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**COMMUNITY CHAPLAINCY
AND
CRIME PREVENTION:
BLESSING AS A BRIDGE FROM PRISON TO COMMUNITY
(A Theological and Pastoral Model of Intervention for a
Proactive and Reactive Therapeutic Approach to Community Corrections)**

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RESUMÉ

Dans ce projet de recherche, nous examinons le dilemme des personnes empiégées dans le système judiciaire et nous identifions quelques causes possibles. Ensuite, des remèdes proactif et réactif sont proposés en adressant les causes de la criminalité.

Dans la première partie, nous définissons l'aumônerie et nous racontons l'histoire du passé, ainsi l'actualité présente locale et nationale dans le Service correctionnel du Canada (SCC). Avec les références à l'*Énoncé de la mission du SCC*, quelques points de faiblesse et points forts sont soulignés.

Deuxième partie, nous expliquons la cérémonie de la bénédiction dans l'Ancien Testament et nous l'adaptions et l'appliquons comme une thérapie afin d'aider des personnes empiégées dans les activités criminelles.

Dans la troisième partie, nous proposons que l'église est l'endroit idéal pour l'implantation de telle bénédiction. La conclusion générale, nous regardons à toutes nos hypothèses et ajoutons quelques pensées pour réflexion future.

ABSTRACT

In this research, we will examine the dilemma of people entangled in the criminal justice system and identify some possible causes. A remedy will be proposed, which is both proactive and reactive in addressing causes of crime.

In the first section, we define chaplaincy and give 'the story' of 'what has happened' and 'what is happening' in chaplaincy both locally and nationally within the Correctional Service of Canada (CSC). With reference to the CSC Mission Statement, some of the weakness and strengths of the system are highlighted. Section II explains the blessing ceremony of the Old Testament and its adaptation and application as a therapy to help people entangled in crime. In the final section we propose that the church is a place to implement blessing. The general conclusion, attempts to revisit the original hypothesis and put forth some thoughts for future reflection.

LONG RESUME

The objective of this research is to explain why Canada is in its present situation of crime activity and offender recidivism, then propose a biblically-based solution to curb crime activity and subsequent offender recidivism.

A critical, yet constructive view of the local community chaplaincy ministry to date, highlighting the lessons learned in its short seven-year history, is proposed, moving from local ministry to national chaplaincy ministry.

The first section highlights some important historical elements which have occurred within the CSC over the last 130 years. The author shares what is happening at present and highlights 'what still needs to be happening' both at present and in the future. This first part of the dissertation also describes some concerns about social issues in the family unit and culture that need to be addressed. As a means to remedy the present dilemma, guiding principles of restorative justice are outlined.

In the second part, are mentioned possible causes of dysfunction in Canadian families, which predispose some to criminal behavior, and principles of crime prevention as outlined in the blessing ceremony of the Old Testament. The approach is realistic, using examples of dysfunctional families in the Bible, who like modern families needed help in addressing the root causes of crime or at least predisposition to it. It is also emphasized that being religious or being from a religious family does not guarantee freedom from a predisposition towards criminal behavior. A clinical-pastoral case study is examined, and also a remedy is proposed as outlined in the Bible. Based upon scriptural references, the state of community corrections is explained, underlining the experience of the author as a minister in community chaplaincy. Reference is made to the biblical account of the blessing outlined in both Old Testament and New Testament theologies. The hermeneutical approach in studying the sacred texts, as used by the author, is also explained.

In the final part, it is proposed that the blessing model, a 'hands on' therapeutic approach can be implemented by the church. In order to understand the present situation of the church, church history is examined, noting where it has been, and the influences upon it that have brought it to where it is today. The early church model can be a basic frame to propose adaptive measures, so the church can regain its place of blessing and include people entangled in the criminal justice system.

In the general conclusion, the seven original hypotheses are reviewed, as put forward at the beginning of the research. Material for further discussion and reflection are included.

PROLOGUE

“If spirituality is seen as embracing the whole of what it is to be human, then the essence of spiritual care is not doctrine or dogma but the fundamental human capacity to enter into the world of others and respond with feeling.”

Janet Meyer

American Association of Chaplains

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In pastoral care, before beginning anything in our parishes, we usually begin with a prayer. Hence, this Dissertation begins with the prayer of the Correctional Service of Canada:

God of all the human family, you have committed to us a ministry of care and protection for the good of all your people. May we always recognize the God created humanity of those we serve as of ourselves, which is the hope of our reconciliation. Keep us ever mindful of your law of love so that we may temper justice with mercy, exercise control with compassion. May our motives and our actions conform to your will and fulfill your purposes all the days of this life so that we may share in the life to come.

AMEN

En tant que Créateur et Père de l'humanité, tu nous as confié, ô Dieu, un ministère d'assistance et de protection qui s'adresse à l'ensemble de ton peuple. Aide nous à toujours voir en ceux que nous servons des hommes et des femmes créés, comme nous, à ton image et que se lève ainsi l'espérance de notre réconciliation. Conserve-nous dans ton amour pour que la miséricorde nous fasse adoucir le cours de la justice et que notre autorité s'exerce dans la compassion. Que nos motifs et actions se conforment à ta volonté et contribuent à l'accomplissement de tes desseins en cette vie, nous disposant à jouir des biens à venir.

AMEN

DEDICATION

The energy, time and resources needed in doing a research paper of this nature are not an individual effort. This work is a shared experience and accomplished only with help from others. I dedicate this doctoral thesis to two groups whom I have the privilege to know. First, to individuals in my immediate family. To my wife of more than 27 years, Ann Peggy (Baker); her encouragement has seen this project through. You are my philosopher, soul mate, sounding board, and partner in ministry. You are also an excellent “artisan” educator and mother of our four children, Hannah, Hudson, Amanda, and Samantha, with whom God has blessed us. Children, you, have taught me more about fatherhood, than all the books I could ever read on the subject. You are all awesome!

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I dedicate this work to all of you. Any error of omission or misinterpretation detailed in this volume is entirely my own. I accept full responsibility for any error.

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Sixth, I give special thanks to Mrs. Lucie D. Michaud, my gracious and kind secretary, who has listened to dozens and dozens of dictated tapes and has been successful in her attempts to read and interpret my notes. Thank you Lucie for your flexibility, patience, perseverance and proofreading, in helping me get this project done. Bless You!

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ABBREVIATIONS:

AA	Alcoholic Anonymous.
A.D.	Years of the Christian Era.
A.D.D.	Attention Deficit Disorder.
A.D.H.A.	Attention Deficit Hyperactivity.
A4D	Assessment for Decision.
AMP	Alternative Measures Program.
CA	Community Assessment.
CAC	Citizen's Advisory Committee.
CC	Community Chaplaincy.
CCC	Community Correctional Center.
CCCB	Canadian Conference of Catholics Bishops.
CCJC	Church Counsel on Justice & Corrections.
CCJF	Canadian Census of Judicial Files.
CCRA	Corrections and Conditional Release Act.
CCRF	Charter of Rights and Freedoms.
CCRR	Corrections and Conditional Release Regulations.
CD	Commissioner's Directives.
CHRA	Canadian Human Rights Act.
CJF	Community Justice Forums
CIS	Client Information System.
CISM	Critical Incident Stress Management.
CMT	Case Management Team.
CNN	Cable News Network.
COSA	Circles of Support and Accountability.
CP	Correctional Plan.
CPIC	Canadian Police Information Center.
CPPR	Correctional Plan Progress Report.
CRC	Community Residential Center.
CS	Community Strategy.

CSC	Correctional Service of Canada.
CSCA	Correctional Services Coordination Agreement.
DNA	DeoxyriboNucleic Acid.
DP	Day Parole.
EAP	Employee Assistance Program.
EI	Employment Insurance
ETA	Escorted Temporary Absence.
FP	Full Parole.
FPS	Finger Print System.
GED	General Education Diploma.
HRDC	Human Resources Development Canada.
IC	Institutional Committee.
IEP	Individualized Educational Plan.
IFC	Interfaith Community.
IPCA	International Prison Chaplain's Association.
KJV	King James Version.
LTO	Long Term Offender.
MRCC	Madawaska Regional Correction Center.
MEV	Modern English Version.
MOU	Memorandum of Understanding.
NA	Narcotics Anonymous.
NASV	New American Standard Version.
NCV	New Century Version.
NHQ	National Headquarters.
NIV	New International Version.
NJB	New Jerusalem Bible.
NKJV	New King James Version.
NOK	Notification – Next of Kin.
NOSAP	National Offender Substance Abuse Program.
NOSP	National Sex Offender Program.
NPB	National Parole Board.
NT	New Testament.
O.D.D.	Oppositional Defiant Disorder.

OMS	Offender Management System.
OT	Old Testament.
PED	Parole Eligibility Date.
PAR	Preliminary Assessment Report.
PO	Parole Officer.
PSR	Pre Sentence Report.
P _s t.SR	Post Sentence Report.
RCMP	Royal Canadian Mounted Police.
RHQ	Regional Headquarters.
RJ	Restorative Justice.
SHU	Special Handling Unit.
SOP	Standard Operating Procedures.
SR	Statutory Release.
TA	Temporary Absence.
TEGNT	The Englishman's Greek New Testament.
TLB	The Living Bible.
TMB	The Message Bible.
TOB	Traduction Oecumique de la Bible.
TRC	Truth and Reconciliation Commission (South Africa).
TRL	Truth and Reconciliation Commission.
UAL	Unlawfully At Large.
UBC	United Baptist Church.
UDHR	Universal Declaration of Human Rights.
UNSMRTO	United Nations Standard Minimums Rules for the Treatment of Offenders.
UTA	Unescorted Temporary Absence.
VIS	Victim Impact Statement.
VNC	Visits and Correspondence.
WED	Warrant Expiry Date.

GLOSSARY

A.D.D.:	Attention Deficit Disorder
A.D.H.A.:	Attention Deficit Hyper Activity
Administrative segregation:	The dissociation of an inmate by the director or warden of the prison for the maintenance of good discipline in the institution, or for the protection of an individual inmate
Admission:	Initial acceptance of an inmate at an institution
Adult:	This status in the criminal justice system refers to anyone 18 years or older, New Brunswick provincial system is 19 years and older
Bail:	Payment on a form of collateral such as cash or property to guarantee one's presence in court at a prescheduled date
Case Management:	The management of each individual case including classification, assessment of needs, programs and supervisions of inmates throughout their sentence
Circles of Support:	A circle of highly trained volunteers, who surround high risk offenders for moral support and accountability, upon release during parole until warrant expiry date (some even afterwards)
Citizens' Advisory Committee:	A group of concerned community minded individuals who together serve as a group to advise/discuss CSC policies or corrections and to act as a liaison person between the government policy and the public
Commissioner's Directives:	Directives concerning CSC policy and subsequent interpretation and implementation of such to CSC personnel

Community Chaplain:	A pastoral care agent, usually an ordained minister, but not necessarily so who offers pastoral care and moral and practical support to offenders in community in their reintegration efforts
Community Chaplaincy:	A ministry of pastoral care and moral and practical support to ex-offenders and their families. Some agencies also help out crime prevention and public education, etc.
Concurrent Sentence:	The serving of two or more sentences at the same time, the longest sentence being the maximum time to be served
Consecutive Sentence:	The serving of two or more sentences separately (one after another) and independently of each other
Contraband:	Are items which are forbidden to inmates in prison and forbidden for visitors to bring in or out of the institution This usually includes tobacco, drugs, and/or drug paraphernalia, cash, knives, etc. It may also include letters, and/or information to and from the outside
Day Parole:	The granting of freedom during the day, used when offenders usually work or look for work, or spend time with their family and/or community support. They usually sleep at a jail or community correction's center (CCC). Day parolees are subject to various conditions
Full Parole:	Parole day and night, usually granted to individuals whose full parole eligibility dates are due, at around 1/3 of the sentence, especially if required programs are completed. As with day parole, clients are subject to various conditions and regular supervision
Halfway House:	This is often referred to a transition house, or a community residential facility. Commitment of live in a halfway house if often voluntary on the part of the inmate however, is included in his correctional plan (CP) in preparation for full reintegration

Hermeneutics:	The art or science of interpretation especially of the scriptures. The branch of theology that deals with biblical exegesis
Indeterminate Sentence:	This sentence does not have an expiry date, and is imposed upon persons designated as dangerous sexual offenders, or long-term habitual criminal
Indictable offence:	An offence which is considered to be of a serious nature, and usually carries a more serious consequence, than a summary offence
Inmate:	Is an incarcerated person
I.P.C.A.:	International Prison Chaplain's Association
<i>Koinonia</i>	New Testament word for community, indicating fellowship, being a part of
Life Sentence:	This is a sentence of incarceration with no warrant expiry date is a prison sentence that lasts the entire life of the person and he/she must serve a major part of that sentence in incarceration. After that, they will be supervised for the rest of his/her life in the community on parole with conditions
National Parole Board:	An administrative tribunal, which has absolute power to grant, deny and/or revoke parole (day parole/full parole) for individual whose parole eligibility dates are due
O.D.D.:	Oppositional Defiance Disorder
Parole:	Conditional release from the federal penitentiary supervised by a federal parole officer

Parole Act:	A federal law that gives the National Parole Board the right to grant parole providing three basic criteria are met: 1) inmates have received the maximum benefit of incarceration, through programs, counseling, etc. 2) rehabilitation is enhanced through release and, 3) the release plan does not pose an undo risk to society and consequently the client is manageable in the community
Parole Certificate:	Usually a paper of 8 ½"x11", detailing parole conditions and name of the parolee's supervisor, which can be shown to police when requested. The document has a place on it for signatures and dates for police when police reporting is required; and the same for the parole officer for each supervision visit
Parole Conditions:	These are standards or rules to which parolees are subject to while on day or full parole. Such conditions may be: no contact with victims, no associations or social interactions with criminals, must abstain of the use of all intoxicants, such as alcohol and/or drugs other than those prescribed medication as directed by a physician, or follow programs in the community such as AA/NA, counseling, etc. In some cases, parolees may be imposed a curfew
Parolee:	Is an inmate whose date for parole eligibility has come, and hence meets certain conditions to be either on day parole or on full parole
Penitentiary:	The traditional name for a correctional facility of CSC also known as a prison. Originally a place, where offenders were sent to do penitence
Preliminary Hearing:	This session is for the hearing of evidence by provincial court to determine whether there is sufficient evidence to proceed in a trial sometimes to a higher court. This is used for indictable offences only

Probation:	Court Order imposing conditions on individuals convicted of offences. The offender remains in the community and is usually under supervision of a provincial probation officer
Protective Custody:	This dissociation removes an inmate from general population in the best interest of the inmate, often also called segregation or in slang "the hole"
Reception Center:	This institution serves as an admission center for inmates entering federal corrections systems. The reception center for CSC in the Maritimes is found at Springhill, Nova Scotia
Recidivist:	A repeat offender
Reconnaissance:	An allotment when an accused person promises to appear in court to answer charges and is usually released until then
Restitution:	A compensation/payment for injury or loss/damage to a crime victim
Restorative Justice:	A non-adversarial approach in dealing with crime, in an attempt to 1) acknowledge responsibility, 2) and repair damage caused by crime, 3) to restore broken relationships in a community
Sentence:	The consequence of committing an act of crime and may entail a term of incarceration, house arrest, probation, or restitution. It is always for a limited period, unless it is a life sentence
"Stint":	Slang for short prison term
Statutory Release:	Legal release from incarceration at 2/3 of the sentence usually the remaining 1/3 is served in the community on parole; some exceptions may occur. This is in revision at present.
Summary Offence:	Considered minor in nature and usually carries a lesser penalty than more serious indictable offences

Warden:	The person in charge of a maximum or medium security institution equivalent to the director in the provincial correctional facility
Warrant of Committal:	The document issued by court who directs that the name contained therein, to be committed to serve a term of imprisonment
Warrant:	A legal document permitting police to arrest and take into custody a person who is named in the warrant
Warrant Expiry Date:	The date on which the offender is completely free from any obligations and conditions related to his/her parole

GENERAL INTRODUCTION

God Bless You! May the Lord richly bless you! You are such a blessing! One may hear these expressions repeatedly. These expressions are old and many are familiar with and may have used more than once. For many, it comes as part of “church lingo”. Amidst expressions of “Peace of Christ be with you”, and “Praise the Lord”, people often say it to each other when arriving at church and again when departing. Many people say it spontaneously in greeting and shaking hands, often without reflection. The expression “May God bless you” is a familiar expression in both English and French cultures. In several years of ministry in French Canada, in evangelical churches, the expression is often accompanied by a kiss on each cheek. One may hear the words “Que le Seigneur vous bénisse” usually upon entering or leaving a French-speaking congregation, especially in evangelical churches in la belle province. This affective greeting may be more scriptural than the one used in the rest of the country. Did not Saint Paul instruct the Romans to greet each other with a holy kiss? (See Romans 16:16.)

The term “to bless” people, however, has lost its biblical significance in modern day culture. Some people casually say the words “Bless you” to people when they sneeze. The term “to bless” has almost lost its original meaning in everyday language, both inside and outside of the church. In this paper, we will explain the theological perspective on the ceremony of blessing as outlined in the Old Testament especially referring to blessing given by the Patriarchs to their children before they passed away. Prime references in this text will be Genesis Chapter 27, verses 21 – 29 and Genesis 42, however, we will also refer to other passages in the Bible. We contend that these scriptures hold the “secret” to acceptable modern day social behaviorism and crime prevention. In this work, we are especially interested in presenting practical helps to pastoral care workers working primarily with inmates, ex-offenders, their families and others predisposed to entanglement in the criminal justice system.

It appears that not only do our clientele (for lack of a better word) feel that they have not been blessed, and are not a blessing, but many in fact may feel that they

have been cursed and are a curse to society. Unfortunately, many of these people carry with them on a day-to-day basis feelings of low self-esteem, unworthiness and rejection. Some clients have these feelings because of their chemical make-ups, substance abuse, mental illness or the result of physical, mental and/or sexual abuse in childhood. Many others suffer in these areas because of the simple lack of blessing (parental approval or affirmation, from the families in which they were raised). This paper is not the beginning nor final word on the subject. My hope is that more works and studies about blessing come forth.

1. AUTHOR'S AUTOBIOGRAPHICAL NOTE

Who am I? One might ask, "What qualifies the undersigned to write on a subject such as this one?" I ask myself that too, what qualifies me to research and write about this matter? While I have never been in prison as in inmate, nor do I have a criminal record, I am nonetheless, an offender; I am a sinner. I can fully identify with Saint Paul when he writes to the Romans stating that "all have sinned and come short of the glory of God", see Romans 6:23. I admit that I have bent the rules and have broken some of them. I have had traffic violations, speeding tickets, parking tickets, etc. I have my own long list of shortcomings and failures with which to deal.

I also understand addictions, having struggled with it myself. I know what it is like to live in freedom from addictions over time, and I also know the feelings of failure, guilt, hopelessness and shame, when I fall short... I know what it feels like when reading a sign "wet paint don't touch", then touching it because of temptation. Again, I identify with Saint Paul, in Romans Chapter 7 verse 14, "I do what I do not want to do, and what I do not want to do, I find myself doing..." (NIV)

I feel that my work experience qualifies me somewhat to write on this subject. My work experience has been very diversified; I have worked part-time as a prison chaplain in a provincial institution entitled "Madawaska Regional Correctional Centre" (MRCC), and I have also worked both full time and part time as a Community Chaplain (Community and Correctional Service) in rural bilingual

Northwest New Brunswick. Presently, I minister part-time as a Community Chaplain providing pastoral care and moral support for clients in the process reintegration. This work is a street ministry, at the grassroots level, where the rubber hits the road. For a brief definition, please refer to Glossary. My pastoral experience to date entails almost 25 years of parish ministry.

I also have had the privilege of filling in for a Parole Officer temporarily during his convalescence, supervising parolees who were court-ordered for either once a week or once or twice a month face-to-face contact. I have also previously been subcontracted by the Correctional Service of Canada to provide community strategies (CS) for out coming offenders and post sentence assessments (P_{st}.SR) for ingoing offenders. This work has allowed me opportunity to meet offenders' families and challenged me to help them deal with the issues surrounding their family members entangled in the criminal justice system. Opportunities for ministry never cease.

The need for chaplaincy ministry seems to come from all directions and opportunities to be involved in chaplaincy abound. Since December 2001, I have been a volunteer chaplain for Districts 7 and 10, "J" Division, of the R.C.M.P. This ministry responsibility comes with appropriate training, both physical and academic* so that the chaplain remains an asset and does not become a liability. I am presently District 10 Coordinator for Restorative Justice Initiatives, for the R.C.M.P. and a part-time Spiritual Care Coordinator at Tobique Valley Hospital in Plaster Rock.

To date, I have written several bilingual articles on crime prevention, which have been published in our local newspaper. I am the author of the Chaplaincy Newsletter, entitled *Rev.'s Report* for our local Community Chaplaincy ministry,

* Along with the annual training provided by the Canadian Association of Police Chaplains, there are ongoing seminars and field education and colloques. Part of the training to date has included certification as a Members Employee Assistance Program (E.A.P) Referral Agent, advanced training in critical Incident Stress Management and the physical training has included self-defense techniques and knowledge of restraining equipment. Undoubtedly, this training has allowed me to understand more fully the criminal mind and the dynamics that police have to deal with on a day-to-day basis in facing people entangled in the criminal justice system.

and *C.O.P.S.* (Chaplaincy Office of Pastoral Support) a Police Chaplaincy Newsletter for the R.C.M.P. (District 10). I have also recently been asked to serve as chaplain for our local fire department.

My community service entails involvement in various community organizations, such as serving as a board member of the Alternative Measures Program, which is a community-based sentencing circle.

I also volunteer in other various community committees. Presently, I am the president of Northwest Crime Prevention Association, which is doing substantial work in crime prevention in local schools, addressing the phenomena of bullying, etc. I am a board member of the Grand Falls Suicide Prevention Committee, which is actively involved in public education, and prevention, etc. I am a member of the local New Brunswick Critical Incident/Debriefing Team. I am presently a member of both the Grand Falls Ministerial Association and the Plaster Rock Ministerial Association. I am Vice-President and Chaplain of New Brunswick Christian Bikers' Association, Madawaska/Victoria Chapter and serve as editor for their newsletter, N.B. Christian Biker's Chronicle.

I have been "blessed" to be involved in various work experiences and many community development projects. I am very thankful to the aforementioned associations and committees for allowing me to be a part of their endeavors. I've had the privilege of seeing life from both sides of the prison bars... As aforementioned, I am also husband of one and father of four – there is never a dull moment!

Is it any wonder, why it has taken all of the seven years, (maximum time allotted) to complete this dissertation? It has been a long road..., part-time, full-time, no time, drop-out, reapplied, part-time, no-time, on time, missed deadlines, etc. etc. The value of a sabbatical year, for study or a foundational bursary for an extended period of research etc. cannot be overestimated. By God's grace, I did not fall between the cracks and join the 90% ranks of doctoral students, who never complete their dissertations.

2. HYPOTHESES

In this paper, we propose seven distinct hypotheses.

- 2.1 First of all, we surmise that the implementation of a program, which deals with blessing people in a practical sense, is not a quick fix solution for the many problems concerning crime in Canada today.
- 2.2 Second, the implementation of this program proposal cannot be totally evaluated annually, as it may take a generation or more to find out the results.
- 2.3 The third hypothesis is that the reported crime statistics in Canada are flawed. The reporting of crime has diminished, not incidents of crime. People have lost confidence in the criminal justice system and simply report crime less. Fearful of being victimized themselves again in the court process, people often decide not to report the crime.

We can also suspect that the new youth legislation skews crime statistics in this manner. For example, for a first offence, one may not be charged for the crime or may receive insignificant punishment for the offence. Upon a second offence; he/she may get only a second slap on the wrist. Many chances are given to youth who commit crimes. Consequently, the new youth legislation somewhat minimizes the number of crimes committed by Canada's youth. In an effort to avoid youth incurring criminal records, "alternative measures" are used for crimes committed against property and/or misdemeanors of a less serious nature. Until the gravity of the offence increases or the repetition of the offence is increased, the matter is not addressed in court. Even then, when a youth (or adult for that matter) commits a first time property offence of a non violent nature, and acknowledges responsibilities for such, he/she is encouraged to use the "alternative measures program" to avoid a court proceeding and the possibility of

a criminal record (as Appendix 3) for the measures in place in order to avoid charging people with offences). For those who are finally charged, there is a process in place for handling them, see Appendix 4.

Canada's proposition to decriminalize simple possession of 15 grams of marihuana, (for personal use) is also an attempt to prohibit youth from having criminal records and subsequently reduces crime statistics.

So we offer a proposal for real crime prevention, to really reduce crime statistics, not simply to camouflage them.

2.4

Fourth, "crime" is probably not defined accurately in the criminal code and criminal justice system. For example, when a parent spends his/her whole paycheck on alcohol and becomes drunk in the privacy of their home, and is guilty of neglecting their children; unless the children are physically hurt or abused, these behaviors are not crimes. If, however, the parent becomes drunk (in a public place) then this behavior is a crime. The former may in fact be a violation of a social or moral order, and may be dangerous to public welfare, and yet it is not legally prohibited and not a legal violation. Countless other examples of misbehavior occur by people whose actions break relationships bringing dangerous results to communities, yet because they are not legally prohibited by law, these actions are not considered crimes. These incidents are not included in the crime statistics, so we may believe that crime statistics in Canada are misleading.

