

National Chaplaincy Evaluation

Pastoral Care

**Evaluation and Review Branch
Chaplaincy Branch
NHQ**

File # 394-2-026

**National Chaplaincy Evaluation
Pastoral Care**

SIGNATURES	3
EXECUTIVE SUMMARY	4
INTRODUCTION	6
CURRENT COMMUNITY AND INSTITUTIONAL RELIGIOUS PROFILE	8
SCOPE	10
METHODOLOGY	10
OBJECTIVES	11
OBJECTIVE ONE	11
OBJECTIVE TWO	11
OBJECTIVE THREE	11
OBJECTIVE FOUR	11
OBJECTIVE FIVE	11
OBJECTIVE SIX	11
ACKNOWLEDGEMENTS	12
EVALUATION TEAM MEMBERS	12
SUPPLEMENTARY TEAM MEMBERS	12
FINDINGS AND OBSERVATIONS	13
OBJECTIVE ONE	13
Finding 1	13
Finding 2	14
OBJECTIVE TWO	15
Finding 3	16
Finding 4	18
OBJECTIVE THREE	20
OBJECTIVE FOUR	20
Finding 5	20
Finding 6	23
Finding 8	26
Finding 9	27
OBJECTIVE FIVE	29
Finding 10	29
Finding 11	31
OBJECTIVE SIX	33
Finding 12	33
Finding 13	34
CONCLUSION	38
APPENDICES	40
GLOSSARY OF TERMS	40
CHART 1 - ATLANTIC REGION- RELIGIOUS AFFILIATION AT WARRANT OF COMMITTAL	42
CHART 2 - QUEBEC REGION - RELIGIOUS AFFILIATION AT WARRANT OF COMMITTAL	43
CHART 3 - ONTARIO REGION - RELIGIOUS AFFILIATION AT WARRANT OF COMMITTAL	44
CHART 4 - PRAIRIE REGION - RELIGIOUS AFFILIATION AT WARRANT OF COMMITTAL	45
CHART 5 - PACIFIC REGION - RELIGIOUS AFFILIATION AT WARRANT OF COMMITTAL	46

SIGNATURES

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EXECUTIVE SUMMARY

In 2001 the Chaplaincy Branch and the Evaluation and Review Branch (ERB) of the Performance Assurance Sector entered into a partnership to find a way of determining the impact of Chaplaincy/spirituality that would respect both the qualitative aspects of spirituality and the corporate commitment of the Correctional Service of Canada (CSC) and Treasury Board (TBS) to results-based management.

They began by developing a Results-Based Management Accountability Framework (RMAF) to trace the theoretical impact of Chaplaincy's programs, activities, and ministries. They adopted the Logic Model as a schematic representing the intended logical flow from Chaplaincy's ministries and activities to short-, medium- and long-term impacts on offenders, staff and their families.

The present evaluation report is the first in the series of evaluations defined in the RMAF. It reports on the findings gathered at interviews and site visits from across the country and seeks to answer the question, "What is the impact¹ of Chaplaincy's pastoral ministries?" In addition, given the breadth and scope of Chaplaincy, the Chaplaincy Management Team (CMT) decided to include in this evaluation the preliminary examination of other aspects of Chaplaincy, namely program and service delivery, and general issues.

The report's authors developed an Assignment and Planning Memorandum (APM) in August 2002 to guide the evaluation process. It identified key results for each of the evaluation objectives and the measurement strategies for assessing them. The methodology for data collection involved face-to-face interviews with inmates, chaplains, institutional staff and management, and regional chaplains; surveys completed by administrators, staff and inmates; as well as an examination of supporting documents such as inmate handbooks, informational literature and CSC policies and regulations.

The evaluation teams included NHQ Chaplaincy and Performance Assurance representatives, peer chaplains, and faith community contractors. The teams visited fifteen institutions (minimum-, medium-, maximum-security, psychiatric, and women's institutions), and interviewed 31 chaplains, 171 staff, and 360 offenders. This data was supplemented by an on-line questionnaire, which elicited 200 responses.

The project objectives led to the discovery of thirteen major findings.

The first two findings relate to the 'visible presence' of Chaplaincy. The evaluation data revealed that offenders have access to the chapel space and a chaplain when they desire it. However, the data also revealed that Chaplaincy's impact could be improved if the chapel space were more 'user friendly' to all faith traditions. As well, the evaluation team found that many inmates and staff have a limited view of the scope of Chaplaincy services, demonstrating the need for the chaplains to introduce the range of their services to offenders and staff.

¹ The term "impact" as it is used in this report denotes the effect that Chaplaincy services are having on individuals. The impact may be evidenced by, but not limited to, spiritual growth, behavioural change, increased ability to deal with incarcerated life. 'Impact' refers not only to a deeper understanding of one's religious/spiritual beliefs but also to the application of that understanding in life-giving ways.

National Chaplaincy Evaluation Pastoral Care

The next two findings were derived from questions that addressed the impact of the pastoral/spiritual ministry on offenders and their families. The unique 'gift mix', personality, spirituality and personal qualities of each chaplain appear to be inextricably linked to the impact of the Chaplaincy service. The report stresses that an effective match between the unique skills and gifts of each chaplain and the uniqueness of the institution in which he or she ministers could improve the impact of Chaplaincy services. The data also showed that the implementation of service delivery standards for spiritual service providers who are not institutional chaplains could improve the impact of pastoral care to offenders belonging to 'minority' faith traditions.

A Chaplaincy that is integrated into the services and 'life' of an institution is essential to maximizing the impact of the services it offers. The evaluation revealed that, for the most part, Chaplaincy could increase its level of integration while honouring its commitment to spiritual/pastoral ministry. The development of a formal pastoral plan that communicates the nature of the ministry offered on a yearly basis to institutional and contract administrators, staff and offenders is recommended as one way to increase the effectiveness of pastoral services in the institutions. Chaplains, staff, administrators, and offenders considered the advisability of having chaplains make entries in the Offender Management System (OMS). The evaluation demonstrated that more dialogue needs to occur on the issue of information exchange between chaplains and institutions.

Interviews with offenders, staff and administrators indicated a strong consensus concerning the importance of spirituality in offenders' rehabilitation and reintegration. Offenders are also looking to faith communities for support in their reintegration back into the community. As well, many staff members discussed the importance of spirituality in their own lives.

The final finding concerned the contracting model and asks whether it remains the most effective way of delivering Chaplaincy services. Although no conclusion was reached on this issue, the report recommends that the CMT continue to monitor and assess the contracting process to ensure that it continues to meet the needs of offenders, chaplains and CSC.

The data collected in Phase One of this multi-year project affirm the impact Chaplaincy is having on its constituency while at the same time identifying ways it might improve its impact. The Chaplaincy Management Team will now weigh the issues and concerns raised in the report and develop an action plan to address them.

INTRODUCTION

Chaplains have been involved in the Canadian penitentiary system since its inception. In his book, *A Living Tradition*², Canon Tom James notes that the role of the chaplain was second only to that of the warden during the early years of the Service. Indeed, the very concept of the penitentiary grew out of the Quaker notion that prisons should be places where offenders make peace with their God, being penitent for their actions before their Maker. Chaplaincy within the Christian context traces its spiritual mandate and calling to the New Testament when Christ said, "I was in prison and you visited me." Other faith traditions also consider it their spiritual obligation to visit those who are incarcerated.

Reflecting the religious landscape of Canadian society at the time, Chaplaincy began as a joint venture between the Protestant and Roman Catholic faith communities. While Canada has become more religiously diverse over the years, the majority of its citizens still identify Protestantism or Roman Catholicism as their religion (2001 Census Data), as does CSC's offender population. Even so, the CSC currently faces a more complex religious and spiritual milieu in which it must accommodate many faiths. In order to help with the task of religious accommodation, CSC engaged representatives of the various faith communities to create an advisory body - the Interfaith Committee (IFC). The Interfaith Committee was formed in 1968 to be a liaison to both the CSC through the Director General of Chaplaincy and the faith communities. Its primary role is to be:

advisory to the CSC; collaborative in recruitment, selection, and evaluation; supportive to chaplains; and facilitative in liaison between the CSC and churches and other faith communities³.

The IFC seeks to encourage the involvement of faith communities in correctional ministry by promoting education and awareness of the needs of offenders, ex-offenders, victims, staff and families. The IFC also works with and advises CSC on religious issues such as physical requirements for offenders to practice their faith, dietary needs, and broader policy issues, among others. The details of the partnership between CSC and the IFC are established in a *Memorandum of Understanding* (MOU), renewed in 2000.

In the early 1980s the *Carcajou Report* provided a description and analysis of CSC Chaplaincy. It attempted to demonstrate the value of Chaplaincy as well as its impact on offenders, offenders' families, staff, and the faith communities. One of its most notable recommendations dealt with changing the status of institutional chaplains from that of indeterminate CSC employees to that of contracting agents representing their faith communities. The report also recommended the creation of an Interfaith Committee.

Chaplaincy derives its current mandates from a variety of sources, including (among others):

The Canadian Charter of Rights and Freedoms; Universal Declaration of Human Rights (1948) and *Canadian Human Rights Act* (1977); *Corrections and Conditional Release Act* (CCRA); *United Nations Standard Minimum Rules for the Treatment of Offenders; Memorandum of Understanding (2000) between the Correctional Service of Canada and the Interfaith Committee*; and sacred literature.

² Canon Tom James, *A Living Tradition*, (Ottawa, Correctional Service of Canada), 1990.

³ *Memorandum of Understanding*, May 1, 2000, p. 3.

National Chaplaincy Evaluation Pastoral Care

In January 2001, representatives of the Chaplaincy and Evaluation and Review Branches (ERB) gathered at the request of CSC Chaplaincy for a two-day session of brainstorming, reflection and dialogue in order to initiate the development of a strategic framework for accountability and evaluation of Chaplaincy services. The initial consultation revealed that the scope and breadth of Chaplaincy is large and complex. The ERB presented some initial thinking on a Chaplaincy evaluation framework to the Chaplaincy Management Team (CMT) in February 2001.

In the spring of 2001 the Director General of Chaplaincy presented a 'Chaplaincy Business Case' to CSC's Executive Committee (EXCOM). The introduction of the document presented the context for the proposal:

Spiritual leadership involves walking towards a vision of ultimate compassion, goodness and beauty. Chaplaincy has attempted to offer this in words and action in the correctional milieu, both by being a caring presence to the prisoner and by contributing to shaping the CSC Mission and developing understanding of what a restorative justice might look like. It is a dynamic process, involving a variety of responses in a variety of different situations, and dependent on a faithful and committed personal journey. This proposal is presented to improve the effectiveness of this mission of Chaplaincy.⁴

The Business Case presented some of the goals of the process in which Chaplaincy was beginning to engage. These included:

- developing a framework to clearly communicate and renew its vision;
- developing effective strategies to implement such a framework;
- identifying and communicating its impact in an accountable way that would facilitate review and evaluation;
- contributing effectively to the corporate reporting of both CSC and the faith communities.

At the heart of this process is the belief that there needs to be a way of communicating the impact of Chaplaincy that respects both the professionalism of pastoral ministry and the Treasury Board's and CSC's commitment to results-based management.

Faith and spirituality are not easily measured or evaluated, so a movement toward a results-based mindset is not readily endorsed by many in the faith communities. Since August 2002 Chaplaincy leadership has been engaging the Chaplaincy and faith communities to lay the groundwork for an evaluation process that seeks to better understand the impact of Chaplaincy on offenders, offenders' families, and staff in both the institutions and community. Through their IFC representatives, the faith communities have expressed reservations about the initiative. The IFC's concern has been that the process would focus too much on the quantitative and not enough on the qualitative aspects of Chaplaincy and fail to capture its essence, which is embodied in the relationships between chaplains and the offenders they serve and walk with. There has been an on-going dialogue between Chaplaincy, Performance Assurance and the IFC to ensure that the evaluation does in fact capture this critical element of Chaplaincy's reality. Chaplaincy began this evaluation process with the hope

⁴ Rev. Chris Carr, *Business Case for Chaplaincy*, August 2001, p. xx.

of renewing its vision and continuing to explore new ways of honouring its living tradition. This report represents the first major step in that process.

