (2018). Considering that the chaplains seek out each other for counsel, it is not astonishing that Chaplain 3 believes his ministry methods are common among his chaplaincy peers.

Most would agree that wisdom and perspective come with experience. Therefore, it is not unexpected that Chaplains 4 and 6 possessed the same philosophy as explained by Chaplains 1, 2 and 3. However, they did this while expressing ‘acute awareness’ of their clients need to be heard.
Although Chaplain 4 has ample amounts of formal training that qualifies him to provide counsel as a chaplain, it was prudent for him to exclaim: “real chaplaincy is relationship; with God, with other people, and knowing the perspective they are coming from” (2018). Chaplain 4 believes that how he responds to individuals is largely dependent on who the person is and the context of the situation. He insisted: “you’ve got to understand what your relationship is, how deep it is, what their faith journey is at the present moment” (2018). The chaplain proposed; “truth doesn’t change, and ethics don’t change” but the “presentation of (truth and ethics)” will be determined by the person and the circumstance (2018).

This ‘relationship first’ method of chaplaincy is vital, and therefore, initial interactions with prospective clients is of paramount importance. According to Chaplain 4, there are a couple different types of scenarios that can open initial discussions between chaplains and CFL professionals. The chaplain explained that the “big crisis is often the initiator” and at other times confidence/performance questions are the safest ‘tester questions’ which CFL professionals seek the team chaplain. Chaplain 4 explained that ‘crisis situations’ are often situations like ‘deaths in the family’ or heavy relationship turmoil. But if those situations are not present, the chaplain believe that the CFL professionals often use ‘confidence questions’ to gauge the chaplain’s counselling services. The chaplain said that potential clients can evaluate whether “it is going to be a hard ‘Bible thump’ on the head, or whether is it actually going to be helpful” (2018). After the initial ‘tester question’, once the relationship is deepened, there is potential for real questions regarding addiction, insecurity, anxiety, financial stress…etc. (2018). Taken as a whole, the chaplain believes that relationships are built through various situations, and that the chaplain’s response to those situations ultimately determines the chaplain’s favor/impact on CFL rosters.
Clearly, based on the attendance chart shown in the previous pages, favor is something all the CFL chaplains within this study have earned. Although each relationship between the chaplains and CFL franchises is different, all the chaplains have access to teams and work within the parameters set out for them. The chaplain’s primary responsibility is to adhere to the job descriptors they have agreed upon in their relationship with team hierarchy. As one may assume, the descriptors set forth largely impact the chaplain’s ability to provide ethical counsel to CFL professionals.

To provide a description of what this agreement looks like, Chaplain 3’s perspective will be examined. Chaplain 3 seconded some of Curtis Fogel’s (2013) perspectives when he explained that every team is under the authority of a coach and GM who have the pressure to produce a winning team on the field. The chaplain expounded on the high-pressure jobs of coaches and GMs by explaining that within each team’s philosophy for success there are various paradigms they believe the chaplains should work within. Sometimes, there is a belief in the chaplain’s work, other times, there may not be. In addition, there are many ‘in betweens’ regarding the degree of access that the chaplains have on CFL rosters. However, if one wants to gain more favor on the roster, Chaplain 3 believes there is a certain perspective one should aim to possess within their role as a chaplain.

In the book of Matthew, Chapter 25 verses 14 to 30, Jesus tells the ‘parable of the talents’. This parable can be parallel to Chaplain 3’s view of gaining favor in his role as a CFL chaplain. The ‘gist’ of the parable is that one who is ‘faithful in little will be faithful in much’ and then given more responsibility once their faithfulness has been proven. Within the parable, a master entrusted his servants with ‘talents’ to use wisely. The servants who wisely utilized their talents were given more talents from their master (ESV, 2008, pp. 1876). Likewise, in chaplaincy, Chaplain 3
believes that the chaplain’s role is to simply be faithful with the favor they have been given, regardless of what that looks like. The chaplain explained how CFL chaplains are to simply utilize their role to the best of their ability, even if it looks different than another chaplain who has been given “the keys to the city” (2018). This is very similar to what Chaplain 6 said about being a ‘good steward’ of his job within the spiritual climate of Canada. With regards to favor on the team, however, Chaplain 3 believes chaplains should taper their expectations and honor team authorities’ decisions for the chaplaincy program. Chaplain 3 explained that everything needs to be a “pleasant surprise and every opportunity is a gift and a blessing” (2018). Ultimately, Chaplain 3 believes a chaplain's ability to adapt to what they have been given, and approach what they have been given with “an open mind,” will allow them to be a very good chaplain.

Chaplain 3’s philosophy regarding being a ‘faithful steward’ of the favor a chaplain has been given has proven to be a successful model, especially in the case of Chaplain 4. As stated, Chaplain 4 has been a CFL chaplain for 16 years and during the time of the interview (i.e., December 2018), he had been enjoying the most favor he had ever experienced in his vocation. In the attendance chart documented previously, it was made evident that Chaplain 4 may have close to 40 players come to pre-game sermons and Bible studies. This number is significant considering that the total number of players on a CFL teams’ game-day roster is 46. This begs the question, how has an individual with a singular ethical standard been given so much favor within such a unique and diverse setting? This was a question I had to ask Chaplain 4 when performing my research.

Chaplain 4’s response to my question certainly resembled ‘the parable of the talents’ in Matthew, Chapter 25. The chaplain explained how he first had to be ‘faithful with little’ to be given much. The chaplain indicated that his favor didn’t ‘happen overnight,’ but that “favor is
earned from the organization by consistence and trustworthiness and a gentleness and respect for all people, regardless of (their spiritual journey)” (2018). In addition to exuding gentleness and respect, the chaplain credits his impressive ‘track record’ of not causing any division in the organization due to his spiritual presence on the team (2018). Ultimately, according to the chaplain, favor has come through “wave after wave, day after day, of decisions and actions,” and an inclusive mindset that “all men matter, and everyone feels loved- regardless of whether they come to Bible study” (2018). Thus, Christianity can be ‘inclusively exclusive’, meaning, though Biblical ethics are exclusive, people have the freedom to accept or reject the Gospel, and the ethics subscribed in scripture. They key to Chaplain 4’s ministry is that he has always ‘kept the door open’ and treated everyone the same, regardless of their view of Christian ethics. Consequently, the chaplain’s favor came through as authentically modeling the ethics he was endorsing.

Throughout Chaplain 4’s journey as a CFL chaplain, although he earned favor through ‘practicing what he preached’ there were three “huge movements forward” for his ministry (all within the last decade) (2018). Though this is never the circumstance that a chaplain would want face to propel their ministry, the biggest movements forward for Chaplain 4 involved providing ‘grief counsel’ after two deaths impacted his CFL team. One of these instances involved chaplain 4s ability to counsel a player after his brother was “shot and killed” (2018). According to Chaplain 4, the team was made aware of the incident precisely at the time when the chaplain was performing a pre-game chapel service. Chaplain 4 immediately went to console the player and got involved in the counselling process for the player amid the trial. Chaplain 4 indicated “the journey with that player, his friends, the game, and the fall-out of that incident was a huge ‘trust birth’” (2018). In addition to that incident, there was another death on Chaplain 4’s team that affected the entire roster. One of the players was murdered in the middle of the team’s season, and though Chaplain
Chaplain 4 has made the most out of difficult opportunities to earn high favor within the organization. As a result of these two instances, Chaplain 4 has had unique opportunities to help “several key players” (e.g., Bo Levi Mitchell) on his team who were in “crisis situations.” The outcomes resulted in the players being successful “on and off the field” (2018). After these occurrences, it is now common for club hierarchy to refer players to Chaplain 4, as he has helped many players on the team who “are not chapel guys and not Bible study guys” but still have “benefitted immensely” through the services he provides (2018). The results from these instances have translated to chaplain 4 being perceived as trusted, and able to assist.

It was clear when conducting the interview process that Chaplain 4’s ‘level of favor’ was unique. The chaplain noted: “the GM, president, head coach and assistant coaches are at pre-game chapel” and the chaplain indicated he has “met with these guys in their own life” (2018). The club has simply given Chaplain 4 “the absolute nod of approval” for his ministry (2018). However, as Chaplain 3 stated, CFL chaplains do not measure success with attendance, per se, but with being faithful in their respective placement, regardless of their level of influence. This is an especially wise way to measure success in professional sports chaplaincy programs, as there is high turnover for players and coaches. Therefore, through chaplaincy attendance numbers aren’t necessarily
fully dependent on the chaplain, the chaplains ‘surroundings’ play a large role. Consequently, as Chaplain 3 said, the chaplain’s ability to adapt to new circumstances is crucial.

Though there is ‘lots of turnover’ in professional sports, the chaplains must maintain a ‘long term mindset’ in their ministries despite having lots of potential short-term relationships. After all, having the presence of an individual who wishes to engage individuals with a long-term focus can be especially refreshing within a “what have you done for me lately” type context (i.e., professional sports being an extremely ‘results-driven’ industry). It would be incredibly counterproductive to bring the outlook of professional sports into the process of ‘disciple-making’. If this occurred, there would be lots of condemnation when an individual didn’t ‘clean their life up’ right away. As explained, nobody will ever perfectly embody the ethical standard found in Christian scriptures. However, for Christians, greater conformation to Biblical ethics is known as the process of sanctification. It should be noted, however, that the process of sanctification is specifically for believers who have pledged their allegiance to Jesus Christ. Thus, although previous pages have provided a glimpse of how the CFL chaplains engage with individuals of various beliefs, the succeeding pages will indicate a more detailed explanation of how the chaplains discuss Biblical ethics within a spectrum of individuals.

In Wayne Grudem’s book Systematic Theology; an Introduction to Biblical Doctrine, the author proposed a definition for the word sanctification. According to Grudem, the word can be defined as the “progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives” (Grudem, 2000, p. 746). The CFL chaplains, as Christian chaplains, not only believe in their own personal sanctification, but consider the believers they counsel to be in a process of sanctification. Considering that this Christian theologised term is loaded with ethical implications, it is important to define sanctification from a Biblical context. Once this term
has been properly depicted, I will then distinguish how the CFL chaplains counsel individuals who have not engaged in the practice of Biblical sanctification.

Understanding the concept of sanctification will clarify what the process of ‘making disciples’ within sports chaplaincy. As explained, making disciples is a crucial focus of the CFL chaplain’s job description. Bible Scholar Wayne Grudem’s definition of sanctification provides a Biblical understanding of the sanctification journey. Grudem indicates three distinct stages of sanctification. To put these stages succinctly, they are: 1) sanctification beginning at regeneration, 2) sanctification throughout life, and 3) sanctification’s completion at death (Grudem, 2000, pp.747-749). The following short paragraphs will be utilized to briefly explain each stage.

For the CFL chaplains, the chaplain’s responsibility in counselling would involve stage 1 and stage 2 of an individual’s sanctification process. For stage 1, this would encompass an individual becoming a believer (i.e., being ‘born again’) through the influence of the CFL chaplaincy program. In this segment of the manuscript, there have been quotes from the CFL chaplains emphasising where someone is on their ‘spiritual journey’. While on life’s spiritual journey, the CFL chaplains may be involved in an individual being sanctified at the beginning of the ‘regeneration’ process. Regarding the first stage of sanctification, Grudem insists that “a definite moral change occurs in our lives at the point of regeneration” (Grudem, 2000, p. 747). What this ‘moral change’ looks like may be viewed as obscure to someone of a different worldview, but regeneration involves an individual believing the Gospel and coming to “knowledge of the truth” (1 Timothy 2:4, ESV, 2008. p. 2327).

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68 **John 3:3** “Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the Kingdom of God” (ESV, 2008, pp. 2024, 2025)
Simply put, stage one of sanctification means someone went from not considering the Bible’s ethical guidelines, to conforming their life towards Biblical ethics. After having this ‘spiritual awakening’, for lack of better terminology, the regenerate individual now views Biblical ethics as supreme in their life. Considering this, what does stage two, sanctification increasing through life, look like? Biblically, the ‘definite moral change’ that occurs at regeneration is only the beginning, and the Christian’s life is then continuously devoted to personal sanctification in their relationship with God. The verse in Philippians (footnoted below) is additionally consistent with Grudem’s systematic understanding of sanctification, as the sanctification process is complete “at the day of Christ Jesus,” meaning, at the end of life, or, when Christ returns.

Nevertheless, during stage two, in between spiritual regeneration, and ‘glorification’ (i.e., sanctification’s completion), Grudem argues that sanctification involves both an individual’s human effort and the work of God. Grudem illustrates this when analyzing the body of scriptures pertaining to sanctification; moral change happens when humans and God “work together for the same purpose” (i.e., to be more ‘Christ-like’) (2000, p. 753). Although Grudem suggests sanctification comes from “both sides,” he insists he is not saying that the roles are equal, or that “both work in the same way” (Grudem, 2000, p. 753). The theologian simply proposes humans “cooperate with God in ways that are appropriate to our status as God’s creatures” (Grudem, 2002, p. 753). Therefore, the CFL chaplains endeavour to impart Biblical knowledge pertains directly to stage two sanctification.

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69 Philippians 1:6 The Apostle Paul indicates “that he who began a good work in you (i.e., God), will bring it to completion at the day of Christ Jesus” (ESV, 2008, p. 2280).
70 In the New Testament, Colossians 3:10 states; “put on the new nature, which is being renewed in knowledge after the image of its creator” (ESV, 2008, p. 2298). This verse indicates a clear correlation between knowledge and sanctification.
Chaplain 2 reflected on passages that explained his personal standard of ethics that were consistent from Grudem’s explanation of stage two sanctification. Grudem used the perspective of the Apostle Paul in the Book of Philippians.71 Likewise, when asked about his personal standard of ethics, Chaplain 2 stated: “Philippians 3: 13-14, (sanctification) a process, I haven’t reach there, but pressing onto that (i.e., the example of Christ), guys are at different stages (i.e., of sanctification) ... That’s what we are here for, to learn together” (2018). Chaplain 2’s stance on Biblical ethics, and the utilization of these verses, indicate his belief that accordance to Biblical guidelines is a process. In addition, through a proper understanding of sanctification, the notions of an elitist attitude can be dispelled, as it promotes the idea “we aren’t there yet” (i.e., fully sanctified) and in this life, we won’t be. Therefore, individuals can thank God for growth in their life, and not view themselves as more moral than another, solely based on their own human effort.72

There is an aspect of humility involved in this process as the process involves human obedience and God’s intervention. During the interviews with the chaplains, it was clear that the chaplains outlook towards changes in their clients moral behaviours is to be approached with patience. Chaplain 4 reinforced the sentiments of Chaplain 2 when he explained part of his counselling perspective. The chaplain remarked:

(The CFL professionals) come for counsel, they want a change, but very often, they will come from a generational journey of addiction or brokenness or fear… Whatever the behaviour is that has been modeled and they have demonstrated a weakness or a failure in, over a lifetime, and they have practiced it, they want something different (2018).

71 Philippians 3:13-14 “Not that I have already obtained this, or am already perfect, but one thing I do; forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (ESV, 2008, p. 2286).

72 Ephesians 2:8-10 “for by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of, so that no one may boast” (ESV, 2008, p. 2265).
The refreshing aspect of this quote is that Chaplain 4 realizes accordance to ethical guidelines is not always going to be a ‘quick fix’. He is simply not looking at the person’s ethical behaviour as something that is ‘wrong’ with them. On the contrary, the chaplain is looking at the whole person: the mind, the needs, the cares, the hurts, and the spiritual condition. The chaplain did bring up the supernatural by indicating that the Holy Spirit is the Christian’s aid for success in this area. At the same time, the chaplain indicated that he has also seen individuals without belief in the supernatural live a different and more ethical life (more on that later). Furthermore, the chaplain said he is not surprised when he sees men “fall down” (i.e., ethical relapse), but indicated that the “hope is they fall down less far and less frequent, until it is gone” (2018).

The acknowledgement of the supernatural can take the ‘pressure off’ the CFL chaplain in their attempt to create ethical change in the lives of CFL professionals. Fundamentally, ‘making disciples’ is to ‘seed sow’, and leave the results to God. Consequently, regardless of whether the CFL chaplain is discussing ethics with a believer (e.g., the individual believes that God is involved in moral change) or an unbeliever (e.g., individual does not believe God is involved in moral change), the chaplains' job is to simply ‘sow’ or ‘water’ and leave the growth to God. Consequently, CFL chaplains identified their primary responsibilities as; 1) to build and maintain healthy relationships as a conduit of Christ’s love, 2) see if discussing Biblical ethics are a result of the relationships they built, 3) respect the individual’s personal autonomy, personal journey, and overall willingness to discuss ethical precepts, and 4) leave the results to God.

The responsibility regarding respect for personal autonomy is a paramount requirement, specifically for discussions with people of different worldviews. Chaplain 4 and Chaplain 1

73 This is consistent with what the Apostle Paul says in 1 Corinthians 3:6 when he exclaims; “I planted, Apollos watered, but God gave the growth” (ESV, 2008, pp. 2195)
brought up their dependence on the metaphysical (i.e., God the Holy Spirit), to provide *opportunities* for ethical discussions and guide them *within* ethical discussions. Chaplain 4 indicated that “I trust God in me, the Holy Spirit, to guide on each of these questions” (2018). Chaplain 1 stated his hope that his “personal witness” and his “personal standard for conducting himself” will, “via the Holy Spirit, ‘rub off by osmosis’ with the guys (he is) serving” (2018). The dependence on the Holy Spirit is critical when understanding sanctification, especially as it pertains to the second stage. The Biblical view present that if we are ‘in the flesh’ we will still be impacted by sin (i.e., transgression from God’s moral law) in our hearts (Romans 6:12-13, ESV, 2008 p.2167) (Grudem, 2000, p. 749). However, when a believer dies (i.e., stage 3 sanctification), in the eternal realm, the Bible describes God’s presence as perfection.  

Thus, when in the presence of God, there is no presence of sin. Consequently, biblically speaking, sanctification is completed when death occurs.  

It is important to indicate that the Bible teaches believers not to get into the presence of God by their own merits; it is based on their relationship with Jesus, who was perfect on their behalf.  

The bible teaches that when an individual believes in Jesus, they are renewed by the Holy Spirit, which becomes the driving force for moral change in an individual’s life. 

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74 The Bible described God as: “light, and in him is no darkness at all” (1 John 1:5, ESV, 2008, p. 2430)  
75 Hebrews 12:23 states; “the spirits of just men are made perfect” in the presence of God (ESV, 2008, p. 2384).  
“whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus” (ESV, 2008, p. 2163).  
76 Ezekiel 36:22-32 “Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came.  
23 And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord God, when through you I vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in
a whole, when counselling people of the same ethical standard, there is the acknowledgment of a
metaphysical presence being involved in the process of sanctification. Considering that CFL
chaplains recognize the Holy Spirit as being involved in this process, it is important to draw a
distinction in terms of how they interact with individuals who do not seek to follow Jesus daily.

Now that a description of the process of Christian sanctification has been established, how
do the CFL chaplains counsel CFL professionals who do not share the same worldview? After all,
the process of ethical counselling and decision making for a non-believer would involve the
absence of the metaphysical entity (i.e., God) on the part of the counselees. To put it broadly, the
different method of counselling can be categorized as *incrementalism*. The term *incrementalism*
is a political science term, and although the chaplains did not use this word in describing their
counselling methods, the term ‘captures the spirit’ of the methods explained. Although, from a
strictly ‘political science’ standpoint, the process of incrementalism involves evaluating a variety
of diverse values to create ethical guidelines and public policies. In the case of the CFL chaplains,
the term can be applied to an ethical decision-making process for CFL professionals. According
to the encyclopedia Britannica, incrementalism may be defined as “policies resulting from a
process of interaction and mutual *adaptation* among a multiplicity of actors advocating different
values, representing different interests, and possessing different information” (Hayes, 2022). In
the context of CFL chaplaincy programs, simply substitute the first word *policies* for the two words

*Hebrews 10:15-18* “And the Holy Spirit also bears witness to us; for after saying, 16“This is the covenant that I will
make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their
minds”, then he adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of
these, there is no longer any offering for sin. (ESV, 2008, pp. 2377, 2378)
ethical decisions. Allow me to explain how incrementalism captures the CFL chaplains’ approach with CFL professionals who possess different worldviews.

In an article published by Andrew Sandlin in the Jubilee periodical, *Ezra Institute for Contemporary Christianity (EICC)*, the author indicates that *all* people have worldviews, even if they do not have a *formal label* for it (i.e., Christian, Muslim, Buddhist, atheist, agnostic...etc). The author describes this position by stating: “whatever we experience in the world, you and I interpret through the grid of our instinctive assumptions. Those assumptions comprise our worldview. Worldviews are like pancreases: everybody has one, even if we don’t know it or think about it” (2015, p. 7). As the definition of incrementalism indicates, individuals who are non-Christians would not only possess differing values, interests, and information, but they would additionally possess different life experiences. These factors play a crucial role in the development of an individual’s worldview, and the CFL chaplains seemed acutely aware of this in there counselling methods. For instance, it was stated that the CFL chaplains ask ‘wondering questions’ with an emphasis on building relationships for the purpose of gauging a CFL professional’s worldview. This empathetic ethic appeared when gathering the research for this study; the CFL chaplains’ counselling methods do not involve providing hard ‘Bible thumps’ on the heads of their counselees. What was expressed, however, was the chaplain’s ability to: 1) provide a safe sanctuary for their clients, 2) educate their clients on the Christian ethical position, 3) help their clients evaluate their options, and 4) empower their clients to make their own choices. The following paragraphs will express the practical methods that the chaplains utilized to incrementally propose their standard of ethics.

One incremental way in which Chaplain 4 indicated he helps his clients understand Christian ethical principles, and the principles’ application to athletic performance, is an exercise
he teaches called ‘the characteristics of a champion’. Chaplain 4 expressed the strong desire for professional athletes to have vocational success by indicating that “all players want to be champions, they want to be Grey Cup champs... and there is this idea of winning, but also being the best” (2018). Therefore, in some of Chaplain 4’s sessions he uses the ‘language of sport’ to make Bible topics relevant to all worldviews in attendance. For his explanation, Chaplain 4 went on to explain the Bible’s concept of self-control, and how it can be beneficial to the athletes he is counselling. For this example of incrementalism, the chaplain promotes possessing self-control as one of ‘the characteristics of a champion’.

To identify how possessing self-control can be beneficial, Chaplain 4 brought up a hypothetical ‘game-day situation’ whereby lacking self-control is a detriment to the team. To stress the importance of the topic, Chaplain 4 posed the question: “how important is self-control? Would it be an ethical issue?” (2018). To answer this question, Chaplain 4 argued that ‘yes’ was the answer, because “self-control means not taking the stupid reactionary penalties (i.e., ethical infraction on game day)” (2018). The chaplain also indicated that a player may exude great physical self-control on a play by “not stepping out of bounds” thus making a “phenomenal play.” Conversely, a player or a teammate gets ‘ticked off’ when a “phenomenal 90-yard play” gets ‘called back’ “because of a selfish lack of self-control” (2018). This example demonstrates how Christian ethics can not only be applied to personal piety, but to the regulatory rules enforced on game day. Not only that, but it is also a situation whereby all CFL professionals can understand the importance of embodying self-control, as it is one of the ‘characteristics of a champion’.

Once the detriment of not possessing self-control is established, the chaplain can then provide practical insight into what the Bible says about self-control. Not only does the Bible talk about the issue of self-control, but it has examples of faithful individuals in the Old and New
Testament who *practiced* self-control. To be succinct, I will provide a few verses pertaining to self-control and a Bible character that exuded self-control. After giving these explanations, I will give details of how this teaching can influence a player’s game-day conduct. The Bible talks of self-control as a ‘fruit’ of the Holy Spirit, meaning, it is an outcome of one’s relationship with God.\(^7\) In addition to providing CFL professionals with ‘memory verses’, the chaplain can provide a biblical example of an individual who exercised self-control in the scriptures. For instance, in the Book of Daniel- Daniel, Shadrach, Meshach and Abednego all exemplified concerted self-control. They followed a strict diet (Daniel 1:8-16); they prayed regularly (Daniel 6:10); their faith in God was the source of their conviction and self-control (Daniel 3:17-18, Daniel 6:16). The faith of these men, and their discipline towards their faith, gave them the ability to withstand life threatening circumstances (i.e., Daniel Chapter 3, and Daniel Chapter 6). Therefore, before the CFL professionals go into competition on game day they are given Bible verses and Biblical examples of self-control to use amid traumatic circumstances. This approach, whether for a believer or a non-believer, is a way to inspire professional athletes towards Biblical ethics in a related and ‘winsome’ way. Although this methodology may resemble ‘moralistic preaching’, or the ‘heroic model’ Ladd and Mathisen (1999) propose that if the Gospel is present, these criticisms are negated. Or, given the way that the CFL chaplain’s ministry is defined, he may be limited in what he is able to share from the ‘pulpit’, and instead rely on the relationships he has built on the team to foster further explanations. If nothing else, the players will leave the chaplaincy session understanding that the Bible has a plethora of verses relating to self-control, and the utilization of

\(^7\)Proverbs 25:28 “A man without self control is like a city broken into and left without walls” (ESV, 2008, p. 1180).
Proverbs 16:32 “Whosoever is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city” (ESV, 2008, p. 1163).
1 Corinthians 9:25 “Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable” (ESV, 2008, p. 2204).
Galatians 5:22-23 “But the fruit of the spirit is love, joy, peace patience, kindness, goodness, faithfulness, gentleness, *self control*; against such things there is no law” ESV, 2008, p. 2255.
self-control is helpful for game day situations. However, it is not ‘out of the realm of possibility’ for the ‘characteristics of a champion’ to transcend game-day application and be made actionable in the CFL professional’s personal life, regardless of an individual’s worldview.

Although the ‘characteristics of a champion’ approach is a good method of incrementalism, when speaking to a broad audience the chaplains may modify this approach when performing one-on-one counsel with someone of a different worldview. Chaplain 2 indicated that if the CFL professional doesn’t “have a faith background then, you know, you might not use any reference, but you might use the principle” (2018). Chaplain 2 voiced that sometimes it is just “good principles, biblical principles, but you don’t have to put a reference to them because it is just good common sense” (2018). The chaplain noted that the absence of a reference takes the “perception away that if I am going to hang out with this guy all he is going to do is talk about God, you know” (2018). The chaplain indicated that although his heart is to get into deep spiritual discussions, sometimes, based on the discernment of the individual’s receptivity, it is best to leave the reference out. Nevertheless, it should be noted that the level of biblical reference and level of spiritual language is dependent on the chaplain’s relationship with the individual. After all, when using an incremental style of ethical implementation, you must start somewhere, and building a trusting relationship can be the most prudent approach.

Chaplain 3’s perspective agrees with Chaplain 2’s when it comes to ethical evangelism with individuals of no faith background, or an alternative worldview. The chaplain stated that “there may be some who agree or disagree with me on this, but I think God can speak to people even if you are not speaking chapter and verse” (2018). He further indicated that regardless of whether there are moral imperatives involved, sometimes it is important to draw distinctions between the “are good ways to do things and there are bad ways to do things” (2018). For instance,
if a CFL professional was upset with their role on the team, the chaplain (without a Biblical reference) could show them how they could voice their complaint in a way where the individual would not cause a negative disruption on the team, while still making their plea. Although, in this case, ethical counsel is secondary and emotional intelligence is primary, negative emotions could have ethical implications. The chaplains indicated that when they can help an individual view an outcome “it paves the road for further conversation and further opportunities” (2018). Taken as a whole, providing biblical principles without providing a biblical reference is a form of incrementalism that the CFL chaplains utilize in their ministry.

In addition to ‘the characteristics of a champion’ and ‘providing the principle without the reference’, another form of incrementalism that Chaplain 3 utilizes is something he calls: ‘why Wednesdays’. ‘Why Wednesday’s’ occur once a month and it is an ‘open forum’ for the CFL professionals to ask the chaplain pressing questions about Christianity, the Bible, Jesus, faith...etc. Chaplain 3 explained this aspect of his ministry in response to the question: *Do you think it is important to be ‘well versed’ in multiple different faith systems?* This was a creative idea on the part of Chaplain 3 in considering a constant theme throughout the interviews that involved the chaplains identifying where someone is on their ‘spiritual journey’. This exercise not only helps the chaplain’s gauged CFL professional’s faith, but it helps the chaplains to provide clarity of authentic Christianity. This helps ‘clear the air’ and limit misconceptions of the Christian faith, which could minimize hypocritical behaviour, as the scriptures make clear through the chaplains well-established systematic theology.

Chaplain 3 acknowledged that it took a while to develop his theology towards making him to feel comfortable with the ‘why Wednesday’ exercise. He explained that it was due to the amount of reading and studying he’d done that he was able to ‘share and compare’ the Christian view
versus other faith perspectives (2018). Consider again the definition of incrementalism: “ethical decision resulting from a process of interaction and mutual adaptation among a multiplicity of actors advocating different values, representing different interests, and possessing different information” (Hayes, 2022). Chaplain 3’s execution of ‘why Wednesday’ illustrates how he can interact with actors possessing different values, interests, and information. For this reason, Chaplain 3 said that it is “very helpful” to understand “multiple different faiths or multiple different religions” (2018). After learning much about multiple different perspectives, the chaplain summarized his knowledge of world religions by concluding that Christianity is “God’s attempt to reach man” whereas other religions are “man's attempt to reach God” (2018), meaning, for most other faith systems, the salvific requirements (i.e., entrance to heaven) involve either being disciplined (i.e., praying several different times a day and following ethical guidelines) or, performing good works (i.e., donating, serving, and helping a friend in need…etc). Although Christianity espouses that the importance of prayer, ethics and the necessity of good works, Christianity indicates this performance is the “fruit and not the root” of the faith (Kimber, 2018). Remember, for Christians the equation is Faith= Salvation + Works, whereas the alternate perspective is Faith + Works= Salvation.

Chaplain 3 reinforced this important idiosyncratic view of Christianity by indicating how Christians essentially declare ‘spiritual bankruptcy’. The chaplain remarked:

With Christianity, what’s interesting is that it states upfront; ‘we can’t reach God’. So that stands alone as a very sharp distinctive; because we actually need God, because we actually can’t reach him. Whereas other faith systems are about; becoming like God. So that is a very distinct reality, and guys are like ‘whoa I never really thought of that’. And that often engages in different conversations (2018).
In the case of Christianity, ethical behaviour would be the outcome of one’s faith and dependence on God and not the obligation for salvation. For Christians, the ‘root’ is faith in Christ, whereas discipline, good works and ethical conduct is the result of first possessing a relationship with Christ. Considering that the Bible declares that all individuals have broken God’s Law, they need to look to the sacrifice who fulfilled the law (i.e., Jesus) in order to obtain righteousness.  

If one can possess a heart of thankfulness towards God, because the scriptures declare Jesus ‘laid down his life’ for others, they would likely have pure motives towards ethical directives. As mentioned previously, any good counsellor wants their counselees to adhere to moral behaviour from a proper heart posture. Therefore, the incremental exercise of ‘why Wednesday’ helps to promote clarity through explaining the reasons for Biblical commands. Although obedience, in any form might does improve ethical behaviour, ‘why Wednesday’ is an effective form of incrementalism that promotes the ‘heart behind’ the Bible’s ethical directives.

Although Chaplain 3 is uniquely ‘well versed’ in other faith systems, even though the other CFL chaplains may not have the same level of expertise in those areas, having a general understanding of the other perspectives is important to be an effective ethicist within the CFL’s diverse environment. Chaplains agree that the ‘sharing and comparing process’ of explaining Christian ethics vs. another perspective is important to hold those perspective in honor while the chaplains incrementally introduce Bible decrees. Chaplain 4 stated that he has a “background in studying these things” but it is important to be “well versed within reason” of other faith

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79 Romans 3:10-12, 23 “As it is written: “None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one. For all have sinned and fall short of the glory of God” (ESV, 2008, pp. 2162, 2163).

80 John 10:12, 14 “I am the good shepherd. The good shepherd lays down his life for the sheep. I am the good shepherd: I know my sheep and my sheep know me just as the Father knows me and I know the Father and I lay down my life for the sheep” (ESV, 2008, p. 2043).
perspectives and have a “general perspective,” even though he personally doesn’t follow them (2018). From the perspective of Chaplain 4, the reason for possessing a necessary amount of knowledge is “to be respectful” of the opposing viewpoint (2018). The reason for possessing a certain amount of knowledge about the opposing view is because it would be unfair to misrepresent another faith. As mentioned, Christianity can be misrepresented, and understanding the true doctrine of an opposing view helps establish respect, credibility, and integrity.

One of the most important aspects of the chaplain's incremental approach is that the approach is free from coercion, meaning, just as Jesus never forced anybody to follow him, the chaplains do not force their clients, or potential clients to follow the ethics they prescribe. In fact, even amid sharing and comparing views with individuals of different faith systems, Chaplain 4 indicated a willingness to help individuals on the team pursue other options. The chaplain stated:

If they want to pursue their other faiths, I will help them. If they need help finding someone else who is going to help them in their spiritual journey. If there are ethical directives that I can give them that fit their faith and mine and (there life and mine) - because I think we are all human... (2018).

Again, the chaplain can have a clear conscience aiding a CFL professional in this process, without compromising their own faith. It has been reinforced that establishing relationships is a paramount focus for the chaplains, and helping an individual pursue other options would only leave the door open for further dialogue. Chaplain 1 echoed these sentiments by stating that he would find common ground between what he believes and what an individual of another faith system believes and summon the individual to ‘follow through’. Chaplain 1 indicated that he would leave the conversation with those people by indicating a pledge to “pray for them as they navigate those waters,” this pledge of prayer support has “always been appreciated” (2018). Even though the CFL chaplains may be well-versed in the ethical imperatives of their own faith, and multiple other
faith systems, they empower their counselees to make their own decisions, fortified in part by the advice that a chaplain may impart. Again, this is an incremental approach that is free from coercion.

Regardless of whether the chaplain’s counselling methods involve incrementalism (i.e., counselling a non-Christian) or sanctification (i.e., counselling a Christian), that CFL chaplain’s aim to be impartial towards their counselees (i.e., they do not favor a believer over a non-believer, and vice versa). Relating the chaplain’s philosophy to Biblical dogma, it is important to mention the chaplains are still fulfilling their vocational and spiritual mandate to ‘make disciples’ through incremental counselling methods. Andrew Sandlin makes the argument that steady, Biblical persuasion within culture is just as important as ‘making disciples’. Sandlin maintains: “the Gospel is not simply about mere individual deliverance... but all of human life, culture and creation” (Sandlin, 2015, pp. 5, 6). Sandlin’s perspective directly correlates with the perspective of Treat (2018), reinforced previously in Chapter 4 of this manuscript; Treat’s perspective emphasized how sports culture can be redeemed by the Gospel. Therefore, regardless of whether chaplains ‘convert’ individuals to Christianity, according to Biblical theory, the chaplain’s promotion of Biblical principles can help sanctify the communities they are associated with.81 Referring to the Biblical example of Jesus, who never coerced individuals to follow him, the chaplain’s coalition to follow Jesus (i.e., the founder of their faith) should result in a ministry free of coercion.82

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81 Matthew 6:10 “Your kingdom come, your will be done, on earth as it is in heaven” (ESV, 2008, p. 1832).
82 Mark 10:21-22 “And Jesus, looking at him, loved him, and said to him, “you lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come follow me.” Disheartened by the saying, he went away sorrowful, for he had great possessions” (ESV, 2008, p. 1915). This is an example of where Jesus asked someone to follow him, but the individual walked away, and Jesus did not force him to follow his example.
Considering the chaplains acknowledge the foundational ethic to love others, being active listeners is an important part of their non-coercive counselling methods. The CFL chaplains have a decidedly _sage way_ of providing the counselees with biblical education, directives, and options, while still empowering/encouraging their client’s personal autonomy. This approach is not only satisfactory for the clients, but additionally fulfills the chaplains vocational and spiritual obligations. The CFL chaplain’s clients can leave chaplaincy services feeling cared for, educated, and encouraged, while retaining options regarding ethical decisions.

The emphasis on _listening_ in counselling was prominently reinforced by Chaplain 6 when discussing his counselling methods with Christians and individuals of other worldviews. First, he humbly indicated that he feels blessed that “God has allowed (him) to be a part of (his clients) life” (2018). Thus, the chaplain’s heart posture, going into any conversation, reflects thankfulness to have the opportunity to build relationships with CFL professionals, and help them on their life’s journey. Considering that Chaplain 6 believes that it is a privilege to be a part of someone’s life story, he said he may ask his clients: “what is the role you are asking me to play in this right now?” This question makes expectations clear and respects the privacy of the individual (2018). In the same breath, the chaplain indicated: “at the end of the day, the person that is coming to me has a dilemma in the heart” (2018). As a result, the chaplain acknowledged that most of the time a counselee is seeking help to apply wisdom in certain situations. Consequently, the chaplain typically cautions his clients not to “react out of pure emotion,” even though sometimes reacting out of pure emotion doesn’t necessarily mean they did a bad thing (2018). However, considering the counselee is typically looking for sound-counsel, the chaplain believes that part of his role is to provide vision for what potential outcomes might look like. According to Chaplain 6, to provide
his clients with a vision for hypothetical outcomes, the chaplain must ask questions and listen intently to what his clients are saying.

This section of the manuscript has reflected on CFL chaplains empowering parishioners to make autonomous decisions free from coercion. Chaplain 6’s method of listening provides a prototype for that form of counsel. He reflected:

I think the main thing for me to do is listen, I don’t think I am there to tell them what to do. I have always believed a big part of my role is to listen, to help clarify for them some of the things they are saying, to put it in perspective, and then for them to look at the choices that are available to them. I think that is the best route (2018).

Chaplain 6 indicated that he thinks that process is the ‘best route,’ because he is not the one that must make the decisions (2018). Considering this, he asks questions to draw out the parishioner’s options. After the options have been settled, he gets the client to outline what the options will look like, and he continues to work through how those actions may cause a reaction (2018). In discussing these options, he may bring up a paradigm from scripture, and show the client an example of emotional intelligence from the Bible (2018). Consequently, listening is Chaplain 6’s priority, and through listening he can show the parishioner options, and help create a positive course of action.

With listening still at the foundation of Chaplain 6’s counselling methodology, he will additionally ask his clients to evaluate what it looks like setting positive boundaries for their lives. Furthermore, the Chaplain wants his clients to evaluate what they want their lives to reflect (i.e., the foundation, purpose and values their life is built on). Hence, Chaplain 6 not only wants his patrons to evaluate their options in everyday decisions, but he also wants to empower them to
evaluate how to set boundaries for the purpose of ‘safeguarding’ the values most important to them. The chaplain stated he may ask his clients the following questions:

What are some things being imposed upon you that make you feel uncomfortable?

What does it look like setting boundaries for your life?

What do you want your life to reflect and what is the actual foundation your life is built on?

What is your purpose and where do you put your value? (2018).

Chaplain 6 does this to foster maturity and personal accountability for the people who seek his counsel. He expressed his desire for his clients to feel like they are “in control of their life, have taken responsibility for their life, are not blaming other people, and are actually responsible for the things they have responsibility for” (2018). Taken as a whole, he wants his clients to develop emotional intelligence and responsible dependability. He does it through listening and asking questions so that his clients can verbally process their emotions.

