

Up From the Grassroots:
Prison Chaplaincy in the last Fifty Years



by Donald Stoesz with Joan Palardy

Image on Front Cover

Acknowledgements: The front cover painting, known as the *Good Shepherd*, can be found in the vault of Capella Greca, Catacomb of Priscilla, Rome, c. 250, taken from Neil MacGregor, *Seeing Salvation* (New Haven: Yale University Press, 2000), 74.

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Preface

An image, analogy, and set of categories invite the reader to consider the significance of prison chaplaincy over the last fifty years. The book cover features a picture of Jesus as the Good Shepherd, caring for sheep and goats within a greenery of trees and birds singing.

An image of God as Good Shepherd appears in the opening line of Psalm 23, “The Lord is my shepherd, I shall not want,” in John 10:11 where Jesus says that as the good shepherd he “lays down his life for his sheep,” in John 10:7, where Jesus says that he is the gate keeper who protects the sheep from the wolves and gives them pasture to feed, and in Matthew 18:12, where Jesus says that as the good shepherd, he “leaves the ninety-nine on the mountain and goes in search of the one that went astray.” “There will be more joy in heaven over one sinner that repents than over ninety-nine righteous persons who need no repentance” (Luke 15:7).

Chaplains serve as good shepherds in challenging milieus in which goats and sheep, wolves and lambs mingle freely. Chaplains strive to protect the weak while proclaiming divine presence and grace, offering comfort and belonging, and exemplifying love, forgiveness, hope, and faith.

The father in the prodigal son story of Luke 15:11-32 ministers to the self-righteous older brother -- who looks down on the squandering ways of his younger brother -- as well as to his repentant prodigal son who has come home to him looking for love, acceptance, and belonging.¹

Self-righteousness contrasted with shame and guilt comes in many forms. There is the sheep and goat story in Matthew 26:31-46, society’s dismissal of inmates as deserving their just desserts contrasted with empathy for the pain and suffering that offenders experience, prisoners themselves, taking on an aura of superiority regarding the despicability of other inmates’ crimes, to the painful cry of victims expressing their anger and anguish at the harm that offenders have caused them.

Chaplains serve as a pastoral presence among and between these hostilities, punishments, acceptance, abandonment, care, brokenness, exploitation, and criminal

¹ Cf. Henri Nouwen, *The Return of the Prodigal Son* (New York: Doubleday, 1994).

behaviours. Chaplains come as shepherds in search of the lost so that inmates can be rejoined to the community as citizens. Chaplains' way of communicating that redemptive and restorative message comes in many forms.

Jesus uses an analogy to describe the efficacy of his Kingdom: "putting new wine in new wineskins" (Matthew 9:17). The idealism of the 1960s spawned grassroots movements of prison ministry that represent the new wine that was fermented. Possibilities of restoration and healing were initiated by diverse faith groups and organizations.

Fermenting new wine requires new wineskins into which the new visions can be poured. Ole Ingstrup's 1984 *Report on the Statement of Correctional Service Canada Values*² represented a different way of seeing because of the riots, violence, and punitive measures that had become systemic in the Service. New casks representing new ways of operating and communicating were put into place to handle the new CSC Mission Statement of 1991.³

A similar transformation occurred with the establishment of new organizations and new initiatives within prisons, educational facilities, faith groups, and society. A quality segment of time, known as a kairotic moment,⁴ arrived to give impetus and success to these new ventures. Communities were ready to look at things differently.

The purpose of this book is to document the sustainability of these initiatives by providing a history of prison chaplaincy over the last fifty years. While some ventures have faltered, others have flourished and continue to give new life to restoration and healing.

A set of categories helps situate chaplaincy within a variety of levels.

Restraint represents the reality of prison life in which offenders have been sentenced to a term as part of their punishment.

Rehabilitation represents a significant objective of the Correctional Service that it fulfills through its offender programs.

Religion is something that chaplains are involved with as they provide visible forms of spirituality within various contexts.

² Ole Ingstrup, *Report on the Statement of CSC Values* (Ottawa: Correctional Service Canada, 1984).

³ Correctional Service Canada, *Mission of the Correctional Service Canada*, 3rd edition (Ottawa, Ministry of Supply, 1991).

⁴ Wikipedia, *Kairos*, [Kairos - Wikipedia](#) Retrieved 23 November 2022. Kairos represents "'a passing instant when an opening appears which must be driven through with force if success is to be achieved.'"

Restoration to self, God, and others occurs along this journey as offenders come to terms with what they have done, experience God's presence, and reconnect with relationships and lives that have been broken as a result of their actions.

Reduction of harm represents a realistic possibility for some offenders who find it difficult to stay on the straight and narrow as they transition to the community. Support and Accountability groups have come into being to address this need.

Restitution on the part of an inmate represents a simple act and gesture of recompense to the victim regarding the harm that they caused.

Reintegration represents the realistic possibility for other inmates as they transition to normalized life with friends and family, careers and education, and faith and fellowship in the community.

Reconciliation represents a penultimate goal in which offender and victim, perpetrator and abused, enemy and friend come together to find healing, forgiveness, grace, and a renewed sense of purposeful living.

In summary, the image of God as Good Shepherd shines through as a useful metaphor of what chaplains are all about. The phrase, "new wine in new wineskins," indicates the sustainability of organizations and institutions as they adapt to the new visions being provided. The eights Rs of Restraint, Rehabilitation, Restoration, Religion, Reduction, Restitution, Reintegration, and Reconciliation represent concise descriptions of different aspects of offenders' lives as they journey within the criminal justice system. Chaplaincy finds its way within the myriads of these shades of gray.

Don Stoesz
Bowden, Alberta
May 2023.

Introduction

Six grassroots movements of prison chaplaincy can be traced to the late 1960s and early 70s. In 1969, Charles Taylor together with his wife Charlotte started Kairos Marathon Retreats at Springhill Institution, a federal prison located on the west side of Nova Scotia.⁵ Dr. Taylor served for fifty years (1953-2003) as a professor of counselling at Acadia Divinity College, Wolfville, Nova Scotia.

That work has continued through the auspices of Concilio Prison Ministry, a non-profit organization started by Dr. Taylor under the umbrella of the Christian Council of Reconciliation.⁶ It offers two-day retreat settings at Springhill Institution in which volunteers and inmates come together in a safe environment to experience love and forgiveness through the movement of God's Spirit.⁷ They share their hurts and painful life experiences in order to experience healing, personal and spiritual growth, and a new vision for their lives.

Concilio Prison Ministry purchased a house in the 1990s and received permission to place it within Springhill Institution to provide a place where inmates could go for individual and group retreat time. The purpose of St Luke's Renewal Center is to provide a quiet, home-like atmosphere away from the prison milieu in order to promote spiritual openness, trust, and honest introspection.⁸ Anglican priest Rev. Lorraine Street serves as its current facilitator.⁹

The Taylor Centre for Chaplaincy and Spiritual Care at Acadia Divinity College has continued the work of Dr. Charles and Charlotte Taylor by offering chaplaincy courses at its seminary. Dr. Dorothy Hunse serves as its current Director.¹⁰

⁵ Taylor Centre for Chaplaincy and Spiritual Care, [About Us – Taylor Center \(acadiadiv.ca\)](http://acadiadiv.ca) Retrieved 9 February 2023.

⁶ Concilio Prison Ministry, *Concilio Prison Ministry*, [Concilio Prison Ministry – Concilio Prison Ministry](http://concilio.ca) Retrieved 24 November 2022.

⁷ Concilio Prison Ministry, *Kairos Marathons*, [Kairos Marathons – Concilio Prison Ministry](http://concilio.ca) Retrieved 9 February 2023.

⁸ Concilio Prison Ministry, *St. Luke's Renewal Center*, [St. Luke's Renewal Center – Concilio Prison Ministry](http://concilio.ca) Retrieved 9 February 2023.

⁹ Diocese of Nova Scotia and Prince Edward Island, *Rev. Lorraine Street*, [Diocese of Nova Scotia and Prince Edward Island | Anglican Diocese in Halifax, NS \(nspeidiocese.ca\)](http://nspeidiocese.ca) Retrieved 9 February 2023.

¹⁰ Taylor Centre for Chaplaincy and Spiritual Care, [About Us – Taylor Center \(acadiadiv.ca\)](http://acadiadiv.ca) Retrieved 9 February 2023.

In 2019, Rev. Leon Teal, long-time minister of a Nazarene Church in Trenton, Nova Scotia, became the first individual to graduate from Acadia Divinity College with a Master of Arts (Theology) with Specialization in Prison Chaplaincy. Leon is employed by Bridges of Canada as a Part-Time Chaplain serving in Springhill and Truro.¹¹

Harry Nigh, a minister with the Mennonite Church in Hamilton, Ontario, was asked by Mennonite Central Committee in 1973 to become the director of a prison visitation program known as Man to Man and Woman to Woman (M2/W2). Harry recruited and trained volunteers to visit inmates in prison on the basis of a friendship philosophy.¹²

That friendship based philosophy has continued through an organization known as the *Dismas Fellowship Network*.¹³ Thirteen different church communities in the Ontario region have “created safe and welcoming spaces where ex-prisoners and their friends can find community and follow our friend Jesus.” Volunteers and ex-prisoners gather once or twice a month for a meal and listen to a guest share. They gather in a circle to listen and pray for each other.

In 1974, Orville Andres, a Mennonite minister in Prince Albert, Saskatchewan, started a similar Person to Person visitation program at the federal prison located in his community. This initiative eventually came under the auspices of Parkland Restorative Justice Association (2014), an ecumenical organization dedicated to a variety of ministries and visitation programs.¹⁴ Educators at the University of Saskatchewan, Heather Duncan and Shelly Balbar, have documented the success of the P2P program in providing healing and support to inmates through volunteer visitation.¹⁵

In the same year, 1974, two young probation officers in Elmira, Ontario approached a judge regarding several youths who had broken into homes in their community. Mark Yantzi and Dave Worth asked the judge whether the youths could pay restitution to the victims rather than going to jail. Thus began a Victim-Offender

¹¹ Concilio Prison Ministry, *December 2020 Newsletter*, [Friends-of-Concilio-December-2020.pdf](https://www.concilioprisonministry.org/Friends-of-Concilio-December-2020.pdf) ([concilioprisonministry.org](https://www.concilioprisonministry.org)) Retrieved 9 February 2023.

¹² Donald Stoesz, *Email correspondence with Harry Nigh*, 30 November 2022. Cf. a short history of M2/W2 in Esther Epp-Thiessen, *Mennonite Central Committee in Canada: A History* (Winnipeg: CMU Press, 2013), 129-130.

¹³ Dismas Fellowship Network, *A Fellowship of Hope*, [Dismas Fellowship Network | Ex-Prisoner Support | Who We Are, Our Values, and Locations](https://www.dismasfellowshipnetwork.org/Ex-Prisoner-Support/Who-We-Are-Our-Values-and-Locations) Retrieved 24 November 2022.

¹⁴ Parkland Restorative Justice, *About Us*, [About | Parkland Restorative Justice](https://www.parklandrestorativejustice.org/) Retrieved 26 November 2022.

¹⁵ Heather Duncan and Shelly Balbar, *Evaluation of the P2P Visitation Program Saskatchewan Penitentiary*, (Resolve Saskatchewan, 2005), unpublished, 63 pages.

Restorative Program (VORP) that dealt directly with the harm that the offenders had caused their victims.¹⁶

That Restorative Justice work has continued through the auspices of Community Justice Initiatives, a charity established in 1982 that expanded the VORP program to include “conflict resolution services, support for people impacted by sexual trauma, assistance for families involved with child protection, reintegration support for adults returning to the community from prison or custody, and integration support for new Canadian youth.”¹⁷

A slightly different ministry was developed in 1977 in Moncton, New Brunswick. Judy Allard, spouse of Protestant chaplain Pierre Allard at Dorchester Penitentiary, invited ex-inmates to their home on a Friday evening. Thus was born a community chaplaincy venture that worked with men and women released from prison. A drop-in centre known as the Little Lighthouse was established in downtown Moncton so that ex-offenders would have a safe place to go to meet pro-social friends and contacts.¹⁸

That work has continued through an organization known as Moncton Community Chaplaincy.¹⁹ Incorporated as a charity in 1985, it provides re-integration services, Circles of Support and Accountability (COSAs) for sex offenders released into the community, a mentoring program, as well as support for women affected by loved ones who have been incarcerated. Rev. David Way has served as a community chaplain since 2000.

A similar community chaplaincy started in 1978 in Kingston, Ontario. Recently retired Baptist minister, Alan Matthews, was working with at-risk youth in a program known as Youth Anonymous.²⁰ When some of these men went to jail, Rev. Matthews began visiting them in Kingston Penitentiary. Before long, the local Baptist church was supplying gas money so that Rev. Matthews could be reimbursed

¹⁶ Community Justice Initiatives (CJI), *The Elmira Story*, [The Elmira Case Story | Community Justice Initiatives \(cjiwr.com\)](https://www.cjiwr.com/the-elmira-case-story/) Retrieved 24 November 2022.

¹⁷ Community Justice Initiatives (CJI), *Imagine a Just Community*, [Homepage | Community Justice Initiatives \(cjiwr.com\)](https://www.cjiwr.com/homepage/) Retrieved 24 November 2022.

¹⁸ For a video overview of what community chaplaincy entails, see Jim Collin’s video, *Friends of Main Street*, [Friends on Main Street on Vimeo](https://www.youtube.com/watch?v=...) Retrieved 24 November 2022. It outlines the beginning of Moncton Community Chaplaincy as well as Kingston Community Chaplaincy. It includes sharing by Claude Arseneault, Jane Warren, Garth Hollinger, James Ellis, and Pierre and Judy Allard.

¹⁹ Moncton Chaplaincy, *Community Chaplaincy for Ex-offenders*, [Moncton Community Chaplaincy \(monctonchaplaincy.com\)](https://monctonchaplaincy.com/) Retrieved 24 November 2022; Hugh Kirkegaard, *The Long Journey Home: Brief History of Canadian Community Chaplaincy*, online article (UK: Community Chaplaincy Network, 2015), 6-7.

²⁰ Kingston Community Chaplaincy, *Helping Prisoners Transition into our Community*, [Kingston Community Chaplaincy: A History – Kingston Community Chaplaincy](https://kingstoncommunitychaplaincy.ca/) Retrieved 24 November 2022.

for driving to the institution. A drop-in centre was established in Kingston to provide a place where Rev. Matthews and other volunteers could meet ex-offenders.

Kingston Community Chaplaincy was incorporated as a charity in 2007 in order to provide reintegration services to ex-offenders. It continues to offer a variety of restorative justice ministries.²¹

These six ventures, started within ten years of each other (1969-1978), represent the impetus of this book. These initiatives can be referred to as kairotic moments, in which the “right, critical, and opportune moments” came along so that a new vision of prison chaplaincy and prison ministries could be established.²²

One way of analysing these movements is to look more closely at two people who provided a vision for these prison chaplaincy initiatives. One person has already been mentioned, Judy Allard. She helped establish community chaplaincy in Moncton, New Brunswick in 1977.

The other person is her husband, Pierre Allard. Pierre began prison chaplaincy in 1972 in Etablissement Archambault, located near St-Anne-des-Plaines, Quebec. After thirteen years as institutional chaplain in Quebec and New Brunswick (1972-1985), Pierre became Regional Chaplain for the Atlantic Region of Correctional Service Canada (1985-1987).

In 1985, Pierre began a doctoral program at a Baptist Seminary in Lombard, Illinois. He wanted to understand the Correctional Service better as well as to lend his own voice to the future of chaplaincy. His thesis focused on a new statement of values that CSC Commissioner Ole Ingstrup had written.²³ Pierre analysed this document, interviewed senior managers of CSC, and outlined four theological themes of a chaplaincy model: biblical justice, *imago dei*, wall of separation, and reconciliation.²⁴

This thesis represents an excellent jumping off point to analyse the broad range of prison chaplaincies that emerged. The book is organized accordingly. An historical overview of Pierre and Judy’s ministries is outlined in chapter one. Chapter two

²¹ Facebook, *Kingston Community Chaplaincy*, [\(1\) Kingston Community Chaplaincy | Facebook](#) Retrieved 9 February 2023.

²² Wikipedia, *Kairos*, [Kairos - Wikipedia](#) Retrieved 23 November 2022. Another definition suggests that kairos represents “a passing instant when an opening appears which must be driven through with force if success is to be achieved.”

²³ Ole Ingstrup, *Report on the Statement of CSC Values* (Ottawa: Correctional Service Canada, 1984).

²⁴ Pierre Allard, *The Statement of the Correctional Service of Canada Values and a Biblical Perspective for the Role of Chaplain*, Doctor of Ministry Dissertation (North Baptist Theological Seminary, 1986), unpublished, 192 pages.

summarizes the impact that Pierre had in corrections regarding the new CSC Mission Statement. The third chapter analyses Pierre's radically biblical vision of reconciliation and healing.

The fourth and fifth chapters outline the growth of institutional and community chaplaincies, along with the emergence of Circles of Support and Accountability and Restorative Justice programs. Some of these ventures have already been mentioned. Descriptions of the various community chaplaincies, COSA groups, and Restorative Justice efforts are illustrative rather than exhaustive. More information about these organizations can be found in the footnotes or by googling different subject categories.

The sixth chapter looks at the impact of the International Prison Chaplains' Association and an organization known as Just.Equipping. Pierre became President of IPCA in 1995 and served in that role for 10 years. Judy served as Executive Director. Two international chaplains' conferences took place in Canada, IPCA III in 1995 in Aylmer, Quebec and IPCA V in 2005 in Cornwall, Ontario.

After Pierre's retirement from Corrections in 2006, he and Judy were invited to become involved in reconciliation work in Africa. Thus began a Just.Equipping organization dedicated to educating, training, and equipping in the area of restorative justice. They together with many volunteers and chaplains developed a Victim-Offender Protocol that they used in their work with the perpetrators and victims of the 1994 Rwanda genocide.

Chapter seven includes excerpts from a journal about a three month volunteer assignment in Rwanda, Burundi, and the Congo. Joan Palardy, long-time Roman Catholic chaplain at Bowden Institution in Alberta went with her husband, John, to Africa in 2010 to assist Just.Equipping in providing training to chaplains regarding grief recovery, chaplaincy, and restorative justice.

Chapter eight includes stories that Pierre loved to tell. He is a natural story teller, able to use a simple image or event to point to something that speaks volumes about the subject matter.

Chapter nine offers tributes from a broad range of people impacted and influenced by Pierre and Judy Allard. Known as a *Festschrift* in more academic circles, these reflections represent a way of honouring the ministries of believers who have gone before in order to show the way forward.

The conclusion brings the discussion back to the Preface where an image, a metaphor, and a set of categories were used to outline the significance of chaplaincy. Tentative conclusions are drawn about the chaplain as shepherd, the new wine in new wineskins as exemplified by the organizations that were established as a result of grassroots movements, and the chaplain's role within the 8 Rs represented by the criminal justice system,

In summary, the grassroots initiatives that began across Canada in the 1970s flourished into a variety of prison ministry and chaplaincy organizations that are still active today. The purpose of this book is to outline the theological and philosophical sources of these programs as well as provide a brief description of the current ministries that grew out of these initiatives.

Nine stories of prison chaplains have been included in and among the more theoretical chapters in order to give readers a good idea of what chaplaincy entails. An introduction to these stories follows immediately upon a broader overview of the book. Subsequent interviews are included after each chapter.

Chaplains' Stories: An Introduction

Genesis of these interviews came about during a morning breakfast meeting between a chaplain and his regional manager at a family diner in Linden, Alberta. After the chaplain had explained the current work challenges in his usual convoluted manner, the regional manager in exasperation picked up a ketchup bottle during the conversation and said, “Don, sometimes a ketchup bottle is simply a ketchup bottle.”

The chaplain had to smile at this remark. He had just finished reading Malcolm Gladwell’s explanation of the intricacies of ketchup.²⁵ Gladwell pointed out that the Heinz ketchup company had managed to make a product that satisfied five fundamental tastes in the human palate: salty, sweet, sour, bitter, and umami.²⁶ While other ketchup brands were either too sweet, too salty, too runny, too bitter, or too sour, Heinz had managed to make such a rich combination of tomato tastes and added ingredients that other companies were unable to compete.

Gladwell’s research struck a chord. Prison chaplains have faced numerous challenges in the last twenty years. Over fifty chaplains have quit in the Prairie Region because of significant cuts in pay and an arms-length contractual model.²⁷ There has been such a lack of focus, understanding, and management of their jobs (*sic*: careers) that chaplains have found employment elsewhere as program officers, parole officers, ministers in their denomination, spiritual care givers in the hospital, or as chaplains in the community.

This situation begs the question of the nature and role of chaplaincy. Is there a real chaplain who can be found who is illustrative of what is possible? What does that person look like? Why and how have they been able to survive and flourish while others have fallen by the wayside?

²⁵ Malcom Gladwell, *What the Dog Saw* (New York: Back Bay Books, 2009), 32-50.

²⁶ Malcom Gladwell, *What the Dog Saw*, 44-46.

²⁷ Paul Vanderham has reflected on some of the reasons that he resigned from prison chaplaincy, *Why I’m No Longer A Federal Prison Chaplain, Multifaith Perspectives in Spiritual and Religious Care*, edited by M. Taher (Toronto: Canadian Multifaith Federation, 2020), 201-210.

This book answers these questions through a series of eight interviews. While examples of a *pastoral approach*,²⁸ *theology of ministry*,²⁹ and *chaplaincy manual*³⁰ have been published to address some of these issues, *interviews of chaplains* who have thrived in their work serve as illustrations of what is possible. Readers of these personal and professional vignettes will come to understand the five ingredients that are necessary for prison chaplains to be effective.

The Necessary Five Ingredients

Visible Presence, Ministry and Sacraments, Religious Education, Community Involvement, and Integration have been identified by the Interfaith Committee of Chaplaincy as five tasks of prison chaplaincy.³¹ More recent consultations have suggested that *Leadership, Core Knowledge, Self-Awareness, Professional Spiritual Care, and Diversity* represent key elements of chaplaincy work.³²

This book suggests that a variety of other elements denote the work of a good prison chaplain. These include being *a wounded healer* (Teresa Kellendonk), *a good manager* (Jerry Moran), *compassionate* (Debbie Fawcett), *intuitive* (Joan Palardy), *embracing streams of life* (Ramon Noble), and *creating a sense of belonging* (Jonathan Nicolai-deKoning). The reader can decide what other components are necessary for chaplains to flourish and consider prison chaplaincy a life-long calling.

²⁸ Donald Stoesz, *Glimpses of Grace* (Victoria: Friesen Press, 2010).

²⁹ Donald Stoesz, *Magic of Fiction in Illuminating Transformation* (Victoria: Friesen Press, 2019).

³⁰ Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual: The Canadian Context* (Victoria: Friesen Press, 2020).

³¹ Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual*, Appendix 1. A chaplaincy description is included in Appendix 1 of this book.

³² Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual*, 49.

Chapter One

Overview of Pierre and Judy Allard's Ministry: 1972-2022

Figure 1: Pierre Allard³³



Rev. Allard began his prison chaplaincy in 1972 in Archambault, a maximum-security prison in Saint-Anne-des-Plaines, Laval, Quebec (1972-1977). Five years later, Rev. Allard became an institutional chaplain at Dorchester Penitentiary, New Brunswick. He served there for eight years (1977-1985) before becoming Regional Chaplain for the Atlantic Region of Correctional Service Canada (1985-1987). He served in that role for three years before being appointed as National Director of CSC Chaplaincy in Ottawa (1987-1998). He served in that role for eleven years before

becoming Assistant Commissioner, Correctional Operations and Programs in 1998. Three years later, he was appointed CSC Assistant Commissioner, Community Engagement (2001). He retired from CSC in 2006.

During his sojourn as institutional and Regional Chaplain in the Atlantic Region, Rev. Allard enrolled in a graduate program at the Northern Baptist Theological Seminary in Lombard, Illinois. In 1985, he took a three-month sabbatical to write his Doctor of Ministry thesis, entitled *The Statement of the Correctional Service of Canada Values and a Biblical Perspective for the Role of Chaplain*.³⁴ He graduated from the program in May of 1986.

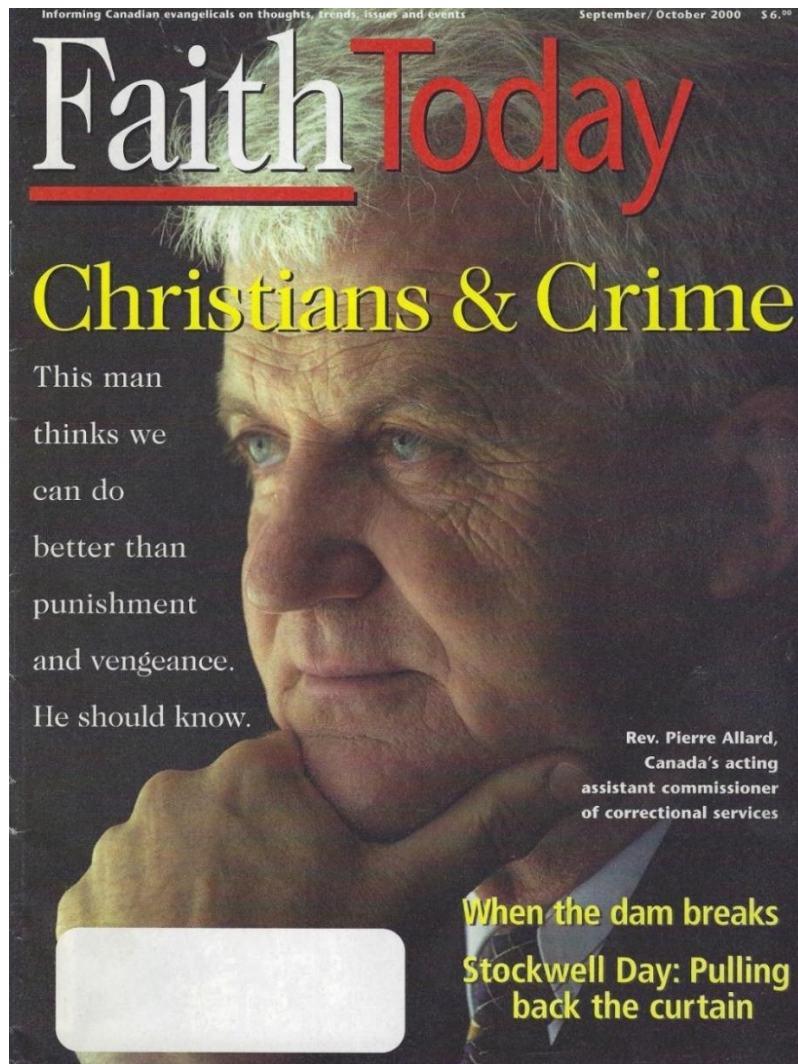
In September of 1987, Rev. Dr. Allard moved together with Judy and their family to Outaouais, a western region of Quebec located near Ottawa, Ontario, and became National Director of Chaplaincy. He was installed as National Director in 1988 at a

³³ The image of Pierre Allard lecturing appears on the home page of the website, Just.Equipping, *Just.Equipping*, [Just.Equipping | Home \(justequipping.org\)](http://Just.Equipping | Home (justequipping.org)) Retrieved 23 November 2022.

³⁴ Doctor of Ministry Dissertation (North Baptist Theological Seminary, 1986), unpublished, 192 pages.

ceremony of the signing of the second Memorandum of Understanding between Correctional Service Canada and the Interfaith Committee of Chaplaincy.³⁵

Figure 2: Front Cover of *Faith Today*, October 2000³⁶



Pierre would spend the next eleven years (1987-1998) implementing the vision for chaplaincy outlined in his thesis. His dissertation begins with an analysis of the progressive shift in thinking that occurred in the Penitentiary's attitude and management of inmates. Whereas control and punishment were regarded as the most important roles of corrections up to the 1960s, a new study, commissioned by the government in 1984, stated that Correctional Service Canada's "relationship with

³⁵ J.T.L James, *A Living Tradition* (Ottawa: Correctional Service Canada, 1990), 127. The first signing of the Memorandum of Understanding took place in 1982.

³⁶ Bob Harvey, "Christians and Crime," *Faith Today* (September/October 2000), 30-36.

offenders is the most important aspect of our work . . . Offenders are seen by CSC as individuals.”³⁷

Allard comments on the fact that “the section on offenders (in the report) precedes the one on staff and management.”³⁸ He regards as revolutionary this prioritizing of the individual inmate as subject.³⁹ He compares this new approach to the 1960s Vatican II report of the Roman Catholic Church, which placed a chapter on the People of God before the “one on hierarchy.”⁴⁰ Correctional Service Canada’s “safe, secure and humane control of offenders” was done in the context of “helping them become law-abiding citizens.”⁴¹ The goal of reintegration was integrally linked to the dynamic and static security of incarceration.

Allard balanced his analysis of the new 1984 government statement on CSC values with theological insights that contributed to reform and reintegration. Biblical concepts of justice, as found in Isaiah and Micah, of human beings being created in the image of God, as outlined in the book of Genesis, and of God’s reconciliation of the world, as outlined in Ephesians 2 and 2 Corinthians, could be brought to bear on evil and sin in the world.⁴² Paul’s proclamation in Ephesians 2:14 that “God has broken down the dividing wall of hostility” represented a litmus test of how chaplains and correctional staff could make a difference in their work with inmates.⁴³ Offenders could find healing and hope along their journey from remorse and forgiveness to grace and compassion, to reconciliation and restoration.

Rev. Allard used these guiding principles to initiate change and transformation. He assisted in (1) formulation of a CSC Mission Statement, adopted in 1991,⁴⁴ (2) writing a Correctional Service Canada Prayer,⁴⁵ (3) establishment of community chaplaincies, (4) building of morale and vision in institutional chaplaincies, (5) integrating volunteers into the work of the Correctional Service, and (6)

³⁷ Allard, *The Statement of the Correctional Service*, 20, an excerpt from Ole Ingstrup, Correctional Service Canada, *Report on the Statement of CSC Values*, 21.

³⁸ Allard, *The Statement of the Correctional Service*, 20.

³⁹ Stephen Duguid has reflected on the importance of a prisoner being treated as a subject, *Can Prisons Work?* (Toronto: University of Toronto Press, 2000), 246-247.

⁴⁰ For what this shift in thinking meant for the Roman Catholic Church, see Richard McBrien, *The Church: The Evolution of Catholicism* (New York: Harper Collins, 2008).

⁴¹ Allard, *The Statement of the Correctional Service*, 18.

⁴² Allard, *The Statement of the Correctional Service*, 70-125.

⁴³ Allard, *The Statement of the Correctional Service*, 94-100.

⁴⁴ Correctional Service Canada, *Mission of the Correctional Service Canada* (Ottawa, Ministry of Supply, 1991).

⁴⁵ J. T. L. James, *A Living Tradition*, 151. Allard notes that Canon James composed the CSC prayer in 1984, *The Statement of the Correctional Service*, 19.

establishment of CSC Awards for exemplary services by staff and volunteers.⁴⁶ He believed that chaplains, the church, and faith communities had unique perspectives on faith and restoration that could be dovetailed with the mission and daily life of the service.

This is how Pierre assesses CSC Chaplaincy Management over those years:⁴⁷

In the 1990s, chaplaincy gained great credibility and received strong support within CSC. The newly signed MoU (1988) made it clear that chaplains provided an essential service and were not to be disadvantaged in any way because of the contract status. This document was signed by the Minister, by the Commissioner, by the President of IFC and in Chaplaincy. We made sure that this document stayed alive. We wanted chaplains to be chaplains and their role was better defined than most other professionals.

CSC facilitated and supported Chaplaincy in establishing a procedure for hiring, training, evaluating, and pastorally leading chaplains. We were in constant contact with the IFC President (Otto Driedger for a number of years) and our Chaplaincy Management Team met almost every month.

For full time chaplains, the following procedures were in place:

1. We advertised nationwide.
2. The hiring committee comprised: Chaplain General who led the meeting, IFC representative, Regional Chaplain, Institution's representative and NHQ Human Resources representative.
3. The first year was a probationary year followed by a major evaluation. All the same people reconvened along with the contractor's representative. If satisfactory, a five year commitment was made to the chaplain. There

⁴⁶ The *Ron Wiebe Restorative Justice Award* was established by CSC in 1999 to honour the work of Warden Ron Wiebe, Correctional Service Canada, *National Ron Wiebe Restorative Justice Award*, [National Ron Wiebe Restorative Justice Award \(csc-scc.gc.ca\)](https://www.csc-scc.gc.ca/restorative-justice/003005-3100-eng.shtml) Retrieved 23 November 2022. This award is given annually to a person who “models restorative justice principles in the service of peace and justice,” Cf. Ron Wiebe’s book, *Correctional Service Canada, Reflections of a Prison Warden*, <https://www.csc-scc.gc.ca/restorative-justice/003005-3100-eng.shtml>, Retrieved April 2019. The *Taylor Award* was established by CSC in 2001 to honour the work of Charles Taylor and his wife Charlotte for “their lifetime dedication to faith-based counselling in correctional facilities and the community,” Correctional Service Canada, *The Taylor Award*, <https://www.csc-scc.gc.ca/volunteers/003008-1000-eng.shtml>, Retrieved April 2019. It is given annually to a “CSC volunteer who has shown exceptional dedication to the Service.” Sue Hall, long time chapel volunteer at Bowden Institution, received the *Taylor Award* in 2011. She, together with a team from the Red Deer Chapter of Christopher Leadership, provided CL courses at Bowden Institution on a continuous basis from 1991-2017.

⁴⁷ Donald Stoesz, *Email correspondence with Pierre Allard*, 28 October 2022.

would be a major evaluation every five years. For the years in between, the Regional Chaplain would be responsible (with others) for a yearly evaluation. The Regional Chaplain was also responsible for the hiring of part-time chaplains and their evaluation.

4. We organized under the leadership of Chris Carr, Associate Director, a full week training for all new chaplains within a calendar year.
5. We innovated by bringing together for a full week about 20 applicants to assess their suitability for future openings in chaplaincy. NHQ Chaplains, Regional Chaplains, Psychologists, Parole Officers, Wardens, IFC, and Volunteers all played a role in the assessment. It bore great results and a good number of those who qualified by the end of the week ended up getting a contract within CSC chaplaincy within a year or two.
6. As leader, I made it a point to lead the committee for the hiring and for the major evaluations. I seldom delegated that task as I was convinced that if you have a good chaplain in an institution, he/she will build credibility with the staff and with the offenders and the problems would be very few.

The National Chaplaincy Conferences (NCC) were revitalized and held every 2-3 years, a National Chaplaincy Volunteer Association (NCVA) was formed (1988), and CSC supported national meetings of volunteers and of community chaplains.

CSC financially supported the organization of IPCA by holding 3 worldwide conferences (300 chaplains from 70 countries) in 1995 in Aylmer, QC, in 2000 in Kroonstad, South Africa and in 2005 in Cornwall, Ontario.

CSC paid for the publication of *A Living Tradition* (1990), by Canon James.

It is under Chaplaincy that Prisoners' Sunday became Prisoners' Week (3rd week in November) and later changed its name to Restorative Justice Week. Cove Value 1:10 of the CSC Mission makes a short reference to Victims.

When the yearly meeting of Senior Managers from across Canada (SMM) was held, Chaplaincy was asked to open the meeting with prayer and a brief reflection.

In the mid 90s, Commissioner John Edwards asked me one day to organize for the EXCOM Committee a brief service of thanks for 10 years without any killings of staff in our federal prisons. It was a meaningful time.

In 1998, Pierre Allard was named Assistant Commissioner, Correctional Operations and Programs for Correctional Service Canada. Two years later, he became Assistant Commissioner, Community Engagement (2000). Rev. Dr. Allard became a spokesperson for restorative justice, reintegration, faith, and healing during the next six years,⁴⁸ before retiring from the Service in 2006.⁴⁹

Pierre's fluency in French and English, his work within the Catholic Church and later as a Baptist minister, his inspirational lectures, stories, and courses on restorative justice, and his understanding of federal and provincial politics -- alongside the rise of Quebec nationalism -- went a long way in providing an ecumenical and inter-faith spirit that became a model for many.

During their years in Moncton, New Brunswick (1977-1987), Judy was instrumental in establishing a community chaplaincy dedicated to the reintegration of ex-offenders. Various community chaplaincy organizations became active across the country as a result of this venture.

Pierre and Judy had a vision for overseas ministries. Pierre became President of the International Prison Chaplains' Association in 1995,⁵⁰ with Judy serving as Executive Director.⁵¹ Three world-wide conferences were held during their ten year sojourn with this organization. IPCA III took place in 1995 in Aylmer, Quebec, IPCA IV in 2000 in Kroonstad, South Africa, and IPCA V in 2005 in Cornwall, Ontario.

⁴⁸ Pierre Allard and Rod Carter, Ontario Regional chaplain with CSC, facilitated a series of restorative justice courses at Queens University in Kingston, Ontario, during this time, Rod Carter, "Restorative Justice Diploma: Restoring Lives," *God at Work*, edited by Rod Carter and Christina Guest. (Correctional Service Canada, 2000), 147-149. Pierre Allard was instrumental in establishing a Restorative Opportunities Program as an initiative of Correctional Service Canada, *Restorative Opportunities Program*, <https://www.csc-scc.gc.ca/restorative-justice/003005-1000-eng.shtml>, Retrieved April 2019.

⁴⁹ In 2006, Pierre and Judy Allard started an organization called *Just.Equipping*, which is committed to educating, training, and equipping in the area of restorative justice, *Just.Equipping*, *Just.Equipping*, <http://www.justequipping.org>, Retrieved October 2018. Over the last 16 years, Pierre and Judy have facilitated training missions in Africa: Rwanda, Burundi, RD Congo, and Cameroon. *Just.Equipping* plays a crucial role in the reintegration of offenders, the rebuilding of communities, the comfort of victims and the future of corrections and chaplaincy in these countries.

⁵⁰ IPCA Worldwide: *International Prison Chaplains' Association*, <https://www.ipcaworldwide.org/about/>; see also IPCA Africa Region, *Missions*, <http://ipca-africa.org/missions.php> Retrieved 23 November 2022

⁵¹ IPCA Europe, *International Prison Chaplains' Association pdf*, <https://www.ipcaeurope.org/resources/The-International-Prison-Chaplain.pdf> Retrieved 23 November 2022.

Pierre together with Ontario Regional Chaplain Rod Carter taught restorative justice courses at Queen's Theological College in Kingston, Ontario, starting in 1998. Within a few years, they had established a *Diploma in Restorative Justice* program at the school, with Rod Carter serving as its Director.⁵² As part of her work with IPCA, Judy Allard brought international prison chaplains every year to Queen's University for a three week training in Restorative Justice.

In 2006, Pierre and Judy were invited to become part of reconciliation initiatives in Rwanda and Africa. They started a volunteer organization known as *Just.Equipping* after Pierre retired from CSC (2006) and stepped down as President of IPCA (2005).⁵³ Pierre and Judy, together with many others, travelled frequently to Africa to spearhead the work of restorative justice there (2006-2022). Their last trip was made in the spring of 2022, thereby representing fifty years of faithful ministry with Correctional Service Canada and beyond.

Among the many awards that Pierre Allard received, the honorary Doctor of Divinity degrees that were conferred on him stand out. McMaster University awarded him an honorary doctorate in 1996, Queen's University in 1998, Tyndale University in 2012, and Acadia University in 2013.⁵⁴

In 2006, Volunteers of America awarded Rev. Dr. Allard the Maude Booth Correctional Services Award. Correctional Service Canada describes VoA as “a non-profit, spiritually-based organization . . . with nearly 70,000 volunteers providing . . . social services and correctional programs to 1.8 million Americans.”⁵⁵

⁵² Rod Carter, “Restorative Justice Diploma: Restoring Lives,” *God at Work*, edited by Rod Carter and Christina Guest (Correctional Service Canada, 2000), 147-149. Further information is provided by Hallett Llewellyn, Principal of Queen's Theological College at the time, chapter nine, “Tributes and Reflections.”

⁵³ Just.Equipping, *Just.Equipping*, [Just.Equipping \(justequipping.org\)](http://justequipping.org) Retrieved 23 November 2022.

