

Enhanced Chaplaincy Partnership Meetings
Ontario Region

Time: 8:30 a.m.	Time: 8:30 a.m.
Date: February 2, 2010	Date: February 4, 2010
Location: St. Mark's Evan. Lutheran Church 263 Victoria Street, Kingston, Ontario	Location: St. Patrick's Parish Markham 5633 Highway #7 Markham, Ontario

- C.S.C.: Father Ted Hughes, Regional Chaplain - Regional Chaplaincy Office (O)
 Rev. Sylvia Poetschke, Reg. Chaplaincy Advisor - Regional Chaplaincy Office (O)
 Jim Harnden, A/Administrative Assistant - Regional Chaplaincy Office (O)
 Chris Hill, A/Director Intervention - Regional Headquarters (O)
 Rick Burk, A/Director General Chaplaincy/Restorative Justice - N.H.Q.
 Anna Wiecek, Project Officer, Chaplaincy Office - N.H.Q.
 Rev. Dr. Deb Tanasiecuk, Regional Chaplain - Regional Chaplaincy Office (P)
- Guests: Franklin Andrews - Evangelical Lutheran Church in Canada
Feb. 2 Mark Harris – Evangelical Lutheran Church in Canada
 Claude Arsenault - Faith Christian Fellowship of Canada
 Ian Davis-Young - United Church of Canada
 Joe Ramsay -
 Kate Johnson - Society of Friends
 Anne Mitchell – Society of Friends
 Jo Vellacott – Society of Friends
 Sylvio Lacar - Roman Catholic Episcopal Corporation of the Diocese of Peterborough
 Raymond Rick - Diocese of Peterborough
 Robert Landry - Union of French Baptist Churches in Canada
 Regina Lannon - Roman Catholic Episcopal Corporation of the Diocese of Kingston
 Eric Lawson - R.C. Episcopal Corp. of the Diocese of Kingston
 Brendan O'Brien - R.C. Episcopal Corp. of the Diocese of Kingston
 Joseph Lynch - R.C. Episcopal Corp. of the Diocese of Kingston
 Beryl Orok - Eastern Ontario District Pentecostal Assemblies of Canada
 David Blakely - PAOC Ontario
 Jeannie Oulton - United Church of Canada
 Rita Peng - Roman Catholic Episcopal Corporation of the Diocese of Kingston
 Fergie Wilson – Incorporated Synod of the Diocese of Ontario
 Wayne A. Varley -
 Monique Marchand - I.F.C. Representative (RC)
 Imam Patel – I.F.C. Representative (Muslim)
- Guests: Arn Main - Canadian Baptists of Ontario & Quebec
Feb. 4 Greg Rodgers - Baptist Convention of Ontario and Quebec
 Miles Schell - Archdiocese of Toronto
 Charlie VanAlpen - St. Aloysius Roman Catholic Parish

Abraham Yonas - Free Methodist Church in Canada
Habeb Ali - Islam Care Centre
Nilton Amorin - I.F.C. Representative (Seventh Day Adventists)
Pandit Roop Sharma – I.F.C. Representative (Hindu)
John O'Brien -
Jim Dunn - Archdiocese of Toronto
Bill Targett -
Father Cornelius O'Mahony - St. Michael's Parish
Brian Craig -
Kim Henderson - Free Methodist Church
Catharine O'Brien – I.F.C. Representative (U.C.C.)

Facilitator: Dr. Sandy Cotton

Correctional Service Canada (O) held Enhanced Chaplaincy Partnership meetings on February 2, 2010 (Kingston) and on February 4, 2010 (Markham). One agenda was established for both meetings. For the purposes of the minutes, general items from both meetings have been amalgamated and discussion items have been identified by date.

1. Introduction to the Day

Father Ted Hughes welcomed the guests and thanked them for attending the sessions. Father Ted provided a brief overview of “housekeeping” items (location of washroom facilities, breaks, etc.) and advised that a facilitator is being used to enhance the dialogue regarding the enhanced partnership model. Correctional Service Canada will not be a “driving force” as in previous meetings. Father Ted introduced Dr. Sandy Cotton as the facilitator for the sessions.

