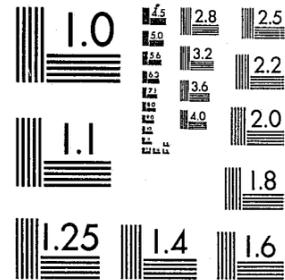


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DATE FILMED

9/30/81

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TASK FORCE REPORT

ON

C H A P L A I N C Y

IN

THE CORRECTIONAL SERVICE OF CANADA

Prepared by Joint Task Force

- J.T. Lowery - Chairman
- M. Wilkinson - Interfaith Committee on Chaplaincy
- P. Crosby - A/Chaplain General CSC

AUGUST 1980

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ON
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CSC

AUGUST 1980

MAR 11 1981

ACQUISITIONS

August 25 1980

TO: Commissioner of Correctional Service of Canada
- D. R. Yeomans
Chairman Interfaith Committee on Chaplaincy
- Rev. Dr. G. MacDougall

The Task Force on the subject of Chaplaincy in the Correctional Service of Canada is pleased to present this report outlining the findings and recommendations resulting from its year long process of consultation.

The members of the Task Force would like to thank all of those who have contributed to this process, and hope that this report including the resulting recommendations, reflect a consensus of the findings.

The process has resulted in a greater awareness by the Churches of the needs of the CSC for trained chaplains and by the Correctional Service of the particular training and church support requirements of persons coming from church structures to a ministry in the CSC.

We look forward to a continued development of this communications process in the implementation of this report.

J. T. Lowery - Chairman
M. Wilkinson - Interfaith
P. Crosby - CSC

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EXECUTIVE SUMMARY

This report on Chaplaincy within the Correctional Service of Canada represents the work done over the past year by a Task Force comprised of: a representative of the National Interfaith Committee on Chaplaincy in the Correctional Service of Canada (CSC) (representing the religious community in Canada); a representative of the CSC from Chaplaincy; and a Chairman appointed by the Commissioner with concurrence from the Interfaith Committee.

The report, resulting from the open consultation process followed throughout the year with management, inmates and interested community officials and groups, goes beyond the normal scope of a report. The general concurrence received at all levels with the suggested resolution of problems has led to the inclusion, not only of broad recommendations, but also of procedures as to the manner in which the process should be implemented and managed.

The terms of reference for the study included these four specific questions:

1. What type of ministry does CSC require?
2. What is the role of Chaplaincy to be in the light of other services available within CSC; e.g. the relationship of Chaplaincy to program staff;
3. What organization is necessary - type, pattern, and complement of staff?
4. Standards of training required?

The present system whereby Chaplains come into the Public Service, thus effectively taking leave of absence from their respective church organizations, did not seem to be the most appropriate one from the point of view of the chaplains, their church organizations, or the CSC.

Therefore, the whole report is structured around a philosophy whereby chaplains are "borrowed" from their denominations for a period and then returned to their denominations. In this way, they retain a more vitally significant relationship with their church organizations than is possible under existing structures. The term of 6 years with the possible renewal for 5 year increments, if all parties are in agreement, approximates fairly closely the average

time a minister/priest occupies a normal pastorate/parish. In this way, the objective is to attract more ministers/priests to consider the Chaplaincy for a period, and then return to a parish with the realization of the importance of bringing more church volunteers into all areas of assisting inmates to make the transition back into the community.

The report also recognizes the necessity of providing a recognized training program to equip ministers/priests to adapt in a constructive way to the pressures in a penitentiary environment that are much more intense than found in any parish ministry. This training program will benefit the CSC greatly in the more effective use of the Chaplain's time and also the chaplain himself/herself, both in the CSC and upon a return to the parish.

These two areas form the basis for the report and the subsequent recommendations for detailed implementation.

The report echos the almost unanimous feeling of management and inmates that the Chaplain often is the one person who is respected by both sides in the penitentiary environment. This leads naturally to the recommendation that the chaplaincy as a service should report to the Senior Deputy Commissioner rather than to any particular program area. At the institutional level, Wardens wanted the chaplain to report directly to the Warden or at least have unrestricted access to him, and this is reflected.

The question of numbers of Chaplains has been dealt with by examining three Institutions with active Chaplaincy programs (Stony Mountain, Dorchester, and Springhill), and in consultation with the respective Wardens, receiving assurances that they would not be satisfied with any less Chaplaincy service. One warden requested more service. In all three institutions, the chaplaincy-inmate ratios range from 1-118 to 1-156.

The areas of understanding that have been opened up will allow for improved effectiveness of communication between the Interfaith Committee and the CSC, as they jointly attempt to provide qualified and effective Chaplains in the implementation of this report.

Therefore, in summary the Task Force recommends that:

1. The CSC adopt the philosophy of "borrowing" chaplains from their religious organizations for a period equivalent to the average length of service in a parish, with the chaplain retaining his administrative, pension, and other ties with the denomination during the "borrowed time".
2. The CSC "borrow" these chaplains under a contract with each individual chaplain which would be for a probationary year plus 5 additional years.
3. The CSC may consider renewing the contracts for additional terms of 5 years provided the CSC, the chaplain, the chaplain's denomination and the National Interfaith Committee are in agreement.
4. The chaplains currently occupying "indeterminate" positions continue to do so as long as they remain in the CSC, but at the time of leaving the positions be refilled on the contract basis.
5. The chaplains coming into the CSC under this "borrowed" concept be recognized as staff members of the CSC for all operational purposes within the institutions.
6. The chaplains coming into the CSC under this contract basis be required to have recognized clinical pastoral training or equivalent, at time of entry, or be required to take it during the probationary year.
7. The total group of chaplains in the CSC undergo an annual performance review by individual panels comprised of representatives of the CSC, Chaplaincy Service, Chaplain's denomination and with the Interfaith Committee having the right to be represented.
8. The CSC state at the time of the performance review immediately prior to the last year of the original contract or renewal, its intentions regarding renewal of a contract in order to provide CSC time to recruit and train a replacement and the chaplain time to make arrangement to return to denominational work.

9. The main training program for new English speaking chaplains be at the Kingston Institute of Pastoral Care and the 50% of time in field work be undertaken in Kingston area CSC institutions.
10. The training for French speaking chaplains be located in Montreal with field work to be in the Laval area institutions. (Qualified programs and staff are being developed).
11. The CSC authorize the provision of funds to provide for up to 3 chaplains, on the budget of the Director Chaplaincy, to be undergoing the year of residency training prior to being assigned to an institution. (The requirement of CSC to announce its intention to renew contracts approximately a year in advance provides adequate planning and training time to enable fully qualified chaplains to be moved into an institution without a delay).
12. The CSC accept the chaplaincy programs at Stony Mountain, Dorchester and Springhill as the basis for comparison, and in accepting these also accept the unanimous decision of the 3 Wardens concerned that less Chaplaincy service than is now provided is unacceptable. The ratios of chaplains to inmates in these institutions currently ranges 1-118 to 1-156.
13. The CSC set an objective of 1-150 as the desirable ratio with 1-200 being the maximum ratio to be provided and that this objective be related to the ability to recruit and fully train chaplains to meet the requirements.
14. The CSC retain the philosophy of providing Protestant and Roman Catholic chaplains at institutions where more than one full-time chaplain is warranted but that the ratio be related to the religious preference of the inmates rather than a fixed number of chaplains.
15. The CSC recognize that the chaplain can be the one person in the institution commanding the respect of both CSC personnel and inmates and that in occupying this position, it is important that the Chaplain not become too closely identified with a specific area of management.
16. The CSC reflect this independence in its organizational structure by having Chaplaincy report directly to the Senior Deputy Commissioner of the CSC.

17. The CSC reflect the NHQ reporting relationship at the institutional level by ensuring that institutional chaplains either report to the Warden or have unimpeded access to the Warden for advice and counsel.
18. The CSC accept Roman Catholic Sisters, Deacons, and/or other qualified members of church orders as chaplains within the CSC meaning of chaplains with the two provisos as recorded in the report.
 1. they be part of a chaplaincy team in an institution.
 2. a priest be available for sacramental ministry as required.
19. The CSC reflect the importance of Chaplaincy to the CSC and the necessity of ensuring a flow of qualified chaplains from church organizations by maintaining two Chaplaincy positions at NHQ.
 1. Director, Chaplaincy.
 2. Associate Director Chaplaincy-Training

and that these positions, at least during the next 3-5 years, be continued as indeterminate positions.
20. The CSC accept the definition and delineation of the role of chaplains as circulated in the Appendix "C" paper, and expanded upon, discussed and accepted in an Atlantic Region management seminar, and incorporated into this report.
21. The CSC make more use of the Interfaith Committee (IFC) as a vehicle for regular consultation with the churches through such ways as an annual Interfaith Committee meeting in Ottawa, and meetings of the Interfaith Committee Executive with CSC management.
22. The Director of Chaplaincy communicate monthly with Interfaith Committee regarding the current state of Chaplaincy.

CHAPTER IINTRODUCTION

"When are you going to return to the Church and its ministry?"

A question addressed to a prison chaplain by a fellow minister from the Chaplain's own denomination.

The above statement probably best sets the tone for this report of the Task Force on Chaplaincy. The Task Force was set up as a result of a growing concern on the part of the Correctional Service with the extremes in quality of Chaplaincy being provided in correctional institutions across the country coupled with the lack of a clear managerial understanding of the role of Chaplaincy. Following a government-wide imposed freeze and cutback in personnel in the public service in August 1978, verbal notices of dismissal and non renewal of annual contracts were conveyed to up to 40% of the current chaplains.

The resulting concerns expressed nationally by Church organizations and individual citizens and current and former inmates were partially represented by the approximately 1000 letters and petitions forwarded to political and governmental officials.

The National Interfaith Committee on Chaplaincy in the Correctional Service of Canada, the official liaison between the organized religious communities in Canada and the Correctional Service, established in 1968 at the request of a former Commissioner, A.J. McLeod, undertook to express strongly the concerns of the member churches to the Commissioner of the Correctional Service and the Senior Management Committee.

This representation was made more difficult because the lines of communication between Interfaith, the Chaplain General's office and the Management of the Correctional Service had become less effective during the past few years. This was further compounded by the centralization-decentralization discussions occurring in the CSC itself. The culmination of these discussions resulted in the Executive of the Interfaith attending a portion of the Senior Management Committee meeting on March 20 1979, following which the basic terms of reference of this study were put in writing and agreed to by both groups.

JOINT STATEMENT SMC- IFC

The Senior Management Committee of the Correctional Service of Canada met with the Executive of the Interfaith Committee on Chaplaincy in the Correctional Service of Canada in Ottawa, on Tuesday, March 20th 1979, to discuss current issues of pastoral care in federal correctional institutions of the Correctional Service of Canada. A major report was presented by the Chaplain General and discussed by those present. It was agreed that a task force made up of persons from the Correctional Service of Canada and the Interfaith Committee be set up to work out answers to such questions as:

- a) What type of ministry does CSC require?
- b) What is the role of Chaplaincy to be in the light of other services available within CSC, e.g. the relationship of Chaplaincy to program staff?
- c) What organization is necessary - type pattern and complement of staff?
- d) Standards of training required?