⁵⁴ Pierre Allard also received the *Head of Public Service Award* in 1998, the *Good Samaritan and Achievement Award* from the Canadian Criminal Justice Association at their Congress in Halifax, June 2001, the *Governor General's Meritorious Service Decoration* on November 15 2001, Governor General of Canada, *Meritorious Service Award – Civil Division*, Reverend Dr. Pierre Michel Allard, [The Reverend Dr. Pierre Michel Allard | The Governor General of Canada \(gg.ca\)](http://TheReverendDr.PierreMichelAllard.ca) Retrieved 23 November 2022; Street Level Counselling/Consulting, *Rev. Dr. Pierre Allard: Crusader for Justice and Truth*, [Rev Dr. Pierre Allard: Crusader for Justice and Truth - Susan Brandt Consulting \(streetlevelconsulting.ca\)](http://RevDr.PierreAllard.ca) Retrieved 23 November 2022; Donald Stoesz, *Email correspondence with Pierre Allard*, 5 December 2022.

⁵⁵ Correctional Service Canada, Pierre Allard Honoured by Volunteers of America, *Let's Talk*. 2004, Volume 29, No.3. <https://www.csc-scc.gc.ca/text/pblct/lt-en/2004/no3/5-eng.shtml> Retrieved April 2019. Retrieved 5 December 2022.

Figure 3: Sue Hall, standing on the left, received the *Taylor Award* in 2011 on behalf of the Christopher Leadership Team of Red Deer, which conducted CL courses in Bowden on a continuous basis from 1991-2017⁵⁶



⁵⁶ The Taylor Award was established by CSC in 2001 to honour the work of Charles Taylor and his wife Charlotte for “their lifetime dedication to faith-based counselling in correctional facilities and the community,” Correctional Service Canada, *The Taylor Award*, <https://www.csc-scc.gc.ca/volunteers/003008-1000-eng.shtml>, Retrieved April 2019. It is given annually to a “CSC volunteer who has shown exceptional dedication to the Service.”

Figure 4: Restorative Justice posters, developed by CSC
for Restorative Justice Week in November of every year

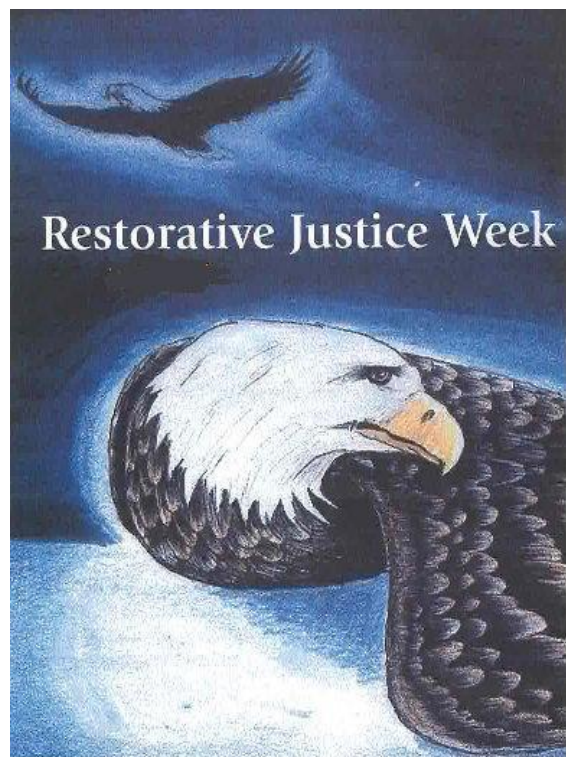
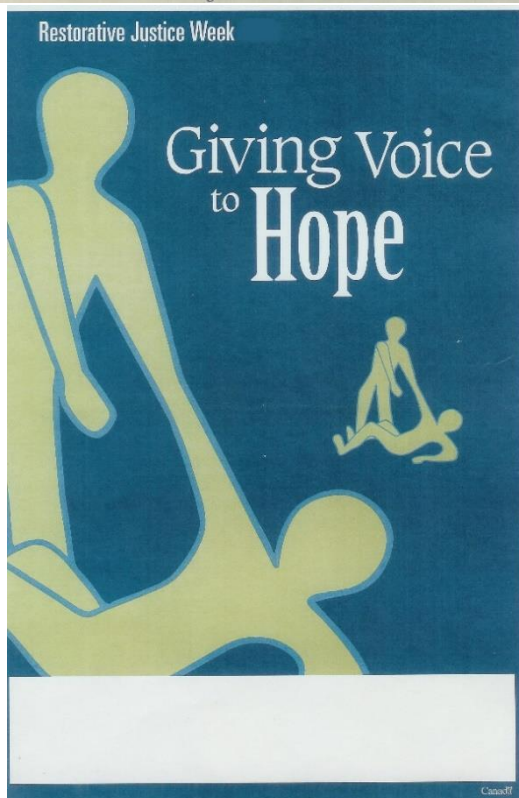
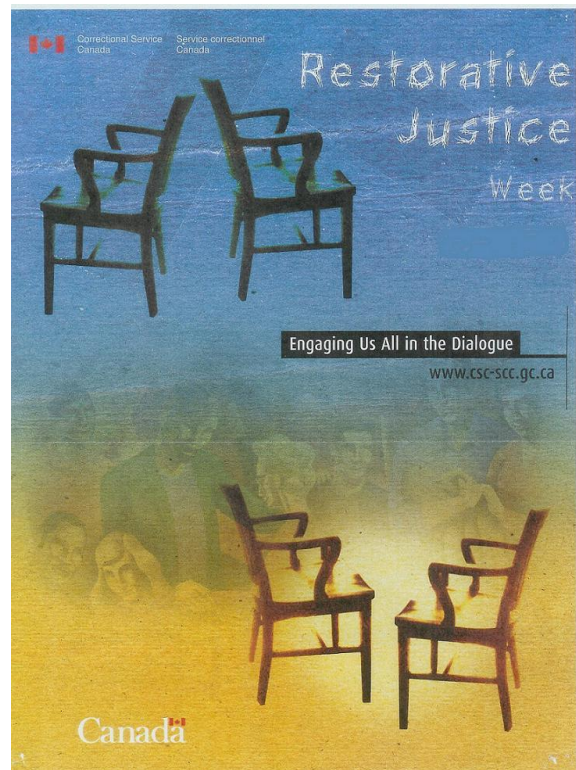


Figure 5: Members of the first National Volunteer Association conference, 1988⁵⁷

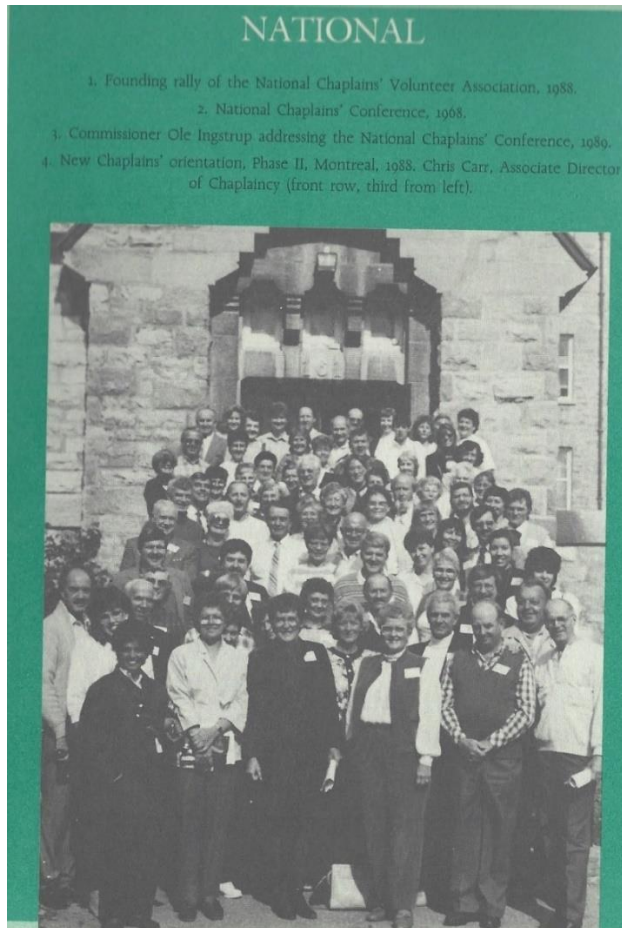


Figure 6: Words to the Song: Broken Wings⁵⁸

Broken Wings
James Motherall



Broken wings, wounded heart
Dreams that couldn't come true
Shattered hopes, because of lies
That I couldn't see through
Reaching for love, finding pain
Build the walls or get hurt again
No one tells the truth anymore
Broken Spirit, untried wings
So afraid to fly.

Like a rose without the sun
The spirit just withers and dies
I reached for the sun, found the rain
Ran away to avoid the pain
But I can't hide anymore
Now my spirit wants to fly
Spread its wings
and soar high in the sky
Till I could almost touch the hand of God

Like the thorns upon the rose
There will be hard times
So I will trust my heart to Him
Whose power is greater than mine
He will keep and give me rest
He will guide me through every test
He will always be there when I call
Jesus loves me this I know
Because the Bible tells me so
Jesus loves me this I know

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⁵⁷ J.T.L. James, "Photos," *A Living Tradition*, 110.

⁵⁸ Rod Carter and Christina Guest, editors, *God at Work*, 112.

B: Over and Above the Call of Duty

Joan Palardy, Retired Roman Catholic chaplain

Bowden Institution, 1989-2006



Minister of Reconciliation

Joan is a lot of things to a lot of people, making it hard to place her within the continuum of chaplaincy that is the subject of this book. Perhaps the best place to start is to consider her role as a minister of reconciliation. Numerous times in her career as chaplain, she went *over and above the call of duty* to bring healing and reconciliation to victims and offenders. One thinks of the time that she called the daughter of a man who had murdered his wife. Living in another city and unsure of how to deal with a father who had killed her mother, the young adult daughter agreed to come and visit after she learned that her father was dying of cancer. Bolstered and supported by her uncle, they went together to meet the man in prison.

This meeting culminated in arrangements being made to bury the man in a cemetery in a nearby town, along with a graveyard service that included eight inmates who served as pallbearers. A tombstone was erected in the man's memory. Joan, along

with the daughter, continue to visit the grave once a year to make sure the site is being kept clean.

Joan intervened in a similar manner when another inmate she worked with was dying. Upon finding out that the man had molested his daughter when she was young, Joan phoned the daughter to see if she would like to say goodbye . . . and hopefully find some healing and closure in the process. After many conversations and demonstration of a great reluctance to come, the daughter consented to visit her father in the hospital and tell him how much he had hurt her. Fear of him as a monster and betrayer of trust loomed large as she relived the moments as a young girl when she was violated. She was barely able to speak, so afraid was she of him, many years after the fact. In his last hour she placed a rose in his hand.⁵⁹

More recently, Joan and her husband John have travelled to Africa to bring healing and hope to victims of genocide perpetrated in Rwanda, Burundi, and the Congo. They went together with Pierre and Judy Allard under an organization known as *JustEquipping*.⁶⁰ Pierre and Judy started this organization in 2006 to apply Restorative Justice principles adopted in their prison ministry. Joan and John met with dozens of victims to help them deal with the trauma, grief, anger, and fears that they continued to have. Joan's long-time work with inmates in grief recovery as well as John's work as a priest and social worker made them excellent resource people in this ministry. Joan was able to continue the work of reconciliation that she had started so many years ago in Bowden Institution.

Interventions in Prison Chaplaincy

The above three examples of restorative justice interventions have been replicated many times in the institution in which Joan worked. When an inmate was refused a transfer to another province to be closer to his spouse and children, he went on a hunger strike that lasted over a month. After visiting him in segregation and the prison hospital for several weeks, Joan realised that the man was about to die. Not satisfied with the warden's response to the situation, she phoned the family and told them what was about to happen. She then phoned the Director General of Chaplaincy to let him know about the situation. Within an hour after the inmate's family made a phone call to the warden of the institution, the inmate was transferred to a city

⁵⁹ This story is recounted in Joan Palardy's autobiography, *From the Heart* (2018).

⁶⁰ Information about this organization can be found on the website, Just-Equipping, http://www.justequipping.org/index_e.html Retrieved May 2023.

hospital. Together with other hospital staff, Joan was able to convince the man to stop his hunger strike for the sake of his family. A few months later, the inmate was transferred to the province in which his family lived.

Joan's fearless attitude and action are evident regarding her status as a Catholic chaplain. Despite three years of Religious Studies (Bible, Theology, Church History), studies to become a Registered Nurse, fifteen years as a nun with the Sisters of Charity of Saint Louis, certification as a Specialist in Institutional Ministry with the Canadian Association of Pastoral Education, Joan was asked to complete a Bachelor of Arts in Theology at Newman College in Edmonton. Amid raising four children between the ages of six and ten, and working full-time as a chaplain at Bowden Institution, Joan dutifully took several courses at Newman College.

After yet another request from the Interfaith Committee on Chaplaincy to study with Charles Taylor at Acadia Seminary in Nova Scotia to complete her studies, things came to a head. Bernie Pinet, Catholic representative with the IFC, approached the University of Manitoba and found out that Joan's previous studies, her formation as a nun, and certification with the Canadian Association of Pastoral Education in Toronto for two years entitled her to a master's degree in Pastoral Counseling. She was granted a reprieve from further studies and accepted on par with priests as an "ordained" clergy with the Catholic Church.

Her acceptance as a "full-fledged" Catholic chaplain was not yet done. When Joan facilitated a Catholic priest to come in to say Mass and hear confessions, she found out that the priest's remuneration for his services was being taken out of her salary and used for priest sabbaticals. That situation was soon rectified. After trying in vain for many years to have a Catholic priest say Mass at least once a month in the institution, she prevailed upon herself to provide an order of service every Friday evening. She was able to get permission from the bishop to serve communion in two species, with consecrated hosts being brought in from the local parish.

Personal History

The last three examples illustrate the obstacles Joan has faced with authority structures that mitigate against the idea that a woman can serve and be respected as a "full-fledged" Catholic chaplain. Joan spoke about the few avenues of service available to her when she grew up to fulfill her dream of becoming a nurse in another country. Her formation as a nun was a direct result of the fact that Catholic nuns served as nurses in a variety of foreign missions. Joan fulfilled her dream by

becoming the first nun in her Order in Western Canada to graduate as a Registered Nurse and serve in Peru and Israel with the Sisters of Charity of Saint Louis.

Unable to continue her calling as a nurse because of a spinal fusion that she underwent when she came back from Peru, Joan found a pamphlet in a hospital chapel about the Canadian Association for Pastoral Education. Open only to ministers who had completed their Master of Divinity, the Anglican priest in charge of CAPE in Toronto accepted her application after she wrote a paper outlining her theology and vision of ministry. The two years that Joan spent there, rubbing shoulders with other pastors in ministry, brought personal healing as well as a renewed sense of mission.

Upon returning home to Alberta, Joan was hired to be the Coordinator of Pastoral Care for the Calgary Roman Catholic Diocese. Travelling from parish to parish to do her work, she bumped into a Catholic priest who had been mandated to support Family Life initiatives. Joan and John facilitated workshops throughout the diocese. Occasionally, they gave presentations at the same place on the same day. Over time they fell in love. Joan met with the head of her order to let her know that she would not be completing her final vows. John received a dispensation from the pope after a review of numerous documents demonstrated questions and doubts that John had about his calling to ministry as a priest.

Joan and John were married in Ottawa during the time that John was enrolled at Saint Paul University to complete a Master of Social Work degree. Upon completion of this degree, the couple found themselves back in Alberta, with Joan taking care of their young children and John becoming employed as a social worker with the Province of Alberta.

When their youngest child was six years old and in Grade 1, Joan received a call from the Prairie Regional chaplain, asking her whether she would consider becoming a Catholic chaplain at a nearby prison. After reading the Mission Statement of Correctional Service Canada, which spoke about the dignity of the individual and the potential for inmates to become law-abiding citizens, she accepted the position upon the condition that she could walk her children to school in the morning and have them accepted into an “After School Program.” Thus began a chaplaincy ministry that would span the next seventeen years.

Prophet, Priest, and Pastor

The above descriptions provide ample evidence of Joan as a prophet, priest, and pastor. She has courageously and prophetically spoken of the legitimate role of woman “priests” with the Roman Catholic church, about the role of restorative justice within and without the prison system, and about the effects of gender discrimination and harassment in her role as a woman staff person within a predominately male prison. Joan has not been shy to speak about each of these aspects of ministry because she practices what she preaches and believes that healing and hope are possible when each of these issues is confronted.

Joan’s role as a “priest” has been abundantly evident. Her weekly worship services included communion in order to make the mystery of Christ real for each of the men that she served. Her invitation to inmates to share about Scripture passages read during the service provided a safe place for the men to speak about their faith and life.

This sacramental ministry was extended throughout the week when Joan counselled men, conducted a grief recovery program, facilitated a volunteer-led Christopher Leadership course, and encouraged the work of Islamic volunteers in their education of Muslim inmates. Joan was significantly present in each of these activities, understanding what was needed in each instance for the work to be effective and transparent.

Joan’s gifts of intuition and compassion are accented in her work as counsellor, pastor, confidant, friend, and wounded healer. Her ability to speak as prophet to authority and priest to parishioners is exemplified to an even greater extent in her work as a minister. Any inmate who has met Joan will tell you that Joan is willing to call a spade a spade when necessary. Hiding behind religious language, minimizing the amount of harm done, talking superficially about one’s faith, being disrespectful of others, taking one’s family for granted, or simply being lazy about one’s attitudes in life provide Joan the opportunity to speak into that situation. She will do so in a manner that is gentle, mindful, intelligent, and sincere, making the inmate who entered her office a different person when he leaves it.

One example of this pastoral presence will suffice. An aboriginal inmate came to Joan and spoke about his estrangement from his family, his offence, his childhood, and his problems in the institution. After a series of sessions, Joan suggested to the inmate that something had happened in his past that was affecting how he was

copied. Joan gave the inmate two weeks to think about whether he wanted to share about what had happened. Upon his return, the inmate did not feel comfortable sharing. Joan asked whether she could tell him what she thought had happened. The inmate agreed. Joan told him that he most likely had been molested by a Catholic priest. The inmate's eyes opened wide. He cried inconsolably for some time after. Joan had been able to identify something that the inmate assumed was hidden from view. This intuitive ability within a cocoon of compassion is what has made Joan a great chaplain.

Conclusion

Micah 6:8, "to do justice, and to love kindness, and to walk humbly with your God," and Matthew 5:14, "You are a light to the world," are Scripture passages that have come to define Joan's ministry. A Service song, sung many times in the chapel as part of ecumenical services, would also be apropos. The song goes like this: ⁶¹

We are made for service to care for each other;
We are made to love each sister and brother.
Love that lasts through sorrow and pain,
a love that will never die with strain.

God sent His Son to show us the way;
One who shared His love every minute of the day,
One who gave His life that we might live
And his Spirit to help us through the years.

Life can be so lonely when nobody cares;
Life can be so empty when nobody shares;
But if we give ourselves both time and again
The happiness of Christ will live within.

Joan's boundless capacity to give to others, even to those who have been less than kind to her, along with her natural curiosity of people, and her willingness to name those perceptions, sets her apart.

⁶¹ *Glory and Praise* (Phoenix, Arizona: North American Liturgical Services, 1987), p. 216.

Chapter Two

Establishment of the Correctional Service Mission Statement

The transformation that took place within Correctional Service Canada in the 1980s can be referred to as a kairotic moment,⁶² in which a “right, critical, and opportune moment” came along so that CSC could adopt a new vision of its goals and purpose. CSC published a new *Statement of CSC Values* in 1984.⁶³ Its opening mission statement says that CSC, “as part of the criminal justice system, contributes to the protection of society by exercising safe, secure, and humane control of offenders while helping them to become law-abiding citizens.”⁶⁴

Pierre Allard enrolled in 1985 in a doctoral program at the Northern Baptist Seminary in Illinois in order to better understand the new *Statement of CSC Values*. He authored a Doctoral Thesis of Ministry in which he outlined his vision of chaplaincy in relation to the merits of the new CSC mission statement.⁶⁵

Allard’s doctoral thesis represents an excellent jumping off point in understanding the changes that occurred in CSC during this time. A client driven philosophy, dynamic security, family and social supports, programming, restorative justice, and the importance of volunteers represent some of the initiatives that were begun as a result of the *Report on the Statement of CSC Values*.

⁶² Wikipedia, *Kairos*, [Kairos - Wikipedia](#) Retrieved 23 November 2022. Another definition suggests that kairos represents “a passing instant when an opening appears which must be driven through with force if success is to be achieved.”

⁶³ Ole Ingstrup, *Report on the Statement of CSC Values*.

⁶⁴ Ingstrup, *Report on the Statement*, 18, quoted in Allard, *The Statement of the Correctional Service*, 18. Cf. the slightly stronger wording in the third edition of Correctional Service Canada, *Mission of Correctional Service*, 5. “The Correctional Service of Canada, as part of the criminal justice system, contributes to the protection of society by actively encouraging and assisting offenders to become law-abiding citizens while exercising reasonable, safe, secure, and humane control.” This statement adds “encouraging and assisting” to the original *CSC Values* wording of “helping” and places this “assistance and encouragement to become law-abiding citizens” before its exercise of “reasonable, safe, secure, and humane control.”

⁶⁵ Allard, *The Statement of the Correctional Service*.

1. Client Driven Philosophy

One of the first things that Pierre Allard notes about the new Mission Statement is the priority that CSC places on offenders:⁶⁶

Our relationship with offenders is the most important aspect of our work. It is what makes our endeavour uniquely different from any other. Offenders are seen by CSC as individuals.

Allard likens this approach to that taken by the Catholic Church in its Vatican II Council deliberations during the 1960s. A chapter on the church as the People of God appeared before a discussion about hierarchy.⁶⁷ Believers represented the basis and ground of the church while the hierarchical structure of deacon, priest, bishop, cardinal, and pope represented its authoritative framework.

Correctional Service Canada is similar to the Catholic Church in that it also operates as a hierarchical structure. It starts on an institutional level with the Warden and moves “downward” to Deputy Warden, Assistant Wardens, Correctional Managers, Correctional Officers, and Programming Staff. Directives from the National and Regional Offices are relayed to the correctional staff through the auspices of the Warden’s office. Authoritative policies and procedures operate from the top down.

There are, at the same time, requests, proposals, complaints, and memos sent from inmates and correctional officers alike that proceed upward through the system. Each issue is discussed and dealt with at the appropriate level. If no resolution is forthcoming, it proceeds to the next level of authority.

The reality of violence, coercion, chaos, and volatile dynamics within a prison setting requires a martial style approach that assumes rather than negotiates authority. Difficult decisions in the midst of threats, assaults, and recriminations have to be made at a high level of authority to ensure the smooth running of an institution. Officers and inmates alike require clear direction in order to keep the place safe.

The fact that a prison represents a dynamic reality in which violence can occur makes the new Mission Statement of 1984 about the priority of offenders even more

⁶⁶ Ingstrup, *Report on the Statement*, 21, quoted in Allard, *The Statement of the Correctional Service*, 20.

⁶⁷ For reflections on this People of God theology, see Richard McBrien, *The Church*.

relevant. Correctional Service Canada decided that attention to the specific needs of inmates is important to ensure the “safe, secure and humane control of offenders.”

A hierarchical approach is counterproductive when power and control through the use of authority and force become more important than verbal communication, collaboration, and dynamic interventions. Force is a last resort because it can be the deadliest. The numerous riots that occurred during the 1960s, 70s, and 80s⁶⁸ in Canadian prisons demonstrate the limits of a hierarchical military approach without the balancing factors of respect, humane treatment, and regard for the needs of inmates within CSC’s care.

2. Importance of Dynamic Security

A Senior Management Committee, consisting of three hundred officials, was asked in 1985 to provide more details about the new priorities of Correctional Service Canada.⁶⁹ They suggested that dynamic security represented the primary means of control regarding inmates.⁷⁰ Dynamic security has to do with the verbal communication that correctional staff have with offenders. This type of interaction differs from static security, which has to do with fences, barriers, gates, cells, locks, and guns. Static security represents the physical framework of the institution including the use of physical force while dynamic security has to do with the direction and guidance given by staff through verbal communication and collaboration.

The difference between these two types of security can be explained by comparing the hierarchical structure of institutional management with the Catholic principle of subsidiarity.⁷¹ The principle of subsidiarity states that resolutions of problems should take place at the lowest level of organization possible, before proceeding up the chain of command within a hierarchical structure of authority. CSC management stated the priority of subsidiarity in this way:⁷²

⁶⁸ Three correctional officers were killed on July 25th in Archambault in 1982 as a result of an inmate riot. The small cubicle in the central control area where the officers were killed became the Protestant chaplain’s office, *Montreal Gazette*, *History Through Our Eyes*: [History Through Our Eyes: July 25, 1982, Archambault prison riot | Montreal Gazette](#) Retrieved 23 November 2022.

⁶⁹ Ole Ingstrup, *Task Force of the Mission and Organizational Development of CSC: 300 Senior Managers’ Views of CSC – 1984 No. 11* (Ottawa: Correctional Service Canada, 1985).

⁷⁰ Ingstrup, *Task Force of the Mission*, 71, quoted in Allard, *The Statement of the Correctional Service*, 19.

⁷¹ Merriam-Webster, *Subsidiarity*, [Subsidiarity Definition & Meaning - Merriam-Webster](#) Retrieved 23 November 2022. Cf. Donald Stoesz, *Glimpses of Grace* (Victoria: Friesen Press, 2010), p. 64.

⁷² Ingstrup, *Report on the Statement*, 31, quoted in Allard, *The Statement of the Correctional Service*, 23.

We want to make full use of all talents in our people. It is for this reason that we want to delegate authority as close as possible to the point of impact of the decision made . . . trust and motivation are key issues.

This means that correctional officers use dynamic security in their interactions with inmates before proceeding to the next level of authority. For example, if an inmate is verbally abusive, an officer intervenes by asking the offender to explain the nature of their problem, ask them to apologise, ask them to calm down, or ask them to leave the area. If these interventions do not work, the officer asks the inmate to “lock up” in their cell in order not to make the situation worse. If the inmate still does not comply, the use of physical force and pepper spray may be necessary. The unit manager and other staff become engaged if their fellow officer is unable to diffuse the situation.

Verbal communication between an officer and an inmate is known as informal resolution. Many forms of miscommunication, misinformation, distrust, suspicion, and anger can be intercepted through dynamic security. Informal resolution means that the solving of a conflict does not have to go any further than the incident involving an officer and inmate, inmate and inmate, and officer and officer. Much paperwork is saved through the means of informal resolution.

Dynamic security and the principle of subsidiarity are important because resolution of conflict and the smooth running of an institution can get lost in the myriad of regulations, procedures, and policies enacted as a result of the Commissioner’s Directives of CSC. Every time there is an incident, new rules and policies are put into place that take into account this new situation.

There comes a point after numerous such incidents when correctional staff feel overwhelmed by all of the paperwork that has to be filled out and accountability that has to be assigned in order to rectify a situation.⁷³ Laws and policies are effective to the degree that they are in line with the overarching mission statement, namely, to exercise safe control while encouraging inmates to becoming law abiding citizens. Diffusion of conflict and effective collaboration between staff and inmates at the lowest level make it possible to minimize the number of times a grievance,

⁷³ Sociologist Max Weber worried about the increasing bureaucratization of society. He referred to the bureaucratization of society as an *iron cage* from which workers could not escape, *The Protestant Ethic and the Spirit of Capitalism*, translated by Talcott Parsons (Pantianos Classics, 1905), 181, cf. Wikipedia, *Iron Cage*, [Iron cage - Wikipedia](#) Retrieved 23 November 2022. Correctional staff along with chaplains sometimes find it difficult to be effective in their work because of all the procedures and rules that have to be followed. Weber showed how charismatic authority gave way to institutionalization through a rational routine, *Economy and Society*, ed. Guenther Roth and Claus Wittich, Volume 1 (Berkeley: University of California Press, 1978), 215-297.

complaint, investigation, and incident make their way all the way up to Ottawa and back down again.

3. Family and Social Supports

A third priority that the three hundred senior managers emphasized was the need for family and social supports in the community.⁷⁴ The easiest way to explain this aspect of corrections is to consider the portrait that Correctional Service Canada published on the eve of the 21st century. They published a mural on the front cover of their monthly journal, *Let's Talk*, depicting the role of family and community in the life of an offender (Figure 7).⁷⁵

Figure 7: Image on Title Page of *Let's Talk*



⁷⁴ Ingstrup, *Task Force of the Mission*, 98, quoted in Allard, *The Statement of the Correctional Service*, 19-21.

⁷⁵ (Correctional Service Canada, Volume 24, No. 5, 1999) An explanation of the mural follows on page 2 of *Let's Talk*: "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."

The viewer immediately notices that there are no bars depicted in the image. Bars have to do with static security, a physical reality that represents the framework of prison life rather than its inner core. Staff are tempted to treat inmates in prison on a one-dimensional level because they only see the person in front of them. It takes time and work on the part of parole officers, program officers, social program officers, correctional officers, as well as chaplains for a three dimensional picture to emerge.⁷⁶

Contact information about family and friends, a history of community involvement and supports, along with a criminal profile provide correctional staff with a better idea of what occurred in the inmate's life before they came to prison. Recognition of mental illness goes a long way in helping staff understand why a particular inmate is acting out. Separation from spouse and children, parents, grandparents, church, AA groups, friends, and community helps explain why an offender is finding it difficult to cope with prison life. Loss, grief, anomie, alienation, guilt, shame, and despair are real precisely because inmates are regarded primarily in relation to the crime they committed. Isolation represents a real factor in an offender's non-ability to deal with prison life.

4. Programming as a Priority

Programming represents a fourth priority that Correctional Service Canada adopted. The Mission Statement said that employees' responsibility was to actively motivate the offender to "make of his time a creative opportunity."⁷⁷

The best way of explaining this CSC shift in priorities is to look at the example of Federal Training Centre (*Centre federal de formation*), a medium-security federal prison in Laval, Quebec. Its original purpose was to provide inmates with as many work skills as possible. Offenders had the option of enrolling in a recognised meat-cutting course, learning skills and completing contracts for CORCAN⁷⁸ in areas such as masonry, mechanics, carpentry, upholstery, welding, and cabinetry, or taking upgrading in school.

⁷⁶ Note the discussion in Donald Stoesz, *Glimpses of Grace*, p. 80.

⁷⁷ Ingstrup, *Report on the Statement*, 22-25, quoted in Allard, *The Statement of the Correctional Service*, 21.

⁷⁸ CORCAN represents an abbreviated word that includes Correctional Service in the letter COR and Canada in the letter CAN. CORCAN represents the manufacturing branch of CSC. It teaches inmates skills as well as employs them to complete contracts that CORCAN receives, Government of Canada, *CORCAN*, [Home | CORCAN Catalogue](#) Retrieved 10 February 2023.

This all changed in 1991. Over half of the work areas were dismantled and CORCAN instructors let go to make way for programming officers. CSC established generic programs that dealt with gang involvement, spousal abuse, drug dealing, drug addictions, sexual assaults, and violent offences. Inmates were mandated to take these programs as part of their sentence. After quite a bit of resistance, offenders accepted the fact that they had to deal with their offences in order to return to society as law-abiding citizens.⁷⁹

An encounter that I had with an inmate regarding this matter represents the best way of explaining this shift in thinking on the part of Correctional Service Canada.⁸⁰ The offender in question considered himself a diligent worker. He defined himself according to what he had accomplished in his career. He ignored the fact that he had come to federal prison for the third time because of his excessive drinking habits. He had offended against another person while being drunk.

When asked whether he was an alcoholic, the inmate objected strongly. “I am only a binge drinker. I go on a binge once or twice a year for a week.” “When did the offences occur?” I asked. “Well, while I was binge drinking,” the fifty year old man retorted.

The man believed that the punishment he was receiving by being in jail was satisfactory in terms of the offence he had committed. The fact that he had committed three offences meant that he was still likely to be a risk to society when he was released. The man was not convinced that drinking was part of his problem.

This type of attitude convinced Correctional Service Canada that serving a prison term and learning work skills were not sufficient regarding the inmate’s responsibilities to society. A person sentenced to a federal prison term had to take programming specific to their offence. An inmate could be detained to their Warrant Expiry Date and issued a Peace Bond (8/10 order) by a provincial judge upon release if they were still considered a risk to society. Refusing to take a program that dealt with the reasons for a person’s offending pattern were grounds for placing harsher penalties on an inmate.

This type of programming has worked well, relative to other skills such as upgrading in school and introductory courses to various trades. Specific issues need to be

⁷⁹ Note the discussion in Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual* (Victoria: Friesen Press, 2020), 87.

⁸⁰ Donald Stoesz, *Glimpses of Grace*, 90.

addressed if an offender is not going to repeat the same type of behaviour that they learned before they came to jail.

5. Restorative Justice

Entering into a restorative justice process represents a further commitment on the part of an offender in rectifying the harm that they have done. Correctional Service Canada established a Restorative Justice Opportunities initiative about the same time as they started concentrating on offering programs to inmates.⁸¹ Restorative Justice consists of an offender acknowledging and taking responsibility for the direct harm that they have done to a victim. Victim Impact statements read at parole hearings, interviews by a restorative justice team of counsellors, and possible communication with the victim themselves represent ways in which an offender learns more about the deep hurt that they have caused. The philosophy behind this RJ initiative is that genuine healing on the part of victim as well as offender can happen if the direct result of the offence is acknowledged and processed. This RJ initiative is a volunteer program on the part of offender and victim that is sensitive to the fact that neither victim nor offender may want to enter into this discussion.

6. Involvement of Volunteers

One of the unique contributions that Rev. Dr. Pierre Allard made to CSC during this time was his commitment to include volunteers as part of the management team. Pierre's vision of "a new community" that would "reverse the influence of the sub-community with which the offender is familiar"⁸² convinced him that citizens should engage with offenders while incarcerated. Alcoholic Anonymous groups, individual Person-to-Person visits, along with chapel volunteers in retreat and worship settings contributed to the wellbeing of inmates. Many inmates were alone and had lost touch with their families. Citizens could fill this gap through friendship and mentoring situations.

Pierre established a number of community chaplaincy positions that were funded by Correctional Service Canada. These chaplains were affiliated with street ministries that worked directly with offenders released into society. Pierre envisioned a

⁸¹ Correctional Service Canada, *Restorative Opportunities Program*, <https://www.csc-scc.gc.ca/restorative-justice/003005-1000-eng.shtml>, Retrieved April 2019. Note the discussion in Stoesz, *A Prison Chaplaincy Manual*, 38-39. Cf. Jurgita Rushkyte, *The Role of Prison Chaplain in Restorative Justice*, Masters thesis (Ottawa: Carleton University, 2007) [The Role of Prison Chaplains in Restorative Justice. - Restorative Justice](#) Retrieved 24 November 2022.

⁸² Allard, *The Statement of the Correctional Service*, 21.

seamless transition from prison to community through the establishment of half-way houses, supportive volunteers, and community chaplains.

In 2006, Rev. Dr. Allard was awarded the Maude Booth Correctional Services Award from Volunteers of America, described in a Correctional Services Canada (CSC) press release as “a non-profit, spiritually-based organization . . . with nearly 70,000 volunteers providing . . . social services and correctional programs to 1.8 million Americans.”⁸³ This award epitomised the type of passion and commitment that Pierre had regarding the involvement of volunteers in inmates’ reintegration process.

Summary

CSC’s prioritization of the offender as an individual, its adoption of dynamic security and subsidiarity as keys to interacting with inmates, its inclusion of family and pro-social friends as part of the reintegration process, its recognition of the importance of programming and restorative justice, and the inclusion of citizens as volunteers within CSC’s mission represented steps forward in crystalizing the new purpose of Correctional Service Canada. No longer could an inmate say that their offence was no-one else’s business. No longer could an offender ignore the harm that they had done to specific individuals in the community. No longer could an inmate say that they were alone, with no-one to support or guide them.

Correctional Service Canada responded in 1984 to the authoritarian approach that they had inherited by incorporating offender and management strategies that would serve them in good stead for a long time to come. These strategies were guided by a Mission Statement that had to do with reintegration along with safeguards.

⁸³ Correctional Service Canada, “Pierre Allard Honoured by Volunteers of America,” *Let’s Talk* (2004, Volume 29, No.3), <https://www.csc-scc.gc.ca/text/pblct/lt-en/2004/no3/5-eng.shtml>, Retrieved April 2019. Cf. Street Level Counselling/Consulting, *Rev. Dr. Pierre Allard: Crusader for Justice and Truth*, [Rev Dr. Pierre Allard: Crusader for Justice and Truth - Susan Brandt Consulting \(streetlevelconsulting.ca\)](https://www.streetlevelconsulting.ca/rev-dr-pierre-allard-crusader-for-justice-and-truth) Retrieved 23 November 2022.

C: The Insulating Warmth of Compassion

The Story of *Rev. Debbie Fawcett*

Ordained Minister with
Pentecostal Assemblies of Canada
Women's Reintegration Chaplain,
Mustard Seed, Edmonton, Alberta



Wearing a Black Shirt of Identification

When I asked Rev. Debbie Fawcett to describe what chaplaincy is, she suggested that she represents the *warm and comforting insulation that construction workers fill in between the door frame and wall of an opening*. The door represents the client with whom a chaplain is working. The frame represents the form within which this person's self-identity, faith, restoration, hope, and love are nurtured. The surrounding wall represents the world of challenges that the client has faced for many years: mental illness, addictions, poor choices, broken homes, inadequate training and work habits, homelessness, poverty, criminal behaviour, deprecating view of self, and isolation.

Rev. Fawcett sees herself as the healing buffer between this person and the world of challenges. She tells the story of a woman whom Debbie was driving to the Mustard Seed to pick up some new clothes. Recently released from prison, the woman had been wearing the same black shirt for an interminable length of time. When the woman asked who Debbie was, Debbie replied that she was a chaplain, a minister. "Oh," the woman said, "I have been praying that I would be able to wear something else than this black shirt for Christmas. Could this be the answer to my prayers? You are my answer to prayer!"

A self-proclaimed unbeliever, this woman recognized something magical that had just taken place. Debbie had provided the wherewithal to give a sense of incarnational hope to this situation. The woman no longer had to wear a black shirt, so in vogue among the socially starved peers with whom she had lived. She could get on with her life in a much more colourful and emotionally fulfilling manner.

Debbie's example is apropos for another reason. The woman with whom Debbie came in contact was a survivor, a self-made woman who had accessed social services and other resources for much of her life. She knew what it was like to move from homelessness to prison, from prison to a shelter, from the shelter to gainful employment, from gainful employment to care for her son, from care for her son to restoration of other familial relations, and from restoration of family to a sense of accomplishment and self-worth.

The woman provides a lesson about the resilience of human beings. She appreciated the divine intervention of an angel in this instance, even though she may never see another angel again. Heaven touches earth in a fundamentally existential and transient fashion, a manner that is very familiar to anyone who was worked as a chaplain. The woman recognized the worth of the help that had come along. Lives and connections and material things become infinitely valuable when one is deprived of them for any length of time.

The woman provides insight into the role of chaplains. Debbie represents a person who accompanies this woman, provides insulation from despair, and helps the woman to open her own door to a new chapter and colour in her life. This approach is different from enabling, co-dependent support, and saving the woman. Walking together as equals provides a mutually gratifying benefit that is experienced by both parties. This covenantal bond represents a surplus value of socialization, fellowship, care, and commitment that goes beyond a contractual relationship.

Debbie as Women's Reintegration Chaplain

Rev. Fawcett tells a second story that illustrates her role as an ordained woman minister with the Pentecostal Assemblies of Canada. There is an episode in *Modern Family*, when the gay couple featured as two main characters in the television drama series are on a plane and they hear the pilot introduce himself at the beginning of the flight. One of the gay men turns to the other and says, "I am alright with the fact that it could have been a woman pilot, but I am relieved that it is a man."

This statement represents Debbie's experience as a woman pastor within a largely male world. Debbie began her journey thirty years ago, when she studied for ministry, served as a pastor in various Pentecostal churches in Ontario, became ordained in 2003, is serving as a member of the Pentecostal Assemblies of Canada oversight committee for pastors, and became a women's reintegration chaplain for Mustard Seed in 2010.

Debbie's point in all of this is that even though congregations and leadership are theoretically in favour of women pastors, they are not always existentially comfortable with a woman serving as their own pastor. Similar to the gay couple who wanted acceptance of their own lifestyle but were blind to their sexism in regard to women in authority and leadership, Debbie suggests that this blindness regarding gender issues is relevant to her situation.

