

# Establishing Federal Prison Chaplaincy on a Professional Basis: The Canadian Context



by Hank Dixon and Donald Stoesz

Image on *Front Cover* appears on the title page of Correctional Service Canada's publication, *Let's Talk* (Correctional Service Canada, Volume 24, No. 5, 1999).

An explanation of the portrait appears on page 2:

## A Portrait of What We Do

We serve a society made up of women, of men, of children, of people of different ages, beliefs, abilities, and trades. We respect the dignity of individuals and the rights of all members of society. We believe in the importance of humanity and human relationships. We share our ideas, knowledge, values and experience with a spirit of openness. We are accountable to the public through a democratically elected government. We assist those who have broken the law to become responsible and law-abiding citizens when they return to society. We help to maintain the peace and security of communities in all we do.

A new millennium is beginning. It is a time to reflect on how Canada has evolved and to celebrate our progress. At the same time, we have to face a myriad of difficult challenges to ensure that our society continues to grow in a humane and peaceful manner. As Canada begins to embrace concepts such as alternatives to incarceration and restorative justice, the Correctional Service of Canada has created an image that illustrates the rich and diverse community that we serve.

It is a pleasure to present it to you now.

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## Preface

In 1988, Rev. Dr. Pierre Allard was installed as the new National Director of Chaplaincy for Correctional Service Canada.<sup>1</sup> The occasion was the signing of the first Memorandum of Understanding between Correctional Service Canada and the Interfaith Committee on Chaplaincy. Rev. Allard provided a bold, new vision and direction for chaplaincy during the next eleven years, before moving on in 1998 to become the Assistant Commissioner, Community Engagement for CSC. He continued as a spokesperson for restorative justice, reintegration, faith, and healing during the next eight years, before retiring from the Service in 2006. This represented almost thirty-five years of ministry, starting in Archambault Penitentiary in Quebec in 1972,<sup>2</sup> and continuing in 1977 in Dorchester Penitentiary in New Brunswick, before becoming Regional and National Director of Chaplaincy.

Among his many accomplishments was Pierre's assistance in formulating a CSC Mission Statement, adopted in 1991,<sup>3</sup> the writing of a Correctional Service Canada Prayer,<sup>4</sup> the establishment of community chaplaincies across the country, the building of morale and vision among institutional chaplaincies, and the integration of volunteers into the work of the Correctional Service. More broadly, Pierre's fluency in French and English, his work within the Catholic Church and later as a Baptist minister, his teaching and lectureships on restorative justice, and his empathy for federal and provincial politics went a long way in providing an ecumenical and inter-faith spirit that has been a model for many.

I was one of the ministers caught up in Pierre Allard's vision. Like many others, I was moved by his strong commitment to faith, hope, love, compassion, and empathy for prisoners. After a brief stint replacing another chaplain in Leclerc Institution in Quebec in 1987, I became involved in full-time chaplaincy in 1989. I fell in love with the ministry, in spite of the fact that it represented my third career and something that I never dreamed of doing.

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<sup>1</sup> J.T.L. James, *A Living Tradition: Penitentiary Chaplaincy* (Ottawa, Ontario: Chaplaincy Division, 1990), p. 127. The Interfaith Committee on Chaplaincy was established in 1966, following the recommendation of Commissioner Alan MacLeod, *ibid.*, p. 118.

<sup>2</sup> Inmates that I met in Archambault during my chaplaincy sojourn there in 1989 fondly remembered the ministry of Rev. Allard, twelve years after he had moved to Dorchester as a chaplain.

<sup>3</sup> *Mission of the Correctional Service Canada* (Ottawa, Ministry of Supply, 1991).

<sup>4</sup> J.T.L. James, *A Living Tradition*, p. 151.

Pierre Allard worked hard at implementing a contract system that had been established between state and church in 1979. A denominational model was adopted, in which churches and other faith groups received contracts to oversee the work of correctional chaplains. While the Correctional Service continued to provide oversight by being involved in the hiring process, providing some training, and establishing an institutional contact at the Deputy or Assistant Warden level, the churches and faith groups were responsible for administering the contracts. After a national review of deficiencies within the contract system in 1999,<sup>5</sup> an enhanced contract model was implemented in the early part of the 21<sup>st</sup> century, shoring up the partnership model between CSC and faith groups. The contract model was adopted and has been defended largely because of a belief in separation of church and state.

As a Mennonite minister, I come from a religious tradition that believes separation of church and state is necessary to maintain distinct functions and relevant spheres of influence. For example, Mennonites' belief in pacifism has been tested in times of war in regard to their loyalty and responsibility to the state. Mennonites have resorted to the use of conscience to dissent from their obligations to the state to serve in the army. Separation of church and state helps to keep heart-felt beliefs and practices in a dynamic relationship.

Ironically, I have come to the opposite conclusion in regard to prison chaplaincy. I no longer believe that chaplaincy should be kept at an arm's length from the service. Chaplaincy should be integrated into the warp and woof of the mission and daily affairs of the Correctional Service so that it can be effective. Chaplains stand beside other members of the correctional team, correctional officers, management, program officers, parole officers, social program officers, Corcan staff, teachers, mental health workers, nurses and doctors, volunteers, as well as faith communities who are committed to the safe reintegration of offenders in the community.

The reason for this shift in thinking is simple. History has repeatedly demonstrated that charismatic authority is only as effective as it is able to be implemented institutionally.<sup>6</sup> Roman Catholics found this out for themselves when in the 1960s, the high ideals of Vatican II came crashing down on the heels of lay and hierarchical resistance.<sup>7</sup> The same thing has happened in regard to chaplaincy.

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<sup>5</sup> Rev. W. Carl Wake (chairperson), with members M. Otto Driedger, Rev. John Lee, Fr. Bernard Pinet, OMI, *Task Force on the Contract Model of Chaplaincy* (Interfaith Committee on Chaplaincy, May 1, 2000).

<sup>6</sup> Max Weber has written extensively about the dynamic relationship between three types of authority, traditional (parental), charismatic, and rational (institutionalization), "Three Types of Legitimate Rule," *Economy and Society*, ed. Guenther Roth and Claus Wittich (Berkeley: University of California Press, 1978), pp. 212-301.

<sup>7</sup> Richard McBrien is one of many authors who have reflected on the impact of Vatican II, *The Church* (New York: Harper Collins, 2008).

In spite of Pierre Allard's life-long commitment, contagious energy, and charismatic ability to create change, federal chaplaincy has continued to receive a lack of institutional support. The arms length relationship integral to the contract system makes it difficult for chaplains to know how they are connected in a significantly structural manner to the every-day workings of CSC.

