A Prison Chaplaincy Manual:

The Canadian Context

by Hank Dixon and Donald Stoesz
Image on *Front Cover* of the book appears as the title page of *Let’s Talk* (Correctional Service Canada, Volume 24, No. 5, 1999).

The explanation below appears on page 2 of the same magazine:

**A Portrait of What We Do**

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

A new millennium is beginning. It is a time to reflect on how Canada has evolved and to celebrate our progress. At the same time, we must 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.
# Table of Contents

Foreword
Acknowledgements
Preface ......................................................... 5
Introduction ..................................................... 7

**A. Professionalization of Chaplaincy**
II. Historical Overview of the Justice System: 1960-2019 .......... 17
III. Secular and Sacred Tasks of a Prison Chaplain ................. 36
IV. Chaplaincy: A Continuum of Care .................................. 47
V. Assessment Tools for Chaplaincy .................................... 54
VI. Chaplaincy Manuals, Books, Courses, and Programs .......... 59

**B. Prison Dynamics**
VII. Prison Chaplain as Gate Keeper ................................. 65
VIII. Dynamics of Solid and Sex Offenders in Jail .................. 71
IX. Role of Evangelism in Prison ....................................... 75
X. Three Examples of the Positive Use of Coercion ................. 78

**C. Therapeutic Interventions**
XI. Purpose of a Pastoral Interview .................................... 81
XII. Loss, Grief, and Mourning in Inmate Populations ............. 93
XIII. Authority, Peer Pressure, and Young Adults .................. 107
XIV. Unresolved Oedipal Issues in Incarcerated Men ............... 118

**D. Programming Opportunities**
XV. Spiritually-Based Volunteer-Facilitated Programs ............ 126
XVI. Spiritually-Based Personal Development Courses ............. 136
XVII. Ascetical and Mystical Practises in a Prison Environment ... 144
XVIII. Christian and Islamic Faith Formation Resources .......... 150

**E. Ecumenism and Inter-Faith Dialogue**
XIX. Rationale for Religious Accommodation ....................... 158
XX. Establishment of Wiccan Practices ................................ 161
XXI. Comparison of Anabaptism and Rastafarianism ............... 166
F. Establishment of Sacred Spaces

XXII. How Post-Modern can a Prison Chapel Be? .......................... 180
XXIII. Celebration of Spiritual Care Services at the Bowden Annex .......................... 189

G. Professional Development

XXIV. Inherent Goodness of Human Beings: Review of Two Books .......................... 206
XXV. Review of Correctional Chaplains, by Thomas Beckner .......................... 210
XXVI. Summary Reflections of Chaplaincy Manual .......................... 225

Conclusion ................................................................. 236

Statement of Work

Appendix 1: Chaplaincy Statement of Work

Religious Accommodation Directives and Forms

Appendix 2: RELIGIOUS ACCOMMODATION Handbook For Contractors Delivering Chaplaincy Services in CSC Institutions

Appendix 3: Diets of Conscience Guidelines

Appendix 4: Commissioner’s Directive 750

Appendix 5: GL 750-1 Inmate Religious Accommodations – Frequently Asked Questions (FAQ) for Chaplains, Suppliers, and Contractors

Appendix 6: GL 750-1 Inmate Religious Accommodation, Guidelines

Appendix 7: Inmate Religious Accommodation Recommendation and Decision Form

Appendix 8: Religious Accommodation Review Request Form

Appendix 9: Religious Diet Form

Chaplaincy Courses

Appendix 10: Chaplaincy Course, Booth University College, Winnipeg, Manitoba

Appendix 11: Chaplaincy Course, Acadia Divinity School, Wolfville, Nova Scotia

Appendix 12: Chaplaincy Course at Ambroise University, Calgary, Alberta

Appendix 13: Chaplaincy program outlined in www.pastoralcounselling.org

Appendix 14: Islamic Chaplaincy Program, Hartford Seminary, Connecticut.

Appendix 15: Chaplaincy Program at Saint Michael’s College, in conjunction with Cardiff University, Wales, England

Interview Questions

Appendix 16: Excerpt of Interview Questions by Gary E. Berg.

