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News and Views

spring 1992

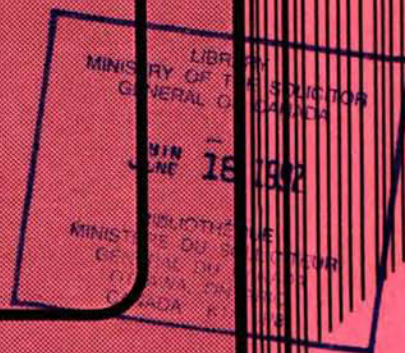
CSC Chaplaincy



Correctional Service
Canada

Service correctionnel
Canada

Canada



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THE MISSION

The Correctional Service of Canada, as part of the criminal justice system, contributes to the protection of society by actively encouraging and assisting offenders to become law-abiding citizens, while exercising reasonable, safe, secure and humane control.

(Core Value 4) We believe that the sharing of ideas, knowledge, values and experience, nationally and internationally, is essential to the achievement of our Mission.

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NEWS

NHQ

National Chaplains' Conference

This conference was held in Winnipeg at the Mennonite Brethren Bible College at the end of August 1991 under the theme "Celebrating our Mission - Restorative Justice". The Proceedings and the Conference Declaration have been published as separated documents.

Phase II of the Orientation for New Chaplains

This residential phase was held in Gananoque, Ontario this year from 24-28 February, 1992. In attendance were Sr. Gemma Leblanc (PT Westmorland), Sr. Majella Leblanc (PT Springhill), Rev. Donald Stoesz (PT Federal Training Centre), Rabbi Michael Wolff (Montreal area institutions), Rev. Ingrid Peters (PT Millhaven), Rev. Norman Shepstone (PT Beaver Creek), Rev. Arnold Main (FT Kingston Pen.), Rev. Gloria Lecompte (PT Kingston Pen.), Rev. Peter Murphy (PT Bath), Ms. Joan Palardy (PT Bowden). Many of the remaining Ontario chaplains shared some of their ministry with the group over supper on Tuesday evening. Leadership was provided by the Associate Director and the Regional Chaplain Ontario with sessional input from several other leaders in CSC and other fields.

In discussing ministry in times of crisis, Rev. Barton shared a form developed by a Texas chaplain to ensure that all important questions are asked when seeking and sharing information. Copies of this form are available from NHQ.

Professional Orientation

Ms. Michelle Landry worked three days each week for four weeks in January-February 1992 in Leclerc Inst. (medium). In fiscal year 1992-93 she will serve for a week in each of Prison for Women (maximum) and Bath (minimum).

National Chaplains' Volunteer Association:

A planning committee composed of representatives of all regions and the Chaplaincy Management met in Aylmer, Québec 6-8 March 1992 to plan for a conference of chaplaincy volunteers to be held in January of 1993.

The conference hopes to bring about more effective ministry of volunteers in prison, develop support and training mechanisms, and improve the co-operation between community and government bodies. It is hoped that up to 100 volunteers and others will be able to attend.

Association nationale des bénévoles de l'Aumônerie

Un comité de planification composé de représentants de toutes les régions et de l'équipe de gestion de l'Aumônerie s'est réuni à Aylmer (Québec) du 6 au 8 mars dernier pour commencer à préparer la conférence des bénévoles de l'Aumônerie prévue pour janvier 1993.

Les organisateurs de la conférence espèrent accroître l'efficacité du ministère exercé en milieu carcéral par les bénévoles, établir des mécanismes de soutien et de formation et améliorer la collaboration entre les organismes publics et la collectivité. Ils souhaitent pouvoir réunir une centaine de participants, bénévoles et autres.

Ont assisté à la réunion : le rév. Charles Taylor, de Wolfville (N.-É.), président honoraire; M. Warren Ervin, d'Halifax (N.-É.), co-président; M^{me} Judy Allard, de Hull (Qc), co-présidente; M^{me} Lucie Lemieux, de Montréal (Qc); M. Roger Gamache, de Laval (Qc), M. Dillon Sawyer, d'Oshawa (Ont.); M^{me} Moira Remens, de Saskatoon (Sask.); M^{me} Joanne Pepper, d'Abbotsford (C.-B.); le rév. Norm Barton, aumônier régional de l'Ontario; le rév. Chris Carr, directeur adjoint, Aumônerie; et le rév. Pierre Allard, directeur de l'Aumônerie.

Équipe de gestion de l'Aumônerie

Points examinés à la dernière réunion de l'Équipe en octobre:

- Conférence nationale des aumôniers
- Exercice du ministère WICCA
- Modifications à la DC 750
- Priorités : qualité des aumôniers, des bénévoles, des aumôniers communautaires, encouragement de dons spéciaux, de charismes
- Dimanche des prisonniers
- Association internationale des aumôniers de pénitencier
- Méthodes comptables pour l'établissement du budget des aumôniers régionaux
- Services d'aumônerie dans les nouvelles prisons des femmes

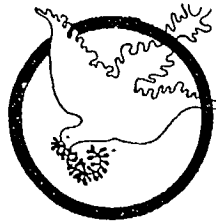
- visitations and evaluations
- restructuring to effectively involve all members and still do the work
- the role of IFC with respect to community chaplaincies
- incorporation

International Prison Chaplains' Association

The 1995 conference will be held in Canada, late summer.

Community Chaplains

This group has been identified as having the potential to significantly impact on the reduction of family violence. To that end a workshop will be held in early June sponsored by the Family Violence Initiative. It is also intended to invite representatives from the family homes in Springhill and Port Cartier.



ATLANTIC REGION

Personnel

Mr. Rudy Simmons, formerly part time chaplain at Sand River (now closed) has been appointed community chaplain at Halifax.

Rev. Lorne MacDonald, omi, pastor of St. John Parish in Springhill, N.S. and part-time chaplain at Springhill, will be leaving the area at the request of his order sometime during the summer. Thanks for fine ministry to the prisoner.

Training Opportunity

COURSE: An Orientation to Prison Ministry - Springhill Institution

This course introduces the student to ministry in a prison context. The student does practical ministry under supervision. The didactic facet of the course touches on historical contexts, security, the sociology of prisons, administration, listening skills, the prisoner's family, victim-offender concerns, as well as psychological and theological issues. The student also participates in individual and group approached to Christian Education in ministry with prisoners.

Last year seven students from the four Atlantic provinces and Ontario were registered all but one for credit.

Some Student Comments...

1. "The group experience held a challenge for me in listening skills, which I enjoyed very much and the interaction was good." Most of all, I believe, I enjoyed the interaction with my supervisor and fellow-students."
2. "We were challenged to see the need to bridge the gap between prison and community."
3. "I appreciated the CSC staff's willingness to answer my questions and offer suggestions they thought would be to my benefit."

For information about the 1992 course that would be held in the last 3 weeks of June, please write to:

Sister Teresa Currie
Springhill Institution
P.O. Box 2140 Springhill, Nova Scotia, B0M 1X0
Phone: (902) 597-3755, Ext. 364; Fax: (902) 597-3562

Activities

MOVE (mediating offender victim encounters) is on the verge of in depth training and 2 or 3 small pilot projects under the leadership of Marc Gallant, former member of the National Parole Board Atlantic Region and member of the Church Council on Justice and corrections. Chairman of the Board is Hugh Kierkegaard.

The annual Easter fast will be held in all institutions. Inmates obtain sponsors for this fast, and monies are given to projects related to world need (eg. World Vision, children's homes, etc.).

