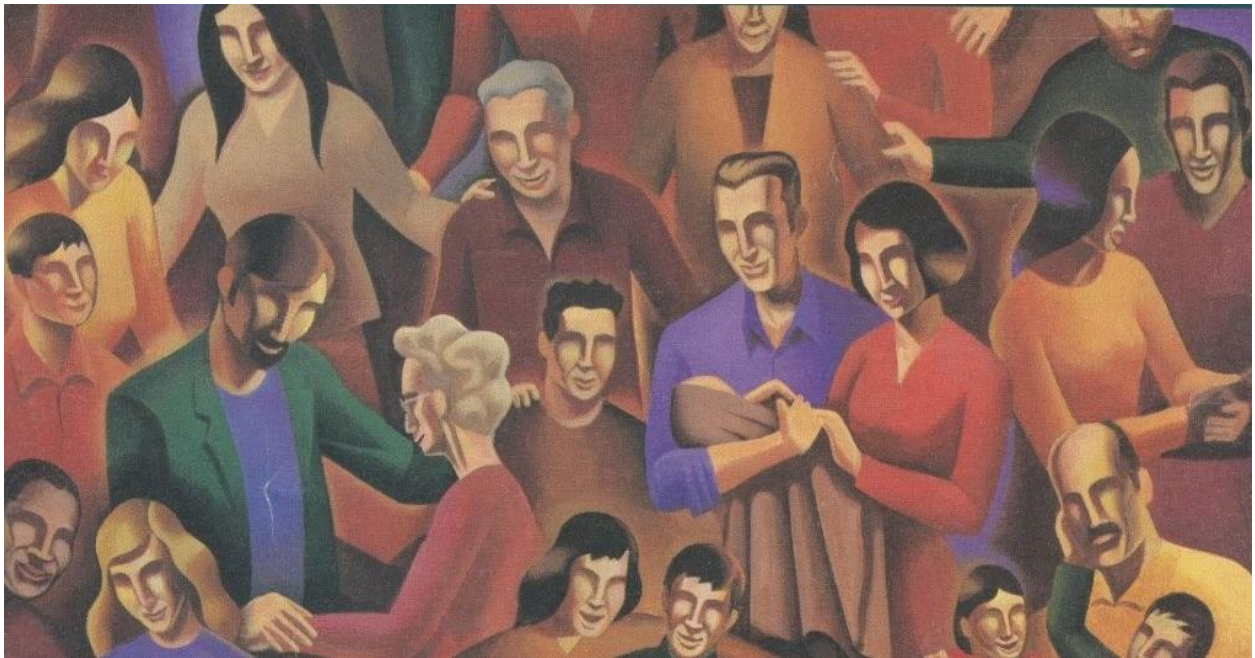


Establishing Federal Prison Chaplaincy on a Professional Basis: The Canadian Context



by Hank Dixon and Donald Stoesz

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

An explanation of the portrait appears on page 2:

A Portrait of What We Do

We serve a society made up of women, of men, of children, of people of different ages, beliefs, abilities, and trades. We respect the dignity of individuals and the rights of all members of society. We believe in the importance of humanity and human relationships. We share our ideas, knowledge, values and experience with a spirit of openness. We are accountable to the public through a democratically elected government. We assist those who 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 millenium 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.

Table of Contents

Foreword	
Preface	
Introduction	3
A. <u>Professionalization of Chaplaincy</u>	
I. On the Twenty-Fifth Anniversary of the Mission Statement	
II. Ideological Assumptions of Faith-Based Groups in US Prisons	
III. Job Description of CSC Employee Chaplains	
IV. Assessment Tools for Chaplaincy	
V. Chaplaincy: A Continuum of Care	
B. <u>Prison Dynamics</u>	
VI. Gift of Fear	
VII. Intrinsic and Extrinsic Aspects of Prison Ministry	
VIII. Prison Chaplain as Gate Keeper	
IX. Dynamics of Solid and Sex Offenders in Jail	
X. Role of Evangelism in Prison	
C. <u>Programming Opportunities</u>	
XI. Authority, Peer Pressure, and Young Adults	
XII. Unresolved Oedipal Issues in Incarcerated Men	
XIII. Loss, Grief, and Mourning in Inmate Populations	
D. <u>Ecumenism and Inter-Faith Dialogue</u>	
XIV. Establishment of Wiccan Practices	
XV. A Comparison on Anabaptism and Rastafarianism	
E. <u>Establishment of Sacred Spaces</u>	
XVI. How Post-Modern can a Prison Chapel Be?	
XVII. Celebration of Spiritual Care Services at the Bowden Annex	
F. <u>Professional Development</u>	
XVIII. Inherent Goodness of Human Beings	
XIX. Review of <i>Keepers of the Cloak</i> , by Tom Beckner	
XX. Do You Know Who Dismas Is?	
Conclusion	
Endnotes	
Bibliography	