Current Community and Institutional Religious Profile

According to data from the 2001 Census⁵, seven out of ten Canadians identify themselves as either Roman Catholic or Protestant. Nationally, the Census highlighted:

... a continuation of a long-term downward trend in the population who report Protestant denominations. The number of Roman Catholics increased slightly during the 1990's, but their share of the total population fell marginally.

At the same time, the number of Canadians who reported religions such as Islam, Hinduism, Sikhism and Buddhism has increased substantially.

Much of the shift in the nation's religious make-up during the past several decades is the result of the changing sources of immigrants, which has contributed to a more diverse religious profile....

In 2001, Roman Catholics were still the largest religious group, drawing the faith of just under 12.8 million people, or 43% of the population, down from 45% in 1991. The proportion of Protestants, the second largest group declined from 35% of the population to 29%, or about 8.7 million people.

Combined, the two groups represented 72% of the total population in 2001, compared with 80% a decade earlier.

The 2001 Census also recorded an increase in those reporting simply that they were "Christian", without specifying a Catholic, Protestant or Christian Orthodox faith. This group more than doubled ... during the decade ... representing 2.6% of the population in 2001. This was one of the largest percentage increases among all major religious groups.

In addition, far more Canadians reported in the 2001 Census that they had no religion. This group accounted for 16% of the population in 2001, compared with 12% a decade earlier.⁶

The general trends in religious affiliation cited in the Census data are reflected in large measure in the offender population. This population remains predominantly Christian, mirroring the Roman Catholic/Protestant split of the Canadian population⁷. There are regional variations with the Pacific region being the most diverse and having the highest number of offenders identifying as either Non-religious or Atheist.

⁵ The census collects information on religious affiliation only, regardless of whether respondents actually practice their religion.

⁶ Statistics Canada, *2001 Census: analysis series, Religions in Canada*, (Ottawa: Statistics Canada), May 13, 2003, p. 5.

⁷ See Appendices, Charts 1-5, *Regional Religious Affiliations*. Note: The numbers reflect the stated affiliation upon Warrant of Committal and do not indicate whether the offenders practice their stated religion.

National Chaplaincy Evaluation Pastoral Care

British Columbia was the only province, other than the Yukon Territory, that had 'No religion' as the most frequent response reported in the 2001 Census. Just under 1.4 million British Columbia residents reported that they had no religion, a 39% increase since 1991.

There was a substantial growth among Muslims, Buddhists, Hindus and Sikhs [in British Columbia]. The number of Muslims...more than doubled to just over 56,200, accounting for 1.5% of the [provincial] population. The census also counted 85,500 Buddhists (+135%), 31,500 Hindus (+74%) and more than 135,300 Sikhs (+81.5%). [...] British Columbia was home to virtually one-half of Canada's Sikh population.⁸

The Pacific region also experienced a significant increase in those identifying with Aboriginal Spirituality (nearly 15% of the offender population in FY 2001/02). Another region of note is the Prairies where the number of offenders identifying with Aboriginal Spirituality is not as high as expected, exhibiting relatively stable numbers (about 6% of the population) over the past six years. The percentage of those incarcerated who identify with Aboriginal Spirituality is significantly higher than in the general Prairie population. The 2001 Census data indicates that approximately one half of a percentage point (0.05%) of the Prairie region's population self-identify in this manner.⁹ The Chaplaincy Branch may wish to further explore the large discrepancy between the general population rate and the institutional population rate of affiliation with Aboriginal Spirituality.

⁸ Statistics Canada, *2001 Census*, p. 16.

⁹ Statistics Canada 2001 Census Web Site.

SCOPE

The Chaplaincy Management Team (CMT) endorsed the on-going evaluation cycle delineated in the Results-Based Management and Accountability Framework (RMAF) (August 2002), which calls for the evaluation of pastoral care as the first area of consideration. The Pastoral Care Evaluation was national in scope and formative¹⁰ in nature. It considered the five major activities of pastoral care outlined in the RMAF and *Statement of Work for Contract Chaplains*:

- ❖ Visible Presence
- ❖ Pastoral Ministry
- ❖ Escorts
- ❖ Integration
- ❖ Staff and Offender Family Support.

The CMT also decided to broaden the scope of this evaluation to include the collection of baseline data on three other categories noted in the RMAF: General Issues, Program and Service Delivery. The RMAF established the lines of inquiry, including the objectives and measurement criteria. These issues were examined in a preliminary fashion during the course of the evaluation.

It is important to note that while the evaluation focussed on pastoral care, it does not constitute a theological study. Rather, the evaluation approaches the issue from an administrative and systems perspective, focussing on the tangible (and some intangible) measures of Chaplaincy's institutional services, such as their availability, delivery, relevance to the lives of offenders and staff; and their impact (long term - summative evaluation). While the *Religious Services Audit (2001)* identified the religious services being conducted and provided, the present evaluation seeks to identify the impact of these services on offenders and staff. In order to effectively report on these aspects of Chaplaincy, the evaluation attempts to bridge the gap between two distinct systems and languages – the correctional and the religious. The responsibility for assessing the theological aspects of the services provided resides with the faith communities, the IFC and the Chaplaincy Branch.

METHODOLOGY

The evaluation was carried out through the use of structured interviews with key personnel in the institutions; interviews with offenders; staff and offender surveys; and Offender Management System (OMS) query reports and data analysis. The specific key results and measurement strategies can be found in the *Assignment Planning Memorandum (APM)* for this evaluation.

Site selection was based upon the following two criteria: Institutions must represent all five regions and the spectrum of CSC's operations. In applying these criteria, the evaluation team visited fifteen institutions (two minimum-, five medium-, two maximum-security, three women's institutions and three Regional Psychiatric Centres), interviewed 31 chaplains, 171 staff members and 360 offenders. The interview data was supplemented by an on-line questionnaire, which elicited 200 responses.

¹⁰ There are two types of evaluations conducted by CSC, formative and summative. A formative evaluation is designed to answer basic questions and provide baseline information, in essence a snapshot. A summative evaluation is designed to provide an analysis of outcomes: the effectiveness, efficiency and relevance of a service or program.

**National Chaplaincy Evaluation
Pastoral Care**

OBJECTIVES

The evaluation addresses the following objectives as established in the RMAF:

Objective One

To assess the extent to which CSC Chaplaincy is a "visible presence" in the institution and the community

Objective Two

To assess the impact of pastoral/spiritual ministry on offenders and ex-offenders

Objective Three

To assess Chaplaincy involvement in the offender escort program, determining whether the interaction contributes to the overall goals of Chaplaincy and what impact it is having on offenders

Objective Four

To assess the integration of Chaplaincy into the case management process, institutional/community life, and the overall culture

Objective Five

To assess the impact Chaplaincy is having on supporting offenders and staff

Objective Six

To address a number of general issues that relate to the impact, quality, and effectiveness of CSC Chaplaincy

ACKNOWLEDGEMENTS

The evaluation team would like to express its appreciation to the staff of the institutions we visited for their valuable assistance in ensuring that we had timely access to staff and offenders and that we were able to conduct our interviews in a safe and secure environment.

EVALUATION TEAM MEMBERS

The core evaluation team members were:

Michel J. Burrowes, Senior Review and Evaluation Manager
Dwight Cuff, Project Leader
Peter McIntyre, Analytical Assistant

Supplementary Team Members

The team was augmented during the site visits by the following CSC staff, chaplains and faith community representatives:

Peer Chaplains

- Jacques Fortier
- Josee Maltais
- Pat Callaghan
- Larry Duguay
- Gemma Leblanc
- Merle Bowker

Faith Community Representatives

- Jacques Fortier
- Paul Pierce
- Lucille Damphouse
- Bob Wiebe
- Barry Rasmussen (deceased)
- Cameron Clark
- Major Ed Call
- Rev. David Moran
- Brian MacDonough
- Lise Leclerc
- John Weller
- Wayne Provencal

Others

- Audrey Concilio, Coordinator, Site Accreditation, CSC

FINDINGS AND OBSERVATIONS

Objective One

To assess the extent to which CSC Chaplaincy is a 'visible presence' in the institutions and the community

Finding 1

➤ **Offenders generally have access to the chapel¹¹ when desired.**

Interviews conducted with offenders revealed that they generally have access to the chapel when needed. Overall, eighty-seven percent (87%) of offenders stated that they had access to the chapel when required. Some barriers to access - such as movement issues and physical location of the chapel - were identified and are addressed below. Offenders in the Ontario and Quebec regions gave the highest ratings for access with eighty-nine percent (89%) and ninety-five (95%), respectively.

In reference to the movement issues, offenders interviewed raised two points.

Firstly, some chapels are located in more isolated, but not separate, areas of the institution, unlike the stand-alone chapels, such as those in Westmorland and Bowden. In some instances this leads to offenders labelling one another when there is little doubt that an offender is heading to the chapel. This can inhibit some offenders from accessing Chaplaincy services as they may fear being identified with a certain group (most detrimentally, sex offenders) or being labelled 'religious' and, therefore, not part of the offender sub-culture. This issue was not raised in institutions where the chapel is located in the same areas as other services or activities or where the chapel is a stand-alone building with relatively easy access (e.g., Mission Institution).

Secondly, offenders expressed concerns when the physical location of the chapel requires passing through barriers within the institutional structure. The variety of physical structures within the Service ranges from the very old - Dorchester and Kingston Penitentiary - to the relatively new - Ferndale and Joliette, with each institution having unique movement patterns that result from its physical layout. In one medium-security institution visited, the chapel is centrally located and offenders pass through one main checkpoint to get to it, allowing relatively easy access. Conversely, at another medium-security institution offenders have to pass through three security barriers to get to the chapel, which significantly reduces access and impedes the chaplains' ability to interact with the offenders. In some cases, chaplains wishing to meet with offenders in the chapel are limited to a few contacts per day because of the time required for the offender to pass through the barriers. This poses significant challenges if either the chaplain or the offenders wants an impromptu meeting.

The evaluation team recognizes that this issue impacts directly on capital costs and institutional renovation or redevelopment plans, but wishes to bring it to the attention of the CMT and

¹¹ Please see the first appendix - *Glossary of Terms* - for definition of a 'chapel.'

institutional heads. Some creative ways to increase the accessibility of the chapel to offenders may be possible while continuing to provide a safe and secure environment.

Finding 2

- **Chaplains¹² are visibly present¹³ throughout the institutions; however, a more intentional visitation pattern should be established.**

Based on interview responses, chaplains seem to have a calming effect on their institutions. One deputy warden reported that, "while I may not know exactly what the chaplains are doing on a day-to-day basis, I do know that I would not enter the institution if they were not here [on a long term basis]; it just would not be safe".

The purpose of the 'visibility' question¹⁴ to both staff and offenders was to determine if institutional chaplains were noticeably present throughout all areas of the institution, including Segregation, Intake Assessment, Health Care, the ranges or housing units. Front-line staff across the country - parole officers (IPO) and correctional officers (COII's) - responded positively to this question: 88% indicated that Chaplaincy is visibly present throughout the institutions. The offenders' response was significantly lower: 71% indicated that chaplains were visibly present. Also of note, the lowest 'Yes' response in the country came from the Ontario region: among staff IPO/COII (78%), managers (67%) and offenders (52%). The regional chaplain for Ontario should examine these findings.

The site evaluation teams observed that the visibility of the chaplains is linked to a certain extent to the size of the institution. A smaller physical space seems more conducive to increased visibility and the converse appears to be true in larger institutions. On the one hand, chaplains must have unfettered access to all parts of the institution - accounting of course, for temporary security situations such as incidents or shift changes. On the other hand, the chaplains' willingness to get out amongst the offenders is also a determining factor. The evaluation team noted two very different and distinct styles in the institutions:

One is a "stay at home" approach in which the chaplains endeavour to create a safe haven and then stay close to that area, inviting the offenders to seek them out. While the creation of a safe haven and the availability/accessibility of the chaplains may seem appealing at first glance, this approach has some major drawbacks, primary among them being the tendency for sexual offenders to gravitate toward the chapel. In and of itself this is not a problem; however, given institutional culture, the prominence of sexual offenders often leads to the self-exclusion of other inmates who do not wish to be 'labelled' through association. So-called 'solid' inmates are often very reluctant to frequent the chapel when sexual offenders are around. A related issue is that staff members are often reluctant to visit a perceived inmate area resulting again in self-exclusion. Ministry to staff is an important element of the Chaplaincy services. Staff members feel more comfortable seeing a chaplain in a more staff-oriented space (office, boardroom, etc.) or at a time when inmates are not present. One administrator observed: "My chaplains are out there on the fringe. I want them to

¹² See definition of 'chaplain' in the first appendix, *Glossary of Terms*.