Training

An experiential workshop on story-telling was held in November for all chaplains and community chaplains and associates in ministry. Michelle Landry was down for this workshop.

Publicity

The video "Friends on Main Street" has been shown twice on ATV and many times in local church presentations.

Religious Education Course on Shame

Rev. Sean Allen has developed a course on this subject as part of the requirements for a D. Min. degree. Copies of the curriculum will be available from NHQ Chaplaincy when the final product is completed. Congratulations to Sean on completing his D.Min.

Training

The Rev. Alf Bell will begin the D.Min. program at Acadia this summer. The course on pastoral care for sexual offenders at Westmorland will run in June.

Christian Council of Reconciliation

Wayne Northey of the Mennonite Central Committee, Abbotsford, B.C. will address the annual meeting of CCR on 25 April 1992.

QUEBEC REGION

Personnel

Rev. Donald Stoesz has become part-time Protestant Chaplain at FTC and Leclerc. Donald is a member of the Mennonite community, a recent Ph.D. graduate of McGill, is married and has a family.

Rev. Tom Kurdyla has decided not to renew his contract for ministry at Leclerc. He thus ends many years of active prison ministry for which we thank him.

Rev. Donald Hinton, Anglican, has been providing part-time Protestant ministry at Donnacona.

Rev. John Lee, Anglican, has been replacing Rev. Greg Frazer on an interim basis at Cowansville Inst.

Personal

Abbé Ubald Deland of Montée St.-François has undergone procedures for blocked arteries, most recently in March. May he be granted healing.

Rev. Greg Frazer has resigned from his role as part-time Protestant chaplain at Cowansville Inst. for reasons of health. Good healing!

Activities

At Port Cartier:

The Rt. Rev. Walter Farquharson, Moderator of the United Church of Canada, visited the Port Cartier Institution on Friday, April 19, 1991. Invited by Rev. Paul Derry, Protestant Chaplain, he spent morning meeting individually with inmates and staff, and in the afternoon in a group discussion with anglophone inmates. Farquharson, who has served 27 years as minister of the Saltcoats-Bredenbury pastoral charge in rural Saskatchewan, is keenly interested in ministry in care facilities such as nursing homes. This was his first exposure to prison ministry. Later, in the United Church Observer, Farquharson wrote of "the acceptance I knew as I accompanied Paul Derry ... and talked with members of the prisoners, faith comm(unity).Derry)

While prayer is at the root of all real pastoral activity, it doesn't very often happen that prisoners will become involved in saying the breviary. That is what chaplain Nick Boucher at Port Cartier has convinced 10 inmates to do. They join together daily for prayer in this format.

At Cowansville

Club Select 10 is a new project established at the Cowansville Institution chapel in October 1991. The name was chosen by the members of the Club and reflects the fact that the group is made up of ten inmates selected from among those already participating in chapel activities who showed an interest in the project.

How did the club get started? For several months, a number of inmates had shown an interest in having a place where they could ask questions and discuss topics such as the Church, religion, faith, morality and other related subjects.

The first meeting was held on October 21, 1991; the evening was devoted to establishing how the group would operate, and to gathering questions from the participants. These questions were grouped together in the manner shown on the attached list. Since that time, the Club has been meeting every Wednesday to discuss a theme identified at the end of the previous meeting.

I am the Club's resource person; my role is not to lecture but to facilitate the discussion by briefly giving the background of the topic and then guiding the proceedings, drawing as much as possible on the group's own resources and allowing all the participants to express their opinion. The participants may ask each other questions, ask for explanations, dispute the views put forward and so on. Each meeting ends with a brief evaluation and the selection of the topic of discussion for the next meeting.

By December 2, 1991, the Club had met five times. The discussions have been interesting, very animated and, in my opinion, much appreciated by the participants. Of course, there have been some disagreements, but they were minor ones which were quickly resolved. A certain friendship seems to be developing among the participants.

The Club will continue only as long as the members show an interest in it; however, there are enough questions to last until June 1992. Jacques Bousquet, Roman Catholic Chaplain.

In the News

The journal Communauté chrétienne of February 1992 featured an article on prison chaplaincy. The article described the work in both federal and provincial jurisdictions, and in particular Jean Patry of the Interfaith Committee, Ubald Deland of Montée St. François, Gabriel Savignac (Regional chaplain), and Michel Dunn an inmate at Montée St. François.

ONTARIO REGION

Personnel

Rev. Arnold Main was appointed chaplain at Kingston Penitentiary. Arn is a member of the Pentecostal Assemblies of Canada, is married to Virginia, and the father of two boys and a girl. Welcome!

Rev. Gloria Lecomte is serving part time as the third chaplain at Kingston Pen. Gloria is a member of the United Church. Welcome!

Activities:

Face to Face

Face to face is a program in Kingston, sponsored by Mennonite Central Committee Ontario, which is concerned about the variety of needs resulting in and from crime. A workshop was sponsored by Face to Face in which individuals and agencies concerned with the needs of victims and offenders came together to dialogue and envision new responses to crime which might better meet the needs of all those affected. A variety of people attended - professionals and community members - who were interested in these issues and looking for a place of dialogue. Ingrid Peters - Face to Face Project Director.

The Bridge, Hamilton

CSC will be making a small contribution to this ecumenical ministry under the auspices of the Community Chaplaincy program. The Bridge has an extensive history of ministry to ex-offenders in the Hamilton area. It is associated with similar ministries in Toronto and Brampton. We are glad to be able to recognize their service to federal offenders in this way, and to improve the network of community resources available to chaplains and their flock. It meets Mondays 19:30 - 21:30 at Calvin Grace Community Church, 541 James St. N., Hamilton.

PRAIRIE REGION

Personnel

Fr. Albert Bouffard, o.m.i., has resigned as part-time Roman Catholic chaplain at Stony Mountain for reasons of health. We wish him good health quickly. Anita Gobeil, already part-time Catholic chaplain, becomes full-time on an interim basis.

Sr. Liette Godin has resigned as part-time Catholic chaplain at Regional Psychiatric Centre. Liette has served effectively over several years and we extend our thanks and best wishes.

Gilles Gauthier has resigned as community chaplain in Saskatoon. Thank -you, Gilles, for your service.

Rev. Shirley Downs has been named to the position of community chaplain in Saskatoon. Welcome!

Personal

Rev. Hardy Engler addressed the CPE class at Providence College and Seminary (now a bible college which has readapted the old catholic name of the building). Hardy shared his own story of coming to chaplaincy, and how the inmates feel in prison (using an old article from News and Views).

Activities

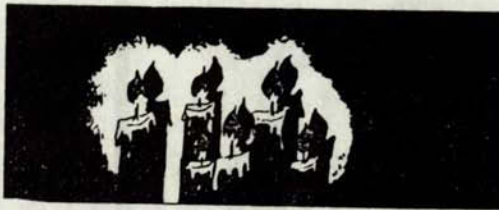
Rev. Terry Richardson was requested to accompany David Milgaard to one of the hearings at the Supreme Court on a possible reversal of his conviction for murder. David had been a participant in chapel activities at Rockwood.

At Stony Mountain, a program "Help for Hurting Emotions" looks at past hurts and works on putting them behind, going on forward and living. It deals with forgiveness, and letting go. It is based on David Seamands, Healing for Damaged Emotions originally geared for use in local church setting readapted to the prison setting by Rev. Hardy Engler. It seems to have been received well. Worship and ongoing study programs are also well attended.