Introduction

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

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

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

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

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

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

A. Professionalization of Chaplaincy

The first five chapters of the book outline the manner in which chaplaincy can be integrated into the mission and authority structure of the service. Winnifred Sullivan states it best when she says that a chaplain:

is the religious professional best suited to public ministry in the twenty-first century – the one best able to broker between the institutions of the secular, religious hierarchies and the presumed universal spiritual nature of the individual. Beholden primarily neither to a local congregation nor to a religious canon and hierarchies in the chain-of-command model of ministry, chaplains meet both a more diverse and often constantly changing clientele and are freer from strictures of orthodoxy in doctrine and practice than other

religious specialists. They are committed to the mission of and usually paid by the secular institutions in which they work, whether that be a school, prison, branch of the armed services, business, hospital, park service, or other special purpose facility. Licensed to preach by once-well-defined religious hierarchies but finding their calling as clinicians for the religiousity of human beings in general, chaplains offer themselves as spiritual ministers without portfolio while still being bound by webs of authority, sacred and secular, part and present, that are not always fully acknowledged.ⁱ

The first section of the book contributes to this professionalization of chaplaincy in the following ways. Chapter one shows how prison chaplaincy has been defended on the narrow, deontological right of offenders to practice their faith instead of the broader, teleological mission of the service toward reintegration. Sullivan's comments are again instructive in this regard. She suggests that:

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

The first chapter outlines the broader nature of this task.

The second chapter reflects on the consequences of embracing a contractual approach to ministry. When chaplains' work is allowed to drift from the mission statement and integrated authority structure of the service, a vacuum is created that enables other visions and missions to fill the place of chaplaincy. This type of approach is referred to in this book as prison ministry, as opposed to prison chaplaincy. The second chapter reflects on the variety of faith-based initiatives that have filled the void of American prisons as a result of the state's retreat from rehabilitation as a result of their preference for punishment. The second chapter suggests that punishment has to be tied more closely to rehabilitation if it is going to be meaningful.

The third chapter provides a short proposal to the government in terms of how chaplaincy can be integrated into the service. It suggests that regional and site-based chaplains be hired to oversee chaplaincy. The following two chapters provide a more thorough job description of what this would look like. Spiritual assessment interviews during the intake process is one task that could be incorporated into chaplaincy, similar to that mandated by aboriginal elders. The wide variety of tasks already assigned to chaplaincy is outlined in chapter five. Should a government model be implemented, these tasks would need to be prioritized and integrated into individual spiritual care plans of chaplains. The plans are dependent upon the

dynamics of the prison in which chaplains work, the needs of offenders in that facility, and the chaplaincy resources allotted to those needs.

B. Prison Dynamics

One of the reasons that chaplains should be hired as government employees is because of the security training mandated for correctional service employees. The contract system assumes that the service provider, a private contractor, is responsible for security training. This service provider is at an arms-length relationship with the authority structure of the correctional service and so often is not aware of the variety of challenges and security concerns that are a daily reality for chaplains.

Chapters six to ten fill in some of these gaps by illustrating the dynamics involved. An intuitive gift of fear is indispensable in keeping oneself safe and aware of the potential for violence in a prison environment. The dynamics of internal and external authority, of dynamic and static security, of intrinsic and extrinsic factors are outlined in the seventh chapter. These dynamics need to be taken into account when measuring the effectiveness of ministry.

The fact that chaplains are sometimes like security officers in their function as gate keepers in a prison environment, the fact that types of offences and the inmate code play an important role in inmate interactions, and the fact that the impulse of all religions is toward universality is explained in chapters eight to ten. This information helps chaplains become part of the team of correctional staff, working hard to keep the prison safe and in good order.