¹³ See explanation of 'visible presence' in the *Glossary of Terms*.

¹⁴ From the interviewing instrument: "Are the chaplains visible throughout all areas of the institution, including Health Care, Segregation, Intake Units (if applicable) and the living units?"

National Chaplaincy Evaluation Pastoral Care

circulate in the institution. They want offenders and staff to come to them. Staff will not go to them because they don't feel comfortable in going to the chapel when it is always full of offenders." At least half of the offenders commented that they rarely see the chaplain in Segregation. This is of concern as the chaplains should regularly visit the offenders whose movement is the most restricted.

The other ministry model noted during the site visits is characterised by a more nomadic approach in which the chaplains purposefully move throughout the institution and engage the offenders and staff in their 'own' spaces. This approach appears to foster increased integration of Chaplaincy's presence within the lives of offenders and staff. Both groups noted in their interviews that the chaplains who 'roamed' the institution were more likely to have greater credibility in their eyes; that they had a voice in the case management process and a positive impact in the lives of both groups. It was also noted that chaplains using this approach contributed to the safe operation of the institution. However, the evaluation team was told of instances in which the chaplains' desire to be visible in the institution is offset by an unwillingness on the part of some staff to accommodate them. Chaplains have been denied access to sections of the institution on the grounds that they are on contract status or that the timing is not appropriate (although alternative times are not suggested).

In order for chaplains to deliver pastoral services to offenders they must have unfettered access to all parts of the institution, with allowance for temporary security situations such as an incident or shift change.

On a related 'visibility' issue the evaluation team noted that most of the visiting chaplains representing 'minority' religions wear some form of identification to make themselves known to the institutional community. Most Christian chaplains do wear a collar, cloth, or robe when leading spiritual ceremonies, which take place in most cases on Sundays; however, for the remainder of the week the majority of those interviewed wear little, if anything, to identify themselves as the chaplain. In most cases where physical identifiers were worn, they were limited to a small cross or nametag. This lack of identifier can be problematic in larger institutions, particularly if the chaplain is male, as the chaplains become more or less indistinguishable from other staff. This in turn may lead to the perception that the chaplains are not 'visible' and/or accessible.

Recommendations:

- That chaplains develop the means to more intentionally visit all areas of the institution on a regular basis and to identify themselves as chaplains.
- That facility planning for sacred spaces in the future include dialogue with institutional authorities about offenders' access to the chapel while respecting security considerations.

Objective Two

To assess the impact of pastoral/spiritual ministry on offenders

Finding 3

- **The 'gift mix/skill set' of the chaplains is an integral part of the success and effectiveness of institutional ministry.**

The evaluation team observed that the unique gifts, abilities, and personalities of each chaplain played a prominent role in the impact of the pastoral service he or she provided. Chaplaincy services are not a product that is delivered or a program to be followed. They are inextricably linked to the personality, spirituality, presence, character and personal qualities of the chaplain offering the service. A good understanding of this by both the contractor and CSC will facilitate the matching of a chaplain's gifts with the appropriate institutional setting.

Although 'invitations to tender' are sent to faith communities when there is a need to contract for Chaplaincy services in a given institution, there is currently no formal presentation of the skills, aptitude, personality and style of pastoral services required to address the unique needs of the tendering institution. While the IFC participates with CSC in the selection process (Section 5 (a), MOU), these two partners do not intentionally match prospective chaplains and their attendant 'gift mix' with an institutional profile.

Achieving this objective would require a grasp of the unique nature of each institution in terms of its security rating, goals and priorities, geographical setting, and other unique characteristics. As well there should be an attempt to understand what each chaplain brings in terms of personality, ability and gifts. In this way a synchronicity between chaplain and context can occur that could enhance the effectiveness of Chaplaincy services. The CMT should engage the IFC in a dialogue on how to establish such a process.

Chaplains normally leave one institution for another, or return to ministry in the community, after eleven (11) years. When effective chaplains leave an institution, the tendering process faces a significant challenge in providing a replacement. While succession planning is difficult to implement in other areas of CSC, it has been particularly so with Chaplaincy as Chaplaincy services, while essential, are not high profile. Linking the chaplain and the context would facilitate more effective succession planning. Those responsible for Chaplaincy services (NHQ Chaplaincy, Regional Chaplains and the IFC) should integrate succession planning into the overall management framework. A greater emphasis on matching each chaplain with the appropriate institution would allow for a more effective, and possibly streamlined, tendering process and most importantly, more effective pastoral care.

Ideally, chaplains should complement each other in terms of their 'gift mix'. An appreciation of the uniqueness that a chaplain brings can foster specialized ministry in a team context according to aptitude, training, and skills. In addition to questions about how a given chaplain will 'fit' the institutional context, the tendering process could address the 'fit' between this chaplain and this institution's Chaplaincy team. In this way, the range of pastoral services available could be broadened. While this may already take place informally, current tendering practices do not intentionally address this issue.

**National Chaplaincy Evaluation
Pastoral Care**

"I have great Chaplains. They are wonderful people. I love them. However, they don't fit this security setting. They would do much better in another setting that is suited to their gifts."

Institutional Administrator

The evaluation team noted that all five 'types' of institutions visited - maximum, medium, minimum, women's, and psychiatric - have unique needs and requirements that Chaplaincy services must address. Although there are common characteristics among all institutions, the 'types' differ in terms of freedom of movement, programming requirements, volunteer access, and offender availability. The institutions in each 'type' share common attributes and goals related to their mission and objectives. The offenders themselves have different needs when it comes to institutional coping mechanisms, sentence management, and community access, to name but a few. For example, the women's and psychiatric institutions require different Chaplaincy responses from mediums or maximums. Awareness of the unique ministry demands, mission, goals, and style at each 'type' of institution would inform the process of matching chaplains with each setting and enhance the impact of pastoral services.

***I would find it difficult to be a chaplain at a maximum-security prison.
I like to have lots of movement. I like to be connected to the community.
I could not handle all of the restrictions of a max.***

Chaplain

The evaluation team noted the need, for the most part, to create greater congruence of objectives and strategies between chaplains and institutional administration. A process of ongoing dialogue on how Chaplaincy 'fits' into the institutional environment has led to many instances of 'disconnect' between the expectations of the institutional administrators and the actions of the chaplains.

Absent from this conversation are the contractors, who tend to have very little input into the direction and activities of their chaplains, and the IFC, which has been relatively silent on specific institutional plans or direction. The MOU calls for the IFC to "negotiate operational aspects of contracts with the CSC on behalf of the churches and faith communities." (Section 3(e)). From a strategic point of view, CSC would benefit from the expertise of the IFC in regard to this issue.

Recommendations:

- That the Chaplaincy Management Team (CMT) consider the uniqueness of each institutional context in order to identify the skills, aptitudes, style of ministry, and training required for effective Chaplaincy services in each setting.
- That the institutional Chaplaincy teams initiate a dialogue with their institutional administrators to discuss whether the strategies and objectives of Chaplaincy services are suitably aligned with institutional directions and expectations, taking into account Chaplaincy's unique mission and role. A concurrent dialogue should also be initiated with the chaplain's employer, the faith

community contractor. The contractor may wish to engage the Interfaith Committee in this process.

- That 'invitations to tender' include institution-specific characteristics and requirements for Chaplaincy services.

Finding 4

- **Access to representatives from all faith groups is uneven across the country.**

According to the documents that frame their mandate (see *Introduction*, above), institutional chaplains must ensure that the chapel is equally and easily accessible to all persons or groups who use it for the practice of their spiritual and religious needs.

It appears that chaplains are succeeding in this area:

86% of chaplains answered 'Yes' to the question: "Do offenders from all groups make use of the chapel?"

87% of offenders believe that they have access to Chaplaincy when they desire it.

Although access to the chapel does not appear to be a problem, the nature of the setting itself does, at least for some. As the evaluation team visited chapels across the country, it encountered two 'types' of chapel spaces: Christian chapels and interfaith chapel. The former have fixed Christian objects and art within the space, while the latter contain portable religious objects that can be set up or taken down according to the requirements of the group utilizing the chapel space. The Christian chapels exist mainly in regions whose population reflects less religious diversity. As the religious diversity of the Canadian population continues to increase, it may be appropriate to move towards a more 'interfaith' vision of the institutional sacred space.

Although chaplains have a commitment to a particular faith group, they also have a responsibility to ensure that the religious needs of all offenders, belonging to all faith groups, are being met. Chaplains often function as on-site facilitators for religious groups other than their own. The chaplains ensure that the institutional community honours dietary needs, religious practices and holy day observances, among other accommodation issues. Sometimes institutional chaplains also provide pastoral care to offenders belonging to traditions other than their own¹⁵.

91% of chaplains interviewed stated that they provide pastoral/spiritual services to individuals and groups from a variety of faith groups.

¹⁵ As indicated in the *Professional Code of Conduct for Contract Chaplains*, Guiding Principle 2.

National Chaplaincy Evaluation Pastoral Care

Chaplains also make arrangements for pastoral/religious ministry through referrals or through the regional representative on contract with CSC to deliver religious services to a specific faith group. Some offenders indicated in the course of their interviews that they were dissatisfied with the frequency of visits from their faith representatives.

In the same way that there is not a uniform approach to sacred space, neither is there uniformity of practice across the country when contracting with faith representatives. An evaluation conducted by the Audit Branch of CSC in 2002 stated that "resource and basic service standards for minority faith groups are either too vague or non-existent. This has resulted in inconsistent access to resources across the country."¹⁶ Some regions have small contracts with 'minority faith' chaplains; some pay mileage, while others encourage volunteerism.

The lack of a consistent means of engaging the services of these faith representatives is a source of frustration for them. Many stated that they wanted to provide more services but the financial resources available do not to match the perceived level of need. Some also stated that they feel excluded from regional Chaplaincy meetings and events. As a national standard for including them does not exist, some regions do include them, while others do not.

Most institutional administrators interviewed feel that the needs of offenders from all faith traditions are being adequately addressed and resourced.

78% of managers interviewed feel that there is adequate provision to meet the spiritual/religious need of offenders from all faith groups.

Many administrators discussed the need for national standards relating to the provision of religious services to offenders of all religions. In March 2003 a Chaplaincy Task Force established national standards for faith representatives who do not serve as institutional chaplains¹⁷. Regional chaplains are now working toward the implementation of these standards to increase the consistency of resourcing across the country.

The administrators also expressed frustration, especially with religious diets, where they perceive a great disparity in the application of 'rules' governing the diets. They identified the urgent need for the *Manual on Religious and Spiritual Accommodation*¹⁸ in order to assist them in dealing with the day-to-day needs of their diverse offender populations.

Some administrators and staff feel that institutional chaplains could play an important role in educating staff about the religious beliefs and practices of lesser-known religions.

Recommendations:

¹⁶ Audit Branch, Performance Assurance Sector, Correctional Service of Canada, *The Review of Offender Access to Religious and Spiritual Programs and Services*, (#378-1-149, June 2002), p. i.

¹⁷ *Report on Standards for Delivery of Spiritual and Religious Services to Offenders Belonging to Minority Traditions*, submitted by the Task Force on Service Standards for Minority Religions, March 2003.

¹⁸ Approved for release in March 2004.

National Chaplaincy Evaluation Pastoral Care

- That the CMT consider implementing national service delivery standards for traditions requiring leadership beyond that provided by the institutional chaplains.
- That the Regional Chaplains consider the inclusion of leaders from all religious traditions who are providing services to offenders at regional meetings and retreats.
- That the CMT facilitate a process to make chapels more accommodating for all faith groups.
- That the CMT develop a training and awareness program for staff utilizing the *Manual on Religious and Spiritual Accommodation Manual* and representatives from Canada's faith communities.