Rev. David Hilderman, Regional Chaplain Pacific, will lead a training session for Winnipeg chaplains (federal and provincial) on the application of the Enneagramme personality indicator to the correctional setting May 12-13, 1992.

Induction of Joan Palardy at Bowden

The Induction Service for Chaplain Joan Palardy was held on September 27, 1991 in the Bowden Institution Chapel, with the Warden, Deputy Wardens, Church volunteers, staff and inmates were present. The inmate choir drew a hearty round of applause for this contribution of two chair numbers for the Service. Monsignor Don MacDonald represented the Archbishop from the Roman Catholic Archdiocese of Edmonton. The Rev. Sally Boyles of the IFC preached.



PACIFIC REGION

Personnel

The contracts for chaplaincy at William Head are in the process of being renewed. Thanks to Rev. Vincent McNally, Mr. Louis Hofstetter, and Mr. Ray Abadicio on the Catholic side and to Rev. Larry Gessner on the Protestant side for several years of faithful service.

Activities

The Victim-Offender mediation project led by Community Justice Initiatives of Langley completed its full year of a pilot project in this pioneering initiative in CSC. Funding is being sought to continue and expand its important work.

For the second successive year, weekends for staff are being planned by the Chaplaincy team at Matsqui.

The use of the Bradshaw tapes for family are being well received also at Matsqui.

Training

Fr. Fred Doll of Mission completed Phase III of his Orientation by taking two courses on the Enneagramme. He plans to use the Enneagramme to focus his pastoral interventions on the real needs of the offender.

The Regional Chaplain, Rev. Bob Byhre and Rev. Fred Doll participated in qualification training in the Myers-Briggs personality indicator. This counted as Phase III of the orientation for Mr. Byhre.

VIEWS

PRISON MINISTRY IN THE USSR

The Revd Tom James¹

On October 1, 1990, the Supreme Soviet of the USSR passed a new law on "Freedom of Conscience and Religious Organizations". It replaces legislation which through most of the previous seven decades of Communism had severely restricted the organized practice of religion, essentially limiting it to two Christian denominations, the Russian Orthodox Church and the Union of Evangelical Christians - Baptist, into which those protestants willing to register for survival had been forced.

The new law enacted by the central government. Its relevance must be viewed in the light of the subsequent devolution of most authority to the individual republics, many of which are renouncing the legislation of the Supreme Soviet. Ethnic and linguistic distinctiveness in some Republics is affecting the unity of the Russian Orthodox Church; Christianity itself may be at risk in the Republics where Islam predominates.

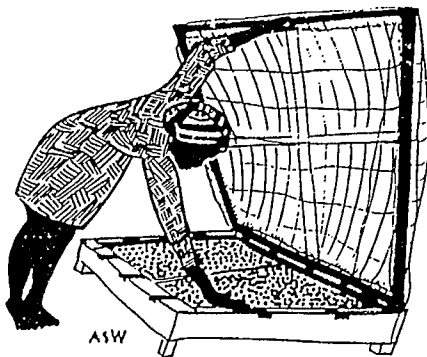
The new law permits the almost unrestricted registration of any and all religious organizations and has led to a proliferation of both old and new denominations. Some congregations and even dioceses have split off from the Moscow Patriarchate of the Russian Orthodox Church; some of which had been forced into the Evangelical Union have separated from the majority Baptists. Churches such as the Roman Catholics in both Eastern and Western rites have surfaced from underground; others like the Salvation Army have returned after a generation of absence. Church buildings and other properties are being restored at rate which is creating difficulty for the churches to absorb, and producing some conflicts as to ownership.

In addition to the organization of the major denominations, the country is now open to evangelization, leading to a veritable "invasion" from abroad not only by Christian evangelists but also by missionaries of other faiths, cults and sects well known elsewhere - such as the Jehovah Witnesses, Mormons, Baha'i, and the Unification Church (Moonies). All are finding a generation of people hungry for a new faith in the wake of the dissolution of the ideology of communism and its attendant atheism.

¹ Canon Tom James is an Anglican member of the Interfaith Committee on Chaplaincy, and former Secretary-Treasurer. Canon James and Mr. Otto Driedger, President of the Interfaith Committee, visited the Soviet Union in 1989 and 1991 and made contact with some who are involved in prison ministry; their requests to visit prisons were refused.

Prisoners are benefitting from the new religious freedom. Some Orthodox and Baptist clergy with sufficient commitment to prison ministry and at times the right political connections had been admitted to prisons - other than as inmates! - since at least December 1989 when President Gorbachev (himself baptised as an infant) called on the churches to make their contribution to the moral regeneration of Soviet society. Ministry is being provided by clergy and laity from local parishes, by religious from monasteries and convents, and by students from seminaries.

Originally restricted to pastoral care to individuals on request and by special permission, common worship is now possible and made available at least on occasion in many prisons. Chapels are being added to new prisons and created or re-opened in old for the purpose. Mass baptism of inmates are reported even in the secular press. Bibles are being provided by the newly re-established Bible Societies and other organizations like the Slavic Gospel Association.



KAIROS MARATHON GROUPS AT ATLANTIC INSTITUTION

Rev. Randy Fawkes²

Kairos Marathons are described by Dr. Charles Taylor as "... an experience in creativity and personal growth. The experience seeks to allow each individual to find a renewal of his person through awakening his un-lived potentials which have been buried and through breaking up old patterns of behaviour which have been a nuisance to him. The approach seeks to allow the participant to discover a spiritually affirmative view of life."

Kairos Marathons are held at six week intervals at both Atlantic and Springhill Institutions, and involve outside volunteers and prisoners in dialogue and worship. At Atlantic Institute Marathons involve participants in dialogue over a continuous twelve hour period.

Participants covenant with each other to be attentive to one another and to the group interaction. The covenant developed at Springhill is also used in the Marathons at Atlantic. Copies can be obtained on request. The "ground rules" for the day's functioning are conveyed through the covenant.

The process can best be described as that of a small group on a larger scale. Confidentiality and trust are determinants of the depth and quality of sharing that proceeds during the day, Marathons seek to get participants in touch with their feelings and to allow individuals to encounter their personal dynamics and hence foster self-awareness.

Through the group process, feedback is received from group members; personal awareness is encouraged; and through the sharing of personal experiences and feeling participants experience, to quote Charles Taylor, "That we are more alike than different". Dialogue, role play, gestalt techniques, and active imagination are some of the avenues used to assist participants to achieve personal insight and growth.

My own personal involvement with Marathons began in the fall of 1982 through a prison ministry course directed by Dr. Charles Taylor at Acadia Divinity College. As part of the course parameters, students were required to attend three Kairos Marathons at Springhill Institution.

² Rev. Randy Fawkes is Protestant Chaplain at Atlantic Institution.

I attended these and continued to be involved regularly until I began to co-lead Marathons at Westmorland Institution in November 1988 with Kevin Graham. These were initiated for men who had or who were taking the Sex Offender program which Kevin had developed. I am still involved here.

In September 1991, Sr. Agnes Léger and myself initiated Kairos Marathon groups on a trial basis at Atlantic Institution. After a preliminary series of three, we will be evaluating their effectiveness and potential for this Institution. Feedback from prisoners and volunteer participants concerning these has been very positive.