An initial proposal, terms of reference and work plan will be worked out within one month. The work group will last at least one year. The Interfaith Committee will be party to both study and working out its terms of reference and work plan. In the meantime, the present status quo of Chaplaincy will be maintained and any present or subsequent vacancies that may occur, will be dealt with on their merits.

The Task Force, composed of the Acting Chaplain General on behalf of the CSC, the Secretary-Treasurer Interfaith on behalf of the churches, agreed with the Commissioner to nominate a consultant from the Government's Bureau of Management Consulting who is also a minister of one of the major member church organizations, to serve as Chairman.

The Task Force presented a work plan to the Commissioner and the Interfaith Committee to whom it was to report,

indicating an objective of a final report to the Commissioner and the National Inter-Faith Committee by March 31st 1980. Subsequently the National Inter-Faith Committee requested an extension to August 1980 for purposes of consulting member churches in view of changes being proposed. The process consisted of an extensive program of visits to the correctional institutions across the country, by the Task Force Chairman, during which extensive discussions and interviews were held with in excess of 400 persons representing, almost equally, administration staff at National, Regional and Institutional level, inmates, chaplains, church officials and volunteers.

This was followed by the preparation and issuance of a paper to administration officials at all levels visited, (Appendix A) summarizing impressions gained during the visits and indications of the needs as expressed by all groups and the possible solutions discussed during the visits. Each recipient was asked to comment on the proposals contained therein within one month (by Jan. 31, 1980) and that no reply was to be considered as general concurrence with everything contained within the paper. Fourteen (14) replies, all indicating general or total support were received, along with requests for clarification on some points. A further letter summarizing these points was circulated to all original participants. (Appendix B). Following this process, the responses were considered and the complete Task Force then prepared this report to the Commissioner and the Inter-Faith Committee.

The opening statement of this report indirectly indicates a cause for the extremes in quality of Chaplaincy Services which have concerned the CSC and the Inter-Faith Committee. It reflects a general feeling among parishioners and ministers alike, when a minister/priest/rabbi moves into a type of ministry outside the traditional congregational/parish setting. While this attitude applies to all forms of Chaplaincy such as hospitals and universities, it is probably even more apparent in the case of prisons. It is as if the average church member assumes that conviction of an offense and resulting incarceration means the end of the person's needs as a human being.

The lack of knowledge, interest and concern on the part of congregations and the reluctance on the part of those involved with ministers/priests/rabbis to see persons seek Chaplaincy, plus the administrative barriers, primarily related to pension funds, has tended to leave the prison Chaplaincy a low priority on the scale.

It is not surprising then, that persons applying for Chaplaincy in the penitentiaries may represent a disproportionately larger number of ministers/priests whom the churches are reluctant to place in parishes and those who, for various personal reasons, find the regular church structures too confining.

One requirement, upon being considered for Chaplaincy in the Public Service, is the presentation of a certificate indicating "good standing" in a recognized denomination. Such a certificate does not give information as to the qualities which would make a person suitable for Chaplaincy within the penitentiary system.

On the other hand, there are the well motivated, genuinely concerned ministers/priests who feel a real call to minister to those who society has tried and convicted and "put away" in harmony with the philosophy "out of sight, out of mind". Hence the extremes of quality of Chaplaincy Service.

Another major factor in the quality of Chaplaincy has been the almost total lack of orientation and training of chaplains to prepare them for the correctional system environment.

Ministry in a Correctional setting is an especially demanding form of ministry. This is particularly so in those areas where clergy receive little or no academic training or practical experience during their preparation for ordination. To work effectively in a correctional setting the Chaplain must be prepared to walk the tight-rope on the boundary between the inmates and staff. While he is "in" the staff group he must not be "of" the staff in the sense that he becomes identified with their biases. The same applies in the relationship to inmates. The term 'Ombudsman' expresses in part the practical side of the Chaplain's work. Mediation, Reconciliation, Incarnation express theologically both the demand and opportunity dimensions of this ministry. In the midst of much that intimidates and thus encourages distrust and cynicism, the Chaplain has the opportunity to affirm life in such a way that he addresses verbally and non-verbally tendencies in both staff and inmates which dehumanize, brutalize, embitter and erode morale. When left unaddressed these tendencies fuel the negative process of institutionalization in both staff and inmates, making a mockery of the term "correction".

In addition, the lack of a commonly understood and clearly articulated role for chaplains - even among chaplains themselves - has contributed to the lack of understanding of what the chaplain does or should be doing, on the part of some in CSC administration and institutional roles.

The attitude is not significantly different from the normal community setting wherein the average person, without a close association with a church and its minister/priest, jokingly or otherwise assumes that the cleric only works one day a week.

This same attitude within the prison system, coupled with the almost total absence of any type of statistical reporting system for chaplaincy, provides little opportunity to evaluate the very positive contribution being made by the significant percentage of chaplains working without regard to the 37½ hour week.

One Regional Director-General (RDG) in commenting on the locally inaugurated chaplaincy reporting system, expressed his pleasant surprise on reading the quarterly report of the Regional Chaplain to learn that some 200 volunteers per month were coming into a maximum security institution for chapel related programs.

The remainder of this report will deal with the positive aspects of creating a professional Chaplaincy, trained to meet the challenges of ministering to inmates.

The recommendations presented are based on an objective of the Task Force to present viable solutions to a three-fold concern.

1. Needs of C.S.C. for better qualified and trained chaplains.
2. Needs of chaplains.
3. Needs of congregations to come to a more positive attitude to Chaplaincy.

CHAPTER II

What type of ministry does CSC require?

What is the role of Chaplaincy to be in the light of other services available within the CSC e.g. relationship of Chaplaincy to program staff?

In addressing these basic questions of the terms of reference, it is important to recognize that Chaplaincy is not only one of a number of elements in the treatment program in the efforts to rehabilitate those committed to the system, but is required under a United Nations' Convention to which Canada is a signatory. Chaplaincy has existed for a long time in the penitentiary system. However, in earlier times, it was largely limited to the ceremonial and sacramental role with some exceptional chaplains instituting such educational and rehabilitative programs as existed. The validity of the chaplain's role was recognized by the United Nations in the United Nations Convention on the treatment of prisoners.

United Nations Standard Minimum Rules for the Treatment of Prisoners and Related Recommendations.

41. (1) If the institution contains a sufficient number of prisoners of the same religion, a qualified representative of that religion shall be appointed or approved. If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis.
- (2) A qualified representative appointed or approved under paragraph (1) shall be allowed to hold regular services and to pay pastoral visits in private to prisoners of his religion at proper times.
- (3) Access to a qualified representative of any religion shall not be refused to any prisoner. On the other hand, if any prisoner should object to a visit of any religious representative, his attitude shall be fully respected.
42. So far as practicable, every prisoner shall be allowed to satisfy the needs of his religious life by attending the services provided in the institution and having in his possession the books of religious observance and instruction of his denomination.

In recognition of the pluralistic nature of our North American religious situation, full-time chaplains with ecumenical responsibility have been appointed since 1834 to many of

the major correctional institutions at both Federal and Provincial level. This in effect gave expression to the U.N. convention and continues to do so.

One of the factors leading to some confusion as to the role of the Chaplains is the fact that most of the programs, now established in all institutions with specialized personnel, were originally initiated by chaplains (i.e. schools, libraries, counselling, volunteers, dramatic groups, etc...). The growth of these other programs under more specialized staff, coupled with an absence of both a clearly defined and understood role for chaplains and a specialized training for that role has contributed significantly to the degree of paranoia on the part of some chaplains. This paranoia was accentuated when it became known that a general staff reduction in the CSC might result in a disproportionately higher percentage of those cuts falling in the area of chaplaincy.

The consultation process of the Task Force included the preparation and circulation of a suggested role for Chaplains (See Appendix A&C) along with approximate percentages of time associated with each.

The second stage of the consultation process also included a full one day dialogue on this role with the Regional Director-General, Wardens, other senior staff in the Atlantic Region plus the full National Inter-Faith Committee and chaplains from the Atlantic region.

This dialogue confirmed the role as circulated and concurred in by Wardens and others through the summary paper (Appendix A). (An expanded version as considered and amended during the Moncton dialogue is included as Appendix C).

The role thus recommended is:

1. Provides a visible presence in and about an Institution and through this presence provides pastoral counselling, and spiritual support to inmates and families and staff as appropriate.

The ability to fulfill the "ministry of presence" is the core condition which determines the Chaplain's effectiveness in all dimensions of his work. The ministry of presence is communicated through:

45%

i) Empathetic understanding.

the capacity to receive the communication of another, understand it from the other person's point of view, and communicate the understanding.

ii) Respect

or what has also been called unconditional positive regard - the capacity to care non-possessively and non-judgementally and see another person as a person rather than a collection of behaviour.

iii) Genuineness

the capacity to be congruent and transparent, open, honest, sincere in relationships, involved as a real person in a real encounter.

iv) Concreteness

the capacity to be specific, focused in response rather than general or abstract, communicating accurateness in perception and understanding, staying close to the others' reality. The "Ministry of presence" is the core condition essential for effective pastoral counselling to begin. In follow through as a pastoral counsellor the well-trained chaplain will have specific knowledge regarding personality development, psychopathology, psychotherapy and the appropriate counselling stance from a pastoral point of view to facilitate resolution of specific problems and movement toward the spiritual realities of healing, meaning and wholeness.

2. Originates, directs, and coordinates religious services and sacramental ministries to inmates.

10%

The well-trained chaplain will be sufficiently rooted with meanings of his own tradition to be able to interpret in contemporary language and images the meanings of the symbols and the rituals of his particular tradition. In addition, he will be sufficiently secure in who he is as a representative of a specific tradition to respond with the qualities of the "ministry of presence" to representatives of other traditions. He will also be sufficiently

knowledgeable regarding those other traditions that he is able to discern the particular needs in inmates and staff for the specific ministry they bring.

3. Creates, coordinates, and develops religious programs and spiritual growth of inmates such as cursillos (awareness), retreats, Bible study, Yokefellow groups and Kairos Marathon groups etc...

20%

The well-trained chaplain will be knowledgeable in the principles of small group leadership and the specific pit-falls of small groups in a correctional setting. The pastoral skill of taking control and letting go is especially important for the creation of the type of community (Koinonia) which facilitates the facing of reality, the acceptance of responsibility, the experience of reconciliation and the discovery of release.

4. Interprets to community, including his own and other churches, needs and concerns of persons affected by criminal justice system and educates the community regarding their roles in reconciliation. This includes the recruitment and training of chapel volunteers for prison work."

15%

The well-trained Chaplain will take into the community the freedom described in the coordination of religious services (part 2) plus an in-depth understanding of the history of Corrections, its underlying philosophy and theology, the impact of corrections on inmates, staff, family, community, and contemporary growing edges in the field. The Chaplain's comprehensive educational impact will help to maintain the creative balance between reality and the ideal inspired by Christian commitment, which will encourage a balanced investment on the part of the community. In the recruitment and training of volunteers the well-trained Chaplain will be comprehensive in his induction training of them prior to their involvement to ensure the protection of all concerned. Further and most important he will be sufficiently trained and experienced in a method of supervision to be able to supervise them in the context of their invol-

vement with inmates and their interaction with staff. This function necessarily involves the chaplain in the support of inmates and ex-inmates and families in community integration.