Objective Three

To assess Chaplaincy involvement in the offender escort program, determining whether the interaction contributes to the overall goals of Chaplaincy

While this objective was assessed during the course of the site visits, only 26% of chaplains (those servicing in minimum-security) are actually engaged in offender escorts. As a result the evaluation team is unable to comment on this aspect of Chaplaincy at this time, except to state that there are no guidelines for determining what should be considered for a Chaplaincy-related escort. The criteria for an Escorted Temporary Absence (ETA) are quite specific; however, there appears to be an unwillingness on the part of both chaplains and institutional management to explore the boundaries of these criteria, particularly in medium-security institutions. This objective will be revisited in the subsequent evaluation on community chaplaincy and community engagement.

Objective Four

To assess the integration of Chaplaincy into the case management process, institutional/community life, and overall culture

Finding 5

- **For the most part chaplains are not adequately integrated into the institutional decision-making process.**

The hallmark of effective Chaplaincy resides in its integrating into the life of the institution while remaining faithful to its mission and guiding principles¹⁹. The challenge is to find the balance between these two, sometimes incompatible, perspectives. In order to have an impact, Chaplaincy needs to express itself in the following ways (as detailed in the *Statement of Work for Contract Chaplains*):

¹⁹ Correctional Service of Canada, *Partners in Mission*, (Ottawa: Correctional Service Canada), May 2001, pp. 56-57, Sections D5, 5.1-5.7.

**National Chaplaincy Evaluation
Pastoral Care**

- **Case Management Presence** - Chaplains should participate on an *ad hoc* basis in the case management process, particularly in relation to offenders with whom they have had significant involvement.
- **Resource** - Chaplains should act as a resource to institutional boards, committees, and meetings in order to provide a focus on the spiritual dimension of life, supporting a holistic, restorative approach.
- **Cooperation** - Effective chaplains need to develop and maintain a cooperative working relationship with CSC staff and administrators.
- **Prophetic Voice** - At times, effective Chaplaincy has a prophetic voice in the institution, challenging decisions and being an advocate for restorative practices.
- **Communicator** - Many staff and offenders have stereotypical views of chaplains and Chaplaincy volunteers. The chaplains' role includes communicating the nature and breadth of the Chaplaincy services they provide so that their services can have maximum impact.

- *72% of chaplains do not belong to their Institution's Critical Incident Stress Management team.*
- *68% of chaplains indicate that they have significant contact with an institutional parole officer concerning an offender one time per month or less.*
- *60% of chaplains state that they are invited to be a resource person to institutional boards, committees, or meetings once a month or less.*
- *22% of CO IIs and IPOs consult with a chaplain once a week or more.*
- *83% of institutional managers feel that Chaplaincy is well integrated into their institution.*
- *68% of CO IIs and IPOs would like to see a Chaplaincy presence at case management meetings where appropriate.*

The issue of integrating Chaplaincy into institutional decision-making is fraught with challenge and opportunity. During the site visits two divergent approaches to this issue emerged. Some chaplains appeared to be on 'the fringe' of the institutional environment. For example, one administrator observed, "Chaplaincy is in the shadows...it needs to come out into the light!" Historically, chaplains had a prominent place alongside the warden and physician; however, such is no longer the case. The fact that chaplains are on contract with their faith communities, rather than CSC employees, can lead to their exclusion from institutional decision-making processes and in some cases from access to certain areas of the institution. The *MOU* clearly states that "contract chaplains shall not be disadvantaged in the exercise of their pastoral duties because of contract status."²⁰

²⁰ Correctional Service Canada, *Partners in Mission*, p. 25, section (j).

National Chaplaincy Evaluation Pastoral Care

When the system is working well, the chaplains' contract status is not an issue. However, when difficulties arise, this seemingly innocuous point can become quite contentious. On the other side of the equation, some chaplains choose to remain aloof from decision-making tasks or bodies for fear that they will alienate the offenders, thereby diminishing or possibly losing their role as spiritual advisors.

Clearly, being too closely identified with the administration is detrimental to the chaplains and their ability to provide effective pastoral services. However, the chaplains who are closely identified with the administration provide an alternative perspective. One staff member referred to a chaplain who believes that "if one wanted to reach the warden he/she only had to go to the chaplain because they were one and the same." One administrator said that "chaplains must always be apart from the CSC. Unless a chaplain is coming into my office once a week to give me heck, I feel that I am not doing my job." Another regional administrator noted that "Chaplaincy is the moral conscience of the CSC."

The challenge for the chaplains is to balance these two perspectives. Chaplains must discern when to speak for those who have no voice. They must also know when it is appropriate to move out of the chapel and into the warden's office to address an issue of conscience. One warden stated that "the chaplains are the only people in my institution who do not need an appointment to see me. Their value is enormous and when they come to see me I know that it is for something important."

Chaplains must find a way to speak to the system on an offender's behalf while maintaining a high degree of confidentiality. An offender said, "I have spent hundreds of hours working on my issues with the chaplain. I do my work and that's okay; however, it would be nice if that work were somehow recognized by the system. I get absolutely no credit for my hard work." This sentiment is echoed by the fact that only 22% of the case management members consult a chaplain on a regular basis. Chaplaincy and parole officers must find a way to address this issue. The evaluation team noted the 'best practices' in terms of integration were exemplified in the Chaplaincy services provided at the women's and psychiatric facilities. The chaplains at these institutions are highly integrated into the institutional environment, their voices are heard and their opinions sought regarding case management. The chaplains' input into the process resonates with the offenders and they in turn continue to place their trust and confidence in the chaplains. This delicate balance depends upon a variety of factors that the CMT should examine more closely.

Historically chaplains have played an important role during times of crisis. In spite of the benefits of having a chaplain on-site during crises, it was noted that 72% of chaplains do not belong to their institutional Critical Incident Stress Management team²¹. The CMT should examine this important and overlooked area of pastoral care in more detail to determine if there is a need to formally include chaplains in the CISM team or if there are other means by which this essential component of pastoral care can be delivered.

Recommendations:

- That the CMT consider strategies to optimize the level of integration of Chaplaincy at the institutional level by further examining Chaplaincy teams where the balance of integration appears to have been achieved.

²¹ Recruitment on to the Critical Incident Stress Management Team is done at the institutional level.

- That the CMT examine the need for the formal inclusion of Chaplains on the institutional Critical Incident Stress Management teams and/or the options for providing this essential pastoral service by other means.

Finding 6

- **For the most part, chaplains do not have a systematic way of introducing themselves to new offenders and staff, nor are they included in institutional information that identifies the arrival of new offenders and staff at the institution.**

Only 16% of chaplains meet with new offenders on their arrival in the institution.

Only 15% of chaplains conduct intake interviews with new offenders.

When chaplains meet new offenders, they begin to build a context for a relationship and create a context for future ministry and pastoral care. A systematic way of introducing Chaplaincy services to new offenders and staff would improve the impacts of Chaplaincy.

The questionnaire data indicates that, for the most part, chaplains do not introduce themselves and their services in a planned, intentional manner. One of the problems is that chaplains do not consistently receive institutional lists of new offenders, which is essential to the provision of effective and timely pastoral care. Without this information offenders go for long periods of time before being approached by a chaplain, particularly in larger institutions. The reasons for this omission are as varied as the institutions; however, the institutional administrators need to recognize the importance of including chaplains in the circulation lists, while at the same time chaplains need to show more diligence by ensuring that they do receive this information. By way of corollary, only one quarter (25%) of the chaplains make presentations at offender orientation programs. Where such programs exist, every effort should be made to include Chaplaincy.

Some offenders have the misconception that Chaplaincy services are available only for ‘religious’ offenders. A comprehensive and consistent presentation of the chaplain and Chaplaincy services to newly arrived offenders would expand the reach of Chaplaincy services and subsequently improve their impact. The Regional Reception Centres afford an opportunity to make Chaplaincy known to offenders who are new to the system. An ideal continuum of care would include an initial introduction to the chaplain and Chaplaincy services at the Reception Centre and a referral to the chaplain at the receiving institution.

The evaluation team also noted that Chaplaincy is not included in any of the orientation programs for new or experienced staff. The Staff College could provide an appropriate venue for the introduction of Chaplaincy to new recruits, which would allow for the dissemination of a consistent message about the role of Chaplaincy and the range of services available to both staff and offenders.

National Chaplaincy Evaluation Pastoral Care

New staff must be made aware of the scope and nature of Chaplaincy services if they are to address this aspect of the offender's rehabilitation and general wellbeing.

Recommendations:

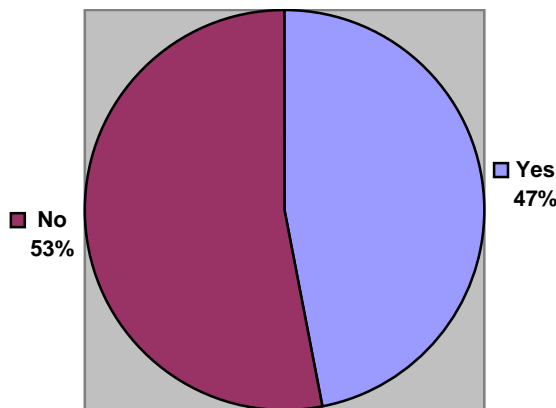
- That institutional chaplains develop an approach to more intentionally, if not formally, introduce themselves and their services to new offenders and staff.
- That the regional chaplains and institutional chaplains seek to be included in the recruit training program at the Regional Staff College for the purpose of presenting Chaplaincy services to new recruits.

Finding 7

- **Many Chaplaincy teams do not engage in a formal pastoral planning process.**

Interviews with administrators, contractors, and regional chaplains indicated a substantial level of support for the implementation of a formal pastoral planning process. Although planning occurs, the majority of Chaplaincy teams do not schedule a formal process to create an annual pastoral plan. Recognizing that Chaplaincy is an essential service based primarily on relationships, a regular pastoral planning process can improve the impact of pastoral services. The process of creating and implementing pastoral plans requires the concerted effort of the Chaplaincy community and the cooperation and support of the institutional managers.

Percentage of Chaplains Using a Pastoral Plan in their Ministry



The creation of a pastoral plan achieves many impacts, including the following:

- **Accountability** - One chaplain observed, "No one is ever held accountable in Chaplaincy." A pastoral planning process creates accountability amongst the chaplains themselves and between them and institutional managers, volunteers, the contracting body, and the regional chaplain.
- **Evaluation** - An annual pastoral planning process includes an evaluative component in which the Chaplaincy team assesses and evaluates the plans, strategies, and programs it has adopted during the previous year.

National Chaplaincy Evaluation Pastoral Care

- **Self-assessment** - The process can provide an opportunity for the team to assess how to use the 'gift mix' of the team to maximize its overall impact.
- **Synchronicity** - The objectives of the CSC and its individual institutions are dynamic and evolving. This annual process gives the Chaplaincy team an occasion to consider whether its plans are compatible with current institutional and corporate objectives.
- **Communication** - The plan is an effective way of communicating the vision, objectives, and goals of Chaplaincy for the upcoming year to its constituency. One chaplain said, "My Bishop doesn't have any idea about what I do. He has no understanding whatsoever about prison ministry."
- **Teambuilding** - A pastoral planning process would provide a context for teambuilding and growth among all those providing Chaplaincy services in a given institution. A 'part-time' chaplain reflected that "my colleagues have a plan, but I don't know what it is...I am 'part-time' and I don't feel part of the team."

One chaplain said, "I usually have a plan in my head." While this might 'work' for the individual chaplain, it falls short of achieving the impacts noted above. By way of contrast, other chaplains report that they get together as a team on a regular basis to make plans, work cooperatively, and share information. One team puts a yearly calendar on the wall noting special events, programs, and plans. The *Statement of Work for Contract Chaplains* is fairly comprehensive and constitutes a planning framework for some chaplains.

Even though the implementation of a formal pastoral planning process would increase the impact of Chaplaincy, there may be barriers to achieving this goal. It will be a challenge, as it is for most staff, to get time away from the institution when the demands of the ministry are great. Some chaplains do 'create space' for an annual planning and evaluation process, although many said that this is becoming increasingly difficult. "We used to have two days out of the institution for yearly planning. We have now been told by the warden that we can only have one day and it must be in the institution." Another chaplain observed, "We have to fight to get time out of the institution [to do pastoral planning]. This is not considered to be part of our mandate. If it is going to happen it must be included as part of our mandate."