Debbie may have "fallen into" chaplaincy work because of these underlying factors regarding women ministers. She is one of only a few women pastors who have led (as an interim pastor) PAOC congregations. Her continued call to ministry has provided her with a unique opportunity to serve in a chaplaincy role. The fact that she has been called to help women may have inadvertently resulted because of her deep empathy and sensitivity to the place, role, status, authority, and influence of women in society and in leadership.

Solidarity with the Poor and Homeless

Rev. Fawcett tells a third story about her work as a chaplain. About six years ago, Mustard Seed Alberta abandoned its employment of reintegration chaplains because of financial restraints. Debbie was tasked with informing her clients of the end of Mustard Seed support. [She kept doing the work.] Upon hearing the news, a client in the passenger seat of Debbie's vehicle shrank further into herself, bowing her shoulders in resignation. "Why do they always do this to the little people?" she asked. "It is always us poor people whom society forgets about first."

This poignant story points to the seamless whole that Rev. Fawcett represents within the broader mission of Mustard Seed Alberta. After a hiatus of a few years, chaplaincy was reinstated within the organization and given new life, especially regarding people who had been incarcerated. Rev. Fawcett is part of an integral team of people who are committed to working with the poor and homeless. Mustard Seed is a provincial-wide organization that has devoted over fifty years of its mission to this cause.

The analogy of insulation is apropos. The insulation between a door frame and wall is largely invisible because of the moulding that covers it. Chaplaincy is largely invisible because it serves such an ephemeral purpose. Its presence or lack thereof only becomes evident when people begin wondering where the cold is seeping in. Despite its invisibility, insulation is an integral part of any construction project. It saves hundreds of dollars on the energy bill on a yearly basis.

The fact of the matter remains, as Jesus has said, that the poor will always be with us. The number of homeless and poor on our streets shows how many doors need to be insulated in order for a seamless whole to emerge from the degrees of difference between the many walls that we face as human beings and those walls that have caused people to end up on the street. Debbie notes the integral link between her work as a chaplain and the mission of the Mustard Seed.

Sacramental Presence within Secularity

When I suggested to Rev. Fawcett that a lot of her work appears to be that of a social worker, she responded with yet another story. Once a month, various volunteers meet with clients in a church for an evening of fun, celebration, activities, a meal, and prayer. Known as the Reintegration Support Group, this group has become a community of socialization and fellowship. The clients are looking for a support network that will enable them to stay in the community. The volunteers are from a variety of churches, dedicated to becoming friends and family to these women.

During an evaluation of the program, staff were interested to hear from the clients about the effectiveness of this initiative. They were surprised that the “breaking of bread” and prayers were some of the most meaningful aspects of the evening events that the women mentioned. There was something about asking God into the room and into their lives that the women were deeply touched by.

This story reminds me of a conversation that I had with a staff person in another city where chaplaincy services were being provided in the context of serving meals to the poor and homeless. When I asked whether the chaplain provided a worship service in this context, I was told that the chaplain encouraged the people present to attend a nearby church.

I smiled at this suggestion. Why do we think that God is present only in a church? Why do we think that the congregation in question knows how to handle the homeless who darken their church door day and night? Would it not be better in this instance to bless the congregation that is present in the fellowship of meals being served than ask the givers and receivers to become part of a congregation somewhere else?

A change of theology is necessary in order to see the gathered group of people receiving and serving meals as part of the body of Christ. There is something holy going on in this place that needs to be blessed. That blessing is something that I

would call sacramental, despite the fact that I know very little about the meaning of this word.

Rev. Fawcett's sacramental theology was evident throughout the interview. In the same way that she saw her spiritual and social work as one and the same, she saw the "sacramental" nature of ministry taking place in areas other than in congregations. She cited her husband's profession as an example. After serving as a pastor of a church, her husband became a professor of Old Testament at a local Bible College. Over the years, various colleagues have asked him if he has considered going back into ministry. The implication behind this statement is that congregational ministry is where God is most visibly present. A broader understanding of the porous and perforated reality of the divine enables the people in the Reintegration Support Group to be truly blessed, along with Debbie as their pastor, mentor, friend, and shepherd.

Conclusion

Rev. Fawcett is a person at ease with herself, with her role as chaplain for women who have been recently released from prison, and as a pastor who knows how God's healing and holy presence has become a fellowship in the streets on which she works. To push the analogy of insulation to another level, the air pockets within the foam are what provide the buffer zone of warmth from the cold. While invisible to the eye, these ephemeral bubbles are what chaplaincy is all about.

Chapter Three

Pierre Allard's Radical Vision of Reconciliation, Restoration, and Healing

Pierre's Doctor of Ministry thesis has as much to do with Bible and theology as with an endorsement of Correctional Service Canada's new mission statement. Pierre felt that chaplains had bought too whole-heartedly into clinical and therapeutic models for their ministry.⁸⁴ While the social and human sciences had made great gains in understanding the reasons for human behaviour, chaplains had their own contributions to make as part of the correctional team. They could bring the best in their own religious and theological traditions to bear on the issues of justice, rehabilitation, reintegration, restoration, and reconciliation.

Biblical Justice

Pierre Allard outlined four themes in his development of a chaplaincy's theological model: biblical justice, *imago dei*, wall of separation, and reconciliation.⁸⁵ Justice in the Old Testament was enacted within a covenantal relationship between God and the people of Israel.⁸⁶ The purpose of accountability for harm done was to restore the perpetrator to a healthy relationship with the broken community. The victim's hurt was taken into account to help the offender take responsibility for their actions.

God's liberation of the people of Israel from Egypt and establishment of a covenant with them as they entered the land of Canaan represented the theological basis of healing and hope. The offender as well as victim could be liberated from their harm and hurt through God's forgiveness, forbearance, and healing. The goal of God's covenant was to bring healing to the victim and restoration to the offender.

The love of God was related dialectically to an enactment of justice. Punishment became purposeful as it was joined to the purpose of the judgment, namely correction through forgiveness and responsibility.

⁸⁴ Allard, *The Statement of the Correctional Service*, 4, 65-69. Cf. Walter Koehler's discussion of the relationship between therapy and theology, *Counselling and Confession* (Saint Louis: Concordia Seminary Press, 2011), 20-31, 45-59.

⁸⁵ Allard, *The Statement of the Correctional Service*, 4, 70-125.

⁸⁶ Allard, *The Statement of the Correctional Service*, 75-77.

Figure 8: Image of a person within a thumb print⁸⁷



⁸⁷ *New Life: The Prison Service Chaplaincy Review*, Issue 10, 1933, vi. Pierre Allard often used this image in his RJ lectures to show the humanness underneath the fingerprinting of a suspected criminal,

Imago Dei

Allard underlined the fact that inmates were created in the image of God.⁸⁸ It is easy to forget offenders' essential humanity when one is confronted with the horror of what they have done. It becomes easy to dehumanize them when inmates are defined by the inhumane actions that they have taken. Believers and non-believers alike are tempted to resort to retributive justice when confronted by these facts. It is tempting to treat inmates as less than human because it is hard to fathom that humans are capable of such harm.

Restoration of an inmate to their essential humanity is only possible if one believes that there is an essential humanity to which an offender can be restored. This is the reason that being created in the image of God is so important to emphasize. All of us were born in a state of original righteousness. This spark of goodness within all of us enables us to live, love, feel, believe, trust, commit, and work after we have committed harm. Forgiveness of past wrongs frees us to experience a second naivete, an innocence like children. We have all been given a second chance.⁸⁹

Dividing Wall of Hostility

Pierre Allard was cognizant of the deep divisions between offender and society. The harm that had been done made it difficult for society to take a redemptive and proactive stance regarding inmates. The hostility expressed by the community was in direct relation to the harm that the offender had committed against members of society. Allard himself had experienced this hostility when his own brother was murdered.⁹⁰

Allard suggests a religious solution to these walls of hatred and anger coming down. He cites Paul in Ephesians 2:14, who says that Gentile and Jew have been reconciled into one body of peace through the sacrifice of Jesus' love.⁹¹ God's salvation of grace and forgiveness enables all of us to move beyond resentment, anger, revenge, and hostility to letting go, forgiveness, reconciliation, and peace.

⁸⁸ Allard, *The Statement of the Correctional Service*, 82-91.

⁸⁹ Wikipedia, *Original Righteousness*, [Original righteousness - Wikipedia](#) Retrieved 14 December 2022. Cf. *Catechism of the Catholic Church*, second edition (Liberia Editrice Vaticana, 2019), 17, cf. 14-15; T. Richard Snyder, *The Protestant Ethic and the Spirit of Punishment* (Grand Rapids: William Eerdmans Publishing Co., 2001), 36-37; Donald Stoesz, *Jigsaw Puzzle of Human Behaviour*, [Donald Stoesz, retired chaplain, minister, and author](#), 98-99, Retrieved 15 December 2022.

⁹⁰ Allard, *The Statement of the Correctional Service*, 102, cf. 92-94. For a discussion how Pierre's experience touched another man's life, see Hank Dixon, *The Lifer's Journey* (Winnipeg: Prairie Heart Press, 2021), 83-85.

⁹¹ Allard, *The Statement of the Correctional Service*, 94-97.

A decorum of unity is possible as offenders and victims, inmates and community members, those hurt and those who have harmed come together to acknowledge and recognize each other's pain, suffering, remorse, regrets, confessions, absolution, and empathy.

Messengers of Reconciliation

God's salvific love is not simply to be embraced for oneself. The experience of God's grace enables all of us to become ambassadors of reconciliation to each other. Allard cites 2 Corinthians 5:18 in this regard.⁹² Paul says that we are a new creation because of what God has done for us. Our renewed capacity to love, care, show empathy, apologize, and forgive through restoration enables us to demonstrate and model that reconciliation to others. Chaplains are placed in an ideal position in this regard. The religious resources of faith and salvation that chaplains have experienced gifts them to show how dividing walls can be broken down and a unity of love and responsibility can emerge.

⁹² Allard, *The Statement of the Correctional Service*, 109-111.

D: Value-Added Management of Prison Chaplaincy



The Story of Rev. Jerry Moran, Married Catholic Priest

Roman Catholic Chaplain at the Remand Centre, Edmonton, Alberta

Introduction

Jerry Moran has a wonderful way of channeling people's ministries and hitching those wagons to the broader educational goals of chaplaincy. This has happened twice to me, first in regard to a workshop I conducted several years ago for chaplains in Alberta provincial correctional facilities, and again last week when I interviewed Jerry for this article. Two hours before the interview, I found myself sitting with five other chaplains in the Edmonton Remand Centre, discussing the nature and challenges of prison work. Several chaplains were entirely new to the system, unsure of their role and place within the large institutional setting known as corrections. We spent two insightful hours together, sharing about chaplaincy over freshly-made donuts and coffee that Jerry had provided.

These two hours were Jerry's way of adding value to the professionalization of chaplaincy. While he was more than happy to be personally interviewed about a lifetime of ministry, he felt that he had not done his job if he did not provide a social

and public setting for a mutual sharing of insights. Jerry considered his work to be complete once we had finished visiting at the Remand Centre. The interview was a bonus, like adding gravy to the mashed potatoes.

Muslim Prayers, Bible Reading, and Catholic Mass

The value-added nature of Jerry's ministry is evident in several ways. At the end of the spiritual retreat I conducted several years ago, government managers were invited for an afternoon of sharing about the current state of affairs of chaplaincy. Jerry outlined how it had taken several months of discussions with correctional managers for Islamic prayer beads to be accepted for use by inmates. The same thing happened last week. There we were, standing in the hallway with a correctional officer, discussing how prayer rugs were preferable to using bed sheets for Friday afternoon Islamic prayers. Not satisfied with how the conversation had gone, Jerry returned to the institution after our interview on a Friday afternoon at 3 p.m. to see if he could be of further assistance.

Jerry provides an *encadrement* (framework) of care to the work that he does. He includes a list of instructions when handing out Bibles to inmates. He recommends a *lectio divina* form of meditation, in which a passage of Scripture is read, reflected upon, and followed by prayer. He follows a similar procedure in preparing Catholic believers for Mass and recitation of the Rosary. He or another chaplain meets with offenders so that the order of service, which includes confession, Scripture readings, a sermon, recitation of a Creed, the Lord's prayer, and communion, is understandable to them. Partaking of the Eucharist and saying the Rosary are enhanced through this process of education.

Jerry's role as a Catholic chaplain underlines the uniqueness of his ministry. Jerry prepares the candidates for communion so that a Catholic priest can come in, bless the elements, and say Mass. The fact that Jerry is a married Catholic priest means that he can provide the wherewithal for a Catholic order of service to be conducted while leaving the actual blessing of the elements to his colleague. Differentiation of roles and unity of spirit come together in Jerry's identity as Roman Catholic priest, marriage partner to Jan, former manager of provincial prison chaplaincy services, and chaplain *par excellence*.

Historical Background

A word about Jerry's personal background is necessary to understand how he has been able to integrate the above-stated goals and accomplishments of ministry. He grew up in Saskatchewan and attended seminary at the Holy Redeemer College in Windsor, Ontario during the heady days of Vatican II. Jerry credits this 1960s world-wide Catholic conference of bishops as providing the wherewithal for his commitment to ecumenism and inter-faith accommodation. The Council's openness to other Christian denominations and world religions, acceptance of their expression of faith as valid within the larger purposes of God, and embrace of Christian Catholicism as part of the larger body of Christ was instrumental in Jerry's ongoing personal development as a Catholic priest, marriage partner, and manager of health and chaplaincy services.

Jerry was ordained as a Catholic priest in 1966 after studying in Windsor and another seminary in Wisconsin. He served in this capacity for seven years, before marrying Jan in 1973. He received a dispensation from Pope John 23rd just before John Paul II was elected Pope. He became a manager within Alberta Health Services for the next twenty-eight years (1973-2000), setting up a methadone program to help approximately 15,000 drug addicts manage their dependencies. He continued his education through Athabasca University, an on-line educational facility that helped him develop his management skills. Jerry's constant attention to the bigger picture along with his firm belief in evidence-based practices are clearly evident as a result of the training and experience that he received during these years.

After retiring from his management position with AADAC in 2000, Monsignor Bill Irwin approached Jerry about becoming provincial chaplain with Alberta Correctional Services. This call afforded Jerry the opportunity of dovetailing his former work as a Catholic priest with the broader scope of faith-based initiatives within a prison environment. Jerry read as much as he could about chaplaincy, starting with Canon James' historical consideration of chaplaincy within the Service, *A Living Tradition: Penitentiary Chaplaincy* (Ottawa: Chaplaincy Division of CSC, 1990), and continuing with Catholic encyclical and pastoral documents that had to do with prisoners.

Jerry continued this management of chaplaincy until 2016, when the provincial contract for chaplaincy was awarded to a non-profit agency, Bridges of Canada. Since then, Rev. Moran has continued his work as a chaplain in the Remand Centre,

providing oversight and advice to the various chaplains who have come and gone in the last three years.

Concluding Reflections

Rev. Moran's management skills are evident through the many subtle and deliberate ways in which he harnesses the unique gifts of chaplains who have been called to prison ministry. Many challenges await a minister who wants to become a chaplain. As the saying goes, "although all chaplains are ministers, not all ministers make good chaplains."

After working for sixteen years under a denominational model, in which chaplains were hired on an individual contract basis with their faith groups, Jerry is now convinced that a different model is required. A visible outline of this approach remains sketchy. Rev. Moran is not convinced that the Alberta government is willing to hire chaplains as government employees (as is the case in Manitoba and British Columbia). He also remains non-committal about the current one-contractor model, largely because of a lack of adequate training. Educational opportunities and professionalization of the service are part and parcel of Jerry's identity.

Rev. Moran has exemplified this commitment to competencies through his own work, upgrading skills through education as needed, dipping into the deep resources of ecumenism and inter-faith accommodation emanating from his own faith tradition, and becoming a true shepherd of other chaplains as they find their way through the myriad of challenges and joys of prison ministry.

Chapter Four

Institutional Chaplaincies: Religion

Institutional Chaplains' Reaction to the 1984 *Statement of CSC Values*

One of the ironies of Rev. Dr. Pierre Allard's collaboration in the 1980s with CSC Commissioner Ole Ingstrup in establishing a new Mission Statement was that several institutional federal chaplains⁹³ had mixed feelings about the whole matter.

Pierre documents these reactions in the second chapter and Appendix D of his thesis.⁹⁴ Institutional chaplains responded to the *Report on the Statement of CSC Values* by saying that it was “not holistic enough,” “lacked depth,” “represented a ‘fuzzy’ commitment to make it work,” did not address the central question of ‘caring for inmates,’” and “had a shallow view of evil.”⁹⁵

More generally, chaplains objected to the fact that religious and spiritual accommodations were regarded as “special needs” of inmates. These special needs within the CSC document were referred to as the “religious, spiritual, and cultural needs of individuals, and minority groups.”⁹⁶

The chaplains produced what they regarded as better wording:⁹⁷

It follows from our approach to offenders as individuals that we will attempt to meet their needs to the greatest degree possible. Chaplains provide an

⁹³ For an overview of what is involved in institutional chaplaincy, see Jim Collins, *God Behind Bars*, video, [God Behind Bars on Vimeo](#) Retrieved 24 November 2022. Chaplains Rod Carter, Bill Steacy, David Stoke, Reno Guimond, Merle Bowker, Wayne McCrackin, and John Downs are featured. Excerpt from description: “Prison Chaplaincy can take many forms in various places. This documentary is a sampling of approaches in several Canadian prisons in 1998. Styles range from an intensive use of resource materials to music therapy and emphasis on different styles and theologies of liturgy. There is also an emphasis on ecumenical and multifaith ministries.”

Two major studies of institutional chaplaincy within CSC have been completed, Correctional Service Canada, *Task Force on the Contract Model of Chaplaincy*, Final Report, May 1, 2000, Correctional Service Canada, *Evaluation Report CSC's Institutional Chaplaincy Services*, October 2019. <https://www.csc-scc.gc.ca/005/009/092/005009-0001-01-en.pdf> Retrieved 30 November 2022.

⁹⁴ Allard, *The Statement of the Correctional Service*, 37-46, 162-166.

⁹⁵ Allard, *The Statement of the Correctional Service*, 37-38.

⁹⁶ Allard, *The Statement of the Correctional Service*, p. 37.

⁹⁷ Allard, *The Statement of the Correctional Service*, *ibid.*

essential service as to the spiritual dimension of life. We will also accommodate the special needs of individuals and minority groups, be they religious, spiritual, cultural, provided that the rights of some other groups are not impinged upon in the process, and that reasonable requirements of safety, security, and good order, are met.

This misunderstanding about what constitutes an essential service within CSC speaks to a variety of issues. Spirituality, as Winnifred Sullivan has suggested in her book, *Ministry of Presence*,⁹⁸ is a *sui generis* phenomenon that is observable in all cultures and nations. Spirituality can be placed alongside physical, psychological, social, economic, and political aspects of human nature as universal.

The fact that spirituality expresses itself in a variety of religious forms demonstrates its specificity and particularity. Spirituality, in other words, is ephemeral and “unreal” to the extent that it remains subjective. While I may believe in God with all my mind, heart, and soul, that belief remains “authentic” but invisible unless it is evidenced through speech and behaviour. The fact that I share my faith with others, go to church, speak about how my faith makes me at peace with the Creator, and helps me have a good relationship with my roommate shows how spirituality is manifested through observable actions.

The islands of the West Indies, formed as the result of a single volcano that erupted repeatedly over several centuries, serves as an example. More than one island was formed by this volcano because of the shifting over time of the tectonic plate covering this section of the earth.⁹⁹ The single volcano, buried deep under the sea, represents spirituality while the individual islands represent the various religions that have emerged through historical circumstances.¹⁰⁰

Institutional chaplains objected to the wording of the CSC document because of their inadequate understanding of their specific (and diminished) role as chaplains. As the saying goes, chaplains used to “park their car right next to the warden.” This visual metaphor speaks to the fact that chaplains one hundred years ago provided for the

⁹⁸ Winnifred Sullivan, *Ministry of Presence* (Chicago: University of Chicago Press, 2014), 53, 81.

⁹⁹ Wikipedia, *Plate Tectonics*, [Plate tectonics - Wikipedia](https://en.wikipedia.org/wiki/Plate_tectonics) Retrieved 23 November 2022.

¹⁰⁰ Note the discussion between inclusive and exclusive symbols in Donald Stoesz, *Glimpses of Grace*, 119-121.

social, spiritual, religious, cultural, and health needs of inmates while the warden and correctional officers were in charge of security.¹⁰¹

Secularization of society resulted in various organizations taking over tasks originally assigned to the church. Known as differentiation,¹⁰² hospitals took over medical care, social agencies took over citizens' welfare, and parole officers, program officers, and psychologists took over the task of rehabilitation within a prison setting. Chaplains were relegated to addressing the specific religious and spiritual needs of inmates.

Institutional chaplains' objections in 1984 to the wording of the *CSC Values Statement* appear to be the result of their discomfort with their diminished role within the institution. While chaplains saw themselves as an essential service, other departments were, in fact, more indispensable. The psychologist had to assess the risk of an inmate being granted parole. The program officer had to submit a report regarding an offender's internalization of the information they had learned about addictions, abuse, or violence. The parole officer had to submit a recommendation based on these two reports about whether they were recommending parole. Correctional officers, in turn, had to make sure the institution was safe and secure while inmates were attending their programs, working, eating, and sleeping.

The social, spiritual, and familial needs of inmates, assigned respectively to social program officers, chaplains, and the visiting department are by comparison complementary rather than essential to the operation of an institution. An inmate's social, religious, and familial wellbeing is a great asset in the sense that these aspects of an offender's life provide the three dimensional reality referred to above that furnish a richer understanding of and support for this individual.

The visiting department is similar to what social programs and chapel activities offer. A family, friend, and pastor provide the emotional bonding necessary for an offender as they are released into the community. The visiting department, social program areas, and the chapel are essential "in the sense" that they provide

¹⁰¹ Separation of security operations and rehabilitation programming continues to be a real factor in the administrative division of labour within institutions.

¹⁰² David Martin. *On Secularization: Toward a Revised General Theory* (London: Routledge, 2005), 20. "Parsons saw differentiation as the separating out of each social sphere from ecclesiastical control: the state, science, and the market, but also law, welfare, and education, etc." Martin comments a little later in the book, "the state has extended its role at the expense of volunteer organizations and churches, demanding secular certificates of competence divorced from any kind of confessional or religious background. . . . The question now is whether these liberal and humanist elites, secular and Christian, will retain their influence" regarding "a consumer ethos mainly interested in measurable utility," 67.

continuity to a spiritual, social, and familial world that is real beyond the length of stay that an offender resides at an institution. Access to these deeper “volcanic” realities of identity, family of origins, community friends, and spirituality provide the “essential” wherewithal of providing continuity to an inmate’s past, present, and future.

These three departments are, nonetheless, non-essential in an institutional sense. Most chapel activities, sports events, Alcoholic Anonymous groups, as well as visitation take place in the evenings and weekends. This division of labour reflects society as a whole. Most citizens do not attend Bible studies or go to church during weekdays. Most sports activities take place outside of work hours. Visitation of family and friends occurs during evenings and weekends.

CSC’s mandate for offenders to be meaningfully employed while incarcerated, to take a program regarding their offence, and to take upgrading in school¹⁰³ means that these activities are regarded as essential to the purpose of incarceration. Inmates are paid a minimal amount each day if they are engaged in these activities.

A better understanding of the 1984 institutional chaplains’ remarks about the *CSC Values Statement* is now possible. The reason these chaplains said that the CSC statement lacked depth was because CSC is committed to a specific purpose, namely, the incarceration and release of inmates.

The reason that the CSC statement is not holistic enough is because of the differentiation of labour that has occurred in the last hundred years. CSC is dedicated to a specific aspect of an inmate’s life while chaplains are interested in how this incarceration relates to an offender’s whole life. Chaplains help inmates understand that their lives are more than the sum of their parts.

The reason that “caring” for inmates was so important for these chaplains was because they wrestled every day with the question of whether human beings are inherently selfish or selfless. An inmate’s crime was committed because the offender believed that their needs were more important than the victim’s needs. Society is willing to pay correctional officers to keep inmates secure in prison because society

¹⁰³ There was a time within several institutions when teachers were hired on a contract basis. The teachers argued that upgrading in school was part of an offender’s correctional plan and therefore an essential service. The teachers became CSC employees as a result of these arguments.

wants to feel safe from the possibility that these inmates may offend again. Incarceration serves the “selfish” interest of the community.

At the same time, corrections believes that healing, rehabilitation, and reintegration are possible. Punishment serves the limited “selfish” purpose of a “tit for tat” philosophy on the part of society. Rehabilitation is selfless in the sense that society also wants offenders to change. Chaplaincies, social program officers, and visiting departments exist to serve the whole person, regardless of their incarceration within an institutional setting.

Chaplains also took issue with *CSC Value Statements*’ optimistic view of human nature. This response is a little ironic in the sense that prisons were established because of the reality of evil. The three hundred CSC managers cited in the report¹⁰⁴ advocated strongly for dynamic security and the principle of subsidiarity because hierarchical authority and static security in the form of coercion are so predominant.

Every staff person wears a portable personal alarm. Once pressed, five security officers come running to intervene. Staff fill out endless requests and proposals to administration in order for activities and events to be approved. Emphasis on dynamic security and subsidiarity is needed to right the ship that lists in the direction of punishment over restoration, coercion instead of persuasion, authority rather than collaboration.

Punishment in the form of a prison term, coercion to stop violence, and clear direction from authority are required for the smooth running of an institution. The physical presence of a prison represents an objective manifestation of the reality of evil. The 1984 CSC Mission Statement was established so that punishment did not become retribution, coercion did not become physically violent, and authority did not become authoritarian. Restoration, opportunities to change, motivational interviewing, and reintegration represented the teleological goal of the document. Rules, regulations, and enforcement represented the deontological framework within which these teleological visions were carried out.¹⁰⁵

¹⁰⁴ Ole Ingstrup, *Task Force of the Mission*, 19.

¹⁰⁵ For more discussion about differences between teleology and deontology, along with a Weberian vision of charisma against a Durkheimian collective background, see Stoesz, *A Prison Chaplaincy Manual*, 7-42, cf. Donald Stoesz, *Magic of Fiction in Illuminating Transformation* (Victoria: Friesen Press, 2019), 35.

CSC's 1984 Response to Chaplains' Criticisms

Pierre Allard interviewed senior CSC managers regarding the new *CSC Mission Statement* and documented their responses in his thesis. One could summarize their views by saying that they regarded the new *CSC Values Statement* as “a cornerstone for years to come.”¹⁰⁶ CSC had embarked on an irreversible process of change for the better.

The senior managers were less sanguine about the institutional chaplains' criticisms.¹⁰⁷ Gordon Pinder, Deputy Commissioner of Offender Programs, asked when would the “chaplains (become) a functional and integral part of the Correctional Service of Canada? Why should it be any different for chaplains than others?” Chaplains, “at times, fall short from the principles” outlined in the new *CSC Values Statement*. “Chaplains should first take it seriously and see how they measure up to it. Then, there is room for creative dialogue.”¹⁰⁸

Roma Bertrand, Senior Deputy Commissioner for CSC, felt that “chaplains have not adequately embraced the pluralistic aspects of Canadian society.”¹⁰⁹ They have tended to take on too much for themselves without collaborating with others.

Willie Gibbs, Director of Institutional Programs, stated that “of all the people trained in behavioural sciences, the ‘people’s people,’ the chaplain, with his added theological and pastoral studies, should be the most caring person in the institution.”¹¹⁰

Arden Thurber, Regional Manager of Offender Programs, had this to say: “If chaplains do not take seriously the Statement of Values, they should ask themselves what they are doing in the Correctional Service of Canada.” “Chaplains must recognize and validate the roles of the other groups within the Correctional Service of Canada.”¹¹¹ Thurber added: Chaplains’ tendency to see themselves as “unique” “must never become a show of superiority or must never be exempt from the loyalty to the decision reached by the group.”

¹⁰⁶ Allard, *The Statement of the Correctional Service*, 127-138, cf. 30-36.

¹⁰⁷ Allard, *The Statement of the Correctional Service*, 40-46, 54-58, 133-161.

¹⁰⁸ Allard, *The Statement of the Correctional Service*, 133.

¹⁰⁹ Allard, *The Statement of the Correctional Service*, 134.

¹¹⁰ Allard, *The Statement of the Correctional Service*, 137.

¹¹¹ Allard, *The Statement of the Correctional Service*, 156-157.

Ole Ingstrup, chairperson of the new *CSC Values Statement*, had this to say in response to the chaplains' criticism: "It is at once heartening and problematic that Chaplaincy is interested in managerial and structural questions. It may be a perilous course."¹¹²

He added: "No other profession in corrections has so well defined and powerful a mission: the bible, with its emphasis on our obligations towards the prisoner and other underprivileged groups. . . . To become overly concerned with managerial and structural problems represents a risk of becoming like those priests and Pharisees that Jesus opposed."

There were other, more positive responses. James Davidson, Superintendent of Westmorland Institution, said that "while CSC has been pulling away from one-to-one contact with offenders, the chaplains have been keeping alive the spirit of involvement at a grassroots level." "It is threatening to become involved on a one-to-one. It is tempting to hide behind the requirements of a heavy bureaucracy."¹¹³

Eugene Niles, Regional Executive Officer, said that "chaplaincy is an essential part of the management of an institution."¹¹⁴

Donald Yeoman, Former Commissioner of CSC, said that "chaplains have to be counted among the prime agents to help in the implementation process."¹¹⁵

It is more difficult to read between the lines regarding Pierre Allard's own views on the matter. In his Conclusion, Pierre clearly states that "it can never be said that it (*CSC Values Statement*) is lacking in a spirit of optimism, of hope in the future. In a sense, the Statement may be prophetic in calling for a more satisfactory way of dealing with crime and offenders than what has thus far been devised."¹¹⁶

A little later on, Allard suggests that "the chaplains' reaction to the Statement led to a lively and healthy dialogue with the Task Force and to necessary clarifications which undoubtedly will lead of greater cooperation in the future."¹¹⁷

¹¹² Allard, *The Statement of the Correctional Service*, 161.

¹¹³ Allard, *The Statement of the Correctional Service*, 150.

¹¹⁴ Allard, *The Statement of the Correctional Service*, 146.

¹¹⁵ Allard, *The Statement of the Correctional Service*, 140.

¹¹⁶ Allard, *The Statement of the Correctional Service*, 127.

¹¹⁷ Allard, *The Statement of the Correctional Service*, 128.

Allard goes on to suggest that “the points of convergence between the *Statement of CSC Values* and chaplaincy are obvious in such areas as respect of the individual, caring, humane treatment, improvement of the offender’s situation, and cooperation with the community at large.” Allard hopes that the spirit of optimism that pervades the *CSC Statement of Values* along with the Christian message will also “hopefully” reside in the “messenger.”¹¹⁸

Rev. Dr. Pierre Allard along with Ole Ingstrup were surprised and disappointed that the institutional chaplains were not as enthusiastic and engaged in the process as senior management. The next section considers some of the underlying reasons for this dissonance between leadership and the front line of chaplaincy.

1978 Crisis within CSC Chaplaincy

Correctional Service Canada decided in 1978 to cut half of its institutional chaplaincy staff. This decision, as the story goes, was made for expedient reasons because of federal budget cuts. There was no National Director of Chaplaincy sitting as a Team Member of Administration at the budget meeting that day. Chaplaincy was chosen as one of the departments that needed to be reduced.

After much outcry and lettering writing,¹¹⁹ CSC decided to reinstate chaplaincy under a contractual model. Faith groups entered into a contractual relationship with CSC in order to “loan” clergy and faith representatives to CSC for a period of time. Denominations would manage the chaplaincy contract while CSC would provide oversight to the work being done.

A Memorandum of Understanding between Correctional Service Canada and the Interfaith Committee on Chaplaincy was signed in 1982.¹²⁰ Its provisions are included as part of the Appendices in Pierre Allard’s doctoral thesis.¹²¹

Rev. Wilkinson, Secretary-Treasurer for the Interfaith Committee of Chaplaincy at the time, added his own thoughts in 1979 about the contracting model in his letter to Commissioner Yeomans:¹²²

Correctional Chaplaincy requires specific skills and commitment which few people are able or prepared to give and which make it a career vocation. No

¹¹⁸ Allard, *The Statement of the Correctional Service*, 130.

¹¹⁹ Allard, *The Statement of the Correctional Service*, 167-171.

¹²⁰ J. T. L. James, *A Living Tradition: Penitentiary Chaplaincy*, 127.

¹²¹ Allard, *The Statement of the Correctional Service*, 172-175.

¹²² J. T. L. James, *A Living Tradition: Penitentiary Chaplaincy*, 123.

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.

An underlying reason for institutional chaplains' 1984 disgruntlement at Correctional Service Canada's new *Mission Statement* comes to the fore. While CSC was in the midst of massive changes that included establishing an integrated approach to correctional programming and conditional release of offenders, it distanced itself from chaplaincy through a contract model.

Pierre Allard was caught by this *double entendre*. As noted in the first chapter, he and his chaplaincy team worked hard at hiring institutional chaplains and establishing contracts with their respective faith groups. The national chaplaincy team provided week-long orientation sessions for new chaplains as well as conducted major evaluations every five years. They organized week-long workshops in which more than twenty prospective chaplains were interviewed and evaluated by chaplains, correctional staff, and psychologists. As Pierre notes in a recent email about the matter, this week-long workshop "bore great results and a good number of those who qualified by the end of the week ended up getting a contract within CSC chaplaincy within a year or two."¹²³

Task Force Report on the Contract Model of Chaplaincy, 2000

In spite of these efforts, a 2000 National Evaluation of Institutional Chaplaincy painted a challenging picture of the situation.¹²⁴ Carl Wake, chairperson of the Task Force, introduces the report by saying that there were high levels of frustration, helplessness, sadness, misunderstanding, and miscommunication: "Many times it seemed like no one was reading off the same page."¹²⁵

¹²³ Donald Stoesz, *Email correspondence with Pierre Allard*, 28 October 2022.

¹²⁴ Correctional Service Canada, *Task Force on the Contract Model of Chaplaincy, Final Report*, May 1, 2000, Chairperson Carl Wake, members, Mr. Otto Driedger, Rev. John Lee, Father Bernard Pinet, OMI.

¹²⁵ Correctional Service Canada, *Task Force on Contract Model*, 3-4.

So many different stakeholders were involved that it made it difficult to know who was responsible for what. To cite only two excerpts from the report,¹²⁶

There was an apparent lack of understanding as to how CSC, IFC, Contractors, and institutional/community chaplains actually interrelate. Roles and responsibilities, accountability and power structure, were unclear.

Many chaplains feel isolated, without a voice and someone to listen, as they face everyday challenges and frustrations of prison ministry. At times they look to IFC and CSC for support and answers, but are told “that it is someone else’s responsibility.” The Contractors themselves are looking for guidance in how to administer the contracts and properly supervise their chaplains. For the most part, they just are not aware of the workaday world of corrections.

The contract model was difficult to administer simply because of the many different stakeholders involved. Correctional Service Canada hired chaplains but was not directly responsible for their pay or local supervision. Faith groups managed these contracts without knowing much about the setting in which prison chaplains were working. Institutional chaplains were expected to work as a team even though they were employed by different Contractors. Chaplains were expected to become integrated into the warp and woof on an institution in spite of the fact that there was no formal commitment on the local level of CSC to supervise, support, and collaborate with chaplains.

To give a simple example, Assistant Wardens deferred to the regional and national CSC chaplaincy teams when an issue with a chaplain arose. The CSC chaplaincy team deferred to the Contractor because the faith contractors covered any legal liabilities involved. The contractor often did not know how to handle the situation because they had little idea of what actually went on in an institution. Institutional chaplains were left to defend themselves because no-one was directly responsible for their supervision and support. The word “contract” could be used to deflect and shift the responsibility of handling difficult situations to someone else.

Current One-Contractor Model (2013-2022)

The current one-contractor model, adopted in 2013, is better for two reasons. A direct employer/employee relationship between the contractor and chaplain exists. The contractor hires chaplains, supervises them, pays them, and asks them to work

¹²⁶ Correctional Service Canada, *Task Force on Contract Model*, 11.

together. Having the same employer means that institutional chaplains are motivated to cooperate and strategically plan how chaplaincy can be effective at a local level.

At the same time, the contractor continues to operate at arms length with Correctional Service Canada. This situation has caused similar frustrations and sense of helplessness on the part of institutional chaplains that they experienced with the earlier multi-contractor model (1979-2013).¹²⁷

To give a simple example, communication proceeds on two parallel lines in this contracting model. In regard to any issue that cannot be solved at the lowest level possible, the institutional chaplain speaks to the CSC Assistant Warden about the situation. The Assistant Warden contacts the CSC Regional chaplain, who in turn contacts the Regional Manager for the Contractor Holder. The Regional Manager of the Contract Holder contacts the institutional chaplain regarding the discussion that they had with the CSC Regional Chaplain. Lots of miscommunication is possible because there is no direct communication among these four different people. The arms length relationship between the Contract Holder and CSC makes it more difficult for good communication, appropriate responses, and effective actions to result.

The CSC chaplaincy team currently serves primarily as quality control officers to ensure that the contract is being fulfilled by the contractor. Institutional chaplaincy can easily get lost within this myriad of double management. The one-contractor model is no better than the multi-contractual model because there is not direct relationship between CSC and the institutional chaplain. CSC is more motivated to supervise chaplains and integrate them into the institution if they interview, hire, pay, and evaluate these chaplains.

Evaluation Report, CSC's Institutional Chaplaincy Services, 2019

The latest 2019 CSC evaluation considers chaplaincy services to be part of two CSC's corporate risks. These are identified as follows:¹²⁸

¹²⁷ For some of the reasons why chaplains have quit in the last ten years, see Paul Vanderham, "Why I am no longer a Federal Prison Chaplain," *Multifaith Perspectives in Spiritual and Religious Care*, ed. M. Taher (Toronto: Canadian Multifaith Federation, 2020), 201-210. For other critiques, see Adar Abdulkadir, *A Review of Privatized Prison Chaplaincy Services* (2021), [Prison-Chaplaincy-Privatization-Report-1.pdf \(nccm.ca\)](#), a report that she did for the National Council of Canadian Muslims, Retrieved 24 November 2022; CBC News, *Interview with Kate Johnson*, June 15, 2014, [Privatizing the prison chaplain: A view from the inside | CBC News](#) Retrieved 24 November 2022..

¹²⁸ Correctional Service Canada, *Evaluation Report, CSC's Institutional Chaplaincy*, 36.

There is a risk that CSC will not be able to respond to the complex and diverse profile of the offender population given the continued increase of offenders from various religious backgrounds.

There is a risk that CSC will lose support of partners delivering critical services and providing resources for offenders given funding pressures on faith-based organizations which impacts their ability to assist CSC and provide services to inmates.

The report considers the possibility of a government employment model to address the issues involved:¹²⁹

The government employee model can be advantageous as CSC has direct control over all components of service delivery, including the recruitment process and the assessment of candidates.

The government employee model is flexible as well. Terms and conditions of employment are established, collective agreements for most occupational groups where salaries and benefit entitlements such as vacation pay, dental, and health benefits, training allowances, and pensions are periodically negotiated.

There are different staffing options (e.g. permanent, casual, or term). Moreover, if chaplains are permanent employees, they can be full-time or part-time and they have fixed work hours.

The most important advantage of a government chaplain employee is summarised in the next sentence:¹³⁰

Having permanency also could allow chaplains to develop a level of knowledge and understanding of the intricacies and needs of the institutions in which they work that chaplains in the other models may not be able to acquire.

Disadvantage of the contract model has to do with the priority given to the chaplain's credentialing body and the Contractor rather than to Correctional Service Canada and the needs of the institution. Given the arms length relationship between the Contractor and CSC, new chaplains are sometimes tempted to initiate activities and programs without consideration of what chaplaincy programs and ministries were in

¹²⁹ Correctional Service Canada, *Evaluation Report CSC's Institutional Chaplaincy*, 115, 117.

¹³⁰ Correctional Service Canada, *Evaluation Report CSC's Institutional Chaplaincy*, 117.

place before the chaplain arrived, without consideration of the other chaplains' strengths and weaknesses, and without consideration of the particular needs of the institution.