5. Integrates Chaplaincy services and spiritual awareness into the total life of the institution by regular involvement with all other staff and attendance at such meetings as may be desirable in line with his role.

10%

The "ministry of presence" is the core condition for the establishment of credibility in relationship to other professionals. The well-trained Chaplain will be knowledgeable in the specific approach and language of other helping professionals so he can interpret his place in relationship to them in terms that they can understand and take an active role in building and maintaining a "team" approach. In addition the well-trained Chaplain will be equipped to work with management systems so he can discern his ministry to this critical reality of Institutional life.

The foregoing role including its recognition of the necessity of a "team concept" while at the same time recognizing that the Chaplain is "in" the staff, but not "of" the staff sets out the difficult, but important role that the wardens have indicated potentially makes the chaplain such a valuable member of the staff.

This role, in order to meet its requirement to maintain its relationship with both the Correctional Service of Canada and the Churches from which must come the chaplains, suggests an organizational structure which will be addressed in the next chapter.

CHAPTER III

"What Organization is necessary? type, pattern, and complement of staff?"

The current organizational structure of Chaplaincy may be characterized as inconsistent. The concept of "Regional Chaplains" has no clear, consistent pattern of application or understanding across the country. The concept of "Coordinating Chaplain" has no meaning under current Treasury Board position descriptions and is primarily used in the B.C. and Prairie Regions. The role of "Training Chaplain" appears to have been intended as a "Staff-Advising position", when in fact many of its duties actually performed are more "Functional-Line".

The extensive interview/consultation phase has led to the development of a suggested model so markedly different from the current situation that it is opportune to start afresh with the organizational structure.

The concept being recommended is based on the philosophy of "borrowing" chaplains from denominations for a specified term appointment. The initial term would be for six (6) years with the possibility of five (5) year extensions if the CSC, the Chaplain, the Chaplain's denomination and Inter-Faith Committee are in agreement.

Existing chaplains occupying "indeterminate" positions within the Public Service would continue to occupy those positions until retirement or leaving the service, at which time replacements would enter under the "borrowing" concept for terms as outlined above.

The organizational model being recommended would continue to have two chaplains resident at NHQs. (Director Chaplaincy and Associate Director Chaplaincy - Training) at least during the first few years of introduction of the new chaplaincy program.

The role of the Regional Chaplain would be largely a co-ordinative one, while operating as a part of a chaplaincy team in an institution. The Regional Chaplain will have minimal administrative responsibilities because of the necessity to process all contracts for chaplains through Treasury Board in Ottawa. This fact will therefore necessitate more of the administrative function being resident in Ottawa.

In coming to a recommendation as to the numbers of chaplains, the Task Force had some difficulty. The level of Chaplaincy service varies so much across the country that any arbitrary decision as to the number of chaplains needed would undoubtedly evoke much reaction both for and against.

In evaluating the various chaplaincies now in existence, the Task Force agreed that the very best Chaplaincy programs, both from acceptance by inmates and administration, were found in these institutions:

Dorchester	(maximum)	475
Springhill	(medium)	470
Stony Mountain	(maximum)	499

In each case the Warden was asked if he would be satisfied with less Chaplaincy service than he now received and without exception they all agreed to be quoted that they would not be satisfied with less, and in fact Stony Mountain wanted additional service.

An examination of each institution showed the following level of full-time Service.

Dorchester

- 1 Protestant Chaplain (who also services as Regional Chaplain)
- 1 Roman Catholic Chaplain
- 1 Roman Catholic Sister
- 1 Salvation Army Major (voluntary)

This group operates as a team in a manner that is a model for the type of chaplaincy program desired in all institutions. The 4 chaplains are augmented by some 200 volunteer visits for chapel programs each month. (a report given to the Task Force by the Regional Director-General).

Springhill

- 1 Protestant Chaplain
- 1 Roman Catholic Chaplain

This institution is also the location of Dr. Charles Taylor's 6 week seminars of training each spring when 8-10 outside chaplains and other qualified candidates take their S.P.E. training. This is currently the only such training being offered on a regular basis across the system.

In addition Dr. Taylor conducts a 26-hour marathon session every six weeks (76 sessions in last 10 years) which brings in up to 12 qualified volunteers and ministers to work with inmates during these sessions. Therefore there is considerably more qualified Chaplaincy service available than possible from two chaplains.

Stony Mountain.

- 1 Roman Catholic Chaplain
- 1 Roman Catholic Sister (currently listed as a clerk)
- 1 Protestant Chaplain (split between Stony Mountain and adjacent Rockwood Farm).

This institution has the oldest from point of service, and most highly trained group of chapel volunteers. It is also the institution where the Warden wants an additional chaplain and, once the contract approach is approved, will apply for increased service.

An analysis of the statistics at the above institutions would indicate the following:

	CAPACITY	CHAPLAINS	AVERAGE PER CHAPLAIN
Dorchester	475	4	118 inmates
Springhill	470	2 ± 1 (Dr. Taylor)	156 inmates
Stony Mountain	499	3 now	193 inmates
Rockwood	80	1 wanted	145 inmates

The recommendation of the Task Force is that the CSC should set an objective of moving to a chaplain - inmate ratio of approximately 150 per chaplain but certainly not less than 1/200.

In other words there should be no reduction from the present numbers of chaplains. As the training programs begin to attract and train chaplains, it is believed that more wardens

will desire to increase their chaplaincy teams as they start to see the benefits of chaplaincy services as listed above.

In areas such as the lower mainland of B.C. and in the Laval area, institutions should receive special consideration.

In B.C. it is the recommendation of the Task Force that a phasing out of most of the part time chaplains should occur as trained full-time chaplains become available. The geographic proximity of the Psychiatric Centre, Matsqui and Mission permits the use of a chaplaincy team to include representatives of the Protestant and Roman Catholic faiths. The Mountain and Kent institutions could also have a team, again representing the 2 major faiths.

In the Laval area, there is no reason why the traditional split of Protestants and Roman Catholics in Chaplaincy should be retained. The preponderance of Roman Catholics should be the guiding principle in arriving at the number of chaplains. However, here again it should be on the basis of trained chaplains, in that it is recognized that a large number of inmates are not ready for the sacramental ministry so much as they are in need of the counselling that trained chaplains would be equipped to provide.

In arriving at the number of Protestant chaplains on the team in this area, it should be stressed that the chaplains, Protestant and Roman Catholic should work as an integrated team. By virtue of the small number of inmates to whom a Protestant would minister in the main, the Protestant Chaplains would probably serve more than one institution in this complex.

At this point it should be indicated that in the light of the very positive regard in which the Roman Catholic sisters are held in the system, the Task Force recommends that for the purposes of the Correctional Service of Canada, a Roman Catholic Sister, Deacon, or member of a religious order, with appropriate training, be considered as chaplain with 2 provisos.

1. that they be a part of a team rather than a single chaplain in an institution
2. that arrangements be made to bring in a priest for the sacramental ministry as required.

Contract Model

The administrative procedure under which chaplains would be "borrowed" would involve a "Personal Services" Contract with the CSC through the Director of Chaplaincy. (See Appendix D)

The recommended procedure of initiating a contract would be as follows: This is based on the chaplain being contracted for on a full-time basis. Part-time chaplains will be under the same contract form but the training requirements will be different.

1. The Director of Chaplaincy, or his designate would negotiate the level of service with an individual warden or groups of wardens if more than one institution was at the same location. If another chaplain was requested as a result of non-renewal, transfer, retirement or request for additional service from the warden(s), the Director of Chaplaincy, would initiate a search for suitable candidates. It is hoped that retirements, or indications of non-renewal of contracts will be known up to a year in advance in order that selection and training of chaplains can be undertaken before a vacancy actually exits. This may not always be followed, at least in the initial stages of implementation, but it should be the objective for Chaplaincy planning purposes.

Potential candidates would, upon submission of their ecclesiastical certification, be paper-screened by all members of the Interfaith Committee. If the Director of Chaplaincy received questions concerning the candidate from at least 2 members of Interfaith in writing, then the Executive Committee of Interfaith, could request more extensive documentation in writing.

It is at this same time that the potential candidate is assessed for placement into one of these categories. This information would be suggested by the Director of Chaplaincy and circulated to all members of Interfaith at the time of the above pre-screening process.

- 1) Fully qualified with Supervised Pastoral Education (S.P.E.) training and requiring up to 6 weeks familiarization to the CSC and correctional Chaplaincy.
- 2) Having equivalent experience and/or training and ready for placement in an institution with the condition

that at least 6 weeks of S.P.E. training be completed before the expiration of the probationary year. At that point, the determination will be made as to the amount of further training which is to be taken in each of the succeeding years. The familiarization period would be the same as for 1 above and in addition to the training period described.

- 3) Requiring up to one year of residency in Kingston, primarily at the Kingston Institute of Pastoral Education for S.P.E. training. This training course would involve at least 50% of the time working in CSC institutions of the area.

NOTE: An equivalent program for francophone chaplains does not currently exist but is being actively pursued in the Montreal area.

In all three cases, the interviewing by the full Interfaith Committee or selected sub-committee will be done towards the end of the probationary year. It is assumed that most appointments will commence in the middle of the calendar year to coincide with the majority of changes in church pastorates. On this basis, the training modules at Kingston and elsewhere will normally run from September to July. The annual meeting of the Interfaith is normally held in May, at which time performance evaluations of chaplains directly in the institutions plus progress reports on chaplains on the residency programs will be available.

Recruiting Progression

The process of recruiting under the "contract" involves the following summary of steps and includes the Interfaith Committee involvement.

1. A paper pre-screen by the Interfaith at the time of initial recruitment with the possibility of a further request for information.
2. Candidates categorized and accepted by Interfaith and the Director of Chaplaincy on the above process are then sent for interview by the Warden of the institution concerned and the representative of the Regional Director General.
3. A meeting with the full Interfaith Committee towards the end of the probationary period. The actual interviewing could be delegated by Interfaith to a sub-committee. An important purpose of appearing at this main Interfaith meeting is the drawing of the Chaplains and the whole Interfaith Committee into a closer working relationship.

Successful completion of the probationary year is necessary before continuance of contract is approved. The decision on the successful completion will be made by the Director of Chaplaincy in consultation with the Interfaith Committee, the Warden and the training program supervisors.

Following the paper pre-screening and category assessment by Director of Chaplaincy and Interfaith, the candidate(s) are interviewed by the Warden of the Institution and a representative of the Regional Director General.

If it is a fully qualified candidate who is accepted by the Warden/RDG, and there is an immediate opening at the subject institution, then the contract can be processed expeditiously for start at a mutually convenient date.

Normally, a fully-qualified chaplain or one judged to have equivalent training or qualifications would only be sent for interview to institutions with immediate openings. New candidates without adequate training or equivalent background would normally be sent to institutions at which it was determined that a contract was running out the next year and that the incumbent would be leaving.