While it is important to make plans and set objectives, it is also essential to monitor and assess their achievement in order to recognize the unique nature of spiritual work.

Recommendations:

- That the CMT devise and implement a strategy to inform and train chaplains in the development and use of pastoral plans.
- That Chaplaincy teams employ a formal pastoral planning process to express their mission, objectives, plans, programs, and strategies each year, and that this plan be shared with the institutional authority, contracting body, and Regional Chaplain.

Finding 8

- **There is a need for increased understanding of the chaplains' role and the range of services/interventions they can provide.**

"Chaplaincy is the most under-utilized resource in this institution and in CSC!"

Institutional Administrator

Chaplains bring a wealth of education and experience to their ministry. They are normally required to have a theological degree, usually from a graduate school after having obtained an undergraduate degree. Their undergraduate work might have been in psychology, sociology, social work, or some other area in the humanities. Consequently many chaplains have undertaken a minimum of six years full-time post-secondary education. Chaplains bring a significant amount of experience from their work 'on the street' - in churches and parishes, hospitals, outreach ministries, and social services work. Chaplains draw on several formats to explore these issues with offenders, including one-to-one work. As well, chaplains or volunteers from the faith community often offer opportunities for group work.

While a high percentage of staff (91%) stated that they understand the role of Chaplaincy, interviews confirmed that their understanding is generally linked and/or limited to three things: Conducting formal religious worship services (weekend worship, Holy Days, and special occasions), undertaking death notifications and grief counselling, and arranging for the offenders' religious dietary requirements. In order for staff to refer offenders to appropriate services in the institution they require an awareness of the range of services offered.

The interviews indicated that nearly 50% of the chaplains' time was related to pastoral care. When asked to describe their pastoral counselling ministry with the offenders, chaplains mentioned the following themes: grief, family-of-origin, loneliness, substance abuse, children's issues, marital concerns, loss of meaning, powerlessness, sexuality, suicide, loss, alienation, crime-cycles, incarceration, sentence, reintegration, faith issues, violence, religious issues, and relationships, among others. However, it appears from the interviews that there is generally a low level of awareness amongst staff of the extent and breadth of the pastoral services available with the result that a significant amount of the work being done by chaplains goes unrecognized.

35% of IPOs and CO IIs reported that they never consult a chaplain.

46% of chaplains stated that they are invited as a resource person to institutional boards/committees once every three months or less.

**National Chaplaincy Evaluation
Pastoral Care**

Offenders are aware of the above services, utilizing them when appropriate; however, they also seem aware that Chaplains provide a strong pastoral care resource. According to the data collected, offenders access pastoral services on a regular basis.

When asked the question, "Has a chaplain helped you recently?" 77% of offenders interviewed said, "Yes."

Chaplains might consider how to communicate their services to the institutional community in a more effective way. Increased utilization of the services could enhance the impact of their pastoral services.

Only 27% of institutional chaplains interviewed make a presentation on Chaplaincy services to their institutional community.

Recommendation:

- That a brief, on-going staff awareness module be developed for each institution to inform staff of the range of services available.

Finding 9

- **Given the unique nature of Chaplaincy, the debate over chaplains making entries on the Offender Management System (OMS) continues to divide the Chaplaincy community and the Service.**

This issue was perhaps the most controversial one broached in the evaluation process. The OMS is one of the most readily identifiable aspects of 'the system', containing all significant information about an offender's progression through 'the system', including movement, behaviour, involvement in the drug and crime sub-cultures, program participation, completion, impact and psychological assessments. This database is universally available to those who have a need to know (e.g. members of case management teams, decision-makers, etc.) and can be accessed in both the institutional and community settings.

The 'system' is driven by information and the Chaplaincy community faces the challenge of striking the very delicate balance between their obligations to the offenders, their faith communities and the CSC. Interviews with staff, managers and chaplains revealed some very different perspectives on the desirability and utility of chaplains making OMS entries.

Senior managers were fairly supportive (59% said "Yes") of chaplains engaging 'the system' through OMS. On the other hand, some regional administrators expressed caution, stating that it might impair the chaplain's relationship with the offender.

Chaplaincy is the only service in an institution that does not have to write a report about an offender. It must always remain so. The offender needs to know that he/she can come to someone in the institution without fear of it coming back at him or her in some way. The chaplain must always remain this person, a safe, trusted place to bare one's soul.

Regional Administrator

As anticipated, institutional parole officers (IPOs) and correctional officers (COIIs) were very supportive of chaplains making entries on the OMS, with 81% responding positively. The rationale for such overwhelming approval lies in how heavily case management teams rely on information from other sources to assist them in managing and guiding the offender through their incarceration and time in the community. While recognizing the special relationship that exists between the offender and chaplain, case management teams consider the chaplains as a valuable source of information. Most frontline staff expect chaplains to maintain a high degree of confidentiality regarding their interactions/interventions with offenders. At the same time they suggest that reports and/or comments by way of casework records should describe without too much detail the progress, or lack thereof, that offenders are making in the areas the chaplain is addressing.

Institutional chaplains are divided on the issue of making OMS entries on offenders: 39% said they would be willing to make entries and 39% stated that they would not make entries. The rest are undecided.

The interviews revealed that chaplains are fairly evenly divided on this issue. Some of the benefits and concerns highlighted by the chaplains are listed below.

Making OMS entries for offenders with whom the chaplain has had pastoral involvement could:

- provide important feedback to staff and administrators concerning an offender's personal and spiritual growth in a way that still maintains confidentiality;
- increase recognition of the important role that spirituality plays in offenders' rehabilitation;
- provide recognition of the work offenders do outside of the Core Programme requirements of their correctional plan;
- enhance the connectivity of Chaplaincy services with other essential services in the institution while respecting confidentiality.

However, the Chaplaincy community is divided on this issue because of potentially negative impacts, which include:

- possible perception of a breach of the trust relationship between offenders and chaplains;
- potential misinterpretation of feedback from chaplains once their comments are moved from the initial report into another report written by one of the case management team members;
- concern that making entries on OMS will be perceived as a major philosophical shift as Chaplaincy is known not to submit written reports to 'the system'.

National Chaplaincy Evaluation Pastoral Care

- concern that offenders will modify their discourse with chaplains in light of potentially damaging comments that might make it into 'the system' and have a negative impact on them.

The current concern of these two groups revolves around the fact that information flowing from Chaplaincy tends to reflect only positive aspects of the offenders' behaviour and attitude. In light of the relative dearth of information pertaining to negative aspects predisposes case management teams dismiss or minimize the information. This is not to suggest that chaplains simply start writing negative things about offenders; but there is clearly a need to convey the information in more balanced fashion and for case management teams to perceive reports or comments made by the chaplains as being balanced.

Just over half (51%) the offenders interviewed were in favour of chaplains making OMS entries as a way of getting recognition for all of the hours they spend doing 'their work.' Although they stated that they would continue doing it either way, they added that it would be nice to get some credit where it is due. Still, some offenders expressed concern that 'the system' would mishandle the information provided by chaplains, while others were very concerned about confidentiality issues.

Recommendation:

- That the CMT facilitate on-going dialogue within the Chaplaincy community about information exchange between chaplains and OMS.

Objective Five

To assess the impact Chaplaincy is having on supporting offenders and staff

Finding 10

- **Offenders and staff identify spirituality/faith as playing an important role in their lives. Staff view spirituality as a vital component of offender rehabilitation.**

This evaluation was conducted with the explicit understanding that faith and spirituality play a significant role in the lives of the offenders and serve as the primary means by which chaplains connect with offenders and begin to create the bonds of trust, understanding and forgiveness. However, chaplains and offenders inhabit a pervasively negative environment that is not conducive to the establishment of these types of relationships. Prison are, by design, places of limits and scarcity, the result of which is that trust is in short supply. Generally, this limits the expression and impact of faith. However, offender and staff interviews revealed that faith and spirituality do in fact play a significant role in the lives of both groups. This finding is in sharp contrast to a perception on the part of some that faith plays only a limited role in the lives of offenders.

When offenders were asked the question, "Does faith or spirituality play a role in your life?" 89% answered, "Yes."

**National Chaplaincy Evaluation
Pastoral Care**

It must be noted that interviews with offenders were conducted with relatively equal groupings of those who participated in some form of Chaplaincy service and those whose names were drawn at random. Given this distribution of offenders, the high positive response rate is surprising. A large number of offenders spoke of the important role that the 'chapel community', institutional chaplain, faith-based volunteers, and visiting chaplains played in their lives. Many said that, while they did not attend or access any Chaplaincy services or programs, they were actively practising their spirituality or faith. This finding is consistent with the 2001 General Social Science Survey data:

Attendance at religious services has fallen dramatically across the country over the past 15 years. Nationally, only one-fifth (20%) of individuals aged 15 and over attend religious services on a weekly basis in 2001, compared with 28% in 1986. In 2001, four in 10 adults (43%) reported that they had not attended religious services during the 12 months prior to the survey, compared with only 26% in 1986.²²

This suggests that equating 'religiousness' with attendance may be outmoded and in need of revision. Most chaplains report that about 20% and 25% of the offender population currently access the Chaplaincy services at their institutions, including services provided by visiting faith representatives and volunteer faith-based people/programs. However, when one considers the high number of offenders who assign a role to spirituality or faith in their lives, it appears that there is a greater demand for spiritual leadership than previously thought. If Chaplaincy is being challenged to provide assistance and support to a large number of offenders who are not accessing its services, it might consider creative and innovative ways to encourage and even facilitate this process. As an example, one chaplain whom the evaluation team interviewed conducts a non-denominational meditation event at the end of each day, open to all who wish to pursue meditation in their own way. This activity helps to promote the chapel as a place of sanctuary in which offenders are free to express and explore their faith and spirituality.

CSC has tended to recognize that the spiritual dimension can provide a balancing component in the lives of groupings of offenders, e.g. Aboriginal, 'minority' faith groups, Christian, but has been much slower to recognize the role of spirituality for individual offenders. A faith- or spirituality-based worldview can be instrumental in assisting offenders to integrate the information and skills they obtain from the other interventions and programs available to them. In addition, CSC explicitly includes spirituality in its approach to Aboriginal offenders, but still needs to explore the inclusion and recognition of this dimension in the lives of the non-Aboriginal offender population. It was suggested during the offender and staff interviews that chaplains could 'walk with' the offenders in the context of their program involvement in much the same way that the Elders journey with Aboriginal offenders.

"I don't understand why my group facilitators will not let me mention anything to do with my faith in group. For me, it is a key factor. It is like cutting off my right hand. It is the grounding for who I am and what I do. I think some staff have a real bias against religion."

Offender

²² Statistics Canada, 2001 Census: analysis series, p. 6.

**National Chaplaincy Evaluation
Pastoral Care**

The data collected related the high importance many staff members attach to spirituality as an aid to offender rehabilitation.

84% of institutional parole officers and correctional officers interviewed believe that spirituality and faith play important roles in offender rehabilitation.

Although spirituality is not included in any core programming strategies (other than Aboriginal), staff view it as a key factor in an offender's success both inside the institution and in the community. This idea was most often expressed as a question of balance - the need to find an equilibrium between skills (acquired in programs) and belief (the pursuit of one's spirituality). Most staff members believe that a belief system provides the basis for pro-social behaviour beneficial to offenders in their efforts to reintegrate into society. This is an interesting finding, given that few institutional parole officers or correctional officers (CO IIs) reported consulting a chaplain or faith-based representative when writing reports or progress summaries on offenders. Some offenders report that they are not allowed to mention issues of faith in the core programming groups. Reflecting on how spirituality is sometimes viewed, one administrator said, "I have seen offenders come up before the Parole Board. They talk about the role the Bible has played in their lives and that their faith has made a difference and they are told they are in denial." While some offenders may misuse 'faith', faith is a key factor to wellness for others. Staff seem to be aware of this.

The online staff questionnaires (200 respondents) indicated that 70% of staff believe faith or spirituality plays an important role in their own lives.