A quote from the same book referenced above illustrates this point. When CSC changed in 1979 from hiring chaplains as employees to hiring them on a contract basis, Rev. Wilkinson, Secretary-Treasurer for the Interfaith Committee on Chaplaincy, had this to say:

Correctional Chaplaincy requires special skills and commitment which few people are able or prepared to give and which make it a career vocation. No person should be expected to make that kind of commitment on the basis of uncertainty of employment, erratic pay days and lack of fringe benefits which are part of the present contract pattern. Moreover by its very nature recruitment for contract positions is limited in effect to the region in which the institution is located, thus severely reducing the possibility of locating trained and qualified personnel for such positions. Also, contract employment of chaplains in the past has often led to back-door entry to full-time positions on the part of individuals who were poorly qualified with consequent deleterious effects on the quality of chaplaincy service.<sup>8</sup>

This statement is as true today as it was forty years ago. In the twenty years that I have served as a chaplain in the Prairie Region, forty chaplains have quit chaplaincy, moving on to other positions in the service or returning to their denominations. I remember a conversation I had in 1999, when I was interviewed by a CSC program officer who was in the process of being interviewed for a regional chaplaincy, management position within CSC. After explaining for over an hour the many challenges and benefits of my role as a chaplain within the contract system, the program officer took one look at me and asked why anyone in their right mind would become a chaplain.

This person was a government staff employee who understood the value and benefits of his position, the government's commitment to help him with professional development and promotions, as well as job satisfaction. This person would have made an excellent chaplain because he was a former priest who had the necessary training and experience within a parish to provide an excellent service. I have met countless former ministers and priests within the service who would make excellent chaplains. They would not dream of returning to their initial calling and confirmation

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<sup>8</sup> J.T.L. James, *A Living Tradition*, p. 123.

as ministers by serving as chaplains, mainly because of the “deleterious effects of the quality of chaplaincy service,” to quote Rev. Wilkinson, slightly out of context in order to apply it to the contract system itself.

The purpose of this book is to follow in Pierre Allard’s footsteps by providing a vision that is intended to be implemented and established structurally within the warp and woof of CSC. Winnifred Sullivan’s contemporary vision of chaplaincy, articulated in her recent book, *Ministry of Presence*,<sup>9</sup> stands as a litmus test for what is possible. Let us listen in to what she has to say:

The correctional chaplain has acquired a greatly enhanced role, one that arguably once again expansively integrates him into the prison project while embracing the prisoner as religious well beyond the specific constitutionally protected religious needs of the prisoner . . . Offenders are understood to need to acquire a *positive spiritual reality through spiritual growth*, not just to have a constitutionally protected right to the free exercise of religion (italics added).<sup>10</sup>

Sullivan also suggests that a chaplain is:

. . . the religious professional best suited to public ministry in the twenty-first century, the one best able to broker between the institutions of the secular, religious hierarchies and the presumed *universal spiritual nature of the individual* (italics added).

Beholden primarily neither to a local congregation nor to a religious canon and hierarchies in the chain-of-command model of ministry, chaplains meet both a more diverse and often constantly changing clientele and are freer from strictures of orthodoxy in doctrine and practice than other religious specialists. They are committed to the mission of and usually paid by the secular institutions in which they work, whether that be a school, prison, branch of the armed services, business, hospital, park service, or other special purpose facility.

Licensed to preach by once-well-defined religious hierarchies but finding their calling as clinicians for the *religiosity of human beings in general*, chaplains offer themselves as spiritual ministers without portfolio

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<sup>9</sup> (Chicago: University of Chicago Press, 2014).

<sup>10</sup> *Ibid.*, p. 81.

while still being bound by webs of authority, sacred and secular, past and present, that are not always fully acknowledged (*italics added*).<sup>11</sup>

This book expands upon Sullivan's wonderful use of choice words and phrases by showing how prison chaplaincy can be established on a professional basis. This book can be used as a resource to undergird chaplaincy as an essential service, dedicated to the mission and daily dynamics of the Correctional Service as it helps inmates become law-abiding citizens.

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<sup>11</sup> Ibid., p. 53.

## Introduction

This book is based on six premises. The first is that prison chaplaincy can be established on a more professional basis through the integration of chaplaincy into the service. The contract system, in place for almost forty years (since 1979), is inadequate. The goals of chaplaincy need to be better aligned with the mission and internal authority structure of the correctional service.

The second premise of this book has to do with security issues. A better understanding of prison dynamics needs to be an integral part of chaplaincy training. The current hands-off approach, endemic and intrinsic to the contract system, places chaplains at risk within the service.

The third assumption of the book has to do with higher education. Courses in sociology and psychology should be included as prerequisites for becoming a chaplain. This prerequisite is in addition to the requirements of having a Masters of Divinity degree, Clinical Pastoral Education training, spiritual and religious care experience, along with credentials from one's faith body.

The fourth theme of this book is based on the premise that chaplains are competent in the areas of ecumenism and inter-faith accommodation. Chaplains respect, "validate," and accommodate the multitude of differences among religions and spiritualities, while being inclusive at the same time.

A fifth aspect of chaplaincy has to do with sacred space. The ways in which worship, meditation, prayers, spirituality, and programs are accommodated and practiced within a prison context illustrate the role of religion and faith within the correctional service.

A final assumption of the book pertains to the ongoing personal development of chaplains. Retreats, conferences, courses, and sharing sessions among chaplains are intrinsic to the ongoing formation and growing identity of chaplains. Mentoring and accountability through peer support enable chaplains to find their proper role within the broader circle known as corrections.

## Professionalization of Chaplaincy

The first three chapters of the book outline the manner in which chaplaincy can be integrated into the mission and authority structure of the service. The first chapter outlines how chaplaincy needs to move from a dualistic to a dynamic understanding of the role of the sacred and secular. Winnifred Sullivan's three categories of religious secularism, irreligious secularism, and areligious secularism

help frame the discussion and provide a way forward for the professionalization of chaplaincy.

The wide variety of tasks required in prison chaplaincy is outlined in chapter two. These tasks need to be prioritized and integrated into individual spiritual care plans of chaplains. The plans are dependent upon the particular skills of a chaplain, the dynamics of the prison in which chaplains work, the needs of offenders in that facility, and the chaplaincy resources allotted to those needs.

The third chapter outlines spiritual assessment tools that could be used for chaplaincy interviews during the intake process of an offender. These types of interviews are mandated for aboriginal elders.

### Prison Dynamics

The dynamics within prison of internal and external authorities, of dynamic and static security, of intrinsic and extrinsic factors are outlined in chapter four. These dynamics need to be taken into account when measuring the effectiveness of ministry. The fact that chaplains sometimes function as gate keepers in a prison environment, that types of offences and the inmate code play an important role in inmate interactions, and that the impulse of all religions is toward universality is explained in chapters five to seven. This information helps chaplains become part of the team of correctional staff, working hard to keep the prison safe and in good order.

### Programming Opportunities

Chapters eight to thirteen illustrate the many opportunities available to chaplains to hone their gifts and provide quality programs to inmates. These chapters are based on the assumption that psychology and sociology play an important part in one's role as a chaplain. Worship, meditation, Bible studies, theological inquiry, counselling, and faith formation are what one learned in seminary, theological colleges, and faith communities. Clinical Pastoral Education courses provided the groundwork for effective counselling interventions. Sociology and psychology, in turn, provide the necessary background to develop effective chaplaincy programs. Competences in these two areas help chaplains become more professional as they work closely with parole officers, program officers, psychologists, psychiatrists, and mental health professionals.

## Ecumenism and Inter-Faith Dialogue

Chapters fourteen to seventeen offer examples of the ways in which chaplains are ecumenical in nature and dedicated to the inter-faith nature of their tasks. Christian faith formation courses are included in chapters fourteen and fifteen. The establishment of Wiccan practices is outlined in chapter sixteen while the relationship between two faith traditions is explored in chapter seventeen.