In this way, training under the residency program could take place during the intervening year and, upon acceptance by Interfaith and evidence of satisfactory progress in training, the chaplain could then move into the institution as soon as the vacancy occurred or at a time of mutual convenience to the Warden and the Chaplain.

The problem is going to occur during the first few years when vacancies are to be filled and existing chaplaincy candidates do not possess the qualifications to enable them to commence work as chaplains in institutions immediately.

Interim Administrative Policy.

It is the stated aim of chaplaincy to "borrow" chaplains from denominational sources for a period of 6 years with the possibility of 5 year renewal periods with an eventual return to other denominational work.

This move to the replacement of the "indeterminate" positions with contract positions, will take a number of years to complete.

In this connection, the ultimate desire may well be to have the director of Chaplaincy and Associate Director Chaplaincy Training also under term contracts.

However, the Director of Chaplaincy, as direct functional supervisor of all chaplains will have a number of indeterminate chaplains reporting to him, and thus, under Public Service policy must be a member of the Public Service. Therefore, the Director of Chaplaincy must occupy a position in the Public Service until such time at least, that the remainder of the Chaplaincy service has been converted to a contract model. In any case, the Churches through the Interfaith Committee must be involved in the selection of the Director and Associate Director Chaplaincy and Regional Chaplains.

At that time, a number of years in the future, experience with the new system will have indicated the advantages and disadvantages of the Director of Chaplaincy remaining as a Public Servant or also becoming a term "borrowee" from a denomination. In any case, the option does not exist at this point and therefore does not require further comment.

When it comes to the question of Regional Chaplains, the scene is a little less clear. In the Pacific, Prairie and Atlantic Regions, the Regional Chaplain is primarily a chaplain in an institution with a coordinating role with other chaplains in the region and possibly a supervising role with part-time visiting chaplains coming into institutions. If the Regional Chaplain does not actually supervise other full-time chaplains, then there is no particular reason why it could not be a contract position the next time there is an opening. However, with the move to contract Chaplains and the attendant administrative work largely being performed in Ottawa, the role for regional chaplains in the existing Public Service structure is more of an interim rather than a longer range fact. The contract with the Chaplain asked to coordinate other contract Chaplains, once there are no longer indeterminate chaplains, could reflect the coordination function in the financial arrangements rather than as a promotional step.

The Ontario and Quebec regions present a different problem. The larger number of institutions in a particular geographic area gives rise to more administrative duties for regional chaplains.

However, the Task Force feels that the Regional Chaplains in these two regions should also maintain a close relationship with inmates, and therefore have chaplaincy duty in an institution in the region.

In that there will likely be indeterminate positions in these two regions for some years to come, it is not practical to talk of "Contract" chaplains as Regional Chaplains at this time.

The actual distribution of time in all regions should be the result of discussions among the RDG, Warden of the Institution and Director of Chaplains.

Organization Structure

The Task Force, in attempting to reflect the unanimous opinion of inmates and staff that the Chaplain is the one person capable of being respected by both sides, therefore recommends that the Director-Chaplaincy report to the Senior Deputy Commissioner.

This recommended reporting relationship of the Director Chaplaincy to the Senior Deputy Commissioner sets the Chaplaincy apart in such a manner as to permit it to more fully be perceived as having a role between staff and inmates.

At the institutional level, the chaplains should have direct unrestricted access to the Warden. A number of wardens requested such a reporting relationship, although in some cases admitting that they might have difficulty handling the day to day administrative management of a chaplain. In those cases, the administrative reporting relationship through the Assistant Warden, Socialization was seen as the most practical procedure.

The new recommended structure for chaplains places a considerable amount of emphasis on performance evaluations. To this end, a reporting form has already been instituted which will summarize the type of activities on a monthly statistical basis. These forms will be available to the Wardens and Regional Director General but will be submitted to the Director Chaplaincy for review and analysis. It is planned that Regional and National summaries will be available quarterly for review purposes. In this way, CSC officials will be in a better position to understand some aspects of the job of chaplains, while at the same time providing Chaplaincy officials with a statistical basis of ensuring that all aspects of the agreed role of the chaplains are being provided to the inmates, families, staff and community.

These statistical results will be the basis for the setting of objectives annually for each chaplain with the final objectives being agreed upon by the Warden/designate, the Director Chaplaincy/Regional Chaplain and the Chaplain.

The performance review process will be conducted at least 60 days prior to the end of the contract period and should be based on the objectives set for the period under review.

The participants in the process should be the Warden/designate, the Director Chaplaincy/Regional Chaplain, the Denominational representative of the Chaplain's denomination and the chaplain. The National Interfaith Committee has the right to be included in any performance review and must be involved in the performance review immediately prior to the beginning of the final year of the 6 year initial period or any subsequent 5 year period.

This involvement at this particular evaluation will permit a general review of the chaplain's progress and suitability to the CSC. At this review a decision will be made by the CSC as to whether it wishes to consider applying for a 5 year extension period and whether the other participants to the review process will agree to such a request.

The indication of the intention of the CSC at this point, provides for the opportunity for the chaplain to plan a return to other forms of pastoral work following the next year or to plan for a further 5 year period. It also permits the CSC Chaplaincy to plan recruitment and training of a replacement during that final year of the period in order that a continuity of trained chaplains is maintained.

The contract for chaplains also includes the provision for dismissal for cause during the contract. While nothing can countermand the rights of the minister to act, it is recommended that a chaplain have the right to have such "cause" reviewed by a panel consisting of the Warden, Director Chaplaincy/Regional Chaplain, Denominational Representative, and National Interfaith Committee representative.

Part-time Chaplains

While it is the aim of the chaplaincy to have highly trained chaplains working in the CSC institutions, and that such chaplains will normally require full-time contracts in order to undertake the level of training required, it is envisaged that there will be a continuing requirement for "part-time" or "visiting" chaplains in some institutions.

It is the aim of Chaplaincy and Interfaith that all chaplains working under contract to the CSC for any period of time will have some clinical pastoral training to prepare them for the work.

Therefore a training program of up to 3 weeks is being established, and completion of this course will be a requirement for the issuance of a contract for any specified number of hours per week in an institution.

In that clergy being considered for this part-time work will be primarily involved in a local parish/congregation, it will be the responsibility of the CSC to provide this training at one of the locations established for the purpose once the minister/priest has been otherwise accepted for limited service with CSC.

This procedure will significantly improve the quality of service being received in CSC institutions from clergy coming into the institution from the surrounding community.

Community Correctional Centres

In the course of interviews in penitentiaries and with officials of the parole service and Community Correctional Centres, the subject of chaplains in the latter centres was raised.

In discussing this situation in Halifax and Edmonton in particular, it became obvious that the role of Chaplaincy in this setting was different from that of Chaplains in the institutions. In this Community Centre setting the Chaplains main function is that of creating a bridge for the inmate to the Community, rather than that of providing religious services and programs inside the centre.

The concept of a Community based chaplain has already been started in the Toronto area, but without any documented indications of the purpose. Therefore, criteria and data for evaluating effectiveness does not currently exist. Steps are in process to have objectives formulated and data collected and evaluated within the next year.

In that it is going to be a few years before existing vacancies can be filled with trained chaplains and existing chaplains receive increased training, the recommendation regarding Chaplains in Community Correctional Centres is left in abeyance.

It is felt there is a need, but until more effective use

of the existing Community Chaplain in Toronto can be achieved, and more objectives set and results documented, the Task Force does not wish to recommend additions in this area. However, should the Director of one of the Community Correctional Centres wish to receive service, the Chaplaincy would be pleased to recruit and train a chaplain under the proposed contract-term recommendation.

"CHAPLAINCY IN THE CORRECTIONAL SERVICE OF CANADA"
PAST, PRESENT, FUTURE.

(Summary of impressions from single and group interviews with over 350 individuals - volunteers, inmates and administration, including all but a very few wardens).

The Commissioner, the Senior Management Committee (SMC) and the National Inter-Faith Committee agreed on a terms of reference for the Chaplaincy Study Team as follows:

1. What type of ministry does CSC require?
2. What is the role of Chaplaincy to be in the light of other services available within CSC (e.g. relationship of Chaplaincy to program staff)?
3. What organization is necessary - type, pattern, and complement of staff.
4. Standards of training required?

The above terms were not generally known by the wardens and other staff at the institutions and regions and as reproduced here will serve as a check against items covered below.

All the following points are subject to confirmation by members of the CSC at NHQ, Region and individual institutions before being presented to the full study team, and subsequently incorporated into a report of the Study Team to the SMC and the Inter-Faith Committee.

A. CHAPLAINCY IN THE PAST AND AT PRESENT.

1. Not all appointments to Chaplaincy positions were suited to the pressures found in the Prison System.
 - Denominational authorities and administration officials consulted, both admitted that some appointments were made of persons not suited to congregational or parish life. In too large a percentage of cases, it became necessary to precipitate a move out of the CSC for many of the same problems that occurred in the regular parish and which were compounded by being in a highly structured prison environment.
 - Chaplains appointed to the service were provided with no indoctrination course, or any other type of training, and thus made mistakes that were difficult to live down in eyes of associates and inmates, and as a result effectiveness was impaired and potential was not always able to be realized.

NOTE: A study showed existence of between 4200-4500 public institutions in Canada. (hospitals, prisons, nursing homes, etc...) with a daily population of 400,000-450,000.

The 6 major churches of Canada (Protestant and Roman Catholic) have some 2800 officially designated clerical representatives, (mostly part-time in addition to church duties) of whom less than 5% are trained for such work.

2. Chaplains not always accepted by, or desirous of becoming a part of the team in the Institution.

- A warden summed it up thusly. "Ministers and priests when coming to a new congregation, are usually supported by their congregation, at least initially. Chaplains coming into the prison setting are not emotionally prepared to face a "congregation" that has such a high percentage of its members out to "con a chaplain".
- The traditional seminary training program being modelled on the biblical concept of the minister as "shepherd of the flock" wherein he has full responsibility for all needs, does not prepare the chaplain for a situation wherein he is one of a team of professionals with differing specific functions for the same "congregation."
- Lack of "team work" training or appreciation of its importance has resulted in a variety of approaches to association with the staff, ranging from "self imposed independence, through staff belief that the chaplain is extraneous, to the majority view that the chaplain is a highly respected and important member of the team.

3. Chaplains compared with other members of the "team".

- Virtually every institutional staff member, as well as inmates, made the following analysis:
"Classification officers, psychologists and other staff generally approach a meeting with an inmate with a fixed agenda. (i.e. a report will emanate and be entered into the inmate's file re: T.A. or parole application, etc...) "The chaplain is the one person who can approach an inmate with no fixed agenda." The term "Ombudsman" was used frequently to describe the chaplain's role.
- Every warden and Assistant Warden (Socialization)

was eventually asked the question: "How would you rate a well trained chaplain with other members of your staff." The unanimous answer was to the effect that such a chaplain was as valuable as any other staff member and almost all of the wardens went further to state that a well trained chaplain is the most valuable person on a staff because he/she is the one person that is respected by both staff and inmates.