Another key finding in this area is the level of importance that faith and spirituality play in the lives of staff. Many staff stated that their faith sustains them through the difficult times that are part and parcel of working in an institution. Staff commented that there may be a need for a chaplain that can work exclusively with them. Opinions on this suggestion varied widely across the country; however, the common point to the observations was that there is a need for the chaplains to continue to include staff in their institutional ministries.

Recommendations:

- That Chaplaincy considers creative ways in which it can affirm and support the importance offenders attach to spirituality in their lives.
- That Chaplaincy seeks to explore strategies to support the importance that the staff attaches to spirituality in their lives.

Finding 11

- **Most offenders expect Chaplaincy or the faith community to play a role in their lives when they return to the community.**

**National Chaplaincy Evaluation
Pastoral Care**

Chaplains come to their work as representatives of a faith community outside the institution. They work with volunteers who come to the institution from the outside community, and the offenders with whom they are working will one day return to the community. Although most of the work of an institutional chaplain takes place inside the walls, an effective Chaplaincy service views itself as part of a continuum of spiritual care inside and outside the institution. Chaplains should remain aware that their work involves the community as well. As part of this continuum of spiritual care, chaplains should make connections with community chaplains, community clergy, or churches/synagogues/mosques as offenders enter their pre-release period.

91% of offenders interviewed at minimum-security institutions stated that they expected Chaplaincy or the faith community to play a vital role in their re-entry to the community.

87% of female offenders interviewed stated that they expected the faith community or Chaplaincy to play a role in their community reintegration.

These numbers present a significant challenge to chaplains. It appears that a much larger percentage of offenders than previously anticipated expect that the faith community to support them in some way when they re-enter the community. Even if one allows for a decrease in these numbers due to a lack of follow-through on the part of the offender, the number is still quite significant and represents a need that is not currently being addressed.

While some faith communities are ready and willing to accompany offenders in their reintegration, many are not. The data suggest that the Chaplaincy community needs to place a stronger emphasis on community engagement in order to highlight the need for the faith communities to participate more actively in the reintegration of offenders. The challenge is a daunting one, that of developing and enhancing in some areas the faith community's capacity to assist offenders. The responsibility for this community capacity building should be shared between the local and regional chaplains. One of the central goals of the evaluation process is to assist the CMT and the Chaplaincy community to examine how work is performed and how the community is structured. This process presents an opportune time to re-examine, enhance and enlarge the regional chaplain's role in community liaison.

The qualitative interviews (25) indicated that most institutional chaplains are not making connections with community chaplains, community clergy, or faith-based agencies during an offender's pre-release period.

Community chaplains (where present) can also act as a bridge between prison and 'the street.' The current fiscal environment in CSC precludes the expansion of services in this area; however, this does not obviate the need of the Chaplaincy community to respond to this gap in the continuity of spiritual care.

Recommendations:

- That the CMT, recognizing the extent to which offenders are relying on the faith community for support in their reintegration, examine the feasibility of increasing the profile and scope of community chaplaincy.
- That institutional chaplains assist offenders in making connections with the faith community or community chaplain during the final six months of incarceration.

Objective Six

To address a number of general issues that relate to the impact, quality, and effectiveness of CSC Chaplaincy

Finding 12

- **Line staff and senior institutional administrators are supportive of Chaplaincy facilitating the delivery of spiritually-based programming by faith community partners and paying offenders to attend these programs during the day.**

As noted in Finding 6, most staff have a rather limited view of the services offered by Chaplaincy. During the site visits interviewers posed a question to assess the level of staff understanding of the breath and depth of Chaplaincy. The interviews revealed that not only were senior institutional managers in favour of expanding the perceived scope of Chaplaincy, but they were also willing to pay offenders to attend programming during the day. The major caveat to this is that faith-based or spiritual programming should not replace current CSC Core Programs, but rather supplement them. This sentiment represents a significant change in expressed attitude by managers, as this type of intervention (programming) is typically scheduled for evenings and weekends where they have to compete with leisure activities and visits. Daytime interventions are limited, except in the area of one-on-one counselling. On the other hand, moving its services and activities to the daytime (with an attendant schedule), Chaplaincy runs the risk of being perceived as a 'program'. A perceptual change of this nature would be detrimental to all; however, the benefits of being able to respond to offenders' needs in this way (a question of program responsivity) strongly suggests that this issue should be explored further.

Recommendation:

- That the CMT and the Interfaith Committee examine in depth the implications of daytime faith-based programming and frame recommendations for implementation by institutional managers.

Finding 13

- **Twenty years ago, chaplains were moved from employee status to special status under the contracting model²³. Since then, the nature of their ministries and CSC's operational environment have changed significantly. These changes necessitate a re-examination of the original rationale for the change in status to ensure that the model continues to meet the needs of the offenders and CSC.**

During the course of the field visits, institutional administrators and chaplains frequently suggested that the need to reconsider the issue of retaining Chaplaincy services by means of contracts. There appears to be considerable confusion around this practice and particularly its impact at the operational level. While this issue was not originally included in the scope of the evaluation, it constitutes an unintended finding that requires further examination.

The contracting issue is not new to Chaplaincy in the CSC. Since its adaptation in 1980, the contracting model has been problematic to implement. Issues of consistency of pay for chaplains, access to institutional resources, travel and training, have been perennial problems for both CSC and its contractors. In April 1998 the IFC struck a Task Force on the Contract Model of Chaplaincy. The Task Force held extensive consultations with chaplains, contractors and CSC administrators to examine the myriad facets of this issue, including (among others) how the model was functioning at the time and what changes could be made to the contracts and *MOU*. The Task Force delivered its report to the Chaplaincy Management Team (CMT) and the Inter-Faith Committee (IFC) in May 2000²⁴. The report determined that, in large measure, the contracting model was working well for CSC and the faith communities, but contained seventeen (17) recommendations²⁵ to address the various areas of perceived need. Many of these recommendations have been implemented to varying degrees; however, some of the issues identified in that report continue to be problematic, specifically issues of consistency in contracts, communication between all parties, the eleven-year rule and travel and training.

One of the major challenges facing chaplains and institutional administrators continues to be that of communication. Across the country, chaplains are integrated to varying degrees into institutional operations and communications. As noted in Finding 5, chaplains may or may not be part of the various institutional boards and meetings and may not receive regular communications about offender movement/arrivals. Chaplains strive to find the balance between being 'in' the system and being 'of' the system, and necessarily occupy a grey area somewhere in the middle. This causes confusion for institutional administrators who may not know when and how to inform or consult with chaplains about institutional operations and policies. More prevalent is fact that chaplains are benignly neglected and information is not readily communicated to them by the various sections of the institution. However, chaplains themselves perpetuate this situation to some extent as they do not necessarily communicate to the institution about their own activities and goals. Lost in the communications process is the contractor, who appears to be a silent partner. Each of the site visit teams had representation from of a faith community contractor. In almost all cases (~80%), the

²³ This 'special status' is a result of the provisions in the *MOU* that state: "Contract Chaplains shall not be disadvantaged in the exercise of their pastoral duties because of contract status." (Section 4 (j)).

²⁴ Rev. W. Carl Wake, Chairperson, *Task Force on the Contract Model of Chaplaincy -Final Report*, (Ottawa: Interfaith Committee on Chaplaincy), May 1, 2000.

²⁵ *ibid.* pp. v-vii.

**National Chaplaincy Evaluation
Pastoral Care**

'contractor' was seeing the institutional ministry for the first time and had relatively little knowledge of its direction and activities. Only one of the chaplains interviewed had input from his employer (faith community) regarding the planning and direction of the ministry. Most chaplains remarked that their contact and involvement with the employer was limited, usually to the submission of time sheets. From an accountability perspective, the lack of communication is cause for concern: There does not appear to be any robust oversight to ensure that the prescribed services being delivered and that the 'teachings' and direction of the ministry are consistent with the principles of the faith community and goals of CSC and IFC. The document *Partners in Mission: Information Pertaining to Catholic Chaplaincy*, (and the parallel document for Protestant Chaplaincy) states that:

Roman Catholic chaplains are accountable to the Church, the People of God, that is, the community of faith they experience within the Roman Catholic tradition.

Chaplains are accountable to the pastoral authority of the diocese in which they exercise their ministry and to the CSC on a day to day operational basis. As pastors or pastoral workers, they can expect to be treated like other pastors or pastoral workers in the diocese, receiving the same support and taking an active part in the life of the diocese.

Chaplains will, therefore, invite the Local Ordinary to visit their institution regularly.²⁶

These paragraphs clearly delineate the chaplain's accountability to their faith community. However, the communication (in both directions) that would facilitate that accountability is sorely lacking. A majority of Chaplains indicated that they feel isolated from their faith communities. 'Prison ministry' is a relatively small portion of the operations of many faith communities and as with all bureaucratic structures, there is a tendency to focus on the 'larger' issues and operations. This appears to be the case with CSC chaplains, as their ministries are generally not given the type of attention that both the chaplains and CSC would like. By default, many chaplains are limiting their communications with their faith communities and/or developing a close relationship with the (on-site) institutional supervisor (either the Deputy Warden or the Assistant Warden, Correctional Programs).

Accountability is also an issue for institutional administrators. Many managers indicated frustration over not knowing with whom to deal in this area - the chaplain themselves, the contractor or the regional chaplain. There is much confusion on how the pieces of this accountability puzzle fit together. Some of the confusion stems from the fact that managers are reticent to deal with chaplain simply and directly as the agent of the contractor providing the on-site service. This is compounded by the fact that in the majority of regions the contracts are held at the institutional level and inevitably some form of relationship results from having to deal with day-to-day issues. In some instances, the situation comes very close to an employer/employee relationship. An innocuous example of this is the widespread, but inconsistent, use of a red (employee) background on the chaplains' identification card, despite the fact that contractor cards must be yellow. In one instance the chaplain was issued a blue term-employee card. These distinctions are essential to the effective and continued operation of the contracting model. What may appear insignificant could actually be construed as conferring employee status on chaplains. Given that chaplains are not

²⁶ Correctional Service of Canada, *Partners in Mission: Information Pertaining to Catholic Chaplaincy*, p. 6.

employees, every effort should be made to ensure that such actions do not inadvertently produce this type of relationship.

Several senior institutional managers raised the issue of the eleven-year rule and how it relates to the contracting model. The eleven-year rule was addressed in the report of the Contract Model Task Force. The report's authors commented:

Why should a chaplain have to move after eleven years? This question drew much comment, mainly because of widespread misunderstanding. The original intent of the *Lowery Report*²⁷ in 1980 was to have all contract chaplains 'borrowed' from their faith group for a term of six years, equal to the average stay of a minister/priest in a given church. Afterwards, they were normally expected to return to their religious organizations, resume regular pastoral duties, better able to promote the cause of Chaplaincy within their own ranks. Chaplains were always meant to be considered employees of their faith groups. It became clear, however, that there were some good chaplains which Chaplaincy Management did not want to lose. So a second five year term was added to the probationary year and the first five year term. It then became policy within the Chaplaincy Department that a chaplain must return to his/her faith group or change institutions after eleven years.²⁸

At one site, the departure of one of the chaplains as a result of this rule led to the need to rebuild the Chaplaincy team. The Chaplaincy function had been adversely impacted and both staff and offenders expressed considerable resentment that the 'old' chaplain, who was very well liked and respected, was compelled to leave. In addition to building his own credibility and trust relationships with staff and offenders, the incoming chaplain faced the challenge of overcoming the perception that the previous chaplain had been unfairly treated. At another institution, a chaplain commented that a recent move from a city with a lower cost of living to one with a significantly higher one had a significant financial impact on him. Assuming a substantially larger mortgage for his new house meant that he would have to work six or seven years longer than anticipated. The chaplain's main concern revolved around the perception that he was bereft of choices. He could not return to work in the community as there were no positions available and there were no other institutions to which he could be moved. His only option was to move, which he did grudgingly. Other chaplains find that the prospect of approaching the eleven-year threshold frightens them as they have no guarantee of continued work within the CSC or their faith communities. Even when it is understood on a conceptual level, the application of the eleven-year rule appears arbitrary and capricious to many.