The Marathon begins with the group reading together the Marathon sheet, the covenant, the prayer, and sharing in an active imagination exercise to help facilitate sharing and dialogue. Following this, introductions and sharing of the exercise or personal material that the participant feels significant that has or is happening with him/her occurs. Through the day the group breaks for coffee and/or meals and concludes with a wrap-up, where participants share what they have found most helpful or significant, followed by a worship experience. Except for meals the participants spend the day in the Chapel. An outline of the day's schedule is attached to indicate how the Marathon is fitted to the Institutional routine at Atlantic.

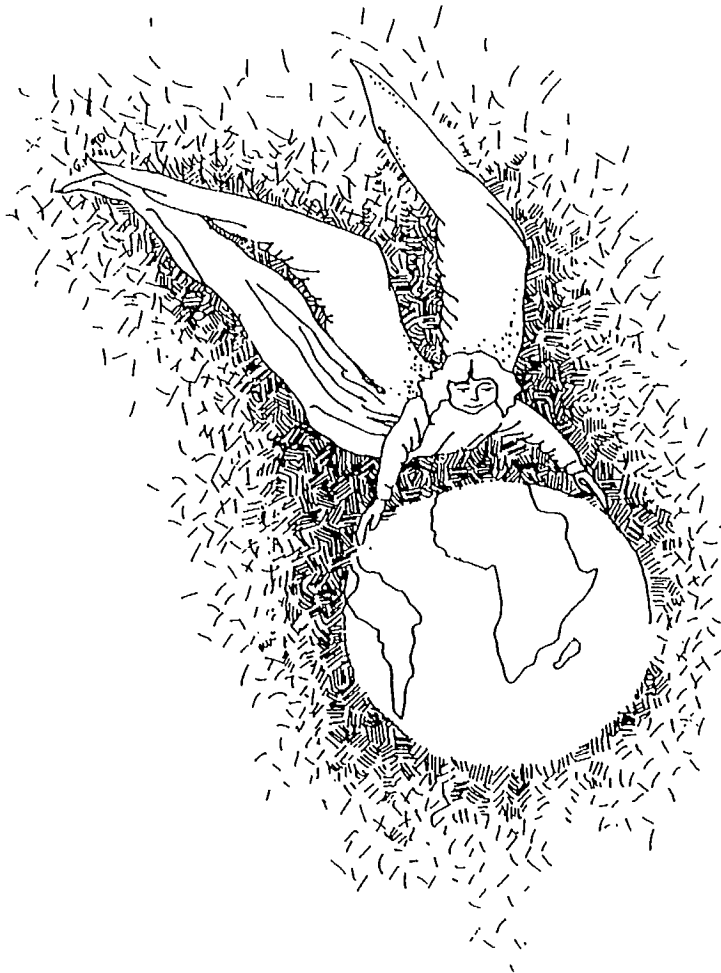
To ensure that the day goes smoothly, communication with correctional and other staff is essential. The Correctional Supervisor on duty and the control post and gallery officers are briefed by the Chaplains to the day's routine and the nature and intent of the program. Staff have been supportive and helpful. I believe that this communication provides less opportunity for confusion and gives information so that personnel knows what is going to happen. This briefing is preceded by written communication in which the program outline, participant lists for prisoners and volunteers, the day's schedule, and meal line instructions to the Kitchen are distributed to departments/units affected by the program. All who need to know are aware of what is taking place.

Our groups presently consist of nine volunteers, fourteen prisoners, and two chaplains. We plan to have the group in the vicinity of 25 to 30 participants. At each Marathon we are introducing new members, both volunteers and prisoners, to the group. To facilitate the group process, we initially engaged volunteers who had experience with Marathons or who had considerable prison ministry involvement and similarly, prisoners whom we felt would also best assist the process of group formation. Because of the high level of interest shown by local volunteers we are incorporating them into the group suggesting that they remain with the Marathons for six to eight sessions.

Over a period of time all volunteers who would like to share the experience would have had an opportunity to become involved.

Marathons at Rockwood Institution - Anita Buller

After a long dry spell marathons were somewhat tentatively endorsed by Rockwood Administration. Recently 16 of us and Rev. Terry Richardson began again. The inmates spoke most positively of the process. Our experience together enhanced personal growing, and was "evocative, bilateral and actualizing" (Nouwen). Rev. Neil deHaan bridged the past quite nicely to the creative present at Rockwood.



INTERNATIONAL COMMISSION OF CATHOLIC CHAPLAINS GENERAL OF PRISONS³

Introduction

The general meeting of the International Commission of the Chaplains General of Prisons (hereinafter referred to as the Commission) took place from 14 to 21 September 1990 in Rome. On the occasion of this Congress, Pope John Paul II granted an audience and addressed the delegates. The guiding biblical theme of the Congress was "Keep in mind those who are in prison, as though you were in prison with them" (Heb. 13:3). The result was the following document addressed to:

1. THE CHURCH

Preamble

Convinced that the problems of prisons today provide a particular opportunity for pastoral work in this area, whether meeting with prisoners or considering in the light of the Gospel the problems connected with the pursuit and administration of justice, the Commission calls upon the Holy See (the Church) to promote pastoral care for prisoners in an organic and universal fashion as in other pastoral sectors. The Commission also wishes to put forward the following proposals and suggestions to further pastoral care in prisons:

- 1.1 As the symbol of salvation for all humankind and the protector of all aspects of human life, the Church should adopt a clear standpoint on the death penalty, underlining the inhumanity of this punishment and declaring it to be no longer appropriate to a truly democratic and developed society.
- 1.2 The Episcopal Conferences should establish in their individual countries agencies to stimulate and promote pastoral care for prisoners at national level.
- 1.3 The Episcopal Conferences should consider issuing pastoral documents, based on Christian philosophy, on, for example, the socio-political background to crime, drug abuse, terrorism, prostitution and the like.

³ A Message of the International Congress held in Rome, 14-21 September 1990 .

- 1.4 The Episcopal Conferences should send to the Commission the pastoral documents they have already issued in this area to allow the Commission to prepare guidelines.
- 1.5 In the course of their evangelical and pastoral work, the diocesan bishops should make their communities and the public aware of the personal, social and christian problems connected with prisons. Pastoral visits to prisons could help them to do this.
- 1.6 The diocesan bishops should select persons fit for the difficult task of pastoral service in prisons. The ecclesiastical authority should ensure that these persons receive proper training.
- 1.7 Finally, the diocesan bishops should establish and support charitable institutions to care for people who have broken the law and help them reintegrate into society in a spirit of reconciliation.

2. THE CHRISTIAN COMMUNITIES

Preamble

Noting that Christians are not always sufficiently, open to the problems of prisons and are often unable to judge correctly, in terms of the Gospel, the prison system and its characteristics, the Commission calls upon the local dioceses to do the following:

- 2.1 The parishes should pray for and maintain pastoral contact with prisoners and their families and with the victims of crime to bring hope to the former and secure forgiveness on the part of the latter. Within their communities, they should choose persons fit for these tasks: for example, Christian families willing to adopt temporarily ex-prisoners who have no one else to turn to and to help them stand on their own two feet again. They should provide such persons with all the support and advice they need to fulfil this commitment.
- 2.2 The Christian communities should not only actively engage in voluntary service but also promote, by approaching individuals and the media, a change in the attitude of society from a mentality favouring stricter laws and penalties to a more humane, civil and Christian approach.