4. Why do highly regarded chaplains return to the parish or other work outside the prison system after a few years?

- Senior administration officials initially mentioned several examples of outstanding Chaplaincy work. These recommendations meshed with a similar view expressed by experienced members of Inter Faith and in every case, the chaplains mentioned were no longer in the CSC. Interviews with these recent ex-chaplains opened up an area of concern which was pursued with all existing chaplains.

Every R.C. priest interviewed is maintaining his pension payments to his diocesan-pension because he does not plan to be in the Public Service the 10 years necessary to collect on his Public Service Pension. Most of the Protestant chaplains have set themselves targets in 5 year plans and most of the best ones have privately indicated their intention to leave the CSC prior to completing 10 years. Almost all feel their most positive contribution is made during the first five years or at the most, the first 10 years, and after that they need a change.

- While "burn-out" is not limited to chaplains, it is particularly important to recognize the problem and attempt to meet it because of the necessity of providing Chaplaincy Services as a requirement under the U.N. charter on the rights of prisoners.

With the foregoing as background, it became important to attempt to come up with solutions in 3 areas:

1. To meet the needs of the CSC for better qualified and trained chaplains.
2. To recognize the high rate of "burn-out" of the better chaplains and their leaving the service.
3. To provide more direct involvement of the sponsoring religious denominations in the work of their representatives in prisons and to facilitate their re-entry into other work when their prison ministry ends.

NOTE: (At present chaplains require a certificate of "good standing" from their religious organization in order to be considered for entry into the Public Service Chaplaincy program. And yet, in most cases in order to enter the Chaplaincy the minister must take leave-of-absence from his denomination. This is largely an administrative step because of his ties to a denominational pension fund. Ministers within the Public Service Chaplaincy could lose their "good standing" for a variety of denominational reasons while in the Public Service and thus therotically would have to resign from the Public Service because they no longer have the "good standing" which was a prerequisite for becoming a Public Service Chaplain. This is a paradoxical situation which needs to be addressed).

B. CHAPLAINCY IN THE FUTURE

5. Given what exists, what can we do about the organizational structure of Chaplaincy?

- A model was discussed across the system, and in the process, was refined considerably and is reproduced here as it currently stands.

The Inter-Faith Committee as agent or broker for all its members seeks and screens applicants for Chaplaincy positions. The administrative work being performed for Inter Faith in the office for Chaplaincy Services in the National Headquarters. Suitable candidates are presented to a board comprising the Regional Director General or representative, the Warden of the Institution and such other person (s) as determined.

Selected candidates then are appointed to the CSC region for a six year term which expires automatically at that time unless a request for renewal for a further five years is initiated by the CSC. The first year would be a probationary year, particularly if specified training was required as a condition of appointment.

During the whole of the six year term, the Chaplain remains on his denominational pension fund instead of the Public Service fund. (A vehicle for such is the Interchange Canada program of the Public Service Commission which with some amendments could accomplish this. They are looking sympathetically at this proposal and recommending it to Treasury Board but no final answer has been issued or formally requested at this time).

- Chaplains are appointed to the region and thus the whole six years need not be spent in one institution. In four of the five regions, the proximity of institutions allows for change of institutions without need to change living accommodation. The Prairies provides the exception to this and some special considerations may need to be provided.
- The CSC initiated request for renewal would only be completed if the chaplain agreed and the chaplain's religious organization also agreed. Dealing with possible extensions beyond eleven years is not practical at this time. Present evaluations indicate that almost none of the better chaplains would stay in the service longer than that period.

NOTE: (Such a new system would require the application of a "grandfather clause" to cover present chaplains who entered under the current Public Service conditions. Informal counts would indicate that with several retirements already indicated of long service chaplains, only 2 or 3 would still be in the service longer than this new system would permit.)

- Performance evaluations would be mandatory every year and would be a three person process.
 1. The A.W. (SOC) or to whoever the Chaplain reports.
 2. A functional input from Regional Chaplain or Training Chaplain.
 3. Representative on behalf of chaplains' denominational organization.

These annual evaluations would provide the tie-in with the denominational authorities and would also

provide for a decision at the end of the first five years as to whether the CSC would initiate a request for renewal and whether the chaplain and/or the denomination would accept a renewal. This would provide the existing chaplain and his denomination up to a year to find a parish or other work, and at the same time provide the CSC time to screen, secure and train a replacement chaplain to eliminate periods without Chaplaincy Services.

NOTE: (The administrative ties via pensions, etc... with denominations could make it easier to attract ministers and priests to take the special training and serve 6 years in the CSC. The 6 year term is generally equivalent to the length of time the average minister or priest serves a regular parish or congregation).

6. To whom would the Chaplains report in the Institution?

- Some chaplains felt they should report to the Warden and a few Wardens felt the same way. The majority of chaplains felt that the right type of chaplain will earn for himself a stature in the institution that will provide access to all levels of staff and that the present reporting relationship to the A.W. (SOC) probably makes the most administrative sense, particularly because all program elements are coordinated at this point. Currently wardens have a heavy load of reporting relationship. Having said this it was also recognized that the Chaplain must not be seen as a complete member of the Program Team and thus a part of the decision-making process as it relates to inmates applications, etc... To do so, would seriously impair his ability to relate to the inmates.

7. What is role of Regional Chaplain?

- The many questions raised by administration and chaplains alike has not been completely resolved. Discussions with regional chaplains and staff have led me to strongly suggest that Regional Chaplains are first and foremost chaplains either at a smaller institution or members of a Chaplaincy team at a larger institution. Secondly, they coordinate the training and interaction of the chaplains in the region.

Time spent on each is subject to discussion but it would appear that 60% of the time in an institution and 40% of the time on Regional Chaplaincy functions may be close, with that time based on a monthly reconciliation rather than on a weekly basis. It is possible that this percentage could be reversed or altered in Ontario and Quebec regions because of the larger number of institutions.

8. What is role of Chaplain in the institution?

- A more clearly defined role for an institutional chaplain is a basic part of the Study Team's objectives. Such a role must be agreed upon by both administration and chaplains. Suggested roles have been developed on request by specific experienced chaplains. Also the Quebec Regional Chaplain in conjunction with all chaplains and A.W. (SOC) developed a description of the chaplain's functions. The similarity between the different responses has been very significant.

Without going into details, the broad areas with suggested time percentages are listed for information and comment.

CHAPLAIN'S ROLE

- 1. Provides a visible presence in and about an institution and through this presence provides counselling to inmates and families and staff as requested. 45%
- 2. Originates, directs, and coordinates religious services and sacramental ministry to inmates. 10%
- 3. Creates, coordinates, and develops religious programs and spiritual rehabilitation of inmates such as cursillos (awareness), retreats, Bible Study, Yokefellow groups, and Kairos marathon groups. 20%
- 4. Interprets to community, including his own and other churches, needs and concerns of persons affected by criminal justice system and educates the community regarding their roles in reconciliation. This includes the recruitment and training of volunteers for prison work. 15%

5. Intergrates Chaplaincy Services into the total life of the institution by regular involvement with all other staff and attendance at such meetings as may be desirable in line with his role as one acceptable to both inmates and staff.

10%

9. What functions do chaplains have in relation to reports?

- Chaplains with little or no training for institutional organizational requirements have resisted attempts to have them do reports. They have usually cited the confidentiality of their work as the reason. The Chairman of the Task Force, as an experienced organization person and also a minister, cannot accept the confidentiality reason as adequate. All denominations require detailed statistical annual reports from all parishes and so reporting is not something from which the average parish clergyman is exempted.
- Chaplains have so refrained from report writing that they have no system for reporting to a fellow chaplain in another institution when an inmate who has been active in chapel programs, etc... is transferred to that institution. This occurs in the regular parish setting more often than it does in the one system where it can be important.
- In Springhill they have been running Marathon sessions for 10 years, every six weeks (some 74 sessions). These sessions involve 25-28 inmates and are regarded as a positive program by all staff in the region. The programs are reported to assist the inmate to better understand himself and to recognize his strengths as a person. This type of program, therefore, would seem to have a possible effect on preparing him for re-entry to the "outside" world. No records, formal and informal have ever been attempted to show that attendees have been more or less successful in staying out of prison. Questioning on this subject brought out that it would seem to be a good idea. It was the Warden who indicated that lists were available to allow an informal assessment to be made but that such had not previously been suggested.

NOTE: (The revised Chaplaincy would provide for preparation by Chaplaincy of goals and objectives for Chaplaincy programs prepared jointly by A.W./SOC)

and the Chaplaincy training program and/or Regional Chaplain and it would require reports prepared monthly on such things as:

- number of worship services/masses and attendance.
- number of counselling sessions (not identity) with different persons, individual, group.
- number of chapel programs held.
- number of volunteers brought in.
- number of outside engagements or counselling sessions (with inmate families or ex-inmates) etc...
- number of training sessions held or attended; (institutional or regional).

- Such report are necessary in determining the factors leading to the development of a more consistent quality of Chaplaincy program across the system.

10. What does well trained mean in relation to Chaplaincy and how would it be provided?

- This area is being intensively examined at this point in the study. However, ideas are becoming firmed up along the following lines:
 - The first criteria for selection of Chaplains are the personal characteristics of the individual which might suit him/her for Chaplaincy within the institutional environment and this includes the personal motivation and maturity back of a decision to seek this type of ministry.
 - Next, depending on the background training in counselling a program would be outlined as follows:
 1. A fully qualified chaplain from a counselling training perspective would be appointed to an institution under the 6 year term appointment subject only to the normal probationary 1 year provision on all appointments. (An introductory orientation course (2-3 weeks) on the CSC would be mandatory at the start.
 2. A successful applicant without recognized counselling training would be appointed to

an institution and he would be required to complete at least 3 six week counselling training modules during the first 2 years on the job.

The first 6 week period would occur prior to commencing work in the institution and would include the indoctrination course. If the Chaplain was appointed to a region such as Ontario where a recognized course exists in conjunction with Queen's University, this training could be taken continuously during his probationary year in conjunction with his work.

3. Chaplains being brought in for part-time work in smaller institutions would be provided with 3-4 weeks of training before being put on the complement of the Chaplaincy Program.

NOTE: (A number of wardens in discussion of part-time chaplains indicated that if they were well-qualified then they wanted them full-time, regardless of the ratio, on the basis they would be so valuable to the institution.

In pursuing this question in light of person year restraints, the wardens with whom it was discussed indicated that they had positions they could combine in order to provide additional Chaplaincy Services. Their ability to do this was not dictated by a surplus of staff but by a firm belief that a well trained chaplain (s) was so valuable to their institution that they could make do in other areas with less).

The ultimate aim would be to have these qualified training courses offered in the centres closer to the maximum concentration of correctional institutions in each region. At present, qualified programs of correctional Chaplaincy exist in the Maritimes and Ontario. Others are being evaluated in other regions.

SUMMARY

Well qualified chaplains are regarded as being as valuable as or the most valuable member of the team by practically every administration person interviewed, and particularly at the warden level.

The "well-qualified" description involves a serious training program with strict selection and monitoring controls at every step of the career with much more accountability for programs and performance than has existed in the past for Chaplaincy.