In this regard, the only difference highlighted by Chaplain 6 between counselling a Christian vs. a non-Christian, would be asking questions relating to spirituality. Though the result of fostering emotional intelligence and dependability would be the same for all of Chaplain 6’s clients, he may ask more questions relating to the individual’s relationship with God. For a Christian client, Chaplain 6 may bring up the metaphysical, and ask the CFL professional: “what are you sensing from the spirit?” or, “what are you sensing from God?” (2018). Overall, he concluded: “I am there to listen and discern what they are struggling with and hopefully point them to the ability to make a wise decision, which I believe is Biblical” (2018). He believes that his
counselling techniques are Biblical and many scriptures agree with his affirmation.\(^{83}\) Not only that, but the late German-born American Theologian, Philosopher, and author, Paul Tillich was once quoted saying: “the first duty of love is to listen” (Encyclopedia Britanica Inc., 2020) (BraineyQuote.com, 2020). Thus, according to Tillich, listening fulfills the golden rule.\(^{84}\)

Counselling in this manner is extremely prudent for counselling believers and non-believers, as it is characterized by caution, patience, and gentleness. This is especially important when considering the Biblical description of the Gospel found in Romans chapter 1. First, the word Gospel translated from Greek means ‘good news’. Although good news is something one may wish to share emphatically, scripture clearly teaches that the Gospel is something to be shared wisely (Matthew 10:16, 2008, ESV, p. 1840). Romans, Chapter 1, verse 16 states: “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes.” The Greek word for power, dynamis, is used several other times in the New Testament, and eight times in the Book of Acts (i.e. Acts 1:8) (Polhill, 2008, p. 2081). The word in Greek is the root from which we get the English words ‘dynamite’ and ‘dynamic’. It is no surprise, then that in the Bible the word is associated with ‘miraculous power’ (Polhill, 2008, p. 2081). Considering this, the CFL chaplains are prudent to handle ‘dynamite’ with care.

The goal of the CFL chaplains, as will be discussed in the next chapter, is to help provide ethical counsel in areas outside of football. The chaplain’s aim in doing this is so CFL professionals will not be burdened by anxieties which may arise outside of their vocation. Essentially, they want their clients to have a clear conscience, so they could possess as much

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\(^{83}\) In the New Testament, James 1:19 exhorts Christians to be “quick to hear, and slow to speak” and chaplain 6’s counselling scheme is reflective of that exhortation (ESV, 2008, p. 2392).

\(^{84}\) James 2:8 “If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well (ESV, 2008, p. 2393).
mental clarity as possible when executing their jobs. In the Book, *Religious Factors in Mental Illness*, W.E. Oates reflects upon how ministers can foster mental clarity for congregants. As discussed previously, Oates believes ministers should aim to promote genuine ‘heart changing’ obedience, rather than a forced or coerced obedience. The author denoted the word ‘power’ from Romans 1:16, much like the previous paragraph portrayed, to Oates did this to emphasize that if ministers do not use ‘dynamite’ with a benign temperament, they can create major damage (Oates, 1957, Chapter 1). The damage Oates was referring to involved not wanting to damage the mental health of parishioners. All things considered, the way CFL chaplains handle the Gospel allows them to preserve the mental health of those they encounter. If they did not promote Christian ethics this way, it would negate the client’s mental clarity, and their vocational executions would be limited rather than enhanced.

Additionally, in Chapter 4 of *Religious Factors in Mental Illness*, Oates underscores the difference between ‘healthy’ and ‘unhealthy religion’. Oates’ main theme in the chapter is: unhealthy religion isolates people from community, whereas healthy religion binds people together (Oates, 1957, p. 113). Considering the chaplains emphasis on building relationships within the entire CFL organization, I would qualify that the CFL ministers promote ‘healthy religion’. This was reinforced in Chapter 3 when the chaplains indicated that they mostly view themselves as ‘sport mentors’. Taken as a whole, mental clarity and helping foster more fellowship and community for CFL professionals are key goals the chaplains aim to cultivate.

To validate whether the CFL chaplains do, in fact, promote healthy religion, the perspective of the former CFL professional is vital. Although the CFL chaplains may claim to promote ethics in a benign manner, whether they are successful in their claims is more important. From the standpoint of the former CFL professional, his depiction of the chaplains is reflective of the
chaplain’s professing methodology. In the preceding paragraphs, there was a detailed explanation of how the CFL chaplains would incrementally explain Christian ethics when conversing with individuals of alternative worldviews. However, although the chaplains approach such conversations with caution and incrementalism, the former CFL professional said it would have been understood that the chaplain’s counsel was coming from a Christian viewpoint. Reflecting on the perception of the CFL chaplains, the former CFL professional said: “all our chaplains were Christian chaplains, so that was the presupposition. If you were getting ethical guidance from the chaplains, you were getting it from a Christian worldview” (2018). According to the former CFL professional, even though the chaplains do not always out-rightly promote Christian ethics, there is an understanding of their underlying beliefs amongst the CFL professionals.

In addition to reflecting on the CFL professional’s awareness of the chaplain’s Christian worldview, the CFL professional described the chaplain’s incremental approach when counselling individuals of different worldviews. The former CFL professional stated: “the chaplains I had were wise and experienced enough to know and speak to thing as if people were not looking for (the Christian perspective)” (2018). In elaborating on this comment, the former CFL professional reflected on an instance when a non-Christian asked the chaplain an ethical question. The chaplain answered the question from a Christian perspective and said to the individual “I know that might not make sense to you, but that is what we believe” (2018). The former CFL professional concluded that the chaplains “weren’t naive and understood that not everyone would agree with them” (2018). Consequently, based on the perspective of the former CFL professional, it is confirmed that the chaplains would likely use an incremental approach if they discerned an individual was not interested in Christianity.
Throughout the investigation for this study, nobody indicated an instance whereby the chaplains had burned a bridge or offended somebody. Although this chapter has depicted a harmonious viewpoint of how the chaplains maintain peace with Christians, non-Christians, and team authority, it cannot be said with certainty that there has never been conflict among chaplains and CFL professionals. Although the chaplain’s official philosophy in dealing within a diverse setting may be idealized in this chapter, I think it is common knowledge that where there is disagreement, there may be conflict. Again, although no conflict was highlighted, it would not be a surprise if there was conflict amid discussing ethical views. However, the key question to ask in this regard would be: if there was conflict, how would the CFL chaplains handle the conflict? Would they pursue reconciliation to the best of their ability, or would the relationship be closed off?

To get an answer to this potential dilemma, I wondered how the CFL chaplains would react if someone continued to commit the same ethical infraction that they expected the chaplains to liberate them from. Therefore, I asked the CFL professional: *would the chaplains continue to ‘bear the burden’ of those transgressions, and would the CFL chaplains continue to keep and maintain relationships even though they were clear on the ethical standard they were trying to instill?* In response to this question, the CFL professional said: “yeah, the guys I knew, yeah, I think they’d be good at that; they would address it, they would take a hard stance, but still be available and still be approachable and they would continue to sort of ‘build that bridge’ even if it had been burned” (2018). Certainly, amid aiming to build and maintain relationships with CFL professionals, regardless of how wise the chaplain’s approach is, conflict may still occur. It wouldn’t be a surprise if sometimes someone acted with hostility, in fact, even during ‘why Wednesday’ chaplain 3 indicated that he may get some ‘push back’ in answering the CFL
professionals’ questions. Although Chaplain 3 indicated these occasions are rare, at some point someone might say; “well hold on a second, I don’t agree with that at all!” (2018). This disagreement is not surprising, but amid disagreements, the hope is that the ethic of tolerance and reconciliation would remain prominent. To ‘keep the peace’ hopefully the chaplains can possess the emotional intelligence to respond and not react to conflict.

In the event of conflict, when pursuing forgiveness and reconciliation the attribute of humility needs to be apparent, as humbling one-self, without pride is the cornerstone for maintaining peace. Considering humility is an impartial key attribute for ‘keeping the peace’, one question within the study gauged the chaplain’s ability to humbly admit one’s own shortcomings. The question I created was a ‘two-part’ question, as I asked the chaplains: “Is it important for you to tell CFL professionals how you personally fall short of the ethics you advertise? If so, do you find that bringing in personal examples makes you more relatable and develops good camaraderie with CFL professionals?” (2018). The only chaplains that were not asked this question were Chaplain 6 and Chaplain 5, due to time constraints, all the other participants provided feedback. Even the CFL professional was asked: did your CFL chaplain convey his own ethical shortcomings to the people he ministered to? Do you find bringing in personal examples makes the chaplain more relatable and develops good camaraderie with CFL professionals?

The ensuing table indicates the respondent’s direct quotations to the question.

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85 To reinforce a Proverb shared earlier in the chapter “when a man’s ways please the Lord, he makes even his enemies to be at peace with him” (Proverbs 16:7, ESV, 2008, p.1162).
Table 8: CFL Chaplain’s Response to the Question: Is it important for you to tell CFL professionals how you personally fall short of the ethics you advertise?

<table>
<thead>
<tr>
<th>CFL Professional</th>
<th>“Yeah, for sure, the chaplains for the most part were very down to earth, authentic men, so they would speak to their own failings, speak to their own shortcomings and I think it was helpful for them to do that- for sure.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chaplain 1</td>
<td>“Absolutely, 100%. Yes, I think that is important. If you portray yourself as; ‘Mr. I got it all together’ you are not going to last very long.”</td>
</tr>
<tr>
<td>Chaplain 2</td>
<td>“I think it does. Again, the situation and where it is. In a public setting like a chapel or a study, to be vulnerable and go ‘we are not there’. So, if you are talking about that particular issue (you struggle with), you go yeah this is one I struggle with... So yeah, it absolutely gives more credibility in the sense that I am not perfect, and they will figure that out (lol).”</td>
</tr>
<tr>
<td>Chaplain 3</td>
<td>“Yes and no. I think there is a relate-ability that can be helpful when you recognise that; ‘hey I struggle with this or I struggle with that, or I made a mistake or, I blew it last week’. That can be helpful, but it is also not the time to air all your dirty laundry. So, I think there is that fine line of transparency, but guys are also looking at you to provide hope and vision that this is actually; ‘okay, and this is feasible’. Not that I am at all advocating lying or suggesting otherwise, but there is discernment and prudence.”</td>
</tr>
<tr>
<td>Chaplain 4</td>
<td>“Yeah, there is wisdom there in terms of your own spiritual health. But also, in terms of, you know, people looking up to you as an example, so you need to be thoughtful. But far and away the things that people connect to the strongest which I think allows you to speak into their life is when you are being honest about your own weakness. With the congregation, I get by far get the best feedback when I share honestly about my weakness; it definitely has a big impact, for sure.”</td>
</tr>
</tbody>
</table>

(Thompson, 2018)

To provide a summary of the above chart, it is important to focus on the responses from Chaplain 3 and 4. The responses from these chaplains expressed the tension between providing a strong example of what it means to display authentic Christianity while being open about their own ethical struggles. Certainly, to qualify as a CFL chaplain, and avoid hypocrisy in a spiritual leadership role, the chaplain’s life needs to resemble the ethics they profess. In the same breath, the chaplains need to be wise about what they share while aiming to be relatable with their parishioners. One follow-up question during the interview I posed to chaplain 3 was whether he
has a ‘personal accountability group’ he belongs to which holds him to the ethical standard he professes without “airing his dirty laundry” to the people he leads. In response to the follow-up question, Chaplain 3 said “yes, absolutely” (2018). I didn’t use this follow up question with all the respondents, as Chaplain 3’s response was the most unique answer. In general, all who were asked concluded that being vulnerable with the people you are leading is appropriate but needs to be done with wisdom. Nevertheless, if the chaplains didn’t possess a certain amount of piety, they would be disqualified to be in the positions they are in.

Considering, as Chaplain 2 stated that because the Bible is the ‘handbook’ for the CFL ministers, they would not want to be Biblically disqualified from being in a leadership position. This is paramount in terms of being able to administer ethical counsel; scripture has clear guidelines for Bible teachers. Specifically, the book of Titus and the book of 1 Timothy have qualifications for elders, overseers, and deacons (i.e., people in observable church-leadership roles). To put it briefly, Titus Chapter 1 verse 5-9 and 1 Timothy Chapter 3 verses 1-13 outline these qualifications. Please see the footnote below for a summary of the qualifications for church leaders. Considering AIA and P2C is a ‘para-church’ organization, the CFL ministers act as an

86 Titus 1:9 Being able to teach sound doctrine and gently correct those who contradict sound doctrine (ESV, 2008, p. 2349).

Titus 1:5-6, 1 Timothy 3:12 & 1 Timothy 3:1-5 Manage their households well through devotion and loyalty to ones wife and children, while proving themselves to be a responsible and hospitable individual (ESV, 2008, p. 2329).

1 Timothy 3:8, 11 Setting an example in speech (i.e. no slandering others and not ‘double tongued’, which is deceptiveness) (ESV, 2008, p. 2330).

1 Timothy 3:2, 3, 11 & Titus 1:6, 7 Following the moral commands of not being: ‘addicted to much wine’, not open to the charge of debauchery or insubordination, not violent, not a recent convert, not quarrelsome, not arrogant or quick tempered, not a lover of money and not ‘greedy for dishonest gain’ (ESV, 2008, pp. 2329, 2330, 2348).

Titus 1:6, 7, 8 & 1 Timothy 3:2, 3, 10, 11 Exuding the traits of being; well thought of by people outside the faith, dignified, trustworthy, gentle, sober-minded, self controlled, respectable, upright, holy, disciplined, ‘above reproach’, a lover of good, blameless, and faithful in all things (ESV, 2008, pp. 2329, 2330, 2348, 2349).
extension of church leaders within their specific placements. Although these guidelines are strict, they are important to reinforce, considering that individuals who provide ethical counsel should have boundaries set in their own lives, and shouldn’t ask others to follow guidelines they are unwilling to follow.

Having a personal accountability group as part of a chaplains’ support network is an integral part of keeping the CFL chaplaincy program above reproach. Therefore, Athletes in Action provides an annual reminder for staff members to revisit the ‘Code of Conduct’, ‘Common vows of Discipline’, ‘Covenant of Care’ and ‘Statement of Faith’, documents found in the appendices section of this manuscript. These documents include all the Biblical principles found in the ‘qualifications list’ above. Considering the CFL chaplaincy program was inaugurated 48 years ago (i.e., in 1974) the movement wouldn’t have had the sustenance to last if it was not governed with wisdom. In terms of personal accountability, the ‘chaplain’s chaplain’ (i.e., Chaplain 5) played a key role in keeping the chaplaincy team consistent to the Biblical guideline. Chaplain 5, a staff member with Athletes in Action, regularly connects with CFL chaplains to provide support and accountability. At the beginning of the interview process all participants answered questions featuring ‘biographical, demographical and general information’. In this section, the participants detailed their educational and vocational experiences. Chaplain 5 had a unique resume that qualified him to aid the CFL chaplains in their ministry roles. Not only did Chaplain 5 have a Bachelor of Education (B.Ed.) and a Master of Divinity (MDiv), but he also reported 26 years of pastoral ministry, evangelism, and discipleship experience (2018). In addition to his education and experience in pastoral ministry, Chaplain 5 received his ordination certificate in 1989 (2018). During the time of the interview (i.e., December 2018) Chaplain 5 had seven years
of experience within CFL chaplaincy programs and Athletes in Action pro sport ministry initiatives (2018).

Chaplain 5’s education and ministry experience, along with his seven years within the CFLs chaplaincy program, makes him an ideal ‘pastor of chaplains’. Thankfully, in my interview with Chaplain 5, the participant reinforced many of the sentiments that have been explained throughout this section of the manuscript. This solidified the notion that the chaplains are on the ‘same page’ with each other, while indicating their qualifications for leadership. Chaplain 5 explained: “with our CFL chaplains, they are called, they are gifted, and they have proven themselves in life and ministry, of faithfulness. They have gifts, they have strengths” (2018). Along with explaining how the CFL chaplains have ‘proven their faithfulness’, Chaplain 5 expounded on more of the scriptural qualifications for leaders and how the CFL chaplains exemplify these qualifications. Chaplain 5 mentioned Chaplain 4, saying that the CFL professionals see him (Chaplain 4) as “a righteous man, they see that he is a good husband and father, and that leads to a lot of ministry” (2018). Although Chaplain 5 specifically mentioned the name of Chaplain 4, it should be mentioned all the chaplains interviewed in this study have families. Not that being a family man is a necessity for church leadership, as Jesus, the Apostle Paul, and many other church leaders have been single. But the men involved in this study all have experience leading their own families. Considering that Chaplain 5 has experience overseeing the chaplains’ ministries, he felt it was appropriate to express that Chaplain 4’s commitment to his family is something that attracts the CFL professionals to him.

In addition to giving his pledge regarding a CFL chaplain’s authenticity, Chaplain 5 reinforced the commitment to the same philosophies that the chaplains shared. Chaplain 5 noted the importance of listening and the importance of being patient with CFL professionals whose
ethical conduct may be ‘wayward’. And, above all else, he expressed the importance of building relationships. The chaplain reflected:

It is not just the counsel that we give, it’s the relationship, right, it is so important. There are sometimes (the chaplains) are called in to give specific counsel, but through the building of this relationship that starts in pre-season; it starts the first week (2018).

Chaplain 5 reinforced the avenues that come available to the chaplains through their relational philosophy. The pastor believes that the relationships the chaplains build establish and create "trust, counsel and life lessons," and the chaplains act as a 'father figure' to the CFL professionals (2018).

Chaplain 5 not only reminds the chaplains to be relationally oriented, but he also reminds them to be patient, and 'bear the burdens' of the CFL professionals' ethical infractions. Chaplain 5 described being a CFL chaplain with the following depiction:

Is a labour of love, and it takes time. When somebody comes to (the chaplains), we don’t have a magic pill... we have solutions and answers, but it takes time to work that out, to work with them, to bring that about. But it is our job to come around and care and not give up and continue to pursue (2018).

Again, the perspective from the 'chaplain’s chaplain' reinforces the mindset of the chaplains being 'culture brokers' and having a persevering mindset in ministry. Additionally, considering Walsh’s (2007) ‘sporting mammon’ and the CFLs ethical issues Curtis Fogel that (2013) presented, the chaplains ‘quality over quantity’ approach is wise, meaning, those who respond to the chaplain’s invitation will likely benefit the most. Moreover, those who are willing to receive the chaplain’s counsel could help and incrementally change the ethical landscape of the CFL. Even if a chaplain only gets one year, or a couple months of interaction with a particular CFL employee, the approach of the chaplains is to develop relationships with a long-term focus.
From the perspective of Chaplain 5, experience in ministry is a key attribute for the role of a CFL chaplain. He indicated that experience in ministry gives the chaplains a handle on how to deal with certain ethical issues. Chaplain 5 indicated that the longer someone is in ministry, the more they see that "human behaviour can become predictable" (2018). Therefore, through experience, according to Chaplain 5, the CFL ministers can start to better "understand the souls of men" (2018). Furthermore, he said that "the experience, and coming around, and learning to listen, it is so valuable" (2018). Although the pastor went on to explain how there are varying levels of experience, he is confident the current team of chaplains have the necessary qualifications for the job. Chaplain 5 said the chaplains will collectively get "better and better as they experience life and grow" (2018). Overall, it is assuring that the chaplains have an experienced individual, apart from their 'personal accountability group' that they can go to for support, encouragement, correction, and vision casting.

Chaplain 5 explained that experience is an important characteristic for CFL chaplains, and with experience the chaplains continue to ‘get better and better’. The youngest chaplain interviewed in this study shared the same perspective as Chaplain 5. When conducting the interviews in December of 2018, Chaplain 3 was the youngest participant (44 years of age) and least experienced as a CFL chaplain (i.e., 5 years as a pro-chaplain). However, despite Chaplain 3s lack of experience, he shares the same opinion in terms of the value of experience in chaplaincy. Chaplain 3 indicated that he is “taking advantage of something that has been built” well before he became a chaplain, and that CFL chaplaincy programs are seen as something that has a “good reputation and adds value to the team experience” (2018). While expressing gratitude, Chaplain 3 said: “to be a good chaplain, especially at the pro-ranks, you need to be a certain age” (2018). The chaplain expounded in terms of not wanting to put an exact ‘age target’ on it but indicated that
a CFL chaplain should be an individual who has been in ministry for a while (2018). Chaplain 3’s reasoning for this perspective is because ministry experience helps an individual develop an awareness of “how people are and having knowledge of what comprises a ‘struggle’, or areas of struggle” (2018). He said that having experience gives the chaplain an understanding of “knowing how to deal with things and move forward” (2018). Although Chaplain 3 was the youngest and most inexperienced chaplain, he noted that he had nineteen years of ‘campus ministry’ experience with AIA (between 2 universities) before taking the job as a CFL chaplain. Lastly, the chaplain pledged his commitment to reading “about 10-12 books every offseason” (2018). These are not only theological books, but “sociology, psychology, demographic studies” to help him bring a biblical perspective to his clients.

Overall, Chaplain 3 utilizes a lot of secular resources in order to possess a well-rounded perspective when administering counsel. He believes that this discipline is foundational because he “knows what (CFL professionals) have asked him” and he knows what he has had answers for and what he hasn’t had answers for. Therefore, for Chaplain 3, continuing to be committed to professional development is a necessity in his role as a CFL chaplain.

5.9 Chapter Summary

It is clear when investigating this ministry that the CFL chaplains are in their roles because they meet a lot of qualifications. Simply put, CFL chaplains are not merely ‘picked out of the church’ as someone who may do well within a professional sports ministry. Rather, it is a deliberate process to become a CFL chaplain, as the chaplains must possess: 1) experience in sport, 2) experience in ministry, 3) have the necessary education 4) go through vocational training, and 5) exude the necessary wisdom to perform their ministerial duties in the CFL context.
Although this will be detailed more in the ‘discussion’ section of this manuscript, if the CFL chaplains continue to hold themselves to the ethical standard they profess, while exercising good judgment, the chaplains can maintain their level of influence. Not only has the CFL ministry been established in wisdom over several decades, but the unique demographics of the league has also created a need for the chaplaincy programs within the CFL. However, within this diverse environment, so far as it depends on the CFL chaplains, they need to try to ‘live peaceably with all’, and secure favor with CFL professionals.\(^7\) Finalizing the ethical counsel section of this manuscript, Chaplain 4 provided a quote resembling admirable summation of all the approaches discussed in this section of the manuscript. He concluded:

> It is my heart to help those who have a faith, to deepen their faith, to those that want faith, to be able to clearly and authentically live it out and express it. And for those who are not interested in the Christian perspective, but desperately need to be loved, to help with change. I will do all those things in a Christ-like way, holding myself to my own ethical standard without judgement and proselytizing that is unwanted and unfair (2018).

Taken as a whole, this section has provided a detailed description of the chaplain’s methodology in aiming to present ethical counsel to CFL player. The CFL chaplains have an elaborate approach to engaging CFL professionals whereby they can preserve the autonomy of the CFL without compromising their faith, as they provide counsel that is free from coercion.

\(^7\) Romans 12:9-18 “Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and seek to show hospitality. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all”. (ESV, 2008, pp. 2179)
5.10 Chapter Reference


Chapter 6: Holistic Care, Ontological Security, and the Indirect Benefits of Applying Chaplaincy Programs to Sports Participation

6.1. The CFL chaplains' ministerial philosophy, and how the chaplain's philosophy relates to holistic care and the Elite Player Performance Plan (EPPP) in the UK

In the previous chapter, there was lots of discussion regarding CFL chaplains promoting vulnerability from CFL professionals due to the structure of their ministry (i.e., the level of detachment associated with operating through a para-church organization). In addition, the CFL chaplains ‘relationship first’ model of ministry emphasizes the chaplain’s primary concern to express care and support for CFL professionals. Ethical counsel is by-product of relationships built on these characteristics. Typically, the CFL chaplains will only share the full Gospel if given an ‘open door’ from CFL employees. In this chapter, I will expound upon the preceding chapters of this manuscript to further clarify my research question. Consequently, this chapter will provide critical philosophical insights regarding how CFL chaplains act in consultation towards ethical decision making. It has been determined CFL chaplains view themselves as sport mentors who offer holistic care. This begs the question; what is holistic care and are there potential benefits for sports professionals who receive such counsel? The case study, *Sport, Chaplaincy and Holistic Support: The Elite Player Performance Plan (EPPP) in English Professional Football*, by Christopher Roe and Andrew Parker (2016) defines holistic care and highlights how the Huntley Rovers football club in the English Premier League utilized the philosophy. Roe is a Professor of Psychology at the University of North Hampton in the UK and Parker is a former professor of Sport and Christian outreach at the University of Gloucestershire. Currently Parker is serving as a tutor of sports ministry and leadership consultant at Ridley Hall Theological College in Cambridge, UK. The specific club examined in Roe and Parker’s study was the Huntley Rovers,
a professional soccer club in England (2016, p. 170). The study reveals significant parallels between the CFL chaplain’s ministry vision and how chaplains are utilized on the Huntley Rovers football club. Moreover, at the Huntley Rovers football club, chaplains are assigned within the EPPP to help athletes on and off the field. In Roe and Parker’s investigation, Huntley Rovers leadership expressed the belief that athletes perform their best when they are upstanding citizens on and off the soccer pitch (Roe and Parker, 2016, p. 175). Likewise, in my interviews with CFL chaplains, they offered the same remarks as the Huntley Rovers management team. After indicating the analogous philosophies among CFL chaplains and Premier League chaplains, I will rely on sports psychology literature to indicate how holistic care and viewing the athlete as a ‘total athlete’ promotes ‘ontological security’, which can help athletes attain ‘flow’ performance when engaged in competition. Amid explaining what it means to view the sportsman as a ‘total athlete’, this chapter addresses philosophical distinctions between naturalistic and non-naturalistic ideologies, and how those philosophies influence sports counselling. This chapter proposes that the current sport ethics literature favours the naturalistic position while advocating for openness towards non-naturalistic philosophy. This chapter argues that embracing the non-naturalist position can provide a higher quality of holistic care, and better accommodates an athlete’s pluralistic thinking.

Holistic care refers to an environment that seeks to address all aspects of player development (Roe and Parker, 2016, p. 170). When referring to ‘all aspects of player development’ the authors define holistic care apart from sport performance and emphasize that holistic care means “teaching players to become responsible and well-rounded members of society” (Roe and Parker, 2016, p. 170). In chapter two of this manuscript, it was emphasized that the CFL is limited in providing care for CFL employees. Despite this occurrence, this chapter will
aim to show how holistic care is a dominant aspect of the chaplain’s goal within the CFL environment. One key theme in the second chapter in this manuscript was that the CFL’s limited budget hinders the leagues’ ability to provide care for players (Fogel, 2013). Therefore, while aiming to draw comparisons between holistic care in the CFL and Premier League soccer, it should be made evident that “English premiership represents the most successful sport business outside the United States (Nesti, 2010)” (Gamble et al., 2013, p. 249). Therefore, again I will draw comparisons between the Canadian Football environment and a sporting environment that operates on a more lucrative budget. Perhaps comparing Canadian teams in the NHL to the English Premiership would be a more equal comparison. However, even if Canadian Football could not feasibly implement an “Elite Player Performance Plan” (EPPP) as the English Premiership has, there is no refuting that the CFL chaplain’s ministry and vision reveals a philosophical resemblance to the EPPP in the UK.

When examining the vision of the EPPP, the program was created to promote “personal and professional development” while providing a sanctuary for players to “flourish and reach their full potential” (Roe and Parker, 2016, p. 170). To express the need for the EPPP and holistic care, Roe and Parker (2016) draw on the perspectives from various studies to solidify their claims. The studies referenced in Roe and Parker’s publication includes the work of Andrew Manley (2012). Manley serves as senior lecturer in the Department of Health at Bath University. Studies performed by Registered Sports Psychologist Mark Nesti (2005, 2007, 2010) and Chris Sulley (2015) are also included. Sulley is a youth development coach and former professional soccer player in England. Additionally, Roe and Parker reference studies performed by Chris McCready (2015). McCready has worked in player care for the Manchester United football organization for the last three years. According to Roe and Parker, the studies put forth from these individuals
unanimously agree that English soccer is typified by “strict managerial schemes” that are “primarily focused on sporting performance and ‘mental strength’” (Roe and Parker, 2016, pp. 170, 171). Therefore, this program was implemented to counter this “one dimensional identity” for athletes, and the EPPP was instituted to promote “mature lifestyle choices” while endorsing a “healthy sense of self, personal well-being and personal value” (Roe and Parker, 2016, p. 171). The “one dimensional performance identity” in English Professional soccer is akin to the insights represented by Fogel (2013), when the author indicates that CFL management emphasizes player performance over player care and ethical conduct. The EPPP, which emphasizes holistic care, was created as a response to identifying this mentality.

The key element in the study is how one English Premier League club utilizes the team chaplain to provide holistic support and help fulfill the vision for the EPPP. In addition to investigating the chaplain’s role within the soccer club, the researchers have highlighted the perspectives of sports scholars who researched how sports chaplains can best be utilized. Roe and Parker employ the perspective of Nesti and Sulley (2015) to reveal a similar theme discussed in the previous chapter. The authors argue that “the role of the chaplain is vital within (English Premiership) as it provides a ‘highly skilled level of sensitive pastoral support’ which brings with it a unique level of confidentiality” (Roe and Parker, 2016, p. 171). While highlighting how chaplains can provide a unique level of confidentiality, Nesti and Sulley (2015) indicate that the chaplain’s potential is maximized when the club has clearly and consistently defined the chaplain’s role within their respective placement (Roe and Parker, 2016, p. 171). Once a working relationship is established, roles are defined, and the chaplain is valued within their setting; Nesti (2010) states that optimal levels of trust and confidentiality can be obtained (Roe and Parker, 2016, pp. 171, 172). Confidentiality and trust are critical attributes for holistic support, and, as argued previously,
the CFL chaplain’s ministry structure promotes trust, confidentiality and a ‘highly skilled level of pastoral support’ given that their operation exists through a para-church organization (Roe and Parker, 2016, p. 171). Therefore, the potential for holistic care, with high levels of prospective trust and confidentiality, are attainable within the CFL chaplaincy structure; the study by Roe and Parker provides a guideline for maximizing the beneficial characteristics of the CFL chaplain’s ministry.

In addition to some of the positive aspects of chaplaincy found in the literature, the explicit coalition of the case study was to glean the perspectives of one clubs' perception of how the chaplaincy program can enhance the EPPP (Roe and Parker, 2016, pp. 172, 173). The study gathered a sample of seven participants, all of whom were familiar with the role of the sports chaplain at the club (Roe and Parker, 2016, p. 173). Five of the seven participants were ‘staff members’ at the organization, one was the director of the institution, and the other was a ‘welfare officer’ of an elite football governing body (Roe and Parker, 2016, p. 173). The investigation within the club was consistent with the author’s literature review regarding higher levels of trust and confidentiality with the team chaplain. Of the participants at the club, the Head of Coaching, Donald Maguire, and welfare officer, Jeff Newton, reported the importance of the chaplain being ‘detached’ from the team. Maguire indicated that it is critical chaplains are “not decision makers in terms of contracts or whether or not a player is starting on a Saturday” (Roe and Parker, 2016, p. 177). Similarly, Newton said: “I think the players genuinely need to be able to talk to someone who is not going to influence any kind of decision on them” (Roe and Parker, 2016, p. 178). Consequently, the authors noted that there is often a sensitive level of consciousness among players that whatever they disclose to a chaplain will not be revealed “unless it contravenes health and safety regulations and safeguarding protocols” (Roe and Parker, 2016, p. 177). As discussed in
the previous chapter, the CFL chaplains believe that they are perceived similarly and have a similar level of trust amongst CFL organizations. However, this could only be confirmed by interviewing players, coaches, and management on CFL rosters, and gauging their perspective of the chaplaincy program. Additionally, it was determined previously in this manuscript that CFL chaplains' philosophy is more consistent with the UKs model of sport chaplaincy, and the model of the EPPP framework could help provide a representation for the CFL chaplains to systematize their philosophy.

Since the appearance of the EPPP in English professional football, there has been much speculation regarding how the program enhances performance (Roe and Parker, 2016, p. 175). At the Huntley Rovers professional soccer club, having a sound holistic support network was important to the institution “and the role of a chaplain was seen to fit comfortably within this framework” (Roe and Parker, 2016, p. 176). Within the holistic support network at the club, the roles of the chaplain, the sports psychologist and the welfare officer were seen as the primary network to provide holistic care (Roe and Parker, 2016, p. 176). Although the authors noted there is an exceedingly underrated number of similarities between the chaplain and the sports psychologist (particularly regarding pastoral care) the psychologist’s job has a greater emphasis on player performance (Roe and Parker, 2016, p. 176). Additionally, although the welfare officer (i.e., Jeff Newton) is an ‘in house’ counsellor, the representative professed that his job does not produce the same level of vulnerability as the chaplains. Newton stated “(the players) certainly know I’m there for them; it’s just they don’t trust I wouldn’t tell the coach; and I wouldn’t blame them for that” (Roe and Parker, 2016, p. 177). Thus, the chaplain’s role within the holistic care process is distinct from others within the holistic care network.
The data I gathered in my research indicated that the CFL chaplains did not view themselves as individuals who solely provided ethical counsel but identified themselves as individuals who provide holistic care for CFL professionals. The chart below represents all seven of my participant’s responses to the questions: *do you see yourself as an individual who provides ‘holistic care’ for CFL professionals (i.e., ethical counsel, mental health counsel, performance counsel…etc) or do you focus on a singular goal(s)? If so, what is the role of ethical counsel in the holistic care process for CFL professionals?* Regarding my interview with the former CFL professional, I modified the question to say: “do you believe the chaplains you worked with provided holistic care…etc.”. Additionally, it should be noted that I deleted portions of the transcription in the chart below to make the table succinct and capture the main features of what the respondents said. The ensuing pages capture how each participant answered the questions.
| CFL PRO 1 | “Yeah, I would say that they would have intended to provide holistic care, I don’t know that I could speak that it happened. But I certainly believe say; if there was a mental health issue that the chaplain would desire and be able to help with that to some degree... I would say probably ethical guidance would be a significant portion of their ministry. You know the other side of it would just be sort of teaching and disciplining, Biblical knowledge. And then, you know, maybe another third would be relational. I think that was where I didn’t access them. You know, I am from the area I have a family, so I didn’t need another friend per se. So, I didn’t pursue that avenue, but I know a lot of other guys did”. |
| Chap 1 | “Yes, I am definitely the former category, yup. Ethical counsel, mental health counsel, performance counsel... not so much the performance part. But the ethical, spiritual, mental health, you know, if a guy is talking to me about (mental health), I do have a little experience with mental health stuff. If a guy is telling me he is waking up and has zero interests in getting out of bed and he is not enjoying something he used to enjoy doing. Or, if his vision is cloudy, I am saying; ‘you need to talk to one of our doctors right away’. Or, for example, if someone says ‘I got a family member who is dealing with depression, or I think I may be dealing with depression’. What have been your experiences? So I have definitely given some feedback in that regard. Definitely more holistic. From a performance counsel, (I would help) if a guy is really down on himself because of a bad game, or a dropped ball, or something like that”. |
| Chap 2 | “I think I probably try to be holistic. I mean, they have strength and conditioning coaches. I mean it’s kind of like, If I can provide any kind of counsel, whether it be relational, where to go in the city, where to go to a restaurant, whatever. Whatever help they need help in, and if I can actually help them, within my skill-set. You know, we understand there are some things that go a little beyond my pay-grade. I would hope to think I try to be more on the holistic side”. |
| Chap 3 | “Yeah, I mean, I would definitely say it is a more holistic approach and ethical counsel makes its way all of the time. So, let me give you an example, I will chat regularly with guys who have no faith or who don’t ascribe to have faith but they are wondering about marriage. Or they are wondering about ‘what do I do here?’ And so, who and what I am, they will come to me, and seek my advice ultimately. I will not steer them wrongly. I am not going to lie to them; I am not going to make flowery messages. It’s just like; ‘hey this is the reality, but have you thought about this or about that?’ But also again you are helping the players move forward in their individual ways they may be carrying conflict in”. |
| Chap 4 | “Absolutely, it is holistic care. I mean, I think we are called to be; not just be bearers of good news, but we need to be men as chaplains who bring fruit that provides love, care, wisdom, motivation, support. You know, certainly my background in education and experience and training is; I am able to do the counselling of every one of these things that you are mentioning, right? There is ethical counsel, relationship things, mental health issues that come up that we deal with. And performance counselling, but from an ethical perspective. And so much of the journey for (the CFL professionals) is in areas of fear, guilt, and shame, and those are things we are able to deal with in a very healthy way. Give them new perspective, or remind them of the
truth they know but are not living out. My goal is not to be a coach, my goal is to be a caring chaplain, but it is amazing how everything is interconnected; their performance is so connected to relationship, to what they think…etc. In the holistic care, which I am absolutely convinced that we are called to; it touches on all of those areas”.

| Chap 5 | “We look at the athlete as a total athlete; body, soul and spirit. I will give you a quick example, a few years ago when (a chaplain) was in (a certain location) for the grey cup, there was an issue with one of our players. The coach phones (the chaplain) up and says; ‘I am sending such and such up to your room, he is a mess, I don’t think he can play today. You know, you need to get him ready for the game’. So we encouraged, we prayed, and so often, these coaches, if these men can’t be focused because of things happening in their life off the field. Then it is (the chaplains) and others to come along side of them and encourage them and help them; so they can be focused when they are on the field. (Chaplain 4) is really good at that, all our chaplains are really good at that. We can see the life issues, and they are connected. If things are not going well at home it is going to affect (the players) on-field performance”. |
| Chap 6 | “At the end of the day, we work in the area of the spiritual and the emotional. So, that is our area of expertise and you know, people ask me all the time; ‘well, what does that look like?’ Well, I am not here to tell the athlete what to do, that is not my role, but what my role is, is to give them perspective... if things aren’t going right at home, then they probably aren’t going right in regards to having to perform at (their) optimum level on the field. So we feel we have to deal with the emotion of the individual we have to deal with that area. So when I talk about emotions I am not necessarily talking about only emotions; I am talking about the emotional nature of the individuals. I think we occupy a very similar visible role to a chiropractor on the team, it is an alternative medicine. Some people might not take part in Chiropractic’s because they are afraid of it or whatever. But we believe everyone still wants to get better. So, in essence, what we are saying is; if you are in the pursuit of being all that you can be with the gifts that God has given you- why wouldn’t you pursue all the avenues in which you were created. So; mentally, physically, emotionally and spiritually. In order to get the most of yourself, then you should probably look at that”.

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There are crucial themes found in the feedback provided by the former CFL professional and the CFL chaplains. First, there was consistency among how the chaplains saw a connection between an individual’s ‘home life’ and their on-field performance, such as case study of Bo Levi Mitchell examined previously. In Mitchell’s case, he was able to perform optimally on the field when he felt he was physically and emotionally present with his family away from work. Likewise, Mike Jenkins, the head of education and welfare for a football governing body in England was quoted saying:

I often call it the ‘24 hour professional’ rather than holistic development. It’s about how you progress as a player on and off the pitch, and I don’t think you can separate the two (Roe and Parker, 2016, p. 175).

In addition to the perspective of Jenkins, Huntley Rovers manager, Brian Southwick, indicated a very similar perspective to chaplain 6. The manager stated:

Holistic support is really your all-round coverage of a player; it’s about creating an individual for life. It’s emotional, physical, well-being, welfare, education, knowledge, and respect... there is more to it than just trying to produce a footballer (Roe and Parker, 2016, p. 175).