A government model is preferable because it allows for continuity of time in which a chaplain can become a valued member of the correctional staff. Increased rapport with parole officers, program officers, correctional officers, chaplaincy colleagues, and management helps chaplains give valuable and accurate advice to inmates in terms of what is, and what is not, possible. Institutional integration also helps chaplains provide sustainable and continuous religious and spiritual resources that are needed as essential complements to the work of other departments.¹³¹

In summary, the report includes the government model of chaplaincy as one of three options available.¹³² The other two models considered are the current one-contractor model and a region-based multiple supplier model. Pros and cons of each model are considered in the last part of the report.

The report concludes by saying that “based on the strengths, weaknesses, and best practices that have been identified in the present evaluation, there is a need for Chaplaincy to review and make changes to its service provision model.”¹³³

Philosophical Response

A philosophical response is one way of commenting on this situation. I remember a conversation that I had with an CSC Assistant Warden of Intervention that I worked with for ten years. After a long discussion in which the AWI extolled the virtues of a contracting model and I disagreed, the AWI retorted, “Well, you chose the contracting model. You should be happy with it.” I replied, “I chose and was called to be a minister of God. The contract model was chosen for me and something I have had to put up with for the last thirty years.”

The point of this discussion has to do with ministry rather than with administration, with chaplaincy rather than with contracting, with professionalism rather than with ad hoc opportunism, and with faith intervention rather than with the secular task of coordination.

¹³¹ Relationship courses, Codependency courses, Experiencing God courses, Grief Recovery Courses, Celebrate Recovery programs, in addition to specific pastoral counselling regarding the turmoil that inmates feel in dealing with their offences are a short list of the possibilities.

¹³² Correctional Service Canada, *Evaluation Report CSC's Institutional Chaplaincy*, 114-125.

¹³³ Correctional Service Canada, *Evaluation Report CSC's Institutional Chaplaincy*, 125.

Religious Studies Professor and Lawyer Winnifred Sullivan authored a book in 2009 called *Prison Religion*, in which she analysed a prison program offered for ten years by Prison Fellowship Ministries. Sullivan suggests that InnerChange Freedom Initiative shared many of the same values and purposes as more secular programs:¹³⁴

Whether you are liberal or conservative, . . . you are likely to continue to think it relevant whether or not criminal acts and social pathologies . . . were the product of deliberate individual choice. Uneasiness about the nature and continued relevance of religion is one location for public reflection on the tension between religious, social scientific, evolutionary, and cognitive explanations for human intentionality.

Sullivan goes on to conclude:¹³⁵

If disestablished religion cannot be separated from public life because it is intrinsic to the nature of and dependent on the voluntary assent of the individual human, . . . then the appropriate way to address social issues must be debated in terms of the issues themselves, not on the grounds of whether their solutions can or cannot be denominated as religious.

Like it or not:¹³⁶

Radically disestablished religion and deregulated religion is being used by individuals and groups to make the disciplined moral citizens who are necessary to the modern order and the modern state . . . Seeking resources for the formation of modern selves, PFM (Prison Fellowship Ministries) and IFI (Innerchange Freedom Initiative) are a part of the modern “universalism” of moral reforming projects across religions and cultures.

Sullivan’s remarks about the effectiveness of disestablished religion with regard to prison ministry in the USA can be compared to the various grassroots chaplaincy movements in Canada that began in the 1970s. These initiatives were started without the official support of Correctional Service Canada and were not included as primary objectives of the church’s mission.

Instead, pastors such as Alan Matthews in Kingston and Orville Andres in Prince Albert, volunteers such as Hugh Kirkegaard and Judy Allard in Moncton, probation

¹³⁴ Winnifred Sullivan, *Prison Religion* (Princeton: Princeton University Press, 2009), 174.

¹³⁵ Sullivan, *Prison Religion*, 179.

¹³⁶ Sullivan, *Prison Religion*, 178.

officers such as Alan Worth and David Yantzi in Elmira, and counsellors such as Charles and Charlotte Taylor in Springhill felt the call of God to engage offenders and visit inmates in prison. From such auspicious beginnings began a much larger program of reintegration, restoration, and healing that involved various agencies of the broader faith community, society, and government.

Chaplaincy Training

One of the lacuna identified in a contracting model has to do with chaplaincy training. As noted by Pierre above,¹³⁷ the national chaplaincy team in the 90s followed up their hiring of chaplains with week-long training sessions, major evaluations after the first year, and major evaluations every five years after that. The chaplaincy team was in constant contact with the IFC, the contractors, the institution, and the chaplains regarding their work.

Pierre laments the fact that in the past few years, “the Chaplaincy Management Team and the IFC have been stripped of any pastoral leadership in hiring, training, evaluating and building through conferences and unique events a vision of chaplaincy which contributes uniquely to the fulfillment of the CSC Mission.”¹³⁸

The cost of training has resulted in a shift in thinking by many government agencies. Correctional Service Canada now assumes that chaplains are fully trained before they arrive for work. The contractor is responsible for hiring chaplains based on their experience and expertise. For a Protestant, sited-based chaplain, the current model requires three years of undergraduate studies resulting in a Bachelor of Arts degree, three years of graduate training resulting in a Master of Divinity degree, a unit of Clinical Pastoral Education, and three years of pastoral experience in a parish.

After chaplains have been hired, CSC provides six hours of computer module training to help new chaplains understand the unique aspects of prison life. Information on security, suicide prevention, diversity, notification of next of kin, crises, volunteer orientations, and the prison environment are included.

Although these CSC requirements and training sessions are helpful, there remains a large gap between the priorities of ministers serving in a parish setting and the work of a prison chaplain. Numbers alone tell the story. In the last twenty-five years, over sixty institutional chaplains have quit in the Prairie Region alone. Not included in

¹³⁷ Chapter one, 8-9, Donald Stoesz, *Email correspondence with Pierre Allard*, 28 October 2022.

¹³⁸ Donald Stoesz, *Email correspondence with Pierre Allard*, 22 October 2022.

this number are ten chaplains who came and went from a federal institution in the space of four years.

At the heart of the problem lies the fact that many ministers and faith representatives from a variety of religious traditions have little understanding of what prison life entails. It takes new correctional officers, who have received three months of full-time Core Training from the service, at least a year in an institution to understand the dynamics of a prison. They are strictly mentored on the job by seasoned staff. It takes even longer for a staff member to learn how to communicate effectively with the clients they serve. Six hours of modular training pale in comparison.

One of the curious anomalies of this current situation is that Correctional Service Canada and Contractors have done little to collaborate with universities, seminaries, and colleges that offer chaplaincy training courses and programs. These educational facilities have worked hard to establish chaplaincy programs that fill the gap between the experience and expertise that spiritual care providers and ministers bring to the ministry, and the specific training needed to become a prison chaplain.

Two lone examples suffice to show what is possible. In 2019, Rev. Leon Teal, long-time minister of a Nazarene Church in Trenton, Nova Scotia, became the first individual to graduate from Acadia Divinity College with a Master of Arts (Theology) with Specialization in Prison Chaplaincy. Leon is employed with Bridges of Canada as a Part-Time Chaplain serving in Springhill and Truro.¹³⁹

In 2022, Rob Goertz became the first seminary student and part-time pastor in Alberta to become involved in an independent internship program dedicated to prison chaplaincy. After completion of his internship, Bridges of Canada hired Rob to work part time in a provincial correctional facility. Rob is expected to graduate with a Master of Divinity in 2023 and is working his way toward ordination through his denomination's licensing process.

Various prison chaplaincy courses are available at the Taylor Centre of Acadia Divinity College,¹⁴⁰ Glenbow College in Calgary,¹⁴¹ Ambrose University Seminary in Calgary,¹⁴² and Providence University College Seminary in Otterbourne,

¹³⁹ Concilio Prison Ministry, *December 2020 Newsletter*, [Friends-of-Concilio-December-2020.pdf](https://www.concilioprisonministry.org/Friends-of-Concilio-December-2020.pdf) ([concilioprisonministry.org](https://www.concilioprisonministry.org)) Retrieved 9 February 2023.

¹⁴⁰ Acadia Divinity College, *Taylor Center for Chaplaincy and Spiritual Care*, [Taylor Center – Personal and Professional Growth, Rooted in Biblical Truth](https://www.aciadiadiv.ca/Taylor-Center-Personal-and-Professional-Growth-Rooted-in-Biblical-Truth) ([aciadiadiv.ca](https://www.aciadiadiv.ca)), Retrieved 24 November 2022.

¹⁴¹ Glenbow College, *Chaplaincy and Spiritual Care*, [CHAPLAINCY | Glenbow College | Inspiring Future Professionals](https://www.glenbow.ca/chaplaincy) Retrieved 24 November 2022.

¹⁴² Ambrose Seminary, *Certificate in Spiritual Care*, [Certificate in Spiritual Care | Ambrose University](https://www.ambrose.edu/certificate-in-spiritual-care) Retrieved 24 November 2022.

Manitoba.¹⁴³ These courses fill the gaps between ministerial call, discernment to become a prison chaplain, training about the specifics of chaplaincy, and the contractor's hiring of a prison chaplain.

Broader Application for Chaplaincy

A broader application of Pierre Allard's impact and influence is necessary to understand the nature of institutional chaplaincy. Pierre suggests in his thesis that chaplains in the past have been so enamoured by therapeutic models of ministry that they have forgotten the unique theological and biblical resources that they have to work with inmates.¹⁴⁴ The fact that offenders have been created in the image of God, that evil is a reality that can be overcome on spiritual grounds, that biblical justice trumps retributive justice, and that hostility can be broken down through restoration and reconciliation are four theological themes that complement human sciences' expertise into behaviour modification, motivational interviewing, therapeutic interventions, mitigation of risk factors, and taboo training.

Pierre is suggesting that a spiritual solution is necessary along with a human scientific one. Forgiveness and trust, empathy and reconciliation are not universally possible on a human scale. Human beings have demonstrated that it is easier to feel and take revenge, mete out punishment for harm done, and show disdain and contempt for an inmate rather than to be empathetic toward them.

A spiritual solution speaks to this very human problem of crime and punishment. While punishment is necessary from a human point of view, a religious response is sometimes the only way out of a philosophy of "just desserts." Retributive justice can lead to nihilism and more destruction while restorative justice offers a gracious way out while taking into account the gravity of the sin, evil, and harm committed.

Canadian federal prison chaplaincy has benefited greatly from Pierre's grand vision. Pierre's thirteen years of work as an institutional chaplain, combined with his twenty-one years as a chaplaincy and community engagement manager, shows what Pierre is all about. He worked in the trenches of institutional ministry and lived to tell the tale. He inspired and hired countless chaplains who embraced his vision and

¹⁴³ Providence Theological Seminary, *Chaplaincy and Spiritual Care*, [Chaplaincy/Spiritual Care - Providence University College and Theological Seminary](#) Retrieved 24 November 2022.

¹⁴⁴ Allard, *The Statement of the Correctional Service*, 4, 65-69. Cf. Walter Koehler's discussion of the relationship between therapy and theology, *Counselling and Confession*, 20-31, 45-59.

answered God's sense of call. He managed a contract system that was daunting for many others.

In the midst of all of these challenges, Pierre encouraged and included volunteers as part of the reintegration team, helped establish community chaplaincies, engaged the community as Assistant Commissioner, and suggested throughout it all that religion and spirituality form an indispensable part of the healing process. For all of these things and much more, Pierre and Judy are to be supremely commended.

E. John DeVries: Christian Reformed Chaplain



Christian Reformed Chaplain in Quebec and Ontario, 1975-1991

Church Representative on the IFC and the CCJC

Introduction

John DeVries came to Canada in the early 1950s with his Dutch family. After attending Calvin College and Seminary in Grand Rapids, Michigan, John served as a pastor of the Regina Christian Reformed Church from 1971 to 1975. While in Regina, John's visits to the provincial jail nurtured his passion for prison chaplaincy.

After four years of congregational ministry, John saw an advertisement for a chaplaincy job with Correctional Service Canada. Those were the days when chaplains were hired as government employees and received language training. After taking French lessons together with a Baptist colleague, Norm Barton, John and Norm became chaplains respectively in Federal Training Centre (Centre Federal de Formation) in Laval, Quebec, and Etablissement Cowansville in Cowansville, Quebec.

John worked together with the Catholic priest, Father Romano Guilmette, conducted worship services in French and English, and facilitated the involvement of volunteers in his ministry. Reflecting on this time in ministry (1975-1979), John felt that citizen involvement in visiting inmates provided a normalization of relations for offenders. Inmates could establish friendships and share more confidentially about their lives in the safety of a chapel setting. These encounters balanced the overriding emphases on security that were a normal part of prison life.

When federal chaplains as government employees were terminated in 1979, John moved to Ontario. For twelve years, he worked as the Regional Coordinator of Provincial Chaplaincy Services for Southwest (English sector) and Northeast Ontario (French sector). He was responsible for hiring, coordinating, and overseeing the work of various institutional chaplains.

This was a time when multi-faith chaplaincy was coming to the fore. The *Interfaith Committee on Chaplaincy* had been established in 1968 to provide input on various faith groups for Correctional Service Canada. The *Ontario Provincial Interfaith Committee on Chaplaincy* was formed in 1972 to help the province with similar types of advice. In 1992, the committee became known as the *Ontario Multi-faith Council of Spiritual and Religious Care* published a book entitled *Multifaith Information Manual* (Toronto: OMCSRC, 1995). This book provided information about essential religious items, rituals, dress, beliefs, holy holidays, and contact information about over twenty different religious groups.

Another group established during this time was the *Church Council of Justice and Corrections* (1972). These were the heady days of reform when the abolition of the death penalty was being debated in parliament. The Council influenced a variety of Members of Parliament to help bring about the passing of this bill. This bill can be viewed as a high point of the winds of reform that were sweeping the justice system in the 1960s and 1970s.

John has served as a Christian Reformed representative on the *Interfaith Committee on Chaplaincy* for many years. He has served as a Board Member with the *Church Council of Justice and Corrections*. Reflecting on his involvement with these committees, John notes the disconnect between the vision of these committees and the involvement -- or lack thereof -- of churches. While hospital chaplaincy receives more attention because most church members are affected by health concerns at one

point in their lives, incarceration is less of an issue in John's middle-class denomination.

John makes an important sociological point. Life in prisons represents a marginalized existence and continues to carry a stigma with which many believers are uncomfortable. While congregations are generally in favour of compassion and justice, they are less sure about what this means in practical terms, for example, in their advocacy of chaplaincy.

In summary, John has been a long-time advocate of prison ministry, in his work as a Quebec institutional chaplain, in his regional role as provincial chaplain in Ontario, and in his faithful service as committee representative and board member on the IFC and CCJC. His passion and vision for chaplaincy bodes well for others who are willing to take up the torch.

Chapter Five

Community Chaplaincies. M2/W2, COSAs, and Restorative Justice Initiatives: Reintegration, Reduction, and Restitution

Introduction

Community efforts at rehabilitation, reintegration, restoration, and reconciliation can be placed into at least four different categories 1) integrated approaches such as Moncton and Kingston community chaplaincies, 2) prison therapy and visitation programs such as Concilio Prison Ministries and M2/W2 programs in Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia, 3) reduction of harm initiatives such as Circles of Support and Accountability in Hamilton and Toronto, and 4) Restorative Justice initiatives by organizations such as Community Justice Initiatives in Waterloo, Ontario.

Moncton Community Chaplaincy

According to one story, community chaplaincy began in Pierre and Judy's kitchen on a Friday evening in the late seventies in Moncton, New Brunswick.¹⁴⁵ Judy invited several ex-offenders over for some coffee and fellowship. Her husband, Pierre, was an institutional chaplain in Dorchester Penitentiary.¹⁴⁶

Judy and Pierre established a drop-in centre in 1980 at Little Lighthouse (*Le Petit Phare*), a downtown store-front facility that they rented to host people on Friday evenings.¹⁴⁷ Rev. Claude Arsenault became the first community chaplain serving ex-offenders.

¹⁴⁵ Donald Stoesz, *email correspondence with Pierre Allard*, 25 October 2022.

¹⁴⁶ For a video overview of what community chaplaincy is about, see Jim Collin's video, *Friends of Main Street, Friends on Main Street on Vimeo* Retrieved 24 November 2022. It outlines the beginning of Moncton Community Chaplaincy as well as Kingston Community Chaplaincy. It includes sharing by Claude Arsenault, Jane Warren, Garth Hollinger, James Ellis, and Pierre and Judy Allard.

¹⁴⁷ Donald Stoesz, *email correspondence with Hugh Kirkegaard*, 14 November 2022.

As a result of Judy's endeavours, Moncton Community Chaplaincy became incorporated as a charity in 1985, with a board of directors managing the organization.¹⁴⁸ Rev. David Way was hired as a community chaplain. He served in that role for twenty-two years while pastoring in a local church in Moncton. Leon Remus and Michael Dawson also served as community chaplains.

Kingston Community Chaplaincy

Another story has community chaplaincy starting in 1978 in Kingston, Ontario. Rev. Alan Matthews began visiting inmates in Kingston Prison after he retired from serving as pastor at a Baptist Church. He was working at the time with high-risk youth through an agency entitled "Youth Anonymous."¹⁴⁹ When Alan's pastor, Wayne Soble, at James Street Baptist Church in Hamilton heard about Alan's visitations, Wayne convinced the church deacons to provide gas money for Alan's work.

Rev. Matthews and Rev. Soble soon realised that much more than gas money was needed to support inmates as they were released into the community. The Baptist Church in Kingston, under the direction of Rev. Ron Noble, collaborated with the Hamilton Church and contributed \$5000 each to the work that Alan Matthews was doing. Known as Project Reconciliation, Rev. Matthews could now provide counselling services in addition to spiritual and practical supports for inmates and their families. A drop-in centre was started at the First Baptist Church.

Growth groups based on the twelve step program were established inside various federal prisons such as Collins Bay and Kingston Penitentiary. Quaker community worker Muriel Bishop facilitated these programs until 1989. Volunteer Jane Warren was named Part-time Director of the organization after that.

By 2006, Project Reconciliation became incorporated as a charitable organization in order to receive funds from the government. Up to that point, the Baptist Convention of Ontario and Quebec along with other community and church organizations had provided the funding. By May of 2007, Kingston Community Chaplaincy became an official entity. Rev. Dr. Pierre Allard and Rev. Hugh Kirkegaard spoke at the inaugural event.¹⁵⁰

¹⁴⁸ Moncton Chaplaincy, *Community Chaplaincy for Ex-offenders*, [Moncton Community Chaplaincy \(monctonchaplaincy.com\)](http://monctonchaplaincy.com) Retrieved 24 November 2022.

¹⁴⁹ Kingston Community Chaplaincy, *Helping Prisoners Transition into our Community*, [Kingston Community Chaplaincy: A History – Kingston Community Chaplaincy](http://kingstoncommunitychaplaincy.com) Retrieved 24 November 2022.

¹⁵⁰ Kingston Community Chaplaincy, *Helping Prisoners Transition*.

Concilio, Dr. Charles Taylor, Judy Allard, and Acadia Divinity College

A third story can be told from the perspective of Dr. Charles Taylor and Judy Allard regarding Springhill Institution in Springhill, Nova Scotia. In 1969, Charles Taylor, a Professor of Clinical Pastoral Education at Acadia Divinity College in Wolfville, Nova Scotia, started Kairos Marathon weekend workshops at Springhill Institution. The objective of the retreats was to provide a sacred space within an institutional setting so that volunteers and inmates could participate in “a spiritual/therapeutic circle experience of personal and spiritual healing that included a new vision for their lives.”¹⁵¹

Charles Taylor along with his wife Charlotte facilitated these two-day weekend retreats for thirty-two years until 2002, when he retired from teaching. The retreats have continued to the present, with Concilio Prison Ministry in 2019 celebrating 50 years of Kairos Marathons in Springhill.¹⁵²

A housing facility known as St. Luke’s Renewal Center was moved into Springhill Institution in the late 1990s. This retreat centre solidified Dr. Taylor and Concilio’s vision of providing a safe place where offenders could find healing and reconciliation in an institutional setting. St. Luke’s provided “an atmosphere of trust where vulnerability, healthy ownership of emotions, and spiritual openness could take place.”¹⁵³ A director along with various volunteers provided oversight as well as programs to foster these goals. Anglican priest, Rev. Lorraine Street, serves as current Director.

The relative isolation of Springhill from other communities meant that families of offenders found it hard to find lodging when they visited their loved ones. Judy Allard produced the idea of renting a relatively large housing facility, entitled Spring House, which could accommodate these families. Christian Council for Reconciliation, the forerunner of Concilio, financially supported this venture in the early eighties. The mortgage was paid off in ten years. Judy Allard served as guest

¹⁵¹ Concilio Prison Ministry, *Concilio Prison Ministry*, [Concilio Prison Ministry – Concilio Prison Ministry](#) Retrieved 24 November 2022.

¹⁵² Concilio Prison Ministry, *Concilio Prison Ministry*.

¹⁵³ Concilio Prison Ministry, *Concilio Prison Ministry*.

speaker at the mortgage burning ceremony. Mennonite Central Committee Canada has financially supported Concilio in managing this hospitality facility.¹⁵⁴

Another partner in this community chaplaincy venture has been Acadia Divinity College, located in Wolfville, Nova Scotia. The seminary started a Taylor Centre for Chaplaincy and Spiritual Care in 2011, with Dr. Dorothy Hunse serving as its current Director. Its purpose is to train seminary students for specialized pastoral ministries.¹⁵⁵

Correctional Services Canada Funding of Community Chaplaincies

One of the dynamics that contributed to the growth of community chaplaincies was funding from Correctional Service Canada. Pierre Allard, as Director of Chaplaincy, found funding for three full-time community chaplaincies.¹⁵⁶

In Halifax, a fulltime chaplain was hired in the 1990s with their office located in the parole office. This lasted for a few years until funding became an issue.

In the Toronto area, Rev. Bernie MacDonald became fulltime community chaplain from 1988-1990, Rev. Jeannie Oulton from 1990-1992, Rev. Hugh Kirkegaard from 1992-1997, and Rev. Harry High from 1997-2000 and then again from 2003-2015.

In 1998, Leon Remus was hired as a full-time community chaplain in the Vancouver area. He had previously served as a community chaplain in Moncton, New Brunswick. under the auspices of the Baptist Union of Western Canada.

More recently, Correctional Service Canada has provided some funding to established community organizations to aid in their reintegration work. CSC regards the community as the primary agency responsible for the successful reintegration of offenders.¹⁵⁷

M2/W2 Ministries

Prison visitation programs began on a similar grassroots level as community chaplaincies. In 1973, Harry Nigh became the M2/W2 (Man to Man, Woman to

¹⁵⁴ MCC Canada, *Support for families visiting inmates in Nova Scotia*, [Support for families visiting inmates in Nova Scotia | Mennonite Central Committee Canada \(mccc.ca\)](https://mccc.ca/support-for-families-visiting-inmates-in-nova-scotia/) Retrieved 24 November 2022.

¹⁵⁵ Acadia Divinity College, *Taylor Center for Chaplaincy and Spiritual Care*, [Taylor Center – Personal and Professional Growth, Rooted in Biblical Truth \(acadia.div.ca\)](https://acadia.div.ca/taylor-center-personal-and-professional-growth-rooted-in-biblical-truth/). Retrieved 24 November 2022.

¹⁵⁶ Hugh Kirkegaard, *The Long Journey Home: Brief History of Canadian Community Chaplaincy*, online article (UK: Community Chaplaincy Network, 2015), 6-7.

¹⁵⁷ Correctional Service Canada, *Chaplaincy Services*, [Chaplaincy Services \(csc-scc.gc.ca\)](https://csc-scc.gc.ca/chaplaincy-services/) Retrieved 26 November 2022.

Woman) coordinator for the Ontario region, working under the auspices of Mennonite Central Committee Ontario. He also served as pastor of the Hamilton Mennonite Church. Harry worked as M2/W2 coordinator for the next fourteen years.¹⁵⁸

The M2/W2 program was designed to match community volunteers with inmates who did not have a lot of contacts with friends and family. Once cleared, volunteers would come once a month as a group to the prison and visit inmates who wanted to become part of the program. Harry Nigh was in charge of finding volunteers along with matching them with inmates.

According to a 2005 study for the College of Education at the University of Saskatchewan, the Person to Person program (also known as Man to Man, and Woman to Woman), was put in place as a friendship based initiative. While many of the volunteers were motivated by strong religious beliefs, spiritual issues were raised only when invited to do so. Friendship was regarded as the primary purpose of the program. Pro-social relationships became the means by which normalization of life between offenders and community members was established.¹⁵⁹

In 1974, a group of Mennonites implemented an inmate visitation program at the Saskatchewan Penitentiary. Orville Andres, a Mennonite pastor, began the program with only seven volunteers – which quickly grew to over 100 volunteers in the 1980's after Dale Schiele took over as full time coordinator.¹⁶⁰ The program was called Person to Person (P2P), and was designed to match volunteers on a one-to one basis with inmates to provide friendship and affirm human dignity to inmates experiencing loneliness and isolation. The focus of visitation was in Prince Albert, where some provincial correctional facilities and a federal institution was situated.

Mennonite Central Committee began a similar program in Alberta, with Graham Reddoch as the initial director of M2/W2. Visitation programs were established in Drumheller and Bowden Institutions.¹⁶¹ In 1987, Darrel Heidebrecht was hired as facilitator of this program.¹⁶²

¹⁵⁸ Donald Stoesz, *Email correspondence with Harry Nigh*, 30 November 2022. Cf. a short history of M2/W2 in Esther Epp-Thiessen, *Mennonite Central Committee in Canada*, 129-130.

¹⁵⁹ Heather Duncan and Shelly Balbar, *Evaluation of the P2P Visitation Program Saskatchewan Penitentiary*.

¹⁶⁰ Parkland Restorative Justice, *About Us*, [About | Parkland Restorative Justice](#) Retrieved 26 November 2022.

¹⁶¹ Darrel Heidebrecht, *Making a Little More Peace in the World*, (Calgary: Little Rock Printing, 2021), 29.

¹⁶² For many stories about M2/W2 in Alberta, see Darrel Heidebrecht, *Making a Little More Peace*, 30-55.

The M2/W2 organization in Abbotsford, British Columbia represents another community organization that was started in the late 60s and early 70s.¹⁶³ It offers a mentoring program that involves volunteers visiting inmates in prison, along with various reintegration programs.¹⁶⁴

Circles of Support and Accountability

The beginnings of Circles of Support and Accountability can be told through a compelling story about Rev. Harry Nigh. Rev. Nigh was serving in 1994 as a Mennonite minister in the Hamilton area when he got a call from a psychologist at the prison. The psychologist wanted to know whether Harry could support an offender who was about to be released.¹⁶⁵ Harry had been visiting this individual as part of the M2/W2 program at the prison.

Volunteer support for this individual in the face of community fear and opposition resulted in the creation of what has come to be known as Circles of Support and Accountability.¹⁶⁶ Within a year, Harry Nigh together with CSC community chaplain, Hugh Kirkegaard, established COSAs in their respective cities of Hamilton and Toronto.¹⁶⁷ They met with Commissioner John Edwards in 1995 to ask for funding. They wrote a procedure and policy manual that outlined the salient features of having four to five volunteers work with a core member upon release from prison.

Evan Heise, a parole officer, Ingrid Janzen, a chaplain, along with Hugh and Harry were instrumental in getting this project off the ground.¹⁶⁸ Friends of Dismas became an umbrella organization that worked with released offenders in the Hamilton and Toronto area.¹⁶⁹

¹⁶³ Esther Epp-Thiessen, *Mennonite Central Committee in Canada*, 130.

¹⁶⁴ M2/W2, *Mentoring toward Wholeness Together*, [M2W2 - Mentoring Toward Wholeness Together](#) Retrieved 24 November 2022

¹⁶⁵ Broadview, *Circles of Support and Accountability*, [Harry Nigh started groundbreaking sex-offender support group | Broadview Magazine](#) Retrieved 24 November 2022; Esther Epp-Thiessen, *Mennonite Central Committee in Canada*, 214-216.

¹⁶⁶ COSA Canada, *Circles of Support and Accountability*, [CoSA Canada](#) Retrieved 24 November 2022.

¹⁶⁷ Hugh Kirkegaard, *The Long Journey Home*, 8.

¹⁶⁸ Donald Stoesz, *Telephone conversation with Harry Nigh*, 16 November 2022. Three COSA training videos were produced by Correctional Service Canada, *No More Victims: Accountability and Community Safety*, DVD, 15 minutes; *Forging a Community: Circles of Support and Accountability*, DVD, 15 minutes; *No-One is Disposable*, DVD, 11 minutes. The success of this program has been verified by social scientific research, Robin Wilson, Franca Cortoni, and Andrew McWhinnie. Circles of Support and Accountability: A Canadian National Replication of Outcome Findings. *Sexual Abuse: A Journal of Research and Treatment*. 2009: 21. 412-430.

¹⁶⁹ Friends of Dismas, *Friends of Dismas*, www.friendsofdismas.com Retrieved 24 November 2022.

Many COSAs were started as a result of this initial venture. Circles of Support and Accountability Ottawa begun in 1998 under the auspices of St. John the Evangelist Church. Governed by a board of directors, COSA Ottawa consists of highly trained volunteers and staff that offer one-on-one and group engagement with core members on a regular basis for a minimum of one year. Volunteers role model pro-social choices, attitudes, and behaviour to encourage successful integration in the community, facilitate practical needs, develop constructive strategies, are available for crises, challenge behaviours and attitudes that may be associated with an offending cycle, and celebrate successes.¹⁷⁰

MAP, committed to mentorship, aftercare, and presence, is a volunteer organization in Ottawa modelled after the COSA program. It trains volunteers to form a circle around a core member who has recently been released from prison. The volunteers meet regularly as mentors with the individual to provide emotional and social supports. More generally, MAP assists the person regarding health, social services, employment, and spiritual needs. MAP was begun in May of 2000 by a Catholic deacon. A board of directors serves as its governing body.¹⁷¹

A group in Alberta that started COSAs at about the same time was Mustard Seed Edmonton (1998). Dedicated to reducing homelessness and poverty, Mustard Seed worked closely with the high risk police unit of Edmonton along with the forensic hospital of Edmonton. The program began because one of the directors of Mustard Seed had worked as chaplain in the psychiatric unit of a hospital and saw a great need.

After facilitating COSAs for about five years (1998-2003), the COSA program was dropped because several offenders with whom Mustard Seed worked became unmanageable. Mustard Seed shifted its focus to a community chaplaincy program dedicated to helping offenders as they were released from prison.

Mennonite Central Committee Alberta continued the work of COSAs, starting in 2002 in Calgary. It hired Moira Brownlee as COSA coordinator, with a mandate of starting three circles of support annually. Within eight years, thirteen formal circles were established in Calgary. Moira also started an informal support group for ex-offenders who needed friends and a sense of community to keep themselves and the

¹⁷⁰ COSA Ottawa, *Circles of Support and Accountability*, [Circles of Support and Accountability – Circles of Support and Accountability \(coca-ottawa.ca\)](https://coca-ottawa.ca) Retrieved 24 November 2022.

¹⁷¹ MAP Reintegration, *MAP Reintegration*, [Program Details | MAP Reintegration](#) Retrieved 24 November 2022.

community safe. MCC Alberta has continued its financial support of COSAs up to the present.¹⁷²

Restorative Justice

A Restorative Justice focus began in 1974 when some youth vandalized some neighbourhood properties in Elmira, Ontario.¹⁷³ David Worth and Mark Yantzi, two young probation officers, approached the judge to see if the youth could offer restitution and meet with the victims. Thus was born a Victim-Offender (VORP) program dedicated to repairing the harm that had been done.

This initial program grew into a large organization dedicated to mediating conflicts among neighbours, the elderly, staff in the workplace, in housing, and among families.¹⁷⁴ *Community Justice Initiatives* collaborates with victims of sexual abuse, as well as with women and men being released from prison. VORP continues to be an integral part of the program.

Many Restorative Justice initiatives based on a similar model of CJI have been established in Canada.¹⁷⁵ They operate on the principle of dealing directly with the harm that has been done. Howard Zehr has shown how restorative justice differs significantly from retributive justice.¹⁷⁶

Integrated Approach

Moncton, Kingston, and Halifax Community Chaplaincies, along with Friends of Dismas, Micah Mission in Saskatoon, Community Justice Ministries in Calgary, M2/W2 in British Columbia, and Parkland Restorative Justice in Prince Albert, Saskatchewan can be referred to as offering integrated approaches.

What started as a drop-in centre for ex-offenders became for Moncton Community Chaplaincy a volunteer mentoring program for offenders in prison, a support group for spouses of incarcerated offenders, Circles of Support and Accountability for

¹⁷² Mennonite Central Committee, *Circles of Support and Accountability*, [Circles of Support and Accountability \(CoSA\) | Mennonite Central Committee Canada \(mccc.ca\)](https://www.mccc.ca/circles-of-support-and-accountability) Retrieved February 2023.

¹⁷³ Community Justice Initiatives (CJI), *Imagine a Just Community*, [Homepage | Community Justice Initiatives \(cjiwr.com\)](https://www.cjiwr.com) Retrieved 24 November 2022.

¹⁷⁴ Community Justice Initiatives (CJI), *Imagine a Just Community*.

¹⁷⁵ Simon Fraser University, *Centre for Restorative Justice*. [Dave Gustafson - The Centre for Restorative Justice at SFU - Simon Fraser University](https://www.sfu.ca/centre-for-restorative-justice/) Retrieved 27 December 2022; Correctional Service Canada, *Restorative Justice in the Canadian Criminal Justice Sector*, [Restorative Justice in the Canadian Criminal Justice Sector, Federal-Provincial-Territorial Working Group on Restorative Justice \(csc-scc.gc.ca\)](https://www.csc-scc.gc.ca/restorative-justice) Retrieved 26 November 2022; Government of Canada, *Halifax Restorative Justice Initiative*, [Government of Canada supports Halifax restorative justice initiatives - Canada.ca](https://www.government.ca/government/halifax-restorative-justice-initiative) Retrieved 26 November 2022.

¹⁷⁶ Howard Zehr, *Changing Lenses*. Scottsdale: Herald Press, 1990.

high-risk sex offenders, as well as a community reintegration program that provided social, employment, spiritual, and emotional support for released offenders.¹⁷⁷

From a pastor's visitation of an inmate in prison began a variety of services offered by Kingston Community Chaplaincy: pre-release planning, accompaniment in the community, one-on-one counselling sessions, connection with faith groups, and a monthly friendship gathering.¹⁷⁸

Halifax Community Chaplaincy Society represents another example of an integrated approach to reintegration. The Society began in 1999 as result of a few people who were brought together to support the work of volunteer David Olding.¹⁷⁹ David had a profound sense of vocational calling to collaborate with ex-prisoners in their effort to reintegrate back into community. The spiritual focus of this man-with-a-mission, and the first few people who supported him, grew into what is today the Halifax Community Chaplaincy Society.

The Halifax Community Chaplaincy Society currently walks with those who are transitioning from prison to community. With a team of committed and trained volunteers, they assist former offenders with re-integration by focussing on support, accountability and healing. Programs include Celebrate Recovery, Community Reintegration, Mentorship programs, and COSAs.

Friends of Dismas in Toronto can also be referred to an integrated organization. Dedicated initially to Circles of Support and Accountability through the work of community chaplain Harry Nigh (1997-2000, 2003-2015), it expanded its mission to "extend the hand of friendship and to get involved in a high degree of commitment with an ex-prisoner through fellowship and 'walking together'".¹⁸⁰

Friends of Dismas has assisted in starting a Restorative Justice Housing Ontario charity to help former inmates finding housing in the Toronto area.¹⁸¹ A board of directors oversees the project. Three to four residents have already been housed, with anticipation of twenty more on the way.

¹⁷⁷Moncton Chaplaincy, *Community Chaplaincy for Ex-offenders*, [Moncton Community Chaplaincy \(monctonchaplaincy.com\)](http://monctonchaplaincy.com) Retrieved 24 November 2022.

¹⁷⁸ Kingston Community Chaplaincy, *Helping Prisoners Transition*.

¹⁷⁹ Halifax Chaplaincy, *Halifax Community Chaplaincy Society*, [About Us | halifaxchaplaincy](http://aboutus.halifaxchaplaincy) Retrieved 24 November 2022.

¹⁸⁰ Friends of Dismas, Friends of Dismas, www.friendsofdismas.com Retrieved 24 November 2022.

¹⁸¹ Restorative Justice Housing Ontario, *Safe, Supportive and Sustainable Housing*, [Restorative Justice Housing Ontario – A safe, sustainable and supportive place to live \(rjho.ca\)](http://restorativejusticehousingontario.ca) Retrieved 24 November 2022; Donald Stoesz, *Telephone conversation with Harry Nigh*, 16 November 2022.

Micah Mission in Saskatoon, Saskatchewan, is a fifth example of an organization that offers a variety of services to offenders and ex-offenders alike.¹⁸² Its mission is to create a world where individuals and communities are restored to caring and respectful relationships in the wake of harm from crime. The organization accomplishes its goal by providing individuals who have caused harm an opportunity to understand the harm they have caused, and to develop plans to take appropriate responsibility by valuing personal change, accountability, and encouraging collaboration and reintegration rather than coercion and isolation.

Programs at Micah Mission include a Forward Step program within a prison environment, community chaplaincy under the guidance of David Feick, COSAs under the supervision of Adriana Appleton, as well as a Person to Person visitation program and indigenous awareness. In summary, staff and volunteers at Micah Mission visit incarcerated individuals, assist released offenders, support individuals to learn and change, teach Restorative Justice, and make connections with faith communities.

What started in the early eighties as an M2/W2 program in Calgary developed into a venture known as *Community Justice Ministries*, supported and managed by Mennonite Central Committee Alberta.¹⁸³ Peter Worsley, a community chaplain, was hired in 2002 to interview inmates before they were released into the community and to support them when they were on parole. Circles of Support and Accountability was established in 2002 to work with sex offenders who were deemed by Corrections as a high risk to reoffend.

MCC Alberta managed the Lifeline InReach Program funded by Correctional Service Canada. Lifeline was set up to lend support to inmates who were serving life sentences. Released offenders serving a life sentence were hired to provide a bridge to lifers between prison and the community. The M2/W2 program continued to be facilitated by coordinators Ken From and Gord Hutchinson. Darrel Heidebrecht served as Director from 1990-2000 and Ken From served as the Director of CJM from 2000-2007.

The M2/W2 program in Abbotsford, British Columbia can also be referred to as an integrated organization. In addition to coordinating prison visits of volunteers through its P2P program, it provides reintegration services known as No-One Leaves

¹⁸² Micah Mission, *Promoting Restorative Justice*, [Our Programs – The Micah Mission](#) Retrieved 24 November 2022.

¹⁸³ Darrel Heidebrecht, *Making a Little More Peace*, 57-64.

Alone (NOLA). It offers work for ex-offenders at thrift stores and other locations through its Hidden Treasures program.¹⁸⁴

Parkland Restorative Justice in Prince Albert, Saskatchewan represents an eighth organization dedicated to an integrated approach to community reintegration. It became a non-profit organization in 2014 after transitioning from its parent sponsor, Mennonite Church Saskatchewan, to a broader base of financial and member support. In addition to the original P2P program that was started by Pastor Orville Andres so many years ago, it facilitates Circles of Support and Accountability as well as a parenting program for Dads in prison.¹⁸⁵

In summary, these organizations provide a range of services relating to offenders, ex-offenders, their families, and victims.

Specialized Approaches

Hamilton Muslim chaplaincy, Dismas Fellowship Network, Concilio Prison Ministry, MAP Ottawa, COSA Ottawa, and Community Justice Initiatives in Waterloo provide more specialized services. Volunteers from the Muslim Association of Hamilton visit Islamic practitioners in detention centres as well as patients in hospitals.¹⁸⁶ The volunteers are supervised by the imams and staff at the Mosque.

The purpose of Dismas Fellowship Network is “to create a safe and welcoming space where ex-prisoners and their friends can find community and follow our friend Jesus.” Volunteers and ex-prisoners gather once or twice per month for a meal and listen to a guest share. They gather in a circle in order to listen and pray for each other.¹⁸⁷ The above two groups remain focused on one or two objectives rather than trying to be “all things to all people.”