Several factors need to be taken into account in relation to these two latter tasks. The first is that difference and inclusivity are dialectical aspects of the religious experience. A chaplain's job is to provide as rich an experience of a particular faith tradition as possible for an inmate within a prison environment. The salient features of a Jehovah Witness' belief and practice, the prayer requirements of a Muslim inmate, the solitary needs of a Pagan practitioner, the importance of a shrine within a Buddhist's cell, and the sectarian needs of worship and belief of fundamentalist Christians are salient features of different religions that need to be respected, advocated for, and "validated" in the sense that they are honoured within the correctional environment. Chaplains are far from being generic providers of religious and spiritual experiences. They are attentive to the particular needs of offenders so that they can be accommodated in relation to the good order of the institution.

The "good order of the institution" has been added to the last sentence because religion can be used for ill as well as for good. Celtic spirituality has been used as a front for white supremacy groups, Islam has been used as a front for terrorism, sectarian Christianity has been used to put down other religions, Wiccan practices have been used for the purposes of black magic, and a generic spirituality has been used to undermine the particularity of religions in their multi-faceted aspects.

A dialectical approach is embraced that takes seriously the difference of other religions while incorporating them into a theoretical and practical framework of inclusivity. Some of this work has already been outlined in *Glimpses of Grace* (2010), in which Donald Stoesz makes a distinction between the symbolic and the literal.<sup>1</sup> Literal interpretations of Scripture and religion tend toward distancing, as outlined in Paul Ricoeur, *Hermeneutics and Human Sciences*,<sup>2</sup> while the symbolic is more inclusive because of its polyphonic nature. To take an example from Christianity, a plain cross can be used to demonstrate that Jesus was both dead and alive, while a crucified or resurrected Christ on a cross refers more singularly to the fact that Christ was either dead or alive. Stoesz has developed two logos which illustrate the difference between the inclusivity of a symbol and the distancing of the literal.<sup>3</sup>

Guidelines for religious accommodation have recently been developed and modified by the correctional service (Appendices 2 - 6).<sup>4</sup> The religious

accommodation form recognizes that a chaplain is able to provide the necessary spiritual and religious rituals and items to an offender from their own faith tradition. This form also recognizes that a chaplain can accommodate an offender from a different faith tradition by asking a community faith representative to accommodate that person. The service has hired chaplains from a variety of faiths, representative of the prison population, as well as made provision for chaplains to contact faith representatives to help them in this religious accommodation process.

These guidelines take into account the fact that there are times when a chaplain or community faith representative is unavailable to provide services for an inmate of a particular faith, religion, or spirituality. The guidelines suggest that a chaplain is able to “stand in” as an alternative representative of this person’s faith if the inmate “accepts their leadership.”<sup>5</sup> This possibility points to the dialectical relation between a chaplain’s integrity in regard to their own faith tradition and their “empathetic” stance as a representative of another person’s faith. This stance is illustrative of the relation between inclusivity and difference outlined above.

The assumption that a chaplain can serve as a spiritual care provider to an inmate of another faith or spirituality shifts the role of a chaplain from that of secular facilitator to empathetic participant. The difference between the two functions has to do with the fact that the chaplain can only “stand in” as “an empathetic participant” if they are willing to delve more deeply into the salient features of that inmate’s faith. Empathy implies a “bracketing” of one’s own faith, a transference of a chaplain’s spirituality from that of their own faith to that of another, and an ability to understand the other. An assumption of the universality of religion and spiritual experience, alluded to the Preface,<sup>6</sup> allows this transference to take place in such a way that the chaplain can “stand in” as a faith representative when no other is available.

Changes occur in regard to one’s own faith and practice as a result of a chaplain’s bracketing and transference of spiritual care to an offender of a different faith. Research into the religious practices of others often leads to an “ah ha!” experience of recognition in regard to one’s own spirituality. To give a simple example, the fact that Hindus place a crib at the front of their temple when they celebrate the birth of their god Ram deepens and broadens Christian chaplains’ understanding of divine incarnation in regard to Christmas.<sup>7</sup> To cite another example, a comparison of Jesus and Muhammed as prophets yields fruitful results in regard to a dialogue between Christians and Muslims.

Chapter seventeen offers an example of this comparison, transference, and inter-faith dialogue. In lieu of a faith representative that was unavailable to serve the needs of Rastafarian inmates, Donald Stoesz spent five years providing for their religious accommodation needs in a prison setting. His research into this religion yielded surprising results. Many similarities between the rise of Rastafarianism

within Jamaica and the rise of Anabaptism within Reformation Europe are evident. His religious accommodation of Rastafarians provided greater insight into his own faith tradition.

### Sacred Spaces

The eighteen and nineteenth chapters show the variety of ways that sacred spaces enable spirituality and religion to flourish in prison. The uniqueness of each correctional facility shows the need for adaptability. Only one sacred space may be available to accommodate any number of religious needs in one institution while more than one room, meeting area, or worship space may be allotted to chaplains in other facilities. The two chapters included in this book illustrate the variety of possibilities.<sup>8</sup>

These chapters illustrate the importance of difference within inclusivity. Installed as an afterthought, one chapel embodies post-modernity within the priority of surveillance and analysis. Private and confidential conversations of divine mystery are possible within the requirements of order and assessment.

A Christian chapel along with a separate sacred space in another facility enables a celebration of difference. The fact that the unique features and requirements of worship for Christian believers is taken seriously shows other believers and non-believers what religious expression in all of its full-orbed splendor is all about.<sup>9</sup>

### Professional Development

The last two chapters demonstrate the need for professional development so that chaplains can grow in their identity, become competent as spiritual care givers, and be renewed in their ministry. A review of two books on prisons and one on chaplaincy shows the shift of philosophies and theologies that has taken place in regard to prison ministry. Steven Duguid outlines the 1990s change in correctional policy from teaching employment skills to providing cognitive behaviour therapy.<sup>10</sup> Richard Snyder traces the shift in chaplaincy care from a Reformation emphasis on original sin to an Enlightenment (and Catholic) optimism about the innate goodness of human beings.<sup>11</sup> Thomas Beckner, in turn, sketches the framework of a professional chaplaincy that serves as a complement to this book.<sup>12</sup>

### Overview of Chaplaincy Manuals

An overview of chaplaincy manuals, written by Correctional Service Canada and other service providers, places this book into a broader context. Carolyn Hudson

prepared a *Handbook for Chaplains in the Correctional Service of Canada* in 1985. Published in English and French by the Chaplaincy Division of the Correctional Service, it was made available to each institutional chaplain. It includes The Correctional Service of Canada Prayer, as well as five sections under the headings, “Chaplaincy Division,” “Pastoral Concerns,” “Resources,” “Directory of Religious Practices,” and “Correctional Service of Canada.” Each section has between five and twenty subheadings, along with fifty pages of text for each section.

A history of Canadian prison chaplaincy was published in 1990. Entitled *A Living Tradition: Penitentiary Chaplaincy*, it was written by J.T.L. James, and was printed by the Chaplaincy Division of the Correctional Service under the direction of Pierre Allard, who was the Director General of Chaplaincy at the time.