Despite the CFL chaplain’s professed capacity to offer help and guidance within the holistic care process, a chaplain’s capacity to execute their expertise is still dependent on their relationship with the organization. As Huntley Rovers head coach Donald Maguire mentioned; “no matter how good you are, if (organizations) don’t sign-post you, that could make it very difficult for (the chaplain)” (Roe and Parker, 2016, pp. 178, 179). No doubt, this has been the case for chaplains in the CFL, as the chaplains who have been able to foster the most favor within the organization have had the biggest impact.
Additionally, there are two key takeaways from the CFL chaplain responses to the holistic care question. First, the possibility for partnerships between chaplains and other professional services that qualify as a holistic support service. For instance, Chaplain 1 and Chaplain 2 commented on referring clients to the team doctor, while indicating that they may be confronted with issues beyond their ‘pay-grade’. Consequently, sometimes being a minister of holistic care means fostering relationships within the community and directing clients to the right services. Within the literature, Gamble (2013) indicates that there is potential to enhance holistic care if sports chaplains and sports psychologists developed strong working-relationships (p. 260). Second, Chaplain 5 mentioned that the chaplain’s perspective on providing holistic care means looking at the ‘total athlete’ (i.e., body, soul, and spirit). This statement is overloaded with implications within the sports psychology literature. For instance, Mark Nesti (2010) mentions that “most often researchers have tried to reconceptualise the term ‘spirit’ with ‘self-confidence’” (p. 151). Although, undoubtedly, self-confidence is important to perform well on the sports field, Nesti (2010) argues that the shift in focus has caused negative ramifications for an athlete’s mental health (pp. 151, 152). Again, in this regard, self-confidence is typically narrowly focused on an athlete’s performance and neglects dealing with other facets of an athlete’s life. After explaining the perspectives of Richard Gamble (2013) and Nesti (2010), the perspective of Patrick Kelly (2020) and Mark Cheney (2019) will be introduced to explain how holistic care helps promote ‘ontological security’ which can indirectly help athletes to attain ‘flow performance’. Considering that CFL chaplains seek to provide holistic care, an academic investigation of the outcomes of such counselling methods is required.

Richard Gamble (2013) draws on an extensive body of literature when advocating for a productive working relationship between chaplains and psychologists. In the journal article, *Revs and Psychos: Role, Impact and Interaction of Sport Chaplains and Sport Psychologists within English Premiership Soccer*, Gamble indicates that the need exists for a relationship between Chaplain and Psychologist amid the ‘win-at-all-costs’ mentality in premiership soccer. Gamble identified the atmosphere of premiership soccer clubs as being “transient and hyper-masculine, with high levels of insecurity and low levels of trust” (2013, pp. 249). Apart from the club culture, the author typifies English professional soccer as “abrasive, irrational, emotional and unpredictable” (Gamble, 2013, p. 250). Considering these adjectives can promote a setting characterized by anxiety, Gamble believes that the sports psychologist’s ability to exude care and compassion helps determine their success within the premiership setting (2013, p. 250). Thus, though the psychologist’s main role is to improve performance the counsellors must detach themselves from the pressure to improve performance to effectively counsel athletes. Hence, identifying the ‘win-at-all-costs’ culture in English premiership has helped to propel the development of the holistic-care-concept within the sport and religion literature.

In Gamble’s journal article, he featured a case study whereby the analyst conducted semi-structured interviews with seven participants (three sports psychologists and four chaplains). At the time of the interviews, the participants were in between the ages of 35-55, all were males, and all were currently employed as psychologists or chaplains by a professional soccer organization within the English Premiership (Gamble, 2013, p. 252). In conducting interviews with the sports psychologists, each one noted that the “key focus” in their occupation was “player performance”
(Gamble, 2013, p. 254). Thus, the focus for sport chaplains and sport psychologists are reversed; though there is overlap between the two professions (Roe and Parker, 2016, p. 176). For chaplains, building relationships and exuding care and concern for professionals can indirectly improve performance. With sports psychologists, helping improve sports performance can lead to more intimate conversations with professional athletes. One of the respondents in Gamble’s study noted:

As sports psychologist we know that our prime function is, in some shape or form, to help performance... the focus is definitely on football (i.e., soccer); that’s where it starts... that’s where it ends. How could you play better? Then, they (the player) will, depending on their level of trust in me open up on other ‘life’ things (Gamble, 2013, p. 254).

Thus, Gambles study is reflective of CFL Chaplain 4’s statement in the previous chapter when he noted it is often questions of self-confidence that are often the “tester questions.” Many scholars in the sport and religion literature have offered insights to enhance the work of sports psychologists when offering counsel to players. For instance, Watson and Nesti (2005) have “argued that if an athlete holds religious convictions, then the sports psychologist will need to understand those beliefs in order to fully support the athlete” (Gamble, 2013, p. 250). Reinforcing this claim, Gamble cites the work of Parry, Nesti, and Watson (2011) and Watson and Nesti (2005), who mention that there is “widespread acknowledgement” that religious beliefs and spiritual needs “influence performance and wellbeing” (2013, p. 250), hence, support for a proposal for partnership between sports psychologists and individuals who specialize in emotional and spiritual support.

Not only has there been an acknowledgement of spiritual needs impacting performance and wellbeing, but there is acknowledgment of an athlete's predisposition to be open to embracing
spiritual concepts. In the previous chapter of this manuscript, there was a quote from CFL Chaplain 4 indicating that the majority of CFL athletes were open to Christianity. In addition, the former 14-year CFL professional made it clear the CFL was an “easy place to be a Christian” (2018). Analogous to the perspectives offered by Chaplain 4 and the former CFL professional, the chaplains in Gamble’s investigation offered similar sentiments. The chaplains in Gamble’s study remarked that players within English Premiership soccer “were significantly more open to embracing spirituality as part of their life compared to individuals within the community” (2013, p. 257). This statement is like what Ed Uszynski (2016) said in his piece, Doing Sport Chaplaincy in a Post-Traditional Religious Context. Uszynski, who holds a PhD in American Culture Studies, and has been an AIA employee in the US for 28 years, stated:

Athletes are positioned to be more pluralistic in their beliefs than the average person. An effective sports chaplain will help athletes understand how the Gospel compares to, and intersects with, other belief systems and social imaginaries (Uszynski, 2016, p. 92).

Thus, although the citations do not express explicit interest in Biblical Christianity, there seems to be openness amongst athletes towards spiritual perspectives.

Gamble indicates that sport psychologists would be wise to develop relationships with sports chaplains for prospective client referral (2013, p. 250). Gamble builds off the work of Ken Ravizza (2002), Professor Emeritus in the Kinesiology Department at California State University, and Barbara Walker (2010), Professor Emeritus in Psychology at the University of Colorado, who theorize that sports psychologists “must attempt to address the physical, mental, emotional and spiritual needs of players” (2013, p. 250). Gamble’s emphasis on emotional and spiritual counsel corresponds to Chaplain 6’s proposal that emotional and spiritual counsel is the CFL chaplain’s area of expertise. Moreover, like the spiritual climate in the CFL, Mark Nesti (2010) mentions: “it
is important to acknowledge many premiership players hold strong religious belief” (p. 155). This heightens the critiques of sports psychologists evident in the literature by proposing that the consultants rarely consider the “spiritual needs and religious beliefs of their actions” (Gamble, p. 250). Considering the Christian heritage of the American CFL players, there is an equally imperative requirement for a CFL professional’s holistic support network to be qualified in addressing their emotional and spiritual needs.

This was the case with the former CFL professional in my study, who reflected on his experiences with sports psychologists throughout his 14-year career. At the forefront of explaining his experiences with sports psychologists, the former CFL professional stated; “First of all, I had a very negative posture on (sports psychology), to be honest, just personality wise I was like; come on”. The perspective of the former CFL professional is akin to what Professors of Psychology at biomechanics Loughborough University, Chris Harwood, and Matthew Pain (2004) reported. They identified “that a negative perception of psychology was the main barrier to entry for sports psychologists” (Gambel, 2013, p. 254). However, despite the former professional’s skepticism, he did remark on a positive experience he had with a psychologist during his CFL career who provided insight on goal setting. The former CFL player shared:

I will give you a ‘for instance’, so you know where I am coming from. You talk about your coaches saying; ‘give me 100%, give me 100%’! And you are in week 12 and your body is destroyed, and you are thinking; I only have 70% to give. And I remember the sports psychologist saying: you have to think of that realistically, give me 100% of whatever you can give me. And for some of you, because where we are in the season, and your age, and whatever… If you can give 95% of the 70% you have, then that is great (2018).
The former CFL professional indicated that the advice from the sports psychologist was “very helpful” and “very practical” but found his spiritual beliefs to be more beneficial for him during competition. The former CFL professional stated:

But certainly, even with that, I would say any of the other stuff that I did come into contact with wouldn’t have been as valuable to me as some of those simple Christian disciplines that any believer would incorporate into their life. So reading scripture, prayer, meditating on, I used to meditate on verses when I played (2018).

In the case of the former CFL professional in my study, he held a strong Christian belief that he incorporated into his athletic competition. Perhaps, as Watson and Nesti (2005) argued, if the sport psychologist sought to understand the former CFL professionals’ spiritual beliefs it could have removed some of the athlete's skepticism and aided the psychologist in serving the CFL professional. In Gamble’s article, a sports psychologist had this to say about one of the religious athletes he was working with in the English Premiership:

I know that (the player) is a very staunch Christian. But I haven’t explored the dynamics of that and what it means to him and how that affects his life, impacts his thoughts or anything (2013, p. 256).

Thus, while advocating a partnership between sports chaplains and sport psychologists, a major question that Gamble proposed was whether the current training regime for sports psychologists adequately equips them with the proper counselling skills to provide necessary pastoral care for athletes (2013, p. 256). One of the psychologists in the study reported that he was “disappointed and disenfranchised” with his “amateurish” training courses. The psychologist emphasized that he deals with clients in “an emotional” state and would like the training to get to “the next level” in order to “properly understand the person in front of him” (Gamble, 2013, p. 254). Overall, after a thorough investigation of the roles, training, and perception of the chaplains (n=4) and psychologists (n=3) in English Premiership football, Gamble concluded that there was a plethora
of evidence to suggest that a working partnership amongst the two disciplines would be “more effective and more efficient” (2013, p. 260).

In addition to the excess of evidence suggesting that a working partnership between chaplains and psychologist would improve player care, one recent case study found that within the Professional Cricketers Association (PCA) an effectiveness of the collaboration between chaplains and psychologists existed. In the book section, The Sport Psychologist and Club Chaplain Supporting Welfare: Reflecting on Five years of Collaboration in English professional Cricket, sport psychologist Brian Hemmings and sports chaplain David Chawner (2019) reflected on how they were able to improve player care once they began to collaborate. In this piece, there was significant overlap between the CFL chaplain ministry’s philosophy and chaplain Chawner’s philosophy. Chawner reflected that he typically will not “instigate discussions of faith” but is delighted to engage in “such conversations when requested” (2019, p. 45). However, providing active listening, offering specialized support, and being able to administer bereavement counsel were some of the chaplain’s ‘strengths’ listed in the book section (Chawner, 2019, p. 46). Thus, there is significant overlap with the CFL chaplain’s qualifications and ministerial philosophy, as highlighted in the previous chapter. In addition, nourishing the faith perspective of the athlete was seen to indirectly improve performance through the attainments of “a positive state of mind,” “being at peace,” and “a greater desire to perform” by categorizing play as an act of worship (Chawner, 2019, p. 51). Additionally, the psychologist and chaplain wrote specific recommendations to help foster a positive collaboration between chaplains and psychologists in other fields. These recommendations included developing a working relationship characterized by: 1) honest conversations, 2) being viewed as a team by the club, 3) performing annual welfare meetings to assess player support, and 4) recognize the obstacles and pit-falls that may emerge in
their relationship (Chawner, 2019, pp. 51, 52). This case study was an example of a chaplain-
psychologist partnership whereby holistic care was administered and player support was enhanced
at a professional level.

In addition to the PCA example featuring Brian Hemmings and David Chawner, Gamble,
reinforced the credibility of this partnership, citing two studies whereby the partnership between
chaplains and caregivers worked effectively within the health care settings. Stefanie Monod, a
Medical Doctor and Head of Public Health System at ‘InterRAI’, an organization of “researchers
and practitioners in over 35 countries committed to improving care for persons who are disabled
or medically complex,” performed a study reinforcing the credibility of Gamble’s proposition
(InterRAI, 2020). In the article, *The Spiritual Needs Model: Spirituality Assessment in the
Geriatric Hospital Setting*, Monod et al. (2010) created a system to appraise the spiritual beliefs
of elderly patients undergoing medical treatment. After being able to gauge the spiritual aspect of
the patient’s needs, patient-centered care was enhanced as caregivers were able to provide better
holistic care (Monod, 2010, pp. 274, 275). In this case study, the chaplains found themselves
working alongside nurses, physicians, dietitians, and occupational therapists. However, the role
of the chaplain was magnified and given more credence after being able to properly assess the
spiritual beliefs of patients (Gamble, 2013, p. 260).

In like manner, another study led by Cynthia Harr (2010), a licensed therapist at ‘The
Center for Children and Families’ and former professor at Baylor and Texas A&M Universities
drew similar conclusions (Harr, 2017). In the case study, *Interdisciplinary Relationships between
Chaplains and Social Workers in Health Care Settings*, Harr remarked on the partnership of
chaplains and social workers. In this article, Harr acknowledged that when there is a “mutual
desire to assist others and common goals are developed together amongst the (health care
members), a bond is created between social workers and chaplains” (Harr, 2010, p. 18). Thus, following examples within health care settings, if the sports chaplains and sports psychologists wish to create a positive bond, a mutual desire to assist each other in attaining vocational goals is of paramount importance. This helped improve morale for the two occupations, and establishing goals helped provide the workers with tangible objectives to execute upon arriving to work (Harr, 2010, pp. 18, 19). Again, this heightened the chaplain's sense of purpose and gave others in their surrounding more “recognition of their worth” (Gamble, 2013, p. 260). Ultimately, these two studies reinforced the value of spiritual care, and having distinct goals for chaplains helped improve the health care of those who were longing for spiritual and emotional wellbeing. That said, it was established in Chapter 3 of this manuscript that many CFL players hold religious convictions; this chapter has shown the same is true within the English Premiership.

Continuing with Richard Gamble’s article, all seven participants had analogous things to say about the ‘ridged managerial schemes’ noted in Roe and Parker’s (2016) investigation. Gamble’s seven participants noted that chaplains and psychologists can become “isolated” and thus “less effective” (2013, p. 260). It was noted by Gamble’s participants that the team managers are hard to access for the purpose of discussing ideal objectives for their services (as exemplified in the health industry studies performed by Harr (2010) and Monod (2010)). According to Gamble, the participants typified English Premiership soccer culture as “disorganized, transient, insecure and with a brutal sense of humor” (2013, p. 260). Furthermore, Gamble’s participants noted that the culture is “all over the shop, doesn’t add value and doesn’t treat people properly” (2013, p. 260). This type of a managerial culture, reported by Gamble (2013) and Roe and Parker (2016), is akin to the type of culture identified in Curtis Fogel’s (2013) study regarding Canadian Football’s managerial focus. However, the EPPP’s holistic care plan was introduced as a response
to identifying this dilemma. There appears to be a constant theme in the literature, relevant to an inability of sport managers to properly define and incorporate supporting roles. As a result, there is a lack of emphasis on ethical conduct, and players are viewed as commodities. However, as will be argued through the perspectives of Nesti (2010), Kelly (2020) and Cheney (2019), an effort to address these issues amid intense pressure to win could indirectly improve performance, leading to more wins.

In addition to Gamble’s recommendations, Curtis Fogel (2013) suggested that establishing networks of support for CFL professionals was an antidote to the CFL’s ethical flaws and lack of health care coverage. These networks of support could be modeled after Roe and Parker’s (2016) description of the EPPP and Gamble’s (2013) insights regarding collaborations between chaplains and psychologists. Considering the insights provided by Gamble (2013) and Roe and Parker (2016), this solution could be more precisely defined as ‘networks of holistic support’. This guideline for the CFL may be ideal, especially considering that there are parallels identified in Fogel’s study regarding a strict managerial emphasis amid the win-at-all-costs ethos in Canadian Football. However, I would contend that the vulnerability and confidentiality aspect of the CFL chaplain’s job should not be compromised to further develop a holistic support network.

Another reason this guideline that may prove to be ideal is due to what is written in the literature regarding the benefits of possessing a solid holistic support network for elite athletes. Mentioned earlier in this chapter, Mark Nesti (2010) reported that sport researchers have replaced the word ‘spirit’ with ‘self-confidence’ (p. 151). What is most fascinating about this statement is that the current literature, and my own research study, have unified an athlete’s willingness to be open to spiritual concepts and spiritual beliefs. Thus, there is an imbalance between an athlete’s beliefs and the focus among scholars and health practitioners. This imbalance occurs in the way
that athletes are served (i.e., care for athletes is typically not ‘holistic’, but performance-related). In addition, the way athletics are defined does not embrace a spiritual narrative (i.e., self-confidence is considered the most important psychological attribute to nurture). On the other hand, Chaplain 5’s notion of the ‘total athlete’, that being, recognizing the athlete as body, soul and spirit, may have more steadfast benefits. Furthermore, there is a debate within the sport and religion literature as to whether striving away from spiritual language fails to capture the true essence of sport, as told by the athletes who narrate their sporting experiences.

6.3. A Philosophical Word-Study Investigation Which Creates an Apologetic for Sports Chaplains’ Non-Naturalistic Counselling Methods in Sports

In the book section by Nick Watson (2007), *Nature and Transcendence: The mystical and Sublime in Extreme Sports*, the author states that the religious language in sport is related to mystical and religious motifs. Drawing on the perspective of Robert J. Higgs and Michael C. Braswell (2004, p. 195) in the book, *An Unholy Alliance: The Sacred and Modern Sports*, Watson claims that “the language of athletes ‘in the zone’ or maybe even transcending the zone is convincing and often extremely spiritual in tone, almost evangelical” (2007, pp. 98-96). Higgs is a Professor Emeritus of English at East Tennessee State University and Michael C. Brasswell is a Professor Emeritus of Criminal Justice also at East Tennessee State University. Considering athletes use metaphysical and transcendent language to describe some of their best, or most meaningful sporting performances (i.e., being in the zone), Nesti’s (2010) proposition regarding researchers re-conceptualising the word ‘spirit’ with ‘self-confidence’ requires further examination. However, as Watson (2007) points out, there needs to be a distinction between spiritual language in sports and spiritual language promoting salvation through a Christian worldview. Watson makes this clear by stating: “when scholars suggest sports can offer
‘redemption’, ‘rebirth’ and *easy access* to God’s throne of grace, it is at that juncture I feel they have done a great disservice to both believer and non-believer” (2007, p. 110). I wholeheartedly agree with this statement made by Nick Watson, however, in the latter part of this chapter I will highlight imperative Christian doctrines that the author neglects when describing ASCs in sport. Nevertheless, when reflecting on the theological concepts throughout the entirety of this manuscript, it is important to show this distinction made by Watson, and not promote a ‘false gospel’. From the Christian tradition, athletes are: 1) image bearers of God,\(^88\&^{89}\) 2) created with the potential to attain altered states of consciousness (Watson, 2007, pp. 96, 108), 3) attaining an altered state of consciousness does not mean that an individual acquired what Christian’s would qualify as ‘salvation’,\(^90\) and 4) eliminating distractions by having a secure identity and a clear conscience (before God and others) believers and non-believers can help get athletes ‘into the zone’ (Nesti, 2010, p. 151).

Although I am comfortable with this succession of propositions, there are many naturalistic thinkers who disagree with the use of spiritual language explaining a transcendent experience. Thus, the ensuing pages of this manuscript are laden with philosophical language to show an apologetic for non-naturalistic (i.e., spiritual) counselling in sports. This examination is critical, as it provides ideological justification for metaphysical language in sports. If the metaphysical realm was given more credence within sports counselling and sport ethics literature, indirectly, this may foster improved athletic performance and promote ontological security, leading to a healthy athletic psyche during competition. First, it should be noted a *naturalist* denies “an event

\(^{88}\) *Genesis 1:26* Then God said, “Let us make man in our image, after our likeness” (ESV, 2008, p. 51)

\(^{89}\) *Genesis 2:7* “Here God breaths life- physical, mental and spiritual- into the one created to bear his image. (Alexander, ESV 2008, p. 53)

\(^{90}\) *Ephesians 1:13* “In him you also, when you heard the word of truth, the Gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit” (ESV, 2008, p. 2263)
or object has a supernatural significance, specifically, the doctrine that scientific laws are adequate to account for all phenomena” (Merriam-Webster’s, 2020). On the other hand, a non-naturalist “opposes the naturalistic position,” meaning, the non-naturalist believes that incorporating a supernatural explanation into experiences and ethical situations is necessary” (Merriam-Webster’s, 2020). Hence, depending on an individual’s worldview, a trend away from the word ‘spirit’ in sport is not a shock, especially considering the diversity of perceptions regarding metaphysical and transcendent language. Philosopher Alfred Jules Ayer (1952) in the book chapter Critique of Ethics and Theology, discredits the use of such language by suggesting that metaphysical language is ambiguous. Ayer aims to disprove those human intuitions provide sufficiency for God’s existence or transcendent experience as he maintains that God’s presence cannot properly be “defined in terms of those empirical manifestations” (Ayer, 1952, p. 120). Considering that Ayer labels the word ‘God’ as a metaphysical term, he concludes that any sentence “which purports to describe the nature of a transcendent God cannot possess any literal significance” (Ayer, 1952, p. 120). Thus, for Ayers, even describing an athlete’s experiences in sport with transcendental/metaphysical language would be a retro-grade activity. Due to this reasoning, Ayer concludes that “statements of value (specifically using metaphysical language) are unverifiable,” as it is “notorious that what seems intuitively certain to one person may seem doubtful, or even false, to another” (Ayer, 1952, pp. 108, 109). Ayers uses the concepts of radical empiricism and radical subjectivism to support his reasoning (1952, pp. 109, 112). According to the Encyclopedia-Britannica, radical empiricism is based on the ‘principle of pure experience’ which contends:

The relations between things are at least as real as the things themselves, that their function is real, and that no hidden substrata (i.e., God) is necessary to account for the various clashes and coherences of the world (2020).
Subjectivism reinforces the definition of radical empiricism. According to Merriam-Webster’s dictionary, subjectivism is “a theory that limits knowledge to subjective experience” (2020). Thus, in my estimation, and applying this thought to sports, Ayer would be contending that athletes need-not define their altered states of consciousness (ASCs) through the assistance of a metaphysical being (i.e., God), and allow the experience to be defined at ‘face-value’. It is imperative to indicate that these distinctions in philosophical reasoning, as they provide ideological justification for the dominance of naturalistic philosophies found in the sporting literature, indirectly affects the importance placed on athletes receiving holistic care. Not only that, but it has been established that athletes are pluralistic in their thinking, and open to spiritual concepts. Thus, many athletes are likely to define their sporting experiences using spiritual language while providing metaphysical terminology. Considering that CFL chaplains specifically, and other chaplains in general, utilize this language, credibility for the use of such language is a critical endeavour.

Although an athlete’s transcendent sporting experience may be unique to the athlete, the circumstance, and the sport environment, considering the plethora of reports regarding transcendent experiences in sport, are not justified for the naturalistic position to drown-out non-natural explanations, especially bearing in mind that the Christian non-naturalist position provides an explanation for why humans can possess knowledge, and thus can describe experience. According to the Christian worldview, knowledge is from God.91 Therefore, fair questions to ask in light of this dilemma are: 1) considering that athletes report altered states of consciousness (ASC) in sport, why limit these reports to mere experience without investigating possibilities for why humans can possess knowledge and define experience? 2) From a scientific research inquiry,

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91 **Proverbs 1:7** “The fear of the Lord is the beginning of knowledge” (EVS, 2008, p. 1135). **Colossians 2:2, 3** “to reach all the riches of full assurance of understanding and the knowledge of God’s mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge” (ESV, 2008, p. 2296).
since these occurrences are reported, is it possible repeat these occurrences and create conditions for these transcendent experiences to be more readily attainable? 3) And lastly, if we can repeatedly observe and explain these occurrences, does it dismiss the possibility of a metaphysical being (i.e., God) assisting in, or better yet, allowing these instances to occur?

I will begin answering these questions with a critique of Alfred Ayer’s thesis regarding “statements of value” as “unverifiable.” First, it is important to note that sport is not only (at times) described using metaphysical and transcendent language, but is also routinely defined in terms of words such as bravery, courage, character, resilience, belief...etc. (Nesti, 2010, pp. 152, 153, 160). These words, although more subtle than blatant spiritual language, are still “statements of value” presupposing a correct way to participate in sport and an incorrect way to participate in sport. Hence, there is a level of agreement in sport culture that an athlete must exude these qualities to display the correct principles to support their teammates. For instance, if an individual does not display faith towards their teammate and forfeits their ability to display an adequate level of courageous character, the athlete’s team may suffer. Simply put, if Ayer’s ideal use of language is favoured, the way that individuals explain the everyday aspects of sport is disrupted and discredited. In fact, sports would be indescribable, and robbed of their grandeur, if one tried to consistently define their sporting experience without statements of value. Thus, worldviews that do not account for metaphysical explanations are unable to conceptualize fully and consistently sporting experiences, considering that statements of value are saturated in explanations of sports participation. Thus, the office of a sports chaplain can help athletes who believe in the metaphysical synthesizing of their sporting experience according to their worldview. On the other hand, the naturalistic counsellor would not (and potentially could not) embrace an athlete’s perception of such experiences through a metaphysical lens.
From a naturalist perspective, the reason that “statements of value are unverifiable” is because the argument is one of infinite regression, when a metaphysical explanation in not present. Allow me to clarify what the term infinite regression means. Infinite regression is defined as: “the answer to a question raises a prior question, and so on ad infinitum” (Collins-Dictionary, 2020). In the book, The Consequences of Ideas: Understanding the Concepts That Shape Our World, the late Doctor, Philosopher, Apologist and Author, R.C. Sproul, used the perspective of Aristotle to explain an escape from unverifiable infinite regression arguments. Sproul who has written more than 60 books and holds a PhD from Whitefield Theological Seminary, was the founder and chairman of Ligonier Ministries. According to Sproul:

Aristotle understood that, to escape the illogical morass of infinite regress, the ultimate cause of motion must be an uncaused cause or an unmoved mover. Actuality must precede potentiality, just as being must proceed becoming. Therefore, being precedes becoming by logical necessity. This forms the classical root for the notion that “God” is a logically necessary being, an ens necessarium. Later philosophical theology would add that God is necessary not only logically but also ontologically (2000, p. 49).

Ultimately, non-naturalistic thinkers like Aristotle and Sproul believe that statements of value can only be verifiable if a metaphysical entity is involved in the explanation of such statements. However, for sports counsellors, athletes and other sporting enthusiasts that disregard the metaphysical realm, everyday language would be subject to what is known as the ‘naturalistic fallacy’. According to the Encyclopedia-Britannica, the naturalistic fallacy is:

The fallacy of treating the term ‘good’ (or any equivalent term) as if it were the name of a natural property. In 1903, G.E. Moore presented in Principa Ethica his ‘open-question argument’, aiming to prove that ‘good’ is the name of a simple, un-analyzable quality (2020).

Simply put, Moore’s ‘open question argument’ and Ayer’s argument regarding “statements of value being unverifiable” bear similarities. The use of G.E. Moore’s ‘open question argument’
was on display in *Plato's Euthyphro*. In the historical piece of philosophical literature, the investigation regarding ‘statements of value’ was observed. In the recorded dialogue between Socrates and Euthypro, Socrates asked Euthyphro: “Is the pious (i.e., ethics/statements of value) loved by the gods because it is pious, or it is pious because it is loved by gods?” (Plato, 1984). This is a concise example of the ‘open question argument’, as it pertains to the exact dilemma I am referencing, and the issue of ethical authority. In fact, it is an extremely intuitive theological and philosophical question as it pertains to whether statements of value can be verified or subjected to a series of infinite regressions. Someone who believes the first portion of the question would be a naturalist; one who agrees with the latter portion of the question would be a non-naturalist. The former insinuates the proposition that ideas of God (and values) are independent of God’s affection, whereas the latter part of the question presupposes that God’s values exist independently of a human’s ability to reason. Therefore, depending on one’s worldview, the naturalistic worldview elevates human’s perspectives, whereas the non-naturalistic worldview elevates the meta-physical perspective. Ayer sided with the former, making statements of value unknowable and ambiguous in nature. On the other hand, a consistent theistic worldview points towards God as an ethical authority. From a sport counselling perspective, Ed Uszynski indicated that “an effective sports chaplain will help athletes understand how the Gospel compares to, and intersects with, other belief systems and social imaginaries” (2016, p. 92). Thus, the sporting minister can have an awareness of not only how different counselling methods relate and compare to the Christian worldview but will be able to have some recognition of how the athletes they minister to perceive and define their participation in sport, depending on the athlete's worldview.
From a theistic worldview, and not simply through a naturalistic lens, using metaphysical language provides, as Sproul said, a necessity for an otherwise unexplainable phenomenon. Theism is defined as:

Belief in the existence of a god or gods. But specifically, belief in the existence of one God viewed as the creative source of the human race and the world, who transcends, yet is imminent in the world (Merriam-Webster’s, 2020).

Simply put, from the theistic position (i.e., non-naturalistic philosophy), knowledge and ethics are transcendent, and therefore, they can only be explained consistently though a transcendent source. Put another way, knowledge and ethics are immaterial, and thus an immaterial explanation is required to make sense of otherwise unverifiable value statements. However, if one’s worldview does not account for a metaphysical and transcendent entity, then ‘statements of value’ simply cannot be fully explained without borrowing from a worldview that acknowledges the non-natural viewpoint. Or, values and ethics can merely be acknowledged and subjected to individual preference, but not recognized as correct when subjected to a series of infinite regression propositions (hence the classification of the naturalistic fallacy, from a naturalistic worldview). For some, such deep inquiry leads to an agnostic worldview, that “any ultimate reality (such as God) is unknown and probably unknowable” (Merriam-Webster’s, 2020). According to scholars like Moore and Ayer, if one were to consistently live-out this mindset, they would simply be unable to execute natural dialogue without committing the naturalistic fallacy. To reiterate, the “naturalistic fallacy confuses what is with what should be. Specifically, the person committing this fallacy argues that since something is a certain way, it is morally acceptable for it to be that way” (Lisle, 2010, p.83). Typically, when pressed with ‘open question arguments’ an individual committing this fallacy may be able to explain why individuals act a certain way but can’t point to an ethical standard whereby there is justification for why people should act a certain way (Lisle,
2010, p. 84) (Encyclopedia-Britannia, 2020). On the other hand, the non-naturalist would indicate statements of value are inescapable because the created world and created beings comes from an intelligent, ethical, and living source (i.e., God). All this is to say, depending on a sporting practitioner’s worldview (i.e., chaplains, psychologists, mentors...etc.), and how they subliminally or consciously understand human value and human ontology, their beliefs affect the way they counsel athletes.

6.4 The applicability of non-naturalistic counselling in sports and the indirect benefits that can be derived from non-naturalistic counselling methods

Now that certain philosophical terms have been explained, this paper will now aim to explain the direct application of these philosophies in the context of sports participation and holistic care for athletes. Sports Psychologist Mark Nesti is a reader of sport psychology at Liverpool John Moores University, and acts as head of the M.Sc. in Sports Psychology program (Parry, 2010, p. 235). Nesti exhibits academic prowess in both spiritual and psychological matters; he is the former executive director of the center for The Study of Sport and Spirituality at York St. John University. However, to complement his academic competency Nesti’s experience as a sport psychologist cannot be underemphasized. Nesti (2010) poses the conundrum of properly explaining ‘statements of value’ in sports in the book chapter Sport Psychology and Spirit in Professional Football. In this publication, the material Nesti references is “based upon eight years of one-on-one sport psychology work with Premiership players from five clubs, amounting to over 2,000 hours of applied practice in total” (2010, p. 150). Nesti has been privileged to work with over 200 players in the English Premiership. Considering the author’s vast experience, Nesti’s had adequate opportunity to “reflect on the importance of the human spirit and religious belief” amongst highly paid professional athletes. In this book section, Nesti indicates how naturalistic
psychological practices can stifle athletes from displaying optimal sporting characteristics. As mentioned, a CFL chaplain’s counselling methods are non-naturalistic, and would only bear a resemblance to naturalistic counselling if the counselee wanted advice from that perspective.

From a naturalistic lens, there is not a sufficient explanation for why people should (or ought to) perform a task. However, Nesti indicates that the naturalistic sporting literature makes much of qualities such as ‘intrinsic motivation’, ‘mental toughness’ and ‘confidence’. According to Nesti, these qualities do not fully explain the sportsman’s duty (2010, p. 155). Nesti provides prospective from an academic and experiential background, while sharing insights from the Premiership players he has worked with. He states:

Athletes invariably talk about pride, doing one’s duty, putting all of oneself on the line and holding nothing back. These terms arguably go beyond motivation, focus and goal setting and are much closer to the spiritual qualities and attributes of a person (2010, p. 152).

Nesti explains that defining the sportsman’s duties from a spiritual lens is something coaches and players routinely do (often without acknowledgement), especially during adverse times during the competitive season. One attribute acting against the courageous notions of ‘putting all of oneself on the line’ and ‘holding nothing back’ is anxiety. Nesti mentions that the spiritual ideas of courage and hope are closely related to anxiety, and a type of anxiety with deeper roots than the more normative notion of competitive anxiety (2010, p. 152). Nesti explains the concept of existential anxiety as feeling an emotional ‘threat to the status quo’ and being “fundamentally an anxiety about meaning, or identity” (2010, p. 152). Thus, the psychologist, during losing streaks within a typical Premiership season describes that:

The air is filled with existential anxiety, which is literally, an anxiety about existence! It is not an exaggeration to say that, subjectively at least; the feeling is one of hopelessness and despair... It is at times like these managers and their coaching staff in the premiership
demand evidence of collective and individual spirit (2010, pp. 152, 153).

It is during times like these when teams and athletes are looking to turn their season around that demanding mental toughness and motivation can be counter-productive and foster more existential anxiety if the negative conditions persist. As a result, Nesti provides meaningful insights to counter-act the psychological ‘doom loop’ associated with negative performance.

First, Nesti highlights a premiership athlete’s intuition to pick up on subtleties in words that are different but closely related. Bravery, for instance, is closely related to the word courage, as it involves “attempts to do the right thing, with an element of physical or mental danger” (Nesti, 2010, p. 153). On the other hand, Nesti argues that professional sportsmen in premiership soccer (who typically do not boast high level academic qualifications) “describe courage closely to Thomas Aquinas and Aristotle (Corlett, 1996b), which involves accepting a challenge and acting upon it in a situation where the individual has the option to hide from his responsibility” (2010, p. 153). The author proposes courage is “a more deeply personal act” and during his conversations with premiership players and coaches, the sportsmen have often remarked that although the attribute of bravery is commonplace, it is the “spiritual quality of courage that separates the true champion from others” (Nesti, 2010, p. 153). Considering the perspective of Nesti, it is the athlete who can be courageous amid the threat of existential anxiety that has a performance advantage on the playing field.

Another word examined within Nesti’s piece that need not be neglected in this discussion is the word spontaneity. Nesti argues that spontaneity is “closely related” to courage because spontaneous action “is usually associated with acting on impulse and is frequently described as something that accompanies effortlessness and natural behaviours” (2010, p. 153). Considering,
as mentioned previously, that courage is a deeply personal act involving the acceptance of a challenge and acting upon it, Nesti argues that courage and spontaneity are both deeply connected to self-identity and an individual’s ability to act authentically. Nesti cited the late Dr. Erich Fromm (1994), who “over 50 years of work as a therapist, claimed that the capacity to be spontaneous was the single most important sign of mental health” (2010, p. 153). Therefore, the key element in studying these words and bringing about the positive effects of these attributes on the playing field is derived from an individual’s ability to be true to who they are. Merriam-Webster’s dictionary definition of the word spontaneous reinforces the trait: “proceeds from a natural feeling or native tendency without external constraint” (2020). Considering Curtis Fogel highlighted myriad constraints placed on CFL professionals, a key concept for athlete performance is how to bring about authentic courage and spontaneity amid existential anxiety.

Furthermore, Nesti highlights the perspective of Author Michael Novak to reinforce the importance of spontaneity. Novak, who holds a master's degree in history and Philosophy of Religion from Harvard University, offered similar insights in his book, The Joy of Sports: End Zones, Bases, Baskets, Balls & the Consecration of the American Spirit. According to Nesti, it has been pointed out by Novak (1994) and others that sport and play are two of the clearest examples of human activities infused with spontaneous behaviour” (Nesti, 2010, p. 154). In Chapter 2, I explained how CFL chaplains can help re-frame an athlete’s perspectives and motivations for playing sports. It was argued that this re-framing is very valuable for CFL professionals given that they are faced with precarious labor, tolerable deviance, and constrained consent...etc. Emphasising that the play aspect permeated within Sports in the Biblical Narrative (2018), the CFL chaplain’s spiritual counsel could certainly be fostering a positive psychological outlook (i.e., spontaneous behaviours) amid the CFLs constraints. Additionally, as discussed, perhaps the
dominate narrative of humanistic language further perpetuates the constraints placed on professional athletes.

Like the CFL chaplains, Nesti believes that proper psychological counselling methods play a huge factor in being able to bring about healthy psychological actions. Nesti believes that if athlete care does not account for spiritual characteristics, then athletes will not receive the proper holistic focus, especially for athletes whose religious beliefs are important to them. Thus, reorienting the literature to incorporate spiritual language, and training health care providers in sport to understand the importance of these qualities is paramount. As mentioned in Richard Gamble’s study, one of the psychologists expressed the need for a heightened focus on training psychologists to deal with the emotional nature of athletes to properly understand their clients (2013, pp. 254). Additionally, another psychologist in Gamble’s study indicated that a mental skills practitioner advised psychologists not to get involved in athlete welfare (2013, p. 254). After receiving this advice, the psychologist expressed his concern by exclaiming: “what kind of a sports psychologist are you... when suddenly, you get to the meat, to the real, the delicate things, the emotional issues and you go, “that’s beyond me, I’d best not deal with that!” (Gamble, 2013, p. 254). Many sports psychology techniques focus on performance related counselling methods like goal setting, positive self-talk and imagery. However, Nesti offers another psychological approach that could complement sports counsellors for counsel to be more holistic.

The alternate method of psychological counsel that Nesti proposes for counseling athletes is that of existential phenomenological psychology (EPP) (2010, p. 155). Though Nesti professed that his capabilities and background came from traditional “mental skills-based sport psychology” and “mainstream psychology,” he nevertheless indicated that his “approach to counseling athletes draws in part on theistic perspectives in existential phenomenological psychology” (2010, p. 155).
Nesti went on to describe the benefits of incorporating this method into his counselling arsenal. Existential phenomenological psychology (EPP) is a branch of psychology that deals with allowing clients to provide first-person narratives of their sporting experiences, and how their personal values are manifested in how they perform in the sporting area. According to Nesti, when a counsellor can see how the individual’s thoughts, beliefs, meaning, and purpose intersects with their sporting experience, the psychologist can assist the athlete in protecting and nurturing what is most important to him. Allowing the athlete to protect their personal values can then lead to greater on-field performance. Again, this was the case with Bo Levi Mitchell. The CFL chaplains seek to provide similar care. The respondents in this study (as expressed in the chart above) indicated that the significance of having “one’s life in order” off the field translates to playing with freedom on the field. This type of psychology directly relates to the positive attributes of spontaneity and courage mentioned previously, as cultivating the athlete’s authentic self can aid the sportsmen in exuding these qualities. Thus, this counselling method transcends belief and can be beneficial for both non-naturalistic and naturalistic athletes, even if, fundamentally speaking, the naturalistic athlete was protecting their ‘unverifiable’ values.