However, crime statistics are recorded from police department reports and not from court reports. When a crime is reported, its details are entered in a Canada Census Judicial Systems (C.C.J.S.) file for statistical data. Crime statistics are recorded whether or not

someone is charged or someone is convicted of the crimes. Criminal actions however, are not always treated as a crime.

2.5 Our fifth hypothesis is that crime is treated, as many physical ailments in our society are, with a prescription. Many of the people entangled in our criminal justice system today are people who were diagnosed as children or youth, as having A.D.D., A.D.H.D., or O.D.D., which are Attention-Deficient Disorder, Attention-Deficient/Hyperactivity Disorder, and/or Oppositional Defiant Disorder, respectively. Ritalin is often the prescription written to treat ADD and/or ADHD. Many other psycho pharmaceuticals are used to alter chemistry. Not being a psychologist, however I am aware that there are many more cases being diagnosed today with children receiving pills to cure their psychological ills. Many of these clients end-up in our criminal justice system. All the psychological ills of our offending population are not related to A.D.D. Many youths in fact could be reevaluated and their malaise might be A.D.D. being the *Absence of a Devoted Dad* whose cure, our research indicates, that there be another "R" word, and that word is for meaningful 'relationships'... Hence, our fifth hypothesis is that crime is not often treatable medically with medication, but rather socially, emotionally and spiritually with meaningful relationships.

Much is to be learned from Holy Writ for crime prevention and chaplaincy (pastoral care), in both institutions and in community. However it is surprising to learn that few books have been written about Bible texts dealing with community chaplaincy and/or crime prevention. Conversely, many verses in the Bible talk about "grace" and subsequently thousands of books have been written about "grace". However there are many Bible references to crime, justice, compassion, restoration, etc. yet little is written on these subjects in referencing the Bible. The Bible, the Holy Scripture, has the blueprint for restorative justice, relational healing and subsequently crime prevention.

In this thesis, we state that part of the cure for the present malaise in our society is found within correctional chaplaincy and more specifically “community” chaplaincy. We contend that community chaplaincy is a major key for reducing recidivism and subsequent crime prevention because of its place, at the grassroots level, in the interfaith community. Chaplaincy is in a position to be both proactive (crime prevention) and reactive (rehabilitative) in community corrections. The stepping-stone for the offending population and their families is partly found in the Old Testament biblical pattern of the blessing and it is through the interdenominational faith community that chaplaincy can be the bridge to receive that much needed blessing.

- 2.6** Our sixth hypothesis is that the blessing ideally needs to be passed on through the father or father image (at least symbolically), if possible, as was often the case with the patriarchs, not usually the matriarchs in the O.T. New Testament theology iterates this practice too based upon a familiar passage found in the Gospel of Saint Luke, Chapter 15. Without being sexist, nor believing that the Bible promotes sexism; however, we note that the role of blessing appears to be more effectively felt when expressed through the father image in the family. In so stating we do not concur that sacred writings are male chauvinistic. On the contrary, as Donald G. Bloesch points out:

The God of the Bible completely transcends sexuality, but he includes gender within himself. He is neither male nor female, but he chooses to relate to us in the form of the masculine – as Father, Son and Holy Spirit. However, there is a feminine dimension of the sacred as well – God returning to himself in the form of the church, the mystical body of Christ. The feminine side of God is hidden in the masculine, and I myself experience this mothering activity of God as I am nurtured and embraced by the Spirit incarnate in the church as the gathered community of believers. Yet it does not follow that I should call God “Mother” or think of God as female, for this is to return to goddess spirituality, the very thing condemned by

the Hebrew prophets and later by the fathers of the church when it resurfaced in the form of Gnosticism.¹

2:7 Our seventh hypothesis has been with us throughout this research. I surmise that the ideal places to practice both the words and gestures of blessing are in both a) the family, God's first institution, as depicted in Old Testament theology, and b) especially the church (Gods' second institution), as depicted in New Testament theology.

3. DELINEATIONS

This research is not necessarily a presentation of new information, for indeed, as King Solomon wrote several hundred years before Christ:

What has been will be again, what has been done will be done again; there is nothing new under the sun. Is there anything of which we could say, look! This is something new? It is already here long before our time. (Eccl. Chapter 1:9-10 - NIV)

This saying is in essence true about everything, especially about Bible texts and their respective analysis. To date, much has been written about self-esteem, about parental affirmation, and the like. Psychologists have hypothesized and analyzed almost every possible intrinsic thought concerning these matters. Both psychologists and theologians have referred to references in Holy Writ and also, have hypothesized and analyzed various texts concerning the theories of self-esteem, parental affirmation and the like. Such writers are four Christian Clinical Psychologists, Gary Smalley, John Trent, Henry Cloud, and John Townsen. These men have insight on the biblical counts of the blessing and have written extensively on the subject.

Criminologists have researched and offered various hypothesis and analysis concerning self-esteem, and parental affirmation in advancement of their theories addressing the problem of crime.

¹ Donald G. Bloesch. *A Theology of Word and Spirit- Authority & Method in Theology*, Downers Grove, Illinois, InterVarsity Press, 1992, page 91.

In beginning this research project, documentation en masse from various sources had been collected, which included excerpts and countless photocopies of magazine and newspaper articles, plus references from a very large bibliography. If all or most of what had been gathered was compiled, it would probably entail a research document of approximately 1200 to 1500 pages. We are thankful that Laval has put a limit of approximately 300 pages, plus supporting documentation of 100 pages (more or less) for this text.

What is original (to my knowledge) about this research is that it involves a multi-disciplinary approach. The disciplines included are the subjects of theology, history, psychology, criminology, and though somewhat minimal anthropology. When we are able to see from where we came from, and are able to grasp the lessons learned along the way, then we can see where we are going, or at least, where we think we need to be going.

The principle reasoning behind this multi-disciplinary approach to this research is the multi-disciplinary reality of the work, the daily ministry in which I am involved. As alluded to, this work consists of both church and para-church activity. I am involved daily in work both inside the parish and work outside the parish. In my opinion, the Kingdom of God exists about 90% outside the four walls of the church building and only 10% within the walls. We will talk about this further in Chapter Three. Presently, on any day, I may be visiting a parishioner at home or in the hospital or meeting an ex-offender for coffee, or even possibly accompanying a police officer for a N.O.K. (notification, next of kin). Therefore, multi-disciplinary work dictates multi-disciplinary research, hence the originality of this dissertation. My professional education, work experience and community involvement, makes it easy for me to be 'at ease' with parishioners and also with law "makers", law enforcement personnel, correctional practitioners, etc. My passion, however, (restorative justice), enables me to be very much 'at ease' in my association with law "breakers", the marginalized, the poor, the down and out, etc. I am reminded of Saint Paul's words in I Corinthians 9:22 (b) (N.I.V.) "We have become all things to all men..."

Hence, this academic project is a combination of research from various disciplines that together bring about a sense of newness, a sense of originality, and indeed a sense of wonder. As is written here and observed through our research that maybe, just maybe, a solution for crime prevention exists and that it can be discovered and practiced in society's, basic institutions, the family and the church.

We must continue to have a "sense of wonder" in my research as Jacques Tremblay, in "L'Apocryphe" states:

L'émerveillement est à l'origine de la recherche humaine et de la compréhension; c'est ce qui peut permettre de retrouver ce qui nous a précédé, nous détermine et ce qui constituera l'avenir. Sans l'émerveillement, nous deviendrons étrangers à nous-mêmes et à l'histoire, parce qu'incapable de réaliser un nouveau savoir.²

Translated this means that: "wonder" is the origin of human research and understanding, it is what permits us to understand what is behind us, and determine what lies ahead. Without "wonder", we become strangers to ourselves and to history, because of our incapacity to grasp new knowledge". It is then with this sense of "wonder" that this academic project was born...

Note that Community Chaplaincy embraces the notion of interfaith; hence, a need for clarification may be in order. By "interfaith", we mean interdenominational, in our context, not necessarily interfaith as pluralism. It is not because pluralism is invalid, but it is not valid, nor contextual in this particular ministry. Since Canada is multicultural, we have added doctrinal statements of some of the world's religions in the Appendix 5. Included there are the spiritualities of Sikh, Wiccan, Baha'I, Buddhism, etc.

I am stating at the outset, that my theological reflection is primarily within the Christian context, again, not because truth is nonexistent in other world religions for indeed truth is pervasive. David Tracy contends that only one concept of truth in theology is not sufficient, especially in a pluralistic society, however, like Pascal, I

² Jacques Tremblay, *L'apocryphe* (Journal des diplômé(e)s inscrit(e)s en Théologie et Sciences Religieuses, Année 3, no. 1), Québec, Université de Laval, Décembre 2004, page 2.

am confident that: "... among all the world religions, one stands out – the Christian religion..."³ Yet, I recognize that theological principals exist elsewhere, which are appropriate and beneficial to community corrections. As a Christian, I agree with C.S. Lewis who wrote, "If in order to be a Christian, he had to deny the existence of truth in all the other great world religions, he could not possibly endorse the Christian faith."⁴

While this research project is based upon theology from a Christian prospective, in analyzing the text of Pascal, Morris stated "... it is not only incumbent on a Christian to deny that there is truth outside the church, it is also incumbent upon him/her to deny that there is no truth outside the church."⁵

Let me explain. The golden rule of life "doing unto others only what you want them to do to you" is a fundamental principal of humankind, contributes to human harmony, and indeed is pertinent for community corrections. This principal is found in Holy Writ, as recorded by Jesus, in Matthew, 7:12 "so in everything, do to others, what you would have them do to you..." It is also recorded and practiced by other world religions, which are not Christian. Oh yes, there are variations, but in essence, they are all saying the same thing.

Hinduism teaches:

herein is a result of duty, do nothing to others for which you would feel bad if someone who did it to you." Buddhism teaches: "do no harm to others in a way you would find harmful", Judaism teaches: "what is hateful to you, don't do to others", this is the law in its entirety, everything else is secondary. Confucius has said: "what you don't want others to do to you, don't do it to them". Zoroaster, an ancient Persian taught; "a good nature, is that which hinders those to do to others what is not good to be done to themselves". Epictetus has said; "the sufferance that you want to avoid for yourself, do not seek opportunity to

³ Thomas V. Morris, *Making Sense of it All - Pascal in the Meaning of Life*, Michigan, W.B. Eerdman's Publishing Company, 1992, page 158.

⁴ *Ibid.* page 156.

⁵ *Ibid.*, page 156.

impose it on others.” Socrates; “do not do to others, what makes you mad, if others were to do it to you.”⁶

Therefore, my delineations state that while I am drawing principally from my Christian heritage and inter-denominationalism locally, it does not mean that good principles for community corrections or “truth” do not exist elsewhere in pluralism, in other great religions. Indeed, truth is truth.

Another delineation is that in this research paper I am referring usually to the offender, ex-offender population and others, who are predisposed to crime. However, many victims have causes too which are not heard. I am thankful today for services offered to victims. While empathic to their plight, victimization is outside the scope of this current research. In my community ministry, I have met several victims. One such person is Tyra. She wrote an excellent poem and gave me permission to publish it. (See Appendix 7) Equally important is the plight of victims who represent 25% of the components of any crime. The other three components (of equal value) are the criminals, the motives and the opportunities. Much can be written about the latter three, but this paper focuses primarily on the former, the offending individuals and system addressing their crimes.

Anyone reading this text will easily perceive that the author is very passionate about the subject matter at hand. Not only is the author passionate in his parish working as a pastor within his evangelical tradition, but also in his work as a community chaplain. The text then lends itself also to this passion, hence is often very descriptive, rapid, and convincing in nature, and sometimes lacking the usual reflective stance, critical questions, and critical analysis, sometimes found in academic dissertations. While I have made every effort to remove all of these nuisances as much as possible, if you still find them there as readers, please acknowledge the author's background with which this writing was completed. Can a Leopard remove its spots?...

⁶ David Augusburger, *La liberté de pardonner*, Miami, Vida Editions, 1981, page 152.

Another delineation is appropriate for building my hypothesis on the blessing ceremony contained in Holy Writ. I must state here at the outset that I am not suggesting that dysfunctional family situations are not recorded in the Bible. Indeed disturbed relationships are the main subject of the text. In Chapter Two, I will describe several incidents. My premise is not that 'the blessing' is foolproof, not a 100% guarantee that all crime will be alleviated but rather that blessing endeavors enhance pro-social behavior, which helps reduce crime and subsequent offender recidivism.

Last but not least throughout the text we refer to many incidents involving many people whom we have met along the way, either in our case studies or other contacts with whom we inadvertently crossed paths. In all cases, we have given these people "fictitious" names. Any possible reference to the readers or others names is purely incidental and non intentional.

4. RESEARCH REALITY RECONIGITIONS

I work at the grassroots level in crime prevention, and see the various programs available, with the astronomical costs of managing both provincial and federal correctional institutions. However, our observations from the data gathered indicate that the cure is found in meaningful relationships in community. Therefore, I concluded that a paper needed to be written on the Biblical perspective of crime prevention at the grassroots level. Upon this decision, I visited a major library one day to check out books in order to do research on a subject of this nature. Much to my surprise and disappointment, I found no books on restorative justice, neither on community-based corrections nor on community chaplaincy, etc.

This paper then is put together based on various other sources. The information for research, evaluation and analysis for this dissertation has come from readings and interviews both formal and informal (mostly the latter) from ex-offenders, federal correctional practitioners and concerned citizens. Research information has also come from observations, and insight, gleaned from deep-rooted spiritual convictions that the Bible is divinely inspired and as Saint Paul wrote to Timothy

“... all scripture is inspired by God... (II Tim. 3:16 (a) (K.J.V.) Research also came from periodicals, pamphlets and reports of present programs, personal insight and from fellow chaplains who have written about their experiences. I have drawn from personal experience, internet research, courses and seminars at various universities, including two I.P.C.A, World Conferences, I.P.C.A(V), which was held in Kroonstad, South Africa, in August 2000 and the latest I.P.C.A.(VI)., held in Cornwall, Ontario. All of this combined information is the basis for this research project. When quoting direct quotes from these sources, footnotes are cited at the bottom of the page and referenced in the bibliography. Understand that I am a preacher, used to preaching, and it is relatively easy to find myself preaching in the text, especially in areas in which I have a profound conviction. However, I have attempted (though somewhat difficult) to avoid preaching in the text. In doing a research paper of this nature, I am aware that a methodology is necessary. Hence, I explain here, where I am coming “from” and what method I am using in this research paper.

4.1 RECOGNITION OF AUTHOR’S DEMOGRAPHIC REALITY

First, I approach this subject of Community Chaplain from working in the bilingual Northwest region of the Province of New Brunswick. The bilingual richness of this area is evident in the work of Community Chaplaincy because of the diversity of both French and English cultures. Directly west of the region is the Canada/US border, and at both ends are Maliseet First Nation Reserves. Like most community chaplaincies across the country, I am working primarily within the Christian community, but I am acutely aware of the need to understand other faith communities. I see the need to embrace the aboriginal peoples and their spirituality for much of the restorative justice principals come to us from these indigenous peoples. They are the grassroots of community corrections, through their talking circles and dialogues. Aboriginal peoples note that when a crime occurs, it is not necessarily that a law has been broken but the community has been offended and relationships in the communities have been strained. First Nation peoples can teach experientially about this breach. Having attended a spiritual renewal

weekend for youth a few years ago at the Big Cove First Nation's Reserve, and having participated in the sacred fire ceremony, the sweet grass cleansing, the sharing circles and the sweats, I am sure that much benefit is inherent in the native spirituality to our aboriginal brethren.

I have an appreciation myself for native spirituality as is mentioned in Chapter Two. In *Faith Today*, September-October issue 2000, we read:

Aboriginal justice seems to include the idea of taking care of the victim and bringing the perpetrator to accountability. This notion, coupled with the belief that the restoration of justice extends beyond punishment, is demonstrated in the practice of the sentencing circle. Sentencing circles assume that removing someone from the support of the community does not help him or her become a better member of the community. It is considered more effective for a person to learn on how to act responsibly as a member of the society through his or her inclusion in community life.⁷

While pluralism is a limited reality in our present context of ministry, it is none the less a major reality in many communities across the country.

Since the demographics of our community chaplaincy ministry includes our First Nation Peoples and since they are overly represented in the criminal justice system, I want to refer to an internet article entitled "Aboriginal Spirituality – I am a Native". It speaks about the circle of life.

You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days, when we were a strong and happy people, all our power came to us from the sacred hoop of the nation and so long as the hoop was unbroken, the people flourished. The flowering tree was the living center of the hoop and the circle of the four quarters nourished it. The East gave peace and light, the South gave warmth. The West gave rain and the North, with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The sky is round and I have heard the earth is round like a ball and so are the stars. The Wind, in its greatest power whirls. Birds make their nests in circles, for theirs is the same religion as ours. The

⁷ "Aboriginal Justice", *Faith Today*, The Evangelical Association of Canada, Toronto, Ontario, September-October 2000, page 38.

sun comes forth and goes down again in a circle. The moon does the same and both are round. Even the seasons form a great circle in their changing and always come back again to where they were. The life of man is a circle from childhood to childhood and so it is in everything where power moves. Our teepees were round like the nests of birds and these were always set in a circle, the nation's hoop, a nest of many nests where the Great Spirit meant for us to hatch our children.⁸

In our efforts in working with our Native brothers, we might do better by stopping going around in circles ourselves in our efforts to help them. We might attempt to work better with Restorative Justice Initiatives, which are well understood by the aboriginals.

The characteristics of this area include tolerance, patience, diversity, and harmony where multiculturalism is alive and well. Hence, it is in this diversified mélange of multiculturalism and inter-denominationalism that I work. It is especially the sense of "community" that makes community chaplaincy feasible. It is more specifically the interdenominational Christian community. In referring to the stories written in the New Testament, we can certainly learn something about community.

The early church took seriously the call to be a distinct community, living in the world but not of it: Committed to disciplines of prayer and study, it practiced mutual aid and compassion... the immersing Christian community was a place of reconciliation and healing, wealthy and poor, Jews and Greeks, slaves and free, victims and offenders were all welcomed and found a place. It was also a place where people took seriously Christ's call to care for the widows and orphans, to feed the hungry, to visit the prisoner and welcome the stranger. Then, as now, the prisoner and the stranger are people alienated from the community. The continuing challenge which the Christian community must address involves including both people on the margins of society in the life of the community.⁹

Our large geographical area includes primarily the Roman Catholic Faith Tradition and secondarily Protestant Faith Tradition and then the Evangelical Faith Traditions as well as some other small groups, which might be characterized as

⁸ "I am Native" *Spiritual and Religious Care Awareness Week*, Fredericton, N.B., October 23-30, 2005, Regional Health Committee, Government of New Brunswick.

⁹ "Community Reintegration Project" by the Mennonite Central Committee and the Correctional Service of Canada, Ottawa, Spring 1996, page 10.

religious cults. Our approach then is with “community” in mind and more specifically a diversified community, “multicultural, and interdenominational”. It works. I agree with the CSC contending that the “...combination of spiritual truthfulness and openness to human need is essential to successful community chaplaincies...”¹⁰

Much of my actual work is in the French language. Many of the daily expressions in community chaplaincy come to me first in the working language of French. I have noticed that many of the expressions and theological concepts of pastoral care and community chaplaincy somehow seem better expressed in French than in English. This is because that I have more than twenty-three years of pastoral experience working primarily in “le Canada français”. It is not that there are some thoughts which cannot be described into English but they seem better expressed in French. They are more amply expressed with feeling.

Having completed graduate studies in theology, in the second language of French, I am honored that Laval University has allowed me to do this dissertation in my native language (English), although there is some material in French in the Appendix. It is hoped that in the future an abridged version can be translated into French as a resource for chaplains working in French Canada. As one can imagine, doing a research paper, with all the inherent problems that higher learning entails, one would expect that writing it, in one’s native tongue instead of a second language, should be relatively facile, yet it is not. It is because of the limitation of the English language to express concepts of theology, history, and other subjects related to this dissertation. Webster notes: “English is rich in words that describe land forms, hyphens, cliffs, buttes, mesas, monad nocks, arroyos, trails, canyons, draws, plains, ridges, folds, dales, dells, glens, etc. It is not rich in words that describe abstract, philosophical concepts”¹¹. Hence, I have attempted to use English words and expressions that say what I mean. Webster states that “The

¹⁰ “Report on Community Chaplaincies Part I” *Corporate Advisor Chaplaincy*, Ottawa, February 1995, page 18.

¹¹ “*Random House Webster College Dictionary*”, New York, McGraw Hill Edition, 1991, page vi.

fundamental definition of a word is its “denotation”, its most exact meaning.”¹² Fortunately, at times when “denotations” are not precise enough for what I mean, I also have at my disposal: connotations, which are “...associated meanings attached to words beyond their denotations...”¹³ With the limits of the English language, it allows us to borrow both words and expressions from foreign languages, words and expressions that have come to be internationally accepted, and hence are presently found in the English dictionary. Hence, such words have found their way into the text. As Richard Marius continues,

“our ability to use words helps us explore our own minds and puts us in touch with the rest of society. Our words shape us and help make us who we are. The richer our vocabulary, the richer we are in sensibility, and the more able we are to influence others in the human community.”¹⁴

Hence, when the reader sees foreign words in the text, they should be enlightened as to the reason why. I sense the need to explain my *modus operandi*.

4.2 RECOGNITION OF AUTHOR’S THEOLOGICAL REALITY

Secondly, I approach this subject with an awareness of my background and my own religious baggage. While I had been theologically educated in both English (Evangelical) and French (Catholic) institutions of high learning, I have been a parish minister for more than 23 years in two different Evangelical denominations, principally in the working language of French. I have found that in all the churches where I was pastor, I often had contacts with people or their family member who had been entangled in the criminal justice system. I am acutely aware then of my own preconceived ideas and inherent biases. I am also aware that there many ideas different than my own. Hence, I have tried to approach this subject with as much objectivity as possible.

¹² *Ibid.* page xi.

¹³ *Ibid.* page xii.

¹⁴ *Ibid.* page xii.

4.3 RECOGNITION OF AUTHOR'S EDUCATIONAL REALITY

Thirdly, I approach this subject with my own educational background in theology, education and psycho-education (social behaviorism). I have utilized course notes, texts and articles from my own studies in other institutions as well as at Laval. I have referred to books and articles, by theologians, psychologists, and experts in the various fields of criminology and the behavioral sciences and others who have made a notable contribution in this field of study. Since correctional services has its own terminology, which may not be familiar to the readership of this paper, a glossary of terms is included in the beginning pages. Many of the definitions of the glossary come to us from the book *Can the Chaplain Do It Alone?* by Monty Lewis. As the readership of this paper will probably also include those with little knowledge of theology, the glossary also contains some definitions of theological words and concepts.

This research paper has allowed me to move outside my comfort zone of theological understanding. It has permitted me to go out on the edge as it were, in examining other theological thoughts different than my own. In doing so, I have permitted myself to question, and probably even to doubt..., which has undoubtedly brought some growth and enlightenment to my theological understanding. I can now whole heartedly grasp the epistemological proverb. "I know, not because I have believed, but because I have doubted."

In reading this document, you need to be aware that you too may find yourself out of your comfort zone... You may be exposing yourself to some radical, even unorthodox theological reflection. I assure you that no doubt, like me, you will survive, as you ponder, reflect, evaluate, and draw your own conclusions...

5. METHODOLOGY

With recognition now of our three research realities (demographic, educational and theological) we want now to discuss in some detail our method of actual research. For all intents and purposes, we will be using the two terms 'Methodology' and

'Research Design' interchangeably because for our purposes they have the exact same meaning.

Prior to the actual gathering and analysis of data, we thought that we knew where we were going with it, or at least 'to where we thought we wanted it to go'. Our purpose at the outset was to inform the readers of the 'what', 'when', 'where' and 'why' of community chaplaincy ministry and why we believe it to be an effective model to implement blessing as a bridge from prison to community. Our purpose was to propose a theological and pastoral model of intervention with a proactive and reactive therapeutic approach to community corrections.

At the outset we formulated seven distinct hypothesis, which will be revisited again near the end of the research document to see if they have been proven to be correct. In order to this, a methodology of research, was developed in order to verify if our hypothesis had any merit, hence the necessity of a research design. Methodology is simply a road map to 'guide' us and to 'get' us from point A to point B and beyond. In modern vernacular, methodology is simply a GPS. It situates us where we are at present and guides us to where we are attempting to go.

Having previously considered doing a doctoral dissertation, from the University of South Africa, (where we visited during the IPCA conference in 2000), we had at our disposal two interesting books from there, which adequately deals with research methodology.

In quoting Alfred Korzybsky, the author Erik Hofstee states " If the map shows a different structure from the territory represented... then the map is worse than useless, as it misinforms and leads astray"¹⁵

History tells us where we have been, but methodology, guides us to where were going or at least to where we are attempting to go.

¹⁵ Hofstee, Erik, *Constructing a Good Dissertation - A Practical Guide to Finish a Masters, MBA or Ph.D on Schedule*, Sandton, South Africa, EPE Editions, 2006, page 109.

In consideration of choosing the correct methodology, what has been most evident since the beginning is the need to choose a methodology which is suited to the nature of our work. We will now identify the five research instruments used for this research paper. They will be followed by a brief description of each, including their strengths and weaknesses and subsequent justification for using each.