C. Programming Opportunities

Chapters eleven through thirteen illustrate the many opportunities available to chaplains to hone their gifts and provide quality programs to inmates. These chapters are based on the assumption that psychology and sociology play an important part in one's role as a chaplain. While the tasks of worship, meditation, Bible studies, theological inquiry, counselling, and clinical interventions are what one learned in seminary, theological colleges, faith communities, and Clinical Pastoral Education courses, sociology and psychology are added requirements for correctional chaplains. In the same way that the service needs to provide security training so that chaplains have a better understanding of prison dynamics, psychology and sociology aid the chaplain in his or her work with an inmate. Competences in these two areas help chaplains become more professional as they work closely with parole officers, program officers, psychologists, psychiatrists, and mental health professionals.

D. Ecumenism and Inter-Faith Dialogue

Chapters fourteen and fifteen offer examples of the ways which chaplains are ecumenical in nature and dedicated to the inter-faith nature of their tasks. The

establishment of Wiccan practices is outlined in one chapter while the relationship between two faith traditions is explored in the next chapter.

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

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

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

Guidelines along with a form for religious accommodation, recently developed by the correctional service for chaplains, is instructive in this regard.^{vi} This religious accommodation form recognizes that a chaplain is able to provide the necessary spiritual and religious rituals and items to an offender from his or her own faith tradition. This form also recognizes that a chaplain can accommodate an offender from a different faith tradition by asking a chaplain of that religion or a community faith representative to accommodate that inmate. The service has hired

chaplains from a variety of faiths, representative of the prison population, as well as made provision for chaplains to contact faith representatives to help them in this religious accommodation process.

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

The assumption that a chaplain can serve as a spiritual care provider to an inmate of another faith or spirituality shifts the role of a chaplain from that of secular facilitator to empathetic participant. The difference between the two “tasks” has to do with the fact the chaplain can only “stand in” as the inmate’s faith representative if he or she delves more deeply into the salient features of that faith. Empathy implies a “bracketing” of one’s own faith, understanding of the other, and transference of a chaplain’s spirituality from that of his or her own to that of the other. An assumption of the universality of religion and spiritual experience allows this transference to take place in such a way that the chaplain can “stand in” as a faith representative when no other is available.

One result of this bracketing and transference in regard to a chaplain’s spiritual care for an offender of a different faith has to do with the changes that occur in regard to one’s own faith and practice. Research into the religious practices of others often leads to an ah ha! experience of recognition in regard to one’s own spirituality. To give a simple example, the fact that Hindus place a crib at the front of their temple when they celebrate the birth of the god Ram deepens and broadens Christian chaplains’ understanding of divine incarnation in regard to Christmas.^{vii} The similarities among religions, as expressed by the use of a crib, enables an infinite variety of different religious expressions and beliefs in regard to divinity, in this case Ram and Jesus. To cite another example, a comparison of Jesus and Muhammed as prophets yields fruitful results in regard to a dialogue between Christians and Muslims.

Chapter fifteen offers an example of this comparison, transference, and inter-faith dialogue. In lieu of a faith representative, unavailable to serve the needs of Rastafarian inmates, a chaplain spent five years providing for their religious accommodation needs in a prison setting. His research into this religion yielded surprising results. Many similarities between the rise of Rastafarianism within Jamaica and the rise of Anabaptism within Reformation Europe are evident. His

religious accommodation of Rastafarians provided greater insight into his own faith tradition.

E. Sacred Spaces

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

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

A Christian chapel along with a separate sacred space in another facility enables a celebration of difference. The fact that the unique features and requirements of worship for Christian believers is taken seriously shows other believers and non-believers that the respect due and insight needed to take them seriously, in all of their full-orbed humanity, is possible.^{ix}

F. Professional Development

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

G. Overview of Chaplaincy Manuals

An overview of chaplaincy manuals, written by Correctional Service Canada and other service providers, places this book into a broader context. Carolyn Hudson prepared a *Handbook for Chaplains in the Correctional Service of Canada* in 1985. Published in English and French by the Chaplaincy Division of the Correctional Service, it was made available to each institutional chaplain. It includes The Correctional Service of Canada Prayer, as well as five sections under the headings,

“Chaplaincy Division,” “Pastoral Concerns,” “Resources,” “Directory of Religious Practices,” and “Correctional Service of Canada.” Each section has between five and twenty subheadings, and includes about fifty pages of text for each section.