The concept of play provided by Jeremy Treat (2018) was a critical factor in aiming to frame sports participation through a chaplaincy perspective. Though the CFL chaplains did not place extreme emphasis on the philosophical significance of the words they used in their counselling process, the role of the chaplain in fostering a play-ethic on CFL rosters helped promote spontaneity, courage and fosters a sense of ontological security. Even Chaplain 4’s ‘Characteristics of a Champion’ exercise (found in the previous chapter) is laden with encouraging this behaviour and is a good example of existential phenomenological psychology at work. Again, although the chaplain didn’t explain this approach using psychological/philosophical terminology,
the ‘Characteristics of a champion’ exercise is a form of counselling that draws out a CFL professional’s personal values on and off the sports field. Additionally, Chaplain 6’s philosophy, as described in Chapter 3, is a direct resemblance of the existential phenomenological approach. The chaplain mentioned that he likes to gauge what his client’s personal values are and helps direct him to be responsible/accountable for adhering to those values to perform optimally. Chaplain 6 additionally mentioned that he likes to ask the CFL professionals that he counsels: “what are some things being imposed upon you that make you feel uncomfortable?” Nesti’s existential phenomenological psychology approach is, likewise, keenly aware of the pressure placed on athletes. In particular, the English Premiership players he works with must adhere to “fitness and dietary requirements, and media expectations, performance attainment and huge financial rewards” (Nesti, 2010, p. 158). Amid this pressure, Nesti believes “the most important challenge for the players is the need for meaning beyond the transient rewards and pressures experienced as a player” (2010, pp. 158). Again, although the CFL chaplains did not utter the term ‘existential phenomenological psychology’ throughout my interview investigation, their ‘relationship first’ counselling approach is very much values based as they seek to help CFL professionals guard their personal values, especially for the purpose of participating in their profession with a clear conscience. These ‘moral fences’ that Nesti and the CFL chaplains aim to embrace help those they work with adhere to the athlete's core values and eliminate distractions, which could indirectly translate to better performance, heightened focus, and an altered state of consciousness.

Nesti provided a case study of existential phenomenological psychology where he explained a counselling situation with a very successful premier league player. This player, after getting married and attaining a lucrative long-term contract explained he felt “increasingly anxious about what he could achieve next” (Nesti, 2010, p. 156). Given this unique situation Nesti
explained how he began asking the athlete questions and clarifying what the subject was saying. During the question-and-answer process, Nesti illustrated the player “came to realize his anxiety was around whether he was beginning to settle into a static and fixed identity, and whether this might ultimately lead to a decline in his performances and impact negatively on his broader life” (Nesti, 2010, p. 157). Through the existential phenomenological psychology approach Nesti, analyzed the client’s first-person narrative of their life, and how the athlete’s thoughts and emotions could affect their job performance. Nesti made it clear that the dialogue between him and the player was not about better time management, but rather dealing with the media, handling manipulative agents, or cognitive and behavioural procedures for the purpose of improving symptoms (Nesti, 2010, p. 157). Those types of dialogues and techniques are more indicative of mental skills-based psychology, and though helpful at times, Nesti made it clear that the existential phenomenological approach was most beneficial for this situation. The sports psychologist identified he was “engaged in dialogue about the spiritual core of the person and the process of recognizing that this quality of human being must be constantly attended to, sustained and nurtured” (Nesti, 2010, p. 157). Though Nesti indicated that the dialogue can look different with players who adhere to formal religion as opposed to those who do not practice a faith but was adamant, “these types of encounters take place equally with players who are not committed to a particular religious belief” (Nesti, 2010, p. 157). Consequently, in Nesti’s experiences, an athlete’s sporting narratives are not consistent with naturalistic philosophy.

In the preceding chapter we discussed how CFL chaplains aim to nurture the heart of CFL professionals; this type of counselling provides a good frame of reference for how they interface with people of opposing worldviews. The CFL chaplain’s use of systematic theology through the ‘disciple making process’ is much more prevalent when counselling religious CFL professionals.
The use of existential phenomenological psychology is more indicative of the way that chaplains ask questions that evaluate the client’s concept of purpose using sporting language to discuss goal setting on and off the field (i.e., the ‘characteristics of a champion’ exercise). However, to fully grasp the meaning of this approach, an academic definition of existential phenomenological psychology, complemented with Nesti’s explanation, will be illustrated.

To understand this psychological counselling approach, the following terms need to be defined: existential, phenomenology, phenomenological psychology and ontology. The ensuing definition of each term is cited verbatim from the sources noted. I have included two dictionary definitions of the word ontology, for readers to fully comprehend the term.

**Existential:** “of, relating to, or **affirming existence**” (Merriam-Webster’s, 2020).

**Phenomenology:** “Phenomenology is primarily interested in providing a description of events and experiences, rather than identifying cause and effect relationships. Phenomenology involves the empirical study of essence and **personal meaning**, one way in which prayer, team spirit and religious faith could be investigated within sport” (Nesti, 2010, p. 155).

**Phenomenological Psychology:** “a discipline forming a bridge between psychology and philosophy. It is one of the regional ontologies, or studies of the kinds of fundamental being, that is concerned with what it means to experience a certain thing (e.g., to experience fear) and with what the a priori, or essential and universally applicable, structures of such an experience are” (Encyclopedia-Britannica, 2020).
**Ontology**: “1) A branch of metaphysics concerned with the nature and relations of being. *Ontology* deals with abstract entities. 2) A particular theory about the nature of being or the kinds of things that have existence” (Merriam-Webster’s, 2020).

Again, when considering the definitions of these terms, and a CFL chaplain’s approach of building relationships, active listening, or asking wondering questions…etc, there is a close resemblance to the existential phenomenological psychology counselling approach. Especially referring to Chaplain 6’s comments in the transcription above, when he mentioned that his job “was not to tell the athlete what to do” but rather his role is “to give them perspective.” Bearing in mind that the references in this chapter indicated athletes are ‘open to spiritual concepts’, use ‘statements of value’ and can have a more ‘pluralistic’ worldview, this counselling approach is essential (Nesti, 2010, pp. 155, 158) (Uszynski, 2016, p. 92). The counselling methods employed by CFL chaplains avoid a rigid approach to sports counselling and allow for athletes to feel valued through their declaration of personal values.

The CFL chaplain’s evaluation of an individual’s personal life connecting to their on-field success is a concept that Mark Nesti believes the players he has counselled in the English Premiership acknowledge. Nesti remarked:

> In my experience, players are acutely aware their sporting performance and their personal lives are inextricably linked. It is not uncommon to find that players spend more time talking about their need to be true to themselves and to take some control over events within football and across the rest of their lives (2010, p. 158).

Considering the insights highlighted in this chapter, why do sports counsellors, and the current trends in sport literature, delete (or redefine) ‘spirit’ with ‘mental toughness’, and/or ‘self-
confidence’, particularly when spiritual language is important to athletes? According to Nesti, his approach, and the approach of the CFL chaplains, is “against a rather arrogant scientific perspective, which typically rejects the concept of spirituality and the term ‘spirit’” (2010, p. 157). Yet, the philosophy embraced by Nesti and the CFL chaplains is not the predominate approach when viewing what is being published in the sports literature. The focus on winning and performance-based counselling can drown-out a well-balanced approach to counselling athletes and ascribing value to elements of sport apart from winning. Furthermore, Nesti believes that “one of the most important aspects of this encounter is that it provides an opportunity for a fully confidential meeting to take place where the key focus is on matters deemed most important by the players themselves” (2010, p. 157). Considering what is ‘deemed to be most important’ to a certain athlete would be completely different to another athlete; this fluid approach to counselling, in my opinion, is better than an unyielding approach that is not welcoming of spiritual language.

Identifying personal values through the existential phenomenological psychology approach is an important task, not only from Nesti’s viewpoint, but from other expert psychologists. Nesti underscored the work of sport psychologist Gloria Balague (1999) in her piece, Understanding Identity, Value and Meaning When Working With Elite Athletes, in order to reinforce how important it is to identify athlete’s individual principles. Balague illustrated the importance “for athletes to have a clear identity and values based on something beyond their sporting achievements” (Nesti, 2010, p. 158). However, when the win at all cost mentality reigns, and the clubhouse is filled with existential anxiety, if an athlete could instead focus on their core-values, the psychological burden of performance-based identity might be eradicated from the athlete's psyche.
According to Nesti, categorizing this process from a spiritual lens may prove to be the most beneficial, even if the athlete does not subscribe to a formal religion, especially when considering that all athletes utilize value-statements in the process of explaining their personal morals. Nesti indicates how a naturalistic view of an individual’s values and actions, leading to a relativistic and post-modernist view of morals, would not preserve individual autonomy. For Nesti, viewing actions and values from a non-natural lens can heighten an appreciation for an individual’s unique personality and free agency. He explains this reasoning by meaning the discrepancy between conceptualizations of freewill amongst naturalistic and non-naturalistic worldviews. The naturalistic position is consistent with the views of determinism and materialism, whereas the non-naturalist view, from a Christian perspective, is embedded in the imago dei doctrine. The Encyclopedia-Britannica (2020) relates the doctrine of the imago dei to a human’s free will:

Humans are the universal form of being, in whom the powers and creative principles of the whole universe are combined in a personal unity of spirit, soul, and body... The real sign of God as personal being is freedom. When God created humans according to his image, he also gave over to them this mark of nobility—i.e., freedom (2020).

Ultimately, an individual who believes in this doctrine believes in the preservation of humans as autonomous agents. On the other hand, to describe an understanding of free will from the naturalist view, the words determinism and materialism need to be explained. Again, the Encyclopedia-Britannica (2020) provides succinct definitions of both terms:

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Genesis 2:7 “Here God breaths life- physical, mental, and spiritual- into the one created to bear his image. (Alexander, ESV 2008, p. 53).
Determinism: A theory or doctrine that acts of the will, occurrences in nature, or social or psychological phenomena that are causally determined by preceding events or natural laws (2020).

Materialism: Also called physicalism, in philosophy, the view that all facts (including facts about the human mind and will and the course of human history) are causally dependent upon physical processes, or even reducible to them (2020).

When referring to EPP, Nesti described the approaches as being “open to the spiritual dimension, and conceive of human beings in terms of mind, body and spirit” (2010, p. 155). Consequently, although the approach is “open to the spiritual dimension” it is not restricted exclusively to the spiritual dimension. The EPP counselling method is a method that can provide balance to an area of counselling that, as mentioned, has rejected spiritual terms.

According to Nesti, materialist and deterministic approaches are the dominant types of psychology being performed in sports (2010, p. 159). Sport psychology within this category includes psychoanalysis, behaviourism, and cognitive approaches (2010, p. 159). Nesti indicates that each of these methods “reject the possibility of the spiritual, and in so doing are logically incapable of including psycho-spiritual terms such as courage, passion, meaning and love in their analysis” (2010, p. 159). Some may argue that my investigation of these terms is an over-analysis of words; however, it is important to investigate statements of value, with the aim to take them to their logical conclusions to make reasonable assessments of our activities, sports activities being no exception. That said, Nesti doesn’t state that a psychologist practicing existential phenomenological psychology should aim to bring all their client’s worldviews to their logical conclusion. He simply means that an evaluation of the client’s first-person narrative of their
experiences and focusing on how their life-values characterize their sporting experience is a worthy practice. In fact, through this process of clarification, the client may indicate a more naturalistic worldview, and the psychologist can then use more deterministic and materialistic psychological practices, if that is what the client desires. However, the EPP process leaves metaphysical options open, rather than continually operating from the naturalistic position, especially considering that it has been made evident that athletes are typically open to spiritual dialogue (Nesti, 2010, p. 155). Although the CFL chaplains possess faith in the Christian worldview, and its goal of ‘making disciples’ involves sharing the Christian worldview with CFL professionals, application of the EPP framework, leads CFL chaplains to gauge whether the clients would embrace such a philosophical perspective.

Investigating the practicalities of the imago dei and the doctrine’s intersection with free will and sports participation, the principle promotes emancipation through the incorporation of psycho-spiritual terms. According to Nesti:

Spirit may be better described as the human quality where our freedom and free will resides. A spontaneous act cannot be forced or explained away in terms of deterministic psychology or materialist philosophy. Psychologically and philosophically speaking, I am fully responsible for my spontaneous act (2010, p. 154).

Elaborating on this notion, Nesti highlights how spontaneous actions reflect the core of the person and reveal the individual’s unique and distinctive personality. The psychologist insists: “when we assess spontaneity, we attribute the act to the person; no one would find it satisfactory to account fully for spontaneity in terms of instinctual drives, reinforcement schedules or genetics” (p. 153). Nesti’s assertion makes it perplexing as to why the literature has reconceptualised the term ‘spirit’
with ‘self confidence’. CFL chaplains, on the other hand, provide a service that leaves open for discussion the spiritual element to counselling.

Nesti finds is perplexing spiritual language in sport has been substituted for either secular, or what could be more seductively termed as ‘neutral’, alternatives. However, the psychologist believes that Existential Phenomenological Psychology in sports is the antithesis of what Nesti refers to as an “arrogant scientific perspective” (2010, p. 157). In today’s North American society, we live in an era that many scholars refer to as the ‘postmodern age’. In the book, *Deconstructing Sport History- A Postmodern Analysis*, author Murray G. Philips uses the perspective of Laurel Richardson to define ‘postmodernism’. Richardson states: “The core of postmodernism is the doubt that any method or theory, discourse or genre, tradition or novelty, has a universal and general claim as the ‘right’ or the privileged form of authoritative knowledge” (Philips, 2006, p. 7). Thus, considering that varying world religions make ‘truth claims’, and religious texts speak from a position of authoritative knowledge, from a secular standpoint, such a view is equally considered arrogant, and is readily dismissed.93,94 Therefore, there has been a trend away from religious language in sports literature in favor of a more humanistic position. However, Nesti highlights the continuation of a humanistic trend that can be just as rigid a view as a secularist would deem by adhering to formal religion. Nesti states:

> Indeed, in its more extreme form, such a one-sided account of freedom and free-will has led to analyses in terms of the ‘postmodern condition’ in which all values are relative and are centered on self. As I have said before, such a self-centered ethic is of little value in the world of sport, where individuals are often required to leave behind their own individual desires on behalf of the team. Again, it is this objection to postmodern thought (with its relativity of values) and humanistic psychology that is so clearly

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93 Proverbs 30:5 “Every word of God proves true, He is a shield to those who take refuge in Him” (ESV).
94 John 17:17 “Sanctify them in the truth, your word is truth” (ESV).
evident in the beliefs and practices of the Premiership football managers and coaches I have worked with (Nesti, 2010, p. 158).

Consequently, Nesti insists that the coaches and players he has encountered as a sports psychologist within the English Premiership have a similar view on the strict emphasis of humanistic psychology in sport. Existential Phenomenological Psychology, on the other hand, is, in my own words, a ‘customer service approach’ to sport counselling whereby the client can speak freely of their core values. Additionally, as mentioned, collaboration amongst an athlete’s support-group to provide holistic care helps remedy an otherwise rigid approach.

In the previous chapter there are noted differences between how CFL chaplains counsel individuals who profess faith in Christianity vs. another worldview. However, regardless of whether the athlete possesses the same worldview as the chaplain, the EPP counselling method can allow the athlete to perform with more freedom on the field. Allow me to explain when a counsellor is assessing the values deemed most important to the counselee, the counsellor can help the client to safeguard those values. Consequently, the client is less likely to struggle with fear, guilt, and shame on the sports field due to possessing a clear conscience. However, it should be noted that the conscience of everyone is different, depending on their personal belief, upbringing, instilled values, personal experience, and level of knowledge...etc. Regardless, using EPP counselling, chaplains can aid the athlete in performing their job without a violated conscience, as the chaplain and the athlete can work together to create a ‘game plan’ to help protect the conscience of the athlete. According to Merriam-Webster’s dictionary (2021) conscience is defined as: “the sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do right or be good.” The conscience of an athlete works in unison with the mind of the athlete. The CFL chaplains that employ EPP counselling techniques help preserve the mind of the athlete and eliminate
distractions so they can focus on their job, which can indirectly improve performance. Consequently, from an ‘ontological security’ standpoint, the athlete can perform their sporting duties knowing they have protected their personal values.

6.5 The ‘Foundational Model’ for Sports Psychology from a Sports Chaplaincy Perspective

As mentioned, CFL chaplains seek to be respectful of all athletes and provide EPP counselling to people from all walks of life. However, even though the chaplains seek to be a sanctuary for all athletes, and help athletes develop moral fences to preserve their conscience, the CFL chaplains are certainly ‘in their element’ counselling Christian athletes to possess ontological security. Furthermore, there has been an upsurge in Sport and Religion literature concerning the practice of Christian sports psychology. The recently published book, Sport, Psychology and Christianity: Welfare, Performance and Consultancy (2019), features a collaboration of academic essays whereby the authors delve into many of the themes highlighted in this chapter. Nevertheless, the main topic I will address from this publication is how importantly the Christian lifestyle can affect performance. As previously stated, the goal of a sports chaplain is to provide holistic care, leading to ontological security, which can indirectly have positive performance outcomes. Still, life isn’t always easy and possessing ontological security can be fleeting. Thus, in closing out this chapter, we will discuss how the chaplain can improve ontological security when Christian athletes are dealing with adversity, or their performance has been in a state of decline.

The transcriptions of CFL chaplains featured earlier in this chapter highlighted Chaplain 5’s philosophical viewpoint to view the athlete as a ‘total athlete’. The ‘total athlete’ means attempting to view the athlete as a holistic being, identifying the athlete as body, mind, and soul
In the book chapter, *Mind, Body, and Soul: A Foundational Model of Performance* author Mark Cheney (2019) indicates the difference in focus between Christian sports psychology and other forms of athlete psychology. Christian sport psychology, no doubt, incorporates the ‘total athlete’ approach, which is directly related to the theme of ontological security. Cheney proposes that the Christian athlete’s identity, performance, concentration, motivation, vocation, goal setting and approach to adversity can be impacted by their Christian worldview. Like Mark Nesti, Mark Cheney boasts an impressive resume regarding athlete consultation. Cheney has a CMPC certificate, meaning that he is a Certified Mental Performance Consultant, a distinction he earned from the Association for Applied Sport Psychology (AASP) (Cheney, 2021). In addition, Cheney is a certified GolfPsych instructor, and is a member of the US National Federation of HS Coaches (NFHS) (Cheney, 2021). Cheney was a dual sport athlete in golf and basketball at Rhodes College where he earned an undergraduate degree in biochemistry. Adding to his academic credentials, he has completed two master's degrees: one in performance psychology and another in educational leadership (Cheney, 2021). Cheney has applied his academic credentials to coaching, en-route to coaching 13 state championship teams. Cheney currently resides in Las Vegas, USA, and has been published in multiple magazines (Cheney, 2021). Cheney is more than qualified to remark on the development of the ‘total athlete’.

Like Nesti, Cheney indicates that a humanistic, athlete-centered model of counselling neglects the spiritual aspect of the sportsmen. Referencing a study performed by Clarke, Smith, and Thibault (1994), Cheney argues that athlete-centered psychology focuses on the physical, psychological and social development of the athlete (2019, p. 102). Although Cheney admits that such counselling is “a step in the right direction,” it “omits the spiritual” component of the athlete (2019, p. 102). He argues that neglecting the spiritual aspect inevitably elevates “outcome-based
measures” for success (i.e., medals, titles, championships...etc.) which can wrongly “place performance above the person” (2019, p. 102). Cheney reinforces his claims by referencing a study performed by Watson and Parker (2013) to argue that prevailing secular and humanistic mentality has trended sports counselling towards “a dualistic approach of mind and body, as opposed to the holistic inclusion of mind, body and spirit” (2019, p. 102). Thus, the ensuing paragraphs will provide a description of how Christian Sports Psychology caters to the body, mind and soul of an athlete, a process alluded to by Chaplain 5.

In addition to the idea that out-come based measures should not be the counsellor’s end-goal, Cheney describes how Christian athletes aim to begin their sport-psych foundation on principles written in scripture. Thus, he uses a notorious Biblical metaphor to help explain how a Christian athlete can build their career on a solid psychological foundation.95 Therefore, from a Christian sports psychology perspective, Cheney coins what he refers to as the ‘foundational model’ to sports counselling. Allow me to explain this metaphor in the previous footnote: ‘the rock’ in this instance is Jesus Christ. According to Cheney, building one's athletic career on a relationship with Him can indirectly create positive outcomes. However, positive outcomes are not the explicit goal of the foundational model. Cheney describes the foundational model in the following words:

The foundational model is based on the belief that an athlete’s identity in Christ transforms motivation, facilitates concentration, and supports a resilient attitude, thereby enhancing performance. The models consideration of the whole person, rather than just the

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95 The metaphor that Cheney incorporates is a quote from Jesus who categorized His faithful followers (as recorded in Luke 6 and Matthew 7) as ‘wise men’ who when building a house, dug deep and laid the foundation of the house ‘on the rock’ (Cheney, 2019, p. 103). In contrast, the ‘foolish’ individuals represented in these Gospels were individuals who “built their house on the sand” and their houses were not sustained (Matthew 7:26, ESV, 2008, p. 1835).
performer, reflects the biblical perspective of mind, body, and soul (2019, p. 103).

Therefore, for the believer, the attributes of motivation, concentration, attitude, and performance results are filtered through an identity found in Jesus. For the non-naturalistic or strictly humanistic athlete, these characteristics are summoned from their self-will.

From Cheney’s perspective, the foundational model highlighted in the previous paragraph poses several questions for the athletes to consider as they engage in athletic competition. To name a few, Cheney believes that athletes should consider fundamental questions like: “Who am I? Why am I here? Where am I going? What do I value?” this helps to define the sportsman’s participation as an athlete (2019, p. 103). This exercise is reflective of CFL Chaplain 6’s methodology of getting his athletes to assess their purpose and values. Then, too, Cheney indicates how answering these questions (particularly through an identity created ‘In Christ’) creates a foundation that is not based on outcomes, and the athlete can then “establish an identity apart from performance” (2019, pp. 103). Thus, the presence of sports chaplains who share the same view of an athlete as does Cheney, helps to remind Christian athletes that their identity is not found in their performance results, but rather through how they answer these questions within their Christian worldview.

Cheney explains a distinct difference in identity creation when comparing how a humanistic sports counsellor would help an athlete build their identity vs. how one who views athletes as a ‘total athlete’ would aid in moulding the sportsman’s identity. Cheney explains that the difference between “two prevailing beliefs regarding an athlete’s identity” is that it may either “be achieved, or it may be received” (2019, p. 103). Like Nesti, Cheney describes the ‘postmodern’ view, and indicates through a postmodern lens; the athlete’s identity is something to
be achieved. The author insists that “postmodern relativism further suggests that one’s identity is a subjective construct, as it is self-determined. The self-determined aspect of identity is particularly troublesome and prone towards creating uncertainty and angst” (2019, p. 103). For instance, the uncertainty and angst would come from trying to reconcile a poor performance with outcome-based measures being the cornerstone of what would be deemed success or failure. On the other hand, according to Cheney, Bible scriptures suggest “an identity rooted and established ‘In Christ’ is an objective fact” (2019, p. 103). Consequently, within Cheney’s foundational model, the athlete receives their identity from what is written in the scriptures. This is exactly related to what Chaplain 2 indicated in this study when he said he sets visual reminders on his goalie gloves in his organized soccer league as a psychological memento to remember he is playing “from acceptance” not “for acceptance” (2018). The chaplain wrote the words “from acceptance” on his glove to keep him from the hubris of good performance and the despair of poor performance (2018). Thus, Chaplain aims to ‘practice what he preaches’ and remind himself of his fixed identity as a Christian, a practice he aims to instill in his counselees. Having the Christian faith to ‘fall back on’ amid a ‘mid-season-slump’ can help the athlete raise oneself out of the psychological-mire resulting from poor performance (i.e., existential anxiety). Taken as a whole and removing a consistent Christian worldview from the discussion for a moment, one can see why it is important for CFL chaplains to utilize the EPP counselling method. By utilizing the EPP framework, the more humanistic-minded athlete can brainstorm deep questions regarding their existence and personal meaning to affirm their value during the difficult trials they may encounter within a season, or, throughout their career.

Cheney eloquently categorizes the relevant differences between humanistic and theistic worldviews as “performance-based acceptance vs. acceptance-based performance” (2019, p.
Reinforcing this contrast from a scriptural perspective, Cheney (who is clearly writing from a Christian worldview) aims to establish the prudential wisdom of his foundational model by proclaiming that identity based on “athletic performance is transient, one based on Christ is eternal” (2019, p. 105). In terms of ontological security, believing oneself to be secure in Christ from an eternal perspective can have lasting psychological benefits. Associate Professor at the University of Detroit Mercy, and licentiate Jesuit priest, Patrick Kelly agrees with the claims made by Cheney. Kelly, who holds a master's in theological studies from the Harvard School of Divinity and a PhD in Theology, Ethics and Culture from Claremont College affirms Cheney’s assertions. In the book chapter *Flow, Sport, and the Spiritual Life* (2010) Kelly states:

Contemporary theologians point out a person who has experienced God’s love and remains in his love has a sense of ‘ontological security’ and hence is able to play. As the Jesuit priest Hugo Rahner puts it: ‘The person who has faith and truly loves God is also the one who can truly play, for only he who is secure in God can be truly light of heart’ (2010, p. 170).

In the book chapter, Kelly expounds of the concept of ontological security by referencing a couple Bible verses: “God is love” (John 15:9) and God reinforces believers’ psychological duty to adhere to God’s love. In scripture, praying to Jesus and meditating on Bible verses is known as the process of ‘abiding in God’. For the athlete, abiding in Christ surpasses their duty on the sports

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96 2 Corinthians 4:18 “We look not to the things that are seen, but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal” (ESV, 2008, p. 2229)
97 1 John 4:18 There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love (ESV, 2008, p.2435)
Romans 8:37-39 “No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (ESV, 2008, p. 2172)
98 Christians are exhorted to abide for their own benefit, as Jesus calls individuals to abide in Him “so that (Jesus) joy may be in (the believer) and (the believers) joy may be complete” (John 15:11, ESV, 2008, p.2055), (Kelly, 2010, p. 170).
field, as scripture reveals it is God’s will for his followers to always abide in Him.\textsuperscript{99} If the believer truly believes this and allows God’s love/joy to resonate in their heart, it will allow them to display the spontaneity and mental health referenced in Nesti’s study. As a result, acceptance-based performance is obtained.

In the beginning of this chapter, importance was placed on athletes receiving holistic care. Likewise, in Chapter 2, it was reinforced that CFL professionals need to have more helpful resources or ‘networks of support’ at their disposal to accommodate the flaws that Curtis Fogel (2013) indicated are evident in Canadian Football. Nevertheless, for athletic counsellors like Mark Cheney and the CFL chaplains who view the athlete as a ‘total athlete’, they are not only part of the holistic care network but view the athlete holistically in terms of vocations.

Cheney indicates that the psychological benefit that athletes receive when the counsellors understand them have multiple different vocations. Cheney explains the etymology of the word \textit{vocation} to argue that the term does not merely refer to ones playing career. Cheney explains that “vocation (from the Latin \textit{vocatio} or calling) has not been previously considered in relation to performance and sport psychology, but it is instructive in properly prioritizing sport within a performer’s identity, motivation and framework” (2019, p. 106). From my personal experience, when competing as a university football player, I recall a discussion with my teammates on the importance of not having our sports participation \textit{define us}, even though it was an important part of our lives. Cheney’s evaluation of viewing athletes as possessing multiple ‘callings’ is an important lens for sports counsellors to view athletes through, as it helps the counsellor to cater their counselling to the person, and not their performance.

\textsuperscript{99} 1 Thessalonians 5:16-18 “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (ESV, 2008, p. 2311)
Cheney’s endeavour through his analysis of the word vocation is aimed at getting the athlete and sports mentors to acknowledge sportsmen who exemplify more than simply athletic ability. Or, even when counselling a non-believer, the exercise of allowing the counselee to acknowledge and ascribe value to other areas of their life is a useful endeavour. Cheney’s philosophy elevates the ‘person over the performer’. This philosophy is accentuated when he states:

An athlete has multiple vocations, which may include that of parent, child, sibling, employee, employer, and citizen, in addition to performer. Because any activity is an act of service, the athlete who lives out the calling to perform their best serves God by serving their neighbor. From a practical standpoint, the athlete’s performance attracts fans, thereby providing employment and/or entertainment to everyone associated with the sporting organization—coaches, trainers, ticket agents, business managers, vendors and more (2019, p. 106).

In my own words, this places the athlete’s job as a performer in the proper order of priorities and helps to remove the temptation towards becoming an idol. Cheney further insists that viewing athletes from this ideology creates an alternative to outcome-based measures as the athlete can counter the temptation to become self-absorbed in performance results (2019, p. 106). Operating within this mentality, the athlete is encouraged to think about how they can serve others in the athletic sphere, as well as in other vocational obligations.

Ultimately, through the foundational model proposed by Cheney, motivation and goal setting becomes filtered through an ecclesiastical lens. He indicates that “the world has consistently defined success that through external criteria—wins, championships, contracts, and the like; scripture suggests the win at all costs mentality of modern sports is misguided.”100 Thus,  

100 Mark 8:36 ‘For what does it profit a man to gain the whole world and forfeit his soul?’ (ESV, 2008, p. 1911)
from a sports chaplaincy framework, it is a fruitless (and possibly more harmful) endeavour to focus solely on how the body and mind can produce external rewards. Acknowledging the soul, while guarding and protecting the soul from idol-worship, is an eternally valuable exercise.\textsuperscript{101} Additionally, from a motivational standpoint, Cheney believes that the Christian athlete can possess a heart of gratitude when they are playing by acknowledging “the costly gift of salvation” that was offered to them through Christ’s atonement\textsuperscript{102} (2019, p. 105). Through abiding in one’s faith, “gratitude for God’s grace replaces guilt and self-justification”, allowing the athlete to “\textit{play as they were designed to}” (Cheney, 2019, p. 105). Referencing Jeremy Treat (2015), Cheney indicates that it is at this juncture that “sport becomes a gift to be enjoyed and stewarded for the good of others”\textsuperscript{103} (Cheney, 2019, p. 105). When, as Nesti (2010) indicates, an athlete’s “spirit is cleansed’ in their relationship with the LORD, they can possess and exude the optimal freedom, spontaneity and courage to perform” (pp. 150). Cheney describes this state of concentration as an athlete engaging with the ‘present moment’.

There are some authors who categorize the ‘present moment’ with different terminology. For instance, according to Mihaly Czikzentmihalyi, ‘present moment’ is classified as ‘flow’; according to Susan Sing (2004) it is classified as ‘breakthrough kinesis’ (Kelly, 2020, pp. 47, 48). Regardless of the description provided, many authors and psychologists have aimed to describe these altered states of consciousness (ASC) whereby optimal performance is attained when executing a physical task. However, Cheney uses the perspective of French Jesuit Priest Jean-

\textsuperscript{101} \textbf{Proverbs 4:23} “Guard your heart with all vigilance, for from it flow the springs of life” (ESV, 2008, p. 1142).
\textsuperscript{102} \textbf{John 15:13} “Greater love has no one than this, that someone lay down his life for his friends”.
\textsuperscript{103} \textbf{Romans 5:7-8} “For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die- but God shows his love for us in that while we were still sinners, Christ died for us” (ESV, 2008, p. 2165).
\textsuperscript{103} \textbf{John 15:4} Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me (ESV, 2008, p. 2054).
Pierre de Caussade, whose explanation of this phenomenon preceded the modern definitions.

Cheney indicated:

An unexpected addition to the foundational model comes in the form of Jean-pierre de Caussade’s Sacrament of the Present Moment. This sacrament wholly embraces the present moment as a submission to God’s will. Doing so leads to feelings of centeredness, wholeness, and peace which allow for both negative experiences from the past and fears of the future to be surrendered to God (Watson and Parker, 2013) (2019, p. 108).

I must admit that equating the ‘present moment’ with God's will is fundamentally a Christian categorization of this phenomenon. The tension associated with this definition of the ‘present moment’ is the plethora of testimonies from non-Christians who have reported similar experiences. Hence, the philosophical analysis of spiritual language utilized by both Christian and non-Christians in the previous section of this chapter begs the question: how could a non-believer, who may wish not to acknowledge or conform to God's will, report similar experiences? To me, this experience fits into the category of what many theologians would refer to as general revelation or common grace. Aiming to categorize flow experience for all athletes through the lens of general revelation can perhaps satisfy this tension and provide a sufficient response for a scholar like Nick

104 Acts 17:28- “In God we live and move and have our being” (ESV, 2008, pp. 2122)
Romans 12:2- “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (ESV, 2008, pp. 2178).
Psalm 119:105- “Your word is a lamp to my feet and a light to my path” (ESV, 2008, pp. 1098).
1 Thessalonians 5:16-18- “Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (ESV, 2008, pp. 2311.).
1 Thessalonians 4:3- “For this is the will of God; your sanctification” (ESV, 2008, pp. 2308).
Matthew 6:10- “Your kingdom come, your will be done, on earth as it is in heaven” (ESV, 2008, p. 1831-1832).
Hebrews 10:36- “For you have need of endurance, so that when you have done the will of God you may receive what is promised” (ESV, 2008, p. 2379).
John 7:17- “If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority” (ESV, 2008, p. 2037).
105 Romans 14:23b “For anything that does not proceed from faith is sin” (ESV, 2008, pp. 2182)
Watson, who insists that equating ASCs and ‘flow’ experiences with salvation, redemption and rebirth is sacrilegious.

**6.6 Bringing more perspective to ASCs in sports from a Christian perspective and identifying areas of study to further the investigation of this phenomenon**

In the book chapter referenced earlier in the chapter, *Nature and Transcendence: The Mystical and Sublime in Extreme Sports*, author Nick Watson (2007) draws on academic scholarship to categorize the altered states of consciousness (ASCs) from a Christian perspective. He references perspectives of ASCs from humanists, eastern religions and monotheistic entities portraying a holistic view of the phenomenon. Watson is writing from the perspective of a Christian: he makes that explicit on page 112. However, although writing from the Christian worldview, Watson is incredulous towards the work of other Christians and spiritual authors on the topic of ASCs in sport. With impressive theological and academic prowess, Watson displays disbelief in other Christian academic’s work on ASCs. Conversely, from my critical viewpoint, I believe that the author forfeits too much of his personal worldview while aiming to properly classify the phenomena from a Christian perspective. Additionally, I think that Watson’s categorization of ASCs in sport (when taken literally) can limit an athlete’s ability to obtain ontological security to its fullest extent. Furthermore, I believe that incorporating the doctrine of *general revelation* and the doctrine of *common grace* can help satisfy the gap that I perceive in Watson’s perspective of ASCs.

I will begin by illustrating my assessment of Watson’s thesis by incorporating a few important quotations from the author’s book chapter:
1) “It is clear that an ASC does not require a religious (supernatural source) and may derive entirely from the psyche of an individual... A number of contemporary authors have made the questionable leap of suggesting that sports can provide an avenue for mystical and religious experience per se” (Watson, 2007, p. 96).

2) “Writing from a Christian standpoint, I must however depart from past authors when they talk of volitional risk-taking in itself as a potential medium for extreme athletes to experience ‘ultimate reality’, the ‘authentic self’ and ‘truth’ (Watson, 2007, p. 112).

3) “Do so called mystical athletes undergo anything remotely resembling “the soul’s purification from vices” that has been the benchmark of Christian mysticism for the last two millennia?” (Watson, 2007, p. 100).

4) “Do extreme athletes come away from these experiences with a conviction of the consequences of the encounter and a ‘new commitment to humility’, the essence of Christian discipleship? I strongly suspect not!” (Watson, 2007, p. 100).

5) “From the outset, it is important to recognize that mystical and numinous experiences are by nature subjective and deeply personal and thus any empirical verification of their occurrence or source is impossible” (Watson, 2007, p. 96).

Before I begin my critique of these statements, I want to highlight (once again) that I am in favour of Watson making the distinction that attaining an ASC should not be equated with rebirth, redemption, salvation...etc. However, although an individual does not always ‘come to faith’ through experiencing an ASC, it does not mean that we can void God’s presence in the experience and attribute the experience completely to the psyche of the individual. Such statements (from a
Prefacing my critique of Watson, it should be noted that I am not the only individual who has critiqued Watson’s views of transcendent experiences and ASCs in sport. In the Chapter by Robert K. Johnston (2020), *How Might a Theology of Play Inform Theology of Sport*, the author provides a similar criticism while agreeing with some of Watson’s sentiments. He noted:

Peak experiences, states of flow, moments of deep play, sporting mysticism- these need not, as Nick Watson and Andrew Parker argue, require a supernatural, religious source (Watson and Parker 2015: 260-281). The psyche can produce these. True, but some of these experiences might have as their source God, the Giver of Life (Johnston, 2020, p. 18).

I want to take this criticism from Johnston one step further, although I am not naive enough to know that my critics may regard my analysis as an arrogant theological perspective. I am aware that interpreting my examination of ASCs in sport from an alternate worldview may be regarded as overtly narrow minded. Nonetheless, I hope my critics can be empathetic in observing my classification of ASCs in sport as an attempt to be consistent and authentic to the Biblical worldview. Additionally, at least for the Christian, viewing ASCs in sport with more consistency

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106 *Psalm 139:* O LORD, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, behold, O LORD, you know it altogether. You hem me in, behind and before, and lay your hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain it. Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me, and your right hand shall hold me. If I say, “Surely the darkness shall cover me, and the light about me be night”, even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you. For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them (ESV, 2008, pp. 1116, 1117).
may foster a deeper sense of ontological security, which may indirectly help athletes attain flow experiences

Being consistent to the Christian worldview, I need to indicate how Watson’s perspective of ASCs in sports needs to be re-framed for his categorizations to be unwavering. While Watson claims that such experiences do not require a metaphysical source, and could be derived entirely from the human psyche, he also acknowledges that this discussion is “predicated on the biblical position that all human persons are made in the image of God- Imago Dei (Genesis 1:27) and comprised of soul, body and spirit (1 Thessalonians 5:23)” (2007, p. 97). Thus, the concept of the ‘total athlete’, as referenced by the CFL chaplains, is at stake in the discussion. Additionally, the author recognizes that “it is important to note that all persons (Genesis 2:7) have the potential of spiritual awareness as they are made in the image of God”.107 It is at this juncture, that I must challenge Watson’s consistency regarding his worldview. How could we not say, from the Christian perspective: The One who made the psyche, who is omniscient, is not the author of all these experiences? To reiterate the words from Johnston’s criticism, when you believe God is the source of knowledge and the ‘Giver of Life’, it is inconsistent say that these experiences do not require a supernatural source. If God purposefully “formed (our) inward parts and knitted (us) together in (our) mother’s womb,” how can we address the human psyche as if, from an evolutionary perspective, it “has a mind of its own” and can create such an orderly, yet personal experience for the sportsman?108 This perspective is inconsistent and voids God of His glory in

107 Genesis 2:7 “Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature” (ESV, 2008, p. 53). **“Here God breathes life- physical, mental, and spiritual into the one created to bear his image” (Alexander, 2008, p. 53)
108 Psalm 139:13-16 “For you formed my inward parts; you knitted me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them” (ESV, 2008, p. 1116).
creating intelligible and creative individuals with the potential to attain such experiences. Thus, considering that God is depicted in scripture as a personal God, we need-not categorize such experiences in sport as impersonal, as if God had nothing to do with the encounter. It would be more consistent to say, just as humans and God work together within the process of sanctification (as mentioned in Chapter 3), that sportsmen and God work together for the purpose of attaining ASCs in sport. Scripturally, however, the underlying reason these experiences are attainable are due to Gods creative handiwork in the way he designed human beings. Allow me to expound upon this ‘call to consistency’ in the following paragraphs by aiming to insert the doctrines of general revelation, and common grace into the discussion.

In the book, Systematic theology, written by Wayne Grudem, the author provides applicable theological insights into these doctrines. While explaining these doctrines through the expertise of Wayne Grudem, I will aim to apply the theologian’s principles to ASCs in sports. Allow me to reiterate Grudem's credentials, as previously cited in Chapter 1; Grudem is a Harvard graduate who earned a Master of Divinity, Doctor of Divinity, and PhD in New Testament studies. Grudem expressed impressive theological knowledge, and the book Systematic Theology is a tangible expression of his ability to view scripture through a consistent lens. Thus, perhaps applying his expertise into the realm of ASCs in sports will supply some traction to Watson’s proclamation that there has been “a lack of theological rigour and most pointedly an etymological naivety in the scholarship” of this area (Watson, 2007). Furthermore, investigating this topic in depth provides more perspective on how the non-naturalistic counselling methods employed by CFL chaplains can foster ontological consideration, leading to more ASCs in sports for competitive athletes.
According to Grudem, the doctrine of general revelation pertains to the scriptural validation that all humans possess some knowledge of God, regardless of their professed worldview. Grudem maintains that this position transcends people’s knowledge of the Bible, or belief in God, as individuals who have never read the Bible have still obtained revelation from God (Grudem, 2000, p. 114). Yet, without the Bible (i.e., the CFL chaplain's handbook according to chaplain 2), the general revelation received from God is left incomplete and unrefined. Grudem exclaims:

All people ever born have some knowledge of God's will through their conscience. But this knowledge is often indistinct and cannot give certainty. In fact, if there were no written word of God, we could not gain certainty about God’s will through other means such as conscience, advice from others, an internal witness of the Holy Spirit, changed circumstances, and the use of sanctified reasoning and common sense (Grudem, 2000, p. 114).