Concilio Prison Ministry is unique in the sense that its weekend workshops in prison, known as Kairos Marathons, provide a safe place in an institutional setting for healing and reconciliation to take place. St. Luke’s Retreat Center in Springhill Penitentiary underscores the importance of this process. Kairos Marathons and the

¹⁸⁴ M2/W2, *Mentoring toward Wholeness Together*, [M2W2 - Mentoring Toward Wholeness Together](#) Retrieved 24 November 2022.

¹⁸⁵ Parkland Restorative Justice, *About Us*, [About | Parkland Restorative Justice](#) Retrieved 26 November 2022.

¹⁸⁶ Muslim Association of Hamilton, *Community Chaplaincy*, [Community Chaplaincy – Hamilton Mosque | Umar Mosque | Muslim Assoc. of Hamilton](#) Retrieved 24 November 2022.

¹⁸⁷ Dismas Fellowship Network, *A Fellowship of Hope*, [Dismas Fellowship Network | Ex-Prisoner Support | Who We Are, Our Values, and Locations](#) Retrieved 24 November 2022.

Retreat Center show that restorative justice and reintegration “of the soul, mind, and body” can take place inside as well as outside prison.

The sharing circles that St. Luke’s and Kairos Retreats provide mirror the work that is done by Dismas Fellowship Network on the outside. Like Dismas, Concilio can be seen as an organization that, to quote Dismas Fellowship Network’s purpose, “creates a safe and welcoming space where (ex-)prisoners and their friends can find community and follow our friend Jesus.” Volunteers and (ex)prisoners gather once or twice per month for a meal and listen to a guest share. They gather in a circle in order to listen and pray with each other.

The specialized ministries of MAP and COSA Ottawa are better understood when compared to two other community chaplaincies in the Ottawa area, Carlington Community chaplaincy¹⁸⁸ and Ottawa West Community Support.¹⁸⁹ Dedication to helping seniors and disabled people in the community represents the mandate of OWCS. Carlington chaplaincy “fosters a safe, supportive, and empowering environment for everyone in their diverse community. They honour and value all people with their caring presence.” Both of these organizations have focussed on the wellbeing of their particular communities without considering ex-offenders as a “special case.”

MAP and COSA Ottawa’s primary objective, on the other hand, is to train volunteers so that they can be involved with one released individual at a time. Core members who have been incarcerated form the basis of the wider circle of community involvement.

Community Justice Initiatives in Waterloo is specialized in the sense that its work with offenders, ex-offenders, and victims is based on mediation of conflict. It continues to coordinate the Victim-Offender Reconciliation Program started so many years ago. It collaborates with victims of sexual abuse, as well as with women and men coming out of prison. This work is related to mediating conflicts among neighbours, the elderly, staff in the workplace, in housing, and among families.¹⁹⁰

The above organizations have concentrated on goals that are related to specific needs of inmates, ex-offenders, families, and victims.

¹⁸⁸ Carlington Community Chaplaincy, *Building Community and Changing Lives*, [Carlington Community Chaplaincy - Home \(carlingtonchaplaincy.com\)](http://carlingtonchaplaincy.com) Retrieved 24 November 2022.

¹⁸⁹ Ottawa West Community Support, *Ottawa West Community Support*, [Home - Ottawa West Community Support \(owcs.ca\)](http://owcs.ca) Retrieved 24 November 2022.

¹⁹⁰ Community Justice Initiatives (CJI), *Imagine a Just Community*.

Supportive Agencies

Mustard Seed Alberta and Initiatives for Justice Communities in Winnipeg can be referred to agencies that serve a more supportive role in offender reintegration

Mustard Seed Edmonton amalgamated with Mustard Seed Calgary in 2010 to form a province wide organization dedicated to reducing poverty and homelessness.¹⁹¹ They hire reintegration chaplains that collaborate with women in the Edmonton Institution for Women, as well as with male offenders being released from federal prisons in Alberta.

Mustard Seed's chaplaincy program works well because offender needs are often similar to challenges that other people on the margins of society face: addictions, housing, and employment.¹⁹² Chaplains refer former offenders to various social and employment services while providing community support groups that keep everyone safe.

Initiatives for Just Communities in Winnipeg offers a similar supportive role to offenders in relation to a broader goal. It has a large budget dedicated to working with mentally challenged individuals as well as other community projects. It operates a residential facility known as El Dad Ranch where individuals with learning disabilities can live and find suitable employment opportunities. It collaborates with people with Fetal Alcohol Syndrome Disorder.

Related to this larger goal of helping individuals achieve a better quality of life for themselves and the community is a prison visitation program known as Open Circle¹⁹³ as well as COSA groups. Both of these programs grew out of a M2/W2 program and prison support network initially funded by MCC Manitoba. IJC became independent with its own board of directors in 2010.¹⁹⁴ COSAs and prison visitation are linked to the larger purpose of assisting persons who are on the margins of society without reintegration being regarded as the central purpose of the organization.

¹⁹¹ The Mustard Seed, *Services*, [Services | Mustard Seed \(theseed.ca\)](https://theseed.ca) Retrieved 24 November 2022.

¹⁹² The Mustard Seed, *Services*, [Services | Mustard Seed \(theseed.ca\)](https://theseed.ca) Retrieved 24 November 2022.

¹⁹³ Initiatives for Just Communities, *Open Circle*, [Open Circle – Initiatives for Just Communities \(initiativesjc.org\)](https://initiativesjc.org) Retrieved 13 February 2023.

¹⁹⁴ Initiatives for Just Communities, *Initiatives for Just Communities*, [About Us – Initiatives for Just Communities \(initiativesjc.org\)](https://initiativesjc.org) Retrieved 24 November 2022.

Prognosis for the Future

What does the future look like for the above named community based chaplaincy programs, COSAs, M2/W2 visitation programs, and Restorative Justice Initiatives?

Some agencies have indicated that they are on “life support” because of a lack of funding and lack of available volunteers. Other initiatives have been abandoned because they did not fit well into the primary objective of the larger organization. Some organizations have mutated in order to serve specific purposes without too many costs, too much overhead, or the fulfillment of too grand a vision.

CJI in Waterloo appears to be doing well because they have dovetailed reintegration programs to their Restorative Justice focus.

Mustard Seed Alberta appears to be doing well because they have linked reintegration to their primary goal of reducing homelessness and poverty.

MAP and COSAs have been doing well as long as government funding for the specific model of Circles of Support and Accountability remains intact.

Dismas Fellowship Network is working because they are a volunteer driven organization that remains closely tied to church fellowship without the need for a large staffing base.

IJC communities appear to be doing well because they have linked reintegration to helping individuals “find a better quality of life for themselves and the community.”

Conclusion

In summary, Judy and Pierre Allard’s heart for released offenders has fostered the establishment of many different community chaplaincies dedicated to reintegration. Many of these grassroots initiatives blossomed into larger organizations. M2/W2 started because of the vision of a Mennonite minister. CJI in Waterloo started because of a victim-offender initiative on the part of Dave Worth and Mark Yantzi. Mustard Seed Alberta’s involvement with offenders began when one individual saw the need as part of his work on a psychiatric ward. Kingston chaplaincy started with one man working with youth and visiting some of them when they went to prison. Kairos Marathon workshops began with one man’s vision of a safe place where healing and reconciliation in a therapeutic setting could take place.

Moncton Community Chaplaincy was no different. It started with a simple invitation by Judy Allard to ex-offenders to have coffee in their home. From that grew an

organization that became the model for many other reintegration groups. Pierre's vision of breaking down walls between prisoners and society was fulfilled in a simple manner.

F. Speaking into the Streams of Life



Ramon "Snowy" Noble

Evangelical Covenant Church of Canada,
Prison Chaplain, Drumheller and Edmonton
Institution for Women, 1994-2017

Men's Reintegration Chaplain,
The Mustard Seed, 2018-2020.

Introduction

Together with his wife and two children, Ramon "Snowy" Noble came to Canada from Zimbabwe on May 5, 1990 with \$1000.00 and visitors' visas in their pockets. Snowy planned to prepare for ministry by studying for four years at Prairie Bible College in Three Hills, Alberta. He managed to do that, obtaining a student's visa the following year and graduating with a Bachelor of Arts in Sacred Music (BASM) and a minor in ethno-musicology in 1995.

The family settled in Rosebud. Before long, Snowy was providing ministerial leadership to a small independent church comprised of Baptists, Pentecostals, Lutherans, and non-denominational believers. He started going into Drumheller Institution, a federal prison not far from the college as part of his internship mandate and volunteer time. He found that his preconceptions of inmates as a bunch of rough and jaded individuals were misguided. The Bible studies that he together with other volunteers facilitated were well received.

The warden approached Snowy and asked him why he was spending so much time in prison. The warden suggested that he could pay Snowy for some of his work there. Snowy readily agreed. He became known as the minority-faith chaplain's assistant, largely because the needs of Pagan, Islamic, and Buddhist offenders were not being adequately met. Ramon arranged to meet a Pagan representative in the community, connected with Mr. Armagan, an Imam who was willing to facilitate Friday prayers, and was able to locate a Buddhist nun who was willing to provide

meditation rituals. He served in this capacity on a part-time basis for the next twelve years, from 1994 – 2006.

Joining a Larger Church Conference and becoming a Prison Chaplain

Snowy's adaptability in regard to prison work was evident in his pastoral leadership. After a difficult internal conflict, the congregation decided to join a larger conference that could give pastoral and leadership support. While courting the Baptists and Pentecostals, they found out that over half of the congregation would need to be rebaptized according to these denominations' procedures and beliefs. The Evangelical Covenant Church Conference accepted both infant and adult baptisms as legitimate forms of initiation and so became a good fit for the church.

On the basis of this ecumenical gesture on the part of the church conference, Snowy decided to be credentialed as a minister with this denomination. This credentialing process became important as Snowy continued to pursue prison chaplaincy opportunities. In 2006, he applied for a chaplaincy position at the Edmonton Institution for Women and was accepted.

Snowy viewed this opportunity as a chance to unwind and take things a little easier. He had worked with over six hundred inmates at Drumheller Institution. EIFW had a population of one hundred and thirty women. Snowy was in for a surprise. At Drumheller, offenders would come back to see him after a month or so hiatus. The time in between interviews was shortened by quite a bit at EIFW. In his first week there, Snowy was approached by a woman inmate who was curious about his work. After Snowy explained the nature of his ministry, the woman brought back a friend of hers after lunch. The next day, two more women joined this small group. Snowy was more emotionally exhausted after one week of work at EIFW than he had been in a month at Drumheller Institution.

Part of the reason for this draining experience had to do with the fact that many female inmates had been traumatized and misused by men. Snowy was particularly sensitive to the fact that he represented a male figure with whom the women had a lot of past reasons to be suspicious. His work blossomed, largely because of Ramon's ability to be compassionate, understanding, and a good listener. He continued to work at EIFW for the next eleven years, from 2006-2017.

Philosophical Underpinnings

One of the things that surprised the interviewer was Snowy's natural ecumenical and inter-faith spirit. It takes time for Protestant chaplains from evangelical and fundamentalist traditions to be open to facilitating Wiccan, Islamic, and Buddhist rituals.

Snowy's reflections made this broader interest in the various religious streams of life understandable. He informed me that he was baptized and confirmed as a Roman Catholic during his youth. At age thirteen, he was moved by a gospel message at a local Methodist Church and made a personal surrender to Christ. Over the ensuing years, Snowy connected with various Protestants before coming to Canada. The fact that he was raised in a different Christian denomination from the one that he and his family adopted later in life made some of this empathy for "otherness" explainable.

The fact that Ramon is black and a cultural minority as a Zimbabwe Canadian also helps to explain his sensitivity to other religions and cultures. Discrimination and prejudice are sometimes just below the surface of interactions among believers and leaders of faiths. Snowy's openness, transparency, compassion, and adaptability are clear answers to some believers' tendencies to retreat into camps, tribes, and sectarianism in order to "maintain" and "sustain" their own faith traditions.

Snowy suggested that his job as a chaplain is to bring out the best in an offender. Because the person has been created in the image of God, his ministry consists of helping this person realise their God-given potential, even if the person is an atheist or non-believer. The meaning of life can be discovered deep within each person. A chaplain represents a facilitator who can nourish this life-source.

Snowy served for many years as chaplain representative on the *Interfaith Committee of Chaplaincy*. He made the IFC aware that working with female and male inmates is quite different. He helped implement a variable chaplain/offender ratio in the Memorandum of Understanding between IFC and the Correctional Service Canada to consider this gender difference.

Mustard Seed Community Chaplain

In 2017, Snowy's chaplaincy contract with his denomination was coming to an end. He was reluctant to continue under the one-contractor service model for CSC chaplaincy. Snowy was contacted by Mustard Seed, an Alberta provincial-wide

relief organization that combats poverty and homelessness, to see if he wanted to become their reintegration chaplaincy for men. Snowy gladly accepted the offer. It represented yet another opportunity to serve, albeit in a slightly different way. After a year on the job, Snowy said that the work has been very satisfying. He has continued to develop his pastoral care skills through counselling hundreds of offenders. There are always many offenders and ex-offenders waiting to see him. They know that Snowy can be trusted, is accepting of their situation in life, and will help them find a way forward.

What's in a Name

The reason for Ramon Noble's nickname "Snowy" had to be part of this discussion. People are always surprised when they meet Snowy after talking to him on the phone. Expecting an English gentleman, they look around in confusion when they find Ramon standing in the room. The difference that otherness makes becomes palpable in that moment. The assumption that we are able to cross ethnic, cultural, religious, and gender lines in order to communicate effectively and compassionately, to stand in solidarity and in fellowship with each other, and to affirm mutuality of faith, purpose, love, and friendship all come together in that single "ah, ha" experience.

The reason for Snowy's nickname makes this experience all the more moving. When Ramon was born, his blond hair and fair skin made it seem to the nurse in the maternity ward that he belonged to the white mother who was anxiously waiting to breastfeed her baby. When Ramon's mother received an infant daughter to nurse, she pointed out to the staff that she had just given birth to a son, and that he was sitting in the other mother's lap. Thus was the name "Snowy" born, with all of the ironies and paradoxes that come with that reality. The purpose and joy of commonality beyond all differences are summed up in that experience, an experience that is all too real and relevant in the exigencies of chaplaincy.

Streams of Life into Which we are Born

Snowy returned again and again to speak of the streams of life of which we are a part. One is reminded of the fresh water flowing from the altar in the Temple down to the salt sea, mentioned in Ezekiel 47. Trees and fish flourish in the river and on its banks. Snowy represents a similar source of refreshment and joy in his chaplaincy work.

Chapter Six

International Prison Chaplains' Association and *Just Equipping: Restoration and Reconciliation*

International Prison Chaplaincy Association

The International Prison Chaplains' Association was officially established on August 25, 1985, at an international prison chaplains' consultation in Bossey, Switzerland. The consultation was attended by fifty prison chaplains representing twenty countries from around the world.¹⁹⁵

Rev. Pekka Viirre, Secretary for the Pastoral Care of Offenders in the Lutheran Church of Finland, had worked for over ten years to get this international association established. Up to that point, prison chaplains from Finland, Denmark, Norway, and Sweden had been meeting since 1973 on a biennial basis. Rev. Viirre attended the United Nations Congress on the Prevention of Crime and the Treatment of Offenders in 1975. He noticed that there were no prison chaplains represented. Some Swedish chaplains expressed interest in 1982 in establishing an international consultation for prison chaplains. Rev. Viirre contracted Rev. Allan Robertson in Sweden and Rev. Alan Duce in the United Kingdom to see whether an international conference could be arranged. Further contacts were made with people in the Netherlands and Vienna, including Minoru Shikita, Director of the UN Crime Prevention and Criminal Justice Branch.

As a result of these meetings and contacts, the first prison chaplains' consultation took place in 1985 in Bossey, Switzerland. A second conference followed in 1990 at the same location, with one hundred prison chaplains present and support shown

¹⁹⁵IPCA Europe, *International Prison Chaplains' Association pdf*, <https://www.ipcaeurope.org/resources/The-International-Prison-Chaplain.pdf> Accessed 23 November 2022.

from the World Council of Churches. At each conference, a Steering Committee was elected by the participants. No-one could serve for more than three conferences.

The next conference was held in 1995 in Aylmer, Quebec with Pierre Allard being elected President.¹⁹⁶ Correctional Service Canada contributed to IPCA's funding as a result of Pierre's influence as National Canadian Director of Chaplaincy. Judy Allard was elected as Executive Director of IPCA by the Steering Committee.

Pierre and Judy continued in this role for the next ten years (1995-2005). Conferences were held in 2000 in Kroonstad, Africa and in 2005 in Cornwall, Ontario.¹⁹⁷ Birgitta Winberg from Sweden was elected as the next president, with the next conference being held in 2010 in Stockholm, Sweden. Three hundred and twenty chaplains participated, representing sixty-nine countries. Rev. Dwight Cuff, British Columbia Regional Chaplain for CSC, was subsequently elected in 2010 as President of IPCA. In 2020, David Buick from France was elected as the new interim President.¹⁹⁸

Pierre and Judy's involvement in IPCA demonstrates their dedication to supporting the work of prison chaplains around the world. Because of their involvement on the local scene in Canada, they were well placed to become involved with an international prison chaplaincy association. This international organizational affiliation led to some very practical overseas initiatives on their part for the next sixteen years (2006-2022, see below).

¹⁹⁶ This is how Jim Collins remembers the IPCA III Conference in Aylmer, Quebec, Donald Stoesz, *email correspondence with Jim Collins*, 19 November 2022. "In 1995 I worked on a songbook for IPCA III in English French, German, Spanish, and Russian. It was quite a profound experience. Pierre and Judy had gotten funding not only to host the conference at the old Redemptorist monastery here in Aylmer QC but also there was funding to provide scholarships for a number of chaplains to come from 3rd world contexts. As I recall, Pierre and Judy were surprised at how much interest there was and I think they found many of the stories in the applications quite amazing. It was even more amazing to meet the chaplains when they arrived. Pierre and Judy had happy reunions with those whom they had met before. The new ones added incredible depth to the Conference. I would say that some of the speakers changed my life - not only because of descriptions of conditions in other countries but I remember vividly Wilma Derksen describing all that she and her husband Cliff went through with the kidnapping and death of their daughter and adopting an attitude of forgiveness. It was all so personal and real. Every meal was an opportunity to connect literally with chaplains from all over the world. I found the music particularly profound as I had had a vision of all these people who were coming from all over singing together in all their different languages. Steve Bell had a great way of leading the music and getting everyone up in the morning, singing "God is a good God!" It was such an enormous privilege to be involved in all this."

¹⁹⁷ Jim Collins made a video of the highlights of IPCA V, held in 2005 in Cornwall, Ontario. [No Estamos Solos Highlights Final DV.mp4 on Vimeo](#). Retrieved 29 November 2022.

¹⁹⁸ IPCA Worldwide, *International Prison Chaplains' Association*, <https://www.ipcaworldwide.org/about/>; Accessed 23 November 2022.

Diploma in Restorative Justice

One of the results of Pierre and Judy Allard's work with IPCA was their establishment of a *Diploma in Restorative Justice* program with Queen's Theological College in Kingston, Ontario. This program consisted of three week training sessions in RJ. Rod Carter and Pierre Allard were the initial instructors, starting in 1997.¹⁹⁹ After the program became established, Rod Carter became its Director.

Sadly, Reverend Rod Carter died in May of 2010 in Kingston, Ontario, Canada. Rod had been an inmate, teacher, and prison chaplain. He became Regional Chaplain, Ontario and was seconded to Queen's Theological College where he was Director of the Restorative Justice program.²⁰⁰ He was part of the *Just.Equipping* teaching team in India and Africa, participated in IPCA, and taught Week One during the Restorative Justice Spring Intensive session at Queen's University.

Fig. 9: Rod Carter



This is how Pierre and Judy Allard describe Rod's life in an excerpt from their website, *Just.Equipping*:²⁰¹ "Rod met many international friends and had a heart for justice before God. He was no stranger to depression, but like so many before him, he used it to write intensely moving stories and articles. His personal tragedies - the death of his son Jeff and wife Sally - marked him indelibly and the hill became harder and harder to climb. In the end, he went home to God -- where he wanted to be . . . He is sorely missed. He was a friend, a wise man, a mentor and a prophet. God be thanked for his life."

In the early years, international chaplains who took the week long RJ training sessions in Rwanda received a *Certificate of Attendance* from Rod Carter and Pierre Allard. Later on, as part of *Just.Equipping's* mandate, Judy brought three to five international prison chaplains every year to Canada to take the course.

¹⁹⁹ Rod Carter, "Restorative Justice Diploma: Restoring Lives," *God at Work*, edited by Rod Carter and Christina Guest (Correctional Service Canada, 2000), 147-149.

²⁰⁰ Wikipedia refers to a Restorative Justice program that was established by Queen's Theological College, a predecessor to the current Queen's School of Religion, *Queen's Theological College*, [Queen's Theological College - Wikipedia](https://en.wikipedia.org/wiki/Queen's_Theological_College) Retrieved 24 November 2022.

²⁰¹ Just.Equipping, *Just Equipping*, [Just.Equipping | Home \(justequipping.org\)](http://justequipping.org).

In 2011, Reverend Pascal Fossouo took the Queen's Restorative Justice Intensive spring session. He visited chaplains in Ontario and Quebec and wrapped up his program by spending a few days with Pierre and Judy Allard. *Just.Equipping* then welcomed Christine Maua, a law student from Goma who was working in the Goma chaplaincy group. She worked on her thesis in the quiet setting of the *Just.Equipping* office in Gatineau, Quebec.

In lieu of prison chaplains coming to Canada, *Just.Equipping* offered times of renewal for twenty Goma chaplains at *Le Petit Sanctuaire Gisenyi* (called Gisenyi Go!) under Chaplain Fine's wonderful care. Some retreats took place at the *Grand Sanctuaire Giseni*.

Just.Equipping advocated for prison chaplains becoming legally authorized to work in their countries. Organizations represented were ICOPUR in Rwanda (*Initiatives communautaires pour unité et réconciliation*), PJRIDI in RDCongo (*Promotion de la justice réparatrice et des initiatives de développement intégral*), and Barnabas Africa in Burundi.

These initiatives fulfilled *Just.Equipping's* second goal of bringing to Canada a small number of key international leaders to benefit from the annual Restorative Justice sessions at Queen's University in Kingston, Ontario, Canada.

Just.Equipping

Pierre and Judy Allard, along with others, were invited in 2006 to bring a team of restorative justice practitioners to Africa to teach and train prison chaplains in the area of restorative justice. Reverend Rod Carter, Director of the Restorative Justice Program, Queen's Theological College, Kingston, Ontario, Reverend Doctor Pierre Allard, President, *Just.Equipping*, Ms. Sue Morse, John Howard Society, Ottawa, Ottawa Symphony Orchestra, Mr. Jeff Denault, B.A. Criminology, Assistant, and Judy Allard, Executive Director and Team Organizer, flew to Kigali, Rwanda on Saturday, February 22, 2007, to begin their training sessions.²⁰²

²⁰² Most of this section is based on reports included on the website, *Just.Equipping*, *Just Equipping*, [Just.Equipping | Home \(justequipping.org\)](http://justequipping.org). Other articles relating to this initiative can be found in Pierre and Judy Allard, "Prison Chaplaincy, Restorative Justice, and Just/Equipping," *A Journal of Social Justice*, Volume 21, 2009, No. 3, Vern Neufeld Redekopp, *From Violence to Blessing* (Novalis, 2002), 327-328. A video entitled *Cain and Abel* was produced by Jim Collins and Jeff Denault describing the work of *Just Equipping* and East of Eden in the work of reconciliation in Burundi and Rwanda, *Cain and Abel*, <https://vimeo.com/772836191>. Retrieved 29 November 2022.

They attended the *Eglise Episcopale du Rwanda* (EER) in Gatsata on Sunday morning, with Reverend John Ngabo and Reverend Kizungu providing the leadership. In the afternoon, the chaplaincy team went to Kigali Central Prison 1930 to join in their afternoon chapel service. They gathered with several hundred men for singing, preaching, and dancing. A dozen or more clergy, themselves incarcerated, took part.

On Monday morning, February 24th, the team began a week long training program in Restorative Justice with thirty prison chaplains from Rwanda, Burundi and DR Congo. Rod Carter gave an introductory session to basic RJ principles featuring six aspects: the victim, offender, and community as well as listening, truth-telling, and restoration. Rod followed with a basic theology of RJ, touching on covenant living, practicing reconciliation, and walking in Shalom.

Sue Morse provided valuable recorder and music lessons to break up the sessions. Pierre Allard helped the group build their own history wall in three sections, Personal, Political, and Prisoners, and in two time frames, 1960-1993 and 1994-2007. The results, recorded on a 30-foot wall paper, were powerfully sobering and heart-breaking.

Thus began a week of training in which each of the team members, Pierre, Judy, Jeff, Sue, and Rod shared their experiences and insights into restorative justice.

February 29th, the fifth and last day, consisted of transitioning from “grounding” to “flying.” The group removed the old History Wall, took it outside, and burned it. Each member felt the burdens of the past rising up in smoke.

Pierre invited all to fill out a new wall under the banner: “There is hope in your future, Jeremiah 31:17.” The wall was Personal and Ministry/Work, from 2007-2010 and from 2011 on. Pierre addressed the need for a Vision, a Mission, and for cooperation with other groups.

The participants prepared a Declaration which was read during the closing ceremony. The Recorder Orchestra under the direction of Sue Morse played *Alleluia*. Appreciation was expressed for John Ngabo’s efforts, with prayers and great singing. Each chaplain was given *A Diploma in Restorative Justice*, signed by Rod and Pierre. The certificate was in a package with *The Little Book on Restorative Justice*, a CD of the Pam Hodges Trio, a Canadian crest, and a gift of \$20 from

Bethany Baptist Church in Canada. Everyone celebrated by tasting the maple sugar candy.

Thus was born a Just.Equipping organization dedicated to educating, training, and equipping in the area of restorative justice. The organization accomplished their first goal by leading workshops for thirty international prison chaplains in Rwanda from February 24th to 29th, 2007.

They continued their mission the next week by providing a day's training with Prison Directors from all the prisons in Rwanda as well as a Member of Parliament, Crown Prosecutor, and Prison Superintendent. Pierre Allard presented RJ as a lost treasure. Rod Carter looked at various definitions of RJ and the issue of 'disrespect.' He used both overheads and handouts. After looking at the principles of RJ, there was time for questions.

Chaplaincy Training in Restorative Justice: 2008

Just.Equipping returned to same area in the first few months of 2008 with a new team, consisting of Eileen Henderson (MCC Toronto), Philippe Landenne, SJ, (chaplain, Belgium),²⁰³ Jeff Denault (videographer, photographer and cook, Ottawa), Emanuel and Marylène Krebs Têtu (photographer, journalist, Vancouver), and Pierre and Judy Allard. They set up headquarters at the Iris Guest House in downtown Kigali and immediately began to welcome old and new friends in for Fanta, cheese, and bread.

After attending a small Gatsata Church on Sunday morning and Kigali Central Prison in the afternoon, the week long Restorative Justice sessions involving twenty-one chaplains began on Monday morning. The sessions were held at the Anglican Guest House in Kigali, and were organized in partnership with F.E.P. (*Fraternité évangélique des prisons*) under the able leadership of Reverend John Ngabo and his committee from Rwanda, Burundi, and RD Congo (Kivu).

Pierre, Philippe, and Eileen gave sessions on RJ Values and Principles, Wall of History, Models of Chaplaincy, Biblical Justice and RJ, RJ and the Offender, RJ and the Victim, Steps to Healing, RJ and the Community, Collaborating with Women,

²⁰³ For books by Philippe Landenne, see *Peines en Prison: l'Addition Cache* (Larcier, 2008), *Resister en Prison* (Lumen Vitae, 1999).

and Mission and Vision. Participants shared, did role plays, built their Wall of History, prayed, reflected, sang, and danced.

The next week consisted of Restorative Justice and Pastoral Care with seventeen students, a follow-up to the basic week. After a brief overview of RJ and practical pastoral theology, Pierre, Philippe, and Eileen looked at the ministries of Presence, Listening, Preaching, and Prophetic ministry. The students were sent out each day to conduct structured interviews. They shared verbatim reports the following day, with strengths and weaknesses being analyzed. Participants and leaders had a good time in this course, enjoyed each other's company, laughed at the odd and interesting things chaplains do in the name of ministry, and became more skilful in their ministries. The week ended with a cake and certificates!

Chaplaincy Training in Restorative Justice: 2009 and 2010

The Just.Equipping Team consisting of Pierre and Judy Allard, Jeff Denault, and Eileen Henderson flew back to Rwanda in the first few months of 2009. They offered a module of *Visioning in a Restorative Justice Perspective* for four days to FEP (*Fraternité Évangélique des Prisons*) leaders, and then for another four days to thirteen chaplains from Goma.

Participants looked intentionally at their past and present experiences and formulated plans for their future both personally and professionally. They set out long and short term goals and began immediately to work on the short term ones with great enthusiasm. Two small offices were set up. Plans to gather information and support each other physically and spiritually were put in place. Strategies to install and stabilize prison chaplaincy were discussed at length. Both times were wonderful with participants doing 80 per cent of the talking and the chaplaincy team listening and learning.

2010 consisted of a similar pattern of teaching restorative justice in the African Great Lakes Region. The team consisted of Pierre and Judith Allard, Eileen Henderson, Philippe Landenne, Jeff Denault, Donna Chong, and Joan and John Palardy. They offered four 5-day courses, two 3-day courses, and six one-day sessions during February, March and April. Over one hundred and eighty students, mostly prison chaplaincy workers, attended. Participants were from a variety of professions, including pastors, priests, teachers, local authorities, representatives of the police and military, Justice and Peace, and various women's initiatives.

The Restorative Justice workshops that were conducted in Rwanda and other African countries fulfilled Just.Equipping's first mandate of sending teaching teams of four to five people to developing countries for intensive training sessions.

Cultivating Peace:
A Protocol for Victim – Offender Meetings
in a Restorative Justice Perspective

In 2009, the *Just.Equipping* Team offered a new module to eight chaplains to train them for mediating between genocide perpetrators and genocide victims. Part of this session included a day with Mme Beatrice Karengera, a trauma counsellor who worked with the 'Speak. I am Listening' (*Mbwirandumva*) Initiative in Kigali. She shared her work with women victims, the scars left on their lives, and their terrific efforts to rise above them

This new Protocol was the result of the Gisenyi 400 project. Four hundred prisoners, subsequent to *Just.Equipping* Team's visit in 2008, had written letters to their victims asking forgiveness. Chaplains Fine and Lazare, along with three others, had committed themselves to assisting each of these prisoners with the delivery of these letters. They felt powerless to do so without training as well as financial and material support.

Just.Equipping decided to meet these four hundred prisoners inside Gisenyi Central Prison. They took them through the *Victim-Offender Protocol* so that they would know exactly what to expect during the process. Each group session had its particular challenges and joyful insights. The perpetrators realized the difficult row they had to hoe. Their future depended upon their taking responsibility and seeking forgiveness from their victims.

The team felt immensely privileged in being able to put together four meetings inside the prison between victim and offender. This involved meeting beforehand with the victims in their village, asking if they would be willing to come to Gisenyi, hosting them at the guest house to prepare them for the meeting inside the prison, and finally accompanying them for the actual encounter. Two of these encounters were very moving and ended with the victim hugging the offender.

Two other meetings were much more difficult and required more work as hearts were slowly changed. The victim was never pressured to accept the letters, forgive the perpetrator, or agree to a meeting. Sometimes, the gesture would be made by the perpetrator and there would not be a positive response by the victim. The chaplain helped the perpetrator to understand and accept this.

At other times, the road had already been paved. One of the chaplains went to meet a victim in a remote village. He did not know her. At a crossroads in the village, he asked for directions from a woman passing by. She replied that she was the person he was looking for. She had been at church praying for the person who had killed so many in her family. Yes, she would be willing to accept the perpetrator's letter and talk with the chaplain!

The project, entitled G-400, continued to grow. As money came in, the five trained chaplains divided up the letters and set out in teams of two across the country. Both the victims and offenders were transformed by the process. Volatile community problems were mended. The chaplains suffered enormous strain as the work was both physically and emotionally draining.

To support the project, Just.Equipping set up the *Petit Sanctuaire* in Gisenyi – a small house equipped to receive victims when they came down from the mountains to meet the offender in prison. It also represented a place of rest and refuge to the chaplaincy workers. Each case required about three to four encounters and cost about \$60 CND. By 2011, eighty-five letters had been delivered. There was by this time a sense of urgency about the whole thing. Just.Equipping wanted to work faster while both victims and offenders were still available for reconciliation. They also wanted to give them back a more peaceful and hopeful future.

Example of the Process

By 2012, a process for completing this task had been put in place. In Gisenyi, a town in the north of Rwanda on the RD Congo border, Chaplains Fine and Canisius (two of the five chaplains trained in the *Victim-Genocide Offender Protocol*) sat with chaplain Lazare and chose three to four letters destined for a certain area of this mountainous little country. They made sure that the name of the victim was clearly marked in the letter, and that the offender was given a clear explanation of his actions during the attack. They prayed and tried to get a good night's sleep.

Early the next morning, they set out to find the victim mentioned in Letter 1. They hoped that after 18 years, someone in the district would still remember or even know this person, and that they would be able to give them directions. They took a bus to the spot on the highway where the road up the mountain started.

Then they got off, found two motorcycles with drivers to rent for the day, and started the kidney-shaking trek on the stony trails up the mountain. This took several hours. When the motorcycles could go no further, they set out on foot, climbing and slipping their way into the village. Once there, they met with the local authorities and explained what they are doing. They had a letter from a prisoner (duly stamped by prison authorities) to deliver to the survivors of someone they harmed – usually killed - during the genocide. Did anyone know this family? Where did they live? Were there any survivors?

Canisius, who was from the area, knew someone related to Onesime, a survivor of some victims who had been killed. Family connections were important for trust to be established. After encountering Onesime, the chaplains decided that it was time to tell Onesime that they are carrying a letter for him from the person who, during the one hundred days of massacres in 1994, wiped out his family. Did he want to read it? Could he read?

Onesime asked chaplain Fine to read the letter aloud. She did with great trepidation. Onesime took the letter and looked over it himself before throwing it down. He sat down on the ground and pulled his coat over his head. Silence. Then slowly the sobbing and shaking started. Half an hour went by before one of the chaplains was able to ask if he would like to talk about it.

Onesime revealed that for eighteen years he thought someone from the neighbouring hill had killed his family. Now he discovered that it was a young man that his family had taken in as one of their own. Even though he was not a Tutsi, they never thought he would betray them as they had loved him as a son.

Chaplain Fine hugged Onesime while he finished sobbing. Canisius asked if he would like prayer. Words failed Canisius as he prayed with him. Then they walked back to the hamlet, bought some Fantas, and tried to make sense of these revelations. Onesime relived all his memories of the event with them. He was broken, then furious, and finally resolved to find some sort of peace.

When the chaplains asked if Onesime would like to come to the prison outside the city and meet face to face with the offender, he was speechless. Then he slowly said yes. He had more questions to ask – details of the killings. He wanted to know where the bodies of his wife and children were. He wanted to hear regret in the offender's voice and see it in his eyes. He wanted to try to forgive. Mobile phone numbers were exchanged and tentative plans made. Onesime found it hard to say goodbye to the chaplains. He accompanied them back down the mountain for a couple of kilometers. Fine slipped him 1000FRW to buy food for the evening meal.

Onesime's journey of healing had thus begun. It was far from over. There were many challenges ahead, many trips, expenditures, disappointments, and stress. He was already a stronger man than he was that morning. Chaplains saw over and over the power of forgiveness and healing, the new capacity to move on, and the possibility of peace in the farthest corners of this land beloved by God.

The chaplains returned to the prison and reported back to the offender. He would be overjoyed if the victim agreed to receive his letter, devastated if he did not.

Delivery of Four Hundred and Thirty Letters

By 2013, the letters written by prisoners to their victims and survivors had been delivered – all 430! This took some time to do as the victims were often hard to find after so many years since the 1994 genocide. Each visit was costly. *Just.Equipping* gave a huge thank you to the '*Kili Climb*' team for helping them complete these deliveries. Donna Morrin and Monty Bourke headed up a team of Canadians who planted a *Just.Equipping* banner on the summit of Mount Kilimanjaro and gifted the organization with the proceeds of this climb. With this important step completed, *Just.Equipping* began work on the over one hundred and fifty cases of victims and survivors who had requested to meet with the offender in prison.

Meetings of Offender and Victim

Here is an example of the process of healing that took place between offender and victim. Chaplains Lazare, Fine, Canisius, and sometimes Kizungu from Kigali and Nelson from Gitarama, contacted two or three victims and asked them if they were ready to come for a face-to-face meeting with the offender. *Just.Equipping* arranged for them to arrive at the *Petit Sanctuaire* Gisenyi on Monday and have dinner together. They were invited to share a meal, tell their stories, and talk about

their expectations. The chaplains together with members of the team from *Just.Equipping* prayed together. The next morning, one chaplain went early to the prison to call the prisoners and check that a meeting place was available.

One or two other chaplains took the bus or moto and arrived with the victims at the prison. After they had passed through the necessary security steps, they were seated at one end of a table, flanked by chaplains, awaiting the arrival of the offender. Often the prisoner arrived fearful and bent over. Some fell on their knees when they came into the room. They were encouraged to take their place at the table. The emotion was palpable.

The letter that the offender wrote asking for forgiveness was reviewed. He or she was invited to speak to the victim. It was then the victim's turn to ask any questions he or she may have felt had gone unanswered for so many years. How did my family die? How did you kill my children? Where is my husband's body? Did they suffer? Why did you do it?

Incredibly, these moments were both extremely difficult and extremely grace filled. In most cases, the victim reached out to offer forgiveness, a hug or handshake, a wish for a better future, and some money to help with food. When the victim was not satisfied or the offender was not honest or forthcoming, the process was halted. The chaplaincy team planned an appropriate follow-up.

If the victims had travelled a long distance, they returned to the *Petit Sanctuaire* for another night where they could eat, sleep, and debrief with the team. Almost all asked when they could come back! They craved more friendship counseling.

After the victims had gone home, the chaplains visited the prisoners for a feedback session with them. Then began the whole process again for the next week's group. This was exhausting work, physically, emotionally, and spiritually. Chaplains were deeply affected by each encounter. They needed special care and renewal themselves. Some victims were left emotionally fragile and needed to be in close contact. Most began a healing experience that they had been searching for since the genocide conflicts. It was amazing. Only God could explain it.

By 2014, Theophile was the one hundredth victim that came to *Sanctuaire Gisenyi* and to the Musanze Prison to meet with the offenders responsible for the death and

destruction caused to his family in and around the events of 1994. By 2015, two hundred and fifty meetings between victim and offender had taken place.

Here is a final example of the encounters that took place. E. had just finished a 21-year sentence in a Rwandan prison following the 1994 genocide. During that time, he lost contact with his family, indeed with the entire outside world. When the chaplaincy team began speaking of Restorative Justice, in respect and prayer, he wrote a letter to the victim-survivor of his crimes.

When E. asked forgiveness for what he had done, the victim agreed to come and meet with him in prison. They met face to face along with the chaplains, listened to each other, heard the truth, and looked at ways of repairing the incredible harm done. He had killed her brother and all their children and thrown them in the lake. She asked questions about the tragedy. He answered in honesty and humility. She offered her forgiveness and they parted in peace.

Now, several years later, E. was being released. The chaplaincy team was able to accompany him out through the prison gate and provide him with a suitcase, his first new clothes in decades, and bus money. He headed back to his small mountain community, assured that he would be accepted by the survivor's family, and that he would not have to fear retribution.

Some Concluding Events of Healing and Reconciliation

In 2018, *Just.Equipping* had a wonderful 2-day retreat with twenty-five genocide victims who had been part of the Letters Project. They had helped the chaplaincy team for years as it searched out people in the mountains. This was the third reunion of its kind. An amazing difference was noticed. Almost 25 years after the genocide, and eight years after meeting with the offenders, the victims were moving on! The healing was starting to show. They were much more autonomous and confident. Many participated in helping the families of their offenders. As they said to us, '*La vie continue*'. This was a joy to witness.

Just.Equipping reported in October of 2022 that several dozen released genocide perpetrators had met with the Rwanda chaplaincy team at *Petit Sanctuaire* Gisenyi, thus completing the full circle of the restorative justice process. *Just.Equipping* had begun collaborating with them fourteen years ago in prison. They wrote letters asking forgiveness of their victims. The victims were contacted by the chaplaincy team and invited to meet with their offender. The meetings took place in prison. Confession, forgiveness, and after many years of incarceration, small beginnings of

restoration took place in the community. *Just.Equipping* had the enormous privilege of sitting together with these men again to share how this miraculous thing had been experienced by all.