5.1 Research Instruments

Research instruments are identified as:

1. Questionnaires (Informal unstructured interviews)
2. Case studies (observations)
3. Interdisciplinary research
4. Historical studies
5. Author (Survey creator, interviewer, scribe, data analyzer)

Here is a brief description of each research instrument.

5.1.1 Questionnaires

For a list of questions, you are requested to refer to Appendix 6, bilingual copies contained therein. The questionnaires were filled out by the chaplain following a visit with the client, not during the interviews. Interviews were unstructured and informal. "Structured, interviews ask all respondents the same questions and give them the same options in answering. Unstructured interviews ask different questions of different interviewees and allow the respondents to answer as they see fit."¹⁶ Due to the nature of the relationship of the chaplain and the client, and the ongoing building of trust, and also due to the place where the interviews were conducted, (Tim Horton's, in the client's home, elsewhere), we opted to keep interviews informal and unstructured. In all cases, no clients were identified. This has to do with the nature of the work in which we work as chaplaincy and confidentiality seem to go hand in hand. The strength of this method is obviously

¹⁶ Ibid, page 132.

spontaneity in a relaxed atmosphere and allows both freedom of expression between client and chaplain. The weaknesses may be related to the fact that client has less control of the conversation, and may have added additional information given the opportunity... The justification of such a method is based upon the fact that much depended on how the client felt during that day, whether he or she was in a good mood or not, whether he or she was predisposed to engage in such conversation. Most clients are usually in the survival mode on most days and given the fact that building trust in a long term process, we deemed it justifiable to use the informal unstructured approach.

5.1.2. Case Studies

Case studies used here are often isolated cases chosen by the researcher which had dynamics that lend itself directly to the thesis project. One such case is that of Tim and Tom. The strength of using this model obviously is that it allows time for reflection and more reflective observation in analyzing the case study at hand. The weaknesses again are the obvious lack of supply of actual cases with which one can work. Sometimes during the follow-up process, clients may have opted to change addresses from one week to the next, or were suddenly suspended because of not respecting their parole conditions, hence were subsequently returned to the jail, making it very difficult if not almost impossible to fully complete case studies. Results of such are not conclusive based upon tangible evidence at the end of study but are based rather upon indicators which seemed to be pointing in a particular direction. Justification for the use of case studies is there was a possibility of other sources of information (opinions) about the client.

5.1.3 Interdisciplinary Research

One of the particular areas of this research has been the interdisciplinary approach as we have attempted to appropriate information from another disciplines. Our purpose has been to 'shed light' on the subject matter from other angles besides theology, hence we have included as well history, psychology, criminology, and though somewhat minimal anthropology. It is important here to

note that the concept in interdisciplinary research is invaluable, however, its strengths and weaknesses are obvious. One strength is that "This type of research, if successful, can have considerable theoretical and practical significance."¹⁷

In order to make it successful, we have attempted to integrate information from such 'complimentary' disciplines. The weaknesses are when researchers are unable to discern that other disciplines are simply not complimentary to their field of research. This approach is justifiable in our research because of the direct interrelatedness between the various fields of discipline.

5.1.4 Historical Studies

Our goal is not only to reveal, what is happening in correctional chaplaincy, (present) but also what we believe needs to be happening, (future), hence our proposal, the essence of this dissertation. However, we attempt as well to examine what has happened (past). This research document reviews a lot of past events in the history of chaplaincy within the CSC. Reference is made to documents that reveal these stories from the past.

To understand our proposal, a theological and pastoral model of intervention which has been adapted from the Bible, also requires a 'look back' at both Old Testament and New Testament theologies. Again, it is all about history. Not only are we going to examine Bible verses from antiquity we are attempting to verify if these principals from the past can be implemented in the church today. We are also taking a look at church history to see what has been attempted to date in ministry to the poor, the marginalized and criminally inclined. Hofstee remarks "Essentially, doing an historical study means that the researcher looks into an event in the past, utilizing whatever sources may be available, either to shed light on that particular event or to shed light on a contemporary issue."¹⁸ For a more detailed explanation of historical studies, readers are suggested to refer to the section under historical analysis.

¹⁷ Ibid, page 130.

¹⁸ Ibid, page 125.

Historical studies as a method, also has its share of both strengths and weaknesses respectively. Hofstee highlights:

The ability to reconstruct the past through narrative techniques, the emphasis on process and change.

Limitations are linked to limitations of the data, the understanding and judgment of the historian; differences in theoretical perspectives which are contradictory.¹⁹

I note that historical studies are qualitative. I agree with Hofstee who states "historical studies may be quantitative, though they are usually qualitative or a combination of both."²⁰ It might be important here to mention that we have chosen a qualitative approach rather than a quantitative approach in this research design. The reasons being is the obvious lack of the number of respondents hence no statistical measurement mechanism.

5.1.5 Author

As the author I am also the research instrument fulfilling the various aforementioned roles. Again it is obvious to recognize the advantages and disadvantages of such a role, the strengths and weaknesses. The strengths is being almost ever present in the role of chaplain, researcher, facilitator, analyzer, etc. The weakness are having to be all things to all men, with very little time to stop and analyze my various roles, my subjectivity, biases, etc. etc. Budget restraints impeded me from hiring someone else to help me is obviously a weakness, and time restraints in order to get the job done in a timely fashion.

Here then is a brief explanation of the research design. Included herein is the identification of all the research instruments, description of such, detailing both strengths and weaknesses and justification of their use. I agree with Hofstee, as

¹⁹ How to Succeed in your Master's and Doctoral Studies - A South African Guide and Resource Book, Peutoria, South Africa, Van Schaik Publisher, 2001, page 171.

²⁰ Hofstee, Erik, page 126.

he states "All research designs have their strengths and weaknesses... All research designs contain assumptions at their core, and all have certain requirements in order to work well. Because of this, all research designs have their limitations and are better suited to some types of problems than others..."²¹

6. PRESUPPOSITIONS

With God's help, I am proposing a model for crime prevention based upon the "blessing" detailed in Holy Writ which can contribute to the healing of relationships for the offending population and their families. In any case, what you are going to read in the following pages is part of the key to the behavioral healing of the clientele with whom we work. I am convinced that when we say to an inmate or ex-offender or their family member or anyone else who may be predisposed to involvement to criminal activity, "God Bless You", we can really mean it and we can act upon that blessing in order to see a transformational change within them.

Since this paper may end up in the hands of others, than was previously intended at the outset, I see the need to make some careful presuppositions. In dealing fairly with theology, one usually has to abandon all presuppositions; however, I dare to make some here. I am presupposing that the primary text to use as a guide for theological understanding of divine transformation, behavioral healing, and deliverance, is the Bible, the world's bestseller. I am also presupposing that the Bible is a primary and tangible source of truth as a guide for correctional service chaplaincy. One concludes that the Bible contains both descriptive truth (the way it was), and prescriptive truth (the way it should be).

I am not presupposing that you, the readers believe that the Bible is the only source of truth, for there is indeed truth in other sacred writings... I am however, presupposing that the readers believe that the Bible is the Word of God and can be an ideal text for chaplaincy in correctional services. In writing to the young pastor Timothy; "Paul declared that; "all scripture is given by the inspiration of God, and is profitable for teaching, for doctrine, for reproof, *for correction*, for instruction in

²¹ Ibid, page 109.

righteousness” II Tim. 3:16, (emphasis mine). I have not assumed that all the readers of this paper will be familiar with religious jargon so I have made every effort to avoid it in the text.

I have not presupposed that the research is worth anything beyond its primary purpose of being an academic requirement for the Ph.D. program in theology at Laval. If it serves any other purpose such as a tool for reflection in correctional ministry, I will be flattered. If it finds its way into the library of would be chaplains, I will be honored. If it intellectually stimulates the minds of the critics, I’ll be content.

This research paper comes to you from at least five different angles. They are (i) theological, (ii) historical (iii) psychological, (iv) criminological, and (v) anthropological. I see our action to be like that of a pendulum, we have swung from left toward the right moving from a politically motivated agenda of “punitive justice” towards a theologically motivated agenda of “restorative justice”. And if this is in fact true, then chaplaincy must lead! We are at a crossroads in correctional ministry/crime prevention. We are constantly trying to discover what works and what doesn’t work. Doctor Charles Taylor refers to it as “pragmatism”²². It must be remembered that our goal, no matter what our role, be it chaplain (institutional or community), be it criminologist, police officer, parole officer, probation officer, crime prevention agent, social worker or psychologist, etc., our goal is to find out what works and what heals the ills of our offending population. We are desperate to know what helps crime prevention, what reduces recidivism, etc. But our mandate is to not to develop another correctional ministry/crime prevention “orthodoxy” (right believing) but rather to develop a correctional ministry/crime prevention “orthopraxis” (right doing).

It might be important here to realize that the author is a preacher from an evangelical tradition, who has spent most of the last twenty years in parish ministry, which includes the parish responsibilities of preaching, teaching, visiting, etc. while I have tried desperately to avoid preaching here, in the text, I admit

²² Doctor Charles Taylor, *Course Notes - Introduction to Prison Ministry*, Wolfville, NS, Acadia Divinity College, 1999.

because of my enthusiasm, passion and compassion for the causes at hand, my preaching has come out in the text more often than desired.

In spite of this, we will now look at where we want to go in this research.

7. WHERE WE ARE GOING

What follows is a dissertation in three parts. Simply stated, Part One reveals the problems, Part Two proposes the solution and Part Three attempts to explain how the solution can be implemented.

Part One outlines the present ills of the Correctional Service of Canada, its weaknesses and shortcomings, and the plight that many offenders find themselves in, in incarceration from east to west. As we know, people who end up in the justice system are often imprisoned long before they arrive at court, imprisoned by social marginalization, poverty, racism, etc. The prison system is only another part of their imprisonment. Reference is made as to what CSC has tried to do during the past one hundred and thirty years in its corrective tactics especially under the guise of chaplaincy. A review of the what, when, where, how and why of chaplaincy in the correctional services. The history of chaplaincy as practiced by Canadian corrections at the *federal* level is outlined. It explains the intents of chaplaincy as offered by the CSC and makes reference to its Mission Statement which has been updated several times since its inception. The discussion continues with a review of the faults of the criminal justice system, the shortcomings and the myths surrounding rehabilitation, reintegration and issues of justice. Also in this chapter, reference is made to the needs for proactive social development and restorative justice as both referenced in Old Testament and New Testament theologies.

It is important here to realize where chaplaincy is on the scale of helping people. It is basically a bottom drawer ministry. This illustration will depict it well.



Maternal Family System

Educational System

Social Services System

Mental Health System

Correctional Services System

Figure 1

Chaplaincy is illustrated as basically at the bottom drawer of society. In chaplaincy, we are at the bottom of the pile, where people have fallen from one system to another to finally end up in the bottom drawer being cared for by the correctional services.

The first drawer is the family system, into which children are born or have been raised through various arrangements such as foster care or adoption. Some were born or placed in families that were not prepared for them. For many of our clients, this was a family of a single parent, or a broken family and subsequently a reconstituted family or broken again. For many of our clients, the predisposition to criminal behavior was rooted in the original family unit, which when it breaks down, they fall through the cracks into the second drawer, the educational system. "Hopefully the educational system will help my child" is often the desire of parents with troubled children. As parents at home, they say to themselves, "let the school take care of it".

The second drawer then is the Educational System. It is here that we learn that Johnny can't read, and after several modifications and several individual education plans (I.E.P.S.), we discover even later, that Johnny still can't read. A possible

explanation for this is that Johnny can't concentrate, he can't focus. He hasn't had breakfast, and the lunch and supper that he eats regularly are very low nutritional. His parents had partied all weekend while Johnny was baby-sat by the TV set, and his mom's friend may have dropped in on Saturday evening to check on the family dog.

Our clients while in school were often either the bullies or the bullied... Often because of little parental presence and support, they simply didn't make the grade. Some were put on probation, others held in detention, while still others were simply expelled for lack of effort, lack of initiative or lack of performance. Somehow, naturally they fell again between the cracks and ended up in the third drawer.

The third drawer is the Social Services. It is here that society extends its efforts in order to help the family, through income supplements, programs, counseling, foster care, group homes, etc. For many of our incarcerated brothers and sisters, this has been a vicious cycle of uncertainty, upheaval, stress and indeed grief. As they move from one foster home to another, from one group home to another, this moving around helps sever the minimal amount of bonding, which some have experienced between them and their respective family units, foster families, etc. This has further allowed them to fall between the cracks again and end-up in yet another drawer on their downward spiral. It is drawer number 4, the Mental Health Community.

In the fourth drawer, the Mental Health System, mental health professionals futilely try to treat the criminally inclined with antidepressants, such as Prozac, Paxil or other known drugs, for which we do not yet know the long term effects. While some were treated as children, others are now treated as adults for "adult hyperactivity", "adult oppositional defiant disorder", etc. For many of our clients, it is a Band-Aid approach that rarely resolves anything, as the deep rooted unresolved childhood issues are rarely addressed. Others are prescribed painkillers for their emotional pain, which is only temporarily relieved, without being impacted in any significant measure. Many of them by this time have developed habits of use and abuse of intoxicating substances, such as dilaudids, and amphinomenes, benies, uppers,

and other pills. Some are addicted to marijuana, cocaine, crack, magic mushrooms, heroine, speed, angel dust, etc. It is then that our young men begin stealing to support their habits, some eventually graduating to more serious crimes. It is here that our young ladies sell their bodies on city streets, turning tricks, to support a drug addiction. Sometimes both guys and ladies resort to more extreme measures of violent crime and end-up falling again through the cracks and ending up in the last and final drawer under the care of the Correctional Service.

It is in the final drawer where the sins and the shortcomings of both the system and the individuals catch up to them. Clients are charged and they follow a process that has been illustrated in Appendix 4. If convicted and sentenced to prison for either a summary or indictable offence, they are then served a warrant of committal and incarcerated.

In the final drawer, of the Correctional Service, the initial attempt to correct these behaviors is to cage them in order to cure them. Part of the cure as earlier mentioned, is deemed to be found in cognitive programming, such as NOSAP (National Offenders Substance Abuse Program), Anger Management, Choices, etc. Chaplaincy is also included in the penitentiary system, and is seen as an effort of the 'continuum of care' at reintegration where community chaplaincy plays a vital role.

It is noted, as per the illustration that some do make attempts to escape from the drawers that they find themselves in, hence, the open drawers. Some are successful, yet unfortunately, many are not and when the clients cannot escape, they just end-up falling through the cracks into the system below them. When they fall through the system of the bottom drawer, the Correctional Service, there are no other drawers below to sustain them. Some seek a way out of life through a permanent escape, like death through suicide. For some it is suicide by overdose, by hanging or by other ways which we will avoid discussing here.

Chaplaincy within the Correctional Service is at the bottom drawer. We are the ones who eventually catch all that fall through the cracks of society. It is

unfortunate that monies from government coffers are not reflected in government budgets for community chaplaincy services. Undoubtedly the church will have to pick up the slack. We are responsible before God to act not only in a 'reactive way' but also in a 'proactive way'. The essence of this dissertation is a proposal for implementing a program of blessing to be taught and practiced in both the family and in the local church through community chaplaincy,

Part Two will entail study of the element of blessing as taught in the Book of Genesis and especially Genesis, chapter 27, verses 1 to 29.

There is another element included, though not explicitly in scripture. It is the importance of "nonverbal language". There will be some material addressing this aspect as well.

Part Three, though somewhat brief, contains the implementation of a program, which can be practiced not only in an ecclesiastical context, but (more importantly) in a family context.

This part also contains what can be the true resource for multifaceted reconciliation and successful reintegration. It is the Faith Community (interdenominational), as it models itself after New Testament Theology, while being aware of the continuing role of Old Testament Theology. This involves examining the very important role that the father image plays in perpetuating the blessing, guiding and encouraging children as they spread their wings into adulthood, and the roles that both the church and the family can fulfill in facilitating this process.

In the third and final part, we will also highlight the Father's role (symbolically) in crime prevention. There is more and more research coming to the surface concerning the important roles that fathers have to play in the lives of their children. Since every child is "born" of a mother, and "begotten" of a father, these studies are worth noting. For example, it is estimated that children who feel close to their fathers are:

1. Twice as likely to go to college or find a stable job after high school;

2. 75% less likely to become teenage parents:
3. 80% less likely to spend time in jail;
4. half as likely to experience serious depression.²³

This work concludes with a proposal on the role of fathers in crime prevention, reduced recidivism and other important aspects of community corrections and that this proposal can be implemented by the church as a catalyst for blessing.

²³ Pamphlet, "Father's Role in Mental Health", *Department of Social Services, Government of Ontario, Canada*, Toronto, Ontario, no date.

PART ONE

**CHAPLAINCY IN THE
CANADIAN PENAL SYSTEM**

CHAPTER 1

COMMUNITY CHAPLAINCY AND THE CORRECTIONAL SERVICE

The present study is a very pragmatic one. Pragmatism is basically a new name for the same old ways of thinking. In this work, you will not only find my passion, but more overtly, my philosophy of community corrections. My philosophy has been developed from not only experience in the chapel and in the corridors of the penal institutions but also in the pulpit and the pews of the church. It is a philosophy that is not only workable in theory but also in practice. James states that:

“Philosophy is at once the most sublime and the most trivial of all human pursuits. It works in the minutest crannies and it opens out the widest vistas..., it can inspire our souls with courage; and repugnant as its manners, its doubting and challenging, its quibbling and dialectics, often are to common people, no one of us can get along without the far flashing beams of light it sends over the world’s perspectives. These illuminations at least, and the contrast-effects of darkness and mystery that accompany them, give to what it says an interest that is much more than professional.”¹

We shall attempt to combine here both theory and truth. Theory is a possible application of truth, and truth in its absoluteness, comes from divine revelation. My approach may not be scientific in the strictest sense, because as James states: “No theory is absolutely a transcript of reality, but that any one of them may from some point of view be useful”²

Pragmatism fits well with theology, the underlining religious science. “If theological ideas have a value for concrete life, they will be true, for pragmatism, in the sense of being good for so much. For how much more they are true, will depend entirely on their relationships to the other truths that also have to be acknowledged”³

While examining history, and observing modern corrections, one may conclude that there are some missing pieces from the puzzle. However, we are “interested in

¹ William James, *Pragmatism*, New York, Longmans, Green and Company, 1908, page 6.

² *Ibid*, page 57.

³ *Ibid*, page 73.

no conclusion, but those which our minds and our experiences work out together, she has no prior prejudices against theology.”⁴ We are not sure why James makes pragmatism a female gender, however, pragmatism fits, it really does! It is not contrary to theological research, the basis for this study. James concludes:

“in short she widens the fields of search for God. Rationalism sticks to logic and to empyrean. Empiricism sticks to the external senses. Pragmatism is willing to take anything, to follow either logic or the sense to count the humblest and most personal experiences. ...she will take a God who lives in the very dirt of private fact – if that should seem a likely place to find him.”⁵

God is present everywhere, both in the prison chapel and in prison cells. However, He is also in other places that we would less expect Him to be.

In this first chapter, we are going to explain what chaplaincy ministry entails at the local level. It is relatively easy to read about chaplaincy ministry in a text book, in a library somewhere, but when one is able to read about chaplaincy with local examples, and feel both the ‘passion’ and ‘compassion’ of ministry firsthand, then the ministry of community chaplaincy is better understood.

In the following pages, we will not only look at the modern day contemporary chaplain, but we also examine the roots of chaplaincy in general, on both national and local levels. The former, explaining principally prison chaplaincy, and the latter community chaplaincy.

We give some insight as to how the local community ministry came into being, including a constructive criticism of the original proposal which was presented to NHQ at Correctional Service of Canada. The original proposal in both official languages is contained in Appendix 1. Self-evaluation acknowledges the learning of some important lessons along the way, which will undoubtedly help anybody who may be interested in starting a community chaplaincy ministry.

⁴ *Ibid.* pages 72-73.

⁵ *Ibid.* page 80.

Also here in Chapter one, is some discussion about our traditions and heritage of chaplaincy ministry within the Correctional Service of Canada. We highlight as well, the strengths and inherent weakness of CSC's Mission Statement, which has evolved over the years, and will undoubtedly continue to do so. We discuss chaplaincy beginnings within the CSC, underlining the historical understanding of chaplaincy, noting both the religious "hindrances" and religious "helps" in our historical understanding.

We look at chaplaincy in a chronological way, indicating the story of chaplaincy, while noting the reasons why there is limited amount of data to be examined. We highlight three areas where chaplaincy has influenced the policies of the CSC, when it comes to the treatment of prisoners. They are: concerns surrounding the employment opportunities during incarceration, concerns on discipline and corporal punishment and concerns about the classifications of prisoners (low, medium and high risk).

Also in Chapter One, some factors concerning rehabilitation are mentioned, through both the systems regular 'cognitive' programs and also chaplaincy's 'affective' programs. The reality of chaplaincy in Canada's pluralistic society is examined with notions of demographics, culture, sexual orientation, etc.

Since the premise of our proposal though minimally includes a psychological/ sociological dimension, as well as theological, historical, criminological, and anthropological, we examine some social development concerns from different models of the family, their inherent needs, etc. We examine the notion of 'the blessing' which allows you the reader to see 'why' this proposal is needed and 'how' it can be implemented. To conclude Chapter One, we take a brief look at some guided principles for restorative justice as based upon a reference in the Old Testament.

1. "COMMUNITY CHAPLAINCY 101". (A DAY IN THE LIFE OF CHAPLAINCY)

It is 9:30 a.m. on a cold Friday morning. After battling the flu for several days now, I stayed at home for rest, and to do some preparation for upcoming ministry needs.

The pager beeps. I notice that it is an unfamiliar number. Upon responding to it, I realize by picking up the phone, that our voice mail also beeps indicating that I will have to make a call as well. I speak briefly to the person on the other end of the phone and notice that it is client: Joe. I met him before from a referral made by a Probation Officer. Joe is overwhelmed, not by his own problems, but because his friend Jean-Marc is there and he is suicidal. Jean-Marc is upset because of a rupture in the relationship with his girlfriend. I ask to speak to Jean-Marc and it is evident that I need to continue the conversation en français. Jean-Marc spills out his story, and I ask if I can offer him a prayer via telephone, since I am sick at home and are unable to visit him. He agrees and I pray for hope in his hopeless situation. I then ask to speak to client Joe again. We agree on some suicide prevention tactics, and we agree to touch bases early next week.

I then take my phone and push *99 and access the message which is waiting. It is Mrs. O'Brien and she states that she is at the hospital and would like a visit immediately. She states that she is there at the hospital because of self-inflicted wound to her stomach. I remember meeting Mrs. O'Brien for the first time, a few months ago after being referred to her by a professional at the Mental Health Clinic. At that time, it was stated that she had major mental health problems but it seemed that her malaise was rooted in spiritual issues. I met her a second time, while she was doing a "stint" at MRCC. I called her on the phone today, listened to her, encouraged her, prayed with her, etc, stating that I'll be in touch with her soon.

I put the phone down and it rings again. This time it is parolee, Gilles T., stating that he had been paid and now wants to reimburse me for the \$40.00, he requested to borrow from me last week. Generally, I do not lend money for any reason, but I had an idea that in order for this particular client to establish any credibility and credit obvious, someone needed to lend him some money. This was the second time and to date I have not been burned by Mr. Gilles T. I understand the need to have discernment, and note that so far, so good! If I ever do get burned, I am reminded of the Bible verse that says "when you give to the poor, you

lend to God.” (Proverbs 19:17). Needless to say today was another “Chaplaincy moment!” Welcome to Community Chaplaincy 101!

Since this is part of the thesis title, referred to at the outset, it is important to explain the concept of chaplaincy in the community. Most are familiar with Institutional Chaplaincy within the prison system, which simply is the provision of pastoral care to inmates, including pastoral counseling, regular worship service, and sometimes accompaniment for various temporary passes out to the community. Institutional chaplaincy has programs inside and a chapel and chaplaincy office in which to offer its services.

However, what about the notion of chaplaincy within the community? There have been many different proposals for starting community chaplaincies across the country and accordingly there are basically two models of community chaplaincy ministry. In simple terms, it is a continuum of pastoral care for offenders who are now on parole as they reintegrate back to society. Until community chaplaincy began, there was little or no continuum of pastoral care and moral support for offenders once they left the security of the prison.

Community chaplaincy basically comes in two models: an agency/ministry set up by the local board of directors, representing the various community interest groups which offers both pastoral care and moral support plus a wide range of services to offenders and their families. It is often partially funded by the CSC and also has other financial partnerships such as churches, businesses, other agencies. Our community chaplaincy in Northwest New Brunswick is such a model.

Another model is that which is set up directly by the CSC, through a contract with a particular faith group, usually fully funded by CSC and includes the same criteria and objective as CSC Institutional Chaplaincy Program. Community chaplaincy provides many worthwhile services such as pastoral care and moral support, not only to out coming offenders but also to their families. Services provided usually include counseling, prayer, transportation, access to food banks, clothing depot, community soup kitchen, programs for addictions, self improvement courses,

anger management, etc. Often community chaplaincy includes public education by speaking in local churches. It also includes the selection, training and supervision of dedicated volunteers usually selected by various faith groups. Community chaplaincy is often seen as agent of networking, providing advocacy for ex-offenders with other service providers, government or non-government alike.