Taking Grudem’s perspective into account, this offers tremendous implications in response to the perspective of Nick Watson who stated that the subjective and personal nature of ASCs in sports makes it impossible to conjure any empirical verification of their occurrences or source (Watson, 2007, p. 96). However, although aiming to gain empirical verification from these encounters is no-small task, to label the encounters as fundamentally impossible to verify, I believe, is too polarizing of a statement. In fact, if they were unverifiable, how then can we label the experience as deriving entirely from the psyche of an individual? Wouldn’t the psyche of an individual be an empirically verifiable source that these experiences are coming from? Thus, a further examination of Watson’s thesis is required. In addition, when elaborating on this topic from a

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109 Romans 1:19-20 “For what can be known about God is plain to them because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God they did not honor him as God or give thanks to him” (ESV, 2008, p. 2159)

Psalm 19:1 “The heavens declare the glory of God, and the sky above proclaims his handiwork” (ESV, 2008, pp. 960)
Christian standpoint, the Christian sportsman has an obligation to make sense of this phenomenon from a scriptural perspective. Thus, this is an area of study whereby it would be beneficial for a sports chaplain to assist their clients towards attaining a high level of focus while performing. In addition to examining this perspective from a scriptural lens; personal experience, scientific study, and sensory information are a complement to what the scriptures offer. Again, I am aware that what I am writing can come across as an ‘arrogant theological perspective’ from an individual believing in an opposing worldview. But I am not coercing those of another worldview to examine ASCs in sport this way, either.110 What I am doing, hopefully, is trying to provide further consistency for how Christians can develop a systematic theology regarding ASCs in sport.111 For chaplains in general, the CFL chaplains being no exception, such inquiry could help athletes strive for (and obtain) a positive psychological sporting experience.

Amid aiming to develop a systematic theology for ASCs in sport, I cannot underemphasize the realization that empirical verification of ASCs in sport is a lofty task, especially when taking Grudem’s Biblically based view of subjective human reasoning into account. Grudem stresses the difficulty of aiming to discern accurate information “in a fallen world where sin distorts our perception of right and wrong, brings faulty reasoning into our thinking process and causes us to suppress, from time to time, the testimony of our conscience”112 (Grudem, 2000, p. 114).

110 1 Corinthians 5:12, 13a; “For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside” (ESV, 2008, p. 2197).
111 1 Timothy 6:20 “O Timothy, guard the deposit entrusted to you. Avoid irreverent babble and contradictions of what is falsely called ‘knowledge’ (ESV, 2008, p. 2334).
Colossians 2:8 “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ” (ESV, 2008, p. 2296).
112 Jeremiah 17:9; The heart is deceitful above all things, and desperately sick; who can understand it? (ESV, 2008, pp. 1405, 1406)
Romans 2:14-15; For when Gentiles who do not have the Law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show the work of the Law written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even excuse them” (ESV, 2008, p. 2160).
Considering the Christian belief, as Grudem eloquently noted, that all people are prone to error, it is the Christian’s responsibility to examine their life and experiences through the lens of scripture. That said, Grudem proposes that the Bible is essential for a confident understanding of any subject matter (2000, p. 119). However, Grudem highlighted the agnostic counter argument to this notion which suggests that since we cannot know everything, we must “be uncertain about everything we do know” (Grudem, 2000, p. 119). This agnostic argument can be an especially appealing viewpoint, particularly regarding how the ideology applies to an already subjective phenomenon.

Thus, I cannot completely fault Nick Watson for what I perceive to be a lack of consistency. However, Grudem’s theological apologetics provide some good insights on how Christians can cut through some of the ambiguity. Regarding knowing topics with better certainty, Grudem proposes two potential remedies to help solve the agnostic dilemma. To be certain about our knowledge and experience, he states:

1) We must learn all facts of the universe to be sure no subsequently discovered fact will prove our present ideas to be false; or 2) someone who does know all the facts in the universe, and who never lies, could tell us some true facts that we can then be sure will never be contradicted (Grudem, 2000, p. 120).

We certainly would have to concede the first option, as it is impossible to know everything; this ideology is certainly what leads many towards an agnostic worldview. On the other hand, remedy number two promotes a hopeful perspective for sports chaplaincy whereby we may be able to

1Corinthians 8:10; “For if anyone sees you who have knowledge eating in an idol’s temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols?” (ESV, 2008, pp. 2202, 2203)
Hebrews 5:14; “But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil” (ESV, 2008, p. 2369).
Hebrews 10:22; “Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water” (ESV, 2008, p. 2378).
113 1 Thessalonians 5:21; “But test everything, hold fast to what is good” (ESV, 2008, p. 2311).
Psalm 119:105; “Your word is a lamp to my feet and a light to my path” (ESV, 2008, p. 1098).
develop a Christian scientific approach to studying ASCs in sports. For remedy two, it is important
to briefly touch on God’s ‘communicable’ and ‘incommunicable’ attributes to provide perspective
and highlight how we can make sense of the uncertainty associated with ASCs in sport.

As mentioned, Nick Watson didn’t completely abandon the Christian perspective when
writing this Chapter; he did, however, highlight the essential doctrine that individuals are made in
the image of God (i.e., Imago Dei). However, in my estimation, the author gave more glory to the
psyche’s ability to produce ASCs in sport, as if the psyche were an impersonal force, and not a
human faculty that was intelligently designed by God. Accordingly, briefly exploring Grudem’s
theological viewpoint on the ‘communicable’ and ‘incommunicable’ attributes of God will help
explain Grudem’s second solution in the paragraph above. As image bearers of God, and being
created in His image and likeness, it is important to admit that all individuals not only possess the
same inherent value, but they can reflect the attributes of their creator. God created humans to
exude God’s ‘communicable’ attributes. For instance, Grudem indicates that “God is love,114 and
we are able to love; God has knowledge,115 and we are able to possess knowledge, God is
merciful,116 and we are able to exercise mercy, God is just,117 and we are able to exercise and know
justice” (Grudem, 2000, p. 156). For example, God’s characteristics of being all knowing and all
wise (i.e., omniscient), everywhere present (i.e., omnipresent), and all powerful (i.e., omnipotent),
are incommunicable attributes that image bearers will never fully obtain. Furthermore, in terms of

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114 1 John 4:8 “Anyone who does not love does not know God, because God is love” (ESV, 2008, p. 2435)
115 Proverbs 1:7 “The fear of the Lord is the beginning of knowledge” (EVS, 2008, p. 1135).
Colossians 2:2, 3 “to reach all the riches of full assurance of understanding and the knowledge of God’s mystery,
which is Christ, in whom are hidden all the treasures of wisdom and knowledge” (ESV, 2008, p. 2296).
116 Deuteronomy 4:31 “For the Lord God is a merciful God. He will not leave you, or destroy you or forget the
covenant with your fathers that we swore to you” (ESV, 2008, p. 338).
117 2 Thessalonians 1:6 “Since indeed God considers it just to repay with affliction those who afflict you” (ESV,
2008, p. 2316)
the incommunicable attributes, however, and using Gods character of omniscience as an example, Grudem states:

> God’s wisdom would usually be called a communicable attribute, because we also can be wise. But we will never be infinitely wise as God is. His wisdom is to some extent shared with us, but it is never fully shared with us.\(^\text{118}\) (2000, p. 157).

A succinct way to explain this doctrine indicates the communicable attributes of God are more shared with His created beings, whereas the incommunicable attributes of God are less shared (Grudem, 2000, p. 157). That said, when referencing the second solution proposed in the previous paragraph, as a response to an agnostic position towards ASCs in sports and although we may never be able to fully explain the phenomenon, as image bearers, God has given humans the ability to know some things for certain and has chosen to reveal some knowledge of his character to everyone. In addition, pursuing a relationship with Him, and understanding God’s character as revealed in scripture, aiming to apply biblical knowledge to ASCs in sports is the Christian’s ‘starting block’ to further their knowledge of the subjective phenomenon.\(^\text{119}\) That said, I hypothesize that developing a greater understanding of the character of God and improving one's knowledge of how God created human beings, could improve an individual’s ‘ontological security’ which could indirectly help athletes reduce anxiety and focus on ‘the present moment’. Therefore, a sporting profession, such as being sports chaplains, could be an aid for athletes to indirectly improve their performance through possessing a systematic theology of what it means to view a sportsman as a ‘total athlete’.

\(^{118}\) Isaiah 55:9 “For as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts” (ESV, 2008, p. 1342).

\(^{119}\) Colossians 3:10 “and have put on the new self, which is being renewed in knowledge after the image of its creator” (ESV, 2008, p. 2298).
Consequently, from a sports chaplaincy perspective, although there is acknowledgement that humans cannot have all knowledge, there is an equally important notification that an individual *can know* The One (i.e. God) who does have all knowledge.\(^{120}\) As a result, Christians are reliant and dependant on God (primarily as revealed through the scriptures) in order to make sense of the world around them, the sporting enterprise being no exception. Grudem proclaims:

> It is from this infinite storehouse of certain knowledge that God, who never lies, has spoken to us in Scripture, in which he has told us many true things about himself, about ourselves, and about the universe he has made. No fact can ever turn up to contradict the truth spoken by this one who is omniscient (2000, p. 120).

Overall, when it comes to discerning altered states of consciousness in sports, sports chaplains and Christian athletes should aim to test these experiences through the lens of scripture. Not only that, but there is also comfort in knowing that regardless of how these experiences are interpreted, scripture reveals that God *knows exactly* what occurred during each event. Grudem suggests that there is a close correlation between what can be read in scripture and humans' sense-experience in the world around them, resulting in an increased faith in the dependability of scriptures\(^{121}\) (2000, p. 120). Grudem writes:

> “Such confidence in the general reliability of observations made with our eyes and ears is further confirmed by the fact that it is God who has made the faculties and who in scripture frequently encourages us to use them” (Grudem, 2000, pp. 120).\(^{122}\)

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\(^{120}\) *Proverbs 30:4-5* “Who has ascended to heaven and come down? Who has gathered the wind in his fists? What has wrapped the waters in a garment? Who has established all the ends of the earth? What is his name and what is his son’s name? Surely you know! Every word of God proves true; he is a shield to those who take refuge in him” (ESV, 2008, pp. 1186, 1187).

\(^{121}\) *2 Timothy 3:16, 17* “All scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent and equipped for every good work” (ESV, 2008, p. 2342).

\(^{122}\) *Proverbs 20:12* “The hearing ear and the seeing eye, the Lord has made them both” (ESV, 2008, p. 1169).
Overall, the Bible is the ‘touchstone’ for sports chaplains and Christian athletes to utilize to help solidify their understanding of this subjective phenomenon. This chapter will now seek to apply a few scriptures to these experiences to confirm the relevance of this methodology. This will be done while explaining the doctrine of common grace.

Bible scholar Wayne Grudem begins his introduction of common grace with a description of the term. According to Grudem, “common grace is the grace of God by which He gives people innumerable blessings that are not part of salvation. The word common here means something that is common to all people and is not restricted to believers” (2000, p. 657). Therefore, according to Grudem, common grace is not something that is to be confused with saving grace. Most people use the expression saving grace as a fleeting cliché phrase. Grudem’s distinction of these two doctrines reinforces the necessary difference that Watson highlighted between an ASC in sports (which I would label as an instance of common grace) and a salvation experience. Therefore, it is critical to note that just because, as Nick Watson proclaims, an individual may not possess a spiritual conversion through an instance of common grace, or, “a new commitment to humility,” or the “soul’s purification from devices,” doesn’t mean that God did not allow the ASC to occur (Watson, 2010, p. 100). Additionally, it is important not to attribute these occurrences to the psyche, and abandon God’s hand in the matter, simply because salvation does not occur.

It is at this point that the Christian sports scholar and sports counsellor must ask themselves an important question. That question is: does the Bible reference any instances where a non-

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**Psalm 94:7-11**“They say, “The LORD does not see; the God of Jacob does not perceive”. Understand, O dullest of the people! Fools, when will you be wise? He who planted the ear, does he not hear? He who formed the eye, does he not see? He who disciplines the nations, does he not rebuke? He who teaches man knowledge — the LORD — knows the thoughts of man, that they are but a breath” (ESV, 2008, p. 1057).

**John 3:3;** “Jesus answered them, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God” (ESV, 2008, pp. 2024, 2025).
believer was ‘lead by God’ or attained an altered state of consciousness? One example of this is found in the first chapter of the book of Ezra when it says, “that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia” (ESV, 2008, p. 804). What was inspired through this ‘stirring of the heart’ was that King Cyrus issued a decree for the Jewish temple to be rebuilt after its destruction under King Nebuchadnezzar.124 By all accounts, the Persian king is not suggested to be a believer, but he was a vessel God used to orchestrate his purposes. Additionally, it should be noted that God ‘stirred the heart’ of members of the tribe of Benjamin, Judah, and Levi (all supposed believers) to begin the reconstruction of the temple. In this chapter, we see God’s common grace permeating in the heart of both believers and non-believers. Now, another Bible scholar may criticize me for this assessment and say, “well, what does this have to do with sports?” The answer to that, contextually speaking, is nothing. However, it is scriptural proof that God’s grace is not confined to believers alone, and I am not prepared to restrain God and say God won’t ‘stir the heart of’ a sports participant who is a non-believer and grace the individual with ‘flow’ moments in sports. Moreover, CFL chaplains and Christian sports counsellors alike need to acknowledge this as they counsel individuals from a multitude of different backgrounds. Additionally, to say that sports are insignificant compared to these events in scripture is a questionable leap. As I argued in Chapter 2 of this manuscript, using the perspective of Jeremy Treat (2018), sports are more than a game, less than a God, and can be viewed as a gift from God. God’s valued image bearers participate in sports; therefore, God cares about sports, and that should not be overlooked.125

124 2 Chronicles 36:19 “And they burned down the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels” (ESV, 2008, p. 798).
125 1 Peter 5:7 “Casting all your anxieties on him, because he cares for you”.

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In addition to my example, Robert K. Johnston (2020) in the book section *How Might a Theology of Play Inform Theology of Sport* provides a plethora of examples of this occurrence. The scholar exclaims it should not “come as a surprise to Christians that divine encounters happen outside the church and without direct reference to God’s saving acts” (Johnston, 2020, pp. 17). The author goes onto provide numerous Biblical examples of “God speaking” outside of His people. The author writes:

Abimelech heard God in a dream,126 Balaam heard God through and within his own religious practices (Numbers 22-25).127 We are not sure how Pharoah Neco heard God speak to him, but scripture is clear in saying God revealed himself to them outside any Jewish/Christian setting.”128 (Johnston, 2020, p. 17).

When viewing these encounters in scripture, although these men did not come away with a “new commitment to humility” or “the soul’s purification of vices,” all these encounters did not merely arise from the individual’s psyche; the source of the occurrences was God (Watson, 2010, p. 100). Thus, it is imperative for sports chaplains and Christian sports scholars to understand Gods common grace extends to those of another worldview, and that he may choose to abundantly bless those of another worldview in the realm of sports.

Furthermore, this analysis fits Grudem’s description of common grace, as the author insists that common grace is the blessing that God gives to people that are “not a part of salvation” (2000, p. 661). This common blessing Grudem is referring to is undoubtedly found in the realm of sports.

126 Genesis 20:6, 7 “Then God said to (Abimelech) in a dream, “Yes, I know that you have done this in the integrity of your heart, and it is I who kept you from sinning against me. Therefore, now then, return to the man’s wife, for he is a prophet, so that he shall pray for you, and you shall live” (ESV, 2008, pp. 85).
127 “Even a pagan seer like Balaam can see this. Because Balaam is said to speak Gods word... It seems surprising that God can use such a corrupt character to deliver his word” (Wenham, 2008, pp. 301).
128 2 Chronicles 35:21 “And God came to Balaam and said; who are these men with you?” (ESV, 2008, pp. 301)
Possessing God’s common grace in athletics is evident in what Grudem refers to as the *creative realm*. Grudem proposes: “God has allowed significant measures of skill in artistic and musical areas, as well as in other spheres in which creativity and skill can be expressed, such as athletics, cooking, writing, and so forth” (2000, p. 661). In addition, it should be noted that an unbeliever who rejects God’s word and dismisses the credibility of the Bible, could have a far superior creative and intellectual ability than a believer who embraces it. In fact, according to Wayne Grudem, the author believes it may be more common for God to richly bless unbelievers in these areas (2000, p. 661).\(^\text{129}\) This would be evidence of God’s common grace in the life of unbelievers, according to the Christian worldview. Robert K. Johnston elaborates on these experiences in sports from a common grace perspective. He states:

> Such experiences need not be considered salvific, though they might set persons on such a trajectory. But they might still be revelatory. And though they might stop short of Paul being struck blind, they might nonetheless be spiritually illuminating and even life transforming (2020, p. 18).

Although Johnston did not incorporate scriptures into this description of ASCs, there is one passage that reinforces the author’s point and provides a hint as to why God allows for non-believers to experience ASCs in sport. In the Book of Acts, Paul and Barnabas stated the following words to the Greek citizens at Lystra: “In past generations he allowed all the nations to walk in their own ways. Yet God did not leave himself *without witness*, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness”.\(^\text{130}\) Thus, in like manner with non-believers in sport, God may be paying witness to them through the experience, taking a special interest in their lives, and providing this gift of grace within their sport.

\(^{129}\) **1 Corinthians 1:26** “For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth” (ESV, 2008, pp. 2193).

\(^{130}\) **Acts 14:17** (ESV, 2008, p. 2113)
experience. In the previous chapter, Chaplain 3 made the sharp distinction between Christianity and other religions when he indicated that Christianity was “God’s pursuit of man.” This was opposed other religious mantras that “man must pursue God.” In this case, God may be furthering His passionate pursuit of his image bearers by allowing them to obtain ASCs in sport.

After applying the doctrines of common grace and general revelation to ASCs in sport, more questions need to be answered, and comments made, before I can propose a few areas of future research that would sanctify the Christian literature on this subject. In the book, *In the Zone: Transcendent Experiences in Sport*, authors Reah White and Michael Murphy stated:

> The athlete knows that being in perfect control of the football, or the puck, or the bat may be more of grace than of will, and that one can only ‘do it’ by letting it happen, by letting something else take over (Murphy, 1995, p. 29).

According to this categorization from White and Murphy (1995), there is a realization that heightened states of consciousness go beyond human will. From this definition, flow experience is seen as an act of grace, that being, an unmerited gift. Simply put, if one's worldview insinuates they were constructed through impersonal forces of nature, voiding God as the architect, the ‘grace giver’ of this experience would be a non-relational force. This begs the question, is it easier to trust a non-relational force with this experience and ‘let go’ and let the impersonal force ‘take over’? Or is it easier to trust an intelligent, relational, and personal creator whose character is revealed in scripture? This question leads to an additional question on the topic, which could unlock helpful insights regarding ASCs in sport. The question is: are Christians, who possess a systematic theology of God’s character, able to *remain in* flow experience for longer or shorter durations than a non-believer? On top of that, another important question is whether sports chaplains help their clients attain ASCs more frequently. I would hypothesize that if an individual
believes they have an *intimate relationship* with the entity that allows ASCs in sport to occur (i.e., God, for the Christian) they may be able to engage in ASCs more frequently, and for longer periods of time.

In addition to an athlete’s worldview as a factor in accessing ASCs in sports, many sports scholars believe that the type of sport an athlete participates in contributes to accessing ASCs. Although I have been critical of Nick Watson’s belief that God could be entirely dismissed, and the athlete’s psyche credited for acquiring ASCs within the sporting realm, Watson and I are aligned on external aspects of general revelation that scholars believe aid athletes in acquiring ASCs. According to Watson, the combination of being exposed to risk and being exposed to nature propels the possibility of attaining an ASC. In the previous paragraphs Wayne Grudem’s analysis of general revelation was used to express the notion that all people (regardless of their worldview) possess knowledge of God. In the Bible, evidence in nature and the created world, are used to solidify this proposition.\(^{131}\) Thus, when analyzing the doctrine of general revelation in its entirety, there is both an internal component and an external component to comprehend.

The internal and external constituents of general revelation relate to each other, as the external component of the doctrine causes internal reflection to occur. Professor and Chair of Theology at Biola University, Erik Theonnes describes general revelations as:

> The revelation of God given to all people at all times. This revelation is found in both the external creation (Ps. 19:1, “the heavens declare the glory of God”) and internal human experiences (Rom. 1:19-20). General revelation shows attributes of God—such as his existence, power, creativity and wisdom; in addition, the testimony of human conscience also provides some evidence of

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\(^{131}\)**Romans 1:19-20** For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse (2008, ESV, pp. 2158, 2159).

**Psalm 19:1** “The heavens declare the glory of God, the sky above proclaim his handiwork” (2008, ESV, p. 960).
God’s moral standards to all human beings (Rom 2:14-15). This means that from general revelation all people have some knowledge that God exists, some knowledge of his character, and some knowledge of his moral standards (Theonnes, 2008, p. 2507).

According to Theonnes, God’s general revelation is experienced both internally and externally in all people. Considering this definition, Watson believes that ASCs can be more readily available in extreme sports, where the sportsman is confronted with nature.

Athletes who participate in extreme sports are not only confronted with nature, but according to Watson, they are also confronted with their own mortality. According to Watson, the combination of being exposed to risk and being exposed to nature propels the possibility of attaining an ASC. From the explanation of general revelation above, perhaps when confronting nature, the sports participant is more likely to see how “the heavens declare the glory of God” while they evaluate their mortality through risk taking. Watson advocates this ideology by referencing the perspective of sport philosopher Howard Slusher in the book, Man, Sport, and Existence (1967, p. 207). In his book, Slusher utilized the perspective of mountaineer Maurice Herzog, who stated:

> Facing death makes the man of sport available to an awareness of authentic existence. Performance, faced with such extreme stakes, will tend to represent authentic being. Putting it another way, man is rarely as moral as when he is facing death. Death tells man to ‘face up’ to life. Meaning comes to the performer when he becomes aware of the end (Watson, 2007, p. 109).

Perhaps, out of necessity, the sportsman who risks his personal well-being to participate in his passion is more likely to engage in flow due to the ‘higher stakes’ associated with their engagement. Nevertheless, Watson references a plethora of academic publications to advocate this position. He states:
Risk and adversity in extreme and challenging sports, such as sky diving (Lipscombe 1999), high-altitude mountaineering (della-Fave et al., 2003; Lester 1983, 2004), English Channel swimming (Hollander and Acevedo 2000) and ultra-marathon running (Acevedo et al. 1992), have been suggested as catalysts for self-transcendence in the form of peak experiences and flow-states (Watson, 2007, p. 110).

Speaking from personal experience, I can relate to engaging in ‘flow’ during my playing career as a university football player. On two occasions there was a heightened level of performance whereby I felt that I had an extraordinary focus, and my skills peaked. Although football is not classified as an ‘extreme sport’, per se, it is a sport whereby the participant has consented to the possibility of extreme risk. When reading the perspective of Watson, I can’t help but think of NFL Hall of Fame running back Ladainian Tomlinson’s speech to his Jets teammates before playing the New England Patriots in a playoff game on January 16th, 2011. The running back exclaimed to his teammates: “any man can be beat on any day. You got to be willing to die today for it though, men. You got to be willing to die today. I am, what about you!? What about you!?”. (YouTube, 2015). Though the player was using hyperbole to inspire, this pre-game speech from the future (at the time) Hall of Fame running back was used to motivate his teammates to accept the risks and the repercussions associated with participating in the playoff contest. In this case, the sportsman exclaimed that he was willing to suffer severe circumstances for the reward of victory. In addition to Tomlinson’s testimony, other NFL athletes have been noted on record as uttering more literal statements. Former NFL quarterback Carson Palmer once stated:

Guys are getting so big, so fast, so explosive.... the game is so violent. Now that they’re cutting out the wedge deal on kickoff returns, those guys are coming free, and at some point somebody is going to die in football (Florio, 2009).

The point in sharing these quotations from well-respected professional football players is to show that they acknowledge and consent to similar repercussions associated with extreme sports. Thus,
football players should be acknowledged as a group of athletes likely to experience self-transcendence when acknowledging Nick Watson’s proposal that adversity instigates ASCs. In addition, this manuscript has documented CFL football players have less security in terms of health coverage and are accepting less money through consenting to participate in the Canadian Football League. Thus, this is something CFL chaplains should be aware of as they build relationships and counsel athletes on CFL rosters. Overall, there are academic publications in Sport and Religion, and in the Sport Psychology literature which argue that ontological security, exposure to nature, and engagement in risk are mechanisms for ASCs in sport. However, regardless of whether these attributes are the catalysts, many personal testimonies, and academic publications use similar symptoms to describe ASCs. In fact, many times, describing the symptoms associated with ‘the Present Moment’, means carefully clarifying the absence of negative emotional attributes. Mark Cheney indicates some of the characteristics not present in ASC by suggesting:

Distractions from the present moment include fear, worry, comparison, pressure, and adversity. Of these, only adversity is external. Jackson (1995) demonstrated that internal distracters contribute to performers’ loss of concentration. Internal distracters also produce maladaptive stress, a reduced sense of wellbeing, and performance decrements (2019, p. 110).

Thus, by being able to eliminate distractions the competitor can focus on their task as an athlete, heightening mental attention to their sporting duties. The interesting concept described in this explanation from Cheney is the reality that adversity is the only external distraction listed. In the beginning of this chapter, Chaplain 3’s transcription indicated that part of his holistic care philosophy involved “helping the players move forward in their individual ways that they may be carrying conflict in” (i.e., an athlete’s internal conflict). Thus, although there are positive psychological practices that can help an athlete to perform their job, helping athletes identify, deal
with, and dismiss negative internal distracters is part of the CFL chaplains’ coalition leading to improved job performance.

Battling internal conflict is critical for any individual to live a peaceful life, but for high level athletes, whose jobs are subject to more public scrutiny, having a well-built psychological foundation can prevent negative internal conflict from compounding under the pressure to perform. According to Cheney, negative feelings from past experiences, and anxiety about the future are threats to attaining flow-experiences, as they distract from the present moment. Cheney uses the perspective of French Jesuit Priest Jean-Pierre de Caussade to describe the peace associated with engaging in the present moment. The Priest wrote:

To escape the distress caused by regret for the past or fear about the future, this is the rule to follow: leave the past to the infinite mercy of God, the future to His good Providence, give the present wholly to His love by being faithful to his grace (Cheney, 2019, p. 108).

Cheney indicated that de Caussade was, in many respects, the forefather for analyzing ASCs, as the scholarship of psychologists like Czikzentmihalyi (1999) came three-hundred years after the work performed by the French priest. According to Cheney, when one acquires an ASC there is no “disappointment, anger, worry, or anxiety” as “deep absorption in the present moment is one of the key components of peak performance” (2019, p. 108). Sports chaplaincy can help produce concentration in the present moment. In Addition, there is a vast plethora of scriptures pertaining to eradicating negative internal conflict to properly engage with the present moment.

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132 Philippians 4:4-7 “Rejoice in the Lord always; again I will say, Rejoice. Let your reasonableness be made known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” (ESV, 2008, pp. 2286, 2287).

133 Proverbs 3:5-6 “Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make straight your paths” (ESV, 2008, p. 1139).

Luke 12:25, 32 “And which of you by being anxious can add a single hour to his span of life?”, “Fear not, little flock, for it is your Fathers good pleasure to give you the kingdom” (ESV, 2008, pp. 1982, 1983)
Taken as a whole, Cheney’s foundational model can provide numerous indirect sporting benefits for athletes. The author states that the fear, pressure, and anxiety associated with the win-at-all-costs mentality can be eradicated as athletes can be rest assured that the sporting outcome “does not determine their self-worth,” thus, lifting the “burden of justification though accomplishment” (Cheney, 2019, p. 110). This is in accordance with a CFL chaplain’s standard for ‘success’ as the Christian sportsman isn’t called to win championships, per se, they are called/created to glorify God in all things, including their sporting endeavours. When the athlete’s main objective is to glorify God, they can have a positive attitude that helps to diminish the trap of comparison, which all high-level athletes are subject to. Cheney indicate that “comparison works in two directions- upward and downward,” which means comparison can either translate to pride or despair based on the evaluations that athletes make of themselves and others (2019, p. 110). The comparative feelings of “superiority, arrogance, vanity, hubris, conceit, entitlement and narcissism” are the antithesis of the Christian ethic found in scripture.

Psalm 56:3-4 “When I am afraid, I put my trust in you. In God, whose word I praise, in God I trust; I shall not be afraid. What can flesh do to me?” (ESV, 2008, p. 1005)
Psalm 112:7-8 “He is not afraid of bad news; his heart is firm, trusting in the Lord. His heart is steady, he will not be afraid, until he looks in triumph on his adversaries” (ESV, 2008, p.1086).
Psalm 118:6 “The Lord is on my side; I will not fear, what can man do to me?” (ESV, 2008, p. 1091)
Romans 8:38, 39 “For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (ESV, 2008, p. 2172)
Romans 8:28 “And we know that for those who love God all things work together for good, for those who are called according to his purpose” (ESV, 2008, p. 2171).
Ecclesiastes 2:10 “And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil” (ESV, 2008, p. 1199).
Ecclesiastes 9:10 “Whatever your hand finds to do, do it with your might, for there is no work or thought or knowledge or wisdom in Sheol, to which you are going” (ESV, 2009, p. 1206).
Colossians 3:17 “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him” (ESV, 2008, p. 2299).
Colossians 3:23 “Whatever you do, work heartily, as for the Lord and not for men” (ESV, 2008, p. 2299).
1 Corinthians 10:31 “So, whether you eat or drink, or whatever you do, do all to the glory of God” (ESV, 2008, p. 1031).
Philippians 2:14 “Do all things without grumbling or disputing” (ESV, 2008, p. 2284).
Philippians 2:3-4 “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interest, but also to the interest of others” (ESV, 2008, p. 2282)
Additionally, the depressing/despairing thoughts that may result from comparison are counterintuitive to viewing oneself through the framework provided by a sports chaplain. From a chaplaincy perspective, an honest self-assessment of the skills and abilities that the athlete inherited is required to obtain humble contentment. All things considered, the philosophical outlook promoted by sports chaplains can foster ontological security, negating internal distractions, which can help an athlete encounter flow-experience while they compete in the present moment.

Concluding Cheney’s examination of the foundational model of sports psychology, the author indicates a partial unwillingness to unashamedly exclaim that theological sports counselling always improves player performance. The reasoning for this aversion is due to an ideology that this manuscript has sought to dispel, the false ideology that pursuing religious ethics always means tangible prosperity (i.e., the prosperity gospel). However, the true message of the CFL chaplains, as mentioned in this manuscript; is that regardless of trial or blessing, one's faith can provide peace amid turmoil. Therefore, Cheney explains:

It is with some reluctance we consider the performance benefits of the foundational model, as it is not meant to be utilitarian in nature. That said, there is no question athletes derive performance benefits from their faith and an identity rooted in Christ. A foundation in Christ provides athletes with resources that both change lives and performance. Prayer and meditation are unquestioned as enhancing performance, as they can alter brain activity and physiology (Watson and Nesti, 2005). Christian athletes commonly use prayer as a coping mechanism to alleviate Mark 9:35 “And he sat down and called the twelve. And said to them, ‘if anyone wants to be first he must be last of all and servant of all” (ESV, 2008, p. 1913)

Romans 8:1 “There is therefore now no condemnation for those who are in Christ Jesus” (ESV, 2008, p. 2170).

Romans 12:3, 16 “For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned”, “Do not be haughty, but associate with the lowly” (ESV, 2008, pp.2178, 2179).

1 Timothy 6:6 “But godliness with contentment is great gain” (ESV, 2008, p. 2170)

Philippians 4:11 “for I have learned in whatever situation I am to be content” (ESV 2008, p. 2287)
Another benefit of prayer is the provision of pre-competition awareness training that can center the performer and alleviate performance related anxieties (Watson & Parker, 2013) (Cheney, 2019, p. 111).

Again, as a disclaimer, although an athlete can access their faith to help improve their performance by reducing performance anxiety, it doesn’t mean prosperity will always occur. However, the studies that Cheney cites highlight the benefits of practicing prayer and Biblical meditation in sports. Additionally, it should be noted that the Christian athlete is not always confident in himself or herself to produce the ‘fruits of the spirit’ on the playing field. Rather, the Christian athlete is confident in God, the object of their faith, to produce positive Christian attributes. Here again lies the tension between accessing saving grace and common grace, as it has been explained that God is gracious to both believers and non-believers in allowing ASCs in sport to occur.

6.7 Chapter Summary

Relating these realities to the work of a sports chaplain, it is imperative to highlight certain crucial elements. There may be certain instances where an individual comes to seek a chaplain’s counsel strictly to improve their performance, and not for a relationship with Christ (i.e., the foundational model of Christian sports psychology). Though the client may benefit from incorporating Christian principles into their life and sport, the heart-posture of the athlete may not be to pursue God, though they are reaping a benefit from applying the wisdom provided by sports chaplains. This was the case with Simon the sorcerer in the Book of Acts. Although Simon seemed to repent of his deceitful heart-posture, it was clear that the sorcerer was more attracted to obtaining the power of God than obtaining a relationship with God.\footnote{Acts 8:17-24 “Then they laid their hands on them and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of the apostles hands, he offered them money, saying, give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit”. But Peter said to him, may your silver perish with you, because you thought that you could obtain the gift of God with money! You have neither part not lot
sport, it is the job of a chaplain, with a sound systematic theology, to help consenting clients build their psychological resiliency on Christ and not on the indirect benefits associated with pursuing Christianity. However, if certain clients have made it clear they are merely looking for biblical principles/wisdom in the realm of sports, and nothing more than the chaplain’s obligation (and philosophy) is to respect the client’s wishes.

Although many athletes may seek the CFL chaplain’s counsel merely for performance benefits, and not from a holistic perspective, Cheney maintains that athletes who fully embrace the foundational model will be predisposed to better deal with the unpredictable sports setting. Cheney remarks that this predisposition is conjured from “remembering their identity in Christ provides both reassurance and peace born out of knowing (God) is in control” (2019, p. 111). One of the main themes found in the chaplain’s transcription at the forefront of this chapter was the belief that “everything is interconnected” and an athlete’s life outside of work affects their performance at work. The chaplain’s holistic counselling approach coincides with Cheney’s foundational model for Christian sports psychology. To support this philosophy, Cheney referenced two critical studies whereby an athlete’s faith was shown to improve performance. The first study that Cheney referenced was performed by Vernacchia, McGuire, Reardon, and Templin (2000). This study found that athletes who “relied on their faith and prayer” dealt better with “failure, struggle and adversity” (2019, p.112). Additionally, Cheney reported that athletes who had professed a strong faith found a “deeper meaning to both success and failure in their careers” (2019, p. 112). This is

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in this matter, for your heart is not right before God. Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bond of iniquity” and Simon answered, “pray for me to the Lord, that nothing of what you have said may come upon me” (ESV, 2008, p. 2097)

1 Timothy 6:5 “Imagining godliness is a means of gain” (ESV, 2008, p.2334)
no surprise, considering the over-abundance of verses reinforcing the claims made by Vernacchia, McGuire, Reardon, and Templin (2000).  

The other study Cheney highlighted gave credence to the claims made by Vernacchia, McGuire, Reardon, and Templin (2000). A study performed by Galli and Vealy (2008), which investigated several collegiate and professional athletes “found the core to resilience involved acquiring coping skills to deal with emotional and mental challenges of sport” (Cheney, 2019, p. 112). Thus, the study solidified the claim that athlete endurance is better developed apart from aiming to summon oneself to deal with performance struggle. Rather, having chaplains, psychologists, welfare officers and other support staff to help provide athletes with the skills and tools necessary to deal with adversity is imperative. Sports chaplains play a key role in the holistic care process as their level of detachment from team hierarchy helps athletes better cope with being vulnerable. Thus, athletes can address their negative emotions, circumstances, and life turmoil, which can help the sportsman engage in the present moment.

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139 James 1:12 “Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him” (ESV, 2008, p. 2392).  
James 1:2-4 “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking nothing” (ESV, 2008, p. 2391).  
Romans 5:3-5 “More than that, we rejoice in our suffering, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (ESV, 2008, p. 2165).  
2 Corinthians 4:17 “For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal” (ESV, 2008, p. 2229).  
Hebrews 12:7-11 “It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it” (ESV, 2008, p. 2383).  
1 Peter 4:12 “Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you” (ESV, 2008, p. 2412).
Cheney concluded his publication, *Mind, Body, and Soul: A Foundational Model of Performance*, by providing a couple of key quotes which capture the heart of this lengthy chapter. The Author proclaimed the following:

1) The foundational model transforms performance as athletes’ motivation shifts from one of self-aggrandizement to worship, witness, and vocation. Goals are re-directed as the definition of success becomes others centered (Cheney, 2019, p. 112).

2) Instead, sporting organizations’ growing recognition that better people make better performers presents the opportunity to develop the whole person by fully integrating the mind, body and soul (Cheney, 2019, p. 112).

These quotations capture the central message of this chapter as they depict the need for a shift in focus towards an athlete’s whole-life development, and not just performance results. Essentially, this coalition of CFL chaplains, helps to support the person, not just the player. The struggle for an athlete to live a balanced life amid the win-at-all-cost mentality of professional sports cannot be underemphasized. The importance of this evaluation has caused certain English premiership clubs to focus on providing holistic support as part of the Elite Player Performance Plan (EPPP). Within this model of player-development, the chaplain is viewed as a vital part due to the “unique level of confidentiality” associated with the services that chaplains provide. Additionally, Richard Gamble’s (2013) study proposed the need for a working relationship between chaplains and psychologists to provide athletes with holistic counsel that transcends (yet impacts) player performance. This partnership has not only shown to be successful in other settings (i.e., healthcare settings), but authors Brian Hemmings and David Chawner (2019) identified a ‘blue-print’ for how this partnership could be successful in the general sports setting. Brian Hemmings, a sports psychologist, and David Chawner, a sports chaplain, noted the intricacies of their jobs,
and discussed how they were able to maintain a successful five-year partnership with each other.

In the publication, *The Sport Psychologist and Club Chaplain Supporting Welfare: Reflections on Five Years of Collaboration in English Professional Cricket*, the sports counsellors boast of a thriving ministry; their manuscript provides guidance on how to best serve on athlete’s holistic needs. In addition, the authors offer suggestions on how to create a stronger affiliation among sports psychologists and sport chaplains (Hemmings and Chawner, 2019, pp. 42-52).

Considering the potential for an alliance between chaplains and psychologist, and the need for athletes to receive holistic care, the sporting literature needs to reflect this need by providing a balance in publications that are open to the concept of athletes receiving holistic care. As Mark Nesti referenced, the word ‘spirit’ has been voided and there is an imbalance in the sporting literature towards ‘self-confidence’, and overall performance counselling through a post-modern, humanistic lens. Although many may be critical of allowing spiritual concepts into sports counselling, Existential Phenomenological Psychology (EPP) counselling techniques have helpful potential for preserving autonomy and protecting an athlete’s personal values. Many of the CFL chaplains counselling techniques bear a resemblance to the EPP model of counselling. Moreover, considering that athletes are predisposed to be more pluralistic in their thinking (especially CFL athletes, whose heritage is from the ‘culturally Christian’ USA), why not cater the publications to best serve the athletes?