Dr. Cotton is a permanent deacon in the Anglican Church and a Leadership Professor (retired) from Queen's University (Kingston). Dr. Cotton welcomed the participants and advised that he has significant experience working with troubled congregations and has participated at chaplaincy retreats. His goal for the day was to be helpful in guiding the group's discussion. It is his policy to maintain the confidences of the group and encouraged the participants to share, listen, learn and dialogue as a group. He shared William Bridges four principles on change management and personal transitions with the group. “Show up”, “Be present”, “Tell the truth” and “Let go of the outcomes”.

Each of the participants introduced themselves and identified their professional designation/organization.

Dr. Cotton provided each of the participants with a handout (“geese in flight” and a prayer attributed to Archbishop Oscar Romero). Dr. Cotton advised the group that geese fly in a “V” formation as it is 95% effective. When the lead goose tires, it falls back into the formation and is replaced by another. The rest of the flock honk to support their leader. If a goose is sick or injured and cannot continue with the flock, two other geese will remain with it until it recovers or dies. Dr. Cotton advised the participants to explore today's meeting as a group (“V” formation) rather than as a confused flock.

There was a group reading, line by line of the prayer. Dr. Cotton advised the group that he uses this prayer to reflect on in difficult times. It is a good framing for the day's discussions.

Dr. Cotton provided each of the participants with another handout ("A Field Guide to Recognizing Clergy Moods" and "How Do You Feel Today"). Dr. Cotton advised that the chaplaincy field involves a wide variety of emotions but chaplains seem to display a single "happy" face in most situations. He instructed the participants to look at the "How Do You Feel Today" handout and choose a face that reflects their mind space as they came to the meeting today, choose another face that captures their feelings in dealing with Correctional Service Canada over the past year and choose another face to describe their inclinations over the upcoming year. The group discussed each of the choices they made for each scenario. Dr. Cotton advised that he uses this exercise in many different environments/situations and concluded that in most cases, the participants rarely find other people within the group that choose the same "emotion" even though they are in the same environment/situation.

Dr. Cotton advised the participants that these materials are copyright-free and may be used and/or revised at their discretion.

2. Core Issues and Expectations for Participants

Dr. Cotton provided each of the participants with an index card and requested them to complete the sentence "My hope/prayer/expectation for the day is...". He also requested the participants to flip the card over and describe the core issue that they would like to explore at the session and to provide their "designation", i.e. C.S.C. staff, Chaplain, Faith provider or I.F.C. member. There was a round table discussion of the responses to help identify a theme within the group.

Feb 2, 2010 session - the theme identified by the group was a requirement for clarity to understand enhanced partnership, listening, dialogue, increased clarity of information, depth and quality of relationships ("the spirit will lead us"). Issues identified by the group were job security, personal security, clarify liability and accountability issues, frustration/anger/worry regarding chaplains well-being.

Feb. 4, 2010 session - the theme identified by the group was exploration, learning, process for dialogue, contract concerns (clarification, de-foggers, connecting relationships). Issues identified by the group were security, liability, accountability issues and relationships between C.S.C., contractors and the chaplains.

Dr. Cotton collected the index cards and advised that they would be transcribed and distributed at a later date.

3. Break

Light refreshments were provided.

4. Work in Dialogue Groups

Dr. Cotton presented a brief exercise on the flip chart by writing an “I” and an “X” and requesting the participants to “change what you see into six by adding one line”. The group discussed possible solutions. Dr. Cotton advised that most adults struggle with the solution as they “think inside the box” and that children usually come up with a wide variety of solutions such as:

- put an “S” in front of the IX to form the word six. Adults tend to think that the solution must be a straight line versus a child that uses a curved line;
- I X 6 equals six;
- / I X equals six lines;
- IX-III=VI is actually one line of text that adds up to six.

Dr. Cotton advised that the diversity within the room is most impressive and to use this strength as the participants entered into the dialogue group exercise of the day.

Dr. Cotton advised the participants that they were going to break into three blended discussion groups randomly comprised of C.S.C. staff, Chaplains, Faith providers and I.F.C. members. Each group was offered an envelope containing one of the core principles and three questions. Dr. Cotton advised that the same set of questions were used for all three core principles.

Question 1 - What are the most significant area that reflect positive partnership or the potential for positive partnership?