- 2.3 Mindful of what the Gospel says: "He that is without sin among you, let him first cast a stone..." (John 8:7), Christian communities should approach prisoners free of prejudice and in a welcoming spirit. "The way of love and forgiveness is the way that accords most with the Gospel, because it leads to Christ" (John Paul II).

3. THE PRISON CHAPLAINS

Preamble

Seven years ago at its Strasbourg congress (12-16 September 1983), the Commission drew up its "Prison Chaplains Charter", setting out the mission of the prison chaplain. In the light of the rich pastoral experience of its members, the Commission now reaffirms its Charter (see Annex) to encourage all those engaged in this ministry to approach the future with a clear and calm vision. On the basis of these considerations and inspired by the message of the Holy Father, the Commission makes the following suggestions to all prisons chaplains:

- 3.1 Because pastoral service in prisons is a "fragile apostolate" (John Paul II), all those undertaking this mission need to have a special calling for it, together with considerable human qualities, and should devote to it as much as possible of their time.
- 3.2 Chaplains should show total dedication in their contacts with prisoners, giving this apostolate priority.
- 3.3 Chaplains should act as the "good Samaritan" (John Paul II), helping their unfortunate brothers to pick themselves up, and should share in their sufferings, also releasing them from their burden as did Jesus the adulterous woman (John 8:1-11).
- 3.4 Chaplains should be able to rely on other qualified persons to provide concrete social and spiritual support (John Paul II). To this end, volunteers should be given training appropriate to the situation in prisons.
- 3.5 Provision should be made for prisoners themselves to undertake pastoral work.

- 3.6 Chaplains should devote special attention to young prisoners, foreigners, drug addicts, and AIDS patients in view of their physical, psychological and social plight.
- 3.7 In respect for the principles of charity and truth, chaplains should urge, both inside and outside prison, the introduction of penal structures appropriate to today's society.
- 3.8 During their pastoral activities, chaplains should remember that prisoners are baptised in Jesus Christ and continue to be deserving of charity in the spirit of Jesus Christ. Mass should be celebrated with this fact in mind and should provide a signal of new hope for reconciliation with God and the rest of humankind.

4. CIVIL SOCIETY

Preamble

The Commission rejects repression as the only means of combatting crime. It believes rather that intelligence, energy and planning should be devoted to prevention in those areas where crime delinquency and injustice have their roots.

- 4.1 Social and economic reform is thus needed soon, since social injustice is without doubt a crucial factor in crime.
- 4.2 Access to education should be as wide as possible, with equality of opportunity for all, since a lack of education fosters a deficient knowledge of moral values and a lack of responsibility.
- 4.3 The Commission strongly insists on respect for the dignity of man as required by the UN's Standard Minimum Rules for the treatment of prisoners and by other international conventions.

5. GOVERNMENTS

Preamble

Reaffirming that prison normally is not and cannot be the appropriate place for rehabilitation, much less the one and only solution or best way for dealing with crime, the Commission again presents the alternatives it proposed at its Vienna congress in 1987:

- 5.1 Penal codes should be fundamentally reformed so that "deprivation of liberty" is the last resort reserved solely for the most serious
- 5.2 Common legislation should be adopted, at least for the major regions of the world, in particular to deal with terrorism, drug trafficking and organised crime.
- 5.3 Foreign prisoners, who often suffer from their unfamiliar environment especially because of language problems and the lack of contact, should be treated in accordance with the UN's "Recommendation on the Treatment of Foreign Prisoners" (see annex, pp. 37-39). If they so wish, they should be allowed to serve their sentences in their own countries, as provided for in the UN's "Model Agreement on the Transfer of Foreign Prisoners".
- 5.4 Slow judicial proceedings and long periods of pretrial custody should be eliminated, as should all obstacles standing in the way of the enjoyment of fundamental human rights in prison.
- 5.5 Discharge from prison upon completion of a sentence should automatically entail the destruction of all pertinent penal and police records.
- 5.6 After serving their sentences, discharged prisoners should have the right to be reintegrated into society. They should receive appropriate assistance to enable them to run their own lives without any discrimination.
- 5.7 All prison staff should receive training to enable them to perform their proper educative role.

SOME REFLECTIONS ON SELF-EVALUATION

Rev. Bernie Archer⁴

If anyone actually asked me to do this, I would probably get sick to my stomach and maybe even hate their guts! But instead of any of that, allow me to indulge in this addiction I seem to have. I put it down to those 34 years I was a Nazarene pastor, and you have heard me say that Nazarenes are confirmed statisticholics. I suppose it is a habit I will never be able to kick.

I have fairly positive feelings as to what is happening around me, but feelings by themselves are not always reliable. So, as the years (1992/1992) were changing, I spent a little of my holiday time punching keys on my computer, and this is the outcome. It just serves to verify what I am sensing. In the past, I have shared some of this with a couple of chaplains and they were totally horrified! Contrary to what one might think, it really doesn't take me more than a couple of hours now that I have all these forms and graphs in my computer. Some of the pencil work I can do while I am watching television: a pastime that normally occupies 50% of my attention. And after I have done that pencil work, it takes no time to punch in the numbers on the computer.

In no way am I trying to compete with last year's statistics. My focus is really on the present, for if I am loosing touch with the constantly changing population in Westmorland, I had better have some way of knowing that. When I sat down and marked up the last "Inmate Profile List" from Westmorland, I was surprised to discover that only 20 men in the entire population of around 200 were with us last year at this time. Only 3 of the men who attend chapel were with us last Christmas. With a turnover like this, it gives me an increased sense of urgency that I must constantly keep at the job of learning to know these new inmates when they arrive.

The graphs mostly speak for themselves:

The 1991 Inmate Profile Study Graph helps me to visually keep track of where I am in the constant flow of the population at Westmorland. When I am away for summer holidays it shows. And you will remember that I told you that "NSO" means Non-Sexual Offender. I don't do anything to boost the Chapel attendance from this part of the population, but it gives me some indicators on who is showing up for chapel activities. When I am taking E.T.A.s out, I try to integrate the population as much as I can.

⁴ Rev. Bernie Archer is Protestant Chaplain at Westmorland Institution.

The men themselves tell me that chapel is "neutral" ground. It is better when both groups feel that way.