Additionally, this chapter performed a philosophical word study, whereby the meaning of words were studied and taken to their logical conclusion in order to provide an apologetic defence for EPP counselling, and other counselling methods that are open to metaphysical language and explanations. Simply put, if one were to be consistent in describing their sporting experience from an agnostic/humanistic worldview, they would be incapable of illustrating their sporting
experience without committing the ‘naturalistic fallacy’. Thus, to be truly consistent in explaining sporting experiences, there needs to be a metaphysical explanation (i.e., God) to bring order and clarity to the words and ‘statements of value’ that athletes (and all people) typically use.

It has been examined athletes who possess both humanistic and theistic worldviews can improve their ontological security and acquire ASCs, whereby they have a heightened sense of focus and attain peak performance. Nevertheless, this chapter has examined the controversy surrounding whether reports of being ‘in the zone’, attaining ‘flow experience’, and engaging in the ‘present moment’, are equitable to encountering Christian salvation. When examining several scriptures, it is clear that the Biblical God works in profound ways and has graciously granted believers and unbelievers with unique psychological experiences. Nonetheless, as will be proposed in the concluding chapter of this manuscript, a deeper examination into the doctrines of ‘The Sovereignty of God’ and the doctrine of ‘The gifts of the Holy Spirit’ need to be evaluated and applied to sporting experiences to fine-tune a theological understanding of ASCs in sport. Although finding the full purpose and meaning of these events would be beyond our human comprehension, an attempt to apply these doctrines to the sporting realm would add to the scope of research in this area (at least from a Christian perspective).

Finally, the CFL chaplain's categorization of viewing athletes as a ‘total athlete’ (i.e., mind, body, and soul) is akin to Mark Cheney’s ‘Foundational Model’ for performance. Although not endorsing a prosperity Gospel, Cheney extolls the indirect performance benefits associated with pursuing a sports chaplain’s philosophy in sports. In addition to the performance advantage, Cheney referenced numerous studies which indicate that the incorporation of Christian practices such as prayer and scripture meditation helps athletes cope with the adversity they encounter in the sports realm. Overall, this chapter of the manuscript has advocated the need for holistic care
for high level athletes and has exhorted the logic and benefits of putting this ideology into practice. The CFL chaplain’s ministerial philosophy is an enterprise that views individuals as ‘total athletes’ and seeks to provide ‘holistic care’. Therefore, the CFL chaplains can indirectly help athletes improve their ontological security, leading to the attainment of ASCs in sport, which could indirectly improve performance.

6.8 Chapter References


Chapter 7: Conclusions, Discussions, Limitations, Recommendations & Future Research

7.1 Conclusions

The beginning of this manuscript indicated the lack of research on the role and concept of sports chaplaincy within Canada (Parry, 2007; Watson, Parker & White, 2016; Watson, Parker & Adogame, 2018). Thus, I hope that this text richly adds to this expanding area of interest by providing information regarding sports chaplaincy within the Canadian Football League (CFL). The crux of this manuscript was to provide answers to the question; How do CFL Chaplains Act in Consultation towards Ethical Decision Making? The answer to this question is found throughout the lengthy chapters preceding this concluding chapter. However, as with any research endeavor, the conclusions drawn from this manuscript are limited, considering they were almost exclusively given from the perspective of the CFL chaplains. One former CFL professional, who played in the CFL for 14 seasons, and frequented the chaplaincy services, was an additional participant in this study. This was intentional, as this investigation was meant to provide a narrative of the CFL chaplains official goals regarding how they provide ethical counsel. Nevertheless, it is important to summarize the results, identify limitations, recognize areas of discussion, and classify areas for future research to solidify the insights found in this document.

In the first chapter of this thesis, the CFL chaplaincy’s historical place in the Muscular Christianity movement was articulated. It was made clear that sports ministries exist due to the church’s ethical anxieties surrounding the professionalization of sports. In addition, the professionalization of sports occurred simultaneously with other phenomena such as increased leisure time and increased discretionary income. McLeod noted these phenomena led to a decrease in church attendance (McLeod, 2014). From an application standpoint, it was fascinating to realize the commencement of the CFL chaplaincy service had a direct correlation to one of the church’s
main anxieties when sports were being professionalized (i.e., Sabbath views). The four areas of tension, as noted by McLeod (2014) were:

- The impact of professionalization.
- The persistence of gambling.
- Differing views re. ‘Doctrines of the Sabbath’.
- Fear that sport was becoming a new religion.

Although each of the tensions were fully explained, the ‘Doctrines of the Sabbath’ issue propelled the inauguration of chaplaincy in the CFL. In North America, Christian sports ministries began in the United States, and migrated north to Canada, first as campus ministries located on Canadian Universities. However, the origination of pro-sport-ministry in the CFL was an initiative started by the CFL players (the US players, in particular) who identified the need for a chaplaincy program and partnered with the Power to Change (P2C) enterprise (formerly known as ‘Campus for Christ’). The CFL chaplaincy service began in 1974 when at the time, there were many US players who were interested in playing football in the CFL due to the lack of competition on Sunday (i.e., the antithesis of the tradition in the National Football League (NFL)). Thus, not having football games on Sunday (the Sabbath day, for many Christians) was an attractive option for US athletes who were devoted to their faith. Whether forfeiting competition on Sunday was simply a bonus for these Christian football players who took their talents north of the boarder, or one of the driving factors in the decision to play football in Canada, the truth remains the CFL chaplaincy services was catalyzed by US Christian athletes who came to the CFL. Additionally, in the 1970s the US dollar was at parity
with the Canadian dollar and playing wages would not have been a deterrent for players south of the boarder to play in the CFL.

The reports of CFL chaplains concerning the commencement of CFL chaplaincy services were consistent with the ministry’s historical reports on the ‘Power to Change’ website. Although there is application regarding the church’s tension surrounding doctrines of the Sabbath and the initiation of CFL chaplaincy programs, the additional tensions that the church experienced during the inauguration of professional sports continued to reinforce the need for sport chaplaincy programs. Consequently, when answering the research question; *How do CFL Chaplains Act in Consultation towards Ethical Decision Making?* it cannot be underemphasized that ethical issues contributed to the commencement of chaplaincy programs. Furthermore, many of the church’s initial concerns have come to fruition, and CFL chaplains (along with other chaplains) currently deal with the ramifications of those preliminary anxieties. Consequently, the church’s initial anxieties were valid, and the manifestation of those concerns (i.e., ‘the sporting mammon’) further reinforces a need for sport chaplaincy services in professional athletics.

The church’s original concerns regarding: 1) the impact of professionalization, 2) the persistence of gambling, and 3) the fear that sport was becoming a new religion, are issues continuing to hamper the image of professional sports franchises and athletes. In Chapter 2 of the manuscript, the perspective of Curtis Fogel (2013) indicated how the church’s concerns have become apparent in the CFL. The persistence of gambling threatens the Judeo-Christian doctrine of the *Imago Dei*, as wages can cause sports enthusiasts to view athletes as a commodity, and not an individual with inherent value. Additionally, it was illustrated that some scholars are divided on whether professional sports have become a new religion. While
some scholars outrightly say yes (e.g., Watson), others say sports have taken on (or resemble) many aspects of the religious life (e.g., Ellis). However, regardless of how scholars describe sport in-relation to religious worship, there is consistency among religious scholars regarding the prevalence of sporting idolatry within the current professionalized paradigm (Treat, 2018; Watson, 2014; Ellis, 2014, McLeod, 2014).

The last area of concern worth re-capping is ‘the impact of professionalization’. The church’s concern in this area is akin to the concerns made evident in the ‘sporting mammon’, coined by scholars Walsh and Guilianotti (2007). Within the ‘sporting mammon’ Walsh and Guilianotti describe ethical infractions in sports such as “physical and verbal abuse of opponents (and even teammates), fan violence (including sectarianism), intimidation, blatant disregard for the rules and laws of play and a deliberate dismissal of established behavioral codes” …etc. (Watson, 2014, p. 65). Regarding Canadian Football in particular, such infractions are the result of tolerable deviance, constrained consent, and precarious labor (Fogel, 2013). This is due to CFL franchises and managers operating on a limited budget, while placing ‘the product on the field’ (i.e., entertainment and performance) above player care and ethical policies. Two of Fogel’s solutions to these issues involved 1) developing networks of support and 2) establishing prevention programs to ‘get ahead’ of the ethical issues apparent in the CFL. The CFL chaplains’ occupation fits nicely into these potential solutions, and can help affect change with proper collaboration with team management.

Amid the onslaught of unethical practices in sports, the sports chaplain can help promote alternative ideologies for players, coaches, and sports managers to re-frame their view of sports. One of the alternative ideologies referenced in this manuscript was featured in the book section by Jeremy Treat (2018) titled Sports in the Biblical Narrative. Through reframing and
re-defining sports participation, athletes, coaches, and administration can find a different perspective among the win-at-all-costs mentality. Through the lens of *Sports in the Biblical Narrative*, sports professionals can compensate for a win-at-all-costs approach that features over-training, unbalanced schedules, substance abuse, eating disorders and the psychological turmoil associated with times of career transition (i.e., post-injury or retirement) (Reardon & Factor, 2010) (Mummery, 2005) (Baum, 2000, 2003) (Watson, 2007). Overall, the win-at-all-costs approach can limit the emphasis on a sports professional’s mental or physical health, wellbeing, and ethical conduct, especially when the league operates on a limited budget (Fogel, 2013). It is within this exemplar that the CFL chaplain seeks to act as a support network and prevention program for CFL athletes.

While acting as a support network and prevention program for CFL professionals, it was made evident in Chapters 3 and 4 of this dissertation that the CFL chaplain’s ministry structure acts as a sanctuary for CFL professionals. Operating through a para-church ministry, the CFL chaplains work within the confines set forth by team management. However, the CFL chaplains are under no obligation to divulge information provided by their clients to others within the franchise. Thus, there is a unique level of confidentiality associated with the role of a sports chaplain. The feedback gained from the semi-structured interviews with CFL chaplains confirmed the chaplain’s belief that their services serve as a place of refuge. The high levels of trust and confidentiality linked between chaplains, professional athletes and managers is a phenomenon evident elsewhere within the Sport and Religion literature (Gamble, 2013; Roe & Parker, 2016).

However, some specific answers to my research question *how do CFL chaplains act in consultations towards ethical decision making?* can be found in Chapter 3 of this manuscript.
In chapter 3, Christian ethics were explained, and the various practices whereby the CFL chaplains counsel both Christian and non-Christian clients were highlighted. It was important to highlight Christian doctrine and the ‘disciple making process’, as the participants within this study indicated an affiliation with Christianity (see Appendix 1). Although the exclusive nature of Christian ethics was explained, the ‘inclusively-exclusive’ message of Christianity was presented. Additionally, it was proposed that the CFL chaplains are exceptionally wise regarding how and when they discuss their ethical standard with CFL professionals. The CFL chaplains first seek to build a relationship with CFL professionals; ethical discussions with CFL professionals are a by-product of the relationships that the chaplains establish. To gauge a CFL professional’s receptivity, the CFL chaplains will ask CFL professionals ‘wondering questions’, as they build relationships. Based on certain variables established within the relationship (i.e., the CFL professional’s level of openness and the professional’s disclosure of personal values...etc.), the CFL chaplain could choose one of the following methods when providing counsel to CFL professionals:

- Counsel from a Christian perspective (if the professional is a Christian or is open to receiving advice from the Christian perspective). The CFL chaplains in this study professed a level of expertise in being able to provide spiritual and emotional support.

- Existential Phenomenological Psychology (EPP). Seeking to help the CFL professional guard the values most precious to the individual.

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140 Ecclesiastes 8:5 “Whoever keeps a command will know no evil thing, and the wise heart will know the proper time and the just way” (ESV, 2008, pp. 1205).
• Speak from a ‘first person perspective’ (i.e., speaking from the chaplain’s faith-based perspective). Put otherwise, reflecting on a similar instance the chaplains encountered in their life, without directly encouraging the client to take their advice.

• Providing the ‘principle without the reference’. Without speaking ‘chapter and verse’ to CFL professionals, sometimes the CFL chaplains will explain a Biblical principle in everyday language. The CFL professional can then decide if the principle that the chaplains conveyed could be helpful within their proposed dilemma.

• Using the language of sport to convey a spiritual principle (e.g., Chaplain 4’s ‘Characteristics of a Champion’ exercise).

• Just be a friend and serve the professional in any capacity they can.

Taken as a whole, though Christian ethics resemble an exclusive doctrine, the CFL chaplains are a significant frame of reference for how Christianity, when lived out consistently, can be ‘inclusively exclusive’.141 Although CFL chaplains do not change their ethical standard, the chaplains have adopted various ways to show care, support, and compassion for their diverse clientele on CFL franchises. Overall, I would define the CFL chaplaincy service as a ‘ministry of compassion’. The type of sensitivity the chaplains exude is aligned with a tolerant attitude, and the brand of pastoral empathy that Duncan Green identified as ‘ideal’ when targeting chaplains to serve at the Olympic village (Green, 2016, pp. 61).142 Though some well-meaning evangelicals may critique the CFL chaplains’ approach as exemplifying some of the ‘folk

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141 Jesus is inclusively exclusive, that is, His offer of salvation is extended to all. “But to all who did receive him, who believed in his name, to them he gave the right to become children of God” (John 1:12). That’s a very inclusive claim of exclusivity (Uszynski D. E., 2020).

142 Tolerance; “sympathy for beliefs or practices differing from or conflicting with one's own” (Merriam-Webster’s, 2020).

Sport Chaplaincy at the Olympic and Paralympics: Reflections on London 2012 (Green, 2016, pp. 58, 60, 63).
theology’ characteristics noted in Chapter 3, the chaplain’s operational execution is a manifestation of the relationships they build on CFL franchises (Watson, 2007). In my opinion, this is a ‘best-practice approach’ for chaplaincy within an autonomous culture, and the methodology reflects scriptural-wisdom. Simply put, this is how CFL chaplains act in consultation towards ethical decision making.

Having a chaplaincy service that is labelled as a *compassion ministry*, like the one apparent in the CFL, is a unique theme emerging from this dissertation. When examining professional sports chaplaincy in its entirety, labelling CFL chaplaincy programs as a *compassion ministry* is a unique and proper distinction. Often chaplains in a professional setting are servicing athletes, coaches and managers who are multi-millionaires and have a plethora of resources and benefits at their disposal. In the CFL this is not the case, and it is apparent that the CFL is a professional sports league whereby players, coaches and managers do not have the luxuries apparent in more lucrative professional leagues (e.g., MLB, NHL, NFL, English Premiership Soccer…etc.). Thus, the CFL chaplains, through modelling the tolerant and non-coercive attitude indicative of the already coined *ministry of presence*, resemble and model a distinctive sympathy and sensitivity towards their clients who endure the harsh working conditions prevalent in the CFL. This high level of sympathy and sensitivity justifies their ministry as a *compassion ministry* in the professional sports setting.

In chapter 5 of this manuscript the indirect benefits for CFL professionals who adopt the counsel provided by CFL chaplains was discussed. It was argued that the current sports

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143 Romans 12:18 “If possible, so far as it depends on you, live peaceably with all” (ESV, 2008, p. 2179).
1 Peter 3:15-16 “but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame” (ESV, 2008, p. 2410).
counseling literature is laden with humanistic perspectives, with metaphysical explanations and non-naturalist perspectives being an afterthought. However, athletes tend to be more pluralistic in their thinking; adopting perspectives whereby they would view themselves through a metaphysical perspective as ‘total athletes’ (i.e., mind, body and/or Spirit/Soul). In chapter 5 its was mentioned that adopting metaphysical sports counselling positions could foster improve performance, though metaphysical counselling perspectives are not as apparent in the literature as humanistic counselling techniques (Nesti, 2010). Mark Cheney’s (2019) ‘foundational model’ of Christian sports psychology was promoted to encourage counseling from a metaphysical and non-natural perspective. Adopting counsel from this perspective could foster more ontological security and allow athletes to engage in ‘flow experiences’ (i.e., altered states of consciousness (ASCs)) whereby athletes are ‘in the zone’, and performance is heightened. For the Christian sports chaplain this perspective must be conveyed without endorsing a prosperity gospel. In the transcriptions gathered from this study, it was clear the CFL chaplains view their clients as ‘total athlete’ and provide counsel from a metaphysical perspective, while aiming to ‘guard against’ prosperity teaching.

Overall, CFL chaplaincy programs are a missionary directive operating through a para-church organization. The origin of this missionary directive was brought forth due to the church’s perception of breaches in doctrinal ethics. When analyzing the current landscape of professional sports, the churches anxieties have become a reality. Within the context of Christian ethics, and the current sport ethics literature, it has been identified that professional sports need to be more ethical, the CFL being no exception. Within the CFL, the CFL chaplain’s ‘ministry of presence’ is a **compassion ministry**. This is a satisfactory approach within a diverse setting whereby they can incrementally sanctify the sporting environment.
The CFL chaplains reflect a need for athletes whose heritage is more ‘culturally Christian’ and derive from settings whereby ‘ministries of proclamation’ are commonplace (Linville, 2016, p. 33). The CFL chaplains promote their ethics and ‘make disciples’ by first establishing relationships on CFL franchises. Without compromising their beliefs, the CFL chaplains have adopted alternative counseling methods for clients of different worldviews. This ‘customer service approach’ to sports counseling allows the CFL chaplains to be ‘culture brokers’ within their placements, and accommodate the pluralistic beliefs of athletes, as demonstrated elsewhere in the sport and religion literature (Nesti, 2010; Parker, Watson & White, 2016, p.xviii).

7.2 Discussion

The results in this paper have the potential to impact the Sport and Religion literature, by providing perspective of a Sports Chaplaincy service from Canada. This manuscript can generate a plethora of academic discussions. Considering the expansion of publications on this subject, if this manuscript becomes published, many scholars in various regions across the globe will have the opportunity to analyze how CFL chaplaincy programs relate to, and intersect with, the breadth of scholarship already produced. In addition to the scholarly multiplication concerning the academic impact of this subject matter, there are several additional discussion questions this paper proposes. In italics below, a list of discussion questions is proposed, with an explanation regarding why this manuscript spawns such discussion.

7.3 Discussion Questions

*Should CFL management ‘sign-post’ the CFL chaplain as an individual who could create more ‘networks of support’ for CFL professionals?*
The justification for this discussion question is due to the implications discussed in Chapter 5 of this document. Whereby, a working partnership with sport chaplains and sports psychologists was shown to positively provide holistic care for professional athletes, there is evidence from my research to suggest that chaplains could be a liaison for sporting professionals to seek other services (either within or outside their placement). For example, Chaplain 4 mentioned he would help a CFL professional pursue an alternative faith (through finding a referral) if the CFL professional expressed that desire. In addition, Chaplain 1 indicated he would refer players to the team medical staff if they were exuding negative mental health characteristics. Key questions to add to this discussion would be: 1) are the CFL chaplains willing to develop this network? 2) Do they have time within their ministry schedule to perform the necessary networking? 3) Would this help expand the chaplain’s role, or would this be a nuisance to the chaplains and the individuals with whom they seek to network with?

Considering the CFL chaplains can act as a sanctuary and thereby generate more vulnerability from CFL professionals, it is worth brainstorming how (or if) other services provided to professional athletes can acquire the same level of detachment from team and access to athletes.

The purpose of such reflection would be to foster more trust, thus improving professional athletes, coaches, and management wellness. This is done through providing the professionals with second and third opinion prognoses (Cohen, Lynch, Deubert, 2016). In addition, there are currently opportunities whereby athletes are encouraged to openly share their mental health struggles. For instance, former Canadian Olympian Clara Hughes has partnered with Bell Canada and began the ‘Let’s Talk’ campaign (Bell Canada, 2018). Additionally, the NFLPA (i.e., players association) has collaborated with the NFL to help reduce the stigma of mental health issues and provide NFL professionals with mental health support networks (NFL.com, 2022). This paper has
advocated that the presence of a chaplain is a critical enterprise within a system that does not have the lucrative budget of the NFL. However, leagues like the CFL can brainstorm alternative methods to provide players with resources (i.e., holistic support) while operating on a limited budget.

*Does the presence of a team chaplain promote, limit, or negate divisiveness within a locker-room?*

Considering CFL chaplains have had a steadfast presence on CFL teams (i.e., since 1974) the chaplains could potentially be able to temper religious zeal, fervor, or even hypocrisy, in a healthy way. For CFL professionals who are professing Christians, based on the data collected from my research results, I would hypothesize that the CFL chaplains would aim to help individuals on their teams exude a similar philosophy of modelling their faith. Thus, they could help individuals build relationships, and help professionals see the value in “proposing and not imposing” their faith within the Canadian spiritual climate.

*Does this research help negate a phobia towards Christianity? Christian persecution and prejudice are real, do these research results regarding chaplains in the CFL disarm Christian skeptics who potentially possess a negative heart-posture towards Christianity?*

Based on the data collected within this research study, the CFL chaplains exhibit an enterprise whereby they can authentically live out their faith and provide a compassion ministry that is free from coercion. However, within a ‘post traditional religious context’ there have been documented instances of harsh persecution towards Christians (Aid to the Church in Need: ACN United States, 2020). According to the statistics found on the *Aid to the Church in Need* organization, located within the United States:
Almost 340 million Christians around the world- or 1 out of every 8- live in a country where they suffer some form of persecution, such as arbitrary arrests, violence, a full range of human rights violations and even murder (Aid to the Church in Need: ACN United States, 2020).

Although these infractions are severe, culturally, and academically, there can be a negative posture towards Christianity (Feezell, 2013). Does the way that the CFL chaplains navigate their worldview disarm such skepticism, or is contentiousness inevitable? From the Christian worldview, I would hypothesize that such contentiousness is inevitable.144 However, administering these results to those who have a negative view of Christianity, or religion, would be required. Moreover, when collecting this potential research, the data may vary depending on the region in which the Christian skeptic resides. Different cultures have a different ‘spiritual climate’ or differing acceptance levels towards Christianity.

*If meta-physical aspects of sports counseling were welcomed and advanced in academia, would there be resistance from those who believe secular-humanistic counseling is superior?*

This is a difficult question, as we would only know the answer to this question if metaphysical research made headway in academia. However, it is important to dispel false notions regarding metaphysical explanations, and society’s pursuit of this concept of *neutrality*. As per Merriam-Websters dictionary (2022), the definition of neutrality is: “the quality or state of being neutral, especially, a refusal to take part in a war between other powers.” The “refusal to take part” may not always be in the context of war, but rather regarding worldview or doctrinal debates. Within an autonomous western society, or as Uszynski (2016) put it, a ‘post traditional religious context’, pursuing neutrality on issues is an appealing endeavour, as it is seen to negate

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144 2 Timothy 3:12 “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted” (ESV, 2008, pp. 2341)
exclusive doctrines by appealing to a diversity. Nevertheless, it was mentioned that Christianity (a metaphysical belief system) is ‘inclusively exclusive’, and exclusive doctrines can be promoted free from coercion, while modeling love, tolerance, and empathy. Thus, the ethic one exudes is critical in proposing a worldview. In addition, proposing a belief in neutrality can also be viewed as an ‘exclusive’ doctrine that could likewise be promoted with intolerance, and a lack of empathy.

This paper has advocated that sport counselling literature is deemed to be more ‘neutral’, by negating spiritual concepts (i.e., concepts that have exclusive principles). One example of this trend in the literature is through the reconceptualizing of the term ‘spirit’ with ‘self-confidence’. Thus, considering the trend towards a more humanistic way to promote sports counselling, if Christian sports counselling (or other exclusive belief systems) promoted more fundamental ways to counsel athletes, would it be accepted within academia? Or would it be discredited as non-intellectual, or perhaps offensive, to those within the humanistic camp?

Although the CFL chaplains approach their clients with a long-term mindset, what ways can they adapt their ministerial philosophy to gain potential short-term goals?

Considering that the CFL chaplains coalition is to be a compassionate guide for CFL professionals, how can they preserve that ethic while maximizing their impact? Considering the high turnover within professional athletics, and the short careers of professional football players, are there ways to propel their compassion-ministry with limited interactions? The answers to these questions, as has been a theme throughout this manuscript, is dependent upon how the team chaplain fits into the vision of the coaches, owner, front office, staff…etc. However, if the chaplain’s ministry is approved by team authorities, expanding the chaplain’s role in the realm of
networking & greeting, could be a way to maximize impact. In this instance, the chaplains could act as the professional version of the collegiate ‘recruiting co-ordinator’ when a player is signed to the professional franchise. If the chaplains’ interpersonal skills fit what the team is looking for, they could expand their role on CFL franchises through acting as a team representative to help establish players within the city. As reflected in Appendix 1 (i.e., the chaplain’s biographical, demographical & general information) indicates each chaplain’s allegiance to a church community. Typically, churches have connections with other compassion ministries and charitable enterprises within their respective regions. Thus, being a liaison, and welcoming CFL professionals to a new city, the CFL chaplains could be a catalyst for driving corporate social responsibility at food banks, shelters, sick kids’ hospitals, special needs schools…etc. The CFL chaplains could do this by organizing this initiative and creating awareness about initiatives while being one of the team’s greeters. The focus on corporate social responsibility initiatives would be an important mitigating factor and alternative focus to the breaches in ethical policy listed by Curtis Fogel (2013). Lastly, as will be mentioned at the very end of this chapter, investigating chaplaincy at the grassroots level, while highlighting how grassroots chaplaincy can be expanded would be a necessary analysis to see how chaplains can maximize their impact in the CFL.

7.4 Limitations

In the first paragraph of this concluding chapter, I mentioned the results in this manuscript are limited because they only feature the perspectives from one former CFL professional. However, this was an intentional endeavour as my main goal in constructing this research was to provide a clear narrative from the CFL chaplains pertaining to their philosophy in imparting ethical counsel amid a diverse environment. To contain this limitation (i.e., only having one player), the aim of this paper was to examine the current sport and religion literature and see whether the claims
made by the chaplains were aligned or misaligned within the research performed on sports chaplaincy. While the publications on sports chaplaincy and sport and religion in Canada are scarce, there are an abundance of recent publications from the US and UK featured in this paper which allowed me to synthesize the results that I collected from the respondents. In addition, this manuscript is lengthier than the average PhD thesis, and I needed to be able to make my research feasible to execute. If the perspective of players, coaches and management were included in this document, the research would be more drawn-out and harder to synthesize. Thus, this extensive manuscript is a modest starting point for follow-up research to be performed in Canada, as it contains a narrative of the CFL chaplains’ official goals and ministry philosophy for providing ethical counsel.

In addition to the investigation of *Sport & Religion* and *Sport Ethics* materials, there are Bible references footnoted throughout the manuscript for the purpose of establishing integrity for what the respondents provided in the investigation. Furthermore, the footnotes can act as an education tool for individuals who are unfamiliar with the Christian worldview, as they investigate a topic foreign to their expertise. In addition, the Bible references act as a diagnostic test for the CFL chaplains’ philosophy. As a researcher who has knowledge of the Bible, I would have found it disconcerting that the CFL chaplains were not demonstrating a philosophy consistent to their Christian beliefs. Moreover, it would have been vital to report such findings within this study, especially considering this service boasts a considerable following, with high levels of perceived trust. Thankfully, I did not come upon any discrepancies regarding the chaplains’ mission statements and their personal beliefs while conducting my research.

Moreover, I personally adhere to a Christian worldview, thus, although I was able to assess the chaplains in this study for Biblical consistency, some may perceive my investigation as
applying a confirmation bias to my results. While I aimed to be objective and assess alternative perspectives in carrying out this research project, my worldview and passion for sports was undoubtedly the catalyst for this exploration. Applying the Christian faith into my athletic participation was something that benefitted me as a competitive athlete, and though there was a concerted effort to temper my zeal throughout this process, it was difficult to fully diminish my passion for Christian sports chaplaincy. However, throughout this process I had numerous advisors (who adhered to different worldviews) analyze my questionnaire for the purpose of constructing interview questions that did not promote my worldview. Gaining research ethics approval, and having multiple academics examine my questionnaire, while executing my interviews with academic professionalism (i.e., aiming to be an academic not a Christian academic) provided the necessary accountability to help limit my bias as I conducted my research.

Furthermore, it should be noted that another limitation of this study is the lack of theological rigor, and religious awareness in Canada. This research is specialized within the Socio-Cultural Stream for Sport and Exercise. Within this stream of research, finding academics that specialize in this area are rare, not only within kinesiology departments, but nationally (hence the lack of publications in Canada). Thus, hopefully this publication can be utilized, refined, and tested among academics globally.

7.5 Future Research

Throughout this dissertation, I have alluded to areas of future research to support or refute the claims being made. The contents in this document could be perceived as idealized, considering it depicts the official goals of the CFL chaplaincy services. However, as with any enterprise,
sometime official goals clash with operative goals; meaning, though the official goals (i.e., mission statements) of the CFL chaplains is admirable, we need to sample the CFL chaplains’ clientele for the purpose of gaining critical feedback concerning their operative goals (i.e., executional effectiveness). In the book *Understanding Sporting Organizations*, authors Trevor Slack and Melina Parent (2006) describe the difference between official and operative goals. The author’s state:

> Operational goals are goals that can be measured objectively; they may be official but are more likely to be operative. Official goals, or mission statements, are usually nonoperational (Slack and Parent, 2006, pp. 40, 41).

Thus, there is a need to sample both Christian/Religious and non-Christian/unreligious CFL professionals to gauge the claims made in this paper. Such an investigation would provide objective evidence and offer a foundation for whether the CFL chaplains’ official goals are operational. Although the one former CFL professional in this study provided essential information by recollecting on his fourteen years of experience at the chaplaincy services, multiple perspectives are necessary to gather as they could highlight important barriers and obstacles to players committing to and experimenting with the chaplaincy service. Therefore, when sampling Christian and non-Christian athletes, coaches and managers for future research, there should be a heightened emphasis on the CFL professionals’ perception of the CFL chaplaincy services. Gaining the players rationale for participating or not participating in the services, and the players discernment as to whether the CFL chaplaincy service provides an ethical benefit to themselves, their teammates, their coaches, and team management would be an asset to this research. Capturing specific narrative-recollections of CFL professionals’ discussions regarding their
personal ethical dilemmas with CFL chaplains, and whether the advice and/or guidance provided by the chaplains was deemed helpful (and conveyed appropriately) would richly add to this study and solidify or negate the claims made by the chaplains. Thus, comparing the narrative research within this study with future narrative research conducted with numerous CFL professionals would provide a terrific comparative analysis.

This potential narrative research would need to be done on multiple teams, to substitute the research findings within this document, while at the same time providing constructive criticism. For best results, this would be performed on teams whereby the five chaplains in this study are placed (the teams and players would remain anonymous). Gaining feedback from CFL professionals on whether they felt they could be more vulnerable with the chaplain is something necessary to investigate. Moreover, determining whether it is the chaplain’s level of detachment from the team through a not-for-profit enterprise, the religious affiliation of the chaplain, or the chaplain’s perceived character that either promotes or negates vulnerability from CFL professionals requires investigation.

As mentioned in the above paragraph, one of the most significant aspects of this research was the ideology that sport chaplains are an enterprise whereby sports professionals could be vulnerable. Regarding the CFL chaplains’ narration within this study, the CFL chaplains believe their level of detachment (i.e., operating through a parachurch organization), helps promote vulnerability. Additionally, in a follow-up study with the CFL chaplains, it would be fascinating to inquire whether the chaplains who promote their ministry structure (i.e., detached from team) are open to having prospective clients support their ministry financially. This study recommended preventing ‘dual loyalty’, indicating that chaplains should seek supporters that are not their clients. Even though, if chaplains did accept funds from their parishioners, they would not be breaching
Regardless, gaining CFL professionals’ feedback concerning vulnerability with chaplains would be a valuable research venture. The following succession of potential research questions would be beneficial for future interactions with CFL professionals:

- “Do you feel like you could be more or less vulnerable with CFL chaplain’s than with other coaches, manager and CFL staffers? Why, or why not?”

- “The CFL chaplains are affiliated with Power to Change (P2C) missionary organization in Langley, British Columbia. The CFL chaplains are not paid by CFL teams. Did you know that CFL chaplains raise their own funds through the para-church organization to perform their ministerial duties on CFL franchises?”

- “Considering the team does not pay CFL chaplains, and the chaplains are not required to disclose any information from their counseling sessions to team management, front office, and coaches; are you more or less likely to confide in the chaplain?”

- “Does operating through a parachurch organization help the CFL chaplains provide ethical counsel specifically to players, that being, apart from coaches and club management? Although coaches and managers can take part in chapel services, is the CFL ministry structure naturally more invitational for providing players with ethical counsel, rather than other members of the team?”

Considering that the study performed by Curtis Fogel (2013) promoted distrust of CFL management, these questions could provide overlap from his study. Though Curtis Fogel’s study of ethics in Canadian Football was comprehensive (i.e., 81 respondents) it would be valuable to gain the CFL chaplains’ perception of team management, and whether they perceive the same level of tolerable deviance, constrained consent, and precarious labor. Although the chaplains seemed highly empathetic to what CFL athletes go though, it would be valuable to analyze how the CFL chaplains’ perception of management relates to their ministerial philosophy, if at all.

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1 Corinthians 9:18 “What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel” (ESV, 2008, pp. 2204).
7.6 Recommendations

After performing this research, I have several recommendations for the CFL chaplains, the Canadian Football League, and the leagues member franchises to consider.

1) First, as mentioned above, I would recommend that the CFL chaplains raise their ministry funds outside of the CFL context. They may already do this, but I would recommend generating support through the local church and other social networking endeavours, rather than the professional league they seek to serve. This will continue to negate conflicts of interest within their job, allow them to speak freely with all clients (considering those clients would not be supporters) and allow their vocation to preserve the singular loyalty model of ministry they can offer. If, for instance, the CFL chaplains grew in their perceived value among CFL franchises, it would be critical to guard against having CFL members be regular supporters, even if the CFL sought to pay them in the future.

2) Second, I would recommend that all member franchises within the CFL foster open and clear communication with the CFL chaplaincy program. Although this would involve a time-investment for management, the ‘ethical capital’ that could generate from these meetings could be worth the investment and help avoid messy public relations issues that could arise from CFL professional’s questionable character. This would involve intentional meeting that would be considered imperative. These meeting would transpire before, during and after the competitive season. These meeting could help set realistic expectations, identify/address perceived barriers and concerns, and create a collaborative ministry schedule that can be executed throughout the season based on a collaborative philosophy. These meetings could occur without the chaplains breaching any confidential
information their parishioners have shared with them. The goal of the meetings would pertain to fostering a service that promotes player well-being a positive ethical character.

3) Coaches and managers that continually address the team on a day-to-day basis should consider promoting, and making mention of, the chaplaincy services that are available throughout the week. Placing these optional meetings on the team schedule would also be strongly recommended. Even if the coaches and managers are not participating in the services on a regular basis, just mentioning the service will negate the perception that the chaplaincy services are “on the fringe” resources available to CFL professionals. If CFL managers advertised the chaplaincy services, it would foster more ethical accountability throughout the roster, and create less excuses for CFL players, coaches, and managers (especially for CFL professionals who find themselves caught in an ethical dilemma). For CFL professionals who find themselves transgressing team policies, the authority figures could reference the chaplaincy service as a preventative measure that could negate future breaches in policy.

4) Cooperation vs. Collaboration

It was reinforced throughout this manuscript that a chaplains’ level of influence is largely dependent on the chaplain’s relationship with team hierarchy. Although a cooperative relationship between the team and the chaplain is better than a transactional or distant relationship, it does not capture the heart of a true partnership. A collaborative relationship is the essence of a true partnership between the CFL chaplains and team leadership. True partnership is not simply allowing the chaplaincy service to exist and giving the service the ‘nod of approval’. Partnership is intentionally aiming to provide clear objectives and expectations to operate within. The participants in this study have unanimously expressed
the desire to first establish meaning relationships with CFL professionals. Thus, the desire to have authentic and thriving partnerships with the CFL has been passionately professed by the CFL chaplains. If this desire was reciprocated, along with the intentionality of defining clear parameters for the chaplain to work within, this could only benefit the ethical landscape of the Canadian Football League. When performing this study, it was clear that Chaplain 4 had obtained a truly collaborative partnership with his CFL franchise. Chaplain 4 brought up numerous real-life examples of various difficult circumstances where he was able to improve team morale and have a positive ethical impact on his football team. Chaplain 4’s impact could extend to the rest of the CFL if other member franchises around the league were able to partner with their chaplains in a similar way. Therefore, through the chaplaincy model established by chaplain 4 there is a true standard of excellence for a collaborative partnership that other chaplains and CFL member franchises may benefit from adhering to.

Executing this study led me to construct these four recommendations for the CFL. If the CFL chaplains can keep their ministries free from conflicts of interest, and the CFL member franchises could invest time with the chaplains, this could be the start of having a presence on CFL teams that could act as a true preventative measure for ethical infractions. As mentioned, Curtis Fogel (2013) indicated that establishing prevention programs was an imperative solution to guard against tolerable deviance, excessive violence, and constrained consent. This is something the CFL chaplains could help provide immediately. The next section of this concluding chapter lists a recommendation for academia, and how dissertations like this one could be further established on university campuses.
7.7 The potential for non-naturalistic apologetics in academia

It should be noted that the data I collected in this study left out a personal area of interest on the topic of sport and Christianity. The study of Christian apologetics is an area of personal interest that I believe would help establish this research and give it more credence within academic settings and academic literature. I included the following question in my research questionnaire:

• As a CFL chaplain, do you find you routinely have to provide a ‘defence for your faith’? If so, what are the most common issues you find you must provide a defence for?

For the CFL professional, the question said:

• Do CFL chaplains do a good job of providing a ‘defense for their faith’? If so, what are the most skeptical questions the chaplain would encounter in the CFL environment? Do you believe the chaplain would have sound answers to questions that undermine the doctrines they believe in?

This question was the last question featured on my questionnaires. Therefore, I was unable to ask each chaplain this question, due to time constraints. Consequently, Chaplain 2 and Chaplain 6 did not provide answers. However, the CFL chaplains who responded to the questions said they didn’t consistently have to provide a ‘defense for their faith’. Therefore, even though I had a Christian apologetics chapter relating to sport and kinesiology drafted for this dissertation, I excluded the chapter because apologetics was not something that significantly hindered or helped the CFL chaplains in discussing ethical issues with CFL professionals. I wrongly hypothesized that the CFL chaplains would have to routinely provide a defense for their faith for the purpose of conveying their ethical standard on CFL franchises. However, although the chaplains indicated they were well-equipped to handle criticisms concerning their worldview, the chaplains indicated providing a defense for their faith is not a common occurrence. Below is a chart featuring the chaplains’ responses to the questions stated above.
Table 10: CFL Chaplains Transcriptions Re. The Need to Provide an Apologetic for Their Faith

| Chaplain 1 | “I’ll be honest with you, no; I don’t have to do that consistently. Every, now and they, yeah, but that is certainly not a consistent thing. |
| Chaplain 3 | “Actually, not really. It is a case of, well, by nature; we are there because we are the ‘God guys’. And so, I think how therefore you utilize that position and how you move forward from that position will determine how well you are received, and how long you are in that position for. Because, again, coaches and GMs might not proscribe to your worldview, but as long as you are not ‘rocking the boat’ and everyone seems to be speaking well of you, and you know; ‘hey we don’t care our guys seem to be playing well and we are good’. You know, the wheels fall off or they start to wobble when it begins to be something other than that reality. |
| Chaplain 4 | To answer your question, rarely have I had to defend my faith, because people know who I am, they watch. They understand it is authentic and regardless of where they are, whether they believe in Christ and therefore they want that advice or even if they have sort of an anti-Christian bent… The authenticity of my love and concern and the wisdom of my counsel to players that they respect (other guys that they are friends with) … rarely do I have to defend it, on occasion when there is a debate and/or a guy really wants to know… rarely would there be an antagonistic question. But I am grounded in my historical, biblical, theological, defense of the faith and apologetic. But gentleness and grace in all situations is critical and it has never led to a problem. |
| Chaplain 5 | “Well, sometimes we give an apologetic for what we believe what we believe, right? That just, you know, will naturally come out at times. Not that we are on the defensive, but, this is who we are and this is what we believe, and they will go, really? So we have an opportunity to share and say; ‘hey, there is truth, historically, when we are sharing Christ, right? So yeah, there is a time when we do give a defense of the good news of the Gospel of Christ”. |

Overall, it was interesting that during my investigation with CFL chaplains they do not regularly have to provide a ‘defense for the faith’. However, from an academic standpoint, I think this is a
necessary endeavor. There were some key academic articles I found that act as an apologetic for humanism, to diminish displays of religiosity in sports.