Community chaplaincy usually partners both financially and socially with other agencies such as faith groups, service clubs such as Rotary, Richelieu, Lions Club, etc. as a mean of fund raising in order to support its many ongoing programs. In many cases, community chaplaincy ministry becomes its own entity of being a registered charity (non-profit organization) that can issue receipts for tax purposes. In some cases, like ours, community chaplaincy is involved in community chaplaincy forums, sentencing circles, alternative measures, restorative justice initiatives, etc.

Community chaplains like institutional chaplains are requested to have ecclesiastical endorsement from their denomination, diocese, presbytery, etc., and they are encouraged to attend ongoing activities such as conferences, etc offered by both the CSC and their particular faith groups.

Community chaplaincies like institutional chaplaincies are required to submit a monthly report for ongoing financial support, (see Appendix 8) and a year report hence as system of checks and balances (accountability) in accordance with acceptable standards and the ministries should also be accountable to a faith community.

Provision is made for the identification of other sources of funding and partnership plus the ministry's mission statement. Community chaplaincy ministries are encouraged to have a list of its goals and objectives, plan programming to meet these objectives and an evaluation mechanism in place to measure outcomes.

Media coverage and photos are often encouraged for each chaplaincy ministry as chaplains are encouraged to 'tell the story'. The story telling is seen though as

ambiguous because chaplaincy does not usually tell the story, it is usually humble about the any notion of sharing its story. Understandably so, due to the confidentiality nature of chaplaincy/pastoral care.

It is anticipated that community chaplaincy will work in collaboration with the CSC objectives, as well as the larger different faith group support and with many faith groups as possible. It is understood that it will be open at least to the pastoral intervention and interaction of victim's rights groups.

Both models have as objective to engage the community, mobilize volunteers to be involved in active ministry while exercising partnership, accountability, and with the intent of eventually becoming self sufficient without continual funding by the government. Community chaplaincies are expected to be a visible and vocal pastoral presence in community.

Some community chaplaincies are not only involved in the above activities, but are also involved in proactive measures of crime prevention through ministry to the marginalized, the criminally inclined. Presently we are involved by providing funding for offenders families to attend faith based summer camps which is giving them opportunity to make better life choices than their parents did.

For a clear definition of communities, readers are referred to the text where the authors speaks about St. Paul's idea of community. The notion of chaplaincy though is best defined in the following acronym, which incidentally was put together by chaplains at a retreat a few years ago, where I was present.

C	Can, Christ, Commitment
O	Open, Others, Overcome
M	Ministry, Means, Minority
M	Manage, Much, Merry
U	Upright, Uplift, Useful
N	Normal, Noble, New
I	Ideas, Identity, Imagine
T	Truth, Thought, Thankfulness
Y	Youth, Yearn, Yours.

C	Community, Caring, Compassion
H	Holistic, Hope, Helps
A	Atonement, Accompany, Advocate
P	Pastoral, Proactive, Presence
L	Love, Liaison, Liberate
A	Amazing, Action, Accountability
I	Inspiration, Intervene, Involved
N	Network, Nurture, Nourish
C	Companion, Cope, Cooperation
Y	Yield, Yahweh, Yes.

Here then is a brief description of what community chaplaincy is all about.

2. THE CONTEMPORARY CHAPLAIN

Being a community chaplain in our modern day society, one cannot automatically assume that people know what I do, or what my mission is. Simply put, a chaplain is one who presides over religious activities, provides competent and professional pastoral care, and is a shepherd to the flock of God, usually, outside the traditional parish. There are various institutions that have chaplains, such as hospitals, prisons, universities, military bases, police forces, and professional sport teams, etc. More and more institutions and police forces are including chaplaincy as part of their E.A.P (Employee Assistance Programs), and it seems that there are more and more opportunities coming our way, as more and more people and institutions are asking for non-traditional pastoral care.

One might ask: "What is a Community Chaplain"? To answer briefly, community Chaplains are ministers or pastoral agents mandated by the Correctional Service of Canada to provide a continuum of pastoral care services to those being released from jail. Community Chaplains are also involved in ministry to the inmate's family during his or her incarceration. Depending upon the community resources available, both financial and volunteer support base, the tasks of Community Chaplains are often varied. Most are involved in opportunities of public education, advocating principles of restorative justice, and ministry to the marginalized on the street, etc.

3. ORIGINAL ROOTS OF CHAPLAINCY

In the American Correctional Chaplaincy Newsletter, it is stated that :

According to ancient legend, Martin of Tours was returning home from a trip when he came across a shivering beggar. With his sword, Martin cut his cloak in two parts and gave one-half to the beggar. He kept the other half and wore it as a cape about his shoulders. That night in a dream, he saw Christ wearing the half that he had given away to the beggar. Later, Martin entered the service of the Church. The half cloak he kept became known as “cappa” which became an object of veneration by the congregations. The repository in which the “cappa” was kept was called “cappella” which through the French word “chapelle” became our word for “chapel”. The priest in charge was called “chappellanus” which became “chaplain” in French, thus our work “chaplain” or “keeper of the cloak.”⁶

Chaplaincy is about caring, specifically pastoral care, but also a holistic care, because pastoral care in the broadest sense means caring, whatever the need. The following phrase was taken from a “poster” on chapel bulletin board at Victoria General Hospital, Victoria, B.C. “The word ‘care’ finds its roots in the gothic ‘kara’ which means lament. The most basic meaning of caring is to grieve, to experience sorrow, to cry out with.” This is striking, in that we tend to think of caring as an attitude of the strong toward the weak. Yet it is more properly understood as an invitation to enter into the pain of another and simply to be present.

Chaplaincy is where the “rubber hits the road” and this is where relationships are built and tested and proven or otherwise. Chaplaincy is about building a relationship at the grass root’s level. Chaplaincy is about meeting needs. Ministry is about seeing needs and meeting those needs so chaplaincy fits in appropriately. Chaplaincy includes people from various faith groups, various professionals, and various walks of life. I want to look now, where Northwest New Brunswick Community Chaplaincy came from, how it was born.

⁶ American Correctional Chaplaincy Association Newsletter, Harrisburg, PA, 2000, page 2.

4. BEGINNINGS OF NORTHWEST NEW BRUNSWICK COMMUNITY CHAPLAINCY INC.

Here, we will develop a brief history of how Northwest New Brunswick Community Chaplaincy Inc. began. Its beginning is well described in an article entitled "Reconciliation Overdue", written by me, which was published in *The Shantyman*. It describes a Chaplaincy Moment.

It was a bright Sunday afternoon in the hospital ward when we first met a young lady, who we will call "Rachael". The doctors were treating her for bleeding ulcers, anxiety and depression. We soon discerned however, that something more serious was at stake. Both she and her husband were suffering from some sort of post traumatic stress disorder (our diagnosis). Rachael's stress related illness arose many years of sexual abuse she had experienced as a child. She had carried baggage and bad memories for many years and had simply not been able to rid herself of them. Rachael had recently charged the perpetrator of the crimes against her. He was no stranger to her, she had known him all her life. He was her father, whom we will call " (Alleged Perpetrator). A.P. pleaded not guilty to the charges but judge and jury had concluded otherwise. Now, the family was divided with the overwhelming majority of support going to A.P., Rachael's father. Family members threatened, abused and harassed Rachael. She was victimized all over again. To add insult to injury, a petition was being circulated in the community to have the supposedly wrongfully convicted offender released from prison.

Rachael expressed an interest in coming to church and receiving prayer for her and this whole situation. She did and in a few days felt much better. She understood more about God's grace, His forgiveness and the possibility of reconciliation... She mentioned that she wanted her dad to receive the same grace and forgiveness as well, and a new start that she had recently experienced. However, she had another dilemma to face; her dad was in prison and still claimed his innocence and wrongful conviction. If God was going to do something, it would probably not be without much prayer. Privately we prayed with the whole matter and three weeks later, we accompanied Rachael, her husband and her mother to the prison for a pre-approved visit with her father. The meeting was chaired by A.P.'s case management officer who invited us to introduce ourselves and feel free to ask any questions or make any comments as needed.

At first, it was very difficult. There were expressions of all kinds of emotions such as anger, frustration, bitterness, blame, disappointment... Since our interventions as chaplain were few and far

between, we had time to reflect and to pray. All of a sudden, tears begin to roll down A.P.'s cheeks as he confessed his guilt in his own particular way. Tears flowed from the other people as well and both mother and daughter expressed a flood of emotions. We note that Alleged Perpetrator's time in prison had just changed from being a time of imprisonment to a time of rehabilitation and reconciliation. Before leaving the prison that day, we asked for and received permission to read a short scripture passage. It seemed that the prophet had penned exactly what needed to be said: "A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness, he will bring forth justice." (Is. 42:3). We explained to A.P. that God works our in weaknesses and brokenness and in spite of what had happened, God still had a role for him to fulfill in His Kingdom. A few months later, A.P. was released on full parole and there has been substantial effort at reconciliation on both sides of the family. Rachael is now almost totally healed, delivered and free from the pain of the past. At present, she and her husband are currently therapeutic Foster Parents who from their experience can lead a helping hand to others facing similar struggles. This story happened locally a few years ago and became the corner stone of what eventually became Northwest New Brunswick Community Chaplaincy Inc.⁷

Here is the story behind the story of Northwest New Brunswick Community Chaplaincy Inc.

5. ORIGINAL PROPOSAL FOR OUR COMMUNITY CHAPLAINCY MINISTRY

Included in Appendix I is an abridged version of the original proposal for Northwest New Brunswick Community Chaplaincy Inc. This proposal was proposed and accepted by both federal and provincial departments of corrections in Spring 1998. The French version is also included as this proposal was presented in both official languages. Here is a constructive critique of that proposal, in order to take from it some reflections and lessons learned.

6. CONSTRUCTIVE CRITIQUE OF OUR ORIGINAL PROPOSAL

This critique of the proposal is included because, in hindsight after doing more research, we realize that the proposal actually needs an additional program to be implemented. Beside the mandate of pastoral care/moral support and

⁷ Lorne K. Freake, "Reconciliation Overdue" *The Shantyman*, Shantyman International, Mississauga, Ontario, March-April 2002, page 3.

accompaniment plus the various roles that the chaplain serves such as being a facilitator, communicator, negotiator, mediator, animator, etc., it needs something more. It needs the implementation of a program such as what is presented here in this dissertation, a hands-on approach, therapeutic in every sense of the word, affecting the senses... Another item of criticism is that the proposal lacked the proper means of evaluation. It would be evaluated obviously on the extent to which its objectives were met which was "reducing recidivism". Yet as earlier alluded to, if crime statistics are reduced not because of the actual reduction of crime but rather because of a reduction of the actual reporting of crimes, it is difficult to verify if the program is effective. Furthermore, since hindsight is 20-20 vision, in looking back over the last few years, we are able to see all of "what has happened". We can also see why more desirable ministry did not happen in a way, which could be hoped, and ultimately we can see what needs to happen in order to facilitate a more effective ministry of community chaplaincy, both here and elsewhere.

Someone has well said, "a wise man learns by the mistakes of others, but a fool learns by his own mistakes". We have been both somewhat "wise" and somewhat "foolish" in the past few years in working in community chaplaincy. However, we have learned many lessons..., some by our own mistakes and some by the mistakes of others.

Herein is a brief criticism of the original proposal of community chaplaincy and references to the lessons learned. While it has been a learning experience, we realize that there is a need for a more practical (hands-on) program to make community chaplaincy more effective. We need to activate the potential for blessing and the numerous benefits of such, in order to prevent crime, reduce recidivism and make our communities safer places to live. This program is the essence of this dissertation. While the original proposal was formulated and revised with consultation from various levels of government, the community level, regional and national levels, the proposal still remains largely "theoretical" in nature and probably almost flawless in its theory. So it needs to be more "practical" in every sense of the word.

The needs and objectives were envisioned by meeting four different groups of people:

1. Clients;
2. Partnership with CSC and in the Province of New Brunswick; (Community and Correctional Service)
3. Community;
4. Churches.

Here are noted some of the problems.

1. In dealing with the clients, the chaplain only has access to the clients that the institution gives access to, and these are the ones that sporadically come to the chapel services. Hence, he/she has no way of knowing which clients were soon to be released and could use the help offered to them by community chaplaincy.

2. Clients are released from other federal institutions, Dorchester, Springhill and Westmorland and even Atlantic Institution which is a maximum security institution. This present arrangement is absolutely not workable. Something needs to be done to refer clients to community chaplaincy before they are released. Many have no idea what services are available, much less what a community chaplaincy is and that help is available in many ways such as spiritual, social and practical ways at reintegration.

3. Since Community Chaplains are on contract, we do not have access to O.M.S. nor the provincial system, C.I.S., (see list of abbreviations p.xiv) hence we do not have any idea and cannot access to date who is coming out of prison. Even as access is continually denied because of our employment status, we suggest that there must be nonetheless some datasheets available stating names of clients being released and the names, addresses and telephone numbers of their families, so that we can contact them while the client is in jail, detailing what kind of support is available. At present, contacts are sporadic and community chaplaincy

would be much better served if chaplains could have access to that information. In essence, the first responsibility of the Chaplain is to the clients, and it is not really effective because of the lack of communication. There are very few opportunities in place for clients and community chaplains to connect.

4. In prison, there needs to be a quarterly session (or more often as needed) when clients are oriented to go out of prison. There need to be community support groups identified such as the Community Chaplains. These meetings could be setup by the chaplaincy department within the prison, which would enable ministry to take part in transition from the prison to the street. We suggest that there would be a “going out” ceremony or a “sending out blessing” entailing the six essential elements as outlined in Genesis Chapter 27 (see full details in Part Two of this dissertation). When clients are sent out, there needs to be a therapeutic laying on of hands, and the receiving of same in community by the Community Chaplains who welcome them with open arms. This welcome ideally should be exercised within the client’s respective faith tradition where clients are encouraged to go.

5. We affirm that it is important for the community chaplaincy to be present, and visible. To date, community chaplaincy is visible in the area of my ministry because of almost two years of bilingual crime prevention articles published in our local newspapers. Moreover, these articles were well received. At present, periodic donations come from businesses as well as churches. Often there are expressions of appreciation for community chaplaincy.

The community chaplaincy ministry is ongoing, it is still visible and when people meet me in the downtown area or the mall, they often greet me as “Padre”. This is undoubtedly enhanced by the fact that my car license plate number is “PADRE”. I have also provided volunteer training in various churches. The need is ongoing, however with only part-time status at present it is nearly impossible to do all that needs to be done.

While the board consists of members representing a variety of professionals in the community, one of the predominately missing factors on the board is the 'faith factor'. The board of directors of the local community chaplaincy ministry are not visionaries. They are not able to see above and beyond the present financial circumstances of the community chaplaincy ministry. For example, someone once offered to donate a 4x4 vehicle for the chaplain's use in traveling all over the Northwest area of the province. In wintery conditions, this vehicle may have been ideal. However, because there was no budget for maintenance, repairs, insurance, etc., the Board of Directors refused this donation.

The Board of Directors have borrowed and adopted a constitution from another nonprofit organization. It is different than chaplaincy and doesn't have the same vision of ministry as chaplaincy. However, they have used it anyway. For example, according to the constitution as the community chaplain, I am not a voting member of the board. As a matter of fact I am not even a member of the board of directors at all, I am their employee. Unfortunately, I was unable to convince them that this donation of a 4 x 4 vehicle was good for community chaplaincy and would likely be supported by the community. I envisioned local businesses contributing to the cause of keeping the 'Padré mobile' on the road, with gas, and maintenance, etc, in exchange for receipts for tax purposes and free publicity. Ministries with a faith factor can easily make this happen, but at NWNB Community Chaplaincy Inc. this vision did not come to fruition.

Another critique worth noting is that the main focus of the community chaplaincy board members is the concept of community. They have put almost 100% of their energy into meeting the needs in the community. This is evidenced by their yearly contribution (from community chaplaincy funds) to the area food banks and the provision of monies to send marginalized children to summer camps. It is obvious that in order to have a community chaplaincy ministry, one needs both a community and a chaplain.

If most of the resources are expended on the needs in the community and little on the needs of the chaplain, then retaining the services of a community chaplain is at

risk. While this matter is of concern, it is nonetheless understandable. If current trends continue, the community chaplaincy ministry viability will be at risk, no matter how great the needs are in the community. Fortunately the author is employed in parish ministry as well which at present continues to permit the *status quo*. The whole financial arrangement needs further development and revision. These changes should come from the CSC as the chaplain is poorly positioned to suggest these much needed changes.

Another area that needs work in community chaplaincy ministry is the notion of measurable outcomes. In chaplaincy, there is a tendency to write reports stating what was accomplished. Reports highlight details such as number of contacts with offenders, number of contacts with various agencies, number of hours of volunteerism, etc. such as what is noted in Appendix 8.

Chaplaincy reports lend themselves to the way of 'telling the story'. It is noted that creative ways are better than non-creative ways, but anyway is good as long as the story of chaplaincy (with its confidentiality element) eventually gets told. At present however, we are acting like Charlie Brown in the cartoons. Charlie takes a bow and arrows and he shoots them out there towards a tall wooden fence. Where each arrow lands he draws a target around it, with the bull's eye being exactly where the arrow has penetrated the fence. Chaplaincy reports at present is similar to that concept. We then say 'look at what we've done'.

Our way of doing business needs to change and change it will. Before shooting any arrows at all, we need to setup our targets. We need to have targets that are created first of all based upon the ministry's set of goals (long term and short term) and its general objectives.

Once objectives are set up, based upon the ministry's mission statement, or its 'raison d'être'. From there, goals and objectives are formulated, activities/programs put in place to meet these objectives. With planned and intentional expected outcomes, chaplaincy then can be properly evaluated. Chaplaincy needs a mechanism in place to evaluate outcomes. We may have accomplished a lot, but

the question will then be asked "did we meet our objectives?" Like Charlie Brown, we may shoot arrows all over the fence, but did we hit the targets? We may even shoot the arrows above the fence, reaching great distances where they have never gone before, but the question still remains, 'did we hit the targets that we were aiming for'?

Community chaplaincy ministry's needs an evaluation mechanism in place to verify if projected outcomes have been reached. Our Northwest New Brunswick Community Chaplaincy Inc. did not have this in place, and there is overwhelming evidence that it should have had a mechanism to measure expected outcomes. When expected outcomes are not reached for any program, especially ministry programs that operate under the *status quo* of charitable organizations, their viability comes into question.

It is very important then to have all the building blocks in place in order to have a continual ministry which is sustainable, without the continual government funding and still be able to function by itself.

In the original proposal, our board of directors was divided into three subcommittees, one being for administration, second, public relations and media, and third, fundraising. But it is notable that all fill the role of administration. There is no one who stated that their competence is in public and media relationships or fundraising. It is the chaplain himself (me) who does the public relations and media through the writing of articles and letters to the editor in local newspapers.

Concerning fundraising, there are some fundraising firms who state that they can raise \$7.00 for every dollar that they are paid. If community chaplaincy could find the funds to pay a fundraiser for let's say \$40,000.00 per year, that person could raise up to \$280,000.00. Since there is no money available to do this, community chaplaincy continues to struggle on a shoestring budget. It was noted by trying to do both, ministry and fundraising at the outset, it was as the Indian proverb so beautifully explains: "If you run after two rabbits, you lose both of them".

Fundraising should not be the task of the chaplain but rather of the board who directs the community chaplaincy ministry.

Some other ideas that have come into discussion for fundraising are the procurement of a lottery number and the annual selling of ticket on a high valued item, such as what is presently done by other community organizations like the Lion's Club, Richelieu Club, etc. As chaplain, I have expressed that I am not comfortable with this approach, although I have spoken to various community services clubs on restorative justice and have received donations for substantial amounts to help us in chaplaincy.

It is interestingly noted that Jesus sent his disciples two by two, as recorded in the Gospels. Maybe it was one for ministry purposes while the other might have been involved in fundraising. Who knows? As planned in the proposal, we did get a nonprofit charitable organization status with the federal government and have been able to issue receipts for income tax purposes. To date, I have been involved in the planning activities of chaplaincy such as speaking itinerancy in local churches, visits with clients and their family members, offering of moral support/pastoral care and prayer. I have also provided transportation to appointments, job interviews, acting as a liaison person between the client and social services such as H R D C, Manpower, potential employers, food bank, etc.

To date, I have failed to see the implementation of a program for rehabilitated ex-offenders, to mentor new parolees. It is very difficult for ex-offenders to give to others what they have not received themselves. It is hoped that the proposed program in Part Two "The Blessing" will be a way for those who have received it, to transmit it to others. Helping clients to find legitimate jobs, as I have done, allows them to become taxpayers and in essence is a way of enabling them to give back to the communities.

The original proposal lacks a way to properly evaluate the program to see indeed if objectives to meet various needs were met. Concerning evaluation, if the objectives were that the client would feel forgiven, they were probably met more

times than not. If the objectives were that clients would feel good, then again I assume that they were met. If the objectives were that the clients be supported at reintegration, undoubtedly these objectives were met. However, since the objectives in community chaplaincy in the long term are none of the above, as important as this might be, but rather crime prevention, reduced recidivism, and ultimate safer communities the proposal lacks an evaluation method to determine if they are being met.

Concerning the new proposed program, "The Blessing" as already alluded to, it may take a long time to implement and about a generation to evaluate, a generation to determine whether or not elements of this program have had any lasting effect in client's lives to contribute towards crime prevention, reduced recidivism, and subsequently safer communities. Regional Chaplain Rev. John Tonks states:

It is not uncommon to see second and third generations offenders in our system. By helping families of offenders, the chaplains are able to help assist the children in their capacity to make better life choices. It may only be when the cycle of crimes stops for a generation in particular families, that future generations can then live crime free.⁸

Concerning the secondary goal of self-sufficiency, this community chaplaincy goal, has not materialized simply due to the lack of resources allotted for fundraising, and the lack of qualified volunteers to do same. It functions on a part-time basis at present because the chaplain has other sources of revenue through other complimentary areas of ministry.

Concerning progress reports and administration, everything is as requested by our funding partners. We further note that continuous training via colloques, seminars, retreats, etc. is ongoing.

Here then is a brief critique of the original proposal of community chaplaincy here in Northwest New Brunswick, which began in 1998. Our strongest conviction to

⁸ Rev. John Tonks, *Regional Chaplain Report "Community Chaplaincy in Canada"*, 1998, CSC, Ottawa, pages 12 and 13.

date concerning this proposal and the subsequent action of the community chaplaincy ministry is that it lacks a “hands-on” approach to ministry with our clients. It needs more than a traditional hand shake and expression of “May God Bless You”. It needs a further and more profound commitment on behalf of both the criminal justice system (the prisons from where our clients come) and from the community (the places to where our clients go). It is our conviction that before leaving prison, clients need to be “sent forth” with a blessing either officially or unofficially, and then they need to be received in community with the same blessing. These blessings must include the six elements as outlined in Holy Scripture in Genesis 27, so that we simply do not say “May God Bless You” but we say it with meaning and then we take the appropriate action to make sure that it happens. This “hands-on approach” not only entails the actual laying on of hands in the spiritual and indeed therapeutic sense, as will be discussed in Part Two, but indeed includes accompaniment or “the holding of one’s hand”, and also entails the hand on the shoulder, the gentle pat on the back, the gesture of encouragement, which might also permit the slowing down or the gentle pushing along, or the turning as needed, for guidance for the clientele as they begin their journey on the outside.

Our community chaplaincy ministry consists of a board of directors, who serve for various reasons, most of them because the mandate that chaplaincy delivers, is related to their own jobs. We have representations from business, probation, social services, police, and an ex-offender. Originally, there was a victim as well on the board. Interesting enough, unlike other community chaplaincies across the country, we do not have any representation from the local ministerial association. It was deemed that since the author, as chaplain, was already part of that association, then the interests of that association was automatically represented to Community Chaplaincy. It was thought that with various religions involved, there could be potential for conflict, so to avoid this, I would remain the only clerical person on the Chaplaincy Board. This works well in this present setup. To date, I have spoken in almost every church and faith group represented in our area. In hindsight, looking at the proposal, (see Appendix 1) which was presented to C.S.C. in Ottawa in May

22, 1998, we see that most of the proposal came to fruition and the ministry has been born. It is alive, it is visible but it needs a little fine tuning. It needs a hands-on approach in helping clients cross safely the long bridge from prison to community. It needs to implement the focus of this doctoral thesis in relational healing in what I have entitled *Blessing as a Bridge* as will be explained in Part Two.

We have received both financial and in-kind support from various churches, community organizations, and various levels of the government, plus the service of several volunteers who put in many hours to help either with administration or moral support, listening, transportation and prayers for ex-offenders and their families. Unlike other chaplaincies across the country, presently we do not have our own building where we can meet on a regular basis. Our chaplaincy is mobile; the chaplain is available 24 hours/7 days via pager. It is the chapel that is mobile, trying to create a visible presence wherever we go.

The chapels go where the people are... the battlefield, the hospital, the prison, or the jail. It can be pitched anywhere but fortunately many institutions have a particular place set aside. It is a church away from home or outside of Rome. It is a "temple outside of Jerusalem". "It is a mosque away from Mecca". As chaplains, we are able to make the tent available for every person's religion, worship or expression. This is not an easy task, but it is the chaplain's task, and it is unique among all other forms of ministry.⁹

There are primarily two different types of contracts setup for community chaplaincies across the country. On occasion, there is a third type.