Question 2 - What are the areas that still are challenges that need to be addressed?

Question 3 - Are there other issues that are not included from the principle that need to be addressed?

Dr. Cotton advised the discussion groups to discuss and explore the core principle and work together as a group to answer the questions. Participants were requested to complete this exercise and be prepared for discussion after the lunch break.

5. Lunch

A light buffet-style lunch of sandwiches, salads, fruit, dessert and beverages was provided.

6. Dialogue Group Presentations

February 2, 2010 session

Core Principle 1

This group advised that they didn't strictly adhere to the questions. The group discussed the following issues:

- frustration working in a correctional environment;
- there are no problems dealing with the faith communities;

- there is a requirement to re-build the relationship between chaplains and the institutions as it is a “people business”;
- frustration and feeling powerless to resolve issues at most levels in an institution and only receiving support after approaching the warden (i.e., re-scheduling Ash Wednesday to the following day);
- chaplains feel “omitted” and left out of the institutional process;
- chaplains feeling lack of recognition;
- there are a lot of institutional priorities but the chaplaincy does not seem to be a major concern as the perception exists that “Chaplaincy runs okay by itself” and “is not critical to the site”;
- a challenge exists that chaplains have to re-apply for a position once the contract expires;
- the denomination finds a disconnect between the faith group and the site;
- chaplains do find that site is supportive;
- the church gives the authority and beliefs to the chaplains which in turn is passed to the people;
- some contractors may have a hands-off presence with the chaplains once they have been given their mandate;
- a “pro” for the contractual model is that it allows for denominational services.

Core Principle 2

This group advised that they held a wide range of discussions regarding the following issues:

Question 1

- in practice, some chaplains do feel that they are equal to C.S.C. employees;
- there are a lot of issues that may arise at one site that are completely different from another site;

Question 2 and 3

- there is a structural challenge that chaplains are not C.S.C. employees. It does not seem to be working;
- fewer churches want to be involved in the contractual process and this will become more noticeable in the future;
- there is a financial burden to churches, i.e., salaries, travel, etc.;
- liability issues;
- time and costs to attend legal proceedings are becoming significant;
- there is a lack of community support, others mentioned using local community care to support the chaplains;
- are offenders receiving the required amount of care;
- crisis situations often result in utilizing all of the contracted hours prior to completing the third quarter of the fiscal year. Are the chaplains expected to provide contracted services for the fourth quarter and additional overtime to deal with emergencies/callbacks etc., for free?;
- there is no sick leave, etc.;
- chaplains experience extreme delays in receiving payment;
- there is a disconnect between the contractor and chaplain versus between C.S.C. and the contractor, i.e., the term of the contract does not match the term of employment for the chaplain. The contractor may have to pay one year of salary to the chaplain after the contract expires;

- ministry is different from an accounting office or contract management.

During this discussion some questions were directed to C.S.C. representatives and were answered as per the following:

Rick Burk, A/Director General Chaplaincy – N.H.Q. advised that the level of contracted services are formulated based on 37.5 hours of service per week, less 11 statutory holidays and 4 weeks leave similar to federal government employees. He also acknowledged that chaplains are expected to manage their time to balance contracted hours and some level of volunteer services.

Father Ted Hughes, Regional Chaplain (O) advised that he was responsible for requesting ministry reports. He initiated this as a pilot project in the Prairie Region which was found to be successful as the reports assisted the chaplains and denomination in becoming more cognizant regarding any excess of contracted hours and allowed them to manage their hours more effectively.

Core Principle 3

This group advised that they didn't adhere to the questions. The group discussed the following issues:

- the denomination should have a list of qualified candidates which would assist them in identifying interim candidates;
- training should be set up for contractors regarding their obligations under the contract;
- ministry reports should be directed to the proper parties;
- liability issues;
- legal obligations;
- the church should have the right to support/not support a candidate;
- who has the power during a situation?;
- ministry reports need to be updated.