The rule was implemented in order to conform to community standards and to continually revitalize institutional ministries. However, its continued use has created considerable acrimony amongst chaplains. From a contracting perspective, the rule appears to be at odds with contracting principles. The fact that the annual review of the contract brings with it the possibility of replacing the contractor's agent (the chaplain) at any time or extending the contract indefinitely²⁹ would suggest that there is no real need for an eleven-year rule if contracting principles are consistently

²⁷ J.T. Lowery, Chairperson, *Task Force Report on Chaplaincy in the Correctional Service of Canada*, (Ottawa: The Correctional Service of Canada, August 1980).

²⁸ Wake, *Task Force*, p. 5.

²⁹ The experience of contract teachers is instructive as a contracting body similarly employs them. Some teachers have been in the same institution for a considerable amount of time with no discussion of rotating them or compelling them to leave. Conversely, if the performance of the individual teacher declines significantly, he or she is replaced.

**National Chaplaincy Evaluation
Pastoral Care**

applied. Instead the eleven years could serve as a guideline for achieving the above-stated objectives. The evaluation team suggests that the CMT further examine this issue to assess whether the rule should be continued, utilized in some other manner, or abandoned all together.

Recommendations:

- That, as it works with the contracting model, the Chaplaincy Management Team engage in an on-going assessment of whether or not it continues to meet the needs of CSC, chaplains and offenders. The results of this examination should be communicated to institutional administrators and faith communities to ensure clarity of expectations and responsibilities.
- That the Chaplaincy Management Team in consultation with the Personal Security Branch explore the possibility of assigning chaplains their own identification colour to reflect their special status under the contract model.

CONCLUSION

The major goal of this first systematic evaluation of Chaplaincy in twenty years has been to assess and understand the impact of Chaplaincy's pastoral care ministry on its various constituencies within the institutions. The six objectives addressed in this report relate to Chaplaincy's visible presence, pastoral/spiritual ministry, involvement in offender escorts, level of integration, client group support, and general issues concerning its impact, quality, and effectiveness.

The findings are based on interviews with chaplains, staff, and offenders, supplemented by questionnaire responses and Offender Management System (OMS) data queries. This report presents the information gleaned from over seven hundred and fifty interviews and questionnaire responses. In presenting their findings, the report's authors also make recommendations that will assist the Chaplaincy Branch in providing a strategic direction for Chaplaincy as a whole and increasing the effectiveness and impact of institutional ministries.

There is a great deal for Chaplaincy and its community to celebrate in this report. The data indicate that Chaplaincy has a strong visible presence with the overwhelming majority of offenders, who indicate that they have access to both chaplain and chapel when required. Both constituencies – staff and offenders - identified a strong link between the chaplains and the services they deliver. In fact, it appears that the two are inextricably linked, leading the site evaluation team to observe that "quality chaplains deliver a quality Chaplaincy service". In terms of impact, a high percentage of offenders recalled that they had recently accessed pastoral/spiritual ministry via the services of a chaplain. This is impressive given the high ratio of offenders to chaplains (150–200 offenders per chaplain). As well, it appears that a high percentage of offenders and staff identify spirituality and faith as playing an important role in their lives. Staff view spirituality as playing an important role in the rehabilitation and reintegration of offenders. Many staff believe that spirituality programs should be offered during the day, thereby complementing core programming. The offender community not only looks to Chaplaincy for support while they are in the institutions, but views Chaplaincy as an important resource in their reintegration efforts in the community.

The report also presented many areas where Chaplaincy is being challenged to strengthen its effectiveness and impact. These areas include, among others:

- greater emphasis on matching the gift mix of the chaplain to the unique nature of the institution in which the chaplain serves;
- enhanced services to all offenders by making chapels more 'user friendly' for all traditions as well by ensuring the adequate availability of a leader from their faith group to minister to them;
- better integration of Chaplaincy into the life and decision-making processes of the institution;
- improved exchange of information;
- a formalized role for chaplains in crisis intervention;
- more consistent participation in decision-making boards, where appropriate;
- attention to the physical identification of chaplains in the institutions;
- a systematic way of introducing both the chaplain and Chaplaincy services to the institution, offenders and staff.

Given the prominent role both offenders and staff attach to rehabilitation, reintegration, and wellness, the Chaplaincy community needs to explore ways to broaden and expand its reach to both offender and staff in the pursuit of their spirituality.

**National Chaplaincy Evaluation
Pastoral Care**

The evaluation highlighted the fact that the present contracting model for Chaplaincy appears, in some cases, to disadvantage chaplains and impede their ability to do their work. This should be examined and addressed by the Chaplaincy Management Team and the Interfaith Committee at an appropriate time.

The report provides many recommendations that will assist the Chaplaincy Management Team to facilitate a process of increasing the reach and impact of Chaplaincy services in the institutions. Hopefully the development and implementation of an action plan, along with attendant discussions with the Interfaith Committee and the Chaplaincy community, will begin this process.

Overall, the evaluation found that the pastoral care components of Chaplaincy are being delivered by a dedicated and creative group of chaplains. Their work is important to the lives of offenders and staff alike and is integral to the safe operation of the institution. While Chaplains may be toiling away in the "shadows", their work is nonetheless appreciated by those who need it most - those in need.

APPENDICES

GLOSSARY OF TERMS

- **Pastoral Care** is a healing ministry of the faith community that is based on a relationship between a chaplain/pastor (or pastoral care team) with counselling skills and a person or group who come together to engage in conversation and interaction. The relationship is a dynamic process of caring and exploration, usually with a definite structure and mutually contracted goals, and occurs within the tradition, beliefs, and resources of the faith community that surrounds and supports them. (adapted from *Pastoral Counselling across Cultures*, David Augsburger (1986)p. 15.)
- **Qualitative Evaluation** “seeks to discover the meaning of a human experience and to communicate this understanding to the reader. It does this through narrative rather than through numbers, with the understanding that its narrative words evoke the human experience attached to them.”³⁰ Most qualitative research employs the face-to-face interview to make meaning. It encourages the researcher to engage the interviewee in the pursuit of a question. This type of research is especially suited to an evaluation of something as non-quantifiable as spirituality.
- **Impact** (for the purpose of this project) describes the effect of pastoral ministry on offenders and staff. Impact has been determined through the qualitative interviews/questionnaires of staff, administrators, offenders, and chaplains. The offender sample was divided into two groups: those who access Chaplaincy/spirituality services and those who do not. The data from the questionnaires was collated and studied. The report attempts to convey impact as assessed and interpreted by the site evaluation teams. It must be recognized that interviews and questionnaires cannot fully capture the impact of pastoral/spiritual interventions for reasons outlined in the introduction to this document.
- **Chaplain** - For the purposes of this paper, a chaplain is one who is contracted by his/her faith community to deliver religious/spiritual/pastoral services in an institutional or community setting. The English word ‘chaplain’ is probably derived from ‘capella’ - covering. "It was used to describe the tent-like structure used to cover a military field altar."³¹ In French ‘aumônier’ "refers to one who is responsible for the distribution of the alms given by the faithful for the relief of the poor. As prisoners were a distinct group of poor.....[the] aumônier was the cleric or lay brother assigned to the duty of visiting the prisoners for the distribution of charity."³² In the CSC milieu the word "chaplain" is also used to describe persons who deliver spiritual/religious services from a minority religious group.
- **Chapel** - A chapel is the ‘sacred space’ set aside in each institution for the observance of religious/sacred rites, ceremonies, worship, spiritual education, and pastoral ministry.

³⁰ Vandecreek et al, *Research in Pastoral Care and Counselling* (1994)

³¹ James, J.T.L., *A Living Tradition, Penitentiary Chaplaincy* (1990), p.59.

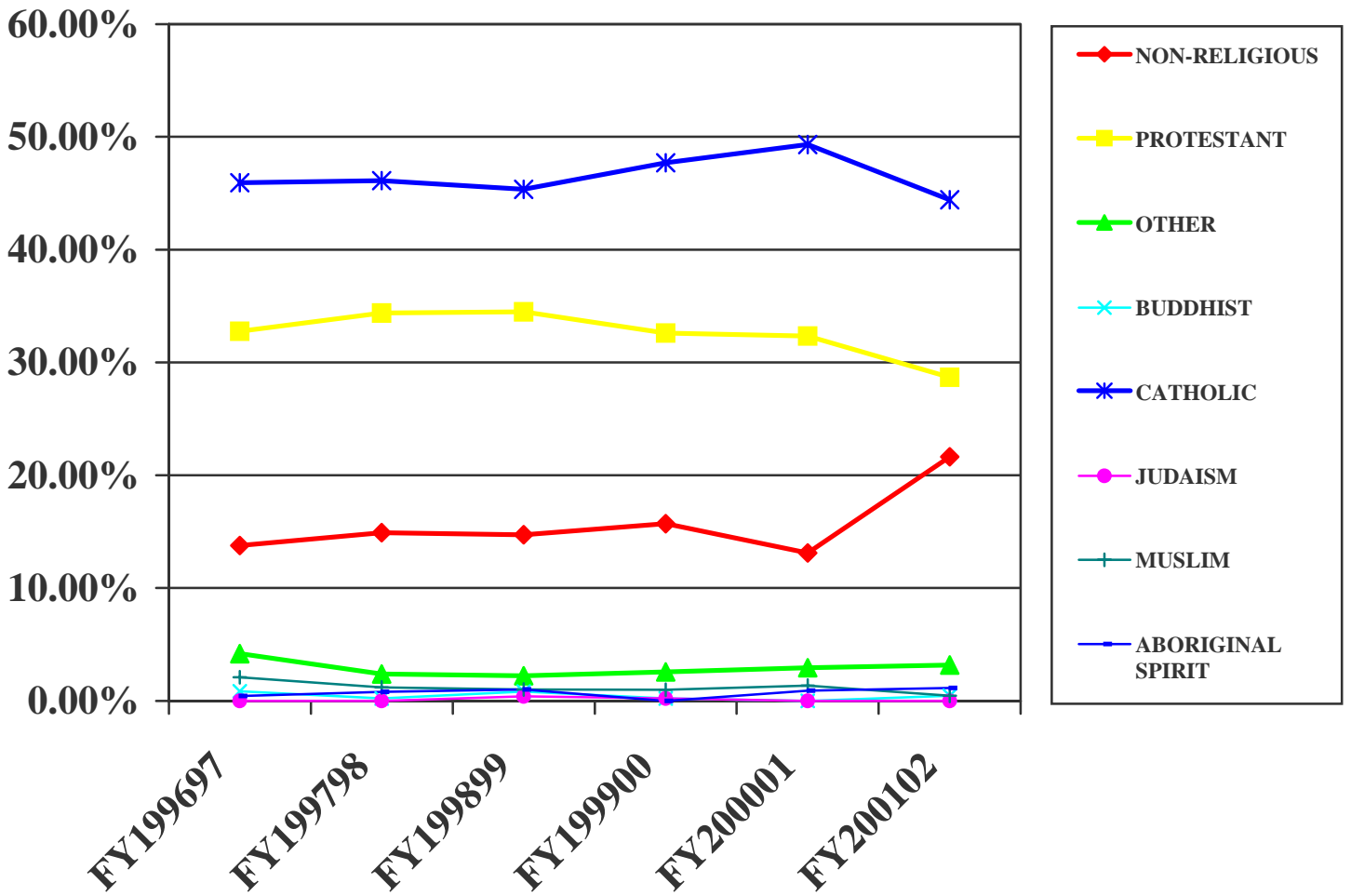
³² *ibid*, 59.

**National Chaplaincy Evaluation
Pastoral Care**

- **Pastoral Plan** is a planning tool for pastoral ministry. It begins with the Pastoral team considering the question, "Who are we?" To answer this question it develops a mission statement, guiding principles and values. From the macro level it moves to strategic ways of actualizing the philosophical/theological values. It undertakes a 'needs assessment' based on the pastoral context and then attempts to address the needs in a systematic way, utilizing the full resources of the pastoral team including chaplains, community clergy, and volunteers. A good pastoral plan builds in accountability, flexibility, evaluation, and communication.
- **Visible Presence** is a term employed in the *Statement of Work for Contract Chaplains*. It describes the qualitative dimension of the chaplain's presence, not merely the quantitative aspect. The latter can be determined checking the sign in sheet at the front gate, or example. However the visible presence is something less concrete. The *Statement of Work* insists that the chaplain circulate in all areas of the prison setting as a representative of the faith community inside and outside the prison. As well, visible presence refers to the theological concept of incarnating the divine in the ministry and pastoral services offered.