1. An agency/ministry set up by a Board of Directors which offers a wide range of services and care to the released prisoner and the community.
2. A ministry set up directly by C.S.C. through a contract with a faith group for the services of a chaplain using the criteria and process in place for institutional chaplains.

Comment: From a C.S.C. perspective this model is the easiest to lead because it follows established procedures, and it also provides a

⁹ *American Correctional Chaplaincy Association Newsletter*, Harrisburg, PA, 2000, page 2.

resource to assist in the development of other models (I or III) in the region.

3. A ministry set up by a Board of Directors intentionally meeting standards set by C.S.C. and the I.F.C. for the selection and evaluation of chaplains.”¹⁰

The latter describes N.W.N.B. Community Chaplaincy Inc, however Type III is usually a full time position. Because of limited resources, ours is a part-time position and while we adhere to the objectives of C.S.C., and the I.F.C., all of our activities are on a smaller scale than if we were a full time ministry. We have both financial and in-kind support from Federal and Provincial Departments of Corrections. From the analysis of our local chaplaincy ministry, we will now look further in examining chaplaincy at the federal level.

7. OUR TRADITIONS AND HERITAGE (NATIONAL PERSPECTIVES)

Canada boasts itself as being multicultural and pluralistic, and prides itself in its traditions. We are proud of the traditions we have in our armed forces, police forces, etc. etc. Correctional Service too prides itself in its traditions... We are proud Canadians of the heritage and traditions we have received here in Canada. In the edition of April 2004, (of the C.S.C. Mission Statement), our former commissioner Mrs. Lucie McClung stated that “Our mission is more challenging than ever. Yet, it is a legacy worth preserving because its values and principals have stood the test of time”¹¹

Traditionally, chaplaincy has been a part of the mandate of the Correctional Service of Canada. Later we will detail some of these traditions. The Mission Statement is in essence, C.S.C.’s raison d’être. It is its doctrine of fundamental principles as it attempts to detail why and how the Correctional Service of Canada

¹⁰ *Leading Community Chaplaincy*, C.S.C., Ottawa, (no date), page 1.

¹¹ Commissioner Lucie McClung, *Correctional Service of Canada Mission Statement, Updated version April 2004*, CSC, Ottawa, page 3.

works. It states that “it is the frame work within which our polices and plans are developed”¹²

J.T.L. James wrote an interesting book entitled *A Living Tradition* (Penitentiary Chaplaincy) which entails a history of chaplaincy within the C.S.C. A little later on we will refer to the history and some of those traditions within the C.S.C. However, the Mission Statement makes no direct reference to “chaplaincy”, neither as a program either in or outside the institution; no reference is made to chaplaincy as a means of C.S.C. achieving the goals outlined in their Mission Statement.

The Mission Statement has been upgraded several times since its inception in 1989, and will undoubtedly continue to evolve. While expressing pride in its traditions, we note that a “tradition is basically a continued activity of past experiences”¹³ One notes that chaplaincy is traditionally seen as being a good experience for prisoners, while serving a prison term. Yet, a prison term is seen traditionally as being a bad experience. Hence, we agree with Schillebeeckx who contends that; “Tradition is subject to critical questioning on the basis of new experiences”¹⁴.

8. THE CSC MISSION STATEMENT

The Mission Statement also makes reference to our “legal” traditions... It is observed that traditions ought not to be accepted only on the basis of it being “traditional”, nor should they be strictly refused, for the same reason, but each tradition must be examined in the light of its practicality... If our Mission Statement is formulated based upon tradition, it is in danger of becoming... “irrelevant and indeed meaningless for later generations if they are simply repeated as they stand, because earlier generations express their deepest convictions... within another

¹² *Ibid.* page 5.

¹³ Edward Schillebeeckx, *Church the Human Story of God*, « New York », Cross Roads, 1991, page 21.

¹⁴ *Ibid.* page 21.

semantic field, in another system of communication and through a different perspective on reality.”¹⁵

The Mission Statement with all its good intents and purposes expresses its mission through five core values, and they are:

1. We respect the dignity of individuals, the rights of all members of society, and the potential for human growth and development.
2. We recognize that the offender has the potential to live as a law-abiding citizen.
3. We believe that our strength and our major resource in achieving our objectives is our staff and that human relationship is the corner stone of our endeavor.
4. We believe that the sharing of ideas, knowledge, values and experience, nationally and internationally, is essential to the achievement of our Mission.
5. We believe in managing the service with openness and integrity and be accountable to the Minister.¹⁶

Each core value comes with its own guiding principals and strategic objectives. Unfortunately, there are no direct references to chaplaincy. The Mission Statement makes reference to the notion that “Society is best protected when offenders are able to reestablish themselves in the community under conditions that minimize the risk of re-offending.”¹⁷ Also, the purpose of the federal correctional system is to contribute to the maintenance of a just, peaceful society by assisting the rehabilitation of offenders in their reintegration into the community as law-abiding citizens through the provisions of programs in penitentiaries and in the community. Again, no reference is made to chaplaincy. Also, the guiding principle of core value number 1 “we recognize the value of family and community relationships, we will accommodate, within the boundaries of law, the cultural and religious needs of the individuals and minority groups, provided the rights of others are not in impinged

¹⁵ *Ibid.* page 22.

¹⁶ “*CSC Mission Statement*”, Ottawa, Ontario, 2000, page 6.

¹⁷ *Ibid.* page 7.

upon”.¹⁸ About the strategic objectives number 1.7, “to respect the social, cultural and religious differences of individual offenders”¹⁹, while the Mission Statement recognizes meaningful community relationships, the mission statement fails to identify what these might be and again community chaplaincy is not mentioned. For Core Value Number 2, the guiding principal “the involvement of community organizations, volunteers, and outside professionals in program development and delivery will be actively encouraged.”²⁰ Core Value Number 2, strategic objectives “to provide programs to assist offenders in meeting their individual needs, in order to enhance their potential for reintegration as law-abiding citizens”.²¹ As strategic objective 2.11 “to ensure that volunteers form an integral part of our program delivery in institutions and in the community”.²² Again, chaplaincy is not mentioned. While the Mission Statement is a masterpiece in its own right, it falls short in recognizing and identifying programs, which help, meet its objectives. While there is no reference to chaplaincy in the Mission Statement, it is nonetheless important in the Correctional Service of Canada and has found its way into part of the rehabilitation process.

¹⁸ *Ibid.* page 8.

¹⁹ *Ibid.* page 8.

²⁰ *Ibid.* page 8.

²¹ *Ibid.* page 8.

²² *Ibid.* page 9.

CHAPTER 2

CHAPLAINCY BEGINNINGS IN THE CANADIAN PENAL SYSTEM

"To find the origins of chaplaincy in Canada's penitentiaries, we must trace the roots to such ministry in Britain. We must remember that chaplaincy was just being established in Britain in the decades preceding the building of the Kingston penitentiary,"¹ which was one of Canada's first.

To get any quality of service, it was felt that chaplains needed to be hired and utilized for the education and the spiritual needs of the prisoners, as it was felt that calling upon volunteer ministers in local parishes, that they would not have time or the confidence to really address the needs within the prison system.

Some parish clergy did see it as a part of their ministry to care for the inmates located in their parishes... many didn't. If any ministry had been provided in such institution, it was by clergy who were motivated by a real pastoral concern for the inmates, and who had the courage to face the appalling health and other hazards of prison conditions. Often seen as interfering, clergy were not always welcomed by the jailer.²

It is indeed a wonder that chaplains can do anything at all in prison, because penitentiaries themselves find its roots in religion... James writes, "Penance has been simplistically explained as the heavenly medicine that heals the wounds inflicted by sin. Catholics accepted penance imposed by the Church on the grounds that it is better to endure punishment in this world than in the next."³ It is described by Saint Thomas Aquinas (1225-1274) in the technical language of scholastic theology as "... the payment of the temporal punishment due on account of the offence committed against God by sins."⁴

Penitentiaries in the early centuries were not referred to as prisons but rather as places for segregating members of a religious community to do their penances. In

¹ J.L.T. James, *A Living Tradition-Penitentiary Chaplaincy*. Ottawa, The Correctional Service of Canada, 1990, page 60.

² *Ibid.* page 60.

³ *Ibid.* page 65.

⁴ *Ibid.* page 32.

spite of that, history shows that the church was actively involved in prison ministry. Anyway, “the church was widely recognized as the guardian of moral order and stability of the society and the corollary of this view was that the church would have an important role to play in the treatment of those who threatened to upset this moral order and stability.”⁵ Chaplaincy did find its way into the penitentiary. It is here today and will probably be here for a long time yet.

1. THE STORY OF CHAPLAINCY (HISTORICAL UNDERSTANDING)

Here we will continue to look into *A Living Tradition*, the story of chaplaincy within the Correctional Service of Canada, the what, when, where, how and why...

It must be noted while this is the history of chaplaincy; we do not want to simply examine what has happened... In addressing the subject of history, we are writing not about what “is presently happening”, but rather about “what has happened”. In the 130-years of history of the Correctional Service of Canada, it must be noted that while much “has happened”, we are not interested in simply giving an account of what took place in the past, such as particular activities in chaplaincy, etc. but rather the global view of what “has happened”. We want to examine the historical explanation of the past.

In examining history, one must be acutely aware of the many nuisances in examining historical data. Historians themselves do not all agree on the way that history must be viewed. Although valid, we are not going to examine historical data with theocentric, ethnocentric nor anthropocentric understandings. We want to simply (although it is not simple at all) reveal historical understanding to “what has happened” in the general sense. In order to have an historical understanding as of “what has happened” in the past, there must be these three essential elements:

1. History as description (details of what has happened);
2. History as narrative (story of what has happened); and

⁵ *Ibid.* page 40.

3. History as belief (conviction of what has happened)".⁶

However, we have only been able to grasp 'history as description' details, of what has happened and "history is a narrative", the story of what has happened. History as belief or conviction of what has happened is ongoing and what has happened as belief is underlined in two diametrically opposed aspects. One being 'descriptive truth', the way it was... or 'prescriptive truth', the way it should be. However, only when we are able to evaluate programs in chaplaincy, and see that they adequately meet the needs of the inmates, by modifying their behavior (on a long term basis); then and only then can we see history as belief (conviction of what has happened). If history is a description of what has happened, then the record of past events must be drawn from experience and from verifiable evidence. "Some consider that descriptions alone, in and of themselves, serve not only as keys to how one arrives at historical explanations but also can be seen as compromising the very essence of historical understanding itself."⁷

Generally, for proper historical understanding, just a description of past events does not suffice. "Some further intellectual activity, whether in various forms of analogy, comparison, coalitions, and differences vs. likeliness, parallel, a resemblance, etc, or of analyses, is necessary, if not avoidable."⁸ However, this is seemingly impossible, due to the shortage of historical data, and furthermore will not contribute in any significant way to our research purpose.

Again, in looking at "what has happened", one must be aware that records from the past are perceptions of what has happened, not necessarily "conceptions" of what has happened. There is a difference and this difference is not always noticed in religious data. Sometimes, what is described as concept is in reality what should be described as precept (concept being the mental image of a particular experience) and (precept being the rule of thumb of what is expected to happen).

⁶ Robert Eric Frykenberg. *History & Belief. The Foundation of Historical Understandings*. Grand Rapids, Michigan, W.B. Eerdmans Publishing, 1996, page 34.

⁷ *Ibid.* page 34.

⁸ *Ibid.* page 34.

In the recording of the history of chaplaincy, there may be various messages trying to be conveyed. They are:

1. What the writer is really trying to say;
2. What the actual records state, which may be biased inadvertently by one's own beliefs and values;
3. What the person actually understands (conception);
4. What is interpreted by the reader.

What is actually being interpreted by the reader in a particular time period may in fact be much differently interpreted in another time period. Each generation has more knowledge about what the previous generation had about themselves.

if historical explanations rest upon perceptions of remembered experience, perceptions are recorded evidence, a remembered event, experience and natural occurrences or both, then it is perceptions of existence and those events that compromise existence, that must be discovered, established or fixed in the human minds.⁹

No need to belabor the point but in reality, often it is “perceptions themselves, that must be remembered and recorded. It is perceptions of events that must be described or explained.”¹⁰

2. RELIGIOUS “HINDRANCES” IN HISTORICAL UNDERSTANDING

Frykenburg has insight concerning the understanding of history, especially concerning this field of study (theology).

We must reiterate something he has said :

Whether taken directly in the form of experience that can be described first hand or whether taken indirectly in the form of evidences that are the remains (are artifacts) and records of experiences, historical understandings can still be seen as resting upon perceptions.¹¹

⁹ *Ibid.* page 35.

¹⁰ *Ibid.* page 35.

¹¹ *Ibid.* page 35.

Hence, the historical data that we will be examining are perceptions of what the particular individuals or institutions believed to be true. We are assuming that all records, testimonies, articles, etc. are true. Whether or not all the minor details concerning the exact time, etc. are true or not (whether it happened at 10 o'clock a.m. or if indeed it was 2:00 o'clock p.m. is irrelevant).

3. RELIGIOUS “HELPS” IN HISTORICAL UNDERSTANDING

It might be appropriate here to note that the subject of history has taken place in a religious context. In the context of religious studies, historical data is relatively easy to grasp. Frykenburg states:

Research seminars conducted over the past 30 years have almost in variably led to broader questions about the ways in which different people have recorded events or have thought about their own perceptions of the past. Logically, discussions have led to questions about the underlying role of religion in the framing of epistemic and metaphysical understandings of “what has happened”. By religion, I mean those bedrock commitments and doctrines both ideological and institutional (whether theistic or non-theistic) held by individuals and by communities, which actually hold societies together or which, when weak fail to do so. Religion in this sense has provided the conceptual and definitional framework for the historiography generated within each civilization.¹²

The probable reasoning behind this is because religion is often family oriented and cultural. While somewhat abstract, it may be intertwined within the family union, which in itself is concrete in the strictest sense.

Without becoming historians, however we are very confident in talking about “what has happened” in the religious context because of the role religion has played in helping us understand history. In this chapter, there is a small record of historical data, more specifically historical testimonies of events from chaplaincy within the Correctional Service of Canada. My intent here is not to develop historicism, which is a name for systematic attempts to see patterns and events, and to make

¹² *Ibid.* page 2.

predictable understandings about the direction of events, but rather reveal history as narrative 'story of what has happened'.

We want to see "what has happened" and more specifically grasp a historical explanation of "what has happened". Since this chapter is dealing with history and is not simply a recording of past events, then some principals concerning history must be explained. In referring to the past, it is of utmost importance to realize that there is a difference between "what has happened" and "what is known about what has happened". In other words, we must be aware of conception problems in history.

What history is, of what it consists, or of what it does not consist, what basis's elements have constituted historical knowledge (and historical scholarship) and what the limitations of such knowledge are... such questions are problems of definitions and as such are both metaphysical and epistemic.¹³

In reference to historical data, stories of what has gone on in chaplaincy in the last 130 years, we will examine material that has been published primarily by chaplaincy itself, which undoubtedly lacks some objectivity. Generally, to be fair to historical understanding, one needs to make reference to material from other sources. "Comparative evaluations require attempts to discover and see past historical understandings, as they were perceived by the beholders and creators. Here again, the role of religion broadly defined as a vehicle of historiography can scarcely be ignored."¹⁴ However, there is little historical data available because of the nature of the chaplaincy work, which includes confidentiality.

While we cannot be particularly proud to include here a book written by a sociopath and mass murderer, we can quote a notation from *Mein Kempf* which incidentally was written while in prison... Hitler wrote:

In the teaching of history, reduction of the matter to be taught must be considered. For history is not studied merely to discover what has happened, but in order that it may give instruction for the future... there should be no breakaway from the study of the antique. Rightly

¹³ *Ibid.* page 6.

¹⁴ *Ibid.* page 7.

conceived on broad lines... history continues to be the best instruction not only for now, but for all periods.¹⁵

4. CHAPLAINCY'S HISTORY WITHIN THE CSC

A prison is a prison. No matter how good/or bad the conditions, being incarcerated with a large group of people who do not want to be there must be described as "hell". We are now going to reveal some details about the history of chaplaincy ministry within the C.S.C. We refer to the book, *A Living Tradition – Penitentiary Chaplaincy* by J.L.T. James, the author who served as an associate of the Director of Chaplaincy of the C.S.C from 1980 to 1988. His primary source of information to write his book, was the historical documents entitled *Canada Annual Report to the Director of Penitentiaries*, Ottawa, 1868 to 1874 inclusive and *Canada Annual Report to the Ministry of Justice as to penitentiaries in Canada*, Ottawa, 1875 to 1916 inclusive.

A Living Tradition – Penitentiary Chaplaincy is a good book, and the commissioner at the time, Ole Ingstrup, wrote in the introduction that the text will undoubtedly "contribute to a better understanding of the historical roots of corrections in Canada and our present mission, and to improve partnership with the community."¹⁶

It is a history book and will serve well our purposes in helping us understand chaplaincy. In the forward, then director of chaplaincy, Rev. Pierre Allard, noted that "chaplaincy has not only a history, but a story to tell"¹⁷ Our First Nation Peoples did not have prisons. The idea to build prisons in Canada, came from models elsewhere from both United Kingdom and the United States. James writes:

The penitentiary system of Canada was founded by well intentioned men who often revealed the religious convictions underlying their motivations. They were determined to reform those committed to the penitentiary, not merely to punish them, or to "warehouse" them until the end of their sentences. They believed in discipline: they believed in work; they believed in education; they believed in religion. The penitentiary, it was hoped, administered by good and godly men, would

¹⁵ Adolph Hitler, *Mien Kemp*, Abridged English version by Houghton, Boston, Mifflin, 1933, pages 172-173.

¹⁶ J.T.L. James, *A Living Tradition, Penitentiary Chaplaincy*, page vii.

¹⁷ *Ibid.* page ix.

provide all for the reformation of those men and women committed to their charge.¹⁸

We are reminded as stated at the outset, that in the context of religious studies, historical data is relatively easy to grasp. It is not sure why this is, maybe because when the story is told of “what has happened”, there are usually intense emotions expressed.

Whether the prison system is good or not, or serves a “as deterrent” to crime, it is not our present debate. Whether the prison system is “just” or not, again is not our present concern. And whether the prison system is “moral” or not, is not our present dilemma. One thing for sure, putting people in prison as penitence, instead of punishment, was the religious mentality of the day. When the early prisons were built (in Kingston) a generation before confederation, prisons then were “warehouses” where inmates were disciplined, employed (without wages), educated and expected to change/transform.

In the 130 years of correctional services penitentiaries, there had been intentional endeavors to change prisons from being “warehouses” where people are stored or kept to being “greenhouses”, where people could grow, change, transform...

Prison officials got on the right idea of reformation, and rehabilitation when John Howard, (1726 – 1790) came on the scene. It is noted that while on a trip in 1756 heading to Portugal to help at his own expense, with earthquake relief, his ship was taken over by French pirates. Along with other passengers, John Howard was held captive on board and eventually held in a dungeon with horrible living conditions. It was this experience that enabled him to speak against the horrible conditions of prison of his day. We are happy indeed for the continual work of John Howard Societies and the like, who still work in our midst today.

The penal system in Canada evolved in the early years of the late eighteen century, with influence from both the American and British ideology of prisons. It was a model at Auburn, New York which gave the blueprint for Canada’s long term

¹⁸ *Ibid.* page 1.

prison. This particular prison entailed five remarkable elements. Along with concerns and accommodation of work opportunities during the daytime, there were:

1. Quietness at night;
2. A balanced diet and emphasis placed on cleanliness.
3. Suitable bedding.
4. Properly heated and properly ventilated cells;
5. Religious instructions.

It seemed to be ideal as a place for spending a longer time in one prison as opposed to short terms in jails... And

Given the religious regime envisioned, inmates would be morally formed in the process. It was expected just as the criminal environments had lead him into crime, the institutional environment would lead him out of it... With the best of intentions, no one could guarantee the reformative results expected.¹⁹

It is indeed interesting to reflect upon the modern day prison, with all the up to date programming, and opportunities for growth, yet while we are closing small prisons, we are building bigger ones. In the Coalition of Prison Evangelists, (C.O.P.E.) Newsletter, First Edition, January 1999, Volume 1, Issue 1, concerning the prisoners, it is noted:

We want them to have self-worth, so we destroy their self worth. We want them to be responsible, so we take away all responsibilities. We want them to be part of the community, so we isolate them from the community. We want them to be positive and constructive, so we degrade them and make them useless. We want them to be trustworthy, so we put them where there is no trust. We want them to be kind, loving people, so we subject them to hatred and cruelty. We want them to quit being tough, so we put them were the tough guy/girl is respected. We want them to stop hanging around with losers, so we put all the losers under one roof. We want them to quit exploiting us, so we put them where they exploit each other. We want them to take control of their

¹⁹ *Ibid.* page 6.

lives, own problems and quit being a parasite, so we make them totally dependent on us.²⁰

Obviously, the prison system is a paradox. Having worked as a chaplain “inside”, prisons are often seen as essential. Some people need to be in prison for the protection of society, others need to be there for the protection of themselves. Prisons are sometimes noisy places, but they have not always been so, history reveals that as with the prison model of Auburn, New York, silence was established in the first Kingston penitentiary, even in the chapel. The injunction of 1844, 1845, 1847 “during the time of divine service, no audible response shall be allowed by the convicts, nor any singing or chanting be allowed on their part.”²¹ It took another 23 years before this rule was modified and the chapel became the only place where inmates could open their mouths. It was not until early 1930’s that the rule of silence was relaxed elsewhere in the prison. To understand history as description, we note that chaplaincy, moreover “theologians played a significant part in the development of the penal philosophy of work as a reformatory influence.”²²

These individual efforts were the prophetic voices at the time, speaking for those who didn’t/or couldn’t speak for themselves. It is history as description when chaplains were visible; they were, not only in body but also in spirit and mind. It is history as description, when chaplains walked along side, when they accompanied inmates. In 1873, on May the 19th, one hundred and nineteen prisoners were being transported from Kingston Penitentiary to the new penitentiary in Saint Vincent the Paul, near Montreal, on the steamship (Water Town). The one hundred and nineteen were visible as were the guards, but among them was Father Joseph Leclerc, the chaplain. It is a noteworthy detail that Father Leclerc:

...Took it upon himself to travel from Montreal to Kingston in order to make the journey down the river with the men. History tells us that a number of the prisoners were so touched by of the quality of the

²⁰ *C.O.P.E. Newsletter*, Volume One, Euless, TX, Spring 1999, page 1.

²¹ JAMES, J.L.T. *A Living Tradition-Penitentiary Chaplaincy*. page 13.

²² *Ibid.* page 13.

presence of the chaplain in their midst that they wished to change the course of their life.²³

5. CHAPLAINCY'S LIMITED RESOURCE OF HISTORICAL DATA

It is important to note that relevant historical records are not readily available, as both traditionally and presently, chaplains do not write detailed reports. They usually document only brief accounts of their activities. What is presently required is just statistical data such as how many counseling sessions were given in a certain period of time. How many visits were made on the ranges of the prison, how many chapel services were presided over, how many volunteer hours were accumulated or given in a certain period of time. In the early years, in corrections, reports by chaplains were scarce. What we know about "what has happened" comes to us from those two aforementioned rare reports and also from sporadic reports written by wardens at the time. James in his book, *A Living Tradition – Penitentiary Chaplaincy*, is able to glean from reports from both wardens and chaplains in describing "what had happened". His two main sources of information were only these two reports aforementioned. Hence, concerning comparative reading from other sources, we are indeed limited in gathering historical data (perception as to what has happened).

At present, reports for statistical data are required once a month, both for institution chaplains and community chaplains. No particulars are included in these reports. Both institutional and community chaplains are required to submit a quarterly report and a yearly report which entails much of the same information, see copy in Appendix 8. This may contain a story of the journey of faith or a testimonial of sorts, with permission to print secured from the client.

There is some present discussion, concerning the pros and cons (no pun intended) of having chaplains enter data concerning clients in the OMS (Offender Management System). Whether the chaplains should contribute information in the OMS is an ongoing debate. While early chaplains did not write regular reports, we

²³ *Ibid.* page ix.

know that the history reveals that, “they played a significant part in the development of the penal philosophy.... as a reformatory influence”²⁴

6. CHAPLAINCY’S INFLUENCE FOR EMPLOYMENT BEHIND BARS

One such area of influence was the debate about whether or not inmates should work. In 1873, the chaplain of Kingstons’ Penitentiary expressed his thoughts.

- If they come here naked, they are clothed;
- If hungry and thirsty, their wants are supplied;
- If sad and sorrowful, they are ministered unto;
- If sick, they are visited;
- If untaught, they are sent to school;
- If lazy, they are compelled to work.²⁵

It is obvious, that even back then, that chaplains took a holistic approach to ministry towards inmates. They were aware of the need to prepare inmates for reintegration. Father Leclerc in 1878 reported:

It is, the truth, evident that if you wish to prevent relapse, you must as far as (sic) possible give the convict the means of honestly earning a livelihood after his exit from prison. You must overcome his laziness and render him active and industriousness. It is I admit, a difficult a task; success does not always follow even the most intelligent efforts...²⁶

7. CHAPLAINCY’S INFLUENCE ON DISCIPLINE AND CORPORAL PUNISHMENT

Another element advocated by chaplains in early prison development was discipline. It was to make prison, difficult, non-attractive a sort of boot camp. In his 1882 chaplaincy report, Father J. Cloutier of Stony Mountain wrote: “ I am convinced that benevolence and firmness are, in truth, the best means of affecting the cure of those paralyzed members of society.”²⁷

History reveals that chaplains opposed the practice of corporal punishment especially towards youth. One Protestant chaplain noted that “the admission of

²⁴ *Ibid.* page 17.