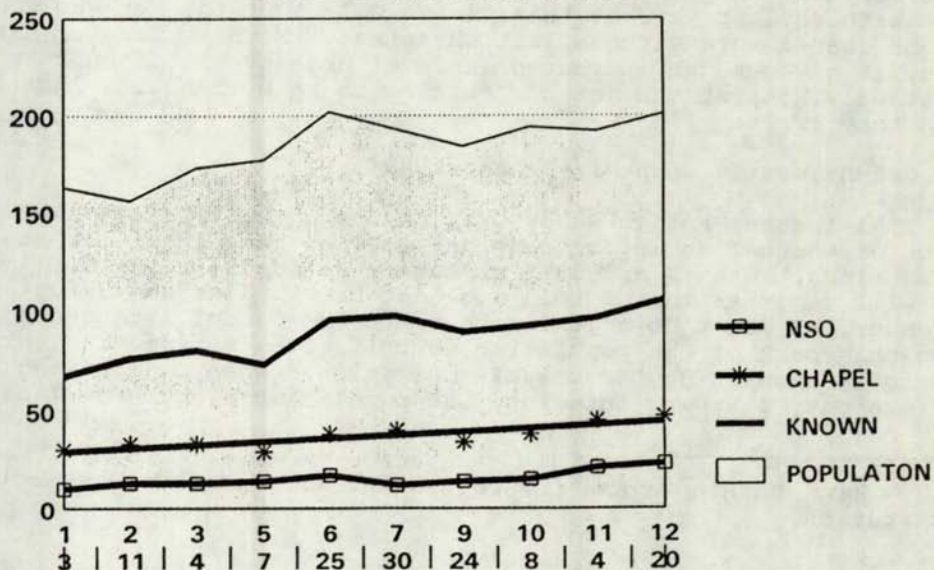
The Time Allocation by Percentage graph indicates the eight different ways and areas where I spend those hours. As I compare this with last years time study that I did, I notice that I am spending 25% more time in Worship and Fellowship. Some of this is related to the Saturday Marathons for Sexual Offenders. I put in a little more than half the time I did last year in escorting the men on passes outside the prison (E.T.A.s); however, the summer is when I am taking these fellows out almost non-stop, or so it feels. The time I spend counselling by appointment has nearly doubled. The course (Counselling the Sexual Offender) I took last June has had a lot to do with that, I am sure. The other areas are more or less the same as they were last year.

The work sheets where I delineate the time I have spent are simple in format and I would be glad to share them with anyone interested. These become the data base for the time study. I use the same sheets on a monthly basis, with some small modifications. My appointment book and my pocket diary where I log in my hours help me to know I have been and spent my time. I give copies of this to the D.W.C.O.P. and to my D.S.

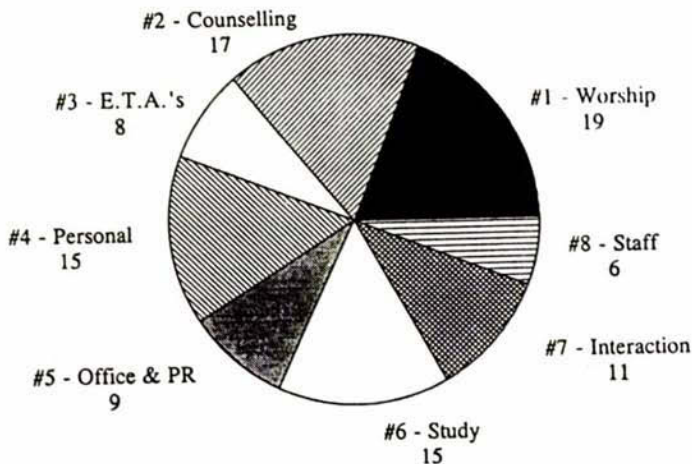
At the National Chaplaincy Convention in Winnipeg last summer, we were challenged and anointed to Be The Good News to these prisoners we work with. I am grateful for the support and the input that I need to try to accomplish this objective.

1991 Inmate Profile Lists from C.C.M.

Inmates From Chapel or Known by Chaplain



TIME ALLOCATION BY PERCENTAGE



Area # 1: Worship and Fellowship

Protestant Worship on Sunday
Discovery Group Meetings
Fellowship Activities with Inmates
Attendance at Bible Study Groups

Area # 2: Counselling

Scheduled appointments with inmates (1hr)
Visits with W.I. inmates in Dorchester Prison
Visits with W.I. inmates in Moncton Hospitals

Area # 3: Escorting on Temporary Absences

Time spent with inmates outside of the Institution

Area # 4: Personal and Professional Development

Chaplaincy Workshops, Retreats, Conferences
Continuing Education Programs
Personal Prayer Retreats
Time at RHQ with A/Regional Chaplain
Statutory Holidays (for lack of a better place to put them)

Area # 5: Office Management and Public Relations

Necessary Paperwork within the Institution
Correspondence related to Chaplaincy
Arranging passes for counselling and ETAs
Meeting with Community, Churches, Pastors, etc.
Training and Consultation with Volunteers

Area # 6: Study and Preparation for Worship and teaching

Preparation for Sermons
Preparation of Bible activities

Area # 7: Unstructured Interaction with inmates

Unscheduled meeting with inmates
Visits in dorms, huts, and work places
Induction of new inmates

Area # 8: Time with Westmorland Staff

Weekly Briefing Meetings
Staff Assemblies
Divisional Meetings
Conferences with W.I. Staff Re: inmates
Encounters with staff members re: personal matters

PRISON AND EMOTIONAL RELATIONSHIPS

Reverend Pierre Gonneville²

Many of the inmates I have spoken to have told me that they would like to have a spouse who visits them regularly at the penitentiary. However, things are quite different in reality. Often, when a man is sentenced to a long term of imprisonment, his wife becomes discouraged and decides to end the relationship. For most of the inmates, this is a serious blow; as a result, they withdraw into themselves and harden their hearts against any sign of affection because it hurts too much to deal with their emotions in a penitentiary setting.

For others, the time spent behind bars and the constraints of the prison environment force them to live out their love with their spouse. They take it upon themselves to leave their spouse free to start her life anew with another man. They voluntarily sever their emotional ties with their spouse.

Few inmates allow themselves to have a meaningful emotional relationship. I say this because there are those who have a wife who visits them, but who have not learned how to take advantage of their time with her:

- they are always preoccupied with what their spouse is doing;
- they worry when she does not answer the phone;
- they suspect her of seeing other men;
- they are jealous and become aggressive;
- they get worked up about the powerlessness they feel because they have no control over her comings and goings;
- they are mistrustful and the emotions they feel are no longer meaningful and can even slowly destroy them.

Those who seem to have a meaningful emotional relationship tell me that you have to work on it from the outset, despite the restrictiveness of the penitentiary environment.

² Reverend Pierre Gonneville is the Roman Catholic Chaplain at the Leclerc Institution. This piece was written for a conference held in Oka, Quebec in the spring of 1991.

Both spouses have to agree to make the best of the situation: this means weekly visits, letters, telephone calls which are limited in terms of frequency and duration and, occasionally, family visits in the trailers.

For most men serving penitentiary sentences, emotional relationships are not first and foremost sexual: they are certainly at the level of the heart, but they are expressed through the mind, in terms of knowledge. Very little physical contact takes place in the visits area.

When you visit with your spouse in the penitentiary, you talk a lot and you learn to express yourself. You learn to speak from the heart and you often discover each other in a way that is different from how things were on the "outside" because you have a lot of time to ask questions and to listen.

In this environment, it can be said that emotions lie close to the surface in the sense that any little thing can lead to a surge of emotions; a letter that does not come, a misunderstanding that could not be resolved before the end of the telephone conversation or an argument at the end of a visit: any one of these can, for several hours, upset the inmate who finds himself alone in his cell thinking and brooding.

Emotions also lie close to the surface because, when you are behind bars, you allow yourself to dream. You idealize because you are not in the "real world". When you are confronted with the day-to-day responsibilities of the outside, any action, any word, any oversight, any misunderstanding takes on epic proportions and causes pain in your life. That may be why many seem to avoid such things when they are on the inside.

Moreover, emotions are only just below the surface in that, when a person shows interest in an inmate and the relationship "clicks", it completely disrupts the inmate's life, from morning to night, all the time, from the moment that any signs of tenderness or affection are experienced. His imagination runs wild, he immediately begins to make long-term plans and the fear of losing this relationship sets in. Often, individuals are hurt when these relationships end.