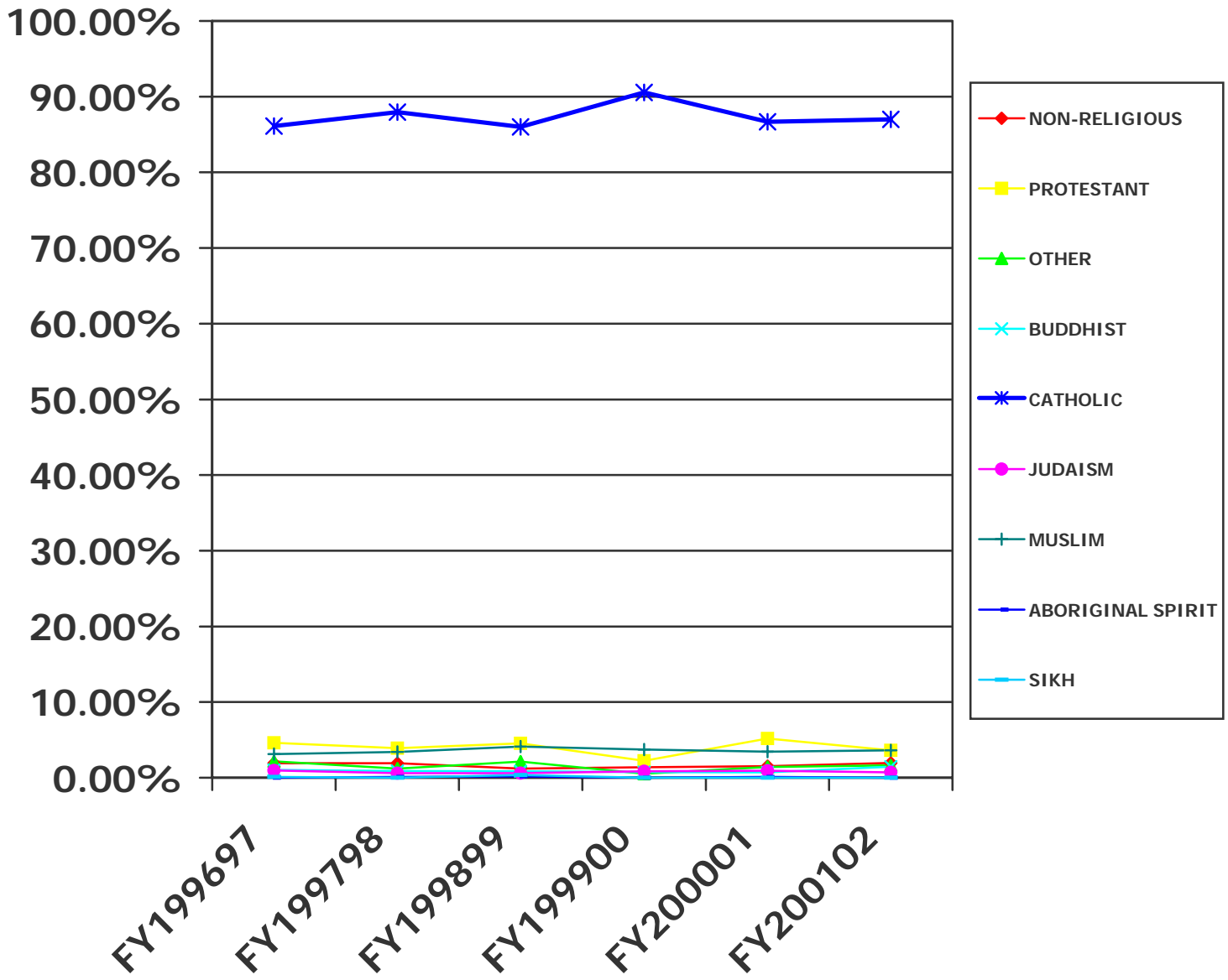
National Chaplaincy Evaluation
Pastoral Care

Chart 1 - Atlantic Region- Religious Affiliation at Warrant of Committal



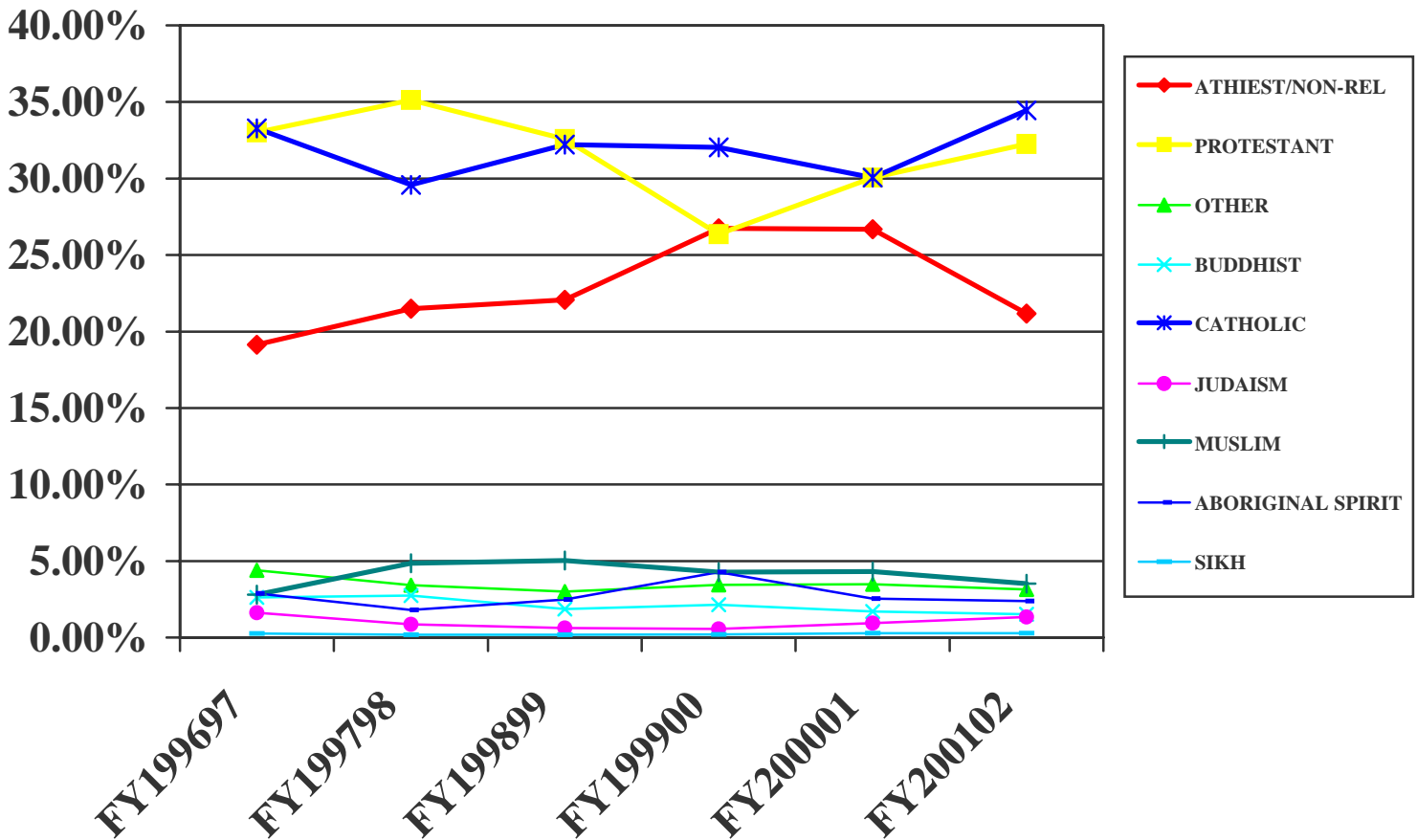
National Chaplaincy Evaluation
Pastoral Care

Chart 2 - Quebec Region - Religious Affiliation at Warrant of Committal



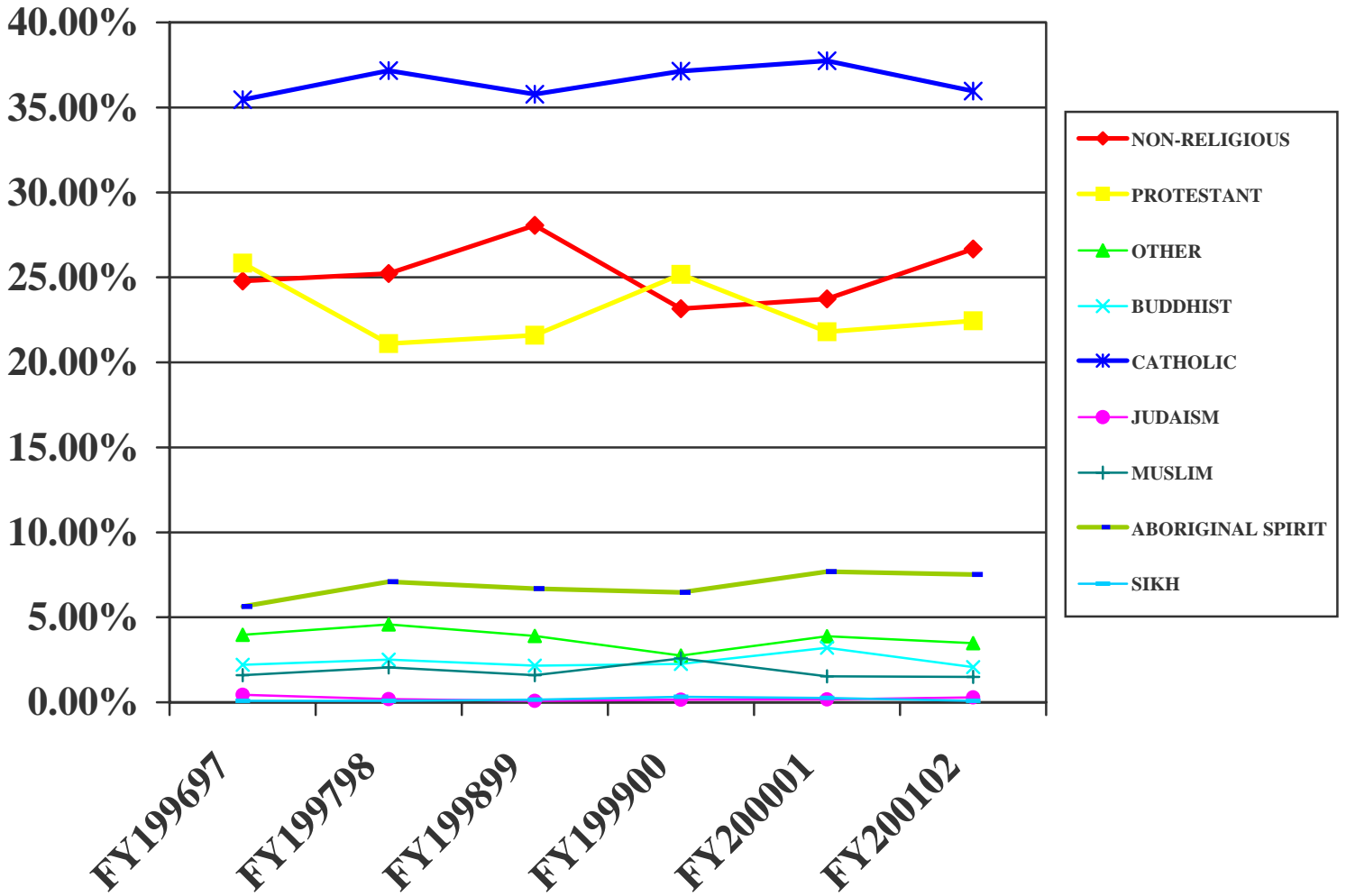
National Chaplaincy Evaluation
Pastoral Care

Chart 3 - Ontario Region - Religious Affiliation at Warrant of Committal



**National Chaplaincy Evaluation
Pastoral Care**

Chart 4 - Prairie Region - Religious Affiliation at Warrant of Committal



National Chaplaincy Evaluation
Pastoral Care

Chart 5 - Religious Affiliation - Pacific Region at Warrant of Committal