²⁵ *Ibid.* page 17.

²⁶ *Ibid.* page 19 and page 20.

²⁷ *Ibid.* page 20.

boys into our Penitentiary: to be subject to the same discipline as adults, is... not calculated to reform but to injure".²⁸

The continual challenge is to find creative, flexible and more importantly effective ways to discipline (correct) undesirable behaviors. Dinkmeyers and Mackay state that:

The goal of discipline is to teach children self-discipline. It is to guide children to become more responsible. When children misbehave, we use discipline to help them choose a better way to belong. Discipline is not a single act or statement. It is a process. Both learning *to* discipline and learning *from* it take time.²⁹

Early chaplains had influenced the penal system, but it is not clear if their influence would be always considered to be a good influence. Some of the early men of the cloth, advocated a punitive justice as opposed to a restorative justice. James notes: "In 1838, the first chaplain in Kingston's Penitentiary, Reverend W.M. Herchner, expressed his hasty conclusion about the contribution made by short sentences to the future of the penitentiary."³⁰ He was advocating longer sentences.

While others expressed in their prophetic voices, the need for fairness in sentencing. Reverend Kartright protested it.

... a short sentence for the first offence accumulating rapidly for every repetition of the crime, would be beneficial, so far as the reformation of the criminal in concerned. If the habitual criminal knew that his sentence would be double with each conviction, he would either leave the country or be shut up of the way of doing harm for periods which lengthened with each conviction.³¹

8. CHAPLAINCY'S INFLUENCE ON THE CLASSIFICATION OF PRISONERS

Today we have different classifications of inmates. Upon reception, with the completion of a post-sentence report (usually within 40 days from the date of

²⁸ *Ibid.* page 20.

²⁹ Don Dinkmeyer, and Gary D. McKay, *The Parent's Handbook*, Circle Pines, Minnesota, American Guidance Service Inc., 1997, page 104.

³⁰ J.L.T James, *A Living Tradition-Penitentiary Chaplaincy*. page 24.

³¹ *Ibid.* page 24 and page 25.

sentence), the inmate is classified as either low risk, medium risk or high risk. Depending upon his/her classification, they are then sent to the appropriate institution for programs that hopefully will address their criminogenic factors.

In extreme cases, inmates may even end up in the SHU (see glossary)

The inmates are usually in the institution of reception for about four to six weeks then they are transferred to where programs are offered to meet their criminogenic needs.

It is a relatively good system now, but it was not always like that. In the past, all the prisoners were placed in general population all together with little recognition of the particular needs of individual inmates. Early chaplains pushed for the classification of criminals, instead of crowding them all into the same prison. "For 20 years, Father MacDonell annually raised concerns over the lack of classifications of inmates and particularly the incarceration of juveniles with adults."³²

In 1876, Father Leclerc reiterates the same message from Saint-Vincent-de-Paul stating that the system must "avoid this monstrous immoral and unjust herding together of convicts, I need a strictly defined classification established under the regulations, and also buildings calculated to render such classification effective."³³

James writes "With the children as young as eight years of age confined to penitentiary along with harden adult criminals, it is not surprising that the chaplains pressed for a basic level of classification."³⁴ One such forerunner of this proposal was Father McDonald at Kingston Penitentiary in the mid 1850's. Classification did not happen immediately but the roots of change are credited to the ministry of chaplains. So chaplains were instrumental in bringing about classification in the prison system. Since 1949, classification became effective. We now have classification of minimal, medium and maximum. Hence, chaplaincy has had a

³² *Ibid.* page 26.

³³ *Ibid.* page 27.

³⁴ *Ibid.* page 26.

positive effect on the structure of the correctional system. It is not difficult to grasp because the whole idea of penitentiary finds its roots in religion.

CHAPTER 3

ACTUAL CHAPLAINCY CONCERNS

1. ADDRESSING CRIMINOGENIC FACTORS THROUGH COGNITIVE PROGRAMS

Society at present is almost completely reactive in its response to crime. (You do the crime/you do the time). It needs to become pro-active in social development. Its goal should not be to punish criminal activities but rather to correct criminal behaviors.

It is thought that through incarceration and subsequent programs, that the criminogenic factors such as substance abuse, anger, family violence, etc. will be addressed and behavior will be modified. Actually, there are seven possible contributing factors that are evaluated at present. They are:

1. Employment (or lack thereof);
2. Family/marital issues;
3. Personal and emotional orientation;
4. Substance abuse;
5. Social interactions;
6. Community functioning;
7. Attitude.

Through the P_stSR (post sentence reports), the criminogenic factors are evaluated, from the data gathered from various sources, such as police, victims, client's family, employer, etc. Then the case management team (C.M.T.) determines the client's CP (correctional plan), and which programs are deemed necessary for the client, to effectively address his/her criminogenic needs. If the client refuses to take programs, he/she really doesn't have to, however parole will likely be delayed...

Programs are optional, not mandatory. It is simply suggested by the case management team (C.M.T). There are incentives however for clients to do programs, it helps when parole eligibility dates approach, it hinders parole release

when suggested programs are not done. Emphasis is placed somewhat on attitude, punctuality, etc. Various programs that clients can take during incarceration are: anger management, choices, national sex offender programs, N.S.O.P., N.O.S.A.P. (National Substance Abuse Program) etc. Most sexual offenders do not want to take the sex offender program during incarceration because of fear of reprisal from the other inmates. It is perceived that the life of a sex offender in prison is not worth much. Sexual predators who have preyed upon children, are especially hated and ostracized by fellow inmates. Hence, it is difficult for sex offenders to attend programs while on the inside. Many prefer to do such programs while on parole in the community for obvious reasons.

Another element that helps one in prison is acknowledging and taking responsibility for one's crime. If he or she denies responsibility for the crime, then parole eligibility dates usually come and go until the client takes a program that addresses his/her criminogenic needs and he or she is able then to acknowledge responsibility for their actions. It is believed that only when one acknowledges guilt and expresses sorrow, for such, that rehabilitation begins. Then and only then are the plans activated for one's eventual reintegration. This hypothesis holds true in the story of "Reconciliation Overdue" which in essence became the cornerstone of Northwest New Brunswick Community Chaplaincy Inc. It was when (Alleged Perpetrator) acknowledged his guilt, that the process of rehabilitation actually began and plans were put in place to have him released on full parole.

History has revealed that there have been many prisoners falsely accused and if they had admitted guilt early in their sentences and took appropriate programs, they would have been released much earlier. Examples that come to mind are Guy Paul Morin, Donald Marshall, and Steven Turcotte who spent respectively 22 years, 11 years, and 23 years in jail, falsely accused, until DNA evidence eventually cleared their names. This is a total miscarriage of justice and the future will reveal that there are still others presently incarcerated for crimes which they did not commit. If one confesses, even though it might be a false confession, yet if he confesses, it is said that guilt is acknowledged, then rehabilitation is in progress;

and so are plans of release, so inmates can falsely admit guilt and be released. Words are powerful, true or untrue, and can have widespread effects...

1.1. THE APARTHEID MODEL

In participation in the fourth world conference of I.P.C.A. which was held in Kroonstad, South Africa in August 2000, I was privileged to hear some of the elements involved in the Truth and Reconciliation Commission (TRC). It revealed the means of dealing with the criminal acts that had taken place during apartheid. Basically, when the accused were confronted and admitted guilt, if they were guilty, they were free to go. In some cases, there was allotment for restitution/return of land, etc. However, when the accused did not admit guilt, they were subsequently tried by trial and if guilt was proven, then they suffered the consequences, whatever it was (imprisonment, restitution, etc.). For both the accused who admitted guilt and for those who did not, neither were not obligated to say that they were sorry for their actions. Neither had to apologize to the victims, because it was noted that even if they "said" they were sorry, in reality they may not have been, and if they "failed to say" they were sorry, it didn't mean that they weren't sorry. The actions, whether good or bad, were judged, but the motives, the thoughts of the heart, the sorrow or lack thereof, were not judged... at least in the court of law.

When people in jail admit guilt, and take appropriate programs, whether they are really guilty or not, the appearance of rehabilitation begins. By the same token, if guilt is not acknowledged, appropriate programs are not taken (for whatever the reason), reintegration plans are slowed down or simply put on hold. In other words, truth and truthfulness are not necessarily rewarded, but the ability to con/manipulate the system is. This is why some believe that the aspect of rehabilitation, and reconciliation of prison life are false conceptions. In some cases, some believe that there are myths in Correctional Service terminology such as rehabilitation, reconciliation and reintegration. It is because many of the people that the C.S.C. attempts to rehabilitate have never been habilitated (to fit in) in the first place. They need to be habilitated before they can be rehabilitated... Many may in fact need to be conciliated (overcome hostility) before they can attempt to be

reconciliated and again they need to be integrated (become a part of) into society before they can attempt to be reintegrated. A dissertation could be easily written on: "Removing the Prefixes from Correctional Service Terminology". We will leave that for someone else, someone who is probably more qualified...

1.2. ADDRESSING CRIMINOGENIC FACTORS THROUGH CHAPLAINCY'S "AFFECTIVE" PROGRAMS.

It is a wonder that chaplaincy has anything positive at all to do with prison, as prisons/penitentiary has its roots in religion. In the report on National Chaplaincy Evaluation, dated March 19, 2004, Cannon Tom James is quoted in saying "the very concept of the penitentiary grew out of the Quaker notion that prisons should be placed where offenders make peace with their God, being penitent for their actions before their maker."¹

In pastoral care, chaplains are seen as 'keepers of the cloak'. Chaplaincy in prison is called a closed community, as "there is a limitation of freedom, of movement, and thus special stresses, stresses of guilt, danger, loneliness, isolation, uncertainty, and impotence."²

It is into this environment that chaplains are called to work, to be an ecumenical visible presence, in the broadest sense, doing what chaplains do best

Preaching, teaching, administering the sacraments, and visiting the sick, comforting the dying, the bereaved, and the distressed; organizing activities and committees to enable education, healing, allowing ministry to happen, encouraging community organization and services, counseling and praying and speaking at various kinds of religious and educational meetings.³

Chaplains are actually the keepers of the cloaks (plural). These cloaks also include:

¹ "National Chaplaincy Evaluation/Pastoral Care", *Evaluation and Review Branch*, Chaplaincy Branch, NHQ, Ottawa, File Number 394-2-017, page 6.

² "American Correctional Chaplains' Association Newsletter", Harrisburg, Pennsylvania, June 2000, Texas, page 2.

³ *Ibid.* page 2.

that cloak of their particular faith group or church, by whom they are endorsed or given authority. We must as chaplains be loyal to the first as we are to the second... the chappelle or chapel is the repository for both cloaks. It is not a church; so much as, it is a tent, like the tent of the Tabernacle. The chapel goes where the people are – the battlefield, the hospital, the prison, the jail...⁴

2. CHAPLAINCY IN A PLURALISTIC SOCIETY

Since its inception, the C.S.C. chaplaincy program, which began in the late 1800's, has had relatively few changes until the 1960's. From 1873 to late in the 1950's, chaplaincy in the C.S.C. represented inmates mostly from both the Roman Catholic and Protestant faith traditions. While chaplains did not work necessarily together, they worked along side each other. Both were there in response to the Biblical mandate of Christ as recorded in Matthew Chapter 25, Verses 35-40

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,
³⁶ I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.

³⁷ Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and invite you in or needing clothes and clothe you? ³⁹ When did we see you sick or in prison and go to visit you?' ⁴⁰ The King will reply, 'I tell you the truth, whatever you did for one of the last of these brothers of mine, you did for me.'

In recent decades, the religious landscape of Canadian Society and culture has changed dramatically. With increased immigration and the quiet revolution of the 1960's, there is now much more diversity in language, culture and religion in the country. Consequently, the face of corrections is also changed and hence the need to develop programs that represent the demographics of our incarcerated clientele. While the incarcerated population represents fairly well the population of the country in general, per capita, the population of the native people represent only three (3) percent of the country's population, yet they represent 17% of the incarceration population. Something is terribly wrong! We have not taken the time

⁴ *Ibid.* page 2.

to discuss this matter here, but are aware that there is much to be learned about it. We mention only the need to practice R.J. initiatives, which are strongly advocated by indigenous peoples and a proven effective tool to deal with crime.

In order for the C.S.C to accommodate the various faith groups, it has engaged representation from various faith groups to form an advisory group entitled the I.F.C. (Interfaith Committee). Its document of directives, which has been updated several times since its inception, is entitled the "Memorandum of Understanding" (MOU).

The I.F.C. 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 I.F.C. also works with and advises C.S.C. 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 C.S.C. and the I.F.C. are established in a memorandum of understanding (M.O.U.), renewed in 2000.⁵

It has been recently renewed again with the latest version in early 2007.

The I.F.C. represents about 30 different groups across the country including most Christian Ecclesiastical organizations, as well as some non-Christian and also Native Spirituality Groups. The I.F.C. is involved in the hiring process of the C.S.C. institutional chaplains and the "fulltime" Community Chaplains, as well. Some see the I.F.C. as a non partisan independent entity, with objectivity, still others see it as an entity with a political agenda, allowing patronage appointments with cronyism... and being not totally objective in their hiring practices.

In spite of this, C.S.C. chaplaincy program is based upon values from a variety of resources both nationally and internationally and they are listed here. The Canadian Charter of Rights and Freedoms (C.C.R.F.), Universal Declaration of Human Rights (U.D.H.R., 1948), Canadian Human Rights Act (C.H.R.A., 1977), Correctional and Conditional Release Act (C.C.R.A.), United Nations Standard

⁵ "National Chaplaincy Evaluation/Pastoral Care", *Evaluation and Review Branch*, Chaplaincy Branch, NHQ, Ottawa, File Number 394-2-017, n.d. page 6.

Minimums Rules for the Treatment of Offenders (U.N.S.M.R.T.O.), Memorandum of Understanding (M.O.U./2000) between the Correctional Service of Canada and the Interfaith Committee, and Sacred Literature.

2.1. CHAPLAINCY AND CANADIAN DEMOGRAPHICS

The religious profile in the incarcerated population is varied, with 70% of inmates who identify themselves as either Catholic or Protestant. We have met some who state that they have no idea if they are Catholic or Protestant as it is evident to them that their religious formation (or lack thereof) fails to identify them with one group or the other. Here are some interesting stats from Statistics Canada 2001 Census,

1. Much of the shift in the nation's religion 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...
2. 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.
3. ...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.
4. Combined, the two groups represented 72% of the total population in 2001, compared with 80% a decade earlier.
5. 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 group.
6. At the same time, the number of Canadians who reported religions such as Islam, Hinduism, Sikhism and Buddhism has increased substantially.

7. 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

2.2. AWARENESS OF RELIGION VS SPIRITUALITY

Some ambiguities exist in the statistics here because of the many Canadians who reported that they had no religion. However, this does not indicate that they did not have any spirituality. For many who do not identify with a particular religion, or denomination and its subsequent dogma or doctrines, this is not to say that they have no element of spirituality in their lives. As stated in the prologue concerning chaplaincy, “if spiritually is seen as embracing the whole of what it is to be human, then the essence of spiritual care is not doctrine or dogma, but the fundamental human capacity to enter in the world of others and respond with feeling (Janet Meyer)”⁷

Hence, there is a profound difference in religion and spirituality, and unfortunately, this demarcation is rarely made. It is not religion as such that is often sought after, but rather spirituality, in pastoral care. In the pastoral care evaluation report, it was indicated that there is “a strong consensus concerning the importance of spirituality in offenders’ rehabilitation and reintegration...”⁸

2.3. AWARENESS OF CULTURAL DIVERSITY

As earlier mentioned, this research paper has been developed from a multi-discipline point of view. With this in mind, there is a need here to talk to about cultural diversity, since Canada is a multi cultural pluralistic society. We must especially remember this in putting into practice the six elements of the blessing ceremony.

In doing so, we are aware of the need that chaplains to be culturally sensitive towards clients with whom they work. It is obvious that not all the clientele we work

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

⁷ Janet Meyer, *Information pamphlet*, College of Chaplains, Schaumburg, IL, no date, page 2.

⁸ Pamphlet, NHQ, *Chaplaincy Report*, CSC, Ottawa, n.d. page 5.

with, will be comfortable with what we call “meaningful touch”. In fact some will not be comfortable with any form of touch, at all, some may in fact find it to be a violation, an infringement, a nuisance, a bother, etc. For example, some cultures would not permit being ‘touched’ by a person of the opposite sex. (someone besides their spouse).

Some people from various cultures may not appreciate spoken words, soft spoken or loud spoken. Others may consider the expression of a high value to be like flattery, manipulation, or simply unrealistic. Some cultures may not appreciate one picturing a special future for them, and some cultures would simply not accept any commitment on the part of anyone from outside their culture. Also, they may not interpret, nonverbal language, such as eye contact in a way necessarily intended by the giver of the blessing. Pluralism, multiculturalism, is a reality in Canada, and demographics represented by such are all around us. Spradley and McCurdy, state:

Instead of suppressing cultural diversity by expressing a simulation, we must recognize the extent to which our culture is pluralistic. We must accept the fact that groups within our society are committed to disparate and sometimes conflicting values.⁹

The culture of diversity has dramatically changed. While the changes are being made politically, socially, it still lags behind.

The change will necessitate a morality that can articulate conflicting value systems and create a climate of tolerance, respect, and cooperation. Only then can we begin to create a culture that will be truly adaptive in today’s world.¹⁰

2.4. AWARENESS OF SEXUAL ORIENTATION

As aforementioned concerning the ceremony, the Act of Blessing, there must be a culture awareness and culture sensitivity. There needs to be sensitivity and awareness concerning people’s sexual orientation. For example, “meaningful

⁹ James P. Spradley and David W. McCurdy, *Conformity & Conflict – Readings in Cultural Anthropology*, New York, Harper Collins Publishers, 1990, page 12.

¹⁰ *Ibid.* page 13.

touch” in our minds may in fact be wrongly interpreted by the recipient of our blessing. It is a reality that there are both straight and gay/lesbian relationships in prisons. Many of the clients with whom the chaplain works are people who have had homosexual “relationships” (for lack of a better word) through, sexual abuse as children being victims of molestation, exploitation, etc. Others have been involved (though some reluctantly) temporarily in such activities during incarceration, and for others it is a permanent long term orientation for life. Not only is this a reality among the population of inmates, ex-offenders, but indeed a representation of the demographics of Canadian society in general. There is presently a whole new agenda of gay and lesbian theology, which is apparently politically and socially accepted. Today, we have gay and lesbian clergy, including chaplains. In spite of this, sexual orientation awareness and sensitivity, like cultural sensitivity must be evident in our ministry.

My purpose here is not to discuss the subject at length, nor to express my moral opinion on this issue, but to state simply that as chaplains on an interdisciplinary team, we need to be not only culturally sensitive but express sensitivity as well when it comes to clients’ sexual orientation. Whatever our theological stance on these issues, we need to be reminded that

God is embodied in Jesus and his relationships. The resurrection assures us that, despite Jesus’ death, God’s continues to be embodied but where, the answer is ‘in us’. This is the meaning of the story of the spirit coming upon Jesus’ followers. God is now incarnate in relationships between persons who strive for what we might call ‘kingdom values’; justice, mutuality, compassion, peace, *shalom*. I am reminded of this at church every time we participate in the Eucharist.¹¹

3. SOCIAL DEVELOPMENT CONCERNS

Before moving on to Part Two, we must talk about the need for social development. In spite of what has been written to date, it must be noted that our Canadian society often deals with problems through the criminal justice system. The problems we

¹¹ Adrian Thatcher and Elizabeth Stuart, *Christian Perspectives on Sexuality and Gender*, Michigan, Wm B. Eerdmans Publishing Co., page 72.

have in society are not related to “what is happening”, nor to “what has happened” within chaplaincy in the C.S.C, neither in the institutions nor the community. It has primarily to do with the need social development (what needs to happen), in the community long before people become entangled in the judicial system.

As aforementioned, the policy of the C.S.C. is to be involved in a reactive way, however Canadian society dictates that we must become involved in a proactive way through social development. It is because many of our incarcerated brothers and sisters have been imprisoned long before they end up behind bars. Some may have been imprisoned by the onslaught of mental/verbal/physical/sexual abuse that they have been subjected to from an early age. Others have been imprisoned by the stigma of poverty, racism, and cultural marginalization that they have had to live with since childhood. Yet others have been ostracized by a physical/mental handicap that has set them apart from others. Some have been emotionally crippled by an emotional imbalance such as continual fears and phobias, that have paralyzed them in their every day living. Others have been imprisoned by addictions such as dependency on nicotine, alcohol, drugs, and the lifestyle that is dictated by these bondages, from which it is difficult to break free. According to ex-offender turned minister, Rev. Monty Lewis of Bridges of Canada, of Fredericton, New Brunswick

The first joint smoked by a young man is the first step taken towards eventually doing an armed robbery in order to support a lifestyle of addictions which that first joint can lead to”. Mr. Lewis continues, “the first joint a young lady smokes is the first step taken to a life of prostitution where she will turn tricks on a city street, in order to finance a life of drug addiction, which that first experience can lead to...”¹²

Crime prevention must be proactive; it must entail social interaction at an early age. The prophet, Zachariah makes reference to “sending portions to those for whom nothing is prepared”, (see Zachariah 8:10). Many of our incarcerated brothers and sisters came into a world that was not prepared for them. Some were rejected by their parents while still in their mother’s womb. Others were born and seen only as

¹² *Information evening on Community Chaplaincy Awareness Banquet for CSC held in Grand Falls, New Brunswick at the Pres-du-Lac, October 5, 1998.*

another mouth to feed... Some were given names that were not conducive to social interaction and social acceptance. Others were given nicknames that were derogatory, demeaning, and downright harmful. Some were not properly diagnosed with various problems such as A.D.D. (attention deficit disorder), A.D.H.D. (attention deficit hyperactivity disorder) or O.D.D. (oppositional defiant disorder), and subsequently, were not treated with the proper means to cure the negative behaviors that stem from these disorders. Yet, others were wrongfully diagnosed with A.D.D. when the real problem was NOT attention deficit disorder but rather absence of a devoted dad, the absence of a father image who was present in order to guide, set limits, and offer paternal accompaniment for young boys and girls as they try to find their way to adulthood.

Some of these youngsters went to schools that were not prepared for them, and their negative behaviors. They were in an educational system that was not prepared for them, then handed them over to social services who again because of limited resources were not prepared to help them. Some of them were removed from their families and placed in foster homes that too, were not prepared for them. These individuals fell between the cracks of every system that they were part of, everything from the original family system; to finally end up entangled in the criminal justice system. At chaplaincy, we are the bottom drawer; we end up with the people who have fallen between the cracks in our society's systems. This includes the family, the educational system, social services, mental health, etc. There are cracks in every system including the criminal justice system. The goal is to minimize the number of cracks in each system, and this minimizes the number of people who fall through the cracks, therefore, minimizing the number of people who will eventually end up in the bottom drawer where chaplaincy is. Briefly, now let's look to the family in three distinct systems that people from biblical times to present have been exposed to and see the results of each as far as crime prevention is concerned. There are others, but here we want to briefly highlight three:

3.1. THE FAMILY IN A THEOCRATIC SOCIETY

First of all, as a theocratic system, this is where God was the object of devotion and direction of mankind. In the Genesis account we read that man and woman were placed equally in the garden of Eden. According to the biblical references, Eve was formed out a rib of Adam, not a bone from his head to be his boss, neither a bone from his foot to be his slave, but of his rib to be his equal, under his arm to be protected and close to his heart to be loved! With the notion that Adam and Eve were created equal in the garden under God, the closer they got toward God, the closer they got towards each other. In some families in Old Testament theology, there were problems and they were dealt with accordingly. Theocratic society lasted until the time of the Kings.

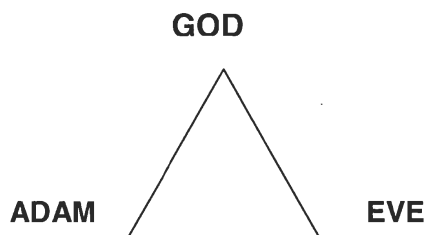


Figure 2

3.2. THE FAMILY IN AN AUTOCRATIC SOCIETY

Secondly, is the notion of an autocratic society. Even a generation ago, there seems to have been a lot more order and respect for authority. When a parent had a child, the whole neighborhood looked out for that child, it was an;

...autocratic society in which most of today's parents were reared, relationships between people were understood in terms of the pecking order; superiors and inferiors in the home, father was considered the supreme authority. Mother was supposed to be sub-servant to him, and the children were supposed to be sub-servant to both of them. Society was well ordered; people "knew their places". If our society had retained its rigid structure, many of our present social problems would not have

developed. But society is not static and vast changes have cumulated in fundamental questions about the proper basis for social order.¹³

3.3. THE FAMILY IN A DEMOCRATIC SOCIETY

The third family system in which children are raised is democratic. There have been significant changes in social relationships in recent years. Dinkmeyer and McKay remark:

Perhaps the most significant influence on relationships between adults and children has been the change in relationships between men and women. ...children born into a family in which there is a struggle for supremacy or for individual rights easily conclude that they have rights too. However, children do not as easily understand that the democratic way to establish ones own rights is to respect the rights of others. Children today tend to believe that they should have the rights and parents should have the responsibility. ...what shall we do? ...If we could return to the more autocratic society of the past, our problems with children might diminish. But this would require return to a superior-inferior pattern of relationship, inconsistent with the principals of democracy.¹⁴

As a result, some children today have absolutely no fear of authority. Many of the homes from which our clientele come from are single-parent homes, or ones that come from two parent homes may be in fact two working parents, who have little time for their children, it may even be two parents of the same sex... Things are different today and the challenge is great in managing today's child (children) in a proactive way.