G. Empowering (ex) Inmates to Belong

The Story of *Jonathan Nicolai-deKoning*
Christian Reformed Chaplain with Mustard Seed,
Program Director of The Micah Centre,
The King's University



Jonathan started his post-secondary education by taking a Bachelor of Arts degree from King's University in Edmonton, Alberta, with a major in religion and minor in political science. He spent six months in Haiti with World Renew and MCC doing community development work, as part of an internship program. Jonathan obtained a Master of Divinity degree from Regent College in Vancouver. He finished his ministerial formation at Calvin Seminary in Ann Arbor, Michigan, and was ordained as a Christian Reformed pastor.

Political science had as much of an influence in Jonathan's career as his calling as a pastor. During his time in Vancouver, Jonathan was drawn to working with people in the inner city, setting up urban gardens, advocating for people with HIV, and addressing the issues of homelessness and poverty. Jonathan found himself doing the same thing when he moved back to Edmonton. He, together with his wife, joined the Mustard Seed organization, helping to feed the poor and to empower them to live fulfilling lives. He became a community chaplain, visiting inmates in Grierson Centre and Bowden Institution to help with their release plans. He became part of The Neighbour Centre, a downtown drop-in centre that helped transient people with health issues, jobs, and a place for them to live.

Jonathan's political consciousness was evident throughout this time. While relief of suffering has been at the centre of Mustard Seed's mission, Jonathan has always seen himself as an agent of transformation. He has walked alongside inmates and ex-inmates for the last ten years, helping them find a place to belong in a society that may or may not want them back. He continued a community group called *Saturday*

Night Count that met every two weeks at First Baptist Church for a meal, fellowship, and activities. This group was established by former community chaplain Kris Knutson. One third of the group consisted of community volunteers, one third, inmates from Grierson Centre who were there as part of an Escorted Temporary Absence, and a third ex-inmates who were finding a place to belong as part of their reintegration.

The genesis and genius of this group lies in the fact that it represents a fellowship of peer support, unencumbered by the embedded nature of individuals' past. Devout church members, former criminals, faithful citizens, hopeful participants, and various tagalongs mingle as fellow compatriots in the mix that is called life.

The transforming nature of this visible community is evident over and beyond the individual roles that Jonathan as community chaplain, inmates on their way to reintegration, ex-inmates on their way to finding a new normal, and volunteers deeply committed to faith and practice represent. Each person becomes part of a community of safety and belonging that unconsciously lessens preoccupation with their own "self-stylized" roles and identity. The elder and younger sons in the Prodigal Son story mingle as equals, accepting and loving each other despite past prejudices. Jonathan plays the role of the father in this story, empowering each person to be a resource to the other within an atmosphere of reconciliation and comradery.

The surplus value of this social and emotional bonding can be illustrated by a contrasting example. About six years ago, a facilitator was hired in Edmonton to serve as the coordinator of *Circles of Support and Accountability*.²⁰⁴ COSAs entail regular meetings of a small group of volunteers and core member (former inmate) to ensure the safety of the community and mutual support of each other. Although gifted in terms of education, knowledgeable of crime cycles, and able to provide the ex-offender with insight in terms of their reintegration to society, the coordinator was unable to fulfill the community portion of this assignment. He had no idea why anyone would volunteer to become part of these circles and where these volunteers could be found.

The faith-based motivation of many volunteers, combined with a general interest in keeping society safe, represent indispensable components that makes community

²⁰⁴ Wilson, Robin, Franca Cortoni, and Andrew McWhinnie. Circles of Support and Accountability: A Canadian National Replication of Outcome Findings. *Sexual Abuse: A Journal of Research and Treatment*. 2009:21. 412-430.

chaplaincy what it is. Jonathan understands how community works because of his formation within and adherence to a community of faith. His understanding of group dynamics enables volunteers to become inadvertent worshippers in this fellowship community, participating in a reality that is greater than their familial and friendship allegiances. They go to church each Sunday because they believe that the lion and the lamb can sit together. *Saturday Night Count* represents a similar miracle of opposites attracting.

Jonathan's academic tendencies were evident throughout the interview. He referred to the fact that he had consulted a variety of resources in his work as a community chaplain. Alf Bell's dissertation on prison ministry (he served as CSC Regional Chaplain in the Atlantic region), Rev. Dr. Pierre Allard's lectures,²⁰⁵ and Howard Zehr's writings on Restorative Justice²⁰⁶ influenced the way Jonathan approached his job. So too did the community group that was established by Rev. Harry Nigh in the Toronto area. Originally started as a COSA project, it became a social group of surplus value in which belonging, fellowship, and peer support blossomed from the seeds of contractual relationships between individual client and service provider. Jonathan used this concrete example of community reintegration to furnish the philosophical underpinnings of his own group in Edmonton.

Jonathan has gone on to become the director of Micah Centre because of his belief in transformation. The Centre's global mission of responding to issues of hunger, poverty, and development dovetail nicely with Jonathan's previous overseas experience and inner city work. He has found a home within his calling as political scientist and pastor.

²⁰⁵ See Chapter Three of this book.

²⁰⁶ Howard Zehr, *Changing Lenses*, 3rd edition (Scottsdale: Herald Press, 2005).

Chapter Seven

Excerpts from Joan Palardy's Rwanda Journal

Joan Palardy served for 18 years as a Catholic chaplain at Bowden Institution, Innisfail, Alberta (1989-2007). She, together with her husband John, provided marriage enrichment courses for inmates and their spouses at the prison. Joan facilitated a Grief Recovery program on a regular basis as well as coordinated chapel volunteers who led the Christopher Leadership Course. Stories about her life and chaplaincy can be found in her book, *From the Heart*.²⁰⁷

The following account is taken from Joan's Rwanda Journal that she wrote when she and John volunteered in 2010 in Africa for three months. They worked together with Pierre and Judy Allard for the organization Just.Equipping.²⁰⁸

Overview of Restorative Justice

Just.Equipping is a charitable organization committed to educating, training, and in general, equipping the prison chaplains in restorative justice. It promotes a restorative, transformative, biblical vision of justice. "What the Lord requires of you is this: To act justly, to love mercy, to walk humbly with your God" (Micah 6:8) This has been my most favored Scripture passage since I was a teenager. Restorative Justice is at the centre of human relationships gone wrong and an attempt to make them right. When harm/damage is done it affects the VICTIM, the OFFENDER, and the COMMUNITY.

Restorative Justice focuses on the offender honestly and openly acknowledging their offence. The victim is recognized for the harm done to them and the responsibility of the offender is to seek to heal or compensate for the harm they have done. In each situation, the community is also affected and needs to heal as well.

Our historical legal system of justice, which goes back to Roman times, is

²⁰⁷ Joan Palardy, *From the Heart* (2018), 180-223.

²⁰⁸ Joan Palardy, *From the Heart*, 224-262.

called Classical Justice. It focuses on establishing guilt or innocence of the accused. Some form of safeguard is put in place to reestablish the safety and security of the victim and community. The usual safeguard removes the offender from the community.

The judicial system established a process that encourages the offender to deny and resist any acknowledgment of guilt. It removes the victim from the process and rarely seeks to make right the wrong that has happened. It promotes a sense of vindication and retaliation (justice) on the part of the victim. It views the harm as committed against the state, not the victim.

Restorative Justice does not exclude the judicial style of justice. It seeks to work cooperatively with it to address issues the judicial system does not touch. It has its roots in a Gospel attitude of justice, with compassion and healing as its starting point. In the Scriptures and most fully in the Gospels and Epistles, one can trace a developing sense of restorative justice.

Overview of Volunteer Initiative

As Director General of Prison Chaplaincy for Canada, Pierre was present for my first year evaluation in 1989 as the R.C. Chaplain at Bowden Institution. He was supportive of me and my ministry even though I was not ordained.

Pierre contacted me again in 2009 to see if we would be willing to assist them in their work overseas. John and I were invited to go to Gisenyi, Rwanda, to the Democratic Republic of the Congo (namely Goma), and Bujumbura, Burundi as volunteers for three months in 2010.

Pierre said the team could use my expertise in teaching the Grief Recovery Process, Pastoral Care of the Dying, and various Models of Prison Chaplaincy. The team there had worked together for several years. They were ready to learn more about the grieving process. All of them had lost family members during the 1994 genocide. Understanding their personal victimization would enable them to work more effectively with other victims and offenders who survived the 100-day genocide.

John's role was to organize and lead morning meditations that followed themes of the daily teaching, and to lead sessions on communication, counseling skills, and specific dynamics that underline certain types of behavior.

Arrival in Rwanda

Rwanda has over 1000 hills and mountains. It is green with subsistence level agriculture everywhere. A population of 11 million live in Greater Kigali, an area no bigger than Southern Alberta from Calgary to the US border. Our first impression of Kigali: bigger, cleaner, more developed than we expected.

The countryside is gorgeous, and the agriculture grows up the mountains. We have seen corn, sugar cane, bananas, palm oil, peanuts, and grass fodder for the cows; villages small and large about every 5 to 10 kms; passed by many schools and saw school children walking on the side of the highway, adults on bikes carrying loads of vegetables and lumber; a few goats and sheep. Most women we saw carried heavy loads on their heads. Prison inmates in pink or orange overalls were working in the communities. Some roads were paved, others were full of large, deep potholes.

We were welcomed to Gisenyi by Judy's nephew, Jeff, and his girlfriend Donna, who does most of the shopping for the team, consisting of Vivian who cooked Monday to Friday, and Nula who cleaned and did laundry. I was surprised to see hired help. The reason became clear when we found out what our schedule would be. The positive thing is two more people are employed. Chaplains Lazarre and Fine (Adolphine) joined us later.

Wednesday March 24th - Walked to the Gisenyi Hospital to visit hospitalized prisoners. They are dressed in pink. A volunteer by the name of Louise has fed the sick for 11 years. She does it out of the goodness of her heart and with the permission of her husband, who has a good paying job. She buys the food, cooks it, and distributes it. Her menu is: potatoes, beans, bananas, rice, and a green vegetable called sombe (green leaves of manioc also known as cassava or yucca). The leaves contain high amounts of Vitamin A and C as well as iron, calcium, magnesium, and potassium and are boiled and pounded. Once a month, each patient gets three small pieces of beef. Louise also supplies seven gallons of milk.

For most patients, this is the only meal they get unless family members bring food. We dished out food to seventy patients and a few family members, visited all the sick but spent more time with the prisoners. The patients looked emaciated. On the way back to our residence, we walked on the beach of Lake Kivu, put our hand in the warm water, and got a cappuccino at a small hotel.

Kinyarwanda is the national and historical dialect of Rwanda, and the first language of almost the entire population. Rwanda is a former Belgian Colony so many people

are French speaking. Since the 1994 Genocide, the complication of relations with the successive French governments, the return of numerous Tutsi refugees who went to Uganda (anglophone), and also the intervention of the United States, English has been used by more of the population and administration. In 2008, the government changed the medium of education from French to English. Swahili is used by some people, in commerce, and as a subject in school.

Simeon, a genocide survivor and prison chaplain in Goma, Congo, crossed the border to meet us. He will be the translator during our time in Gisenyi and Goma. Simeon informed us that Fine was sick and went to the Hospital. This was a blessing as a European Gastroenterologist was there on his one day a year tour. He diagnosed her issue and provided her with medication.

March 26: Teaching Seminar for Goma Chaplains

Friday, March 26 was a big day for all of us. At 7:30 a.m. thirteen chaplains from Goma came for a two-day seminar. They arrived late. Crossing the border took more time than usual. Simeon translated from French and English to Swahili, which all the chaplains understood.

Hospitality is part of the J.E. program; it models community and teamwork. For the chaplains this is a treat as they get healthy meals, sleep over, and have an opportunity to deal with their personal and group issues.

John did the first session on Prayer and the Christian Way. I spoke on the topic of Grief and Loss. John wrote: *"Simeon fielded some questions of Joan's that generated a wonderful dialogue in Swahili which all the participants shared. In many ways that became the proof and benefit of the presentation. The chaplains had never shared together as personally as this. That is exactly what Joan wanted to accomplish. There were tears shed and compassion and empathy demonstrated by others in the group. A healthy response!"*

Pierre spoke about sustainability. He said the focus of Just.Equipping is training and encouraging self and group development - Team Work! A discussion followed and the Goma group presented their Plan for Sustainability. It was well prepared with more detail than anticipated.

John spoke briefly on the question, "Where does violence come from?" John and I concluded with singing "We Are Companions On The Journey," from the Catholic

Glory and Praise Hymnbook,²⁰⁹ and the Chaplains sang a hymn in Swahili, with lovely multiple harmony.

The Goma chaplains impressed us with their talents, kindness, and generosity. They are courageous people who love the Lord and live in constant danger. When they left, John and I caught up on emails and took care of some arrangements for Mom's funeral Mass on May 8th. We were disappointed that we were not given permission by Rev. John Ngobi (the National rep for Prison Chaplains) to go into the Gisenyi Prison. This was frustrating for everyone concerned.

March 28 (Palm Sunday) - Went to church with Vivian. The chapel has a dirt floor and accommodates 800 people. The service went from 9:00 a.m. - 12:30 p.m. Various choirs performed while waiting for the itinerant preacher. The music was fantastic. Full harmony. The largest choir had 30 people plus the band that played drums, electric keyboard, and guitars. Our son Patrick would have enjoyed this.

A young woman evangelist was amazing! She got the congregation involved in intercessory prayer. We prayed for the upcoming election, for the voters, and for the safety and progress of Rwanda. She had an exceptional singing voice. The energy in the church was electric. Everyone was smiling, dancing, singing. Some of the children were great dancers. One little boy reminded us of Michael Jackson.

Sundays we take turns preparing meals. Today, Geoff cooked "a real Canadian treat" as he called it. Hamburgers with cheese and tomato. Had our first warm water shower since arriving. Wonderfully refreshing! Things are looking up.

March 29 - Vivian surprised us with a special breakfast. It was similar to crepes, with cinnamon and sombe. Sombe is served with almost any meal but is best with fish. Sweet and bitter Cassava (sombe leaves) is sold in the markets as a vegetable.

We met Mama Shakeira, our landlady, who is tall and solidly built. I thought she would break my fingers when she shook my hand. Pierre asked her to come as the house needs many repairs. She is not interested in spending money on any repairs. A plumber came and Pierre paid the bill. He said he would withdraw some of the rent money before we leave.

March 30 - March 31: Seminar for Gisenyi Chaplains

March 30 - Rose early, met for prayer with Judy, Pierre, and five Gisenyi chaplains,

²⁰⁹ *Glory and Praise* (Arizona: North American Liturgical Resources, 187), 59.

discussed the agenda for the day. John read the Scripture, John 4:4-27, Story of the Good Samaritan, and we discussed the meaning of it for us. The chaplains shared what occurred in the Victim-Offender meetings (G400) and discussed protocol. They shared their personal stories and stories of the victims.

Pierre and Judy reiterated the principles and concepts of Restorative Justice, received the chaplains' reports on the work done to date, and encouraged and guided them in moving towards greater self - sufficiency.

We heard stories of reconciliation that were taking place between offenders and victims due to the intervention of the chaplains who, with Pierre's support, initiated the G400 Project. It is a victim/offender reconciliation initiative whereby 400 prisoners in the Gisenyi prison asked to meet with their victims, seek pardon, and make a commitment to reparation.

The first step in the process requires that the offender write a letter of apology to the victim and asks if he would be willing to have a meeting with him. The next step has two chaplains search for the victim(s). This is extremely difficult as the villages are in the hills of Rwanda and isolated with no roads built to get there.

Once the victim is found, an explanation is given for the visit and the letter of apology is handed to the victim who then decides whether or not he/she wants to read the letter or meet with the offender. If they do, the chaplains continue to work with the victim and offender individually to get them to a point where they can meet in the prison and talk about what happened, deal with their hurts, and come to a point whereby the offender asks for forgiveness and the victim offers it. It takes a great deal of courage on the part of all concerned to complete this process.

Occasionally forgiveness is not offered. The victim nevertheless experiences healing because at long last he/she knows exactly how their loved ones died, who did the killing, and where the bodies were disposed of. It brings about a certain amount of closure. The same would happen to the offender as most of them needed to say in words (confess) what happened. Most were child soldiers who had to make a decision to wield a machete ... or die.

After lunch, I facilitated the first session of the Grief Recovery Process focusing on losses and pain of the past. The written exercises dealt with personal losses, the feelings victims experienced early on, and what they are feeling more recently. They could use these exercises with the victims and offenders of the genocide to help them work through their grief.

I had the chaplains use this technique with their group. Although painful, they recognized the value in sharing. Their losses are vast ... John did a presentation on sexual abuse, sensitizing chaplains to this issue. He closed the session with Mark 6:7-13, 30-31, Jesus sending his disciples out two-by-two, and how they came back to report.

After supper, there was more discussion regarding Rev. John Ngobi, an Anglican priest. Everyone is upset about his actions. The main issue: not allowing the local chaplains to go into the prison. He lives in Kigali and is paid by the government, while they are not. He is demanding they compensate him financially for granting them permission to go into the prison.

They are refusing because they have nothing to give. We support them in their stand. They were visiting the prison before he ever came on the scene. A tough day emotionally for all present.

March 31 - Began early. Videotaped Fine regarding Chaplaincy and the Gisenyi 400 (G400) project. After a break, we met for a time of prayer and singing then reviewed the Gisenyi chaplain's reports. It was difficult for some to hear and accept Pierre's comments on their reports. They need to be more specific and practical to carry out their ideas.



I presented Part 2 on the Grief Recovery Process. We then enjoyed dry cake and Rwandan Tea from the Belvedere Hotel next door. A treat for all.

One of the chaplains, Lazarre, gets an honorarium as a part time pastor in a local church in addition to a stipend as a chaplain. His wife works in the market. They are making a huge effort to get all these children into secondary schools and university. They have clear, short and long-term goals. When we arrived at the

house, the youngest children were outside doing homework in their exercise books. They seemed happy.

Le Petit Sanctuaire is a refuge for many. It includes a daycare where children are cared for by volunteer grandmas, and is also the centre where victims coming to meet with the offenders can stay over night. Released offenders can spend time there until they find a job. It is an extremely small space from our perspective - but a lot goes on there.

On Holy Thursday, we meditated on the Scriptures of the day. I love the verses on the Washing of the Apostles' Feet by Jesus. A beautiful message about serving others. It was good to have some private time.

Good Friday - John and I began the day reflecting on the lengthy Gospel. After breakfast, a group of us drove to the border where we filled out a clearance form and waited in line to have our passports stamped. We then walked across the border into the Congo where Simeon had arranged for two taxis to pick up seven of us. We drove through the main street of Goma observing Moto-Taxis, regular taxis, and damaged cars by the hundreds.

We also saw handmade "bikes" called "chuckadoos" that can carry 200 pounds of flour, wood, potatoes, or whatever else they need to transport. These bikes have been deemed illegal in Rwanda but can still be used in the Democratic Republic of the Congo. Moto-cyclists (taxis) are everywhere. It is mandatory to wear helmets in Rwanda but not the Congo. This, however, doesn't mean they have straps on them.

The poverty in Goma is difficult to view. They have had no running water or electricity for weeks. The roads are unbelievable. We have not seen the likes in any of our travels. Huge ruts and mud everywhere. We observed small, squalid hovels constructed from cardboard, tin, or whatever else could be found. The smell of urine was pervasive.

April 4 (Easter Sunday) - Rose early with plans to walk to the Catholic Church. Raining heavily so Jean Claude drove us. The church was overflowing (2,000 seats). The design of the church is simple and practical. A large group of children were standing around the priest who was asking them questions about "this special day." He gave them a blessing before they went to their classes.

The music was lively! The choir included both genders and had approximately 100 voices. All were dressed in red and white robes. The participation of the congregation was phenomenal. At the consecration, the people clapped. What an unexpected, meaningful, and powerful gesture. Six drummers were in the

churchyard after Mass. At times, they were beating with their elbows. The drums had a beautiful tone. Hundreds of people were watching and clapping. When the drumming ceased, the people dispersed on various paths leading up the mountainside and around the city.

Annual Week of National Mourning

April 7 -Today begins the Annual Week of National Mourning put in place by the government to help genocide survivors deal with their pain. It is similar to Remembrance Day in Canada and is a sorrowful day for everyone. By 8:30 a.m. hundreds of people were walking down the highway. We joined them.

At the bottom of the hill, a throng of several thousand was gathered. From there, we proceeded to the soccer field where a series of tents were set up to shelter dignitaries.

A massive purple banner read "No genocide will ever happen again. Nothing can ever separate us again!" Pierre, John and I were invited to join the dignitaries under the shelter. This was a most unexpected surprise. Someone recognized that without this shelter, we would not have been able to stay through the full ceremony which lasted until 1:30 p.m. under the blue sky and sun-drenched day.

The service opened with a prayer. The speeches were in Kinyarwanda and French. A choir of orphaned women sang a song with actions that expressed the heartfelt sorrow of the tragedy.

Translated, the words were: *"We are all the same color skin. Therefore we are all the same. We ALL belong in Rwanda. This shall never happen again."* The ladies were dressed in colorful Mushananas, the traditional ceremonial dress of women in Rwanda. It consists of a wrapped skirt bunched at the hips and a sash (draped over one shoulder, typically worn over a tank top).

The fabric used for a Mushanana may be any color and is often gauzy and lightweight to create a flowing effect. They brought baskets of flowers to an opening in the crowd. Dignitaries and others were invited to come, take a flower, walk to the bridge over the river a short walk from where we were, and drop them in. This is reminiscent of our practice of placing wreaths at a war memorial but far more poignant for them. During the genocide, bodies were thrown in the river and floated down to Lake Kivu. This river ran red with blood during those 100 days.

Three survivors told their stories. One lady became increasingly emotional, was in tears, and extremely distraught by the time she finished. 16 years have passed since the killings. How does someone grieve so many family deaths that occurred in such

a short span of time?

During the ceremony, men and women in the crowd became agitated and sorrowful to the point of hysteria and were escorted out of the stadium to get help. The program of local speakers finished at noon. We then waited 35 minutes for the radio broadcast by President Paul Kigami, who was one of the Rwandan Patriotic Front Generals that invaded Rwanda to stop the genocide. Part of his speech was in English. It focused on healing and uniting the people. One of his phrases was: "We can not change international politics, but we can change our own internal thoughts with an election only a few months away." The government is still fighting Hutu rebels who want to come back from the Congo to retake the country.

Example of a Victim-Offender Process of Healing

April 8 - Jean Claude drove Geoff, Donna, Lazarre, and Canesius to Anastasia's home. Her mother, father, a brother, and two sisters were killed. They dragged her to the river along with the bodies. For some unexplainable reason, the chief stopped the rebels from killing her. She was four years old. They threw the bodies in the river and left her there.

Anastasia desired to meet with the offender and went through the process. When the offender was released, the chaplains went with him and his wife to Anastasia's house. He demonstrated his responsibility and need for restitution. Behind Anastasia's house, he built a large shelter in three sections, one for the ducks and geese, a second for the making of banana wine, and a third for whatever she needed. Anastasia has treated him like a son ever since.

The local chief/official representative of the village was encouraged to be present for the meeting. Although he came reluctantly, he was impressed with the process, and wanted to take the information to the next level of authority. Geoff had planned to record the interview with Anastasia and the offender but ran out of time due to the afternoon legislation for the Week of Mourning.

On their original visit to Anastasia's house, Lazarre and Canesius had to cross over the river on two, side by side, logs. Canesius was scared to cross over this 'bridge.' A gentleman was waiting to meet them on the other side of the ravine, so Canesius paid to be carried across. He is about six feet, three inches tall, and weighs over 200 pounds.

April 9 - Another beautiful sunny day. Had an exciting and productive morning

with Simeon, Eugene, Cornelius, and his wife Monique from Goma. They reported on 255 activities and future plans. I'll mention three.

1. The secondhand clothes and other items we brought sold quickly. Monique submitted an itemized statement on all the sales.
2. They plan to build a new sanctuary on Simeon's property. The construction cost is equal to one and a half year's rent.
3. There has been some progress in getting their new organization registered. When this happens they can approach World Vision for further support.

John and I decided to personally support the sewing group with a donation of \$150.00 to purchase another machine and \$50.00 toward the purchase of a bail of T-Shirts. Monique believes they can make \$70.00 from the sale of them. This group is highly motivated.

April 10 - Today, Fine received permission from the prison warden for Judy and me to enter the prison and visit the women. We were overjoyed as we could deliver the items we brought before leaving for Burundi in two days.

John, Pierre, and Canesius went to the university to hear a presentation about the Week of Mourning. Canesius said a lengthy prayer and a testimony was given by a young student born in 1994. About 200 students were present. The Chief of Police, who received some of his training in Montreal, was the guest speaker. He was interested in Just.Equipping and took the website address.

I contacted a young woman from Calgary working in Goma. Naomi works for Merlin, a UK NGO, providing basic medical resources to the Congo and Uganda. I met her at the border and she joined us for supper. Her mother was concerned about her so we took some pictures and sent them to her. She will follow up on a few referrals.

April 11 - We rose early to attend a service at Canesius' congregation. We were seated in the first row. The preacher came over to us, gave us a hug and handshake, and invited us to introduce ourselves. and say a few words. There were three guest choirs. One sang two songs in English. The instrumentation was exceptional. The key boarder was fantastic. People got up and danced with their bible open and a finger pointing to it. The preacher spoke in Kinyarwanda, in a loud animated voice. The three scriptures he used dealt with tithing. He stressed that before they pay the preacher they must take care of their families. This was good news!

April 12 - Judy, Fine and I went to the women's section of the Gisenyi prison and distributed food and clothes for the women and children. The women were all in need of underwear and the babies needed clothing and blankets. We had to sit with the Warden before going in to see the women. He was new to this prison and spoke English. He was harsh and punitive in his approach to the prisoners. We had to put up with his rudeness so we could see the women and children and be sure the 'gifts' got to the right people.

Shortly after, the Kigali newspaper headline read, "Gisenyi prison boss arrested over graft. He was arrested and detained on allegations of corruption and other offences related to illegally awarding a tender to make bricks for the yet-to-be-built prison facility."

Brief History of the Rwanda Genocide

April 13 - The 1994 genocide against the Tutsis was not an accident of history. It was a well conceived, planned, and meticulously executed act of the state machinery that had military and political power to mobilize mass murder.

Twenty-three years later, the consequences still remain fresh. It is appalling and inconceivable that people still deny there was a genocide. Not unlike what occurred with the Jewish Holocaust.

Hutu leaders who held positions at top levels of the national government planned the genocide. Alongside the military, primary responsibility for the killings rests with Hutu militias that had been organized for this purpose by some political parties.

When the Rwandan president's plane was shot down on April 6, 1994, Hutu extremists began their slaughter of roughly 800,000, mostly Tutsi Rwandans.

Following are just a few examples of what happened during that time:

A Catholic Pastor (Hutu) of a large parish in Kigali welcomed 1,500 of his Tutsi parishioners into the church for sanctuary, then locked all the doors and windows, and invited the Intera-hamwe in by saying, "they're all yours!" All were killed including the Assistant Pastor who chose to stay with his people. Even seminarians turned against and killed their Tutsi classmates.

Nula, our cleaning staff person was five years old when the genocide took place. While holding her mother's hand, she watched a man kill her mother with a machete. Nine other members of her family were killed. She was left because someone had

compassion for a little girl.

Kisungu as a young man worked hard and purchased land, only to have it stolen from him. He was thrown into jail for fourteen years. At one point, he was transferred to a Congo jail that was, in reality, an underground dungeon. He was left there for 14 days without food and water. He is one of the prison chaplains seeking to bring Restorative Justice into his country.

Father Athanase Scromba, a Catholic priest, told the Intera-hamwe to bulldoze and break down the walls of his locked church onto almost 2,000 men, women, and children who were desperately trying to survive the killings. How could he do such a dastardly deed?

On December 13, 2006 a trial found Father Scromba guilty of genocide. He was given a 15 year sentence. Despite such findings (through the investigation of both African Rights and Human Rights Watch), Scrombe still managed to continue being a priest for seven years in the Diocese of Florence, Italy, using the false name of Anastasio Sumba Bura.

On March 12 2008, the Appeals Chamber of the International Criminal Tribunal for Rwanda (ICTR) imposed a sentence of imprisonment for the remainder of his life.

Cooperative Project in Bugasera, Rwanda

April 14 – Today, we drove to Bugesera, Rwanda to visit the Cooperative Project, which is the substantial project of rebuilding of victims' homes. Just.Equipping was able to get a Quebec pharmacist to donate \$30,000 towards the cause. This was used to purchase doors, windows, metal roofing plus sacks of cement to put a coat on the exterior of the red clay bricks that disintegrate in the rainy season.

Pascal, a Tutsi survivor, started this project by inviting victims and offenders to cooperatively farm his land. He realized at the time of the genocide that those who paid the rebels to survive were murdered anyway. He and some children fled into the forest to survive the killings. He comes from a family of 20. He and three others survived. He and his wife took 17 orphaned children into their home.

We visited the homes of three families that have benefited from a home built for them by the cooperative and took photos of each family. We visited a cluster of homes. The people were cooking corn on an open fire and a large group of children were playing together. All wore a smile and dirty, thread-bare clothes. The women,



mostly widows, greeted us. We met a family with four children. The man's first wife and children were all killed. His second wife is considerably younger and beautiful.

In this area, the roads were primitive with huge ruts. Jean Claude's car had a flat tire on the way. Three of the tires need repairing and one needs replacing. The rear muffler bracket also broke on the trip, so we gave him some money to get the repairs done.

Visits with Officials and Prisons in Burundi

April 15 - To Burundi by bus. Three Taxis, 16 items of luggage and five of us went to the bus depot. Passports were checked before we left at 10:00 a.m.

Reached the Burundi border about 11:30 a.m. and again paid \$20 US per person for a three-day visa. Monday, John Bosco will arrange an extension on these. There was good pavement most of the way. The countryside in Burundi is green with productive agriculture taking place. In areas, the residences appeared to be more substantial than in Rwanda. Many abodes were constructed with fired brick and tile roofs. We drove through hilly, mountainous terrain with rain most of the way. On occasion, we came across wells, stone constructed dams, and irrigation ditches. The low areas were rich with rice fields.

Bujumbura, Capital of Burundi, has a population of 429,000 and sits in the Great Rift Valley on the shores of Lake Tanganyika. We arrived at 5:00 p.m. and were met by half a dozen colleagues of John Bosco and taken to wonderful accommodations. The guest house cost \$50 USD a night for the team. What a great deal! The wealthy owner was generous with us as he likes what the team is doing. A formal introduction took place under a tent in the front yard.

A government representative attended After the meeting, we were driven to see the Olympic Stadium. Rings were on the gates but we couldn't enter. The stadium is used for Summer Olympic training only. We then drove to see a massive rock that is the Stanley Livingston Memorial. The date on the rock is Nov 25, 1871. It was supposedly dragged to this location from the mountains. For lunch, we had rice, potatoes, beef, and beans with a Fanta.

That afternoon we visited Ngozi Prison, an hour and a half from Bujumbura in the NE area of Burundi. The Deputy Warden and Warden greeted us. We had a short wait as they were getting the prisoners settled down after an attempted escape. There were approximately 450 offenders. Twenty of these are women. There is one small prison strictly for women in all of Burundi. The prisoners we saw were quite young. Most of the men are there because of theft. Most of the women are there because they had an abortion, attempted abortion, or helped someone else with the process. Crazy! Most of them have been raped. The two women we saw were in their early 20s.

April 16 - Breakfast consisted of bread with butter and tea. At 9:00 a.m. we met with the Mayor and Secretary General of Burundi at a tourist hotel on Lake Tanganyika. Gorgeous spot! The water in the lake is the color of the Mediterranean Sea. We were expected to dress up so John wore a tie with a dress shirt and pants and I wore the one and only skirt I brought with a suitable top. We sat under umbrellas in the scorching sun and had a drink of Fanta. The Secretary General picked up the tab.

We were escorted to the chapel. There was a cross on the wall, simple wooden benches, and a table for an altar. Approximately 50-60 people squeezed in this room and about 100 looked through the windows and door. The deputy warden was present for the service. The men sang and two played drums. As usual, the singing was extremely rhythmic, lively, and uplifting.

The offenders essentially ran the service, reading scripture passages and preaching. They spoke in their native language. Jean Bosco prayed and gave a few words of encouragement. Each of us was asked to say some words to the congregation. They clapped with delight at some of our comments.

After this, the Deputy Warden spoke to all present. It was obvious he had a good relationship with the offenders. After the last hymn, we were escorted out of the prison as a group. The government does not provide meals in Ngozi Prison. Some offenders were cooking their own food (on tiny propane burners) which family members brought in. Mostly beans. The men and women are extremely thin.

During our short time in Burundi, we visited 4 prisons. To each, we took rice, oil, salt, bars of soap for each person and words of encouragement. We listened, observed, and recognized the growing ministry being done by the local volunteer chaplains. The prisoners are sparsely fed once a day and look

emaciated. If they get any other food, it is from family or friends who visit them.

April 17 - We went to a community work site for 8:00 a.m. The community is constructing a two-story clinic. The external walls are made from Burundi fired brick. The corners are of reinforced concrete. We volunteered to assist in a bucket brigade, first with the red dirt being moved and piled for a new foundation, then with the cement for the concrete supports and corners. It was hard work but important for us to be there with the people. There was singing the entire time.

The present government has set up a system of aid. If the locals assist in the construction of facilities, it provides a small number of tradespersons and material for the roof. It has already built ten times more schools and clinics than the previous administration. The locals take pride in their accomplishments and respect for property has risen dramatically. What a happy, singing community. The local authority spoke to us and invited Pierre to speak.

After lunch, we went to the Gitega Prison up the same mountain road as the day before, but 40 km further. It is a much larger prison, built in 1926 out of stone. Even though its official capacity is 400, over 700 detainees were confined there, 600 men, 112 women. 566 of them are waiting for trial which can take up to two years.

At 3:00 p.m., we were met by a man who had attended the chaplains' training in 2008 and later started a micro-bank which was successful. Bankers and lawyers wanted to take over the business. He refused and was incarcerated.

Approximately 200 people were waiting for us in the large, bright chapel with Roman Catholic decor. They had been singing since one o'clock. We each introduced ourselves and Pierre spoke for a short while. The drumming in the courtyard was impressive. The lead drummer danced and jumped while playing. A male and female group sang in the chapel. We saw faces of poverty, desolation, and fear. Most offenders were dressed in rags.

Teaching Restorative Justice, Chaplaincy, and Grief Recovery in Burundi

April 19 - Our first day of teaching started off slowly with introductions of the Just.Equipping team and students, twenty-two men and nine women. The teaching facilities are primitive - but the chaplains are eager to learn. As far as teaching is concerned, this is the best setting. In this country, most men do not think women should be in ministry. It was not so different at Bowden when I first started ministry there. While the offenders had no difficulty with this, certain

male staff thought women had no place in the prison unless they were offenders themselves.

John led the morning meditation using Scripture quotes relating to grief. Six men did the readings. Shortly after this, we left to have photos taken for our seven-day Visa. Upon return, Pierre facilitated a session on Classical Justice vs Restorative Justice, which included VOC (Victim-offender-Community) and LTR (Listening-Truth-Reparation).

I presented Part 1 of Models of Chaplaincy. Pierre did a session on the Values and Principles of Restorative Justice. He sketched out the history of how the church lost focus on Gospel Justice in about 450 AD. By the 11th century, the church justified the death penalty for minor crimes. Pierre's examples were totally engaging. He is a brilliant scholar and one of the most compassionate men I have met.

April 20 - A prison disruption at *la prison centrale de MPIMBA* became a full day of teaching for John and me. I facilitated a session on the Grief Recovery Cycle, giving many examples, and presented Part 2 of Models of Chaplaincy.

This morning the sky opened, and we had a lengthy downpour. I looked out the door and saw a number of children ages 2-10 removing their clothes. Some were already naked. Some had soap and were washing their hair as well as their bodies. The children were laughing, singing, and dancing. What a special moment to witness.

After lunch, John facilitated a session on Communication and had the chaplains participate in role play. It took a short while for the group to catch on to what he wanted from them. Role play was out of their experience until then, but they enjoyed it.

Pius Ngesa from Believers in Jesus Christ Ministry International arrived from Nairobi, Kenya, a two-day drive. He was impressed with the teaching and would like us to come to Kenya. It would be a great adventure if it ever materialized.

April 21 - Hot and humid. The meditation was on Ezekiel, a Hebrew prophet who spoke about God giving His people a new heart. The Parable of the Prodigal Son followed. Pierre's teaching was on "The Offender and Biblical Justice." He answered a lot of questions. After the session, we distributed participant certificates and took a group photo.



In the evening, a local chaplain named Ida spoke to us about the lot of women in Burundi who are clearly seen as second class citizens. Their husbands are generally unfaithful to them if they are away for periods of time, especially soldiers and truck drivers. They often carry HIV home. The women accept their husband back so he will not leave them for another woman. It is common practice to have more than one wife. Women work the fields, care for the children, and have no control over the money.

April 22 – Today, we visited the *la central prison de MPIMBA*, 80 kms away, which houses 1,250 prisoners. There is a small number of women and four children. Pierre, John, and I went by taxi with John Bosco. 13 others came in a minibus. We insisted the four female chaplains (Esperance, Kelly, Christine, and Ida) come with us. For a while, we wondered if we would make it to the prison by car. The road was extremely slippery due to mud and water left by a storm.

The chapel held about 300 people. It consisted of cement floors, walls five feet tall around the perimeter, and a metal roof at about 12-15 ft. A piece of roof was missing. We were truly grateful as it provided a cool breeze for us.

We were welcomed with singing and drumming. There were three separate choirs: Roman Catholic, Protestant and non-religious. A young nun directed the

R.C. choir. Chaplains Daniel and Esperance performed on the drums. Each of us introduced ourselves. Pierre gave an effective and dramatic explanation of the story of Bartimaeus, the blind man, and how it fit for them as prisoners.

On the return trip, we stopped at a fancy resort (by Burundi standards). None of the individuals with us could afford to go to this resort located on Lake Tanganyika. We had a wonderful opportunity to treat them. We hiked down to the shoreline that had massive rocks to sit on. We bought them a treat while enjoying some pleasant time and the warmth of the sun with these generous people. It was touching to experience their delight and gratefulness in coming to such a place.

Everywhere we went, the hospitality shown to us by the locals was exceptional. We provided hospitality and charity in return by sharing our table with an average of 4-6 guests most evenings; We also brought many suitcases full of clothing, medical supplies, and food for the prisons. Tomorrow we return to Kigali at 6:30 a.m.

Departure

April 23 - We were met in the front yard by 21 people who came to say goodbye. Many of them jumped in the van with us to go to the bus depot. The bus to Kigali was crowded. It had two seats on one side and one on the other with a fold down aisle seat to accommodate four across. Those in the aisle seat had to stand up and push the seat down for a person in the back to exit.

Arriving in Kigali, Judy and I squeezed in a half hour to buy a Pang (large piece) of material. I bought one with bright African colors to make a tablecloth. It was good to arrive in Kigali. The air is fresh but best of all ... there are next to no mosquitos. What a treat!

The team in Bujumbura, Burundi was fun to work with. The chaplains, families, and victims we met expressed their appreciation of the teaching and friendship we offered them. From their perspective, the only thing missing was a commitment from us to come back the following year. Four ongoing projects of Just.Equipping and the locals have greatly impressed us:

1. The Bugesera housing in southern Rwanda. A local cooperative initiative between Hutus and Tutsis. They are building homes for widows and orphans from the genocide.
2. The Clinic of Goma is where three types of surgery are undertaken by

a local doctor and two nurses, all volunteers, without any government or NGO assistance.

3. Sewing storefront for ladies who are learning to be self-sufficient seamstresses. The young volunteer instructor is the daughter of one of the chaplains. There were three machines for the Women's Wellness Program (WoW) when we arrived in Goma. There are many more now. This project has been successful with several women being certified and setting up small businesses. The women also have literacy and family planning classes and a daycare for their babies. Malnutrition is a problem for the group.
4. The focus of Just.Equipping continues to assist the local prison chaplains to understand the human and spiritual dimensions of crime. They, in turn, support victims, offenders and the community in reconciliation. Just.Equipping does not provide on-going financial assistance. It encourages locals to come up with projects that are self-sustaining.