The model of a 6 year term with one 5 year renewal initiated only by the CSC, with the Chaplain retaining pension and other administrative ties to the ecclesiastical organization, appears to be the best solution. It provides greater ease for a minister or priest to come into the Chaplaincy for a term and return to his denomination at the end of the term, while at the same time providing the CSC with Chaplains for a limited period in a very difficult environment.

Address any comments to: J. T. Lowery
Bureau of Management Consulting
365 Laurier Avenue West
Ottawa, Ontario.
K1A 0S5



Solicitor General Solliciteur général
Canada Canada

Penitentiaries Pénitenciers

APPENDIX "B"

Your file Votre référence

Our file Notre référence

February 11, 1980

TO CSC MEMBERS/ADMINISTRATION

On December 28th a paper entitled "Chaplaincy in the CSC, Past Present, and Future" was sent to all CSC Administration personnel with whom I had previously talked personally. The paper was also apparently sent by Regional officials to some other administration personnel with whom I had not had an opportunity to visit.

I had indicated that no reply by January 31st would be considered as general concurrence with the paper, but that I would further advise on all questions raised.

As of February 7th, 14 letters or memos have been received from members of CSC administration. In all cases they agree with the general tenor of the report, and in a number of cases they stated their agreement in full and had no other comments.

Several were asking questions concerning the term and its affects on Chaplains currently occupying "indeterminate" man year positions. Apparently it was not completely clear that such chaplains would continue to occupy those positions with no change in status whatsoever. The term appointments would only apply to chaplains entering from outside the Public Service following acceptance of the final report. Such could possibly apply to the positions currently being advertized based on the current progress of staffing actions and the imminent receipt of the final report by the CSC.

Treasury Board, Public Service Commission and CSC Staffing have given verbal agreement to a type of contractual agreement which permits the process to be expedited even more smoothly than the earlier suggestion of working through the "Interchange Canada" program of the Public Service.

They have also indicated that such an arrangement will not involve use of "man years" thus permitting those wardens wanting more Chaplaincy services to arrange for them because of their admitted greater flexibility with "dollars" than "person years". However, this will only apply to new chaplains and not the man years currently encumbered. Also until the contract is worked out with Treasury Board, there

is no definite confirmation on this point, even though it was a suggestion from Treasury Board itself. Needless to say such a contract will be very careful to meet the requirements necessary to avoid being deemed as a way around the "master-servant" provisions.

Some wardens and one RDG expressed a preference for the chaplains to report directly to the wardens and in other cases they strongly urged that if he reported to the AW(SOC) administratively, that it be clearly established that the chaplain have complete direct access to the warden and every other member of staff without prior clearance by the AW(SOC).

A couple questioned the performance appraisal process as to the effectiveness of the input from the denominational representative. This aspect is primarily to keep the denominational officials fully informed as to the chaplains progress and to tie the denominations closer to the local chaplains. Therefore most of the input would be from the administrative and functional perspectives.

Also some discussion was raised about limiting service for a maximum of 11 years. No such limit is planned but extensions beyond that period will be the exception rather than the rule and all such extensions will need to be concurred in by all three parties as mentioned re: the first renewal period.

The above were the main points raised.

As part of the process, a full day of discussion on the role of the chaplain was convened in the Atlantic Region with full participation by the RDG, the Wardens of the institutions, management staff and the full National Inter-Faith Committee. The role as briefly outlined in the paper (but expanded into more detail for the discussion) was concurred in fully by all participants.

The Task Force are now taking this very positive response into consideration in preparing the final report due to be submitted to the Commissioner prior to March 31st.

Thank you for your participation. The hope is that such involvement will continue to develop as the report, if accepted, goes into implementation.

J. T. Lowery
Chairman
Chaplaincy Task Force.

1. Visible Presence

45%

"Provides a visible presence throughout an institution and through this presence provides pastoral care and counselling and spiritual support to inmates, families and staff as appropriate."

Through being an actual living experience of the faith dimension of life.

Through being seen and present throughout the institution, representing the spiritual dimension of life, while maintaining a wholistic understanding of life.

Through visiting around the institution, particularly where inmates do not have free movement such as dissociation, hospital, protective custody unit, special handling unit, segregation, and areas such as, shops, schools, gyms, living units, cell ranges, and visits and correspondence.

Through pastoral counselling both on an individual and group basis.

Through pastoral encounter dealing with life's meaning, forgiveness, guilt, anger, hostility, pain, hurt, aloneness, loneliness, power, grace, self-worth, acceptance, death, trust, health, grief, and other significant components of human existence and experience.

Through presenting a theological interpretation of human existence and experience.

Through referring to and consultation with appropriate staff and groups, such as custody, social development, psychology, case management officers, Alcoholic Anonymous, Native Brotherhood, etc...

Through dealing with issues of faith and relationship with God.

Through involvement with families.

Through crisis, intervention in experiences such as grief, illness, despair, death, anger, depression, parole denial, suicide attempts.

Through mediating between God and man, through fully participating in life within a correctional institution.

Through expressing the prophetic dimension of ministry and priesthood.

2. Worship and Sacramental Ministries.

10%

"Designs, develops, conducts, evaluates and modifies, originates, directs religious services and sacramental ministries to inmates."

Through designing and developing worship services, prayer life, liturgy, sermons, and homilies of the church relevant to the correctional milieu.

Through conducting appropriate weekly worship services and or masses, masses or worship services for holy days, and significant days and seasons throughout the religious calendar.

Through designing and conducting special services, such as funerals in relation to the tension and anger generated by death within an institution.

Through coordinating religious visitors for inmates of minority religious expression within the institution, such as Jewish, Native, Mormon, Quaker, Jehovah Witness, Muslem, Hindu, Buddist, and others.

Through ministry to meet unique, crisis and special situations with liturgy and worship.

Through creating and maintaining a "sanctuary" atmosphere within the chapel.

3. Religious/Christian Education.

20%

"Creates, designs, develops, conducts, evaluates and modifies chapel programs to enhance the spiritual growth of inmates, such as: cursillos (awareness), retreats, Bible study, Yokefellow groups, and Kairos marathon groups".

Through designing, developing, conducting, evaluating and modifying programmes and activities in the area of Religious/Christian Education.

Through each Chaplain persuing and developing personal talents and interests, using a multiplicity of audio-visual, musical, and curriculum models.

Through conducting prayer and Bible study groups.

Through managing, recruiting, training and supervising chapel volunteers.

Through designing, developing, conducting, evaluating and modifying chapel programmes such as Kairos (Marathon) groups, cursillos, Yokefellow groups, retreats, seminars, etc...

Through administering, ordering supplies, pass lists, custodial and institutional procedures as necessary to function within a correctional milieu.

Through purchasing, acquiring and distributing religious literature and materials.

4. Community Involvement

15%

"Interprets to the community, including his own and other churches, the needs and concerns of persons affected by the criminal justice system and educates the community on its role in reconciliation, which includes recruitment of chapel volunteers.

Through accepting invitations to address, present papers, lead seminars and act as resource person to meetings in the community.

Through accepting invitations to deliver sermons or homilies to church congregations.

Through attending respective denominational retreats, workshops, conferences, conventions, presbytery, deanery, diocesan, camp or synod meetings.

Through seeking, selecting and recruiting desirable volunteers from churches to be involved in chapel activities.

Through training, sustaining and supervising chapel volunteers.

Through supporting ex-inmates and their families in the process of community integration.

5. Integration of Chaplaincy.

10%

"Integrates Chaplaincy and spiritual dimension of life with the total life of the institution through ongoing involvement with staff and attendance at meetings relevant to his role.

Through participating in the case management process, particularly in relation to inmates with whom there is significant involvement.

Through maintaining the integrity of ministry and priesthood.

Through developing a theological understanding of existence and experience as characterized by institutional life.

Through developing a system of values affirming human worth and dignity through full participation within institutional life.

Through administering an institutional department.

Through making appropriate representation on institutional boards, meetings, as a resource person coupled with a focus on the spiritual dimension of life, while maintaining a wholistic approach.

Through developing working relationship with staff whose responsibilities impinge on Chaplaincy.

Through involvement in crisis situations especially where a particular understanding or relationship has been developed.

PERSONAL SERVICE CONTRACT

BETWEEN

Her majesty the Queen in Right of Canada
(hereafter called "Her Majesty")
of the First part

AND

(hereafter called "The Contractor")
of the Second part

The Correctional Service of Canada (CSC) has undertaken the responsibility of providing Chaplaincy Services to _____
_____ Institution.

The CSC has requested that the Contractor assist in the provision of these services and the Contractor is willing to provide said assistance.

Now, in consideration of the premises, covenants and agreements herein contained/attached the parties hereto covenant and agree that the Contractor will:

1. Provides a visible presence in and about the institution and through this presence provides pastoral care and counselling and spiritual support to inmates, families and staff as appropriate. 45% of time
2. Designs, develops, conducts, evaluates and modifies, originates, directs religious services and sacramental ministeries to inmates". 10% of time

- 3. Creates, designs, develops, conducts, evaluates and modifies chapel programs to enhance the spiritual growth of inmates, such as: cur-sillos (awareness), retreats, Bible study, Yoke-fellow groups, and Kairos marathom groups". 20% of time
- 4. Interprets to the community, including his own and other churches, the needs and concerns of persons affected by the criminal justice system and educates the community on its role in reconciliation, which includes recruitment of chapel volunteers. 15% of time
- 5. Integrates Chaplaincy and spiritual dimension of life with the total life of the institution through ongoing involvement with staff and attendance at meetings relevant to his role. 10% of time

Reports will be as required by the _____ of Chaplaincy and the Contractor will provide the following:

- preparation of Chaplaincy goals and objectives for the institution.
- monthly reports on such things as:
 - number of worship services/masses and attendance.
 - number of counselling sessions (no identity)

- .. with different persons (individual and/or group).
- number of chapel programs held.
- number of chapel volunteers brought in.
- number of outside engagements or counselling sessions (with inmate families or ex-inmates, etc...).
- number of training sessions held or attended (institutional or regional)

TERMS OF CONTRACT

- 1. This contract shall be valid from _____ to _____.
- 2. It shall be renewed annually for five (5) additional years unless mutually agreed to the contrary by all three parties. (CSC, Chaplain; Chaplain's Denominational Representative). If a counselling intership is required during the first year, renewal of this contract is dependent on successful completion of the course. Additional terms of five years may be considered upon the unanimous consent of the CSC, Chaplain, and Denominational authorities).
- 3. This contract shall be for\$ _____/year computed on a monthly basis.
- 4. Costs incurred for pre-authorized travel and living expenses outside the area of the Institution will be paid in accordance with the Treasury Board Travel Directive. Claims must be submitted on government of Canada Travel Expense claim forms.