4. ADDRESSING BEHAVIORAL PROBLEMS AT THE GRASS ROOTS (CAUSES VS. SYMPTOMS)

This dilemma is ongoing, but we need to address society's behavior problems, such as crime at the grassroots' level in social development in a more proactive way.

¹³ Don Dinkmeyer, Gary D. McKay, page 6.

¹⁴ *Ibid.* page 38.

Long before I personally became an adoptive parent, for the fourth time, I was actually a foster parent, helping out with some of the children who had fallen between the cracks. It was a difficult task and I needed all the help that I could get. One such help was the parents' course offered by social services. It was a course which gave me some great insight. It was stated in the course that there were four (4) goals in a child misbehaving. These are actually four basis needs.

1. Attention;
2. Power
3. Revenge;
4. Display inadequacy.¹⁵

Let's briefly look at each of these needs:

4.1. THE NEED FOR ATTENTION

Every one of us needs attention, we need to know that what we are doing or attempting to do is worth while and contributes somehow to the good of others. It is obvious that some people need more attention than others, yet everyone needs to feel affirmed, appreciated and noticed. Children, unlike most adults, need attention and will resort to behavioral changes in order to get the attention needed. To quote from the Parents' Handbook, "children prefer to get attention in useful ways, but if they can't get it in that way, they seek attention in useless ways. Children who hold the conviction that they can belong only if they are receiving attention, prefer negative attention to being ignored."¹⁶

4.2. THE NEED TO ACHIEVE POWER

From an early age, children may feel powerless. Their clothes are put on them, their food is fed to them, they have no choices concerning what they wear nor what they

¹⁵ *Ibid.* page 11.

¹⁶ Don Dinkmeyer and Gary McKay, Course notes taken from *Parenting*. Course offered by Social Services in Grand Falls, N.B., photocopies taken from an out of print document by Dinkmeyer & McKay, no page numbers, no dates.

eat. As soon as they get older, they become aware of choices, “I don’t want to wear this today”, and “I don’t want to eat that for breakfast”. Let us quote;

Power seeking children feel that they are significant only when they are the boss. They seek to do only what they want. No one can force me to do anything, or you better do what I want! Even if parents do succeed in subduing them, the victory is only temporary. Parents may win the argument but lose the relationship.¹⁷

The key is to avoid power struggles, avoid a win-lose situation and aim for a win-win situation. However, “... if the struggle for power continues and the children come to feel that they cannot defeat the parents, they may alter the desire for power and pursue the third goal, revenge.”¹⁸

4.3. THE NEED FOR REVENGE

When we feel good, we have a tendency to make others around us feel good, however, when it is noted that when we do not feel good, we have a tendency to project these feelings on others, so that they too do not feel good. Children who are revengeful, break their toys and break the toys of their siblings too. They are careless and “accidentally” tear their clothes... “Children who pursue revenge are convinced that they are not lovable, that they are significant only when they are able to hurt others as they believe that they have been hurt. They find their place by being cruel and disliked.”¹⁹ The feelings of hurt are not feelings in the imagination only, but can be emotional hurts (rejection) or psychological hurts (internal spirit wounds) and/or social hurts (being isolated in one’s room...), etc.

I adhere to the premise that people, who are hurting, try to hurt others, so that their own feelings of hurt are minimized... “If the war of revenge continues between parents and children, and the children come to feel utterly defeated, they may give up and seek to be excused for their behavior, by displaying inadequacy.”²⁰

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

4.4. THE NEED TO DISPLAY INADEQUACY

Inadequacy is displayed in the inability to get along with others, the inability to do homework, the inability to concentrate and/or behave at school, etc. It is an ongoing feeling of despair, frustration and hopelessness. There is often an echo of negative expressions such as “I can’t”, “I don’t know how”, and “I don’t understand”. Yet these expressions are camouflaged respectively for “I won’t”. “I don’t want to know how” and “I don’t want to understand”. As parents, it is easy to fall into the trap of comparing, contrasting, the ability of one child with another, by stating that if the sibling who is younger can do it, then they should be able to as well... However, “to help a child who feels inadequate, parents must eliminate all criticisms, and focus, instead on the assets and strengths. The parents must encourage any effort to improve no matter how small it seems.”²¹

5. NEEDS DETERMINE BEHAVIORS

For many of our incarcerated clients, (for lack of a better word) they believe that their ills date back to childhood, when misbehavior was demonstrated because of the need for attention, power, revenge or a display of inadequacy. We agree with William Glasser in his Reality Therapy who contends the most behaviors are related to needs. Speaking of needs, we are all aware of Maslow’s, hierarchy of needs, beginning with what Maslow determined as the most important, the physical need for food and/or shelter. Secondly, the safety needs, the need to be secure. Thirdly, social needs, the need to love and be loved, etc. Maslow completed the pyramid with what he deemed as the least important need, the spiritual need or the need for self-actualization. We do not agree with Maslow. We agree more with Glasser, who contends that the greatest need is not necessarily the one at the bottom of the pyramid but rather the need that is missing, because of its lack, it becomes the most important need.

Many of our offending population have grown up in poverty. They probably didn’t have the most nutritionally balanced meals but may have been raised on food like

²¹ *Ibid.*

Kraft Dinner, hotdogs, baloney, potatoes, etc. While it may not have been the most nutritional diet, their basic needs for food and shelter were met (more or less). These needs were met either at home with their siblings or in foster care where many were consequently raised. More important than the need for food and shelter were the needs that were not met, needs of attention, needs of affirmation, needs of acceptance, needs of unconditional love, and the need for spiritual guidance, etc.

For many of our incarcerated brothers and sisters, their plight is often based upon their negative behaviors, that are needs based. They acted in particular ways because of particular needs that were unmet. They had their basic needs met, but emotional needs, psychological needs, and more often than enough, the spiritual needs for guidance, were not met. Victor Frankl a prisoner of the Nazi Camps, understood this well as he said, "Many have the means to live by, but they have no meaning"²²

6. BACKGROUND INFORMATION FOR FUTURE REFLECTION

With its roots in religion, places of penitents or penitentiaries came to being. Along with the penitentiary came chaplaincy to minister to inmates. In an effort to carry on the pastoral care/moral support from which inmates benefited in prison, to the streets, community chaplaincies were born. Chaplaincy is one of the many programs provided by the CSC, but in itself is very different than the other programs. Most of the CSC's programs are cognitive in nature, attempting to change the mindset, or "to change the way of thinking" as songwriter Bob Dylan refers to. Chaplaincy is not a cognitive program but rather an affective program which attempts to change the heart. Chaplaincy subsequently attempts to deal with abstract values of repentance, forgiveness, reconciliation with self, reconciliation with God, reconciliation with victims, and with community. It attempts to help inmates experience forgiveness and genuine sorrow for their actions, as opposed to a sorrow for the consequences of their actions, such as imprisonment, strained relationships with family, loss of freedom, etc.

²² Victor Frankl, *Man's Search for Meaning*, Boston, Beacon Press, 1992, page 70.

Because of the confidentiality issue surrounding chaplaincy, such as the sacrament of confession, the sacrament of pardon, etc. chaplaincy programs are often attacked and labeled as invalid. They are often the first to experience budget cutbacks through government fiscal responsibility measures. It is because the values of Chaplaincy are seen as abstract, non-tangible, and non-measurable, hence not valued as important.

The case for chaplaincy in the institution, has fortunately met government approval and deemed as an essential service and is funded accordingly. However, chaplaincy in the community, is still in its embryonic stage, has a lot of growth to do and desperately needs a “hands on” program which would produce measurable results, and validate its *raison d’être* and subsequent demand for funding.

With the astronomical cost of caging criminals, with all the programs, including institutional chaplaincy, health care, security, etc., “community corrections” is seen as a real bargain for the keepers of the government’s coffers. Community Corrections operates on a shoestring budget while mobilizing the community: and with the help of trained volunteers in offering both pastoral care and moral support, it is seen as an important asset in helping to care for ex-offenders and their families.

Community chaplaincy seeks to provide ex-offenders with a place of belonging. It seeks opportunity to educate the public, orchestrates forums of victim/offender reconciliation, and it promotes and facilitates efforts of restorative justice, etc.

To date there are very little national standards in programs for community chaplaincy to adopt. While there are certain norms to be adhere to, both written and unwritten expectations, community chaplaincy has little national directive on how to function, and is provided little money to function with. In the next chapter is a proposal to implement within the framework of community corrections, a “hands-on” program, which attempts to bridge community chaplaincy and crime prevention. Here then is what can be a solution to the ills of our offending population.

CHAPTER 4

REFLECTIONS ON THE IMPORTANCE OF “BLESSING”

Soon, we will refer briefly to the principals of restorative justice in Old Testament theology. People need to be reconciled with themselves and with God before they can attempt to be reconciled with community and again they need to be “integrated” in community before they can attempt to be “reintegrated”... While C.S.C. must continue to tackle these issues in the lives of the inmates, in a “reactive way”, society in general must deal with these issues at preschool social development level in a “proactive way”. This is the essence of crime prevention.

1. A MEANS OF ADDRESSING NEEDS AND PROVIDING GUIDING PRINCIPLES

The model to adequately address the unfulfilled needs of children who misbehave, who then grow up to be adults who misbehave, is found in a family ceremony outlined very clearly in the Old Testament. It is a ceremony that took place, near the death of an aging parent, as the father passed on the blessing to his children. The practice of an affirmation lifestyle was implemented to children from birth, and that they grew up with notions of encouragement, affirmation, acceptance, approval, faith, etc., It was then finalized by the dying parent so that their offspring could carry the torch forward, to the next generation, thus making 'blessing' perpetual.

Often the missing piece of the puzzle to enable affirmation is the absent father, or at least the absence of a father image. The effects of such are felt by many children, well into adulthood. Dr. Guy Corneau, in *Absent Fathers, Lost Sons*, states that:

This lack of attention from the father results in the son's inability to identify with his father as a means of establishing his own masculine identity. Similarly, a son deprived of the confirmation and security that might have been provided by his father's presence, is unable to advance to adulthood.¹

¹ Dr. Guy Corneau, *Absent Fathers, Lost Sons*, The Search for Masculine Identity, Shambhala, Boston and London, 1991, page 13.

The words of blessing are not just a flagrant use of psychology, in order to allow people to artificially feel good about themselves. It is not reverse psychology, which might attempt to “calm” or manipulate a certain behavior or life style. While the words of blessing are not complicated or profound, they do have deep meaning and can have a lasting effect. What is the blessing anyway? Authors Smalley and Trent state that the blessing is “Words of action that provide an indelible picture of affirmation in a person’s mind and memory, to bless is to honor, praise, salute. To be blessed is to be given power for success, prosperity, and longevity.”²

Corneau contends that the missing father has a greater effect on men than it does on women. In quoting Hubert Wallot, a physician and professor at the University of Québec in Chicoutimi, he states:

During their childhood and adolescent, men are more likely to suffer from slow mental development, a short attention span due to “hyperactivity”, behavioral problems, “hyper anxiety”, schizoid difficulties, transient or chronic spasms, stuttering, functional enuresis and encopresis... sleep walking and nightmares...

As adults, men make up significant percentage of those who present personality disorders related to paranoia and compulsive and antisocial behavior (as evidenced by the large number of them in prisons).³

In revisiting Chapter Three subsection 4, in addressing behavioral problems at the grassroots level “Cause vs. symptoms”, we note that when children experience blessing, the need for attention is met, the need for empowerment is also met, and the needs to be revengeful and/or display inadequacy are alleviated. Hence, in growing up they have the tools to become mature and secure adults. As we move along, we will now discuss restorative justice which contains guiding principles for community corrections.

² Gary Smalley and John Trent, *The Blessing Work Book*, Nashville, Thomas Nelson Publishers, 1993, page 20.

³ Corneau, page 1.

2. PASTORAL REFLECTION ON BIBLICALLY BASED RESTORATIVE JUSTICE

It is absolutely impossible to speak effectively about community corrections, without speaking about restorative justice. The model of restorative justice has been in practice in Canada for about 30 years now and; “longer still from many First Nation F.N. people and numerous faith traditions have contributed to strengthen and enhance safer communities.”⁴

Restorative justice is a reaction to crime and conflict and attempts to heal broken relationships caused by such. One of the ambiguities of dealing with crime is a definition of such. Webster defines crime as “an action that is deemed dangerous to the public welfare and is legally prohibited”⁵. Webster points out that crime is an “offence in referring to a breaking of law”⁶. Yet Webster states that “offence is used of a least serious violation of a public law or a violation of a social or moral rule.”⁷

Interestingly, the process of restorative justice is not seen then as an intervention because of broken law, but rather as a means to seek a peaceful resolution, when relationships in community have been injured, broken or strained. Unfortunately, restorative justice is activated only when there is a breaking of the law, yet, its objectives are to work in “community brokenness” as opposed as working in “legal brokenness”. Former Governor General of Canada, Adrian Clarkson underlines the fact that the restorative justice model comes to us from our First Nation people; “aboriginal people have long used restorative justice not to punish wrong doing, but to mend rifts in the community.”⁸

Restorative justice also finds its roots in biblical literature, which we will examine shortly, about those who broke fellowship with community through injurious acts. The principal of restorative justice is when a crime happens, the community is the offended party, the relationships in community are broken, and it is the community

⁴ *Restorative Justice Week 2003, Promotional Material*, Ottawa, CSC, page 1.

⁵ *Random House Webster College Dictionary*, page 321.

⁶ *Ibid.* page 321.

⁷ *Ibid.* page 321.

⁸ *Restorative Justice Week Promotional Material*, page 2.

who needs to take appropriate measures to restore broken relationships and unity. Community correction is not about punishment, it is more about correction, correcting behavior, which if not corrected ultimately breaks down community relationships.

Most of us will agree that when someone does us wrong, we call for justice. However, when we do others wrong, we call for mercy (compassion). The prophet Micah declares what restorative justice is all about and reminds us of what the Lord requires of us. "To act justly, and to love mercy, and to walk humbly with your God". (Micah 6:8) NIV.

Saint John the Apostle also reminds us that the balancing act of God is embodied in the incarnate Christ whom he described as "... being full of grace and truth. (John 1:14) also taken from the NIV.

In Holy Writ there are several example of incidents. In Holy Writ, there are several examples of incidents of restorative justice principles which were put into place for Bible personalities. These personalities were people who became entangled in criminality. To name a few: Cain, who killed his brother Abel; Moses who killed the Egyptians and buried their bodies in the sand, and Samson, who killed several others and himself. Another one is David, who plotted and planned a first degree murder, by having Uriah (Bathsheba's husband) killed. Another one is Saul of Tarsus ex-murderer turned Apostle.

It is interesting to note that Cain was not imprisoned for life. He wasn't subjected to a lethal injection nor did he face a firing squad. God's intervention towards him was corrective and restorative (not punitive). Cain kept his job, got married, and raised a family.

Moses too, was spared the ultimate wrath of God. Although he did not go into the promise land because of his bad temper, he still authored five books in the Old Testament; the Pentateuch.

Samson was a young man, who evidently had the Spirit of God upon him. While having a reputation of being a very strong man, he also had some weaknesses, and unfortunately allowed his weaknesses to overcome his strengths. Through sensual lusts, he slipped down the slippery slope. He lost his ministry, his strength, his eye sight and eventually his life through suicide. Yet, the writer to the Hebrews in Chapter 11, mentions that he was one of the heroes of the faith.

Last but not least, Saul of Tarsus the ex-murderer and ex-persecutor of the church had a divine encounter with Christ on the Damascus road. He was transformed into an Apostle and became subsequent author of thirteen books of the New Testament, some which were written from a prison cell. Hence, restorative justice principles in Holy Writ are very prominent. Besides restorative justice being biblical, it is also based in aboriginal traditions.

For all intents and purposes, the biblical model of restorative justice in Old Testament theology contains three principal elements. They are:

1. *Justice* (acts of justice, not just thoughts, reflections, meditations, but actual acts of justice). They may be (a) acts of dialogue; (b) acts of recognition; (c) acts of understanding.
2. *Love of mercy* (not mercy which is forced, tolerated, reluctantly accepted, but mercy which is loved)
3. *Humility* (we all come at the same round table, where all parties come without pride, revenge, or with other agendas, all seeking restoration.)

2.1. TO ACT JUSTLY - DIALOGUE

First, let's suggest that there are different ways *to act justly*, which appear as simple as a, b, c... The first way to act justly for restorative justice is *dialogue*. It is sharing the story not only of "what has happened", but also "what is happening". The form of restorative justice must be a round table not a rectangular or a square table, it's not about us and them, two opposing sides but rather a circle, people

bound together by a common denominator of being human and part of a community. The circle includes professionals and nonprofessionals (alike) without uniforms, without badges, without titles, or cleric collars, etc. just people from the community who are affected by “what has happened”.

It is important to understand the sense of community. In the writing of Saint Paul, he refers to the word “*koinonia*” it is understanding of community. “Paul uses the related “*ajadjectiba*” noun “*koinonos*” a few times in the sense of partner in a joint activity... and the “*konioneo*” five times meaning either of “having a share” in some external activities... or of making a contribution...”⁹

Kay Pranis, restorative justice practitioner in Saint Paul, Minnesota states that to move on the path of healing, communities are called to:

1. Create spaces for reflective and respectful dialogue opened to all parts of the community.
2. Participate in the dialogue.
3. Learn from the dialogue.
4. Act upon what is learned to serve the wellbeing of all its members.¹⁰

This form of restorative justice is not a monologue, it is indeed, many times over, a dialogue, both speaking and listening in both verbal and nonverbal languages.

Pranis notes:

In the respectful speaker/listener relationship, both are opening to a deeper connection to the other. In both listening and speaking, we are giving something of ourselves to the other. Through sharing our personal narratives, we exceed our capacity as human beings to get beyond retaliation and violence as responses to our pain, our capacity to see ourselves in the “other” and connect in the weave of our inseparable lives.¹¹

⁹ Robert Banks, *Paul's Idea of Community*, Revised Edition, Massachusetts, Henderickson Publishes, 1974, page 57.

¹⁰ *Restorative Justice Week Promotional Material CSC*, page3.

¹¹ *Ibid.* page 3.

2.2. TO ACT JUSTLY – RECOGNITION

The second way to act justly for restorative justice is, as outlined in Holy Writ, is recognition that there are two sides to the story. As we come to the table with a point of view, we must recognize that there are other points of view as equally valid as ours. Even Solomon the Sage, said that every story seems ok until you hear the other side. Unlike a regular court case, where the object is not always perceived as necessarily finding the truth, but winning one's argument, whether it is completely true or not; restorative justice seeks a forum, to see the truth from everyone's point of view. In theology, we try to determine truth. Pilate asked "what is truth?". Hegel answers, "truth is not a minted coin which can be given and pocketed ready made."¹²

To most people, the right appropriation and the right application of truth is the ultimate of human experience. Yet truth appears to be only a perception of what is correct, or "what has happened".

The second act of Micah's restorative justice model then is recognition. This includes recognition of truth from all perspectives. Truth is seen as revelation, a mystery, a discovery. It was Dietrich Bonhoeffer who said that; "revelation is its own donor without preconditions and alone has the power to place in reality."¹³

Recognition then recognizes that there are different realities of 'what' has happened and indeed 'why' it has happened. Needless to say, it is actually; "... easier to perceive error, than to find truth, for the former lies on the surface and is easily seen, while the latter lies in-depth where few are willing to search for it."¹⁴ We must note here that recognition includes recognizing what harm has been done, and the bringing into accountability for that act of crime. "In the new global village, there is no escaping the truth that harm to one is harm to all... this profound truth reminds us that the way we respond to crime generates an energy that comes back to us..."¹⁵

¹² Eliot Dutsch, *Truth on Ontological Method*, Hawaii, University Press of Hawaii, no date, page 4.

¹³ Donald G. Bloesch, *A theology of Word and Spirit*, Illinois, InterVarsity Press, 1992, page i.

¹⁴ Johann Vongotch Wolfgang, *Instant Quotation Dictionary*, Illinois, Career Institute Inc., 1969, page 259.

¹⁵ Wilma L. Derksen, *Director of Victims Voice*, Ottawa, Restorative Justice Week 2003, page 3.

Whether this energy is positive or negative, passive or active, depends on our response, and this is something that we all need to recognize. Recognition of the differences of opinion and harm/impact of the crime, then is the second act of Micah's model for restorative justice.

2.3. TO ACT JUSTLY - UNDERSTANDING

Along with dialogue, recognition, there is also another "act" of Justice, an understanding of the criminal justice system, of how it works, and the restorative justice model, and of what it entails. Then and only then can there be meaningful dialogue, meaningful recognition and finally meaningful understanding.

The third way to act justly is that of understanding. We have earlier alluded to the concept that truth is only a perception of reality and not necessarily reality itself, yet, there needs to be an act of understanding initiated. This act of understanding in essence, is when one is able to empathize with another, when one has had the opportunity to put oneself in the other's place; to walk a mile in the other's moccasins" as it were. Wilma L. Derksen, Director of Victims Voice in Winnipeg, Manitoba states:

often when a offender reads a victim's story or a victim listens to a offender's explanation... something happens that can bring better understanding to both and an understanding that can mend the broken trust.¹⁶

The notion of understanding has been reiterated by the United Church of Canada's General Council, which has adopted a policy concerning dispute resolution. Someone stated "I believe that conflict can and should wherever possible, be resolved in ways that are non-adversarial, and which emphasize accountability..., understanding, reparation, tolerance, safety, respect for human dignity and forgiveness."¹⁷

¹⁶ *Ibid.* page 3.

¹⁷ "Restorative Justice begins with you and me", *Resource Guide 1999*, Ottawa, Ontario, page 19.

2.4. MERCY

Mercy is Micah's second principle of Restorative Justice. Micah the prophet not only talks about acts that are justly but he reiterates something emotional in the equation. The second principle of restorative justice is compassion or mercy. This mercy is something like grace. Someone has well said that grace is receiving an unmerited favor, getting something good that we don't deserve, but mercy is not getting something bad that we do deserve. The Psalmist in the Chapter 136 talks about God's mercy in that it endures forever... In the Sermon on the Mount, Jesus states that "blessed are the merciful for they shall obtain mercy". (Mt. 5:7) (KJV)

Hence to love mercy is not to tolerate it, reluctantly accept it, but rather to embrace it. Here we put that the community church has a vital role to fulfill in the restorative justice encounter, either through the Community Chaplain (community and correctional services) or a local minister who is informed of restorative justice matters and community corrections. The Church Counsel on Justice and Corrections, is presently involved in various post sentence dialogues between offenders and victims. Embracing mercy, is an ecclesiastical mandate, hence the need for the churches' involvements.

Loving mercy or loving to be merciful is simply giving someone an undeserved break. As earlier stated, when we are wronged we generally want justice, however, when we wrong others, we want mercy. To love mercy is to put ourselves in the place of the offender and accord him/her an act of mercy. Project officer, Michelle Landry, of Chaplaincy at C.S.C, states:

Compassion, mercy, reconciliation, forgiveness, peace and harmony, nonviolence, healing, oneness, truth, and justice are just some of the many values and principals aspired to and embodied in an ever expanding way by those striving for restorative justice today; ... for many this can be done within a spiritual context.¹⁸

¹⁸ "Pathways to Strengths in Community", *Restorative Justice Week 2003*, Ottawa, page 6.

2.5. HUMILITY

Humility is the third element of Micah's Restorative Justice Model. When we speak about humility, we are not speaking about leaving our pride outside the door, but rather speaking of the diminishing of who we are, as various individuals who are affected by crime. We are called to a oneness we experience as a community. Humility is the notion of embracing, as opposed to exclusion. Webster defines humility "not only the quality or state of being humble; but a modest opinion of one's own importance or rank; meekness."¹⁹ Humility in restorative justice forums is not walking blindly into a situation, without realizing the sociological dynamics of the group. Not only is there only tension because a crime has been committed and harm has been rendered, but there are also other significant sociological tensions such as individuals holding various social values, various moral values, and various religious and cultural values, etc. In the text *Exclusion and Embrace*, Miroslav Volf makes an interesting comment on both social arrangement and social agents. Volf notes that it is obviously more difficult to change social arrangements. By social arrangements, Volf speaks briefly about three different options, only one of which is feasible in a restorative justice forum. In asking how we should approach the problems of identity and otherness and the conflicts that rage around them, he suggests three options:

1. Universal Option... control the unchecked proliferation of difference and support the spread of universal values –
2. Communitarian options... celebrate communal distinctive and promote heterogeneity... -
3. Post modern option... flee both universal values and particular identities;...create spaces in which persons can keep creating larger and freer selves, by acquiring new and losing old identities...²⁰

The second option is most workable, in the context of our present ministry because of our particular demographics as earlier referred to.