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

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

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

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

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

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

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

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

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

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

Conclusion

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

Chapter Three

On the 25th Anniversary of the Mission Statement of the Correctional Services of Canada

Introduction

In light of the many changes that has been happening to chaplaincy over the last three years, I have had a chance to re-read the Mission Statement of the Correctional Services of Canada to see how chaplaincy fits into the overall objectives of the service. I found to my pleasant surprise that we are celebrating the 25th year of this Mission Statement. It was first published in 1991 by Pierre Blais, Solicitor General of Canada, along with Ole Ingstrup, Commissioner of the Correctional Service of Canada.

The reason that I have returned to the Mission Statement is because of the recent reasons that have been given for keeping chaplaincy as part of the service. The primary reason that has been given is that the offenders who are incarcerated have a right to religious services. This is according to the Canadian Charter of Rights and Freedoms, something the Mission Statement lists as part of the legal framework under which it operates.¹

I consider the right of offenders to practice their religion within an incarcerated setting to be an important part of why chaplaincy exists. The service along with chaplains are dedicated to providing a sacred space within which offenders can worship. To give an example from my own experience, I have spent the last five years establishing a dedicated worship space at the Bowden annex. I also anticipate that a similar initiative will become necessary as the new intake unit in the main Bowden Institution comes on board. Providing a sacred space within an incarcerated setting provides the opportunity for inmates to find healing and hope.

¹ Mission of the Correctional Service of Canada (Ottawa: Ministry of Supply and Services Canada, 1991), p.11

While I am in general agreement with the right of offenders to practice their religion, and for chaplains to provide this service, I do worry about the fact that chaplaincy is being defended on this basis. It appears to me to be a very narrow understanding of what chaplaincy is all about. I would suggest that a better way to defend chaplaincy would be to suggest how it is aligned with, supported by, and integrated with the Mission Statement of the Correctional Services of Canada. If chaplaincy is not part of the overall mission of the CSC, why be involved at all? I am suggesting that chaplaincy has to be much more integrated into CSC if it is going to be sustainable. In fact, I would argue that chaplains should become CSC employees if chaplaincy is to be regarded as an integral part of the service. I would like to spend the rest of the paper reflecting how and why chaplaincy should become more integrated with the overall objectives of CSC.

1. Rights and Responsibilities

My first problem with the idea that chaplaincy has to be defended on the basis of the rights of offenders to practice their religion is the singular use of rights language. One of the things that I tell inmates when they start using rights language to defend their right to certain aspects of their life is that they have rights as well as responsibilities. Along with their right to food, shelter, religious practices, etc. comes their responsibility to become law-abiding citizens. Part of this responsibility has to do with becoming gainfully employed while incarcerated, taking programming to address their offences, finding pro-social ways of getting along with staff and fellow inmates, and finding social supports in the community so that they can be reintegrated in society.

I would suggest that the same responsibility rests with chaplaincy. Chaplains not only provide services to facilitate the right of inmates to religious expression. Chaplains are also responsible to help in the reintegration of offenders. This becomes quite evident when one reads the Mission Statement of the Correctional Service of Canada. First and foremost, the Mission Statement says that it is to contribute to the protection of society by “actively encouraging and assisting offenders to become law-abiding citizens.”² Rights language is deontological in the sense that it is based on a rule of law, in this case, the right of an offender to practice his or her religion. Teleological language is much more focused on the goal of an inmate’s reintegration, in this case to become a law-abiding citizen. I believe that we as chaplains need to move from deontological arguments to teleological ones. The accompaniment model of chaplaincy has to do with a goal-oriented approach in which an inmate becomes gainfully employed, takes a program, participates in faith and worship, and becomes pro-social in order to become a law-abiding citizen. I

² Ibid., p. 4.

believe that this accompaniment model is much more helpful in defending chaplaincy than a rule-based approach which has to do with an inmate's right to worship.