A general guideline to religious diets was published by the service in 1998. Entitled *Religious Diets: General Guidelines*, it outlines the religious requirements of thirty-two different faith groups along with an introduction that explains how chaplains and administrators are to use and implement these guidelines. It is fifty-four pages in length, with French translation included.<sup>13</sup>

The Interfaith Committee on Chaplaincy for The Correctional Service of Canada published a series of booklets in 2001, entitled *Partners in Missions*. It included information to contractors who were providing Catholic and Protestant Chaplaincy Services. It is forty-nine pages in length, published in English and French.

The *Handbook on Chaplaincy in the Correctional Service of Canada*, originally published in 1985, was updated and divided into two parts in 2006. The first section included seven parts under the headings, “Correctional Service of Canada,” “Chaplaincy in CSC,” “Chaplaincy Leadership,” “Interfaith Chaplaincy,” “Institutional Ministry,” “Community Ministry,” “Contracting for Chaplaincy Services,” along with six Annex documents. It comprises one hundred and ninety-two pages of text.

A second handbook, entitled *Manual of Religious and Spiritual Accommodation*, was published by CSC in 2007. It was organized under three Sections, entitled “Principles of Religious and Spiritual Accommodation,” “Common Issues,” and “Specific Traditions,” including three appendices. It is two hundred and three pages long.

In 2013, Correctional Service Canada published a third religious accommodation handbook. Entitled *Religious Accommodation Handbook for Contractors Delivering Chaplaincy Services in CSC Institutions*, it was directed primarily to service providers who were managing contracts for chaplains in CSC. Similar to the book that had been published by the Interfaith Committee in 2001, it was written to help contractors better understand their legal obligations with regard to chaplaincy.

Included in this document was the statement that the primary guidelines governing chaplaincy services in Correctional Service Canada were to be found in Commissioners Directive 750 (Chaplaincy Services, see Appendix 4). The primary forms needed to provide religious accommodation were to be found in GL750-1 and GL 750-2. These forms have already been referred to above and are included in Appendices 1, 2, and 3.

In 2014, Correctional Service Canada gave the contract for federal prison chaplaincy to a single service provider, Kairos Pneuma Chaplaincy. It had the contract for two years and Hank Dixon developed a manual for chaplains during that time. It was never published because in 2016, the Public Works division of the government of Canada awarded Bridges of Canada with the single contract for federal prison chaplains.

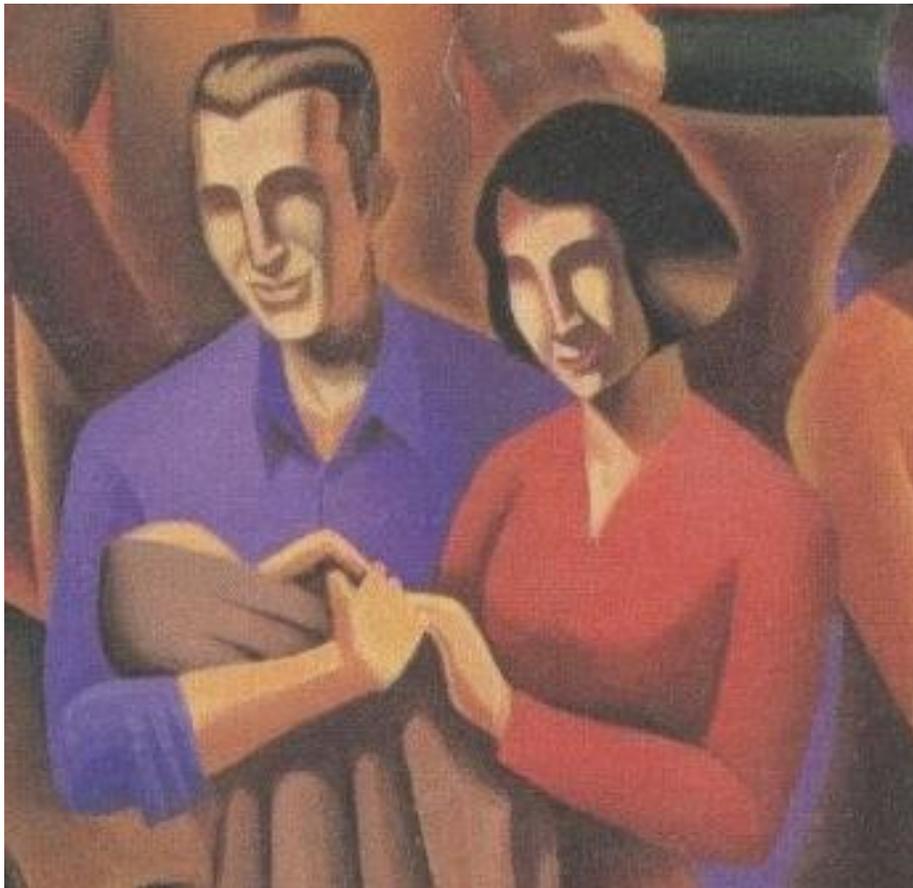
During this transition period from a denominational model to a single service contractor, Correctional Service Canada developed three information/training modules for Contractors who were providing chaplaincy service for CSC. Bridges of Canada sent these modules to all chaplains in their employ so that they would read and sign off on these three documents. Topics such as suicide prevention, contraband, notification of next of kin, professional ethics, and security issues were included so that chaplains would have a better understanding of the parameters of their ministry. Liability was one of the reasons that these documents needed to be read and signed off by chaplains.

This book supplements these manuals by helping prison chaplains become competent and professional in their careers.

### Conclusion

Each chapter of this book illustrates the wherewithal needed for chaplaincy to be founded on a professional basis. While not comprehensive in nature, it outlines a chaplaincy that can be effective within the correctional service environment.

# Professionalization of Chaplaincy



## Chapter One

### The Sacred and Secular Tasks of Prison Chaplains

#### Introduction

A variety of forces have coalesced to question the value of chaplaincy as a professional service, complementary to the mandate of corrections, integral to its mission statement, allied with CSC staff, and an essential resource in providing insight and direction to faith-based initiatives, religions of one, volunteers, reintegration, programming, ecumenism, inter-faith issues, and counselling. Part of the reason for this growing distance between chaplaincy and the correctional service has to do with a separation of church and state that places faith in a privatized, non-rational box, distinct from and unrelated to secular goals of programming, incarceration, security, and reintegration.

The goal of this chapter is diffuse the dualistic tendencies of this separation by placing chaplaincy alongside and integral to the goals of the service. Faith and religion, spirituality and reintegration, belief and action are visible signs of what is possible when a holistic approach to religious expression, prison reform, and faith transformation coalesce with programming, security, accountability, and release.

#### Current State of Affairs

##### Increasing Role of the Courts, Conscience, and a Religion of One

Eight examples illustrate the current direction of the government in using separation of church and state as a reason to take an arms-length relationship with regard to prison chaplaincy. Until 1991, Protestant chaplains were the only ones who were able to perform marriages in Quebec federal prisons.<sup>1</sup> The Catholic Church did not consider prison to be a public place in which banns could be published beforehand so that objections could be heard before the formal rite was enacted. Catholic prison weddings were granted only in exceptional cases. This all changed in 1991, with a court decision that stated that civil marriages could be conducted in prisons. The onus now fell on marriage commissioners and court judges rather than on chaplains to perform such rituals.