April 25 - We slept in until 8:20 a.m., had breakfast, then walked to Saint Famille Church to attend the 9:30 a.m. Mass. The music was lovely and sung by a female choir. Historically, it became a refuge for the Tutsis during the 1994 Genocide. It was here that 2,000 of them were murdered by the Rebels when the priest said, "they're all yours."

Between the two services we watched liturgical dancing by young adult male and female dancers who were beautifully dressed. John captured it on video. In the afternoon, Ron (a school teacher from Calgary and friend of Bob and Gail's) drove us around the city. After dinner, we watched the film *Shooting Dogs* about the genocide. It was extremely difficult to watch.

April 26 - We said our goodbyes and embarked on the journey home.

Final Reflections

Jean Claude took us to the Kigali Genocide Memorial Centre which was created by a joint partnership of the city council and the UK-based Aegis Trust.

In the span of 100 days, an estimated one million Tutsis and moderate Hutus were systematically butchered by the Intera-hamwe and army.

The remains of around 258,000 people have been gathered from different districts of Kigali and buried in the cemetery of this memorial site. Each

province of Rwanda has a burial site with thousands and thousands of remains.

In 2000, the city of Kigali began a treatment to preserve artifacts which could serve as proof of the genocide such as clothing, bones, rosaries, photographs, identity cards, shoes, clothes including pipes abandoned by victims, and weapons such as machetes, clubs, and swords used during the genocide.

There is a touching section about Lieutenant-General Romeo Dallaire from Canada who is greatly remembered and admired as a hero in Rwanda. I stood in front of his photo, quietly thanking him for what he did to save so many people and for risking his life many times over. I said a prayer for him. May he be healed emotionally.

We visited the Memorial for five hours. Man's inhumanity to other brothers and sisters, on such a large scale, is incomprehensible. It is difficult to express the emotionalism we experienced as we worked our way through the exhibits. I was choked, on verge of tears, and struggling to speak the entire time we were there.

Teaching in Rwanda, the Democratic Republic of Congo (DRC), and Burundi was truly educational for us.

H. Empathy and Compassion Wrapped up in a Fierce Independence



The Story of Teresa Kellendonk

Department Head, Pastoral and Parish Services

Roman Catholic Archdiocese of Edmonton

Introduction

An irony of prison chaplaincy has to do with the fact that clear boundaries, settled sense of self, grounded view of reality, transparent understanding of one's faith and mission, and ability to confront are prerequisites for showing genuine empathy and compassion to offenders in a prison setting. The chaos, dysfunctionality, blurred taboos, and general confusion that are an inherent part of working in a prison environment means that chaplains and staff alike have to be self-aware of what is taking place in their encounters with inmates. Called emotional intelligence, chaplains and offenders can become human and humane, respectful and deeply empathetic, spiritually devout and religiously expressive once an arena of safety, sacred space of being, and mutual rapport have been established. Flowers can blossom in such a hot house of nourished soil, refreshing water, and beaming sunlight.

Such is the case with Teresa Kellendonk, who exclaimed half through the interview that she felt that she had "arrived home" when she started her chaplaincy fifteen years ago in Edmonton Institution, a maximum-security federal prison in Alberta. To use a 1970s colloquial expression, this article attempts to "unpack" what Teresa meant by this statement. What was it about the above-described atmosphere that Teresa could relate to on a deeply empathetic and compassionate level?

The answer lies in something Harville Hendrix has identified in his work with couples who are considering separation or divorce. He suggests that couples are initially attracted to each other because of deep wounds that they recognise in the other person.²¹⁰ They feel that they, too, have arrived “home” because they are able to identify on a deeply empathetic level the variety of emotional, social, spiritual, and personal ways in which the other person is interacting with them. Called phenomena of recognition, timelessness, reunification, and necessity,²¹¹ this “déjà vu” experience is the result of all of the experiences that this person had while growing up.

To take a stereotypical example, a daughter of an alcoholic father is attracted to her future husband because he displays the emotional characteristics, defects, and attributes of her father. While perhaps not an alcoholic himself, this man has a similar personality make-up with which the woman unconsciously identifies. The woman loves this person partly because she knows how to cope with this person on a deeply emotional and personal level. Having lived with an alcoholic father, with his many ups-and-downs, emotional tirades, and abusive behaviour, she knows “how to handle,” so to speak, her future husband who has many of the same character traits.²¹²

Wounded Healer

Having grown up in a dysfunctional home in which her mother abused her when she was ten years old, Teresa felt “instantly” at home in Edmonton Institution because she recognized the variety of power and control issues that were an inherent part of staff-inmate, manager-staff, and colleague-colleague relationships. She could identify with the many dysfunctional behaviours in the institution because she had lived through them herself. She had to make many choices along the way, learning how to disengage herself from her mother while becoming a mature, independent adult.

This process of maturation proved invaluable to Teresa in her work with inmates and staff. They felt comfortable coming to her because of her ability to provide a way

²¹⁰ Harville Hendrix, *Getting the Love You Want*, revised edition (New York; Saint Martin’s Press, 1988, 2008), pp. 45-46.

²¹¹ Ibid. pp. 50-52.

²¹² The issue of whether this is genuine love is, of course, an open question. We are attracted to members of the opposite sex because of something we recognise in them that speaks to our woundedness. We believe that the other person can heal us of the lack of intimacy, lost sense of self, and dysfunctional ways in which we operate. Hendrix says that true love can blossom once these unconscious reasons for mutual attraction have been uncovered.

out of the dysfunctional situations in which they found themselves. After an inmate murdered another inmate, tensions were high and staff were on edge. They came to Teresa and shared personally about the many conflictual feelings they were having.

In another situation, Teresa was able to have another inmate transferred to a psychiatric centre when he shared that he was going to commit suicide. The rapport that Teresa had established with the offender made him feel safe in sharing his deeply personal struggles and grief over the death of his sister.

Called to Prison Chaplaincy

The experience of being wounded in order to bring healing to others brings up the question of whether chaplains who have not experienced personal abuse and dysfunctionality are able to identify with and minister effectively with inmates.²¹³ Highly effective chaplains have shared with this interviewer how their personal struggles and experiences of life shaped their ministry. While theology, clinical pastoral education, pastoral experience, biblical training, and a genuine interest in others are prerequisites for becoming a prison chaplain, this interviewer has been surprised how many times a “déjà vu” experience such as Teresa’s is necessary for a person to be called to prison ministry.

To take a personal example, this interviewer “fell” into prison chaplaincy because of the challenges that presented themselves. He stayed in prison chaplaincy because it spoke directly to many issues in his personal life. Having grown up with a mentally ill uncle, who received a lobotomy in 1952 in Hamilton Hospital on the Hill, this nephew lived with the “invisibility” of dysfunctionality that had been part of his mother’s life. Never addressed in an open manner, this interviewer had to search for his own answers. He had to come to terms with his own poor coping skills in order to be effective in ministry. The pain and suffering of the inmates with whom he worked spoke directly to his own personal struggles. He had to make the choice of whether he was willing to delve into and share his own personal emotional and spiritual make-up in order to be effective.

A conclusion drawn from the above discussion is that while maturation through personal struggle is not a prerequisite for becoming an effective chaplain, the emotional turmoil that one has had in coming to terms with one’s own personal life

²¹³ Henri Nouwen has written about this aspect of ministry in *The Wounded Healer* (New York: Image Doubleday, 1972).

makes it easier to empathize and feel compassion for inmates and their struggles. This inner personal resource is highly effective in providing real options for offenders in find healing and moving forward in their life. The fact that a chaplain has been able to emerge victorious in their own lives provides hope and meaning to others who are finding their way.²¹⁴

Personal Journey toward Chaplaincy

Teresa shared how she “fell” into prison chaplaincy during her internship as a hospital chaplain with the Clinical Pastoral Education program. She read an article by Stephen Hall, entitled “A Working Theology of Prison Ministry.”²¹⁵ Hall identifies six themes that are pertinent: Inherent Worth of Humankind, Hope, Ministry of Presence, Forgiveness, Power, and Inclusiveness. Each of these topics intersect with each other as chaplain work with inmates. Forgiveness becomes very important as inmates deal with the guilt of their crimes. Hope becomes paramount when offenders face long periods of incarceration for what they have done. Their inherent value as a human being is validated in order for them to see themselves as more than the offence that has come to define them. Presence and inclusiveness are chaplaincy prerequisites in order for inmates to feel safe in reaching out to another person for help.

Power, in turn, lies at the source of what has gone wrong. Offenders have used power against other people for selfish reasons and in order to gain back control. Many people have been hurt in the process, something that inmates have to come to terms with, both in terms of the harm that they have done as well as the hurt that they are carrying because of the many ways in which they have suffered in life.

Teresa was drawn to the article precisely because it identified so clearly the power and control issues that she had to deal with in life. Hope, forgiveness, and inherent value were very real on a deeply personal level. Teresa was able to reach out to others because she had found healing for all of these things in her own life.

Prevention and Commitment to No More Harm

The continuity of purpose in Teresa’s ministry was evident when she shared about the challenges of her current job as Director of Pastoral Services with the Catholic

²¹⁴ Courses on *Grief Recovery*, *Codependency*, *Relationships*, and *Celebrate Recovery* speak directly to the many feelings of inadequacy and dysfunctionality that inmates experience.

²¹⁵ Stephen Hall, “A Working Theology of Prison Ministry,” *The Journal of Pastoral Care and Counselling* (Vol. 58, No. 3, Fall, 2004), pp. 169-178.

Diocese. Her primary task has been to prevent abuse through education of priests and laity about establishment of proper boundaries, responsibilities in their roles as trusting caregivers, awareness of power imbalances between adult and child, and general understanding of the effect that they as clergy and laity have in their interactions with people (emotional intelligence). Teresa's commitment to keep people safe is similar to what she was doing as a chaplain, establishing rapport with offenders and staff alike so that no more harm would be done.

Prevention of abuse can be referred to as a secular value, adopted by the correctional service in order to help offenders reintegrate into society. Prevention of further abuse in the Catholic Church is similar in this regard. It has to do with ethical values of mutual respect and humane interaction. It has to do with protection of the vulnerable, whomever they may be.

Embrace of this value of no (more) harm represents an inversion of the normal reasons that a chaplain begins their ministry. Trained in theology and the Bible, counselling and spiritual care, worship and religious education, a chaplain believes that these theological resources can be brought to bear on the lives of inmates and staff.

Halfway through their ministry, chaplains realize that the secular mission statement of the service, namely, to safely reintegrate inmates into society has become the paramount reason for their ministry. While faith and purpose and meaning inform and undergird adoption of the value of no more harm, chaplains have inadvertently based their "new" theology on this very ethical value of mutual respect and rapport. While the chaplain began their ministry with the idea that their theology and ministry training would inform the service, the needs of the service, namely, to keep society safe with the successful reintegration of offenders, has now become the basis of their theological and chaplaincy vision. This is, in any case, what happened to Teresa as she grew in her ministry. This interviewer would say that the same dynamic has occurred regarding his ministry.²¹⁶

Conclusion

Teresa's recent interest in becoming a professional investigator, in continuing her advocacy work with victims of abuse, and her work with preventing harm and

²¹⁶ Commitment to *Circles of Support and Accountability* has been a natural extension of chaplaincy because it undergirds the *Mission Statement* which is committed to keeping society safe by holding inmates accountable and providing them with support.

bringing healing and hope to those who have committed harm, speak volumes about her calling as a pastor, chaplain, administrator, Catholic, and Christian. She continues to use her fierce independence to good use, proclaiming the liberating aspects of the gospel along with the forgiveness and reconciliation that are possible for all.

Chapter Eight

Pierre Allard's Stories

Anyone who has met Pierre Allard will be reminded of all the stories that he told about his life and ministry. One thinks of the first worship service that he conducted in Archambault Prison, a maximum-security facility located near St-Anne-des-Plaines, Quebec. Half through the Sunday evening service in a rather small chapel, a big inmate got up from his seat at the back, came to the front, and moved the large candle on the altar from the side, where Pierre had placed it, to the middle of the communion table. He then went back to his seat.

Upon turning around, the offender realised that while he was going to his seat at the back, Pierre had returned the candle to a place at the side of the altar. The inmate got up, went to the front, and returned the candle to the centre of the altar. Then he went back and sat down.

In telling this story, Pierre suggests that under the guidance of the Holy Spirit, he realised that the candle should remain at the centre of the altar. Apparently, that is where the last priest had placed it during his sojourn there, and there it would remain for as long as Pierre was chaplain.

The point of the story has to do with power and control. The inmate was letting Pierre know that he was not actually in charge of the service. The inmates who resided at Archambault had been there a long time and were used to doing things in a certain way. That would not change, just because a new chaplain had arrived.

Another story had to do with Pierre letting two brothers in Dorchester Penitentiary know that their father had died. Notifying next of kin that one of their family members has died is always difficult, especially in a prison environment, where inmates are often not allowed to go to the funeral. Pierre felt a little trepidation about the matter. He knew that this distressing news could result in a strong reaction. Pierre was right about the fact that the news would trigger a strong reaction. He was not prepared, however, for the type of reaction that the news elicited.

Upon hearing the news, the two brothers shouted for joy and gave each other high-fives. "That b***** is finally dead. Praise the Lord!"

This reaction was shocking to Pierre simply because of the differences in family life that he had experienced while growing up. While most of us think immediately of grief, sorrow, and anguish over the fact that our loved one has died, love was not part of the equation for these two brothers. Having grown up in a cruel environment under the thumb of their father, they could simply rejoice that he was gone.

This story, like the first one, speaks about the profound difference that prison life often represents. Power and control are such real factors in prison that a simple thing like placing a candle in a certain spot causes a strong reaction. The death of whom we would think would be a loved one turns out to be someone that the two brothers hated all of their life. These two stories underline the steep learning curve that is necessary in becoming a prison chaplain.

Pierre tells another story of love and redemption that contrasts with these two somewhat stark portrayals. Upon the birth of their first child, Sophia Marie, in March of 1974, Pierre asked the Warden whether it would be possible for Judy to bring their new baby into Archambault chapel to bless her and have the inmates welcome her into their lives. After much deliberation, the warden and administration agreed.

The reactions of the inmates were moving. While some of them had families that visited, most of them had not seen or held an infant in their arms for many years. A profound holy silence descended on that chapel as Sophie Marie was passed from one person to the next. Her innocence, trust, helplessness, and utter dependence on others contrasted sharply with the day to day dynamics of prison life, where everyone was vigilant and on guard.

Pierre includes this story in his doctoral thesis under the chapter title, *Imago Dei*.²¹⁷ In spite of the fact that these offenders had committed serious crimes and harmed others, Pierre was making the point that they did not need to be defined by these actions. They had been created, like Sophia Marie, with original righteousness²¹⁸ that included the godly attributes of hope, love, faith, caring, empathy, compassion, innocence, trust, emotional bonding, and parenting skills.

Pierre also mentions the fact that this event produced a “unity and solidarity among a group of prisoners” that he had never witnessed before.²¹⁹ Their instinct to jealously guard the preciousness of this baby spoke directly to the fact that they were

²¹⁷ Allard, *The Statement of the Correctional Service of Canada Values*, 82.

²¹⁸ The Catholic Catechism states that Adam and Eve were constituted in an original “state of holiness and justice.” This grace of original holiness was “to share in the divine life,” *Catechism of the Catholic Church*, 375. Cf. discussion of this point in Wikipedia, *Original Righteousness*; Donald Stoesz, *Jigsaw Puzzle of Human Behaviour*, 98-99; T. Richard Snyder, *The Protestant Ethic and the Spirit of Punishment*, 36-37.

²¹⁹ Allard, *The Statement of the Correctional Service of Canada Values*, 84.

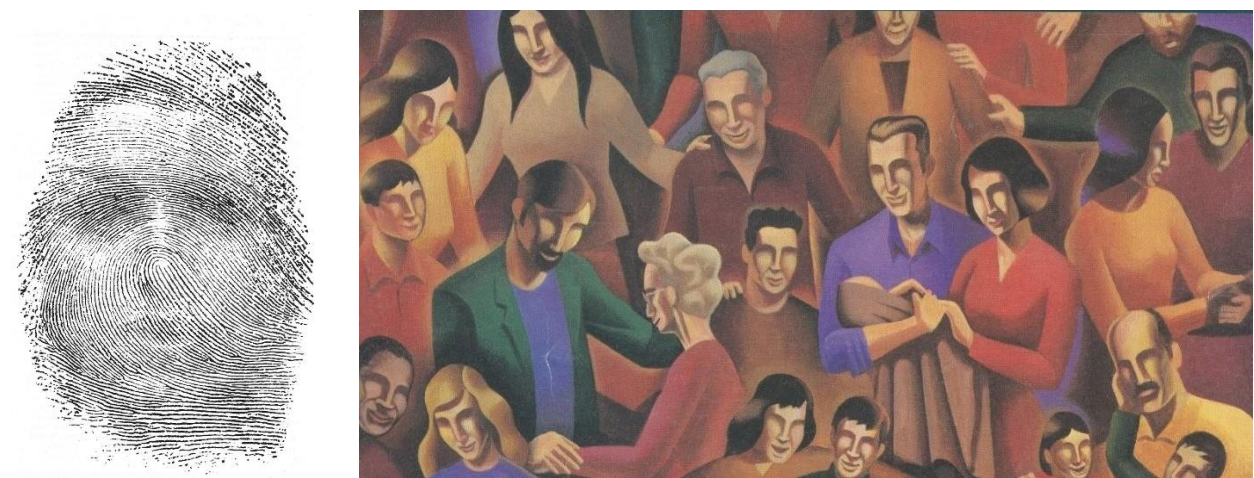
deeply wounded men who had lost much of the innocence and trust that Sophia Marie represented.

They guarded this baby with their lives because they did not want anyone to be afraid (of them) any more, to feel threatened or defensive. The baby represented a chance at a new life, a chance to be reborn. Pierre came away from that event with the growing conviction that “the sense of joy and wonder experienced that morning came from the fact that what was being contemplated in the child was God’s glory manifested so vividly in the birth of a human being, of any human being” (Genesis 1:27).

One can surmise that the baby that appears on the 1999 cover of Correctional Service Canada’s *Let’s Talk* magazine, has been included to emphasize the nurture and care needed for a person to grow up to be a mature adult, surrounded by loved ones. No bars are needed in this, admittedly, idyllic picture because people know what it means to love and be loved, to belong.

Pierre referred frequently to the fact that there was a person represented by every thumb print. People who have been arrested are mandated to provide a thumb print so that the justice system has proof positive of who they are. The uniqueness of each person’s thumb print also refers to the fact that God has created each person with special gifts, talents, and opportunities. Pierre is behooving us to look beyond the particular circumstances of a person’s crime in order to see the image of God within.

Figures 10, 11: Thumb print of a person and Front Cover of *Let’s Talk*²²⁰



²²⁰ *New Life: The Prison Service Chaplaincy Review*, vi; Correctional Service Canada, *Let’s Talk*, Volume 24, No. 5, 1999.

As a community chaplain, Harry Nigh remembers all the stories and images that Pierre used to describe the sense of belonging and acceptance that occurred as ex-prisoners were united with family and friends. All the shoes that were lined up inside Pierre and Judy's home in Moncton on a Friday evening showed a level of trust that was not there before.

Then there is the image of a yellow bus picking up prisoners at the jail upon their release and welcoming them back into the community. Community chaplaincy is embodied in this metaphor. Chaplains help released prisoners find housing, jobs, social and spiritual supports, as well as friendships.

Pierre could also be self-deprecating about his own journey of life, including his courtship and marriage to Judy. The fact that Pierre was French Catholic, a former priest, and a current Baptist minister made Judy's father wonder about the wisdom of such a man courting his very English, Protestant daughter. Pierre was from the city, while Judy's family were farmers.

Pierre recounts the time when he first visited the farm. After knocking on the door to the house, he was told that Judy's father was working in the field. With his come-a-courting clothes and polished shoes firmly in place, Pierre stepped over cow pies in the pasture to get to the field where Judy's father was working. Pierre could only see the back of a loading machine that was attached to the tractor. Pierre noticed upon arriving at the rear of the wagon that a moving conveyor belt was depositing manure directly at his feet. He was not sure whether this was the welcome that his future father-in-law intended. Needless to say, this father-in-law soon discovered that Pierre was now a staunch federalist, and so all was well!!!

These are the type of stories, as Harry says, that nourish us because they have "meat and bones" on them. They exemplify in one instant what can sometimes take a long time for offenders and staff, chaplains and inmates, and formerly incarcerated citizens and community people to find common ground.

I. Singled Out for Ministry

The Story of Hank Dixon



Chronology of Events

From the volunteer who introduced him to faith, to the chaplain who suggested that he should consider pastoral ministry, to the Catholic sister who encouraged him to become a prison chaplain, Hank has been singled out for ministry. More than forty years ago, Hank was arrested and convicted of a murder for which he received a life sentence with eligibility for parole at ten years. He was nineteen years old at the time, heavily involved in using drugs, and mixed up in criminal activity. Five months after his incarceration, the fog began to lift and Hank realised the consequences of what he had done. It would take another three years before Hank was able to make a serious commitment to changing his life. These latter years included a conversion experience,²²¹ a return to drugs after his father died, and a deepening of his faith as he was mentored by chaplains, teachers, and peers alike.

Upon his release from prison on parole, Hank enrolled in the Bachelor of Arts program at Mount Saint Vincent University in Nova Scotia. Having completed his degree, Hank married Linda and began a Master of Divinity degree at Providence Seminary in Otterbourne, Manitoba.

Hank was offered three pastoral and street-ministry positions in the Prairie region when he completed his Master of Divinity. Hank and Linda nevertheless returned to Nova Scotia and accepted a call by the Atlantic Baptist Union to a three-point charge in a rural area. It was demanding work. Hank worked with a parishioner who had been severely assaulted several years previously, with a church member in the middle of an affair who was abusive to others, and with a deacon who refused to allow women in lay ministry. Years later, a member of the Baptist Board who had

²²¹ This story is told by Hank in his autobiography, *Lifer's Journey* (Winnipeg: Prairie Heart Press, 2021).

hired Hank confessed that the Board felt that Hank's storied past would serve him well in dealing with these situations. Hank was not sure how to thank him.

Hank's growth in ministry was not yet complete. After six years in parish life, Hank was offered a chaplaincy position in Renous, New Brunswick, a maximum-security federal prison. Five months after accepting the position, two riots broke out in January of 2000. Hank notes that these events changed the way he did ministry.

These experiences on the East Coast earned Hank yet another opportunity to serve. He decided after four years to take a chaplaincy position in Stony Mountain Penitentiary, a medium security prison in Manitoba. Thus began the next phase of Hank and Linda's lives, a journey that would take Hank through three different jobs and yet another degree to augment his professional development as a chaplain.

To begin with the academic degree first, Hank enrolled in the Doctor of Ministry program at Providence Seminary, his alma mater, and began research on the way in which inmates grieve.²²² After completing his degree and serving as a prison chaplain for eleven years at Stony Mountain, Hank answered a call in 2014 to become the regional chaplaincy manager for the Prairies. The Correctional Service Canada had recently changed its administration of chaplains from an enhanced partnership model with denominations to a single-service provider. It awarded the federal prison chaplaincy contract to Kairos Pneuma Chaplaincy, a private company based in New Brunswick. While initially sceptical of the arrangement, Hank dived into this new opportunity. He wrote a chaplaincy manual²²³ for the company and began hiring several chaplains for prisons in Manitoba, Saskatchewan, and Alberta.

When KPC lost the chaplaincy contract to a lower competing bid by Bridges of Canada in 2016, Hank was employed by Open Circle, a program of Initiatives for Just Communities, to match volunteers with offenders as part of a visitation program. He has done so ever since, while beginning to write and publish about his life in ministry.

²²² A summary of his dissertation can be found in Hank Dixon, "Loss, Grief, and Mourning in Inmate Populations," chapter twelve in Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual* (Victoria: Friesen Press, 2020), 96-110.

²²³ Hank Dixon, *Manual for Canadian Prison Chaplaincy*. New Brunswick: Kairos Pneuma Chaplaincy, 2014. Unpublished manuscript. 42 pages.

Reflections on Hank's Call and Ministry

The above narration of events gives glimpses into the times when Hank has been singled out for ministry. The mentoring that Dennis Veinotte did as a chaplain, that Charles Taylor did as a therapist and chapel volunteer, and that Sister Teresa Currie did in suggesting prison chaplaincy to Hank represent providential times when Hank was led to deeper service. Providing ministry in the same environment from whence he had come was not easy. Countless Lifeline workers were hired over a thirty year period from 1979 to 2009 to provide peer support to fellow lifers in a federal prison program. Few if any of them worked out. Why would anyone be called to go back into a place in which it took ten to fifteen to twenty years of hard work to be released? One is reminded more of what one left behind than the possibilities of transformation. Any yet there was Hank, serving for over fifteen years as a prison chaplain. This requires some unique gifts.

Conclusion

Hank's show of indebtedness to a fellow officer upon his retirement from chaplaincy serves as a second-to-last snapshot. In the scrum of officer comradery that becomes so necessary in the reality of prison life, Hank made it known that this correctional manager had helped Hank become more professional in ministry. Despite constant demands and overtime work that was required, this officer remained respectful to all who came to see him, answering each query with reasonable responses. This officer modelled for Hank the best practices of pastoral care.

Prayer was an item that cropped up frequently during the sharing of his story. Hank mentioned how often he had to pray before he accepted the call to ministry, how often he had to pause before he would rush forth with righteous zeal, how frequently God had to intervene in order to provide a way out of messy situations. This simple self-advice has done Hank wonders. Hank has continued to grow and flourish in ministry, taking each turn in the road as an opportunity to deepen his faith and deepen his service. Hank can only be thanked for what he has been able to give . . . back.

Chapter Nine

Tributes and Reflections

Jim Collins' Recollections

I was a newly ordained Anglican minister when I first met Pierre Allard in the late 1980s. He had just spoken about prison ministry at a Week for Christian Unity gathering I attended.

I had recently visited a local provincial prison with my youth group. I asked if Pierre might be interested in seeing a video of the Christmas chapel service at Burritt's Rapids that a member of my youth group had taken a few weeks before. It turned out that an inmate in the video, Brian Fogarty, had been involved with Judy and Pierre when Pierre had been a chaplain at Dorchester Penitentiary. Brian had written a song, *Give My Regards to Main Street*, which he performed for us in the service. God moved hearts in powerful ways and we got funding from CSC almost a year later (after being told there was a funding freeze).

Just before Christmas, Pierre was asked to attend a senior management meeting at which the question was raised whether anyone knew what they could do with some funds that had just become available. Pierre said he had a proposal on his desk! Thus was born a project to make a video of community chaplaincy.²²⁴

For those of us involved in making the video, it was a life-changing experience to visit prisons and chaplains all across Canada. The television professionals who worked with me had never worked on a story so deeply before. Every day we would do interviews. They would say they were confident that there was now excellent footage to do a piece for television news. Day by day the story kept growing deeper and getting more profound. Ian Parker had hosted a local CBC television news. His father was a dentist in Cape Breton. It turned out that Brian Fogarty was from the same hometown. In Moncton, Ian met a journalist that he had worked with early on

²²⁴ Jim Collins, *Friends on Main Street*, [Friends on Main Street on Vimeo](#) Retrieved 24 November 2022. It outlines the beginning of Moncton Community Chaplaincy as well as Kingston Community Chaplaincy. It includes sharing by Claude Arseneault, Jane Warren, Garth Hollinger, Byron Elsie, and Pierre and Judy Allard.

in his career in Calgary. The journalist was now working as a volunteer with Community Chaplaincy at the Little Lighthouse Mission. We were all impacted by the humanity, courage, integrity, and honesty of the ministry we encountered where ever we travelled. It was no longer just a story we were working on but a story of which we also became a part.

I was familiar with Jesus' saying in Matthew's Gospel: "I was in prison and you visited me." The reality of doing it in more depth and meeting people who did it every day was more profound than I could ever have imagined. As a theological student, I had worked on locked wards at Whitby Psych. I had some idea of what being in an institutional setting was like.

I will never forget Alf Bell, the Atlantic Regional Chaplain for CSC, explaining his concept of the mind of someone in prison. I participated in a support group for inmates soon to be released from William Head in Victoria. Byron Elsie, a community chaplain in Winnipeg, spoke about the fragility inmates faced upon release. Every day was profound and gave us all a lot to think about. When it finally came time to interview Judy and Pierre, I think we were all deeply moved by their humanity and faithful humility. This was my experience with chaplains across Canada.

A few years later, I was hired half-time by Pierre to help with evaluating new chaplains and with preparations for IPCA III. It was a deep learning experience to observe firsthand the issues and challenges that went on at NHQ. Pierre played hockey regularly with others from CSC which I think helped build bridges and trust. I was amazed at the vision and deep caring that went into all areas of chaplaincy.

Judy and Pierre had not only gotten funding to host the International Prison Chaplains Association event. They were also able to offer scholarships to chaplains who were from poor countries to attend. It was obvious how much these chaplains put into their applications. The stories that these people sent were deeply moving. It was difficult for Judy and Pierre to choose.

For myself, working on a songbook for IPCA III in English, French, German, Spanish, and Russian was an incredible experience. Interacting with all the hymns and songs was very inspiring. I constantly had this vision of all the chaplains coming together to worship and sing in their own languages. I had tears in my eyes when the conference began. I saw the chaplains singing and worshipping as I had

imagined. To hear the various speakers and to meet individually every day with them was life-changing, to say the least.

At that time, I was serving on the religious advisory committee at one of the local television stations in Ottawa. The opportunity came up to work with some inmates in Kingston on a documentary about former inmate Jim Cavanagh. Jim was working for Prison Fellowship in the prisons in Kingston. The production co-ordinator at the station came to me afterwards. He told me that the main cameraman for this project, who had grown up in Kingston, had never been inside a prison before. This production was the most meaningful experience of his life. Judy and Pierre provided inspiration and guidance to us all in this *Meanest Guy in Prison* production!

Producing *God Behind Bars* provided me with something of a snapshot of what CSC Chaplaincy was like in the mid-90s.²²⁵ It was a great privilege to do interviews with chaplains in the various prisons of Kingston. To this roster was added Drumheller and the then-new Women's Prison in Edmonton. It was profound to interview the Wiccan and Muslim inmates at Joyceville Institution. I was unaware of how controversial this was for busy institutional chaplains trying to maintain order and discipline. It was inspiring to see how imaginative, varied, and wonderful the various chaplains were in so many facets of their work across denominational, religious, and cultural boundaries. I learned so much from all the chaplains. I fear it was vanity on my part to try to cover so much territory in so short a time. This was the last video I did for CSC.

In 1999, it was my privilege to film Pierre speaking at the Prison Fellowship International Convocation on *Reconciliation through Christ* in Sofia, Bulgaria. There was conflict between some of the Bulgarian Orthodox priests and PFI over access to the prisons there.

Steve Bell played his *Burning Ember* song for all the participants. He gave his testimony about how he, as a Baptist, had written the song in a Roman Catholic monastery based on the teaching of the Orthodox priest. John of Kronstadt. The Orthodox priests were amazed that Steve had even heard of this Russian archpriest, let alone performing a beautiful song that he had written based on the saint's profound teachings about the power of the Holy Spirit to transform the darkness of

²²⁵ Jim Collins, *God Behind Bars*, video, [God Behind Bars on Vimeo](#) Retrieved 24 November 2022. Chaplains Rod Carter, Bill Steacy, David Stoke, Reno Guimond, Merle Bowker, Wayne McCrackin, and John Downs are featured. Excerpt from description: "Prison Chaplaincy can take many forms in various places. This documentary is a sampling of approaches in several Canadian prisons in 1998. Styles range from an intensive use of resource materials to music therapy and emphasis on different styles and theologies of liturgy. There is also an emphasis on ecumenical and multifaith ministries."

sinful human nature. By the end of the week, Steve was chanting orthodox liturgy with them. Pierre spoke about how he almost quit prison chaplaincy after the challenges of his first service in a maximum security prison.

Listening to Judy talk about the challenges of working with prison ministry in Africa through *Just.Equipping* was another powerful highlight for me. Her sense of humour along with her deep spirituality and caring have always moved me beyond words. She spoke about who could possibly understand or relate to what she and Pierre were doing. I think this is always a characteristic of much true discipleship. It was so very meaningful to hear her speak about it to me personally with tears in her eyes.

I am very grateful for the privilege of having known and worked with Judy and Pierre. They impacted all areas of my life and ministry in transformative and healing ways on many levels. I am sure that I am not alone in feeling this way. I pray that their inspiration, leadership, and commitment to doing the Lord's work will continue in all of us for many years to come.

Vern Neufeld Redekop's Reflections

Having known Pierre and Judy Allard for nearly 47 years, I have been able to observe how their lives unfolded and how they have impacted individuals, communities, structures, and institutions over the last half century. This witness to their characters and actions has taken place in four loci, each with its own perspective. First is Montréal and Archambault maximum security institution; second is Moncton and Dorchester; third is Ottawa and national and international chaplaincy. The fourth context is Rwanda and the Democratic Republic of Congo; though I never visited these countries, Pierre and Judy's accounts were made ever more poignant by my deep involvement with people from the area in which they served.

1. Montréal and Archambault

Gloria and I arrived in Montreal in July 1976 under the auspices of Mennonite Central Committee and the Mennonite Mission Board of Ontario that sponsored *Maison l'Amitié de Montréal* (Montreal House of Friendship). My mandate was to develop new programs and guide the transformation of an informal gathering of

Mennonites into a church, which is now known as Montreal Mennonite Fellowship.²²⁶ I was strongly encouraged to get involved in prison ministry.

The Summer Olympics were in full swing when we arrived, and Saint James United Church used the occasion to offer a lecture series with key Québec speakers. We jumped at the chance to listen to Pierre Allard, who spoke about the tremendous changes that had taken place in Quebec during the 1960s Quiet Revolution. The province had been transformed during this time from a deeply religious Catholic culture to a secular nationalism. Pierre spoke to the audience in English, in order for them to better understand the situation.²²⁷

Immediately after the presentation, we sought out Pierre and Judy and arranged for them to come to our house for a visit. We became friends quickly and socialized regularly until they left for Moncton. We discovered that, raised as a Catholic priest, Pierre met Judy during an Italian language course they were taking in Quebec City. Pierre was preparing to go to Rome.

This encounter changed Pierre's life. He ended up leaving the Catholic priesthood in order to marry Judy. Receiving a Master of Theology degree in 1972 from Gordon-Conwell Theological Seminary in Massachusetts, he became a Baptist minister. While the Baptist denomination was enthusiastic to receive him, they did not know what to do with this priest who spoke so positively about how the Catholic church had helped him in his Christian journey. They decided that maybe prison chaplaincy was a place where Pierre could find a home and serve the church at the same time.

Pierre and Judy plunged into the chapel ministry at Archambault whole-heartedly. They formed an "Oasis Group" where prisoners could meet with volunteers. Judy got personally involved and together they recruited scores of people who would come in and offer what they could to inmates. One of these prisoners impacted by the Allards would end up playing an important role in my life while in Montreal.

Wilf L. was among the most "hardened" of prisoners. His first encounter with the law was a minor crime when he was in his late teens around 1940. He was told that if he enlisted and fought in Europe, his prison record would be erased. After fighting in the Italian campaign as a tank gunner, he returned home in 1945 and applied for a job dismantling guns. He was told that because he had a record, he was not to be trusted and he didn't get the job. Disillusioned and cynical, he became a

²²⁶ Maison de l'Amitié, *Embracing Community*, [services | Maison de l'amitié \(maisondelamitie.ca\)](https://services.maisondelamitie.ca) Retrieved 30 December 2022; Lucille Marr, *A Short History: Mennonite Fellowship of Montreal*, August 2003.

²²⁷ Gregory Baum has analysed this transformation in his book, *The Church in Quebec* (Novalis, 1991).

“professional” bank robber and con artist. In the late 60s, he was drinking with his friends and one of them did something to upset Wilf and he killed him. He got a life sentence and ended up in Archambault. He had both guards and fellow prisoners afraid of him. When he went to the penitentiary workshop for a mandatory work shift, he sat down to read with a piece of wood beside him. No one touched him.

One day, a prisoner who was a part of the Oasis Group approached Wilf and asked him to write a poem for the group. His first instinct was to snarl at the man and send him away. But he caught himself, and thought, “No one has ever asked me to do anything like that.” So, he wrote a beautiful poem, “When lost upon a desert strand, with no place else to go . . .” He ended up going to the group and Pierre and Judy embraced him with love and acceptance.

Wilf’s heart softened as they brought their baby daughter into Archambault and Wilf had a chance to hold the infant. He took a particular shine to Judy whose quick wit was a match for his and he relished the repartees. His behaviour and attitude changed so markedly under their influence that he was moved to Leclerc Medium Security Institution. When I arrived at *Maison de l’Amitié*, I was told that Wilf could be eligible for day parole if I agreed to supervise him as a volunteer. Hence, I heard many of his stories and picked up on his tender feelings toward Pierre and Judy. Wilf is just one example among many of the impact that Pierre and Judy had on individual prisoners throughout their direct ministry in penitentiaries.

Their impact multiplied. Pierre had a presence within chaplaincy that commanded respect and he became a *de facto* regional Protestant chaplain. He had a role in hiring a whole cohort of chaplains who came from backgrounds not generally associated with chaplaincy. These included Rev. Pierre Bergeron, a Pentecostal minister, to work at the “*Vieux Pen*” (Old Pen) and Rev. John de Vries, a Reformed minister to work at the Federal Training Centre (CFF). Of particular significance to me was Rev. Tilman Martin, a Mennonite.²²⁸

I ended up working with all of these chaplains in training prison volunteers; once we had about 85 packed into the gym of *Maison de l’Amitié*. I was a regular visitor to Tilman’s Christian Action Group (once headed by a Jew) in Leclerc. Together with Tilman we established Hillside Retreat for released prisoners; Wilf ended up being one of the residents. All of these developments were cascading effects of what the Allards set in motion.

²²⁸ A story about Rev. John de Vries is included in Donald Stoesz, *Biographies of Chaplains*, [Donald Stoesz, site-based prison chaplain and published author](#) Retrieved 1 January 2023. Regarding Tilman Martin, see Donald Stoesz, *Glimpses of Grace*, 53.

2. Moncton and Dorchester

By 1977, Pierre and Judy had moved to Moncton, New Brunswick, so that Pierre could work as a Protestant chaplain within Dorchester Penitentiary, while working as Regional Chaplain. We continued to keep in touch with them and our family even spent a week at their house. We enjoyed the pleasures of Acadian culture, including lobster feasts.

Pierre and Judy organized a chaplaincy conference during this time and invited a wide variety of people to the gathering. They had worked tirelessly to build up a network of prison volunteers from churches throughout the Maritime region. I was invited to make a presentation at the conference. I saw first-hand how they created a sense of community with so much positive energy and joy.

After our sojourn in Montreal, Gloria and I spent two years at the Mennonite Brethren Seminary in Fresno, California (1980-1982). From there we moved to Thompson, Manitoba where we co-pastored the Thompson United Mennonite Church (1982-85).

I organized a Christian Festival with the Thompson churches and invited Pierre to come and speak. As per usual, Pierre brought the whole chaplaincy team from Dorchester, with colleagues from the Roman Catholic church and the Salvation Army. Elaine Dmyterko, a Ukrainian Catholic, worked closely with me in organizing the Festival. After Pierre spoke the last time on Sunday night, she came to me with tears of joy running down her cheeks. She said she had always cherished the words of her Catholic liturgy but now she understood, in a new way, what they meant. He had a way of making Scripture come alive in a manner that transcended any denominational agenda.

The ability to attach words to meaning is what Pierre and Judy are all about. Affirmation of human beings being made in the image of God (Genesis 1:26); restorative justice in Psalm 85:10 and Isaiah 5:16, 42:1-4; reconciliation in Ephesians 2:14; forgiveness and grace lived out by the death and resurrection of Jesus (Ephesians 2:13-18), and the call for believers to become ambassadors of reconciliation (II Corinthians 5:18-20) are themes that Pierre and Judy talked about and lived.²²⁹ They were evident in a deep ecumenical spirit, inter-faith dialogue, and breaking down the dividing wall of hostility between inmates and society.