5. Other pre-authorized out of pocket expenses will be reimbursed at cost.
6. On or before the second working day of the month following that in which work has been performed or expenses incurred, the Contractor agree to submit an invoice stating actual time worked, and accounts claimed relative to travel living, and other out of pocket expenses incurred. Advances of approximately one half the normal monthly invoice will be made in or about the last working day of the month.
7. Payment for the performance of services to CSC and for approved travel and living costs and other out of pocket expenses will be made within 10 days of receipt of invoices and supporting documentation so specified elsewhere in this contract.
8. Changes to Scope of Work.
The Contractor will not perform any work outside of these Terms of Reference without written permission from the _____ of Chaplaincy or his designate.
9. Progress Meetings.
Progress of work will be monitored by the _____ of Chaplaincy, or his delegated representative, the Warden of the Institution or his delegated representative, and the representative of the chaplains denominational authorities. The National Interfaith Committee has a right to be repre-

- sented at all meetings for this purpose. These progress meetings shall occur at least annually and not less than 60 days prior to Contract renewal time.
10. Contractor Status Declaration.
 1. This is a contract for service and it is understood and agreed that the supplier of this service is engaged as an independent contractor and not an employee or agent of Her Majesty. The Contractor has no entitlement to benefits other than those specified in this contract.
 2. The Project Authority will not unless otherwise stated in this contract perform any of the functions or obligations of an employer including but without limitation to the making of deductions for Income Tax, Canada Pension Plan or similar Government Legislated Programs from the payments due the contractor under the terms of this agreement. The payment of such items are the sole responsibility of the Contractor.
 3. It is understood and agreed by the Parties hereto that Her Majesty will not be liable for claims in respect of death, disease, illness, injury or disability which may be suffered by the Contractor in carrying out the services as defined herein and the Contractor agrees not to make any claims against Her Majesty in respect of any of the foregoing contingencies.

11. Invoicing Instructions

Original invoices, with appropriate vouchers and receipts are to be submitted in _____ (4) to the _____ Director of Chaplaincy, Correctional Service of Canada, National Headquarters, Ottawa, for processing.

12. DSS General Conditions 9076 apply to this contract, copy attached.

PROPOSED POSITION PROFILES

- 1) Director Chaplaincy
(formerly Chaplain General)
- 2) Associate, Director Chaplaincy (Training)

Rationale:

The proposed re-organization of Chaplaincy provides for all new chaplains to enter the CSC on a contractual basis on annual contracts, renewable annually up to six years on the original term and up to 5 years on renewal terms.

The contract is known as a "Personal Service Contract" in government language and stipulates that it is a service being contracted for rather than an employee. Therefore all benefits and pensions are the responsibility of the chaplain and are not provided by the Public Service.

The contractual remuneration will be based on the salaries of existing chaplains who are "public servants" plus a percentage to cover benefits normally provided to public servants. With this percentage, the chaplain will be responsible for paying the employer's share to his/her denominational pension fund plus any other benefits which are available from that or other sources.

As the resulting contract, including the extra for benefits comes to over \$25,000. All contracts must be submitted to Treasury Board as they arise. This requires administration to be resident in Ottawa, and largely for this reason the Director-Chaplaincy will be the originator and administrator on behalf of CSC. The position profile previously submitted for discussion has been revised to reflect this and also to drop the dual role on behalf of Interfaith.

DIRECTOR-CHAPLAINCY

Functions:

To plan, direct, manage and evaluate all programs in the areas of faith and religion within the institution and as they relate to the re-integration of the inmate into the community, and to recruit and manage, functionally, all chaplains accredited to institutions, and to coordinate all policy and other matters relating to Chaplaincy with Senior Management and National Interfaith.

WHEREOF, the _____ Director of Chaplaincy and the _____ have signed on behalf of HER Majesty the Queen as Right of Canada and the Contractor has signed.

Signed and Delivered
by Correctional Service
of Canada.

(Contractor)

Director of Chaplaincy.

Social Insurance #

C.S.C.

(DATE)

Responsibilities:

- 1) Under the general administrative direction of the Senior Deputy Commissioner, develops policy, plans and programmes of counselling, worship and education in the areas of faith and religion.
- 2) Establishes, in conjunction with regional and institutional officials, numbers and mix of full and part-time chaplains in each region and
- 3) Directs recruitment, selection, training and functional management of all chaplains on staff or under contract.
- 4) Directs development of effective administrative relationships with all denominations represented by chaplains under appointment.
- 5) Directs development of programs of recruitment, selection and training of volunteers in Chaplaincy programs (and other volunteer programs as requested).
- 6) Directs and develops ongoing programs and relationships with professional and voluntary organizations related to prisons.
- 7) Arranges and organizes National and Regional Conferences and/or Training programs.
- 8) Prepares estimates, negotiates service levels with institutional staff, and monitors program performance.
- 9) Develops opportunities to speak at National and Regional community and denominational meetings on Chaplaincy and correctional service programs.
- 10) Approves from a CSC functional perspective all contracts related to appointment, transfer, renewal, or termination of chaplains and coordinates with National Interfaith on all such matters.
- 11) Advises Senior Management on all matters related to above programs and reports at least annually on goals, objectives and results of Chaplaincy programs.

- 12) Maintains liaison with Chaplaincy counterparts in provinces and other countries signatory to United Nations Charter on religious rights to prisoners.

Relationships:

- 1) Reports to Senior Management Committee through Senior Deputy Commissioner. Maintains relationship with all CSC functional and line departments with particular emphasis on Case Management group.
- 2) Maintains liaison with National Interfaith Committee, denominational organizations, theological training centres and others as the need arises.

ASSOCIATE DIRECTOR CHAPLAINCY (TRAINING)

Function:

To perform all functions of the Director Chaplaincy as decided in Consultation with or as delegated by the Director and to act in his absence from Ottawa. In addition, to plan/approve, direct/monitor, and evaluate all programs of training for and by Chaplaincy and to coordinate with all outside organizations/individuals involved in areas of training of ministers/priests which could better prepare for institutional Chaplaincies.

Responsibilities:

Relationships:

- 1) Reports to Director, Chaplaincy.
- 2) Relates to all CSC, other departmental and educational officials in Canada and elsewhere as required.

C.S.C. CHAPLAINCY

INSTITUTION _____

Monthly Data

CHAPLAIN _____

MONTH OF _____ 19 _____

1. Number of worship services/masses conducted. _____
Average Attendance. _____
2. Number of pastoral counselling sessions. Individual _____
Group _____
Total number involved weekly in group(s). _____
3. Chapel activities:
 - a. Number of Bible Study Groups. _____
Total Number involved weekly. _____
 - b. Number of Christian/Religious Education, Instruction sessions. _____
Total Number involved weekly. _____
 - c. Number of Discussion Groups, etc... _____
Total Number involved weekly. _____
4. Total Number of individual volunteers involved. _____
Total Number of volunteer visits. _____
5. Number of outside pastoral counselling sessions. _____
(with inmates, families, or ex-inmates, etc...)
6. Number of training sessions held or attended, _____
(in-service, out-service); or speaking engagements, retreats, denominational conferences, etc... within the Community. _____

SIGNATURE _____

TRAINING MODEL

Question 4 of the Joint Task Force mandate states:

4. "Standards of training required".

The recommended model is a 1 year residency for new chaplains.

The objective is to provide the type and amount of training required to enable clergy to competently minister in a correctional environment.

One half of the training will consist of the supervised practice of ministry in a CSC correctional environment.

The other half will consist of an academic curriculum, and intensive personal development.

When practicing in a correctional environment a chaplain uses his inner self integrated with his understanding and relationship with God as his work instrument. Consequently, he is his own work instrument, which requires an intensive degree of self awareness and authenticity coupled with an operational relationship with God, and an ongoing ability to understand and interpret God's involvement with man and life's significant issues to others.

In this context it is significant that CSC Chaplains scored 2.5 on the Job Related Tension Index of the Studies Institute, University of Michigan. A score of 1.6 indicates job related tension, on a progressive scale.

CONTENTS

- A. Selection Standards.
- B. Residency Model.
- C. Visiting Chaplains.
- D. Present Chaplains.
- E. Francophone Roman Catholic Chaplains.
- F. Core Curriculum.
- G. Elective Curriculum.

A. SELECTION STANDARDS

1. Due to the unique nature of correctional chaplaincy, particular emphasis will be placed on an applicant's maturity of character, spiritual integration, demonstrated ability to constructively work with anger, frustration, alienation, marginality, and authority, coupled with an ability to function through grace.

2. Regarding a Chaplain's academic and professional qualifications we recommend the following standards plus the minimum training background be required. Other experience or training that is evaluated as equivalent may qualify an applicant.
 1. Graduation from a College or University of recognized standing.
 2. Graduation from a recognized school of Theology or with additional graduate education satisfactory to the Faith Group of which he/she is a Minister.
 3. Full ordination as a clergy person by a recognized ecclesiastic body and current endorsement/approval as a Chaplain by that body.
 4. Six months of supervised pastoral education and accreditation as an approved Chaplain.
 5. A satisfactory period of pastoral experience, beyond ordination, which would provide the applicant with a sound pastoral, professional, and personal identity. (We suggest a minimum of three years).
 6. Successful participation in the appropriate screening procedures. This will include submission of materials required by the regulations and a satisfactory face-to-face interviews.

NOTE: The Canadian Council of Churches and the Canadian Conference of Catholic Bishops have set up a joint task force to study the status and recognition of nuns, and other non-ordained persons in a chaplaincy role.

B. RESIDENCY MODEL

The recommended residency model is of one year duration, primarily conducted by Queens' Theological College and the Kingston Institute of Pastoral Care in Kingston, Ontario, for all new chaplains.

When the full residency is not possible, the components of the residency model should be provided on an individual component basis until completed.

The basic components are:

- a) The 1 week introductory course conducted by CSC Staff Training and Development for new professional staff members.
- b) Two quarters of clinical pastoral education, preferably within a correctional setting and within the chaplain's elected stream.

NOTE: Within the Canadian Association of Pastoral Education a candidate elects one of three streams (chaplain supervisor, pastoral counsellor, and institutional specialist) after 2 quarters of training. At this point the candidate appears before his regional accreditation and certification committee for probationary for advanced training within his elected stream.

- c) Core and Elective curriculum consisting of courses and training activities of varying length in the areas of theology, management, social sciences and their practical application.

C. VISITING CHAPLAINS

A three week training course for visiting chaplains consisting of the following:

- 1. The 1 week CSC introductory course for new professional staff members.
- 2. During the remaining two week period, about 50% of the time will consist of the supervised practice of ministry under an experienced chaplain.
- 3. 1 week of Core Curriculum Components consisting of :

Inmate personality typology, imprinting and bonding, theology of correctional experience, pastoralia, Christian Education theory and practice, time priorities, culture of poverty, sociology of crime, basic penology and criminology, management of volunteers and programme planning, design and evaluation.

D. PRESENT CHAPLAINS

- 1. Consider the residency programme. When appropriate offer CPE and CUT courses. Use Springhill as training base, under Dr. Charles Taylor.

- 2. Workshops could be used as a vehicle to present some of the most important core curriculum subjects.
- 3. Elective curriculum subjects of longer duration to be offered in Springhill, such as Christian Education practice and theory, and Theodrama.
- 4. Chaplains could attend core and elective curriculum subject courses when they are being given on the residency programme.

E. FRANCOPHONE AND ROMAN CATHOLIC CHAPLAINS

- 1. Appropriate workshops could be taken at St. Paul's University and educational institutions in the province of Quebec. Further exploration is being conducted in this area.