A similar legal change occurred in regard to religious food diets. Until the late 1990s, prison chaplains were only allowed to authorize religious diets. Diets on the basis of conscience were granted in exceptional cases. I remember only one such case among hundreds of religious diets that I authorized. After a year in which an inmate's grievance about not receiving a vegetarian diet on the basis of mental health reasons went through local, regional, and national management channels, Ottawa decided that a decision could be made at the local institutional level. After consultation with a mental health official, the Deputy Warden signed a religious diet form (the only legal one available), authorizing the inmate to receive vegetarian meals.

This all changed after a civil law suit was launched by a prisoner in the 1990s. He requested the right to receive a vegetarian diet for other than religious reasons. After a ten-year waiting period during which this request went through the courts,<sup>2</sup> the inmate was granted the right to a diet based on conscience. Diets of conscience became a standard way of accommodating prisoners who required special meals that were not based on religious reasons.

These two examples demonstrate the reluctance of government in acting without the guiding and confirming role of the courts to indicate direction and practice. It appears as though religion has become such a complicated matter that it is best for decisions about its practices to be left to the courts. This situation places the sacred and secular functions of chaplaincy at a greater distance from each other than before. While chaplaincy, along with multi-faith councils, used to help the government in setting direction and forming policy,<sup>3</sup> the state has now left this task to the civil and private sectors. The secularization of society has moved the rites of marriage along with food diets into the realm of a secularized, administrative body, leaving chaplaincy to look after faith-based practices.

The role of conscience in this regard shows how great the divide between subjectively held beliefs and practices on the one hand, and objectively verifiable policies in regard to religion on the other hand, has become. A diet of conscience is granted on the basis of an individual inmate's explanation of their reasons for such a request. This request is reviewed and authorized by two staff people, generally serving in an administrative and civil rather than religious capacity.

A third illustration pertains to the practices of religious beliefs. Many years ago, the Correctional Service of Canada authorized a Religious Accommodation Manual to take into account the nature and practices of religious faith-groups.<sup>4</sup> These manuals have been subsequently removed, partly because they cannot take into account the myriad of religious practices that are evident in prison (and society), and partly for reasons of litigation.<sup>5</sup>

For example, a Pagan inmate who practices in a solitary manner can ask for religious items that are specific to his or her practice, regardless of how other Pagan

inmates interpret their religion. Gods and goddesses, individually selected by the practitioner, are valid on the basis of their self-disclosed choice. As long as these beliefs do not undermine the good order of the institution, they are deemed by the service as valid religious options. Similar to the role of conscience in regard to diets, religious practices have become more individualistic.<sup>6</sup> The divide between recognized practices of religion and required diets on the one hand, and individual choices on the basis of conscience and subjectivity, on the other hand, has grown to a point where there is little room left for the professionally trained religious practitioner and administrator, namely the chaplain, to find a meaningful place between privatistic religion and civil oversight.

### Defence of Chaplaincy on the Basis of the Charter of Rights

A fourth example of the distance between the existence of chaplaincy and the mandate of Correctional Service Canada can be found in the recent reason given for the continuation of chaplaincy within the service. After several part-time chaplaincy positions were cut in 2012 because of a controversy regarding the employment of a Wiccan chaplain,<sup>7</sup> the government renewed its commitment to chaplaincy on the basis of the Charter of Rights. The Charter guarantees the right of inmates to practice their faith within the confines of a prison. Chaplaincy was deemed as the proper avenue through which these rights could be facilitated.

The defence of chaplaincy on the basis of rights is a narrow, deontological reason to justify the existence of chaplaincy. The idea that the rule of law is the only basis for chaplaincy means that religious beliefs and practices are regarded as realities that may -- or may not -- have anything to do with the social, cultural, economic, personal, and rehabilitative aspects of inmates' lives. Religion is viewed in an atomistic manner, reduced to its essential parts. It is not linked to any responsibilities that the inmate -- and service -- may have in regard to offenders' reintegration into society.

The matter was viewed quite differently twenty-five years ago, when the Correctional Service adopted a Mission Statement that has continued to guide its work.<sup>8</sup> Teleological language is used in this document to link the reality of incarceration with the goal of rehabilitation. Far from being an end in itself, punishment is meaningful to the extent that it is connected to offenders' feelings of remorse and empathy on the one hand, and their commitment to become a law-abiding citizen on the other hand. Programs, opportunities, social supports, reduction of harm, and security of society are integrated by a holistic approach that links purpose with motivation and desire for change.

According to this view, chaplaincy is part of an integrated team dedicated to assisting offenders in their rehabilitation. Feelings of remorse, shame, guilt, and

empathy are dealt with in pastoral encounters. Programs such as grief recovery, relationship courses, and alternatives to violence are used to foster a positive view of self, cultivate ownership of wrongdoing, and build a sense of belonging to a greater good and community home. Religious resources of grace, forgiveness, confidence, goodness, creation, and re-creation build on spiritual fruits of faith, love, hope, and forgiveness to help offenders move from paralysis to re-engagement. Religious accommodation of particular spiritual needs along with faith community resources are linked to goals of purpose, direction, meaning, and restoration.

### Defence of the Contract System to Oversee Chaplaincy

A fifth example of the manner in which chaplaincy has become increasingly distant from the correctional service and its legal mandate has to do with the latter's use of the contract system to oversee chaplaincy. Originally implemented in 1979 for expedient reasons,<sup>9</sup> separation of church and state has become the ideological reason that the correctional service has continued to use the contract system to employ chaplains. Management of contracts was initially established in partnership with faith communities. Mostly Christian denominations, for example, Catholic, Anglican, Mennonite, Missionary Alliance, and Nazarene churches received contracts for chaplains that were hired by the service and credentialed by their respective faith bodies. More recently, contracts have been awarded to a variety of multi-faith bodies, such as Islamic, Wiccan, Sikh, and Buddhist agencies, mandated to provide faith representatives to serve as chaplains from their religious perspective.

After the controversy regarding the hiring of a Wiccan chaplain (2012), the correctional service switched to a one-contractor model to oversee chaplaincy. Kairos Pneuma Chaplaincy, a private company, was awarded the contract for federal prison chaplains in 2014. Bridges of Canada, a non-profit agency, was awarded the contract in 2016. A one-contractor model was viewed as easier to manage than the myriad of contracts that CSC had been awarding different faith groups across Canada. The credentialing of chaplains according to their respective faith bodies continued to be mandated in order for them to be employed as prison chaplains.

Defence of the contractor model has slowly shifted from expedient to ideological reasons. While discussions have been ongoing for years about whether the contracting model saves the government money,<sup>10</sup> an underlying reason for the involvement of third-parties to oversee chaplaincy has been the separation of church and state. The government takes an arms-length approach in dealing with spiritual and religious matters. Private agencies are required to assist the government in overseeing religious accommodation issues, as well as to cover any liabilities that arise from the management of these matters.