The Mission Statement is filled with teleological language that speaks about staff and inmates' responsibilities to assist reintegration. The Mission Statement says that "our primary goal is the reintegration of offenders."³ It also says that we as staff:⁴

are to recognize our responsibility for providing the best possible correctional services. . . . We must provide programs and opportunities to meet the unique needs of the various types of offenders with whom we deal, to assist them in changing their criminal behaviour and to enhance their potential for successful reintegration with the community. Once released, offenders must continue to be provided with programs, support, and supervision. We must actively encourage offenders to benefit from the opportunities provided as we believe that the long-term protection of society cannot be accomplished by incarceration alone. While our obligation ends at warrant expiry, we must also prepare offenders to take advantage of community programs which may provide support beyond the Service's mandate.

A similar type of teleological language appears at other places in the Mission Statement. We are to "1.6 Provide opportunities for offenders to contribute to the well-being of the community."⁵ We will "strive to motivate them (offenders) in their development (to become law-abiding citizens)."⁶ "We recognize that the establishment and maintenance of positive community and family relationships will normally assist offenders in their reintegration as law-abiding citizens. The involvement of community organizations, volunteers and outside professionals in program development and delivery will be actively encouraged."⁷ This commitment to the community is reaffirmed in CSC's commitment to volunteers: "2.11 To ensure volunteers form an integral part of our program delivery in institutions and the community. 2.12 To mobilize community resources to ensure that offenders, upon release, are provided with support and assistance."⁸

One of the reasons that I have quoted some of these Mission Statements at length is because I believe that the overall direction of CSC recently has shifted away from this way of thinking. The simple fact that chaplaincy has been defended on the

³ Ibid., p. 13

⁴ Ibid., p. 13, 15.

⁵ Ibid., 23.

⁶ Ibid., p. 25.

⁷ Ibid., p. 27.

⁸ Ibid., p 31.

basis of rights language rather than responsibility language or teleological language or goal-oriented language or compatibility with the Mission Statement language shows that we as chaplaincy are now at a different spot than we were twenty-five years ago. In the past, I could use several of the above mission statements to demonstrate how I as a chaplain was involved in the reintegration process, the rehabilitation process, the restorative justice process, and the community chaplaincy process. There was more of a seamless continuity between the services I provided in the institution and the ways I was involved with ex-offenders in the community. I provided this seamless approach on the basis of my belief in the mission statement. I was dedicated to finding opportunities for offenders to be successfully reintegrated and to establishing community resources and programs that would address their needs.

I would suggest that while CSC along with chaplaincy is still dedicated to reintegration, there has been a shift in thinking in regard to what CSC and chaplaincy regards as its responsibilities. I would suggest that chaplaincy now regards its primary responsibilities to provide religious services to the offenders, without being sure of how this relates to the goal of reintegration. I would also suggest that CSC now regards its primary role to be one of incarceration without knowing in what way that relates to the successful reintegration of offenders into the community. This is, at least, the sense that I get when I listen to the ways in which CSC and chaplaincy speaks about its mandate. There is a greater disconnect between the way that CSC speaks about its institutions and the way it speaks about the community. As one staff told me, a “line has been drawn in the sand” between institution and community. The idea of reintegration is harder “to imagine” and “embrace” from this perspective.

Conclusion

I would be interested in feedback to know the extent to which CSC, and/or chaplaincy, sees its role as different from the one that was articulated twenty-five years ago in the Mission Statement. From my vantage point, at least, things have changed.

Introduction

ⁱ Winnifred Sullivan, *A Ministry of Presence* (Chicago: University of Chicago Press, 2014), p. 53, cf. pp. 93, 105 for further explanation and description of chaplaincy roles.

ⁱⁱ *Ibid.*, p. 81.

ⁱⁱⁱ Donald Stoesz, *Glimpses of Grace* (Victoria: Friesen Press, 2010), pp. 106-107, 119-121.

^{iv} Paul Ricoeur, *Hermeneutics and the Human Sciences*, edited and translated by John Thompson (Cambridge: Cambridge University Press, 1918), pp. 131-144.

^v Donald Stoesz, *Glimpses of Grace*, pp. 106-107.

^{vi} Correctional Service Canada, GL 750-1 *Inmate Religious Accommodation – FAQs for Chaplains, Suppliers, and Contractors*, cf. *Religious Accommodation Recommendation and Decision Form*, CSC/SCC 1540 (R-2016-09).

^{vii} This example is outlined in Donald Stoesz, *Glimpses of Grace*, p. 126.

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

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

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