F. CORE CURRICULUM - 60 days.

THEOLOGY

Taken as an ongoing process, integrated with CPE courses, the equivalent of six weeks on a full-time basis.

Theology of being an actual living experience of the Faith dimension of life, theology of presence.

Theology of Pastoralia.

Theology of human existence and experience, developing an ability to theologize on life's issues.

Prophetic dimensions of ministry and priesthood.

Presentation of issues involved in maintaining the integrity of ministry and priesthood.

Experience of trust, grace, forgiveness, death, resurrection, and confidentiality.

Theology related to inmate personality typology, and spiritual bonding, and monastic syndrome.

Development of a system of Values based on full participation in institutional life.

Moral Development (Kholburg)

Religious Symbolism, faith styles and experience, and ecumenical theology.

Spiritual direction, formation and discernment.

History of sanctuary, confidentiality, trust.

A history of attitudes towards troublesome behaviour.

Development of personal prayer, spiritual reflection, integrated with experience, through maintaining a daily journal.

MANAGEMENT 3 weeks

CSC orientation course 1 week

Systems Theory 1/2 day

Financial Administration and Budgeting 1/2 day

Time Priorities (Management of time) 3 days

Decision Making 3 days

Objective and Goal Setting 3 days

Personal Management of Stress 2 days

Programme Design and Planning 1 day

Referral to other professional disciplines and team membership implications. 1/2 day

Medical Model, Case Work Model, Growth Model, Correctional Model. 1/2 day

Case Management 1/2 day

Interfaith Committee, history, church relationship, functioning. 1/2 day

Volunteer management. 2 days

PENOLOGY

Theology 1 day

History of Penitentiaries, including the Church's involvement.

Dynamics of Institutional life, Security, Control and Power, Theory, particularly as applied to Role, Staff, Inmates and Conflict.

PSYCHOLOGY 5 days

Primarily Covered by CPE courses

Power

Anger/hurt

Hostility, Dependency, Impulsivity.

Taboo on touch and tenderness.

Trust, wariness, and void.

Inmate Personality Typology (Hypothesis)

Articulation and evaluation of Chaplain's developed Pastoral Counselling style.

SOCIOLOGY 5 days

Role Theory perspective, senders and conflict.

Responding v.s. initiating assertive behaviour, masculine-feminine roles, caregiving.

Culture of Poverty.

Power, Powerlessness.

Sociology of Crime

Marginality

CRIMINOLOGY 1 day

Introduction

Types

Classical

Polydisciplinary

Planning

Correctional Theories

LAW 1/2 day

Brief history

Canada

Criminal Code

ELECTIVE CURRICULUM

The growing edge of correctional chaplaincy is in the affectional area of experience, not in the cognitive area.

For present chaplains the elective elements would be offered in Springhill by Dr. Charles Taylor, with the following examples:

Theodrama	1 week
Liturgy, sacraments	1 week
Audio Visual Resources	3 days
Christian Education, process curriculum	1 week
Creating and maintaining a chapel sanctuary, and confidentiality	1 day
Programme design	1 week
Volunteers management, recruitment, training and supervision	1 week

The Canadian Urban Training Project for Christian Service in Toronto could be used as a training source.

An annual retreat, denominational meeting is a necessity.

Workshops, conventions and courses of interest to a chaplain will be presented.

CONSTITUTION OF THE INTER-FAITH COMMITTEE ON CHAPLAINCY IN THE FEDERAL CORRECTIONS AGENCY

- I. NAME:- The name of this organization is the Inter-Faith Committee on Chaplaincy in the Federal Corrections Agency, which shall hereinafter be referred to as the Inter-Faith Committee on Chaplaincy.
- II. NATURE AND PURPOSE:- The Inter-Faith Committee on Chaplaincy is an interdenominational Executive Committee whose members are delegates by the respective constituent religious bodies for the purpose of ensuring and supporting the church's ministry through Chaplaincy Service.
In collaboration with the Federal Corrections Agency, the Committee acts as advisor, liaison, consultant in recruitment and participant in the selection of chaplains.
- III. FUNCTIONS:- Functions of the Inter-Faith Committee on Chaplaincy are implemented through the following roles:
 - (1) Advisory Role - The Inter-Faith Committee acts as an advisory body and resource to the Federal Corrections Agency and to the churches on church oriented issues related to the ministry of chaplains in that service. As advisor, the Committee should report to the Federal Corrections Agency and to the churches on the state of chaplaincy in the penitentiaries.
The advisory role is to be implemented:
 - (a) To the Chaplain General as consultant on matters at his discretion.
 - (b) To the Federal Corrections Agency -
 - i) through visits to each chaplaincy;
 - ii) by committee recommendations regarding innovative approaches in operation and programming;
 - iii) by notification and advice on the current manpower disposition and prospects for recruitment;
 - iv) through a written annual report of the state of chaplaincy presented to the Federal Corrections Agency and the churches.

over

c) To the churches:

- i) by encouraging community churches to support the chaplaincy through lay volunteerism;
- ii) by supplying church communications media with information concerning the chaplaincy and supplying to administrative authorities of church bodies a continuous flow of information regarding the work, needs and manpower requirements in the Chaplaincy Service.

(2) Supportive Role: To facilitate personal support by the churches of individual chaplains at all levels of responsibility in their ministry by personal visits at regular intervals by listening to their concerns and interests and by offering support of their ministry.

(3) Recruitment Role: The Committee should act as a resource to the Chaplain General's office primarily as a consultant regarding new developments in the churches respecting training, availability of manpower, and current disposition of persons whose names are maintained on recruitment lists through previous application.

Changes in established recruitment should only be made after full discussion and consultation with the churches through the Inter-Faith Committee.

The Inter-Faith Committee should act as an evaluator of the effectiveness of recruitment procedures.

(4) Selection and Screening Role: A member of the Executive Committee or its appointee should be represented on each Selection Board.

Normally committee members will be appointed by Selection Boards sitting in Ontario or Quebec. Appointees will be selected by the Inter-Faith Committee on Selection Boards meeting in the Atlantic, Prairie and Pacific regions. There will be two appointees (one Protestant and one Catholic) in each region who will act by mutual consent and availability for a period of two years, subject to reappointment.

Members and appointees are required to report to the Inter-Faith Committee regarding the actions of the Selection Board of which he or she has been a member, giving reasons for the decisions made and the actual disposition of each application.

(5) Liaison Role: The Inter-Faith Committee will endeavour to:

- (a) improve the quality of chaplaincy;
- (b) improve the awareness in the church of the criminal justice system;
- (c) act as a critique on issues which affect the chaplaincy role;
- (d) improve the support of the church for chaplains in their ministry
- (e) act as a liaison between the Federal Corrections Agency and the individual denomination and to liaise interdenominationally within and between the various churches.
- (f) to assist chaplains upon retirement to return to service in their religious bodies or elsewhere, wherever necessary.

(6) Evaluative Role: The Inter-Faith Committee should seek to evaluate and re-assess the adequacy of the delivery of chaplaincy services in the Federal Corrections Agency, including alternative means of delivery and of meeting the demands for extending and improving the position of chaplaincy services.

IV. HEAD OFFICE: The head office, or permanent mailing address, of the Inter-Faith Committee on Chaplaincy shall be located at such place as the Executive may from time to time determine.

V. MEMBERSHIP: The Inter-Faith Committee on Chaplaincy is to be constituted as follows:

- (1) any religious body accepted by the Inter-Faith Committee on Chaplaincy which has an interest in and concern for chaplaincy work in the Federal Corrections Agency is eligible for representation on the Inter-Faith Committee on Chaplaincy;
- (2) representatives are to be named by the religious bodies concerned;
- (3) representatives of religious bodies, subject to future amendment, shall be as follows:

	<u>Representatives</u>
Anglican Church of Canada	2
Apostolic Church of Pentecost of Canada	1
Baptist Federation of Canada	1
Canadian Correctional Chaplains Association	1
Canadian Council of Churches	1
Christian and Missionary Alliance	1
Church Council on Justice and Corrections	1
Jewish	1
Lutheran Council in Canada	1
Pentecostal Assemblies of Canada	1
Presbyterian Church in Canada	1
Roman Catholic (Canadian Catholic Conference - 3 French, 2 English)	5
Salvation Army	1
United Church of Canada	2
Chaplain General, Federal Corrections Agency	1

VI. EXECUTIVE: The Inter-Faith Committee on Chaplaincy shall be an Executive Committee and shall consist of a Chairman, Vice-Chairman, Secretary-Treasurer, and the remaining appointed representatives.

VII. QUORUM: A majority of the Inter-Faith Committee on Chaplaincy shall constitute a quorum for the transaction of all business.

VIII. ELECTION AND TERM OF OFFICE: The term of office of the Chairman, Vice-Chairman and Secretary-Treasurer shall be for two years, or until their successors have been elected. The Chairman and Vice-Chairman shall be eligible for re-election for one term. The Secretary-Treasurer shall not be so limited in respect to re-election.

IX. AMENDMENT: This constitution may be amended by two-thirds vote of the members present at any meeting, provided that notice of the proposed amendment has been duly recorded and brought to the attention of all members.

THIRD REVISION: September 25, 1976
Membership up-dated: May 1976)

ORGANIZATIONAL MODELS CONSIDERED:

1. Military Model:

Characteristics

It is founded on a military career system, based on percentages of armed forces from each denomination. It is also split into two sections, Protestant and Roman Catholic. Senior appointments are recommended to minister by Interfaith Committee and announced by the Minister. Chaplains also must meet the physical standards for officers of age and rank, and thus emphasis on running, etc... for annual examinations.

Reasons for non-concurrence.

The CSC runs an integrated Chaplaincy and one which would be better served by not emphasizing a full career pattern. The CSC is not as politically high profile as the military and thus the recommendation to the minister is not appropriate in that it applies to no other positions. In the military, all senior positions are so announced. The military does not place the emphasis on SPE training that is being recommended for CSC. This training will prevent the chaplains being as heavily identified with the officer corps as is the case in the military, which is perhaps the major reason for non-concurrence with this model.

2. Status Quo:

The reasons for non-concurrence with the status-quo are evident throughout the work of the task force.

3. Interfaith Committee as General Contractor.

This model was recommended in earlier data but is being revised in favor of individual contracts between chaplains and the CSC, as represented by the Director-Chaplaincy.

Interfaith is a voluntary organization and such administrative duties may create more problems than they solve. As a General Contractor, the Interfaith may lose some of its independence from the C.S.C. administration, particularly if the Director-Chaplaincy also was asked to serve as Executive Director of Interfaith. Therefore this model is not being pursued further.

4. Direct Contract Method.

The direct contracting route names the Director-Chaplaincy as the Contracting authority on behalf of CSC. It removes the Interfaith from any possible conflict of interest and preserves its independence and recognizes its voluntary nature.

This role does not mean that the Chaplaincy Service cannot perform administrative services on behalf of the Interfaith when it will be mutually beneficial, but does not make the provision of services a part of the function.

This role indicates clearly that the Director-
Chaplaincy, while working closely with the Interfaith,
nevertheless is primarily answering to the CSC and
is its day to day contact with Interfaith and church
community on matters relating to Chaplaincy.

END