## The Case of Inner Change Faith Initiative

The use of separation of church and state to take an arms-length approach to chaplaincy has left a vacuum into which a variety of agencies have found a voice and foothold. The best example of this ambivalent situation can be found south of the border, in the United States. In 1999, Inner Change Faith Initiative, a subsidiary of Prison Fellowship International, was given a contract by the State of Iowa to provide faith-based, social rehabilitation programs in an Iowa prison.<sup>11</sup> The money was procured on the basis that IFI were providing social rehabilitation and community reintegration programs to the general prison population. They started a unit in the prison in which they accepted candidates who agreed to the terms of their program.

In 2006, IFI was taken to court on the basis of allegations that they were discriminating against inmates who did not accept the specific evangelical principles that they were using to foster change.<sup>12</sup> The group defended their position by emphasizing the social values that were being taught. Integrity, fellowship, affirmation, responsibility, restoration, and productivity were six general principles that were being fostered in this program.<sup>13</sup> IFI staff argued that the fact that these values were being taught almost exclusively on the basis of biblical teachings, prayer meetings, and Christian fellowship was “incidental” to the program. The faith-based group believed that any inmate of any faith could learn pro-social values without having to convert to the group’s beliefs.

In spite of these arguments, IFI was convicted of discrimination on the basis that their particular understanding of faith and religion were the overriding components that made up their social rehabilitation program.<sup>14</sup> Their Protestant, evangelical principles and beliefs made it virtually impossible for Catholics, Lutherans, Muslims, and indigenous participants to learn pro-social values and graduate from the program without adopting, in some form or another, the groups’ particular understanding of the gospel.

The negative outcome of this American, faith-based venture in regard to prison programming and reform serves as a cautionary tale in regard to church and state relations. Left to their own devices, faith-based agencies and programming may or may not serve the common good, along with respect for the religious rights and responsibilities of offenders that is mandated by the state.<sup>15</sup>

## Transformation of Angola Prison by Warden Burl Cain

The transformation of Angola Prison through the adoption of Christian principles is a seventh example of what can happen when the state distances itself from looking more closely at the religious consequences of having faith-based

groups integrally involved in the reform and rehabilitation of offenders. As a result of the reduction of state monies for programming in 1995, Warden Burl Cain solicited private religious organizations to become involved in teaching courses at Angola Prison, a high-security prison located in Louisiana, U.S.A.<sup>16</sup> These courses, based on a book entitled “*Experiencing God*,”<sup>17</sup> led to the establishment of a seminary, in which inmates could take a degree program through the auspices of New Orleans Baptist Theological Seminary. Sixteen hundred men completed the basic introductory course and almost three hundred inmates have graduated from the seminary.

There has been a significant reduction of violence and brutality by inmates in Angola Prison since these courses were implemented. Cain and others have been credited with transforming the atmosphere of the prison because of their emphasis on religion and morality. Cain himself has said that a spiritual and moral inner transformation is needed for prisoners to become law-abiding citizens.<sup>18</sup> Faith-based programs and initiatives are necessary to make prisons a better place and prisoners better people.

Separation of the functions of church and state are most pronounced in this situation. Increase in prison sentences by the state has meant that most inmates in Angola Prison will never get out of jail. This punitive approach, delegated to the role of the state and implemented in terms of incarceration of the body, leaves the soul free to find redemption, salvation, and solace as it sees fit. The seminary has been able to provide meaning, direction, sense of purpose, and faith to offenders who have very little left to live for in relation to real freedom.

Religion, as Karl Marx knew so well,<sup>19</sup> becomes an opiate of the people when body and soul become divided into two separate, dualistic parts. When incarceration becomes the overwhelming reality and endpoint of the discussion, faith becomes a placebo that masks the more difficult problem of relating punishment to meaningful reintegration into society. In terms of the parameters of this book, the problem has to do with delineating the ways in which the secular and sacred can serve as useful engines for transformation and change that incorporate physical freedom into vision and policy.

### The Canadian Context

These two American examples have been cited because they have had an increasing influence on the manner in which chaplaincy is conducted in Canada. In 2011, the chaplaincy department of Correctional Service Canada collaborated with Prison Fellowship International to hold a chaplaincy conference in Canada. Several years later, a chaplain began offering *Experiencing God* courses in a local federal

prison. Some of the testimonies of transformation cited in this course are from inmates in Angola Prison.

In 2015, Warden Cain was invited to a meeting with officials in a Canadian federal prison to give an account of the significant changes for the better that he had been able to implement in Angola. Following this meeting, Prison Fellowship and a local Bible College collaborated to begin providing college courses in English, Bible, and apologetics to inmates at the prison. Chaplains were involved in the facilitation and oversight of these courses.

On a more personal note, the administrator who was the contact person for chaplaincy in the prison in which I worked, saw these faith-based ventures as a solution to the problem of faith and religion in prisons. According to him, these ministries spoke directly to the heart of the matter of spiritual transformation. He did not see a role for chaplaincy in this scheme of things. For him, the secular programming to which he gave oversight as a CSC staff person was separate from the explicitly faith-based nature of these evangelical groups. Faith was a personal, private matter that could not be correlated or integrated into the overall goals of the institution. Issues of faith were best left to prison ministry groups that were at an arms-length relationship to the correctional service and its overall goals.

#### On the Twenty-Fifth Anniversary of the Mission Statement

The primary reason that has recently been given for retaining chaplaincy as part of the Correctional Service is that offenders have a right to religious services. This right is included in the Mission Statement of Correctional Service Canada, first published in 1991, and guaranteed as part of the Canadian Charter of Rights and Freedoms.<sup>20</sup> The right of offenders to practice their religion within an incarcerated setting is an important part of why chaplaincy exists. The service along with chaplains are tasked with providing a sacred space within which offenders can worship, along with accommodating their religious needs.

This rationale nevertheless represents a narrow understanding of the role of chaplaincy. When inmates start using rights language to defend their right to certain aspects of their life, I as a chaplain tell them that they have rights as well as responsibilities. Along with their right to food, shelter, religious practices, etc. comes their responsibility to become law-abiding citizens. Part of this responsibility has to do with becoming gainfully employed while incarcerated, taking programming to address their offences, finding pro-social ways of getting along with staff and fellow inmates, and finding social supports in the community so that they can be reintegrated in society.

The same responsibility rests with chaplaincy. Chaplains not only provide services to facilitate the rights of inmates to religious expression. Chaplains are also

responsible to help in the reintegration of offenders. This becomes quite evident when one reads the Mission Statement of Correctional Service Canada. The Mission Statement says that it is to contribute to the protection of society by “actively encouraging and assisting offenders to become law-abiding citizens.”<sup>21</sup>

Rights language is deontological in the sense that it is based on a rule of law, in this case, the right of an offender to practice his or her religion. Teleological language is much more focused on the goal of an inmate’s reintegration, in this case to become a law-abiding citizen. Teleological visions rather than deontological obligations help to establish chaplaincy on a professional basis. An accompaniment model of chaplaincy has to do with a goal-oriented approach in which an inmate becomes gainfully employed, takes a program, participates in faith and worship, and becomes pro-social in order to become a law-abiding citizen. This accompaniment model is much more helpful in defending chaplaincy than a rule-based approach which has to do with an inmate’s right to worship.