One of the realities of living out this belief in restorative justice had to do with the fact that Rev. Jerry Fuller, a friend of Pierre's, had been murdered in Nova Scotia

²²⁹ Allard, *The Statement of the Correctional Service*, 74-77, 82, 97-99, 110-113.

some years earlier.²³⁰ Within a few years of serving at Dorchester Penitentiary, Pierre discovered that the man who had murdered Jerry was being transferred to the same prison in which he worked. How could Pierre respond and minister to the very person who had killed his friend? The reality of what crime and punishment meant, and how God's restoration and reconciliation worked in this particular instance, became all too real. Pierre wrestled with the conundrum and in the end was able to minister to his friend's murderer.

3. Ottawa

In 1985, we moved to Ottawa, where I worked as communications coordinator for the Canadian Council for Justice and Corrections (1985-1990). Eventually I became President of the Canadian Institute for Conflict Resolution,²³¹ where I worked from 1994 to 2000, after which I became a professor in the School of Conflict Studies at Saint Paul University in Ottawa (2001-2019).²³²

The Church Council on Justice and Corrections (CCJC), incorporated in 1972, "promotes community responsibility for justice with an emphasis on addressing the needs of victims and offenders, mutual respect, healing, individual accountability, and crime prevention."²³³ CCJC was closely aligned with the Chaplaincy Branch of Correctional Services Canada, so it was with keen anticipation that we took note of the appointment of Pierre as Director General of Chaplaincy. Having moved to Ottawa from Moncton in 1987, Pierre was formally installed in 1988 as Director General of Chaplaincy at a ceremony in Kingston, Ontario. The signing of a second Memorandum of Understanding between Correctional Service Canada and the Inter-Faith Committee on Chaplaincy²³⁴ provided the occasion.²³⁵

After starting work with CCJC, I participated in a major conference on reconciliation in the criminal justice system. There I met Marie-ève Marchand, senior manager at Correctional Service Canada, along with her then husband, Ole Ingstrup. They soon became friends of Gloria and me. Ole had recently started working for the Solicitor General's Department and would soon become the head of the Canadian Penitentiary Service. Formerly he had been a prison warden in Denmark; he told me about how

²³⁰ Hank Dixon describes the impact that Rev. Jerry Fuller had on his life, Hank Dixon, *Lifer's Journey*, 32, 77, 99.

²³¹ Canadian Institute for Conflict Resolution, *History*, [History - Canadian Institute for Conflict Resolution \(CICR\) \(cicr-icrc.ca\)](https://www.cicr-icrc.ca) Retrieved 31 December 2022.

²³² Saint-Paul University, *Blog*, [Vern Redekop - Saint-Paul university \(ustpaul.ca\)](https://www.ustpaul.ca) Retrieved 31 December 2022.

Vern Neufeld Redekop, *Linked In*, [\(17\) Vern Neufeld Redekop | LinkedIn](https://www.linkedin.com/company/17-vern-neufeld-redekop/) Retrieved 31 December 2022.

²³³ Canadian Council of Justice and Corrections, *History*, [History - CCJC](https://www.ccjc.ca) Retrieved 30 December 2022.

²³⁴ Interfaith Committee on Chaplaincy for CSC, *Home*, [IFC \(interfaithchaplaincy.ca\)](https://www.ifc-interfaithchaplaincy.ca) Retrieved 31 December 2022.

²³⁵ J.T.L. James, *A Living Tradition* (Ottawa: Correctional Service Canada, 1990), 127. The first signing of the Memorandum of Understanding took place in 1982.

he was initially skeptical about chaplains but when he saw how they worked, he realized they had a vital role to play in prisons. His openness to chaplaincy, reconciliation, and new ways of doing things prepared the way for a creative and friendly working relationship with Pierre.

Pierre and Ole worked closely together in the 1980s on a new Mission Statement for CSC. Ole wrote a *Report on the Statement of CSC Values* in 1984,²³⁶ which Pierre commented upon and analysed in his 1985 doctoral thesis, *The Statement of the Correctional Service of Canada Values and a Biblical Perspective for the Role of Chaplain*.²³⁷ By 1991, Correctional Service Canada had approved a new Mission Statement for the service. As “part of the criminal justice system,” CSC “contributes to the protection of society by actively encouraging and assisting offenders to become law-abiding citizens, while exercising reasonable, safe, secure, and humane control.”²³⁸

This wording of the Mission Statement was slightly stronger than what Ole Ingstrup had formulated in his original 1984 report. His first report stated that CSC “contributes to the protection of society by exercising safe, secure, and human control of offenders while helping them to become law-abiding citizens.”²³⁹ The 1991 Mission Statement placed the goal of reintegration before the exercise of humane control. It replaced the original words of “helping them” with “actively encouraging” and “assisting inmates to become law-abiding citizens.” In conversation with Pierre at the time, he and I reflected on the significance and power of the word ‘citizens’.

Eventually, Pierre was promoted to the position of Assistant Commissioner. He was responsible for community support programs for prisoners. This gave him a chance to pursue the passion that he and Judy had worked on throughout his ministry: community mobilization and support. In his new position, he could work on that in a manner that transcended chaplaincy and church communities.

While I was at CCJC, Pierre and I worked in partnership, bringing together governmental and NGO perspectives. In 1990, I left CCJC for a one-year position with the Crime Prevention Council; this segued into my entry into a PhD program at Saint Paul University and my shift in focus from criminal justice to deep-rooted

²³⁶ Ottawa: Correctional Service Canada, 1984.

²³⁷ Doctor of Ministry Dissertation (North Baptist Theological Seminary, 1986), unpublished, 192 pages.

²³⁸ Correctional Service Canada, *Mission of the Correctional Service of Canada*, 3rd edition (CSC, Ottawa: 1991).

²³⁹ Ingstrup, *Report on the Statement*, 18, quoted in Allard, *The Statement of the Correctional Service*, 18.

conflict and reconciliation. Even in this new role, we collaborated as Pierre found ways to practically utilize insights from my academic career.

4. Rwanda

When he retired in 2006 from CSC, Pierre collaborated with Judy on their overseas work with Just.Equipping. This flowed out of their work together on the International Prison Chaplains' Association. They were invited by Rwandan chaplains to work with them on a restorative justice program for perpetrators of the 1994 Rwandan genocide. Pierre and Judy along with their team developed a Victim-Offender Protocol that could be used in their work.

After hearing about restorative justice and the need for perpetrators to express remorse, prisoners expressed interest in writing letters of apology to their victims. Chaplains agreed to carry these letters to relatives of the victims who had been killed. The victims were asked whether they were willing to receive these letters. If the response was positive, after reading the letters, the chaplains provided the opportunity for these victims to visit their perpetrators in prison, if they so desired.

Thus began a six-year journey in which four hundred and thirty letters were written and received, along with two hundred and fifty visits between offenders and victims (2008-2013).²⁴⁰

I remember one particularly poignant story. Alfonse had killed Tatiera's mother, brother, and sister during the Rwanda genocide of 1994. After lengthy consideration, he wrote a letter to his victim, apologizing for what he had done and asking for forgiveness. Tatiera agreed to visit him.

Alfonse came into the room shuffling along and looking down at the ground. He had spent many years in prison for what he had done. Shame and guilt were evident everywhere.

After Tateria shared her journey and learned more facts about the murder, she was able to forgive him. Upon Alfonse's subsequent release, he went back to the area in which he and Tateria had lived. He began tending her garden on a daily basis as a small recompense for what he had done. The village was moved by the transformation of healing and forgiveness that had occurred.

²⁴⁰ These stories are detailed on the website, [Just.Equipping \(justequipping.org\)](http://Just.Equipping(justequipping.org)) and summarized in chapter six of this book.

I asked whether it would be possible to feature these two people on the cover of a book that I was editing with Thomas Ryba, entitled *René Girard and Creative Reconciliation*.²⁴¹ Pierre and Judy arranged for photos to be taken and these two individuals' journey represent a wonderful example of what the authors were communicating.



I also recall Judy telling about the work that Just.Equipping did in the Democratic Republic of Congo. Upon visiting a women's prison, they saw a row of women sitting on a floor with their backs to the wall. When asked why they were sitting there, the administrators told the volunteers that the women were in the middle of their menstrual cycle. They were using straw to keep themselves clean.

Thus began a campaign by Just.Equipping to collect women's hygiene products and underwear for these women. Clothes and monies collected in Canada were sent for these women in the Congo. Pierre and Judy were deeply disturbed by the intolerable conditions faced by both male and female prisoners in the region and did all they could to bring about changes.

Concluding Reflections by Vern Neufeld Redekop

As I think about Pierre and Judy, I continue to reflect on their humility, discipleship, community-building, and many partnerships. The name of their organization, Just.Equipping, says it all. They went to Rwanda as volunteers to serve and equip, rather than to dictate and lead.

“Just” is a wordplay on the French word, “*juste*,” which stands for goodness, righteousness, and a just cause. It is used as a word of deference in English, meaning that their cause is humble. One is reminded of the biblical verse, Luke 17:10, in which the servants say that they “have done only what we ought to have done.”

The three attributes of community mindedness, formation of ministers, and sharing the joys and sufferings of the poor are not far off from what Pierre and Judy have been about during the last fifty years, as they have collaborated as partners in life and ministry.

²⁴¹ Vern Neufeld Redekop and Thomas Ryba, editors. *René Girard and Creative Reconciliation* (Lexington, 2014).

Ron Nikkel's Reflections

Ron Nikkel, president of Prison Fellowship International from 1985-2016,²⁴² first met Pierre Allard in 1985 at Dorchester Penitentiary in Moncton, New Brunswick. The occasion was an event that featured Chuck Colson, president of Prison Fellowship USA, as a speaker. After being imprisoned in 1974 for wrongdoing in conjunction with Watergate, Chuck Colson became an evangelical Christian and strong advocate for prison ministries. He founded Prison Fellowship in 1976 and Prison Fellowship International in 1979 to further the work of prison ministries locally and overseas.²⁴³ Chuck spoke at Dorchester Penitentiary as part of promoting the fledgling work of Prison Fellowship Canada. Alf Bell was the institutional chaplain at the time while Pierre had recently become the Atlantic Regional Chaplain for Correctional Service Canada (1983-1987).

Two significant connections occurred as a result of this event. First, Chuck Colson asked Ron Nikkel to take full responsibility for the development of Prison Fellowship International. Ron had been working in the field of corrections in conjunction with Youth for Christ. YFC is a Christian para-church organization that developed a variety of programs for high-school youth in the community. Ron had been working with youth who had been involved in some way with the justice system. He had started work in Toronto, and then moved to Chicago where YFC was headquartered.

Ron became president of Prison Fellowship International as a result of meeting Chuck during his time in Chicago. Ron had been training YFC staff in other countries in ministry with delinquent and at risk youth. In a number of those countries, there was also interest in PFI. When Ron transitioned to working with PFI, he collaborated with the PFI groups that were just beginning in Chile, Peru, Singapore, Spain, Australia, and the United Kingdom. He went on to help establish PFI in an additional 120 countries over a thirty year period. He worked closely with the country representatives in making PFI a partner in chaplaincy endeavours.

Ron's meeting with Pierre Allard was the second providential event that occurred during his visit to Moncton. Ron was struck by Pierre's passion and vision of a restorative justice philosophy that differed significantly from punitive justice. Much of this emphasis on healing and reconciliation was based on Pierre's devout

²⁴² Wikipedia, *Prison Fellowship International*, [Prison Fellowship International - Wikipedia](#); Prison Fellowship International, *Restoring Broken Lives*, [Prison Fellowship International \(pfi.org\)](#) Retrieved 16 January 2023.

²⁴³ Wikipedia, *Charles Colson*, [Charles Colson - Wikipedia](#) Retrieved 19 January 2023.

Christian faith, something that Ron could identify with in his own evangelical, Mennonite background.

Ron saw this message of hope and healing as directly related to the work that he had done with YFC regarding youth at risk in the community. He saw this redemptive message as directly related to the many international prison chaplaincy programs that were going on overseas. Ron would spend the next thirty years implementing this vision of collaboration and reconciliation as part of his work with PFI.

The fact that Pierre and Judy became involved with the International Prison Chaplains' Association from 1995-2005 made the synergy between Ron and Pierre even more effective. Ron recalled that he would frequently go to Ottawa simply to have coffee with Pierre and talk about their collaboration regarding restorative justice.

One of the outcomes of this collaboration was that Chuck Colson was asked to be a speaker at the third conference of the International Prison Chaplains' Association in 1995 in Aylmer, Quebec. In his role as National Director of Chaplaincy, Pierre had been able to convince the Canadian government to sponsor this event. Hundreds of chaplains from around the world were able to attend.

Ron continued his collaboration with Pierre in a variety of ways. For example, Jim Collins recalls the time when Pierre was asked to be a keynote speaker in 1999 at a Prison Fellowship International Convocation in Sofia, Bulgaria, entitled *Reconciliation through Christ*. The singer Steve Bell was also featured at the conference. His father, Alf Bell, served for many years as an institutional chaplain at Drumheller Prison in Alberta and at Dorchester Penitentiary in New Brunswick.

Restorative Justice became part of PFI through its Sycamore Tree Project and Umuvumu Tree Project. In Rwanda in particular, PFI worked with traditional courts so that thousands of genocide offenders confessed to their crimes.²⁴⁴ This work paralleled the ministry that Pierre and Judy were involved with after 2006.

When asked about the reasons that he became involved in prison ministries, first with at-risk youth in conjunction with YFC and then with restorative justice with PFI, Ron suggested that his theology reflects a bit of a “rooting for the underdog”

²⁴⁴ Wikipedia, *Prison Fellowship International*, [Prison Fellowship International - Wikipedia](#) Retrieved 12 January 2023.

philosophy. He described the prison work of YFC as a stepchild of the organization. The main goal of YFC was to work with pro-social groups in high schools.

The same could be said for the prison ministry work of PFI. Chuck Colson never imagined that he would be interested in prison ministries until he himself went to jail.

The roots of Ron's prison work relate more directly to his evangelical upbringing within a small minority faith group. Mennonites have traditionally been interested in peace building and reconciliation work because of their pacifist stance. Pierre's articulation of this restorative vision as outlined in II Corinthians 5:17 and Ephesians 2 struck a chord with Ron. He saw his initial meeting with Pierre as a providential way of integrating his deep biblical faith and belief in healing and reconciliation.

Ron concluded his reflections by saying that his strength has to do with putting faith into action. He is a natural leader who is able to get things done. Like Pierre, he believes in collaboration as a priority in order to reflect the unity of the body of which the apostle Paul speaks (Ephesians 2:16).

Hallett Llewellyn's Thoughts on Pierre and Judith Allard

It was during my tenure as Principal of Queen's Theological college in Kingston, Ontario, that I had the privilege of meeting Pierre and Judith Allard for the first time. Kingston was known as the prison capital of Canada, hosting within its geographical boundaries multiple provincial and federal prison institutions. Preparing students for ministry in the church could not ignore this context. It confronted students, church members, and teachers alike with the realities of offence, victim, and response themes not unfamiliar to the Christian story and history.

It was clear that we needed someone to help us address this reality and re-imagine a preparatory curriculum accordingly. I am not sure who among us at the college, or wider community, lifted the names first, but Pierre and Judith Allard claimed immediate attention. Pierre, at the time, was Director of Chaplaincy for Correctional Service Canada. His history in terms of prison reform, and chaplaincy work generally, were well known. He was a strong voice for the rights and rehabilitation of prisoners. He was also a strong proponent of what was called Restorative Justice, a response to crime that radically countered the traditional, normalized penal system rooted in punishment and retribution.

Pierre and Judith were living in the Ottawa area during this period. Kingston wasn't exactly next door. Even with their already extended commitments, they accepted our invitation to explore an educational programme on Restorative Justice. And so, the journey began. With their insight, passion for justice, ecumenical openness to difference of faith and tradition, and formative personal experience, Pierre and Judith succeeded in drawing us into an academic path of renewal and rejuvenation.

That's not easy in an academic institution, with faculty for whom Occam's razor makes suffering fools less likely. Pierre came to us with a solid examined background in the Christian tradition, with a critical mind prepared to delve into the doctrinal and historical roots of current Christian practice, and call into question belief and manner that he felt were doing more harm than good.

Through his writings and public speeches, Pierre boldly departed from the old understanding that God demanded punishment for sins committed. Such retributive theology, in Pierre's judgment, had more to do with Constantinian captivity of the Christian faith, than with the compassionate merciful truth, way, and life of Jesus in gospel narrative.

At one point, Pierre wrote: "Over the centuries, in the area of criminal justice, the Christian church went from a theology of grace and servant hood to a theology of law and punishment. Will the restorative justice treasure remain deeply buried or will the Christian church have the courage to raise a prophetic voice within the criminal justice system? A decisive answer is urgently needed."²⁴⁵

For Pierre, this conviction was more than just a rational conclusion of rigorous theological reflection. It came out of years of solidarity experience with prisoners, and his pathos with the brutal murder of his own brother. He was firm in his wish not to have the perpetrator face the same death as his victim. It was a watershed moment in Pierre's life that would change him forever.

Pierre and Judith brought all that to the table of planning and discussion at Queen's Theological College. After months and weeks of planning, soul searching, academic scrutiny, and decision making, we arrived at a Diploma of Restorative Justice, and a Master of Theology Degree with concentration in Restorative Justice.

²⁴⁵ Pierre Allard and Wayne Northey. Christianity: the Rediscovery of Restorative Justice. *The Spiritual Roots of Restorative Justice*, edited by Michael L. Hadley (New York: State University of New York, 2001), 135-137.

Pierre and Judith were on hand for the first graduates which included my marriage partner, Karen MacKay Llewellyn. That same year, in May of 1998, Queen's University, on recommendation from QTC, awarded Pierre an honorary doctorate. These honorific occasions can at times be pro-forma of nature with the evening quickly centering on the graduates and their transition from academic achievement to career pursuit. Not this time.

Pierre in his doctoral address stirred the hearts and minds of attendees with a prophetic vision of a healing, forgiving, reconciling society, one built on compassion and restorative grace. Rarely have I witnessed, at the end of an honorary doctorate speech, the audience rise in thunderous applause. But that is what happened. This was no courtesy gesture, a polite response to a well-rehearsed address. This was public acknowledgment that what they were hearing was balm for a hurting world, hope for a world riddled with transgression and crime, a way forward beyond the victim and offender divide.

My close working association with Pierre and Judith ended with my departure from the theological college. My admiration for them both has never waned. I followed their justice and restorative work, amazed at the daring courage to put themselves in harms way for the sake of prison chaplaincy work in critical parts of the globe.

Few things demonstrate that courage more than the *Just Equipping* journey in their healing mission to the world. The genocidal realities of Rwanda are beyond description. The aftermath left jails filled with prisoners in the most inhumane conditions imaginable. Into this context in 2007, Pierre and Judith brought their Restorative Justice spirit and skills attending to the spiritual, emotional, and physical needs of those languishing behind bars. The work of this ministry continues to this day with their conviction expressed by Kofi Hagan, former World Vision Director of Rwanda: "The prisoners are either going to be the key or the hatchet for the future of Rwanda."²⁴⁶

Pierre and Judy's Allard's article, "Prison Chaplaincy, Restorative Justice, and Just.Equipping," is filled with stories, actions and narratives that reflect the extraordinary character and spirit of Pierre and Judith Allard. My privileged experience with them is consistent with what is reported by others. With little reservation they give of themselves so that others may have a chance at restoration, beyond whatever imprisoning circumstances may bring harm and hurt in their lives.

²⁴⁶ Pierre and Judy Allard, Prison Chaplaincy, Restorative Justice, and Just.Equipping, *Peace Review: A Journal of Social Justice*, Volume 21, 2009, No. 3 (Taylor and Francis Group), 330, [Prison Chaplaincy, Restorative Justice, and Just.Equipping: Peace Review: Vol 21, No 3 \(tandfonline.com\)](https://doi.org/10.1080/10439862.2009.10555555) Retrieved 8 February 2023.

One story exemplifies this more than others: When their daughter Sophia was born, Pierre and Judith took her to a prison chapel service where there were 50 inmates.²⁴⁷ In a very emotionally charged circle setting, Judith started passing their newborn from one teary eyed prisoner to the other. The intended message was clear. New life and a new start are possible for everyone even to those who are imprisoned.

In a context and time when the world desperately needs to move beyond war, revenge, punishment, and violence as the ways and means of dealing with conflict, the witness of Pierre and Judith stands large as a beacon of light and hope. Throughout their lives, they have remained true to the vision of compassion and forgiveness at the heart of the Christian story. The Christian ideal is for them promise for the world. With G. K Chesterton, they would say that ideal “has not been tried and found wanting; it has been found difficult and left untried.”²⁴⁸ At the end of the day, many of us may have to bear the pain of that judgment. Such will not be the case for Pierre and Judith Allard.

Wayne Northey’s Reflections

Pierre first came into view for me in the early 1990s, at a workshop for an International Conference on Peacemaking in Montreal. He was at that time National Director of Chaplaincy, Correctional Services Canada (CSC)—a position held for many years. He spoke then of having been the impetus behind a new Mission Statement for CSC. It was classic Pierre: visionary; informed; passionate; inspirational.

More than once, I heard Pierre tell the story of the murder of one of his brothers. Through that trauma he had found his way to *forgiveness*: a key element of internalizing restorative justice as a way of life. His embrace meant letting go of the need for any kind of retribution: a peace-finding for the family of victims of such horror.

We sing “Amazing Grace,” not “Amazing Justice,” as Debbie Morris points out at the end of her gripping story of kidnapping, rape, and survival: *Forgiving the Dead Man Walking*.²⁴⁹ Pierre sings that song with lived authority.

He became the leading Canadian voice in advocacy of Restorative Justice: in his writings; at Conferences; in leadership roles at CSC. For a 2001 publication, *The*

²⁴⁷ This story is recounted in Pierre Allard, *The Statement of the Correctional Service of Canada Values*, 82.

²⁴⁸ Pierre Allard and Wayne Northey, *Christianity: the Rediscovery of Restorative Justice*, 119, quote from G.K. Chesterton, *What’s Wrong with the World* (Empire Books, 2011).

²⁴⁹ Debbie Morris, *Forgiving the Dead Man Walking* (Zondervan, 1998).

Spiritual Roots of Restorative Justice, Pierre and I wrote the chapter on Christianity. He expressed at the start:²⁵⁰

As we begin our journey into the understanding of the spiritual roots of Restorative Justice within Christianity, we are reminded of a symposium held in Vancouver in March 1997 on ‘Satisfying Justice.’ The topic given to one of us (Pierre) as a presenter was ‘Faith and Crime.’ The day before the presentation, Pierre remembers feeling uneasy as he listened to an aboriginal speaker recounting the abuses suffered in the residential schools and the healing journey begun by his people. In the evening, as Pierre reflected further on his uneasiness, he became jealous, angry and finally solved the enigma. His feelings of jealousy and anger were due to the fact that the aboriginal community is conscious of having lost a treasure and has engaged on a return journey. The Christian community, on the other hand, is not even conscious of having lost a great treasure and is therefore not engaging, for the most part, on a journey of rediscovery. In the area of criminal justice, Christianity has been found hard indeed and left untried for so long that it hardly remembers the time when justice could only be thought of in terms of a ‘*restoring justice*.’

Pierre’s call to churches and society to embrace such a way of justice has remained indeed consistent and powerful over this lifetime pursuit.

He retired from his CSC role as Assistant Commissioner, Community Engagement Sector in 2006. Post-retirement, he and his wife Judy founded [Just.Equipping](http://www.justequipping.org), “committed to educating, training and equipping in the area of restorative justice. Since 2006, a number of training missions have taken place in Africa: Rwanda, Burundi, RD Congo and Cameroon.”²⁵¹

In CSC’s 2004 *Let’s Talk* publication (VOL. 29, NO. 3), we read:²⁵²

Reverend Dr. Allard’s deep faith and his belief in the human potential of each offender led him early on in his chaplaincy to become an advocate for restorative justice, a form of conflict resolution that aims to heal the wounds caused by crime and encourages offenders to take responsibility for the harm they have caused.

²⁵⁰ Allard, Pierre and Wayne Northey. Christianity: the Rediscovery of Restorative Justice. *The Spiritual Roots of Restorative Justice*. Editor Michael L. Hadley (New York: State University of New York, 2001), 119.

²⁵¹ Just.Equipping. *Just.Equipping*. <http://www.justequipping.org>. Retrieved October 2018.

²⁵² Correctional Service Canada, *Let’s Talk*, Volume 29, No. 3, (Ottawa, CSC, 2004), [Correctional Service of Canada - Publications - Let's Talk \(csc-scc.gc.ca\)](http://www.csc-scc.gc.ca/publications/letstalk) Retrieved 8 February 2023.

That distills Pierre's deep lifelong commitment.

Pierre and I were once dining together in the 1990s on the eve of taking up his new CSC Assistant Commissioner role. When I asked about his goals for it, he took a napkin, and in succinct pen strokes outlined—with great verve!—his vision. While I no longer have the napkin, that action still-framed for me the very essence of his ministry motivation; and such highly energized passion has remained an indelible memory imprint. His was and is ever a great compassionate heart to the core—the very essence of what transferred to the napkin.

While we did not always see eye to eye in aspects of that vision (evidenced at our very first meeting in his workshop), that heart was invariably True North for me, as for myriad others blessed to have fallen under his sway. Said simply: *Thank you Pierre!*

J. You are not Alone

Amanda Strain's call and commitment to ministry
Chaplain at Edmonton Institution for Women
Edmonton, Alberta



Christian and Missionary Alliance pastor, Baptist minister, hospital chaplain at the Mental Health and Rehabilitation Hospital in Edmonton, and now prison chaplain at EIFW in Edmonton, quite a journey for Amanda Strain. After graduating from Canadian Bible College in Regina, Saskatchewan, Amanda moved together with her husband to Owen Sound, Ontario to start ministry as a children's pastor in an Alliance Church. She did this ministry for a number of years before moving back to her home community of Fort Saskatchewan, Alberta. She and her husband began attending First Baptist Church, Edmonton. Before long, she was ordained as a Baptist minister and served for five years in various roles in that congregation, where she remains as an active member.

She completed a unit of Clinical Pastoral Education and began her work as chaplain in a long-term care facility in Sherwood Park. In 2018 a chaplaincy position opened up at the Edmonton Institution for Women. Amanda was hired by Bridges of Canada and has been working for the last two years at the multi-level security facility with a population of about one hundred and eighty women.

Her love for the women and capacity to serve is very evident. She referred to Gregory Boyle's emphasis on kinship in his book, *Barking to the Choir*,²⁵³ as a key to forming a sense of belonging and solidarity with the women with whom she works. The emotional bonds and social network that are formed by her relationship with the women represents the basis on which she builds her work as a chaplain. The bottom line for her is that no-one is alone! We are all connected to each other.

When asked to prioritize the variety of tasks in which she is involved, Amanda named her therapeutic relationship with the women as driving a lot of what she does.

²⁵³ Gregory Boyle, *Barking to the Choir* (Simon & Shuster, 2018); *Tattoos on the Heart: The Power of Boundless Compassion* (New York: Free Press, 2010).

Early on in her ministry, she was invited to sit in on Grief Recovery sessions led by staff from the psychology department. Amanda realized that the number of losses and amount of trauma the women residents had experienced represented key factors in how the women were coping – or not – in the present.

This collaborative effort has become part and parcel of finding her place within the larger picture of corrections. Amanda spends quite a bit of time providing pastoral care on a one-to-one basis. These individual sessions are an integral part of the broader programming that the Correctional Service provides in order to prepare inmates for parole. Amanda assists the women in understanding the nature of their behaviours as well as how to access internal and external resources to move ahead.

Besides her clinical work, Amanda facilitates a variety of volunteers who provide Sunday worship services and other forms of ministry. Volunteers from her church as well as other congregations come in on a regular basis to provide worship. Other volunteers work together with Amanda to facilitate a Prisoner's Journey course, sponsored by Prison Fellowship of Canada. She coordinates her work together with two other chaplains at the facility.

Ability to empathize and relate to inmates whose life experience is often so different is not a given within the calling of some chaplains. When asked about her own motivation, Amanda shared that the death of her own child at eighteen months several years ago took her on a long grief journey that has made her relook at the faith resources within herself to cope with this loss. Nothing is the same after such a tragedy. Amanda's growth in spirituality and maturity in ministry are abundantly evident as she has wrestled with the innumerable whys and unnameable wherefores that such a tragedy elicits.

Amanda's ability to access her own grief regarding her very personal loss has made her effective as a prison chaplain. She acknowledged the deep darkness that this tragedy has caused in her own life. Her suffering and pain have allowed her to empathize with the many experiences of loss that the women with whom she works have gone through. Amanda has felt privileged to accompany other women as they find meaning in their lives.

In conclusion, Amanda shared that her personality type as a Giver (2) within the Enneagram Diagram may have something to do with her calling and commitment as a minister and chaplain. She comes across as vivacious, generous, caring, and deeply

devout. Her theological reflections about faith and wonder at life should stand her in good stead as she continues to grow in her work as a chaplain.

Conclusion

I made the observation twenty-five years ago that a chaplain's identity lies primarily in a faith community that can be contrasted to the institutionalization of prison life.²⁵⁴ Hope for something beyond the walls -- called family, faith, and community -- represents the penultimate reason why chaplaincy exists.

The multitude of prison ministry organizations that sprang up in the 1960s and 70s represent a fulfillment of this dream. These chaplaincy endeavours were grassroots movements initiated by a variety of ministers, volunteers, professionals, and lay people who felt the call to offer something different than institutional life.

Whether that had to do with volunteer visitations and therapeutic sessions in prison, community reintegration or reduction of harm in the midst of faith and friendship circles, or restoration and reconciliation in the heart, mind, and soul of inmates along with apologies and acts of restitution, all of these gestures were meant to foster a sense of family, faith, and community that went beyond biology, buildings, and co-existence.

The fact that Friends of Dismas Network in the community mirrors the work of Concilio Marathon Retreats in prison shows that barbed-wire fences of separation are overcome when volunteers and inmates, friends and family, faith groups and adherents, and offenders and victims come together in acts of grace.

The purpose of both organizations is to create a safe and welcoming space where (ex-)prisoners and their friends can find community and faith. Volunteers and (ex)prisoners gather for a meal and listen to each other share. They gather in a circle in order to listen and pray with each other. These are the nebulous "new wineskins" into which the wine of the gospel has been poured.

Winnifred Sullivan's remarks about the role of Prison Fellowship Ministries in the USA bears repeating:²⁵⁵

If disestablished religion cannot be separated from public life because it is intrinsic to the nature of and dependent on the voluntary assent of the individual human, . . . then the appropriate way to address social issues must

²⁵⁴ Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual*, 19.

²⁵⁵ Sullivan, *Prison Religion*, 179.

be debated in terms of the issues themselves, not on the grounds of whether their solutions can or cannot be denominated as religious.

The 8 Rs of the criminal justice system are another way of evaluating the effectiveness of chaplaincy. Based on sociologist David Martin's theory of differentiation,²⁵⁶ one could say that chaplains serve penultimate and even tertiary roles regarding inmates' lives.

Correctional officers are the primary agents in charge of *Restraint* within a prison.

Program officers, parole officers, and psychologists are the primary agents in charge of *Rehabilitation* in a jail.

Volunteer programs such as Alcoholics Anonymous and Celebrate Recovery fulfill the requirements of *Restoration* within a prison milieu. They offer a twelve step process of surrender to God, forgiveness of self, and making amends to those one has harmed.²⁵⁷

Reduction of harm has been addressed by Circles of Support and Accountability, which works with high-risk police units and psychiatric hospitals to help core members stay on the straight and narrow.

Restitution and *Reintegration* have been taken up by non-profit agencies in the community.

Reconciliation has been addressed by a variety of Restorative Justice initiatives within and without the church.

That leaves *Religion*, which chaplains are in charge of coordinating within a carceral setting. The fact that Diets of Conscience are currently managed by CSC administrative staff means that Diets of Religion along with Rituals of Religion could easily be taken over by CSC administrative staff as well, along with volunteers from various faith groups in the community.

²⁵⁶ David Martin. *On Secularization: Toward a Revised General Theory* (London: Routledge, 2005), 20. "Parsons saw differentiation as the separating out of each social sphere from ecclesiastical control: the state, science, and the market, but also law, welfare, and education, etc." Martin comments a little later in the book, "the state has extended its role at the expense of volunteer organizations and churches, demanding secular certificates of competence divorced from any kind of confessional or religious background. . . . The question now is whether these liberal and humanist elites, secular and Christian, will retain their influence" regarding "a consumer ethos mainly interested in measurable utility," 67.

²⁵⁷ As noted in Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual*, 18, Pierre Allard's advocacy of volunteer involvement in CSC had the unintended consequence of the Service seeing volunteers as an alternative to hiring chaplains. Winnifred Sullivan has documented a similar trend in the USA, *A Ministry of Presence*, 147.

The role of so many organizations, programs, staff, and communities regarding crime and punishment leaves one with a minimalist and perhaps even pessimistic assessment of the “invisibility” of chaplaincy. In spite of the fact that chaplains have been integrally involved with offenders, staff, volunteers, and victims at all of these levels, the actual place of chaplaincy within institutional life and structural formations remains nebulous.

This is, perhaps, as it should be. If the first penultimate goal of chaplains is to represent faith, family, and community beyond the reality of barred-wire fences, then it should come as no surprise that no-one knows where to place chaplaincy within any of these structural realities.

Perhaps the only thing that chaplains have left as an ultimate identity is the image that appears on the cover of this book. Being a good shepherd means intervening between and among lives that have been defined by the labels of inmates and offenders, staff and corrections, volunteers and friends, believers and atheists, victims and abused, citizens and residents. Mediating and mitigating the hostilities and enmities that arise from the actions, reactions, and roles of each of these people make it difficult for chaplains to become defined by a specialized box within these realities.

Pierre Allard: *Curriculum Vitae*

Degrees:

- 1986: *Doctor of Ministry* with distinction, Northern Baptist Seminary, Lombard, Illinois, USA.
- 1972: *Master of Theology* cum laude: Gordon-Conwell Theological Seminary, Hamilton, Massachusetts, USA.
- 1970: *Licentiate in Theology Pastorale*: Universite Laval, Quebec.
- 1970-1972: *Specialized Basic and Advanced Training, Assistant Supervisor Level*, American Pastoral Education Association and the American Association of Pastoral Counsellors in\ Canada and the USA.
- 1966: *Bachelor of Theology*, Universite Laval, Quebec.
- 1965: *Bachelor of Education*, Universite d'Ottawa, Ontario.
- 1960: *Bachelor of Arts*, College de Bathurst, Bathurst, New Brunswick.

Employment History:

- 2006-: President of Just.Equipping, a Canadian Registered Charity.
- 2001-2006: Assistant Commissioner, Community Engagement, Correctional Service Canada, NHQ – Ottawa.
- 1998-2001: Assistant Commissioner, Correctional Operations and Programs, Correctional Service Canada, NHQ – Ottawa.
- 1987-1998: Director General of Chaplaincy, Correctional Service Canada, NHQ – Ottawa.
- 1977-1987: Chaplain at Dorchester and Regional Chaplain, Atlantic Region, Correctional Service Canada, RHQ – Moncton.
- 1972-1977: Institutional Chaplain, Archambault Institution, Quebec Region.
- 1971-1972: Group Counsellor for Heroin Addicts and House Parents for Blind Mentally Challenged People, Boston, Massachusetts, USA.
- 1966-1969: Coordinator, Religion Department, Universite du Sacre-Coeur and Campus Chaplain, Bathurst, New Brunswick.

Appendix 1: Chaplaincy Statement of Work



***Interfaith Committee on Chaplaincy in collaboration with the
Correctional Service of Canada
Le Comité interconfessionnel de l'Aumônerie en collaboration avec
le Service Correctionnel du Canada***

STATEMENT OF WORK FOR INSTITUTIONAL CONTRACT CHAPLAINS

VISIBLE PRESENCE

The chaplain will assure an active pastoral presence in the institution that will include:

- 1.1 being present and seen throughout the institution, representing the spiritual dimension of life;
- 1.2 a pastoral presence throughout the institution, particularly in areas where offenders do not have free movement such as: dissociation, hospital, protective custody, special handling units, segregation, and other areas such as shops, schools, gyms, living units, cell ranges, and visits and correspondence area;
- 1.3 presenting the Chaplaincy Ministry to offenders in reception;
- 1.4 pastoral counseling both on an individual and group basis;
- 1.5 pastoral encounters presenting a theological, restorative interpretation of life in areas such as forgiveness, guilt, anger, hostility, pain, hurt, power, grace, self-worth, acceptance, death, trust, health, grief, and other significant components of human existence and experience;
- 1.6 referring to and consulting with appropriate staff and groups when required;
- 1.7 expressing the prophetic dimension of ministry;
- 1.8 dealing with issues of faith and relationship with God, self, and others;
- 1.9 involvement with families of offenders and staff;
- 1.10 crisis intervention in experiences such as grief, illness, despair, death, anger, depression, parole denial, suicide attempts;

- 1.11 offering restorative processes while fully participating in life within a correctional institution;
- 1.12 escorting inmates on temporary absences for religious and/or rehabilitative purposes.

WORSHIP AND SACRAMENTS

Originate, direct, and coordinate religious services and sacramental ministry as appropriate to offenders which includes:

- 2.1 planning and leading worship services, with liturgy, sermons, and prayers relevant to the correctional milieu, including services specifically designed to speak to significant events within the institution
- 2.2 providing appropriate worship services weekly and for holy days, and significant days and seasons throughout the year;
- 2.3 ensuring that the special religious needs (such as sacraments) of offenders belonging to denominations other than the chaplain's own, are met
- 2.4 coordinating other faith visitors for offenders of minority religions
- 2.5 ministry to meet unique crisis and special situations with liturgy and worship;
- 2.6 creating and maintaining a "sanctuary" atmosphere within the chapel.

RELIGIOUS EDUCATION

Create, coordinate, and deliver religious activities that will include:

- 3.1 designing, developing, conducting, evaluating and modifying programs in Religious Education, using available audio-visual, musical, and curriculum resources;
- 3.2 conducting prayer, scripture study and personal growth groups;
- 3.3 training chapel volunteers to be involved in Religious activities,
- 3.4 designing, developing, conducting, supervising, evaluating and modifying chapel activities.
- 3.5 administering pass lists, security and other procedures necessary to the function of chaplaincy within the institution; and
- 3.6 acquiring and distributing religious literature, supplies and materials

COMMUNITY INVOLVEMENT

Communicates with community, including the chaplain's own and other churches, about the needs and concerns of persons affected by the criminal justice system and dialogues with the community concerning their role in restorative processes. This

includes the recruitment and training of volunteers for prison chaplaincy work through:

- 4.1 accepting invitations to address, present papers, lead seminars, act as resource person to meetings in the community;
- 4.2 accepting invitations to preach or speak to church congregations;
- 4.3 meeting with local religious leaders;
- 4.4 attending Church events such as retreats, workshops, conferences, conventions, presbytery, deanery, camp or synod meetings;
- 4.5 the contractor ensuring that the chaplain remains current with his profession through participating in his denominational continuing educational policy, attending conferences, workshops, and denominational meetings;
- 4.6 recruiting and selecting suitable volunteers from churches to be involved in chapel activities, and
- 4.7 training and sustaining chapel volunteers.
- 4.8 engaging in Restorative Justice Week activities and the promotion of Restorative justice principles and practices
- 4.9 developing partnerships with the Community Chaplaincies for the benefit of the offenders' reintegration.

INTEGRATION OF CHAPLAINCY

Integrate 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 the chaplain's role as one acceptable to both offenders and staff through:

- 5.1 participating on an ad hoc basis in the case management process, particularly in relation to offenders with whom there is significant involvement;
- 5.2 maintaining the integrity of ministry and adhering to the Professional Code of Conduct for CSC Chaplains
- 5.3 developing a restorative theological understanding of life for articulation within the context of an institution.
- 5.4 integrating a system of values which reflect restorative justice principles and practices while participating in institutional life
- 5.5 acting as a resource person to institutional boards, meetings, to provide a focus on the spiritual dimension of life, while supporting a holistic restorative approach;
- 5.6 developing a co-operative working relationship with other staff

5.7 involvement in crisis situations, especially where an understanding or relationship has been developed with offenders involved in the crisis, and offering pastoral care and restorative processes to offenders, staff and their families as needed.

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