One of the academic articles articulating this ideology is *Sport, Religious Belief, and Religious Diversity*, by author Randolph Feezell (2013). In the journal article, the author argues individuals should not have complete confidence in what they believe and calls society to adopt what he refers to as ‘tentative belief’. As will be explained, Feezell’s academic argument is essentially a call to neutrality. Though, as I explained earlier, I don’t believe neutrality is something that can be attained. Not to make a ‘straw man’ out of Feezell, in this article he does not explicitly say; “I am a neutralist,” “I am a humanist,” “I am a postmodernist,” “I am a naturalist,” and “I am an anti-realist.” However, his arguments align rightly with these philosophical terms.

The inspiration for Feezell’s essay featured the sporting phenomenon that took place during the 2011 National Football League (NFL) season surrounding former Denver Broncos quarterback, and evangelical Christian, Tim Tebow. While playing in the NCAA and the NFL, Tebow was known for conspicuous displays of religiosity. As Feezell noted, an example of a typical ‘Tebowism’ was: “Regardless of what happens; I still honor my Lord and Savior Jesus Christ because at the end of the day, that’s what’s important, win or lose. We need to get back to one nation under God, and be role models for kids” (2013, p. 135). Tebow’s proclamations were apparent in seemingly every pre-game and post-game interview. Feezell indicated that such displays of religious boldness are inappropriate considering societies religious and social diversity. In fact, Feezell indicated that, given a diverse sports audience “(Tebow’s) religious enthusiasm leads to social insensitivity and bad manners” (2013, p. 139). Feezell went on to propose “intellectual sobriety is called for” and displays of religious fervor are uncalled for (2013, p. 139).
Therefore, the goal of Feezell’s essay is to express differences between various world religions to argue; 1) religious discrepancies equate to beliefs systems that cannot be trusted, and thus, 2) should not be promoted with confidence.

In Feezell’s first attempt to show discrepancies among belief systems he simply identifies numerous sects of religious belief. Feezell indicates “there are different kinds of Christians (Roman Catholic, Protestant, Orthodox), Jews, Muslims, Buddhists, Taoists, Confucians, Hindus, Mormons, Bahai, Jains, Sikhs, Moonies, Christian Scientists, Rastafarians, Unitarians, Wiccans, atheists, agnostics, and more” (2013, p. 143). Not only does Feezell indicate there are various belief systems, but the author illustrates that these faiths have different beliefs on fundamental doctrines. The author states:

If (God exists) is it one or many? Is it unitary, triune, separate from the world or all inclusive? What is the nature of God? If God exists, is God personal or impersonal? If God is an infinite person or immaterial agent, does God have specific intentions or purposes? How could these purposes be known? What is the relation between God and the world? Is there a life after death? What is it like? If there is some ultimate destiny that is promised, what are the requirements for attaining it? …etc. (Feezell, 2013, p. 143).

The goal of Feezell’s myriad of questions is to indicate that, amongst varying belief systems, all these questions would be answered differently depending on the faith system that an individual believes in. Feezell’s ensuing argument is very logical, indicating that not all the different beliefs can be right since there are ‘real disagreements’ and ‘rival truth claims’ (2013, p. 143). Feezell concludes “at most, one of the faiths hold true belief” making it apparent that “many persons hold false religious beliefs” (2013, p. 143). Consequently, Feezell solidifies his mantra that ‘religious belief equals religious fallibilism’ and insists individuals like Tim Tebow should not confidently express their belief in public.
Once Feezell adequately defends his position, he offers a solution to help remedy the occurrence of public evangelism. While offering this solution, Feezell uses the perspective of fellow philosopher of religion, Robert Mckim, to fortify his ideology. Feezell and Mckim indicate society needs to strive towards being ‘privileged persons’. According to the authors a privilege person is “an educated, intelligent, well-informed adult, who has the leisure, ability, opportunity, and so on, to subject, his/her beliefs to scrutiny” (Feezell, 2013, p. 148). The notion of being a privileged individual reinforces the idea of ‘tentative belief’. The scholars indicate that ‘tentative belief’ is attained when individuals adopt a ‘fallibilist attitude’. The fallibilist attitude “involved awareness that one might be wrong while another may be right” (Feezell, 2013, p. 150). For Feezell and McKim, the religious person who holds confidently to their belief is less likely to adopt this attitude due to the faith component in their belief system. Therefore, the scholar urges individuals to ‘suspend belief’ and realize that “if a doctrine can be defended on rational ground, it needn’t be taken on faith” (Feezell, 2013, p. 150). The proposed solution, according to McKim and Feezell is that a “fallibilist attitude close to agnosticism is required” (2013, p. 150).

For Feezell and McKim, they believe tentative belief and a fallibilist attitude resembling agnosticism would create a better society. Feezell maintains the “virtue of this tolerant and respectful attitude toward alternatives- a matter of no minor significance- has excellent prospects for being at the heart of a tolerant and open society, a society that will permit and even encourage a diversity of opinion, including opinions of religious matters” (p. 151). Overall, Feezell and McKim want to remedy the ‘bad manners’ of religious evangelism by encouraging people to be ‘privileged’ members of society and pursue neutrality to create openness.

Again, considering the CFL chaplains did not indicate a consistent need to defend their faith against these criticisms, it was not necessary for me to devote another lengthy philosophical
chapter defending metaphysical positions, and the Christian position. The purpose of highlighting Feezell’s argument is to show the thought process behind a neutral argument. There are intelligible and logical answers to Feezell’s skeptical questions. In addition, to be a credible academic, and to call a theist to “intellectual sobriety” does not exude tolerance and “promote a diversity of opinion” (thus, Feezell is modeling a behaviour he is trying to eradicate). Though some answers to Feezell’s questions were naturally answered throughout this manuscript, a thoughtful and focused response to each criticism in academia is required. Perhaps the main presupposition/prejudice that was answered in this manuscript was the false notion exclusive doctrines equal an intolerant attitude. However, answers to all Feezell’s questions were not fully explained within this manuscript, reinforcing the need for metaphysical apologetics within the Sport and Religion literature.

Again, the reason all these apologetic answers were not prevalent within this paper is because the chaplains indicated they do not have to deal with skepticism on a regular basis. However, the CFL professional who participated in this study provided his reasoning for why the CFL chaplains did not typically have to answer these questions. The former CFL professional indicated the CFL is/was “an easy place to be a Christian”, and this was illustrated in chapter three of this document. In addition, when it came to his past experiences of providing an apologetic for his beliefs within the CFL, the former CFL professional said:

What you find out from people is that ultimately, they do not have an intellectual problem with Christianity, they have a moral problem. And I think that was very true on a football team because guys would have some questions (2018).

The former CFL professional went on to indicate that he had connections with an apologetics ministry during his playing career. In fact, Dr. Joesph Boot, a Christian apologist whose
publications are quoted in this paper, came to speak to his teams a few times during the former CFL professionals’ time in the CFL. However, the former CFL professional was disheartened with the results, as it was typically only the believers, or those genuinely interested in Christianity, who showed up the presentations. The former CFL professional stated:

But the guys who had all the questions… they didn’t show up. I mean, you have a guy here could answer the questions and do a great job doing it, but they didn’t show up. So, you know I think that is the evidence that they didn’t have an intellectual problem they had a moral problem, they did show up, right? (2018).

The former CFL professionals’ proclamation is reinforced in the Book of Psalms in the Old Testament. In the book, King David made the controversial, and perhaps offensive affirmation; “the fool says in his heart ‘there is no God’” (Psalm 14:1, ESV Study Bible, 2008). The Book of Psalms, specifically, the Psalms of David, written in approximately 1000-901BC, indicates that; although in 2022AD we live in a ‘post-traditional religious context’, the idea of certain individuals denying God’s existence is not a new idea (ESV Study Bible, 2008, p. 937). It is an important distinction to make, however, the term fool, is not intended to be a knock against an individual’s intellectual capacity. In fact, “there are three Hebrew words for fool, and all speak of moral orientation rather than intellectual ability” (ESV Study Bible, 2008, p. 954). Therefore, the affirmation David pronounces is more of a moral indictment, rather than an intellectual indictment (ESV Study Bible, 2008, p. 954).

Overall, the data collected on this topic begs question as to whether CFL professionals provide an apologetic for their faith more than CFL chaplains. In addition, in terms of players ‘making disciples’ and sharing their ethical standard, maybe having the answers to skeptical questions helps them propel biblical ethics more than chaplains. Likewise, perhaps the chaplain’s job is to help equip CFL professionals to provide a defence for their faith rather than providing
answers to skeptical questions themselves. This is something that needs to be further investigated as Christian CFL professionals may receive more antagonism than CFL chaplains. Thus, the aspect of Christian ethics being inhibited or put forward on CFL rosters may be more dependent on the CFL professionals’ apologetic knowledge. Nevertheless, there is more research that needs to be done on this issue. By analyzing how often Christian players receive skeptical or curious questions regarding their faith verses the sports chaplain. Lastly, having some peer reviewed journal articles whereby Feezell’s questions are answered using Christian apologetics could provide more credibility to theological philosophy in sports.

7.8 Further examining ASCs in sport from a theological perspective, and the topic of fatherlessness

Another area of research that needs to be solidified within this study would be aiming to develop a systematic theology regarding ASCs in sports. This was mentioned in chapter 4 of the manuscript, whereby it was argued breeding ontological security can allow/promote an athlete to attain an ASC in sport (i.e., indirectly improving performance). To satisfy Nick Watson’s claim that there has been a “lack of theological rigor” performed on the topic of ASCs in sports from a Christian perspective, the doctrines of ‘the sovereignty of God’ and ‘gifts of the holy spirit’ needs to be applied to this phenomenon. Perhaps after applying these doctrines, in addition to further developing the ‘doctrines of common grace’ and ‘doctrines of general revelation’ that has been investigated in this paper. Taken as a whole, a comprehensive breakdown of all these philosophies would provide a good framework on how to categorize flow experiences within sports from a theological perspective.
The last area of research worth examining is a theme that was not brought up throughout the entirety of this manuscript, but was a topic mentioned by chaplains 4 and 5 during my investigation. Both chaplains mentioned the CFL is a fatherless league, and they are doing ministry in an arena whereby many CFL professionals have been without the consistent presence of a father. The chart below features what Chaplain 4 and Chaplain 5 said, without any specific ethical question prompting the feedback:

Table 11.1: Chaplain 4 and Chaplain 5s Feedback on the CFL being a Fatherless League

<table>
<thead>
<tr>
<th>Chaplain 4</th>
<th>Even though, we don’t even dialogue with some of these guys very much, but just presence, because of the presence and because you love them and so many of them are fatherless, there is this idea that just having been consistent from training camp, pre-season, regular practice, games. That support of presence is in fact a value and helps them make better decisions and play with more freedom, and a sense of support.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chaplain 5</td>
<td>The CFL is a fatherless league. They don’t have fathers in their lives who were around and give input so when they seek men like (one of the CFL chaplains) and other chaplains, they gravitate to them because they are good men, they are godly men, and they need a fatherly connection.</td>
</tr>
</tbody>
</table>

In addition to the transcription above, chaplain 4 mentioned he uses the term “I want to be a champion Dad” during his ‘characteristics of a champion’ exercise to inspire his patrons. For future examination of this theme, it would be insightful to gain the CFL professionals’ impressions of whether or how the CFL chaplain is seen as a ‘fatherly figure’.

Some sport chaplaincy publications have been produced on the theme of fatherlessness. The feedback provided by the chaplains coincides with another of Nick Watsons’ publications. The publication Doing Sport Ministry in a Fatherless Age (2016) touches upon the implications for sports ministry within a fatherless paradigm. Nick Watson remarks:
The fatherhood of God is a central doctrine and narrative throughout the biblical canon. While the explicit use of the term ‘Father’ is limited in the Old Testament, in the New Testament it appears 65 times in the synoptic Gospels and over 100 times in the Gospel of John (2016, p. 73).

Thus, whether the CFL professionals view the chaplains as a ‘fatherly figure’, the CFL chaplains believe their clients need a fatherly connection. In addition, considering the scriptural ideology of ‘God as Father’, the CFL chaplains could additionally aid the CFL professionals to view God as Father, which could bring comfort and healing. Additionally, Mark Stibbe, a New Testament Scholar and Church minister stated the issue of fatherlessness is “a spiritual issue” in his publication, *I am your father: What Every Heart Needs to Know* (2010, p. 25). Thus, there is a theme in the book that earthly father must rely on their heavenly fathers for support and guidance, indirectly showing their children how to be dependent on God. Consequently, this helps create a heritage of faithfulness.

For CFL chaplains, ministering on teams where there is a fatherless demographic, the chaplain’s example of reliance upon God could aid the CFL professionals in their potential vocation (i.e., calling) as a parent. Considering the CFL chaplain alluded to this theme, it is worth investigating the interconnection between the reports of Fogel (2013), and this phenomenon. Mark Stibbe indicated some horrifying statistics regarding the outcomes of fatherlessness. Stibbe indicated the fatherless are:

- 8 Times more likely to go to prison, 5 Times more likely to commit suicide, 20 Times more likely to have behavioural problems, 20 Times more likely to commit rape, 32 times more likely to run away from home, 10 Times more likely to abuse chemical substances, 9 Times more likely to drop out of school, 33 Times more likely to be seriously abused, 73 times more likely to fatally abused, One-tenth as likely to get As in school, have a 44% higher mortality rate and 72% lower standard of living (2010, p. 20).
Fogel (2013) indicated the issues of tolerable deviance, constrained consent, and precarious labour are largely the fault of managers in Canadian Football. Although Canadian Football managers may not properly deal with infractions (i.e., tolerable deviance) while not having the healthiest working conditions (i.e., constrained consent & precarious labour), perhaps there needs to be a greater emphasis on holistic care and compassion starting from the grassroots level in sports to help develop ‘the 24-hour professional’ and the ‘total athlete’ from a young age. In that regard, the CFL chaplains would be acting more as a ‘prevention program’ at the professional level because athletes would already have ‘networks of support’ throughout their athletic journey. Thus, the issue of fatherlessness, though seemingly present in the CFL based on the chaplain’s feedback in this study, is a systemic issue in society that needs to be supported earlier in an athlete’s journey. If fatherless individuals are supported earlier, perhaps there would be less ethical issues for sport managers to neglect (i.e., tolerable deviance).

Lastly, the examination of this issue cannot come from an elitist heart position, as there is a myriad of factors that contribute to and individual’s upbringing, behaviour, sporting performance… etc. This is the reason why building authentic relationships with individuals is so important, to foster empathy, sympathy and understanding before an athlete begins to ‘open up’. Although this is the most significant aspect of the CFL chaplain ministry coalition, it may be more effective for Athletes in Action to further emphasize and develop grassroots chaplaincy programs to foster relationships at with athletes at a younger age. The chart below reinforces the relationship emphasis from CFL chaplains 4 and 5:
Table 11.2: Chaplain 4 and Chaplain 5s Feedback on the CFL being a Fatherless League

| Chaplain 5 | “Everything that our chaplains do in the CFL is based off relationship. There are sometimes that they are called to give specific counsel but through the building of this relationship that starts in pre-season, it starts the first week in and (one of the chaplains) is always there, always around, it is a relationship that (the chaplain) is building and through that comes that trust and through that he give counsel and life lessons and he acts as a father to them. So, it is not just the counsel that we give it’s the relationship, right, it is so important”. |
| Chaplain 4 | “And I would say our strength is our; our chaplains and certainly mine- the fact that I was a high-level athlete, and that I was a high-level coach. And that I have been around locker rooms and travel and most of the experiences that they have had, that they are having, I have had myself. And that, it is a multi-sport background that I have that helps them know there is an understanding. That is also a strength, yeah, weakness, I don’t see any at this point in terms of communication outside of teams limit the amount of facetime, because all real chaplaincy is relationships”.

The publication by the late Larry Crabb *Effective Biblical Counselling (1977)* reinforces this goal. The main theme in the publication is the mantra that “counselling is relationship”. Crabb boast an M.A. and PhD in Clinical psychology, has written several best-selling books and has served as the Spiritual Director for the American Association for Christian Counsellors. I recently had the privilege of discussing counselling methodology with the head counsellor at a well-know addiction rehab institution, and his remarks fit nicely into the “counselling is relationship” theme. This counsellor had decades of experience in seeing individuals battle addiction, and he mentioned many times the difference between a transformed life and a chronic offender is the reality there was somebody in the person’s life who didn’t give up on them. Often, the supporting individual was not a registered psychotherapist, or a registered counsellor with letters behind their name, it was simply a supportive individual within the person’s inner circle.

As I conclude this manuscript, the critical part of bringing up the theme of fatherlessness is the reality CFL chaplains are not confined to the “Bricks and mortar” of a CFL sports stadium.
or training facility. The impact of a sports chaplain operating through a para-church institution can be far more widespread than a football team. Moreover, future research needs to be done on the issue of fatherlessness, not only within the CFL, but within Canadian football in its entirety. This could add to Fogel’s (2013) extensive manuscript and help remedy the Canadian Football landscape. Additionally, the CFL chaplains operate through a para-church ministry, and boast some detachment from team hierarchy. Thus, CFL chaplains can continue to pursue **relationships with individuals who are no longer a part of their specific franchise.** In addition, while they develop networks of support, they could seek to expand their chaplaincy program to the grassroots level, as they continue to build relationships within Canadian Football. Perhaps the faithful disciples they identify on CFL rosters could be grafted into the chaplaincy initiative, somewhere within the Canadian football ranks? This vision could help sanctify sport as Athletes in Action could start building the ‘total athlete’ and the ‘24-hour professional’ earlier in an athlete’s athletic journey.

“I am a reflection of the father to the fatherless, a friend to all, and a place of love and wisdom to all who are willing to receive” -Chaplain 4

### 7.9 Chapter Reference


Complete Alphabetical Reference List


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<table>
<thead>
<tr>
<th>Chaplain</th>
<th>Age</th>
<th>Gender</th>
<th>Position Description</th>
<th>Education</th>
<th>Religion</th>
<th>Denomination</th>
<th>CFL Chaplaincy Experience</th>
<th>Current Job</th>
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<td>Full Time-Paid</td>
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<td>Christian</td>
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<td>(BSC) KIN-MINOR IN BIBLE</td>
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<td>Evangelical-AGC</td>
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<td>(BA) HISTORY + ORDINATION</td>
<td>Christian</td>
<td>Pentecostal</td>
<td>5 Years</td>
<td>CFL Chaplain</td>
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<td>(BA) Bible Studies &amp; (BA) Sport Admin</td>
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<td>Protestant-Alliance</td>
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<td>Pro-ministry Leader + CFL Chaplain</td>
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<td>Protestant-Baptist</td>
<td>17 Years</td>
<td>Pastor for CFL Chaplains</td>
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<td>Full Time-Paid</td>
<td>BA + MA (currently in progress)</td>
<td>Christian</td>
<td>Evangelical-Mennonite</td>
<td>18 Years</td>
<td>AIA National Director + CFL Chaplain</td>
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<td>Male</td>
<td>Former CFL Player</td>
<td>BA in Phys Ed &amp; B.ED + ORDINATION</td>
<td>Christian</td>
<td>Protestant-Alliance</td>
<td>14 Seasons Playing</td>
<td>Lead Pastor</td>
</tr>
</tbody>
</table>

Appendix 1: CFL Chaplains Biographical, Demographical, and General Information
APPENDIX 2: AIA/P2C Accountability Forms

Power to Change and Athletes in Action: Common Vows of Discipline

For Members of the Religious Order Power to Change seeks to glorify God by making a maximum contribution toward helping to fulfill the Great Commission in Canada and around the world by developing movements of evangelism and discipleship. As the person and work of Jesus Christ is central to our mission, I desire Jesus Christ to be in the centre of my life and want to honour and please Him by the way I conduct myself, thus validating the gospel of Christ and contributing to the success of our mission. (Col. 1:10) As a follower of Jesus Christ I am also committed to obeying the Great Commandment to love God with all my heart, soul and mind and to love my neighbour as myself (Matt. 22:36-40). This will involve the following: • Growing in Christ-likeness: I commit to growing in personal holiness of life characterized by honesty, purity of thought, truthfulness and generosity, and maintaining the highest ethical standards (I Peter 1:14-16). I commit to having the attitude of Christ in showing compassion, demonstrating humility and patience, forgiving others and considering the interests of others ahead of my own. (Phil. 2:1-15; Col. 3:12-14). • Cultivating an Intimate Relationship with God: I commit to a life characterized by continual and fervent prayer as an expression of reliance on God (Mark 1:35; Col. 4:2). I commit to increasing my personal knowledge of Jesus Christ through faithful reading, studying, memorizing and meditating on God’s Word (I Tim. 4:13, 16; II Tim.3:16-17). • Stewardship of My Body: I commit to honoring God with my body, as my body is the temple of the Holy Spirit (I Cor. 6:19-20). I will make choices that build up my emotional, mental and physical health. I will make lifestyle choices that honour the Lord. I will abstain from drunkenness, illegal or mind-altering substances, unless prescribed by a physician, as well as abstaining from the habitual use of tobacco. • Sexuality: I commit to reserving sexual expressions of intimacy for marriage, a sacred
covenant between one man and one woman, and will abstain from common law living situations (Mark 10:6-9; Heb. 13:4). I will refrain from the use of pornography and practice respectful modesty (Phil. 4:8; I Tim. 2:9-10). • Community: I commit myself to meeting with other believers in a local church on a regular basis, edifying others and growing together as a caring community of followers of Christ (Heb. 10:24-25). • Authority of Scripture: Believing the Scriptures to be God’s infallible written Word, I recognize the authority of Scripture in all matters on which it speaks, and I commit myself to obey God’s Word (2 Tim. 3:16; James 1:21-25; 2 Pet.1:21; I John 5:3). • Calling: I affirm that I have been called by God to be a commissioned staff member and a member of the Religious Order of Power to Change. I am committed to serving God with my life without considering personal comfort or gain. I will not have any active income apart from the Order (Matt. 10:38-39; Rom.12:1; Heb.13:5-6). • Commitment to Mission, Vision, and Values: I commit myself to live out the mission, vision, and values of Power to Change faithfully as unto the Lord (Col. 3:17). • Evangelism and Discipleship: Through the direction and empowerment of the Holy Spirit, I commit myself to be able and available to present the gospel of Jesus Christ to people in my sphere of influence and beyond, encouraging them to become disciples of Christ who will, in turn, make disciples (Matt.28:19-20; Mark 16:15; Acts 1:8; 2 Tim.2:2). • Developing a Team of Ministry Partners: I commit to developing a team of ministry partners to financially and prayerfully support the ministry of Power to Change. • Practicing Respect and Love for Others: As a representative of God’s love for people, I commit to treating others with love, respect, and regard for their value and dignity as persons. I will handle my relationships with integrity and maturity, keeping in mind my responsibility as a role model (I Tim. 4:12), and making lifestyle choices with consideration for those around me (Rom.14; I Cor. 10:23-33). I renounce all forms of hate, malicious behavior, and harassment of others, and I will practice welcoming and respectful
treatment to all people regardless of background, identity, and orientation which may be different from my own. (Eph. 5:1, 2; Titus 3:2) I will respect the sanctity of life at all stages (Psalm 139:13-14). • Serving Others: I commit to following Jesus by serving the people I lead and work with (Matt. 20:25-28; John 13:14-15). • Living a Life of Faith: I commit to relying upon God for His grace to meet every need (2 Cor. 12:9; Phil. 4:19) and living in dependence upon the Holy Spirit in my daily life and ministry (Gal. 5:16; Eph. 5:18-21). I am in agreement with and hereby commit myself to these Common Vows, depending upon the Holy Spirit to guide and empower me.

________________________________________________________Signature

________________________________________________________Signature Date (MM/DD/YYYY)

________________________________________________________Print Name
Appendix 3: Power to Change and Athletes in Action: Code of Conduct

Power to Change seeks to glorify God by making a maximum contribution toward helping to fulfill the Great Commission in Canada and around the world by developing movements of evangelism and discipleship. As the person and work of Jesus Christ is central to our mission, I desire Jesus Christ to be in the center of my life and want to honor and please Him by the way I conduct myself, thus validating the gospel of Christ and contributing to the success of our mission. (Col. 1:10) As a follower of Jesus Christ I am also committed to obeying the Great Commandment to love God with all my heart, soul and mind and to love my neighbor as myself (Matt. 22:36-40). This will involve the following: • Growing in Christ-likeness: I commit to growing in personal holiness of life characterized by honesty, truthfulness and generosity, maintaining the highest ethical standards (I Peter 1:14-16). I commit to having the attitude of Christ in showing compassion, demonstrating humility and patience, forgiving others and considering the interests of others ahead of my own (Phil. 2:1-15; Col. 3:12-14). • Practicing Respect and Love for others: As a representative of God’s love for people, I commit to treating others with love, respect, and regard for their value and dignity as persons. I will handle my relationships with integrity and maturity, keeping in mind my responsibility as a role model (I Tim. 4:12), and making lifestyle choices with consideration for those around me (Rom.14; I Cor. 10:23-33). I renounce all forms of hate, malicious behavior, and harassment of others, and I will practice welcoming and respectful treatment to all people regardless of background, identity, and orientation which may be different from my own. (Eph. 5:1,2; Titus 3:2) I will respect the sanctity of life at all stages (Psalm 139:13,14). • Living a life of faith: I commit to relying upon God for His grace to meet every need (2 Cor. 12:9; Phil. 4:19) and living in dependence upon the Holy Spirit in my daily life and ministry (Gal. 5:16; Eph. 5:18-21). • Evangelism and Discipleship: I commit myself to present the gospel of Jesus Christ to people in my sphere of influence and beyond, encouraging them to become disciples of Christ through the
direction and empowerment of the Holy Spirit (Mark 16:15; Acts 1:8). • Serving others: I commit to following Jesus by serving the people I lead and work with (Matt. 20:25-28; John 13:14-15). • Stewardship: I commit to honoring God with my body, as my body is the temple of the Holy Spirit (I Cor. 6:19,20). I will make choices that build up my emotional, mental and physical health and will strive for purity of thought and respectful modesty (Phil. 4:8; I Tim. 2:9-10). I will abstain from drunkenness, illegal or mind-altering substances, unless prescribed by a physician, as well as abstaining from the habitual use of tobacco. I commit to reserving sexual expressions of intimacy for marriage, a sacred covenant between one man and one woman (Mark 10:6-9; Heb. 13:4). • Community: I commit myself to meeting with other believers in a local church on a regular basis, edifying others and growing together as a caring community of followers of Christ (Heb. 10:24-25). I am in agreement with and hereby commit myself to this Code of Conduct, depending upon the Holy Spirit to guide and empower me.

__________________________________________________Signature
__________________________________________________Signature Date (MM/DD/YYYY)
__________________________________________________Print Name

Code of Conduct For Staff and Volunteers
Appendix 4: Power to Change and Athletes in Action: Covenant of Care

For all staff working with children and vulnerable adults Power to Change seeks to glorify God by making a maximum contribution toward helping to fulfil the Great Commission in Canada and around the world by developing movements of evangelism and discipleship. Therefore, Power to Change expects its employees and volunteers to live a life that is above reproach and consistent with biblical standards. Therefore, in all my relationships with children, youth, and vulnerable adults, I will:

- Follow appropriate action as defined by the Power to Change Abuse Prevention Policy & Procedures and my training orientation.
- Use only the physical contact that is deemed appropriate by the Power to Change Abuse Prevention Policy & Procedures, which I have read and understand;
- Use appropriate language;
- Show no bias based on gender, ethnic background, skin color, intelligence, age, religion, sexual orientation or socio-economic status for those in my care;
- Treat others with kindness and respect;
- Maintain confidentiality and privacy, unless a child, youth, or vulnerable adult is in danger, then I will report to a child protection agency or the police.

I am in agreement with and hereby commit myself to this Covenant of Care, depending upon the Holy Spirit to guide and empower me.

__________________________________________________Signature

__________________________________________________ Signature Date (MM/DD/YYYY)

__________________________________________________ Print Name
Appendix 5: Ethics Approval Notice

Date: 5 November 2018

To: Luke Thompson (Student Researcher), Angela Schneider (Principal Investigator)

Project ID: 112486

Study Title: How do Canadian Football League (CFL) chaplains act in consultation towards ethical decision making for CFL professionals?

Application Type: NMREB Initial Application

Review Type: Delegated Full Board Reporting

Date: 07/Dec/2018

Date Approval Issued: 05/Nov/2018 18:33 REB

Approval Expiry Date: 05/Nov/2019

Dear Luke Thompson (Student Researcher), Angela Schneider (Principal Investigator)

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the WREM application form for the above mentioned study, as of the date noted above. NMREB approval for this study remains valid until the expiry date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

This research study is to be conducted by the investigator noted above. All other required institutional approvals must also be obtained prior to the conduct of the study.

<table>
<thead>
<tr>
<th>Documents Approved:</th>
<th>Document Name:</th>
<th>Document Date:</th>
<th>Document Version:</th>
</tr>
</thead>
<tbody>
<tr>
<td>CFL chaplain verbal consent for phone interview.</td>
<td>Verbal Consent/Assent</td>
<td>30/Oct/2018</td>
<td>4</td>
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<td>CFL CHAPLAINS recruitment poster</td>
<td>Recruitment Materials</td>
<td>03/Oct/2018</td>
<td>2</td>
</tr>
<tr>
<td>CFL professional Interview questions</td>
<td>Paper Survey</td>
<td>03/Oct/2018</td>
<td>2</td>
</tr>
<tr>
<td>Ethics email script Thompson regular ethics telephone script</td>
<td>Recruitment Materials</td>
<td>24/Oct/2018</td>
<td>3</td>
</tr>
</tbody>
</table>
No deviations from, or changes to the protocol should be initiated without prior written approval from the NMREB, except when necessary to eliminate immediate hazard(s) to study participants or when the change(s) involves only administrative or logistical aspects of the trial.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario. Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB. The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Please do not hesitate to contact us if you have any questions.

Sincerely,

Katelyn Harris, Research Ethics Officer on behalf of Dr. Randal Graham, NMREB Chair
Appendix 6:

Letter of Information and Consent

Project Title: How do Canadian Football League (CFL) chaplains act in consultation towards ethical decision making?

Researcher: Mr. Luke Thompson  
BA, MA, PhD Candidate, School of Kinesiology  
Western University

Principal Investigator: Dr. Angela Schneider, PhD  
Associate Professor, School of Kinesiology  
Western University

This Letter of Information and Consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask the researcher. Please take the time to read this carefully and to understand any accompanying information.

Invitation to Participate:

You are being invited to participate in this research study which examines the role and impact of chaplains in the Canadian Football League (CFL). You are being asked to participate in this study for one of two reasons. First, you have the required experience in the CFL and familiarity with the chaplaincy program to be able to impart essential feedback. If you are not a CFL chaplain, you are being asked to participate in this study because you are a current or former CFL professional that has three or more years of experience participating in the CFL chaplaincy program. Second, you are being asked to participate because you are currently a CFL chaplain who is employed by the church, para-church or church community. This study investigates the intricacies of how the CFL chaplain, and the chaplaincy service, provides ethical advice to CFL professionals.

Why is this study being performed?

The purpose of this study is to develop an understanding of; 1) demographical information of CFL chaplains, 2) the level of professional training chaplains have undergone in order to counsel and resolve challenging situations that pose ethical dilemmas & mental health strain and 3) find out how (and how often) CFL chaplains discuss ethical dilemmas with CFL professionals. Throughout this research process we will attempt to identify what potential strengths and weaknesses are featured in the communication process between CFL chaplains and CFL professionals.
**Background Information - What prompted this study?**

This study will richly add to the breadth of expanding knowledge in the area of sport and religion for a number of different reasons. First, this research will be insightful with regards to knowing the role and value of CFL chaplains in the context of sport ethics. Within the literature, chaplains are seen as individuals who are more inclined to provide ‘holistic care’ rather than merely focusing on performance outcomes (i.e. the role of sports chaplains vs. the role of sports psychologist) (Roe & Parker, 2016, Gamble, Hill & Parker 2013). This research project will examine how CFL chaplains counsel their ‘parishioners’ and the role ethical counsel plays in the ‘holistic care’ process.

Second, according to the recent publication *Sport Chaplaincy: Trends, Issues and Debates* (2016), professor John Swinton reflects on his past research of sports chaplaincy in Scotland. The author mentions chaplaincy, “in its original form, was a task that was done by ordained ministers” (2016, xvii). Following this proclamation, Swinton stated the qualifications for chaplaincy became more diverse as spirituality became more pluralistic (2016, xvii). Considering this phenomena, my research will examine what the current qualifications are for CFL chaplains in Canada. This will be a worthwhile endeavour as the literature suggests North America operates within a ‘post traditional religious context’ (i.e. Canada’s spiritual climate is more diverse and does not primarily identify with one formal religion) (Uszynski, 2016, p. 84). The only study similar to this research proposal within the sports chaplaincy literature examined the qualifications for collegiate chaplains in the United States (Dzikus, Waller and Hardin, 2011). Furthermore, this research will uniquely add to this growing body of literature as many sport and religion scholars have labelled Canada as one of the most neglected regions on this topic (Adogam, Watson & Parker, 2018).

**How long will you be in the study?**

There will be only one meeting with the student investigator for the interview and this will be approximately 45-60 minutes of your time. There is no designated time, sessions may be longer or shorter based on participant’s answers’. Participants may choose to stop or end the interview at any time. Ideally, these interviews will be done face to face. In the event this transaction cannot occur, the researcher will propose the idea of a phone interview to the prospective participant.

**What are the study procedures?**

The interview will be conducted at a mutually agree upon location where you will be asked a series of open-ended questions in a semi-structured interview format. These interviews will utilize an audio recorder for accuracy purposes. In the event of a phone interview, the phone will be on ‘speaker mode’ and an audio recorder will still be used. The questions will involve recollecting how often players seek you for ethical counsel, what types of ethical dilemmas are the most common for you to encounter and what potential hindrances limit discussing such matters. Other questions are more directed towards your specific counselling philosophy and how often you aim to ask CFL professionals about ethical matters. If you give specific examples, any names of athletes, parents, coaches, teachers, administrators or other persons involved will be made confidentiality to preserve their identity. Examples; Can you identify some barriers for why CFL professionals would not seek your counsel (if any)? What are some of the most common ethical issues you have had to address in your role as a chaplain?

**What are the risks and harms of participating in this study?**
The possible risks and harms to you include unpleasant memories or feelings associated with recollecting some of the challenging situations you have faced in your chaplaincy career. In addition, all participants in this study will be referred to Jack Knight, Director of Staff Care and Development for Athletes in Action (AIA). Even if an individual does not suffer strain through their participation in this study, Jack Knight is an available resource for study participants.

What are the benefits of participating in this study?

You may not benefit directly from participating in this study, but the information gathered may provide possible benefits to chaplaincy and sporting institutions through gaining a better understanding of how chaplains provide counsel in difficult situations that present ethical dilemmas for athletes in sport. This understanding may lead to and increased awareness in the way chaplaincy is perceived and valued in the CFL. Additionally, you may gain further insight into your profession from an international perspective by being provided with a reference list of recent academic publications regarding chaplaincy. This information will be provided on the ‘reference list’ in the ‘debriefing from’ after the interview. The researcher will gladly assist you in acquiring this information.

Can participants choose to leave the study?

Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time. Participant’s information will not be included in the study if withdrawn during the interview process. Following data collection, participants will have the option withdrawal the data they submitted to the researcher before the completion of the project (~April 2019). In addition, you do not waive any legal right by consenting to this study.

How will participant information be kept confidential?

If you decide to participate in the study, the information you share will remain confidential. For instance, participant ID will be kept on a master list and given a pseudonym when synthesizing the research. This will be encrypted, password-protected and stored separately from study data. Consequently, participants can request withdrawal of information until the point of completion and/or publication. You have the right to contact the researcher and withdraw any information you are uncomfortable with before the research project is completed (i.e. ~April 2019). Personal answers and comments will only be used to examine the research questions of this study. Although direct quotations from the interview may be utilized in this study, they will remain de-identified to protect the participant’s confidentiality.

All documents needed for this study will be available for viewing on a separate research portal (i.e. Western University’s OWL database). This is a more secure and confidential way to store/transport information than emailing documents. Upon communicating interest in this study, you will be invited and added as a participant to the OWL database.

Once the interview is complete, interviews will be transcribed to electronic documents. Only the research team and Western University’s non-medical Research Ethics Board (REB) will have access to the audio files and transcripts from the interview. These will be kept on a password protected USB device. In addition, the ‘master list’ featuring participants names and matching pseudonyms will be stored on a separate password protected USB. All hard copies of information (i.e. biographical and demographical forms, along with screening questionnaires and consent documents) will be kept under lock and key. Your
personal information (i.e., email address) will only be used for initial contact to set up an appointment time. No personal identifiable information will be kept or stored by researchers. You may request a transcript of the interview once the interview is complete. Aggregated data stemming from this research may be presented at academic conferences and/or published in academic journals. However, neither your name nor your contact information will appear in any publications stemming from this research.

After the seven-year period (Dec 2025) all electronic data will be permanently deleted and any hard copies will be cross-shredded. At no time will individual responses be reported. Representatives of The University of Western Ontario’s Non-Medical REB may require access to your study-related records to monitor the conduct of the research.

The only limit to confidentiality in this study will be if participants report an exceptional and compelling circumstance whereby they report that their (or someone else’s) life, health and safety is at risk. If this occurs, the researchers may seek additional legal advice, in order to determine whether the information obtained needs to be reported to legal authorities. Therefore, under very unique circumstances, information obtained during the study may be reported to the necessary authorities.

**Are participants compensated to be in the study?**

You will not be compensated for your participation in this research. However, the researcher will provide coffee, water, and a snack upon the participant’s request.

**What are the rights of the participants?**

You are under no obligation to participate and if you choose to participate, you can withdraw from the study at any time and/or refuse to answer any questions, without suffering any negative consequences. You may choose to withdraw from the study by emailing the research assistant or principal investigator, or by refraining from answering the questions.

**Whom do the participant contact for questions?**

If you require any further information regarding this research project or your participation in the study you may contact Luke Thompson. If you have any questions about your rights as a research participant or the conduct of this study, you may contact the Office of Human Research Ethics. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Luke Thompson.

*This letter is yours to keep for future reference.*
Appendix 7:

Phone Interview - Verbal Consent Form

Project Title: How do Canadian Football League (CFL) chaplains act in consultation towards ethical decision making?

Researcher: Mr. Luke Thompson

BA, MA, PhD Candidate, School of Kinesiology

Western University

Principal Investigator: Dr. Angela Schneider, PhD

Associate Professor, School of Kinesiology

Western University

Have you read the letter of information, understand the nature of the study, and agree to participate in the Interview?

Do you agree to allow your interview to be recorded in order to help answer the research questions examined in this study?

Although this will be confidential (i.e. your identity will be given a pseudonym in this study), do you agree to the use of direct quotations from the interview?

Have all questions have been answered to your satisfaction and do you wish to proceed in this study?
Project Title: How do Canadian Football League (CFL) chaplains act in consultation towards ethical decision making?