The Mission Statement is filled with teleological language that speaks about staff and inmates’ responsibilities in regard to reintegration. The Mission Statement says that “our primary goal is the reintegration of offenders.”<sup>22</sup> It also says that staff: are to recognize our responsibility for providing the best possible correctional services . . . We must provide programs and opportunities to meet the unique needs of the various types of offenders with whom we deal, to assist them in changing their criminal behaviour and to enhance their potential for successful reintegration with the community. Once released, offenders must continue to be provided with programs, support, and supervision. We must actively encourage offenders to benefit from the opportunities provided as we believe that the long-term protection of society cannot be accomplished by incarceration alone. While our obligation ends at warrant expiry, we must also prepare offenders to take advantage of community programs which may provide support beyond the Service’s mandate.<sup>23</sup>

A similar type of teleological language appears at other places in the Mission Statement. We are to “provide opportunities for offenders to contribute to the well-being of the community.”<sup>24</sup> We will “strive to motivate them (offenders) in their development (to become law-abiding citizens).”<sup>25</sup> We “recognize that the establishment and maintenance of positive community and family relationships will normally assist offenders in their reintegration as law-abiding citizens. The involvement of community organizations, volunteers and outside professionals in program development and delivery will be actively encouraged.”<sup>26</sup>

This commitment to the community is reaffirmed in CSC’s commitment to volunteers: “To ensure volunteers form an integral part of our program delivery in institutions and the community, to mobilize community resources to ensure that offenders, upon release, are provided with support and assistance.”<sup>27</sup>

These Mission Statements have been quoted at length because the overall direction of CSC recently has shifted away from this way of thinking. The simple fact that chaplaincy has been defended on the basis of rights language rather than responsibility language or teleological language or goal-oriented language or compatibility with the Mission Statement language shows that chaplaincy is now at a different spot than where it was twenty-five years ago.

In the past, the Mission Statement was cited to show how chaplains were involved in the reintegration process, the rehabilitation process, the restorative justice process, and the community chaplaincy process. There was more of a seamless continuity between the services chaplains provided in the institution and the ways they were involved with ex-offenders in the community. Chaplains found opportunities for offenders to be successfully reintegrated and established community resources and programs that would address their needs.

Although CSC along with chaplaincy is still dedicated to reintegration, there has been a shift in thinking in regard to what CSC and chaplaincy regards as their responsibilities. Chaplaincy now regards its primary responsibility as providing religious services to the offenders, without being sure of how this relates to the goal of reintegration. There is, in addition, a greater disconnect between the way that CSC speaks about its institutions and the way it speaks about the community. One staff member told me that a “line has been drawn in the sand” between institution and community. The idea of reintegration is harder “to imagine” and “embrace” from this perspective.

### Religious Secularism, Irreligious Secularism, and Areligious Secularism

Winnifred Sullivan has provided some useful categories to explain the reason that the relation between religion and prison is viewed so differently by a variety of agencies.<sup>28</sup> She suggests that Prison Fellowship International operates from a religiously secular paradigm that assumes that the secularism inherent in state programming needs to be completely replaced by a religious model. This is the reason, for example, that Inner Change staff people had a hard time understanding why some people felt discriminated against when they were asked to use biblical principles as part of their rehabilitation exercises.

Inner Change staff were assuming that their understanding of Christianity did not have to be defended because it was generic to American identity and values. They could not understand how different faith expressions within (Lutheran, Catholic) and without Christianity (Islam, Wiccan, Buddhist) made a difference in terms of beliefs, values, and philosophy. They were assuming a type of religiosity that on the one hand, could not be questioned because of its spiritually internal and subjective nature, and on the other hand, did not come into conflict with individual

expressions of religion because of its benign, generic, and universalistic nature. This represents a dualistic understanding of faith and life, punishment and rehabilitation, and spirituality and religion that has played havoc with how people view the role, for example, of chaplaincy.

Irreligious secularism is a second category that Sullivan identifies as operative within the American psyche. This phenomenon is most prevalent in the public-school system, which wants to make sure that discrimination and indoctrination does not occur within its precincts. According to this view, religion is a private matter that needs to be carefully circumscribed by law and practice so that it does not become part of a public spectacle.

These two views of religion are reminiscent of French religious history. Before the French Revolution of 1789, the Catholic Church represented a religious monopoly that was closely tied to the state. It saw itself very much as a public religious presence embodied within the phrase, "Holy Roman Empire."

The state took an opposite view of religion after the Revolution. It turned the Catholic monopoly on its head by adopting a secular monopoly and banning all religious faiths to private expressions.<sup>29</sup> These two stances are similar to Sullivan's religious and irreligious secularism. They are mirror images of each other in the sense that a peaceful, pluralistic, and mutually enriching role of religion and secularity are viewed as incompatible. American religion in the instances that Sullivan documents are reminiscent of the type of exclusivity that France attaches to these two phenomena. The choice appears to be between some type of theocracy<sup>30</sup> in which religion serves as a thin veneer over all of society, or a far-reaching secularity in which religious sectarianism is about all that can be validated and allowed to exist.

Sullivan introduces a third category that she views as a viable mediating option. Areligious secularism is a term that validates the importance of religion as a universal phenomenon while acknowledging its circumscribed role within secular societies. Sullivan suggests that chaplaincy is one area that can enhance the dynamic role between religion and secularity in the many public institutions of America, whether that be prison, hospitals, military, or other care facilities. Chaplaincy acknowledges the spiritual and religious aspects of human nature, while taking a pro-active stance in regard to how spirituality and religion can help in the healing, rehabilitative, pro-social, and personal aspects of human beings. This is something to which this book is dedicated.

## Endnotes

### Introduction

<sup>1</sup> Donald Stoesz, *Glimpses of Grace* (Victoria: Friesen Press, 2010), pp. 106-107, 119-121.

<sup>2</sup> Paul Ricoeur, *Hermeneutics and the Human Sciences*, edited and translated by John Thompson (Cambridge: Cambridge University Press, 1981), pp. 131-144.

<sup>3</sup> Donald Stoesz, *Glimpses of Grace*, pp. 106-107.

<sup>4</sup> Correctional Service Canada, GL 750-1 *Inmate Religious Accommodation – FAQs for Chaplains, Suppliers, and Contractors*, cf. *Religious Accommodation Recommendation and Decision Form*, CSC/SCC 1540 (R-2016-09), Appendices 2, 4).

<sup>5</sup> *Ibid.*, p. 2.

<sup>6</sup> Winnifred Sullivan, *A Ministry of Presence* (Chicago: University of Chicago Press, 2104), pp. 53, 81, cf. the quote in the Preface.

<sup>7</sup> This example is outlined in Donald Stoesz, *Glimpses of Grace*, p. 126.

<sup>8</sup> Sullivan deals briefly with the issue of sacred space in *A Ministry of Presence*, pp. 90-91. A study of worship space in the Canadian Federal Correctional Service was completed in 1994 by Lutheran Pastor Donald Johnston, Gloria Dei Lutheran Church of North Vancouver, and was published as “Worship in Federal Correctional Institutions in the Pacific Region,” *Views From Chaplaincy* (Ottawa: Chaplaincy Division, NHQ, 1994).