.... and after? When a woman visits an inmate, it is my impression that she quickly learns that she is useful on the "inside". Because of the prison environment, she knows that she is appreciated and loved. There are no other women competing with her and she is certain that her man is always there.

However, when he gets out, this can be a problem; he needs to recuperate, to relax a bit, to bask in the freedom. Often, the spouse wants to immediately claim all of his attention, as she did in the penitentiary. She wants, without knowing it, to imprison because of her own emotional need. The road ahead is difficult, and a successful passage will require much learning, adaptation and a liberal dose of understanding.

You have to be strong to live a meaningful emotional relationship behind bars. You have to be stronger than you would be on the outside because you are facing many constraints, disappointments and frustrations.

FAMILY SYSTEMS AND CHAPLAINCY

Rev. Arne Jensen³

Barbara and I were privileged to take a nine month course entitled "Using Family System Theory in Your Ministry". Ron Richardson, who instructed the course, stated that one of the most effective ways to learn family origins was to apply it to one's own family. He wrote:

"the process of doing the work, discovering who's who in your family tree, what the family themes, myths, relationships and entrancements are; discovering your own role and place in the system; brings the theory to life and helps you integrate learning in a practical way."

Each of us were to present our family to the group. As you presented, it was important to consider intergenerational themes, triangles, emotional patterns and relationships and your part in all of this. Some of the questions you were asked to consider:

1. What effect do you think your birth order position had on you?
2. What secrets and mysteries are there?
3. What about relocations? How did they affect different members of the family?
4. Questions around the death of someone. Who seemed the most affected and in what way if stories were told?
5. Questions around values. How did they come about? What happened to members who don't share these values?
6. What values emerge as important in this family? How did they come about? What happened to members who did not share in these values? How were differences dealt with?

³ Rev. Arne Jensen is Protestant Chaplain at Mission and Ferndale Institutions. He and his wife, Barbara, did some training together.

Here is an excerpt from an article I read in connection with this course that is interesting to think about, the author states

"as systems that develop over time, family and workplace have more in common. Both are social systems that have particular roles, rules, patterns, and ways of resolving conflicts so that members can function effectively".

Teamwork in chaplaincy can be considered in this light. The findings of a study which involved 40 team ministries in large churches are:

1. Members of the team in which both had different birth orders perceived their relationships as positive and satisfactory. Whereas teams in which members had the same birth order were perceived as negative and unsatisfactory.
2. In teams of men, there was agreement about the quality of the team if members had grown up in homes with similar levels of intimacy.
3. The family conflict style of almost all the pastors was carved into their professional lives.

TAKEN HOSTAGE!

A Reflection on the PSAC Strike, 1991

Rev. Chris Carr⁴

Fred⁵ loved to fix up old cars. His pride was a souped up Buick, very powerful, with many customized controls.

When Fred drove his customized Buick up to his job at Napanee Penitentiary about 10 years ago, he was met in the parking lot by one of his vocational students, Paul. Paul jumped quickly into the back seat and ordered Fred to drive him to Ottawa. He wielded a revolver brought in by a staff member. "Don't jerk me around or you're dead!" Paul threatened. "The shortest route only."

Fred stated that he knew only one route to Ottawa, and that was the one he would take. He had driven there once 10 years ago, and it was the only way he knew. "Don't jerk me around," threatened Paul again, "or you're dead!" Fred planned his route to go by as many stations of the provincial police as he could remember in the hopes that help would be forthcoming. Paul gun-whipped Fred around the ears and neck as a sign that he was very serious.

When the first Provincial Police station rolled into view, Paul reacted furiously. He gun-whipped Fred again, and said that if anybody came out after them, he was dead meat. No one came out. Paul said that he wanted to drive. Fred talked him out of that by pointing out the importance of knowing how to use the souped-up power and the specialized controls of the car. Paul gun-whipped Fred once again, threatening him with worse if anything went wrong. Blood began trickling out of Fred's ear.

Being on strike often felt like being gun-whipped by a work situation that I had given a great deal of my energy and value to. Who betrayed me and brought in the gun? I don't know. But it felt like a betrayal. If I could only find out who! *"When he is judged, let him be found guilty, and let his appeal be in vain. Let his days be few, and let another take his office."* (Psalm 109.6-7)

⁴ Rev. Chris Carr is Associate Director Chaplaincy - Training in the Correctional Service of Canada.

⁵Names and places of the hostage taking have been changed for reasons of confidentiality.

It didn't seem to be any of my colleagues or supervisors at work, and yet I found myself being suspicious and angry at them. I criticized their misjudgments, chief of which was the lack of rationale in the designations of exclusion or essential service. On the line were many categories of staff, acting SM, acting directors and clerks, while in the building were the same range of people who from the sidewalk didn't seem a whole lot more essential to public safety.

As the strike evolved, however, this seemed relatively minor and the anger came to focus on Mr. Mulroney ("lyin' Brian" the posters tagged him), and Mr. Loisel (nicknamed "coquerelle" on many of the signs). It felt like they had brought in the gun, they were doing the gun-whipping. The feeling was bolstered by the decision of the government's own labour tribunal which found that the government had not bargained in good faith and later by the government's renewed intention to pay bonuses to senior managers in the Crown corporations.

Paul began to tell Fred his life's story. He had been an abused child, he had lived with family violence. Fred felt genuine empathy for the pathos that had marked his captor's life, even with the feel of blood trickling down his neck.

I was privileged on the line, my experience of being taken hostage, to share in many precious stories, not the least of which was Fred's story, which he told like he had just been through it.

I learned more in a couple of days about the labour movement from one experienced union member than I had in reading several books and taking courses on church history, ethics and theology.

One successful woman talked about the stress that poor management in her husband's department had brought on her family. Her colleagues were insensitive to the suffering she felt when the same department mistreated her husband. And the more her husband was hurt, the higher her star seemed to rise.

I had long discussions about matters of faith: is life after death for real? What is the nature of justice and the Church's teaching about it? Why are we so concerned with money? I met fellow clergy passing by who couldn't believe that I was there (could I?) and who wanted me to write a story for the Diocesan newspaper. I met parish clergy who didn't want to talk about it, and I met my bishop who roared from the gut "Good!" I met a fellow worker who was credited by other security officers with leading them to a renewal in the life of faith. The presence of a chaplain on the line seemed to offer some symbolic comfort to some marchers: perhaps justice was on their side, perhaps a strike with dignity was appropriate action for committed people in some circumstances. Did I imagine it?

I met people I had never talked with from the Parole Board and the Secretariat. I will take time to talk to people in the future.

I talked about the men's movement with strident feminists and we all learned.

One director, for some unknown reason not designated or excluded, had fascinating insights about the labour negotiations in the public sector coming to hinge upon compulsory arbitration. So why didn't the government agree to this?

Some of the gun-whipping seemed to be done by fellow workers, those who ignored the hostage situation and went to work anyway. Would they obtain gain without pain? No excuse seemed to justify their action. I also found that some people in seconded situations were juggling their classification in order to avoid the strike. It felt cheap.

The gun-whipping also came from our own particular situation as strikers. Even though the volunteer union leaders were kind and hardworking, we really had no official leadership in USGE, no one to lead us in open conversation and to communicate our concerns to the union executive. In the heat of conflict the strike leaders seemed more enthusiastic than creative. They were accurate and careful, but not creative. As the days wore on, fatigue grew, and the grim message to "bite the bullet and stick with it" seemed to bury all chance of creative counterattack. Sometimes the language became excessive and self-wounding.