Researcher: Mr. Luke Thompson
BA, MA, PhD Candidate, School of Kinesiology
Western University

Principal Investigator: Dr. Angela Schneider, PhD
Associate Professor, School of Kinesiology
Western University

I have read the letter of information, I understand the nature of the study, and I agree to participate. I agree to allow this interview to be recorded in order to help answer the research questions examined in this study. All questions have been answered to my satisfaction and I agree to participate in this study.

Participant’s Name (please print): ________________________________

Although this will be confidential (i.e. your identity will be given a pseudonym in this study), do you agree to the use of direct quotations from the interview? ☐ YES ☐ NO

Participant’s Signature: __________________________________________

Person Obtaining Consent (Please Print Name): Luke Thompson

Person Obtaining Consent (Signature):

My signature means that I have explained the study to the participant named above. I have answered all their inquiries.

Date: __________________________________________________________
Appendix 8: DEBRIEFING FORM

**Project Title:** How do Canadian Football League (CFL) Chaplains Act in Consultation towards Ethical Decision Making for CFL professionals?

**Researcher:** Luke Thompson

**Principal Investigator:** Dr. Angela Schneider

Thank you for your participation in this study. The purpose of this study is to understand how CFL chaplains act in consultation towards ethical decision making for CFL professionals. We hypothesize that CFL chaplains provide ‘holistic care’ for CFL professionals which undoubtedly involves ethical counseling. We predict that there may be indirect performance related and health related benefits through the consultation provided by CFL chaplains. The secondary purpose of this study is to identify the qualifications for CFL chaplaincy (i.e. formal education, institutional education, or life experience requirements). In addition, another secondary purpose of this study is to understand the demographics of CFL chaplains (i.e. age, gender, years of experience, religious affiliation…etc). We are thankful for your participation in our semi-structured interview with the researcher. We appreciate you providing your expertise, opinions, and personal experiences with regards to how you have acted as an ethicist within the context of the CFL.

The results of this study are confidential to the researcher, principal investigator and Western University’s REB (i.e. Non-medical Research Ethics Board). If published, all results are published anonymously, maintaining the confidentiality of the participant. **If you would like to have a copy of the interview transcription, please get in contact with the researcher and it will be sent to you within one month post interview.** In addition, please consider contacting Jack Knight (Athletes in Action’s director of staff care and development). Mr. Knight is available through the Power to Change (P2C) organization and will gladly provide you with counsel. This is available even if this study has not strained you in any way. If you have any questions or concerns, or wish to withdraw your data from the study, please contact Luke Thompson.

If you wish to expand your knowledge in this area, there is a bibliography attached to the ensuing pages of this form with recent publications on the topic sport chaplaincy. Please feel free to reference this list and utilize me as a resource to disperse this information.

Thank you,

**Mr. Luke Thompson**

**BA, MA, PhD Candidate, School of Kinesiology**

**Western University**
Bibliography


Appendix 9:

CANADIAN FOOTBALL LEAGUE (CFL) CHAPLAINS NEEDED FOR RESEARCH

We are looking for CFL chaplains to voluntarily take part in a research study. The research question for this study is; How do CFL Chaplains Act in Consultation towards Ethical Decision Making for CFL Professionals?

In order to meet the criteria for this Study you must; (a) be 18 years of age or older, (b) pledge your consent to participate, and (c) be a current CFL chaplain, OR (d) be a current or former CFL professional with 3+ years experience participating in the CFL chaplaincy program.

If you are interested and agree to participate you would be asked to: participate in an interview with a PhD candidate. The PhD candidate will ask you about your personal experiences in the chaplaincy program and/or your past counseling CFL professionals in the context of ethical decision making.

Your participation would involve one interview session (either over the phone or in-person). Interviews will be audio-recorded for accuracy. This session will be approximately 45-60 minutes long.

For more information about this study, or to volunteer for this study, please contact:

Mr. Luke Thompson
BA, MA, PhD Candidate, School of Kinesiology
Western University
Principal Investigator: Dr. Angela Schneider
Appendix 10: Interview Questionnaire

Student/Facilitator: Luke Thompson  
Student ID: _____________

Western University Graduate Student- School of Kinesiology
BA, MA, PhD (Candidate)

Principal Investigator: Dr. Angela Schneider

PHD THESIS- CHAPLAIN SEMI-STRUCTURED INTERVIEW QUESTIONS

RESEARCH QUESTION: How do Canadian Football League (CFL) Chaplains act in Consultation towards Ethical Decision Making for CFL Professionals?

The first portion of this interview questionnaire consists of biographical and demographical questions in order to gain general information regarding CFL chaplains and the chaplaincy service. The second portion of this examination consists of open ended questions. The open ended questions allow for a thoughtful response as the participant(s) will be permitted to speak freely. This will afford them the opportunity to convey the reason for their philosophy in performing their ministry. The open-ended questions will allow the chaplains to provide specific details as to why (or why not) CFL professionals seek their ethical counsel. This investigation should take approximately 45-60 minutes of your time. Thank you for your willingness to participate in this research initiative!
BIOGRAPHICAL, DEMOGRAPHICAL & GENERAL INFORMATION

AGE: ________

GENDER: ________

POSITION DESCRIPTION (circle one):
- Part time volunteer
- Full time volunteer
- Part time paid
- Full time paid

EDUCATION with description:
- Certificate ______________________ Specialization: ______________________
- Bachelors ______________________ Specialization: ______________________
- Masters ______________________ Specialization: ______________________
- Doctorate ______________________ Specialization: ______________________

RELIGIOUS PREFERENCE (i.e. protestant, catholic, non-denominational, Jewish, Muslim…etc):
_________________________________________________________________________

DENOMINATIONAL AFFILIATION (i.e. Baptist, Episcopalian, Presbyterian, Pentecostal…etc):
_________________________________________________________________________

HOW LONG HAVE YOU BEEN A CFL CHAPLAIN: ____________

WHAT OTHER EXPERIENCES (I.E. SPORT EXPERIENCE OR OTHERWISE) HAS PREPARED YOU FOR YOUR ROLE AS A CHAPLAIN:
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

How is your ministry in the CFL sustained (i.e. Are you a paid member of the CFL coaching staff? Are you supported by the Church at large? Are you affiliated with a ‘para-church’ organization?)
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

What year were CFL chaplaincy programs initiated and what was the purpose of this initiative? Please provide as much detail as possible.
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
OPEN ENDED QUESTIONS

➔ How did you get equipped to become a CFL chaplain and what was involved in your vocational training? Are there resources available to you to seek further training?

➔ Approximately how large is the number of clients you counsel on your CFL team? How many people would you typically counsel on a weekly basis and how many people would attend your weekly sermons?

➔ Roughly what number/percentage of the CFL professionals you minister to profess belief in the same ethical standard as you?

➔ Please explain your personal standard of ethics that you use to counsel CFL professionals.

➔ Can you identify some strengths and weaknesses within the communication process for CFL chaplains to consult with CFL professionals?

Do you see yourself as an individual who provides ‘holistic care’ for CFL professionals (i.e. ethical counsel, mental health counsel, performance counsel…etc) or do you focus on a singular goal(s)? If so, what is the role of ethical counsel in the holistic care process for CFL professionals?

Question References:


➔ Does your ministry within the CFL get regulated by authority figures on the team? For example, does the head coach, GM, president, or another member of the staff monitor your counsel to the players?
Do you think that some of your CFL ‘parishioners’ tend to compartmentalize their faith while they are on the playing field? Meaning, is it harder for them to maintain their standard of ethics on the playing field.

When a CFL professional comes to you with an ethical dilemma, what are the steps you would take to resolve the issue? Do these steps vary based on your knowledge of the individuals and the context of the situation?

Has your formal training helped you when you have been confronted with ethical dilemmas as a CFL chaplain? Do you find yourself relying on formal training or are you more ‘freelance’ when faced with ethical dilemmas within the CFL? Please explain.

As a CFL chaplain, explain your philosophy with regards to how you discuss your ethical beliefs in a setting in which you interact with people of various worldviews? When individuals who possess different beliefs than your own approach you with an ethical predicament, do you counsel those individuals differently than like-minded individuals?

In your role, do you make yourself aware of the code of conduct policies for CFL professionals on your team and within the CFL? In your job is it important for you to communicate these policies to your clients?

What are the potential benefits and concerns for CFL professionals who subscribe to the ethics that you promote? For example, are there pros and cons related to performance, relationships or overall health and well-being as a result of adopting the ethics encouraged in your ministry? Explain how this may be true for clients in the CFL context?

Within your CFL ministry, what ethical issues are amongst the most common you are faced with?

Please explain the type of example you believe to be ideal in your role as a CFL chaplain? How do you believe you are supposed to interact with people?

In order to best explain the work and role of chaplains Dr. Steven N. Waller, in his publication The Collegiate Sport Chaplain: Kindred or Alien (2010), the author utilized three definitions for sport
chaplains as found within the literature (Lipe, 2006, p. 5). In your role as a CFL chaplain, what title do you most identify with (if at all) and why?

“Evangelistic Chaplain- Their goal is conversion to Christ and the proclamation of the Gospel. They typically work with a team or club and also serve at major sporting events. They hold chapel service and their ministry is primarily program, event and message driven” (Waller, 2010, p. 17).

“Pastoral Chaplain- Their goal is to inspire personal piety (Christ like behaviour) and spiritual growth. Their approach is more relational and they employ methods such as Bible study and personal discipleship to emphasize the spiritual dimension of life with those whom they serve” (Waller, 2010, p. 17).

“Sport Mentor- Their goal is more comprehensive and seeks both a wholehearted, ‘Christ-honouring’ life within sport, e.g., relationships with sport, teammates, coaches, support staff and officials, and outside of sport, e.g., relationship with spouse, family, friends and church. This approach is evangelism and discipleship based on an individual’s journey with biblical application in the sport experience for faith and life. They approach spiritual matters with a long-term focus, committed to the whole-life development process of each person. While evangelist chaplains and pastoral chaplains may simply tolerate sport as a way to minister to people involved in it, the sport mentor fully engages in the sport, its culture, and all those who participate in it” (Waller, 2010, p. 17).

Question reference:


➔ Is it common or uncommon for CFL professionals to persist in the same ethical infractions they have sought your counsel to seek liberty from? Explain your approach if a CFL professional seems to have a very difficult time being penitent for their actions?

➔ Is it important for you to tell CFL professionals how you personally fall short of the ethics you advertise? Do you find bringing in personal examples makes you more relatable and develops good camaraderie with CFL professionals?

➔ How do you advertise your ministry on the CFL football team? Do all players know they are welcome? Do you think it is important to be ‘well versed’ in multiple different faith systems?
As a CFL chaplain, do you find that you routinely have to provide a ‘defence for your faith’? If so, what are the most common issues you find you have to provide a defence for?

Work-Related Questions

Could you touch on how CFL chaplains currently operate? For example, what does your work-week look like and what do you do in the offseason?

What are the positives and negatives for how your ministry in the CFL is sustained? What are some ways your ministry structure could be improved, if at all?

How would you describe the spiritual climate of Canada in comparison to other regions around the globe? How does the spiritual climate of Canada affect the way you perform ministry as a CFL chaplain?
Appendix 11: EMAIL SCRIPT

Project Title: How do Canadian Football League (CFL) Chaplains Act in Consultation towards Ethical Decision Making for CFL professionals?

Researcher: Luke Thompson

Principal Investigator: Dr. Angela Schneider

Hello,

You are receiving this email because you are being invited to participate in an exciting research initiative. This research study examines how CFL chaplains have attempted to resolve situations that pose an ethical dilemma (and/or mental health strain) for CFL professionals. You are being asked to participate because you are a chaplain (or equivalent) currently employed, by the church, para-church or church community. Primarily, you are being invited because you have experience in the CFL and have the pre-required familiarity with CFL chaplaincy programs.

The purpose of this letter is to provide you with necessary information regarding study objectives, methods, benefits and harms. This will aid you in making an informed decision regarding your participation in this research.

The purpose of this study is to develop an understanding of how CFL chaplains (or equivalent) have utilized their professional training to help resolve situations that pose an ethical dilemma for CFL professionals. Individuals who are 19 years of age or older, are current or former chaplains (or equivalent), have worked with CFL professionals, and who, at minimum; have the pre-required experience and/or training are eligible to participate in this study. Individuals under 18 years of age, who have not been and are not CFL chaplains, who have not had experience with a CFL franchise, who have not had the required experience of participating in CFL chaplaincy programs, and have not been directly involved in working with CFL professionals are not eligible to participate.

If you agree to participate, you will be asked a series of open-ended questions that will either 1) ask to explain the intricacies of how you would work as (or with) a CFL chaplain to resolve ethical dilemmas or 2) how you worked to resolve past situations with CFL professionals (or CFL chaplains) that posed an ethical dilemma or 3) the benefits and challenges associated with working with (or as) a chaplain who seeks to provide ethical guidance and sport mentorship. If you give specific examples, any names of athletes, family members, other coaches, teachers, administrators or other persons mentioned will be anonymous to preserve the confidentiality of their identity. These interviews will be recorded via a digital voice recorder. It is anticipated that the entire task will take 45-60 minutes over one session. The interview will be conducted at a mutually agreed upon location. There will be national participation in this study and participant numbers will
depend on prospective participant’s willingness to engage in the study. In the event that a face-to-face interview isn’t feasible, participants will be proposed with the option of a phone interview. Pledging consent for phone interviews will be done over the phone prior to the formal questioning period. The researcher will have the phone on ‘speaker mode’ and use an audio recorder to capture participant consent and participants responses to the formal interview questions. Before getting into the questioned featured on the questionnaire, the researcher will only proceed with the phone interview if the participants successfully pledge their verbal consent to the questions outlined on the verbal consent form.

The possible risks and harms to you include unpleasant memories or feelings recollecting some of the challenging situations you have faced in your CFL career. You may not benefit directly from participating in this study, but the information gathered may provide possible benefits to sports chaplaincy and athletic programs through gaining a better understanding of how experienced chaplains assist professionals in making difficult ethical decisions. Hopefully this understanding may lead to useful changes in the way chaplaincy is structured. In addition, this study may highlight the indirect benefits and inconveniences of individuals who invest themselves within the chaplaincy program. You will not be compensated for your participation in this research. However, you will be provided with a complementary snack, coffee, or non-alcoholic drink of your choice during participation. Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time.

If you require any further information regarding this research project, if you have questions regarding your prospective participation in the study, you may contact Luke Thompson via email. If you have any questions about your rights as a research participant, or the conduct of this study, you may contact the Western University Office of Research Ethics. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Luke Thompson.

Thanks for considering participation in this exciting and rewarding research initiative!

Kind Regards,

Mr. Luke Thompson
BA, MA, PhD Candidate, School of Kinesiology
Western University
Appendix 12: TELEPHONE SCRIPT

Western

Project Title: How do Canadian Football League (CFL) Chaplains Act in Consultation towards Ethical Decision Making for CFL professionals?

Researcher: Luke Thompson

Principal Investigator: Dr. Angela Schneider

Hello,

I hope you are doing well. I am calling to follow up on our email correspondence as you expressed interest in this study concerning CFL chaplaincy. I wanted to touch base over the phone to coordinate a time we could meet in person. If we cannot meet in person, I am happy to schedule a phone interview to conduct the research. As mentioned in the email, this study examines how CFL chaplains have attempted to resolve situations that pose ethical dilemmas (and/or mental health strain) for CFL professionals. Just to reiterate, you would be a valued participant because you are a chaplain (or equivalent) currently employed, by the church, para-church or church community. Primarily, you are being invited because you have experience in the CFL and have the pre-required familiarity with the chaplaincy program.

In order to validate your eligibility to participate in this research, I am going to take you through a series of questions before we delve into coordinating a time and place to meet for the interview.

QUESTIONS FROM SCREENING FORM

1. Are you a current CFL chaplain? YES NO

2. If you are not a CFL chaplain, what is your current vocation: ________________________________

3. If you are not a current CFL chaplain, are you still involved in ministry? YES NO

4. If yes, in what capacity? __________________________________________

5. Are you employed by either a CFL franchise, Para-church organization, or church to conduct ministry: __________________________________________

6. Are you a former CFL player, coach, administrator or front office person? YES NO
7. If yes, what was your specific position or role on the team(s)?

__________________________
__________________________

8. Years of experience in the CFL (must be minimum of three years):

_________________________________________

9. Seasons of experience participating in CFL chaplaincy program (must be minimum of three seasons): ___________________________

*After going over these questions, if the prospective participant is still eligible we will proceed with the conversation. If they have rendered themselves ineligible, I will exempt them from participation in the study and seek to discontinue the conversation.

Okay, thanks for answering those questions. The purpose of this conversation is to set up an interview appointment and to provide you with the necessary information regarding study objectives, methods, benefits and harms. This will aid you in making an informed decision regarding your participation in this research.

Do you think you’d be interested in setting up a meeting in the near future to conduct the interview?

(IF NO) Respectfully discontinue the conversation with the option of future correspondence for re-consideration.

(IF YES)

That’s great! What times work best for you as I would like to meet in person if possible? (If the chaplain resides in Ontario (i.e. Hamilton, Toronto or Ottawa) I will propose driving to their location at a time when it is convenient for them). I know you have two annual conferences coming up; the ‘Grey Cup Breakfast on Saturday November 24th, 2018 in Edmonton and Athletes in Action ‘Summit meeting’ at ‘Stillwood’ campground in Lindell Beach, BC from December 10th-12th, 2018. Is there a time close to or during one of those events that we can schedule a meeting at those respective locations?

(IF YES)

I am hoping most of the chaplains want to meet on the weekend of the grey-cup breakfast. I am going to book a plane ticket to Edmonton and a ticket to the breakfast on the 24th of November. Would you be okay with meeting at a specified time from November 20th-24th that week? (If the chaplain says ‘yes’ I will schedule accordingly, If not, I will suggest meeting at the ‘Summit Meeting’ (Dec 10-12) where I will again book a plane ticket to attend).

(IF YES)
Thanks so much for being willing to set this up. Just to preface our Interview, I want to reiterate a couple things I will be analyzing in our meeting. Again, the purpose of this study is to develop an understanding of how CFL chaplains (or equivalent) utilize their professional training to help resolve situations that pose an ethical dilemma for CFL professionals.

Since you have agreed to participate, you will be asked a series of open-ended questions that will; 1) ask you to explain the intricacies of how you would work as (or with) a CFL chaplain to resolve ethical dilemmas, 2) ask how you have worked to resolve past situations with CFL professionals (or CFL chaplains) that posed an ethical dilemma or 3) ask the benefits and challenges associated with working with (or as) a chaplain who seeks to provide ethical guidance and sport mentorship.

For confidentiality purposes, during our meeting, if you give specific examples, any names of athletes, family members, other coaches, teachers, administrators or other persons involved will be anonymous to preserve confidentiality. These interviews will be recorded via a digital voice recorder. It is anticipated that the entire task will take 45-60 minutes over one session.

(After scheduling the meeting I will reiterate the mutually agreed upon location and time we decided to meet). (i.e. somewhere in Ontario where I will drive to (i.e. Ottawa, Toronto or Hamilton), at the Grey Cup Breakfast in Edmonton in late November (2018), or at Athletes in Action ‘Summit’ in December from the 10-12 (2018). If all these option fail, we will aim to set up a phone interview). Just to inform you, there will be national participation in this study and participant numbers will depend on prospective participant’s willingness to engage in the study.

(IF WE SET UP A PHONE INTERVIEW)

Thanks for setting this up! When we correspond over the phone I will have the phone on ‘speaker mode’ and use an audio recorder to capture our interview. Before the interview commences, I will need to ask you a series of questions in order to gain your verbal consent to participate in the study. This procedure will ensure you are aware of your rights as a participant and will reiterate the purpose and methods of the study.

(I WILL PROVIDE THE BELOW DISCLAIMER TO ALL THOSE I SCHEDULE AN INTERVIEW WITH)

Just to forewarn you, the possible risks and harms to you include unpleasant memories or feelings associated with recollecting some of the challenging situations you have faced in your CFL career. You may not benefit directly from participating in this study, but the information gathered may provide possible benefits to sports chaplaincy and athletic programs through gaining a better understanding of how chaplains assist others in making difficult decisions that present ethical dilemmas. This understanding may lead to useful changes in the way chaplaincy is recognized. In addition, this study may highlight the indirect benefits and inconveniences of individuals who invest themselves within the CFL chaplaincy program. You will not be compensated for your participation in this research. However, (if they agree to meet in person) during the interview the researcher would love to provide you with a complementary snack, coffee, and/or non-alcoholic drink of your choice during participation. Again, your participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time.
Thanks so much for setting this up! I am really looking forward to meeting with you (on the day we planned, at the time we planned, using the method we planned).

Please ensure you have my contact information so we can touch base before our meeting. If you have any questions, please feel free to contact me. (Luke Thompson). If you have any questions about your rights as a research participant, or the conduct of this study, you may contact the Western University Office of Research Ethics. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Luke Thompson.

In the meantime, I am going to add you to Western University’s OWL portal. We have set up a research site called ‘CFL Chaplaincy Research’ that provides security and confidentiality for our participants. All documents participants need to get acquainted with prior to our interview will be uploaded to the ‘resource’ section of this site. This site is more secure than email for storing and transferring sensitive information. Please feel free to fill out the biographical and demographical information on the interview questionnaire prior to the interview. You can either upload this information to the resource section of the site or bring a physical copy to the interview. This is not required; however, it may save us some time during the interview. Thanks for considering and looking forward to connecting!

(IF THEY DID NOT CHOOSE TO SET UP AND INTERVIEW) Thanks for your time; we respect your decision to not participate. If you think you may reconsider, I am willing to email you my contact information. Otherwise, have a great day and thanks again for your time.
APPENDIX 13: Chaplains Interview Guide

Researcher and Facilitator: Mr. Luke Thompson
BA, MA, PhD Candidate, School of Kinesiology
Western University

Principal Investigator: Dr. Angela Schneider

Information about these interview questions: While providing you with basic information, this document gives you an idea of how the researchers will learn about the chaplain’s role in ethical decision making for CFL professionals. Interviews will be one-to-one or over the phone (i.e. researcher to chaplain) and will be open-ended (i.e. not just “yes or no” answers). Because of this, you may be asked to expound on your answers for clarification. For this, I will use other short questions to follow up on your given answers. Or, if I need more information when we are talking I will ask; “So, you are saying that______?, or, to get more information I will say; “Please tell me more about______?” , or to learn what you think or feel about something I will ask; “Why do you think it is that______?”...etc.

Introduction and Instructions

Hello, my name is Luke Thompson I am the student investigator for this research study. Thank you for agreeing to participate in this interview. Just to remind you; this study is analyzing at how you (the chaplain) act in consultation towards ethical decision making for CFL professionals. This discussion will additionally involve asking a series of demographic and biographical questions at the forefront of the interview.

Confidentiality

Before we begin the interview, I want to spend a few moments talking about confidentiality while going over some basic rules:

- Your views are welcomed and important. Your views will remain confidential (i.e. you will remain de-identified throughout this process as transcripts will be labeled by a pseudonym).
- If I find myself under legal obligation to report a crime (i.e. you explain an unfortunate ethical situation that involves harm to yourself or others) I will have to report the incident.
- I will be asking you about your experiences, which may make you uncomfortable, so I ask you to make only those comments that you would be comfortable making in a public setting; and to hold back making comments that you would not say publicly.
- I may also step in if I feel the conversation is straying off topic or to clarify any of your responses
- You can expect this interview to last about 45-60 minutes.

Use of Audio Recorder
• As you will recall, this interview will be recorded to increase accuracy and to reduce the chance of misinterpreting what anyone says.
• All recordings and transcripts will be kept on a password protected USB drive by the researcher. All hard copies will be kept under lock and key.
• Names will be removed from transcripts. Only research project member and members of Western University’s non-medical Research Ethics Board (REB) will have access to the data.
• When using abbreviations or acronyms during the interview, I may ask you to clarify the full name at least once to aid transcription.
• Participants will have the opportunity to withdraw their data from the study before the study is fully completed and/or published (contact the researcher to withdraw information).
Appendix 14:

SCREENING FORM

Project Title: How do Canadian Football League (CFL) Chaplains Act in Consultation towards Ethical Decision Making for CFL professionals?

Researcher and Facilitator: Luke Thompson

Principal Investigator: Dr. Angela Schneider

You are being invited to participate in this study because you are considered eligible through your perceived suitability in meeting the prerequisite’s stated below.

There are two methods that an individual can qualify to be eligible for this study:

    Method One

Within the first method, the qualifications are simple. The individual must be 1) a current CFL chaplain who 2) actively works with a CFL franchise. This individual is employed by either the team they are involved with, a para-church ministry they are affiliated with, or by the local church. Therefore, being a CFL chaplain is their current and full-time job.

    Method Two

Method two features individual(s) who may not be current CFL chaplains, but have proven experience and credentials that allow them to be a qualified and valued participant for this study. These individuals must have experience within the CFL and experience participating in the CFL chaplaincy program. These individuals could be, but are not limited to; former players, coaches, administrators or front office people who’ve had a minimum of three years experience participating in the CFL chaplaincy program. These individuals have been able to glean this experience with the CFL chaplaincy program through their access as a former or current member of a CFL franchise.


SCREENING FORM QUESTIONS

1. Are you a current CFL chaplain? YES  NO

2. If you are not a CFL chaplain, what is your current vocation: ____________________________

3. If you are not a current CFL chaplain, are you still involved in ministry? YES  NO

4. If yes, in what capacity? ____________________________

5. Are you employed by either a CFL franchise, Para-church organization, or church to conduct ministry: ____________________________

6. Are you a former CFL player, coach, administrator or front office person? YES  NO

7. If yes, what was your specific position or role on the team(s)?
____________________________

8. Years of experience in the CFL (must be minimum of three years):
____________________________

9. Seasons of experience participating in CFL chaplaincy program (must be minimum of three seasons): ____________________________
Luke Jordan Thompson-Curriculum Vitae

Objective: The objective of the following curriculum vitae (CV) is to gain employment in academia.

Education

PHD Western University, Sept 2014 to Present
  Doctorate- Cultural Studies of Sport and Exercise: Sport Ethics
  Received PhD ‘Candidate’ status in January 2017
  Supervisor: Dr. Angela Schneider

MA Western University, Sept 2012 to April 2014
  Master of Arts in Kinesiology- Coaching Specialization
  Supervisor: Bob LaRose
  Mentor: Greg Marshall (Men’s Head Football)

HBA Wilfrid Laurier University, Sept 2007 to April 2012
  Major: Honors Communication Studies
  Minor: Religion and Culture

Publications, Honors and Awards

Answers in Genesis (AiG)- G.R.E.A.T. Conversations Podcast July 5th, 2022

“The Evolution of Sport Ethics”

- I appeared on the Answers in Genesis ‘GREAT Conversations’ podcast. I brought insights from my research to the podcast, indicating the Christian Churches ethical anxieties in the late 1800s to the professionalization of sports.
The Christian Society for Kinesiology, Leisure and Sport Studies (CSKLS)

- This conference was held in Waco, Texas, USA. On Friday June 10th, 2022 I presented on how CFL chaplains ‘Para-Church Ministry’ structure encourages parishioners to be vulnerable, while limiting dual-loyalty.

Second Global Congress on Sport and Christianity

- I present a chapter of my PhD Thesis during the Second Global Congress on Sport and Christianity at Calvin College in Grand Rapids, Michigan, USA.
- My presentation title for the conference is: Client Vulnerability, Ethical Counsel and Secular Multiculturalism: Canadian Football League (CFL) Chaplains functioning through a para-church ministry offer a sanctuary for CFL professionals.

Ontario Graduate Students OGS Scholarship

- I was awarded a $15’000 scholarship from the provincial government for having an intriguing research proposal.
- Extra-curricular activities played a factor in achieving this honor as I have always strived to strike a balance between being a working student while engaging in volunteer initiatives.

Western Graduate Research Scholarship (WGRS)

- I was awarded $15’000 each year from Western University for maintaining a high standard of academic excellence throughout my graduate studies.

Mother Teresa Catholic Secondary School

Named Spartan Football ‘Quarterback of the Decade’

- This was an award given to the Spartans most prolific quarterback. Over ten seasons of Spartan football, the representative of this award exemplified teamwork, commitment and athletic excellence.

Wilfrid Laurier Football- Team MVP

- Awarded to the most deserving player, as voted on by coaches and players, who exemplifies athleticism, leadership and dedication.

Laurier Football Team Captain

• At Laurier, being a team captain meant leading the team by example and with vocal direction. This role involved tremendous responsibility. This meant maintaining a moral lifestyle that was above reproach, organizing team functions and upholding a high academic standard.

Laurier Football Recognitions

- CIS/OUA Offensive Player of the week Oct 11, 2008
- Defense- Player of the game Sept 10, 2011
- Offence- Player of the game Oct 11, 2008
- Offence- Player of the game Oct 4, 2008
- Offence- Player of the game Sept 6, 2008
- Special Teams- Player of the game Sept 1, 2008

Athletic Scholarship 2007 & 2011

• In 2007 I was awarded a $3500.00 athletic scholarship to attend Wilfrid Laurier University after earning an 82% average in my high school academics.
• In 2011 I received a $3500.00-dollar athletic scholarship for achieving academic excellence while being a student athlete.

Certifications

Beginners Class ‘A’ Drivers License April 2017

Class ‘D’ Drivers License Jan 2016

Ontario Truck Driving School (OTDS)

St. Johns Ambulance Nov 2015

Standard First Aid with CPR C + AED (Automated External Defibrillator)

Occupational Health and Safety Training Nov 2015

Class ‘Z’ Airbrake Endorsement License August 2015 (Renewed in November 2020)

National Coaching Certification Program (NCCP) - Football Canada May 2013

Trained Quarterbacks Coach, Coaching #: 5672281

Work Experience

PepsiCo Beverages Canada (PBC) - London, Ontario

PepsiCo Senior Sales Associate- London, Ontario Sept 2022- Present
  • Responsible for managing and growing a portfolio of direct and non-direct food service customers purchasing from the PepsiCo Beverages. In addition, acquiring new business within the Ontario South-Central Region.
Geo Pre-Sell Customer Service Representative (PCR)
- This position requires managing ~60 PepsiCo customers. These customers include large format grocery stores, gas stations, independent businesses and various corporate accounts (i.e. Circle K).
- **Job tasks include:**
  - Building relationships.
  - Sales negotiations.
  - Expanding the PepsiCo business through acquiring new customers.
  - Providing excellent customer service.
- In addition to the jobs ‘in-trade’ sales and labour requirements, there is a significant amount of administrative office-work performed ‘behind the scenes’. The office work component within the PCR role is critical to help propel the customers business while maintaining a competitive advantage over Pepsi’s LRB (liquid refreshment beverage) competitors.

PepsiCo Beverages Canada (PBC) – London, Ontario 
June 2019- December 2020

Large Format (LF) Pre-Sell Customer Service Representative (PCR)
- This role involved managing 14 Large Format (LF) stores in North London. This position involved many of the same responsibilities associated within the geo-route. Although this role is similar to my current position at PepsiCo, there is more time allocated for in-store customer service within a Large Format role (i.e. only 14 accounts in the territory). Within the geo-route, there is more opportunity for business expansion, which translates to more administrative responsibilities. In either case, the coalition is to grow the PepsiCo business within a highly competitive environment.
- **Personal Sales Highlights include:**
  - Ranked 3rd in Canada at the end of Q4 2019 among ~370 Canadian PCRs. I finished this quarter. 3% out of 1st in the country.
  - Ranked 15th in Canada at the end of Q1 2020 among ~370 Canadian PCRs. During this quarter, the President of PepsiCo Canada, Richard Glover, toured my stores in North London due to the routes growth during the second half of 2019.
  - Ranked 24th in Canada at the end of Q2 2021 among ~380 Canadian PCRs. I was 15th in Canada among ~250 Geo-Reps during this quarter.

Western University - London, Ontario 
Sept 2012 to April 2019

Teaching Assistant
- This job requires completing a multitude of tasks. These responsibilities include teaching lectures, facilitating seminars, organizing and preparing lab experiments, grading lab reports, holding office hours and proctoring exams.
- During these Teaching Assistant roles, I have been asked to TA classes relatable to sports and coaching. These classes have included: KIN 1080B Introduction to psychomotor behavior, KIN 1070A Psychology of Human Movement Science, KIN 1088A Sports Psychology, KIN 2292G Critical thinking and Sport Ethics and KIN 3337A Physiology of...
Fitness Appraisal, KIN 2263G Canadian Sport History and KIN 3490F Professional Ethics in Kinesiology.

Pepsico Beverages Canada (PBC), London Ontario  April 2016 - Present

Account Merchandiser

- Performing labor intensive duties within grocery accounts. These duties involve; stocking shelves, building displays and managing inventory in the back room. All merchandising efforts are performed with the goal of ensuring that Pepsico beverages are the best represented band amongst the competition.
- This position garners the responsibility of being the most visible ambassador for Pepsico within grocery accounts. Therefore, building strong working relationships with store managers and customers is critical. This is the aspect of the job that is the most important. Within this ‘service oriented’ position I seek to lead by example while exuding servant-leadership at all accounts.
- Communication is critical within this position. I regularly report directly to Pepsico sales representatives and the company’s merchandising manager in order to properly communicate Pepsico’s effectiveness in servicing key accounts.

Weston’s Bakeries, Tillsonburg, Delhi, Norwich, Port Rowan & Port Burwell

Delivery, Sales and Merchandising  August 2017-December 2018

- Responsible for delivering, selling and merchandising Weston’s products into various grocery and restaurant accounts.

Corporation, City of London  May 2008- April 2015

Roads ‘Laborer’ and Parks and Recreation ‘Building Attendant’

- Most of my work experience with the City of London has been spent working on asphalt trucks. My experience on asphalt trucks afforded me the opportunity to gain acting experience as an asphalt raker for the City of London. In addition to working on the asphalt trucks I have experience laboring on the concrete, top soil, dig out, sidewalk grinding, walkway maintenance, tile setting and signage crews.
- Each year I was retrained in MTO ‘Book 7’ training and Occupational health and safety training. Attached to the bottom of this CV is a picture of my most recent certification in occupational health and safety.
- While working with the city of London, I obtained my materials handling certificate and ‘5-Series’ truck-driving license. I’ve been entrusted to drive the 5-Series trucks for the majority of work experience with the city.
- In addition to my truck driving experience, I have been trusted with completing and executing Traffic Control Plans (TCPs) forms/operations as well as filling out ‘locate request forms’ for supervisors.
- I have experience with machine equipment such as: quick cut saw, air compression (i.e. jackhammer) and other devices necessary for completing the required jobs.
• As a building attendant in London’s city hockey arenas, I was responsible for the maintenance and cleanliness of the rink. In addition, I provided quality customer service to the area patrons and aimed to make the facility a welcoming place.

Western Mustangs Football- Coaching Staff Sept 2012 to 2014

Graduate Assistant

• As a graduate assistant for the Western Mustangs football team, the coaches depended upon me to perform various tasks. During my two seasons with the Mustangs, my responsibilities involved ‘breaking down’ game and practice film, taking recruits on campus tours, coaching the offensive and defensive ‘scout teams’, and volunteering at team fundraisers (i.e. Wall of Champions Dinner).

Recent Community Service

Redemption Bible Chapel- London, Ontario May 2012 to Present

Guest Services Volunteer

• Redemption Bible Chapel is a non-denominational Christian church.
• As a Church member at Redemption Bible Chapel, I have always been an active volunteer at the church. I have been involved in nearly every volunteer capacity since joining the congregation. Volunteer initiative have included; Greeting, Guest Services, Resource Sales, Local Missions, Kids Ministry, Youth Ministry and Young Adults ministry. These jobs require me to be knowledgeable in all facets of the church. In addition to providing information, I am required to communicate how guests can become a committed member of the church body.

Youth and Young Adult Ministry Internship May 2014- May 2015

• I accepted a church Internship role at Redemption Bible Chapel. My Internship involved being a leader in the ‘Youth’ and ‘Young Adult’ ministry’s at the church. This role involves organizing events, teaching sermons and providing counsel.

Trinity Bible Chapel- Waterloo Region Sept 2011 to May 2012

Morning Announcement Presenter

• While in charge of morning announcements, I was required to effectively communicate the direction of the church. In addition to praying over the morning offering, I was in charge of informing the congregation of important up and coming events.

Mother Teresa Catholic Secondary School- London, Ontario Fall and Summer 2013
Head Football Coach

- Holding the position as head coach of the Mother Teresa Spartans Football team involved great responsibility. I was accountable to lead the players and coaches within the football program. This involved organizing the team schedule, creating the offensive playbook, creating practice plans, leading film and ‘chalk-talk’ seminars, organizing team meals and interacting with school staff member and parents. In addition, I was in charge of leading chapel prior to games.

- In the off-season my responsibilities have involved; creating the Spartans strength and conditioning program, organizing the football banquet and supervising workouts.

Quarterback Nation Camp- London, Ontario  
Winter 2014 to Present

Coaching Volunteer

- ‘QB Nation’ is a quarterbacking clinic that is provided at the BMO center in London, Ontario. Every Thursday night, quarterbacks from around the city participate in the camp to hone their quarterbacking skills.

Junior Mustangs Football- London, Ontario  
Summer 2012 & 2013

Quarterbacks Coach and ‘Passing Game Coordinator’

- In the summer of 2012 I was the quarterbacks coach for the Varsity Junior Mustangs. The Varsity Jr. Mustangs feature players 19 years of age or under. The Jr. Mustangs belong to the Ontario Varsity Football League (OVFL). This is a competitive league that features the best players in their respective cities. While serving on this team, I had to prepare quarterback drills for every practice. My job was to prepare the quarterbacks for game day in addition to providing input with the direction of the offence.

- In the summer of 2013 I was the quarterbacks coach and passing game coordinator for the Jr. Varsity Jr. Mustangs. The Jr. Varsity Jr. Mustangs feature players that are 16 years of age or under. My job was to prepare the quarterbacks for game day while developing the continuity of our passing attack.

‘Athletes in Action’ Sports Ministry- Waterloo University  
Sept 2011 to April 2012

Student Leader

- Athletes in Action is an evangelical Christian ministry that aims to help Christians integrate faith into sports.

- During my last year at Wilfrid Laurier University, I was a student-leader with Athletes in Action (AIA) sports ministry. This role involved organizing evangelism outreaches, leading bible studies and planning for Athletes in Action ‘weekly meetings’.

Friends of Golden Hawk Football- Reception and Dinner  
April 2009, 2010 & 2011
Speaker on Behalf of the WLU Football Players

- As a captain on the Wilfrid Laurier Football team, I was appointed by the coaches to speak on behalf of the players. This involved thanking all of our corporate sponsors and alumni for their generosity towards the football program. This is an annual fundraiser in which all supporters of Laurier football are invited to attend.


Head Coach and Offensive Coordinator of ‘Diesel’ Football Team

- Being the head coach of a Powder-Puff football team is no light task. This was a great time commitment in the midst of football and academic commitments. Responsibilities involved; collecting team fees, organizing practices and making playbooks. Fortunately, during the four years I coached powder-puff, we went to three Laurier championships and won two of those tournaments.

Wilfrid Laurier Football Spring 2010

High School Football Camp: Coach Volunteer

- For the Laurier high school football camp, I was involved with coaching the quarterbacks at the camp. During the player’s overnight visits, I was in charge of supervising the players in the campus residence.

Wilfrid Laurier Athletics Department Fall 2008

Volunteer for ‘Take a Hawk to School Day’

- I was involved with coaching gym classes and interacting with the student body at elementary schools within the Kitchener-Waterloo community.

Wilfrid Laurier Athletics Department Spring 2010 & 2011

Volunteer for ‘Reading with the Hawks’

Reading with the Hawks is a program where Laurier varsity athletes are situated at various schools within the Kitchener-Waterloo community. As varsity athletes, we were asked to speak to the student body on the importance of reading and physical activity. Athletes were also asked to read novels to the students.