<sup>9</sup> Besides Karl Rahner, who was always open to transcendence, *Foundations of Christian Faith* (Crossroad Publishing Co., 1982), Gregory Baum has written a lot about the universal impact of belief and non-belief, see especially his latest book, *The Oil Has Not Run Dry* (Montreal: McGill-Queens University Press, 2017), pp. 49-52.

<sup>10</sup> Stephen Duguid, *Can Prisons Work?* (Toronto: University of Toronto Press, 2000).

<sup>11</sup> Richard Snyder, *The Protestant Ethic and the Spirit of Punishment* (Grand Rapids: Wm. Eerdmans, 2001).

<sup>12</sup> Thomas Beckner, *Correctional Chaplaincy* (Orlando: Cappella Press, 2012.)

<sup>13</sup> This handbook mirrors much of the work that was done by the Ontario Multifaith Council on Spiritual and Religious Care in 1995. It published a *MultiFaith Information Manual* in that year (Toronto, Ontario: Ontario Multifaith Council on Spiritual and Religious Care, 1995).

### Chapter One

<sup>1</sup> This story is recounted in Donald Stoesz, *Glimpses of Grace*, p. 39ff. See Gregory Baum for an account of the secularizing effects of the Quiet Revolution, *The Church in Quebec* (Ottawa: Novalis, 1991). Upon the birth of our children in Quebec in the late 80s and early 90s, it was still assumed by the registrar at the hospital where they were born that I would be registering them with a Catholic church.

<sup>2</sup> During this ten-year period, in which I was only allowed to authorize religious diets, I suggested to inmates that they lobby the vegetarian societies of Quebec and Canada, or refer to the Canada Food Health Guide that included a balanced vegetarian diet, to convince officials to grant them vegetarian meals. For those Christians who had never eaten pork (often from African countries in which the majority of citizens were Muslim), I was able to grant them Seventh-Day Adventist diets. Seven-Day Adventists practice kosher on the basis of Leviticus 11.

<sup>3</sup> J.T.L. James notes the establishment of an Interfaith Committee for Correctional Service Canada in 1966, after Commissioner Alan Macleod wrote the the Canadian Council of Churches, asking for advice and direction in regard to prison chaplains, *A Living Tradition*, pp. 118-199.

<sup>4</sup> Correctional Service Canada, *Religious Diets: General Guidelines* (Ottawa: Correctional Service Canada, 1998); *Manual of Religious and Spiritual Accommodation* (Ottawa: Correctional Services Canada, 2007).

<sup>5</sup> The fact that the CSC Religious Accommodation manual, along with policies regarding Religious Diets, are no longer used as guides for chaplains to understand and implement religious practices, demonstrates the increasing divide between chaplaincy and faith communities. The government is afraid of being sued on the basis of policies suggested in the Manual and so has decided that it is best to let individual faith communities decide best practices. This practice makes it difficult to establish an objective policy.

<sup>6</sup> Thomas Moore has outlined the basis of what this looks like in his book, *A Religion of One's Own* (New York: Gotham Book, 2014). A former National Director of Chaplaincy with the Correctional Service of Canada echoed this view in personal conversation, suggesting that our roles as chaplains are to accommodate a myriad of individual choices about faith and religion, irrespective of how this is reflective of religious practices in general.

<sup>7</sup> A federal minister of justice with the Conservative Party of Canada, in power at the time, was surprised to learn that Wiccan chaplains were hired to provide spiritual care to inmates. The Correctional Service of Canada responded by

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affirming the right of inmates to receive religious accommodation according to their faith practices and beliefs on the basis of the Charter of Rights.

<sup>8</sup> *Mission of the Correctional Service of Canada*, third edition (Ottawa: Correctional Service of Canada, 1991).

<sup>9</sup> The reason chaplaincy was apparently cut in 1979 was because, among the national managers of the Correctional Service of Canada sitting around the table in the Ottawa boardroom that day, no-one represented chaplaincy. Difficult decisions had to be made in regard to the reduction of budgets, and so chaplaincy was eliminated. After an outcry by chapel volunteers and churches across the country, federal prison chaplaincy was reinstated under the contract model. A national director of chaplaincy with the CSC, along with regional chaplains, were hired to oversee these contracts.

<sup>10</sup> The double management, by CSC and a private company, needed to oversee these contracts would be one reason to question the value of a contracting model. CSC chaplaincy administrators serve as quality control officers while the private company has hired regional managers to oversee their chaplain employees in the different institutions. Salaries of institutional chaplains have been substantially reduced because of this situation, in spite of the fact that the level of monies allotted by CSC to its chaplaincy division have remained the same for many years.

<sup>11</sup> See Winnifred Sullivan's account of this story, *Prison Religion* (Princeton: Princeton University Press, 2009), pp. 24ff.

<sup>12</sup> *Ibid.*, pp. 1ff.

<sup>13</sup> *Ibid.*, pp. 158ff.

<sup>14</sup> *Ibid.*, pp. 203ff.

<sup>15</sup> It is interesting to note that the American Correctional Chaplains' Association, along with Perry Stevens, the chaplain hired to serve offenders in the Iowa prison in which IFI conducted its program, sided with the prosecution in its allegations of discrimination. According to Winnifred Sullivan, Perry Stevens "sees himself as serving a universal need by making a space for an ever-changing stew of religious practices . . . His job is to provide spaces for religion, not to enforce orthodoxy," *ibid.*, p. 235. The Correctional Chaplains' Association declared that "the primary purpose of chaplaincy programs is to address the religious needs of incarcerated inmates . . . Neutrality and non-discrimination – and prohibiting indoctrination or compulsion – are at the core of every prison chaplaincy program," *ibid.*, p. 214.

<sup>16</sup> This story is told in Tanya Erzen, *God in Captivity* (Boston: Beacon Press, 2017), pp. 61ff.

<sup>17</sup> Henry Blackaby, *Experiencing God* (H and B Books, 2008).

<sup>18</sup> Tanya Erzen, *God in Captivity*, p. 63.

<sup>19</sup> Karl Marx, [\*Introduction to A Contribution to the Critique of Hegel's Philosophy of Right. Collected Works\*](#), v. 3 (New York, 1976). "Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people. The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions. The criticism of religion is, therefore, in embryo, the criticism of that vale of tears of which religion is the halo."

<sup>20</sup> *Mission of the Correctional Service of Canada*, p.11.

<sup>21</sup> *Ibid.*, p. 4.

<sup>22</sup> *Ibid.*, p. 13

<sup>23</sup> *Ibid.*, p. 13, 15.

<sup>24</sup> *Ibid.*, 23.

<sup>25</sup> *Ibid.*, p. 25.

<sup>26</sup> *Ibid.*, p. 27.

<sup>27</sup> *Ibid.*, p 31.

<sup>28</sup> Winnifred Sullivan, *Prison Religion*, pp. 229ff.

<sup>29</sup> The relation between religion and secularity in France is explained in David Martin's book, *A General Theory of Secularization* (New York: Harper Colophon Books, 1978). Gregory Baum has shown how these sociological terms can be applied to what has been happening in Quebec in the last fifty years, *The Church in Quebec*.

<sup>30</sup> Note Winnifred Sullivan's discussion of these issues in *Prison Religion*, pp. 78-93.