Endnotes ................................................................. 342

Bibliography ............................................................... 358
Preface

This book on Canadian prison chaplaincy can be situated between legalities that arise when religious accommodation becomes paramount and faith-based initiatives that are an ever constant reality of prison ministries. Legal issues are the responsibility of the state, representing the backdrop of rules and policies that shape how chaplains conduct their ministry. Regional managers of chaplains, often hired as state employees, are responsible for setting policy and interpreting procedures when individual cases of religious accommodation are considered. The fact that eight Appendices regarding this issue, comprising almost sixty pages of text, are included at the end of this book speaks to the challenging and sometimes daunting aspect of this work.

Literature on the relationship between law and religion is vast. South of the border, Winnifred Sullivan has done the most work regarding this topic, outlining the parameters of chaplaincy within this debate. Her book, *A Ministry of Presence,* stands as a litmus test of what is possible. As a lawyer in addition to a scholar of religious studies, Sullivan is especially interested in what happens when religion and the law come into conflict. Her various books on the subject, *Prison Religion,* *The Impossibility of Religious Freedom,* and a recent manuscript, to be published as *Church State Corporation,* speak specifically to the American legal issues regarding religion.


Faith-based initiatives stand on the other end of this spectrum. The private nature of these ventures is complementary to the work of chaplaincy in the sense that they help offenders come to terms with their offences, find meaning within the walls of incarceration, and successfully reintegrate into the community. Chaplaincy’s collaboration with volunteers in fulfilling its ministry and integration of these individuals and groups into a team approach represents a continuum along which these faith-based initiatives can be situated.

The goals of these faith-based initiatives sometimes come into conflict with the mandate of chaplaincy. While “the primary purpose of chaplaincy programs is to address the religious needs of incarcerated inmates, with neutrality and non-discrimination – and prohibiting indoctrination or compulsion – at the core of every prison chaplaincy program,” faith groups sometimes see evangelization as the heart of their ministries.
The literature on faith-based ventures in prison is also burgeoning. Kent Kerley has done the most recent work on the subject. In a newly edited volume, *Finding Freedom in Confinement*, Kerley integrates the findings of others, such as Byron Johnson, *More God, Less Crime*, Joshua Bubler, *Down in the Chapel*, Andrew Skotnicki, *Criminal Justice and the Catholic Church*, and Michael Hallett, et. al, *The Angola Prison Seminary* into his own analysis. Tanya Erzen has contributed to these reflections with her research of Warden Cain and the Angola Prison, *God in Captivity*.

The focus of this book is more specific than the two alternatives offered above. While legal issues are in a chaplain’s mind as they respond to the needs of an inmate, and resources of faith are part of what constitutes chaplaincy, law and religion form the framework rather than represent the content of chaplaincy ministry. As outlined in the job description (*Appendix 1*), chaplains provide a ministry of presence within which the parameters of faith and spirituality, religious rites and rituals, programming opportunities and integration of responsibilities come into view. A holistic approach that addresses emotional, social, spiritual, religious, and criminal factors provides for the best sense of accomplishment. This task has been successfully articulated by Thomas Beckner in *Correctional Chaplains: Keepers of the Cloak*, and by Winnifred Sullivan in *A Ministry of Presence*. These two books are reviewed in chapters twenty-five and twenty-six.

The content of this book provides a way forward for professional chaplaincy in Canada. The first section presents an historical overview of what has taken place in chaplaincy and situates the debate between the sacred and the secular. The next six sections provide specific examples of what is possible. Reflections on the use of coercion and the universality of religion in chapters nine and ten illustrate the unique challenges of prison ministry. The purpose of a pastoral interview in chapter eleven helps chaplains be more intentional in their encounters with inmates. Various programs and courses that have been effective are outlined in chapters fifteen and sixteen. Cases studies of religious accommodation are included in chapters twenty and twenty-one so that chaplains know how to proceed with faith traditions different from their own. Analyses of various chapels in chapters twenty-two and twenty-three assist chaplains in reflecting on the effectiveness of sacred spaces in their facilities. Two book reviews in chapters twenty-five and twenty-six facilitate reader discernment about whether prison chaplaincy is for them.

In summary, this book has been written to provide standards of spiritual care and establish benchmarks of accountability that can be incorporated into assessments and job descriptions of prison chaplains.

Donald Stoesz
Site chaplain Bowden annex May 2019
Preface

vi (Toronto: University of Toronto Press, 2015).
vii unpublished manuscript, 2016, 15 pages.


xii (Boston: Beacon Press, 2017).
xii (Orlando: Cappella Press, 2012).