February 4, 2010 session

Core Principle 1

This group advised that they held a wide range of discussions regarding the following issues:

- discussion regarding partnership/understanding/positive partnership;
- potential for these relationships between chaplains and their faith groups;
- marketing - how to do it in unity;
- there is some bureaucratic "mud" that needs to be addressed;
- reminder that offenders are an important part of this partnership model;
- there is a requirement for a free flow of information between all parties;
- "we could fill a whole page with issues, i.e. there are great opportunities to use our resources, but require need more collaboration as chaplaincy does not seem to be an essential service when it comes to budget";
- chaplains need to be more vocal to support their own cause;

- administrative issues, streamline the process to allow chaplains the reassurance that the proper parties have addressed issues so that chaplains can be chaplains.

Core Principle 2

This group advised that they held a wide range of discussions regarding the following issues:

- not all participants were familiar with the I.F.C.;
- all parties (C.S.C. staff, Chaplains, Faith providers and I.F.C. members) all have rights and responsibilities;
- need to update the handbook “Partners in Mission”;
- there is a requirement for more opportunities to understand each parties issues regarding contractual issues;
- there is a requirement for clearer understanding and resources regarding multi-faith needs, i.e., dietary, rituals, etc.;
- liability issues;
- mitigate risk to minimize risk to the chaplains;
- key stakeholders need to share information more readily with chaplains.

Dr. Cotton interjected to ask “where do these parties go for help?”, “Is there a chaplaincy helpdesk?”. Rick Burk advised that there is a chaplaincy link on the C.S.C. website that provides information regarding I.F.C. (mandates, representation, etc.), manuals, contact information, etc. and that interested parties may post questions via this forum.

A discussion took place regarding the I.F.C. There are thirty members/seat holders in the I.F.C. The members are representatives from all the faith groups working with C.S.C. A national presence is required for membership. Other rationale also applies (multi-denominational to represent the complex diversity of spiritual life in Canada). Parties may apply for membership to the membership committee through a nomination process. The I.F.C. provides advice, screens candidates for consideration, participates during the selection process, provides representation on all major reviews (i.e., institutional chaplains) and reports back at the I.F.C. annual meeting, works on the Memorandum of Understanding between faith communities and C.S.C.

Core Principle 3

This group advised that they held a wide range of discussions regarding the following issues:

Question 1

- this process allows a safe model;
- ministry reporting is good (does the faith communities need to shape the report re: accountability?);
- offenders are being well-served under the current model;

Question 2

- who is responsible to shape the accountability relationship/partnership and drive the process?;
- chaplains are responsible to many partners. What happens when situations change?;
- will chaplains lose ministry time while handling accountability issues;
- require venues for chaplains to work together to address challenges;
- administration issues;
- require direction from faith communities regarding the services/best practices of the chaplains;
- “partnership” and “contractual” are different levels of engagement and may not work well together;

Question 3

- shouldn't raise more confusion. There is no requirement to add extra layer of duties to the chaplains.

A group discussion took place regarding “who is driving the enhanced partnership model”. Dr. Cotton advised that there are different parties in charge of certain areas in a partnership model, i.e. C.S.C. chose the contract model under their business plan, Faith communities are the leader of spiritual issues and the I.F.C. will lead in establishing the qualifications of the chaplains. Issues should be addressed to the proper party according to their leadership role. It appears that C.S.C. has been the driving force in the past which has not been successful. This new process is basically starting at stage one.

“Is it possible to have order within a partnership?” The group discussed “chaotic” versus “order”. The participants agreed that faith based issues can become chaotic and that contracts are orderly. A comment of note is that “a partnership is an equal, complimentary structure”.

Rick Burk confirmed that C.S.C. is trying to reinforce that they want to operate in a partnership and that it will be done through the contractual model. He acknowledged that contractual and partnership are different. The group discussed that “contract” means business and their business is ministry. They notice changes in dialogue, i.e. significant dialogue does not occur frequently under contract. Dr. Cotton interjected and advised the group that a group/team/partnership can not work well together until they share a mutual language.

The group questioned liability issues in the contract that protect C.S.C. and the I.F.C. but do not directly protect the chaplains.

Dr. Cotton presented a brief exercise on the flip chart by drawing an inverted triangle with C.S.C., I.F.C. and Chaplains on the three “points”. He advised that triangles are unstable and all partners need to work together to maintain balance. Partnerships are required to enhance the relationships to empower the chaplains. Dr. Cotton illustrated that C.S.C. is really big, I.F.C. is semi-big and chaplains are pretty small. The model is based on equality where no stakeholder is more important than another. No stakeholder can benefit without the other's support.