The wounds were partially bandaged by others who, though unable to solve the conflict, offered support and encouragement: the honking horns of bus-drivers, truck-drivers and friendly citizens; the provision of coffee, doughnuts, and apples by friends on the "inside". Some managers came down and talked with the strikers without stepping out of their role responsibility as managers. The Commissioner and the Commissionaire, Mr. Ingstrup and Mr. Horvath, seemed particularly adept at this! I am grateful to all these people, known and unnamed, for their involvement.

But mostly the wounds were treated by rallying together, in marches, in front of key buildings, on the hill, by singing and laughing and holding each other.

While Fred's situation never made the press because for a long time nobody even knew he had been kidnapped, my experience was in the press constantly. It became a focus for serious communication in a frustrated country where people seemed more interested in anger than in dialogue. Many truths about the situation of labour in general and in particular work in the civil service were expressed.

Fred finally got free after a daring and courageous escape. Management seemed fundamentally disinterested in his own experience of hostage taking, only in a successful professional ending. He was expected to report to work the next day. On the line, the work place became very distant. My sector reorganized during the strike, and it seemed no more important than if an extra-terrestrial being had moved some pieces on a chess board in some remote corner of the solar system. Discussion of division priorities required a very determined act of will. Who is to help Fred deal with his loss of a workplace that understood his needs and valued him? Now 10 years later, he finds himself wanting to return to the field.

Perhaps if Fred had not driven up in his flashy hobby car, the inmate student would not have used him to escape with. And it is possible that I could have been spared going on strike by claiming traditional chaplaincy neutrality. I could also perhaps have tried to explain that it was only a passing accident that landed me in PSAC. Employee chaplains are traditionally in a different union, and the long range plan for the division envisions reclassifying the position of Associate Director out of PSAC. But Fred liked his car, and I guess I like who I really am. Honesty seemed the wiser course.

Fred got free and the strike ended. The world seems empty and not quite the same. Understandings have been altered. Anger has been expressed and its causes have not been satisfactorily dealt with, although there is a feeling that they have been understood. Is this a victory? Perhaps it is one of sorts, but not a resounding one. In a strike of this sort there are many losers and not many winners. Management lost: the Senior Managers' Conference was cancelled. Inmates lost: meals were delayed or skipped and parole reports weren't prepared. The public lost in grain sales and airport delays. The government lost in the polls. The strikers lost two week's pay. This strike didn't seem to be necessary from the very beginning. It was meanly provoked for no good reason. The pastoral challenge will be to renew our efforts in this sad time to listen to our workers, to listen to them in their hurt and in their loneliness.

I guess justice doesn't mean much until it hurts. One of the rituals in many tribes of the transition from youth to manhood is letting of blood. Adult life, christian life, is not always fun. The phrase "to take up our cross and follow him" seems to be pertinent in this context.

At any rate, important as it is, loss must not be the only element in reflecting about this strike. The psalmist who expressed such rage at his persecutors, also found it in his heart to be full of praise and hope: *"I will give thanks to the Lord with my mouth, in the midst of the multitude will I praise him, because he stands at the right hand of the needy."* (Psalm 106.29-30)

The life of faith somehow invites people to hold together the pain of living and the hope of salvation. It doesn't make much sense from other perspectives, and it shouldn't be an excuse for avoiding efforts to in fact solve the pain, but it ensures that pain doesn't become a bottomless pit from which no exit is possible.

6 October 1991

RESOURCES FOR MINISTRY

(See also the French section)

Pierre Raphael, *Inside Riker's Island - A Chaplain's Search for God*, Orbis Books, 1990⁶

Riker's Island Prison near New York is the world's monster municipal jail. Daily it incarcerates about 13,500 prisoners and annually it handles about 105,000 men and women. Rikers is the most grotesque custodial institution in a society where the "passion to punish" by imprisonment currently exceeds almost any other country.

In this "labyrinth of pain and suffering" Pierre Raphael has been the Catholic Chaplain since 1980.

A French worker priest steeped in the desert spirituality of Charles de Foucauld, Raphael tells of his coming to Rikers Island. He also tells some of its countless stories of human sorrow - the prison father whose son is also sent there, the AIDS ward, the suicide watch. He outlines theological ideas underlying prison chaplaincy and emphasises their importance in the total outreach of the Church.

His book draws readers into his creative conflict between contemplation and evangelization - between Christian roots which stimulate radical questions and practical, encounters with human dramas which bring to life the poor and the utterly desolate.

C. Juliano and L. Sofield, *Collaborative Ministry*, Notre Dame : Ave Maria Press, 1987⁷

Christ sent the disciples out in pairs perhaps recognizing the need for mutual support in difficult ministry. The sharing of labour allows service that no one alone can provide. The combining of different gifts and talents brings a diversity and scope of impact which the individual cannot.

⁶ Reviewed by Alan R. Duce, Prison Chaplain, Lincoln, UK

⁷ Reviewed by Rev. Rod Carter, Protestant Chaplain at Joyceville Institution

The basis for all ministry is giftedness. In the practice of collaborative ministry various gifts are brought together to accomplish the mission of Jesus Christ. The challenge is to design ministries whereby lay and ordained, men and women and various races can work together in proclaiming the good news. Historically ministry has been viewed as the enterprise of the ordained and this usually fostered a "Lone Ranger" approach to ministry. The transition to collaborative ministry requires hard work and reeducation.

In eight chapters, the authors discuss stages in collaboration, obstacles, readiness to become involved, spirituality, process, leadership, conflict, and confrontation.

In the concluding chapter the authors offer four general principles which foster collaboration all illustrated with numerous examples. They are: dialogue is essential for collaboration; collaboration is most effective when it is based on giftedness; unnecessary duplication should be avoided; and it is important to provide opportunities and structures for collaboration.

I've found this reading to be especially illuminating as regards the dynamics underlying the development of team. They coincide with my own involvement in collaboration in ministry. The book provides excellent information about teams and human dynamics. Down-to-earth and pertinent advice is offered by way of creating dynamic teams. In so many instances I was able to identify interactions mentioned in the book with actual dynamics of the members of the teams with which I minister.

Sofield and Juliano have produced a very helpful document of skills and guidelines intended to address the difficulties, but also the celebrations inherent in team development.

I highly recommend this labour.

LETTERS TO THE EDITOR

Sir;

I was reading through your summer issue when the cartoon series on pages twenty-four to twenty-seven. I would like to supply a sad ending if I may, one that is true, because I know the individual and I was there when the incident happened.

It happened in the late '50's, in an eastern prison, and it seemed that the nasty convict was allowed to keep a kitten by the administration, even though it was forbidden to have pets. The change over him over the next few years was remarkable. The cat had the run of the institution, but at noon and at night, it was on his bed waiting for him. He made a little harness and a leash, and just the sight of the two of them out for a walk was enough to bring a smile or a tear of joy to one's eye.

One night, there was no cat waiting for him, and the sight of a grown man crying for his friend was a terrible sight. On the way to supper, he saw the crushed, bloody body laying in the garbage can where some new officer, knowing the rules about pets, had smashed its head against the wall and callously tossed it aside. It took at least half a dozen guards to get him into a straight jacket and into disassociation. From there he was taken to a mental hospital.

The sad part of it was that he had made such improvement, he was up for, and almost certain to be paroled.

Yours truly,

Wm. Alan Schnell