The groups at both sessions discussed the following issues:

- there seems to be a foggy understanding between C.S.C. and the faith providers;
- there seems to be a foggy understanding regarding C.S.C.;
- chaplains feel that C.S.C. and faith providers do support their chaplains;
- chaplains will lean toward the side of the triangle that offers them the most support;
- liability seems to be a significant concern;
- legislative clarity on the part of the chaplain does not seem to be present in defining their roles clearly, i.e., liability;
- contractors are beginning to feel the increasing risks of liability and control issues will soon affect their decision to provide services for C.S.C. C.S.C. has all control over situations but assumes no responsibility;
- this is a unique relationship. The faith provider's stakeholders will soon prohibit them from conducting business with C.S.C. due to liability issues;
- administrative issues, i.e., chaplains using government motor vehicles as they are not an employee, term or casual. Are contractors/chaplains required to purchase additional insurance at their own expense as it is unclear whether or not they are allowed to use the government motor vehicles and if they are covered under the federal government's self-insurance;
- should the I.F.C. be a part of the triangle model? Should they be inside or outside of the triangle?

Dr. Cotton interjected to advise that the I.F.C. is an advocate with an advisory role to each party in the triangle. Perhaps the I.F.C. or the chaplains should be inside the triangle. Another model of the partnership could be a circle of parties surrounding the offender. The model could be a square or octagon as long as all parties support the rest of the partnership.

Dr. Cotton advised that liability seems to be of significant concern to the group but due to time constraints, this item shall be "parked" and will be re-visited via C.S.C. and the faith providers at a later date. It was acknowledged that this issue needs to be addressed prior to the next Memorandum of Understanding in approximately 2012.

Discussion (cntd.)

- the actual contract needs to be improved and revised under the new enhanced partnership model;
- the selection process is misleading as the chaplain is led to believe that the "new" contract will hire the chaplain as an employee with government rights and benefits;

Father Ted Hughes advised that the C.S.C. Commissioner only supports the contractual model and this is not subject to change in the near future. The process is similar to constitutional changes and issues and concerns of the chaplains may not be included within the contract. He also advised that professional service contract will not change under the new enhanced partnership model. There will be mechanisms in place under the enhanced partnership model for the chaplains to voice their concerns.

7. Break

Light refreshments were provided.

8. Discernment of Potential Committee/Team Members

Dr. Cotton and Father Ted Hughes co-briefed the participants on this item. The purpose of the discernment is to form a pool of sixteen candidates who may be chosen to form a working group of twelve members who will set priorities, establish a charter, give direction, form sub-committees, set the parameters/atmosphere and agenda for a similar meeting to be held in the next fiscal year, renew the partnership manual and assist the chaplains directly. A two-year commitment is required with expectations that the members will attend two annual face-to-face meetings and monthly videoconferencing for sub-committee meetings. The working committee will be comprised of four C.S.C. staff members, four chaplains, four faith providers and four I.F.C. representative. There will also be an opportunity to perform as an alternative or on sub-committees.

The participants broke into a group of chaplains/faith providers and I.F.C. members. The discernment resulted in the following parties being nominated:

Feb 2, 2010 session

Rev. Ian Davis-Young
Kate Johnson
The Venerable Wayne A. Varley

Feb. 4, 2010 session

Brian Craig
Greg Rodgers

9. Going Forward From Today

Dr. Cotton provided each of the participants with a session evaluation form and requested the participants to take a few moments to complete them prior to departing the session. He thanked the participants for attending the meeting and making him feel welcome and offered his hope that they will be able to move forward with this initiative.

Father Ted Hughes thanked the participants for attending the meeting, Dr. Cotton for facilitating the sessions and Rick Burk for providing gifts with the C.S.C. Chaplaincy logos for the participants. He also thanked Sylvia Poetschke for organizing the sessions and the staff at St. Mark's Evangelical Lutheran Church and St. Patrick's Parish Markham for their support with the sessions.

Father Ted Hughes also handed out expense authorization sheets to all participants that incurred travel expenses (outside of the 16k. radius of the venues) and reminded participants to submit their travel expenses and original receipts to their faith providers for formal invoicing.