The way of humility/meekness is not in attempting to change the social order or social arena, which Volf also recognizes, but the challenge of humility is to change

¹⁹ *Random House Webster College Dictionary, Ibid.* page 654.

²⁰ Miroslav Volf, *Exclusion and Embrace*, Nashville, Tennessee, Abingdon Press, 1996, page 20.

ourselves. This is so beautifully illustrated in the serenity prayer: “May God grant us the power to change the things we can, to accept the things we can’t change and the wisdom to know the difference.” What can we change? We can’t change the past, we can change only the way we see the past, but we can change ourselves. Volf states that we need to; “explore *what kind of selves we need to be* in order to live in harmony with others.”²¹ Humility then is the capacity and desire to change our own selves as we come to the table of restorative justice. Undoubtedly, as Volf recognizes as social agents, we are affected by social norms around us, and we too then affect the social arrangements in which we live. So Volf asks; “what should shape social agents so they in turn can fashion healthy social arrangement instead of simply be molded by them?”²² In humility, I recognize that in essence, I can change only myself, and change comes from within, so I rely upon a power source, greater than myself to effect change within me.

The source of power is infinite and cannot be measured with human standards or human measurements. In humility, I accept that reconciliation is possible through the cross of Christ, it is in this balance that restorative justice takes a footing.

Allowing ourselves to see things different that our own reality is part of the humility process. Volf states:

It is not for the lack of space to go that we cannot completely step outside ourselves. It is rather that the split between a “situated” and a “distancing” self can never be complete; every place we go in our “distancing” self *we must take ourselves with us*. We can step outside ourselves, so to speak, only with one foot; the other always remains inside.²³

Allowing ourselves to be changed is only possible by the One who changes not! Humility allows us to listen, to what may not be our present reality. In my local ministry, I am reminded of a client, Roger. He was humbled by shame, when he realized the devastation and long-term effects that his actions had on his daughter (victim). Humility allows us to be changed by whatever we see, whatever we hear,

²¹ *Ibid.* page 22.

²² *Ibid.* page 22.

²³ *Ibid.* page 252.

whatever we say, by whatever we do, and by whatever we feel... Humility is to allow the transient God to change us, and change the way we see our reality or our version of the truth. Let's conclude Biblically based restorative justice with a final thought from Volf:

Our commitment to Jesus Christ who is the truth, does not therefore translate into the claim that we possess the absolute truth. If we know the truth, we know it in our human and corrupted way; as the apostle, Paul put it, "we know in part", "we see in a mirror dimly" (1 Corinthians 13:12 f). There is not irremovable opaqueness to our knowledge of things divine. Equally, there is an irremovable opaqueness to our knowledge of things human...²⁴

Here then are three essential elements of Biblically based Restorative Justice: Acts of Justice, Love of Mercy and Visible Demonstration of Humility.

3. NON BIBLICALLY BASED RESTORATIVE JUSTICE

Here in Canada, there are many advocates of the Restorative Justice model. One of the modern day proponents of the model is the R.C.M.P., which is presently trying to implement the restorative justice model in every province from East to West. It is actually from West to East, as there have been substantial strides already made, in setting up community justice forums in western Canada. Efforts are now being placed upon CJF (Community Justice Forums) in Eastern Canada.

Former R.C.M.P. Commissioner, J.P.R. Murray stated:

Restorative justice is a philosophy built on the corner stone of community healing, like community policing, it's a way of doing business differently. Unlike the current adversarial system, which is based on punishment, restorative justice encourages dialogue and responsibility for past behavior, while focusing on future problem solving and offender accountability. Ideally, the victim, the offender and the community should be involved in 'making things right' so that all parties to (sic) return in their pre-crime states. Within the philosophy of restorative

²⁴ *Ibid.* page 253.

justice, crime is a violation of one person by another, not simply a broken law.²⁵

Simply stated, restorative justice is not simply about dealing with a broken law, but it is about dealing with broken people, and broken relationships within community. Restorative justice involves as many people as possible who are affected by the crime, such as victim, and his/her support system, offender and his/her support system, and representation from the community at large.

There is presently a perception by a large percentage of the population, that the present system does not work. We can agree with the former commissioner that the reason that it does not seem to work is because the...

criminal justice system does not meet the needs of the community, victims or offenders. It is extremely expensive, time consuming, victims are not heard, meaningful reparation is rare, recidivism is high, rehabilitation is almost non-existent and it is adversarial in nature. While the current court system is required to address many types of offences, there are many forms of conflicts that can be better handled at the community level.²⁶

It is hoped that with community justice forums, and the model of restorative justice, that it will be cost effective with a chance for everyone to be heard, with the emphasis on restoring or creating bonding on affected persons, allowing opportunity for closure and healing, and focusing on a win-win situation as opposed to a win-lose situation.

Community justice forums and restorative justice initiatives should not only be addressed at a community level, it can also be treated at a family level.

During a three year staff secondment with Justice Canada, Rubert Ross researched and wrote on the explanation of aboriginal justice. In *Returning to the Teachings*, he explains the aboriginals' teachings concerning restorative justice. He highlights, "All things have a purpose, and unless these are fulfilled, the

²⁵ *Restorative Justice (Community Justice Forums) Facilitator Training*, Depot Division, Ottawa, 1998.04.27 to 1998.04.29, R.C.M.P, page 5.

²⁶ *Ibid.* page 12.

strength of the whole is weakened.”²⁷ We can appreciate this text because in Ross’s efforts to explore aboriginal justice, he is not naïve concerning the difficulties surrounding it both on the reserves and in our courts of law. He recognizes that while there has been a lot of sexual and physical abuse in residential schools at the “hands of the white man”, there is still a lot of the same today on many reserves, and not only so, but also much substance abuse as well. This abuse is not limited to one gender but indeed to both, and women seem to be the most vulnerable.

While most aboriginals advocate for self-government, they recognize that self-government is seen especially by males, as a male hierarchy. Ross notes that with this concept many are “worried that self-government in justice might leave them and their children more exposed to abusive behavior, since the men already occupy all powerful positions in the community.”²⁸ Ross notes that for aboriginals, the Charter of Rights is meaningless. There is absolutely no protection for the vulnerable, because of the Charter of Rights and Freedoms. He highlights “it serves primarily as a shield for offenders against improper prosecutions by agents of the state.”²⁹ It is interesting to note that not only aboriginals have this perspective on the Charter of Rights and Freedoms, but many non-aboriginals as well. According to Ross, the same native communities have expressed that “we see the Charter as just one more step down towards the white man’s road. We don’t want to take that step. We want to take a different path instead.”³⁰

More and more it is understood by both natives and non-natives alike that the whole white man’s system, including the justice system is not workable. Aboriginals further note that neither is

a system that is imposed by the Indian Act., with its elected chiefs having the power to tell other people what they could or could not do in so many spheres of life, but to restore a situation where no one received

²⁷ Rubert Ross, *Returning to the Teachings: Exploring Aboriginal Justice*, Toronto, Ontario, Penguin Books, 1996, page 53.

²⁸ *Ibid.* page 54 and page 55.

²⁹ *Ibid.* page 55.

³⁰ *Ibid.* page 55.

such power over others, where such decisions come out of the clans and families from the bottom up, not from the top down.³¹

The term 'restorative justice' is not aboriginal. The aboriginal term is "justice as healing", and is combined with the traditional teachings. Ross notes

It must be understood at all times that the teachings are not just seen as a means of restoring social and individual health in aboriginal communities. They go much deeper than that. They are understood to be the source of meaning, identity, purpose and fulfillment in life. Further, they are not seen as being in any way out of date, or useful only to those who live in the bush. Instead, they are considered to be more important at this time in history than ever before, and for people living urban as well as rural lives.³²

While aboriginals do not appreciate the hierarchy in community relationships, they do understand however, at least the Ojibwas hierarchy in the Cosmos. It is stated

it is not based upon intelligence or beauty or strength on numbers, instead it is based on dependencies. It places the Mother Earth (and her life blood) the waters in the first place, for without them, there would no plant, animal or human life. The plant world stands second for without it there would be no animal or human life. The animal world is third. Last and clearly least important within this unique hierarchy, come human. Nothing whatever depends on our survival.³³

Along with that is the interdependency amongst the native peoples, which includes the maintaining of Shalom, the social order, harmony. It is assumed that where there is harmony and respect with Mother Earth, the animal life, the plant life, then each level will find subsequent harmony. For aboriginals, life is about wholeness.

All things are inter-related. Everything in the universe is part of a single whole. Everything is connected in some way to everything else. It is only possible to understand something if we understand how it is connected to everything else.³⁴

This is why incarceration for many people, especially the native people does not work. It cannot work, because "people heal best when they heal with each other.

³¹ *Ibid.* page 55.

³² *Ibid.* page 60.

³³ *Ibid.* page 61.

³⁴ *Ibid.* page 63 and page 64.

People cannot heal in isolation, because isolation and alienation are seen as the disease. ”³⁵

More interesting to note is that restorative justice from an aboriginal point of view entails so many details differently than what is grasped by the white man’s mentality. Ross notes:

When people cause problems, for instance, this law of interconnectedness requires that a justice system investigate all the factors that might have contributed to the misbehavior. That investigation must go back much further in time than is the custom in Western courts and it must encompass a greatly expanded circle of friends, family, employers and other influences. Further, any plan of action must involve not only the individual doing what he or she can with his or her problem, but the whole, larger group doing what they can about their problem. Disharmony within one individual is seen as everyone’s disharmony for it ‘infects’ all relationships that involve that person. The principle of wholeness thus requires looking for, and responding to, complex interconnections, not single acts of separate individuals. Anything short of that is seen as a naïve response destined to ultimate failure.³⁶

In the aboriginal justice system titles such as “offender”, “delinquent”, “accused”, etc. are generally to be avoided. As these terms have a “tendency to stigmatize people, to freeze them within a particular classification, making it difficult for healing to occur.”³⁷ In aboriginal justice, there is a prophetic sense of dealing with aboriginals. There is an effort to avoid labeling people as “an understanding that all of life is a process, that every person is seen as a ‘thing- which-is-becoming’ as opposed to a “thing-which-is”.³⁸ Whenever one uses labels like “the offender,” one tends to deny the understanding of this constant change. Let’s note that aboriginal justice includes not only a change of behavior, but also the change in how people relate to each other.

The ancient teachings that help people make those kinds of changes must not only be given in words to those who have come for help; they

³⁵ *Ibid.* page 65.

³⁶ *Ibid.* page 65.

³⁷ *Ibid.* page 101.

³⁸ *Ibid.* page 101.

must also be given by being manifested by the helpers themselves in everything they say, do and offer. The healing team must demonstrate the most fundamental teaching of all – that life is relationships and that acting in individualistic defiance of that reality will only lead everyone downhill.³⁹

Community justice forums are circles of people together seeking a common objective. All people are connected together in someway. “Because the connections are the issue, all the major players in anyone’s life will have to be part of the process. If they are not, there is simply no way to understand or alter the connections between them.”⁴⁰ This is why both offender and victim have the opportunity to have people within their own circles present at the community justice forum.

I am definitely an advocate of community justice forums for which I am a trained facilitator. However, at present these forums do not have all the elements that are necessary for complete healing to happen; at least as far as the justice-healing process is concerned in the aboriginal community.

At present, the script in our community justice forums, dictates that we question the accused, or offender, for lack of a better word “What were you thinking of when the offence occurred? “What have you thought about since?”. It is this cognitive approach to the reality of what has happened that is highlighted in the community justice forum. However, Ross states that the aboriginal approach is really “affective” as opposed to “cognitive”. Ross states that emphasis is placed upon feelings.

It is not our minds that hurt, not our intellects that experience pain, not our information-storage systems that are violated. Rather, it is our hearts, our bodies and our spirits. Healing them must speak to them. Healing words must come from, draw pictures of and reach out for, the heart and spirit first, the mind second. ... the fact that they ask, ‘How do you feel?’ Not ‘What do you think?’ ...It is not an accident, but a conscious choice based on a clear perception of the healing reality.⁴¹

³⁹ *Ibid.* page 137.

⁴⁰ *Ibid.* page 138.

⁴¹ *Ibid.* page 167.

If the offender is able to express how he or she was feeling then, and how he or she feels now, then he is probably able to feel for the victim or at least understand how they felt during the committal of this crime and afterwards. Aboriginal justice obviously promotes alternatives to incarceration. It promotes the healing of relationships, the responsibility for one's acts, and the possibility of restitution. Ross notes concerning offenders that

they are not permitted to hide, as they can by simply going to jail. Instead, everything is aimed at making them actually feel some portion of the pain, grief, outrage, sorrow or other emotions that they have caused in others.⁴²

Ross further notes that there are various complexities in the healing equation.

It means not just acknowledging the act itself, nor even giving a mental acknowledgment of the kinds of harm that those acts brought about. It goes much further than that. The process is aimed instead at trying to make each offender actually experience some portion of that harm.⁴³

When responsibilities are taken for one's acts, and all are allowed to express how they feel, harm is minimized; harmony is enhanced, and shalom is evident. Hence, where there is shalom, there is social and emotional balance within the community. However when

people who offend against another... are to be viewed and related to as people who are out of balance – with themselves, their family, their community and their Creator. A return to balance can best be accomplished through a process of accountability that includes support from the community through teaching and healing. The use of judgment and punishment actually works against the healing process. An already unbalanced person is moved further out of balance.⁴⁴

So then, there is a sense of therapeutic healing that can happen in community. Whether it is a modern day community or one from antiquity. When we speak about a therapeutic approach to community corrections, we mean therapeutic in the sense of healing. As history reveals, there was a little known Jewish community

⁴² *Ibid.* page 168.

⁴³ *Ibid.* page 168.

⁴⁴ *Ibid.* page 171.

situated near Egypt, whose people were known as “therapeutae” meaning either healers, worshipers, or miracle workers. Even in Antiquity in many cultures, life was all about contact with others. “For most Greeks, true human life meant the life of the individual in community.”⁴⁵ So therapeutic then entails interaction with others. It is hoped that this interaction takes place in community.

⁴⁵ Everett Ferguson, *Second Edition- Backgrounds of Early Christianity*, Grand Rapids, Michigan, Zondervan Publishing House, 1993, page 150.

RESUMÉ OF PART ONE

In this part of our dissertation, we have attempted to define what crime is, although it is somewhat ambiguous as far as the Criminal Justice System is concerned. We have expressed the opinion that not all the ills of the offending population are related to them being victims themselves, although many are, nor because the typical diagnosis of ADD, ADHD, or ODD, but possibly because of the absence of a devoted dad. As Luc Corneau states in his book, *Absent Fathers, Lost Sons*, many sons and indeed daughters are lost in the system because of absentee dads. The answer for such is contained within the Christian context as illustrated in Holy Writ. We must recognize however that there are spiritual and indeed theological principles outside the Christian faith, as outlined in the Golden Rule, evident in many world cultures and religions. Our methodology has been explained noting from what perspective we have approached the matter in question, while recognizing the dynamics of our particular area of ministry and our social and educational backgrounds.

We have explained the limits we have encountered along the way in doing this research paper and noted also our presuppositions in addressing the issue at hand.

We have explained the role of the chaplain. Since we are aware that many have no idea what he/she does. We have also allowed the reader to take a glance at what chaplaincy has attempted to accomplish within the C.S.C in the last 130 years. Not only have we allowed a glimpse of what has been done nationally, but we have invited you to view what has been accomplished locally in our local community chaplaincy ministry.

Reference has been made to the C.S.C. Mission Statement, and we have highlighted some of its strengths and its inherent weaknesses. We wholeheartedly

agree with Reverend Doctor Pierre Allard, former Chaplain General at C.S.C that “Chaplaincy has not only a history, but also a story to tell”⁴⁶

We have further referred to C.S.C. Mission Statement, which outlines the five core values of the C.S.C. and its guiding principles and subsequent strategic objectives. We have underlined some apparent weaknesses in the Mission Statement, in reference to its traditional values, and especially its failure to recognize and identify chaplaincy as one of its most essential programs, which undoubtedly enhances the C.S.C. in its mandate to fulfill its mission.

We have shared a little on the process of rehabilitation, including some apparent paradoxes. We have shared examples of false accusations and miscarriages of justice in our own Canadian Justice System. Also included were references to South Africa, the Apartheid Model of dealing with justice issues.

Since Canada is a (multi-cultural) nation, we have attempted to show internal mechanisms at work within the CSC to reflect the reality of the ministry of Chaplaincy.

We have preempted Part Two by discussing some social development concerns. As earlier alluded to, the present problems with the criminal justice system are not necessarily related to “what has happened”, or “what is happening”, but rather the need for a hands-on approach, a social development program in early childhood education, actually what “needs to happen”. There needs to be an acknowledgement that what is presently in place is only a Band-Aid approach to corrections, it often fails to address the root of the problem. Crime prevention needs to be addressed primarily in a proactive, way and secondarily in a reactive way. Today the opposite is true. As a civilized society, we have come to realize that caging criminals does not cure them. Hence we have reacted in two different ways. First, we have attempted to enact laws that decriminalize certain societal behaviors in order to avoid criminal statistics. Secondly we have avoided formally charging offenders with breaking the law by putting in place such mechanisms as

⁴⁶ J.T.L. James, *Ibid.* page ix.

the alternative measures program, the young offenders act, etc. except for specific cases as illustrated in Appendix 3. So the following chapter will present a "hands on" approach to dealing with crime prevention.

CONCLUSION OF PART ONE

It is relatively easy to see problems around us. If one looks in any direction, one does not have to look too far to see weaknesses in our midst, both in governmental and nongovernmental agencies alike.

The intention of this thesis has not been to highlight weaknesses, but to bring them to the forefront as a means of addressing them in a constructive way. We have the utmost respect for the goodwill that C.S.C. has mandated in helping people who have become entangled in the criminal justice system. We wholeheartedly agree with the C.S.C's Mission Statement as earlier alluded to, that everyone has the potential to become a law abiding citizen.

What has been written here is an expression of the opinions of the author, and more specifically his "passion" that there is indeed something else that can be added to the equation on how to treat the criminally inclined. We are not at all suggesting that this proposal to help offenders, ex-offenders and their families is a new technique or a new revelation or indeed a new intervention. We agree with King Solomon, that there is nothing new under the sun...

While some minimal weaknesses have been highlighted, we become more interested in highlighting some possible solutions. In the following chapter, is information on what can be an attainable and indeed practical "hands-on" therapeutic approach to community corrections. This model of intervention is taught in Holy Scripture and is practical both in individual families and the community at large. While we have addressed some social development concerns, what we propose in the following chapter is remedial, both for the family entity and also for the faith community at large. This is a worthwhile proposal for community corrections and worthy of reflection...

PART TWO

**BLESSING
IN REAL LIFE**

CHAPTER 5

NECESSITATION OF THE ACT OF BLESSING

“Get away from there you little %?**. You are nothing but a filthy %?**. I should have never had kids. You have been in trouble ever since you were born. You will never amount to anything. Stay away from me. I hate you. I can understand why no one likes you. When you grow up, I am sure someone is going to put in jail!” These words expressed in frustration typically come from disturbed parents attempting to control unacceptable behavior in their children. Such parents voice few words of affirmation or other forms of positive reinforcement. Curbing their children’s misbehavior may escalate from verbal abuse to physical abuse. Children so treated may develop a negative mindset (negative thinking) diminished self-esteem, and propagate dysfunctional patterns of behavior.

Punishment without correction is not discipline. Parents cannot give to children what they did not receive themselves from their own parents. Hence, the negative parenting model is often repeated to the third and fourth generations. Factors included in this negativity are complex.

1. VERBAL ABUSE

Verbal abuse has been around for generations. Some people erroneously seem to believe that calling someone terrible names will correct terrible behavior and cause a turn to the straight and narrow path. This destructive labeling does not change the will and may break the heart and the Spirit.

A rhyme from childhood said, “Sticks and stones will break my bones, but names will never hurt me, call me this and call me that, and call yourself a brazen brat!”

Family violence may include sticks and stones (rods, clubs, baseball bats, belts, fists, extension cords, etc.) which really can break bones. Name calling does not actually break bones, but does hurt and leaves scars, which fade in time but may linger throughout life.

Many of the people whom I've met, who were entangled in the criminal justice system were subjected to volumes of verbal abuse as children. Mental, emotional, physical, and sexual abuse degrades. Abuse not only harms the psychic but the body as well. Verbal and physical abuse can cause psychosomatic and body ailments. Memories deeply rooted and recorded in the subconscious influence behavior.

2. NEGATIVE THINKING

People are not who they think they are nor are they who others think they are. Rather people are who they think others think they are. Negative thinking has a profound influence on what many people think about themselves. When a child is continually told that he or she is a little %?*(*, he or she will grow up believing and thinking that, they are this type of person. When a child is repeatedly called lazy, it is easy to be lazy. When parents believe and act as if they believe that their children are stupid, children will often act accordingly. If teachers too act as though the child is incapable, the child will often fulfill this expectation. The family system is the child's norm. He or she will generally associate with friends who have the same family values. As adults, these individuals often marry people who experienced a similar pattern of parental rearing. Thus, the pathological pattern perpetuates itself.

Is it any wonder that children of alcoholics marry individuals who are also alcoholics? Is it any wonder why someone who has been abused as a child sometimes becomes a child abuser? Is it any wonder that families with tendencies for criminal activity produce children with a norm for tendencies to become involved in the criminal justice system? Some see themselves and their hurts in the other person and are drawn towards them in their desire to heal or to be healed. With so much verbal abuse and negativity about them, many people fail to put forth the needed effort in school activities, and coupled with their inability or lack of desire, they misbehave, and many drop out of school. This fact is verified by Doctor

Charles Taylor, in the course notes of “Introduction to Prison Ministry”, who wrote, “The average education level for the inmate population today is about grade 7”.¹

The failure to thrive may in fact be because of the mistaken mindsets of individuals in authority over the developing child, be it parents, teachers or others who did not believe nor demonstrate faith in the child’s capacity to be smart and industrious. Ineffective parenting propagates misdirected behavior.

3. PASTORAL CLINICAL CASE STUDY

Tim, an ex-offender, grew up in a dysfunctional home. He was reared with two other siblings in a single-parent household. He lived with his, mother, who was an alcoholic who had been herself reared in a home with abuse and alcoholism. She could not give her children functional parenting that she had not received herself. She based her parenting tasks upon the model she knew. Tim and his sister and brother never completed high school. School was a struggle from day one. Each probably has a grade seven education, each is poor, and each has minimal skills to practice personal hygiene, and healthy interpersonal relationships and productive work habits. In Tim’s family of origin the children all had the same biological mother but each child had a different father. According to Tim and his brother, some of the children were conceived through rape and/or incestuous contact, and other forms of suspect relationships. The three siblings grew up together and each was often subjected to physical, mental, emotional, verbal and sexual abuse. The children repeatedly heard how much trouble they were to their mother, how lazy they were and how they would never amount to anything.

When the fourth child was born, social services got involved. The fourth child, Tom, became a ward of a province and was eventually placed out for adoption. A loving couple adopted him. While Tom had much of the same biological make-up (genes and pre-dispositions) of his brothers and sister, he was reared in a very different environment yet in the same town. He was reared in a home with nurturing parents and other siblings. He was told how smart he was, how talented he was and how

¹ “Course Notes – Introduction to Prison Ministry”, Wolfville, Nova Scotia, Acadia Divinity College, 1999.

much he meant to his family. Tom had privileges that his natural half-brothers and half-sister did not have, and today Tom is a high school graduate. In contrast, Tim is a recipient of the services of community chaplaincy. He is an ex-offender who struggles to survive outside institutional placement. His growing up in the home, did not equip him for appropriately negotiating his way in life. Working with Tim is an arduous task for the responsibilities are not limited to reintegration but include life integration. He has never really been a pro-social member of society and has marred family values. His bonding is restricted to addictions (more sexual addiction than substance abuse). His perpetual bonding to poverty and continual search for meaning are evident. Tim is somewhat in the category of people Victor Frankl spoke about, those “people have enough to live by, but nothing to live for; they have the means but no meaning”.²

Tim’s case is difficult, for he has no means and claims no meaning. The primary reason that Tim has no means is directly related to the fact that he has no meaning. As a child, Tim missed the guiding touch and verbal affirmation. No father presided in his life, not earlier, not later.

4. LACK OF THE SENSE OF MEANING

To live without a “sense of meaning” seems to be the common plight today of many clientele and their families. In prison, conflict and tension prevail; however, a semblance of community exists. The sense of belonging amongst prisoners is accentuated by the fact that many of the offenders can identify being the offended party. Many have been offended in the foster families in which they were reared; others have been offended by the church. Others have been offended by society because they were allowed to fall between the cracks of the educational system, to the mental health system and down to the entrapment of the criminal justice system. Life fails to hold meaning for them. As Frankl wrote, “Meaning is found through the choices we make”³.

² Victor Frankl, page 165.

³ *Ibid.* page 160.

5. DYSFUNCTIONAL FAMILIES IN THE BIBLE

Second Samuel, Chapter 11, verses 2-17, is a record of unflattering incidents in the life of King David whom the scriptures record elsewhere was a man after God's own heart. The Bible says he was a gifted man, a shepherd, a musician and King of Israel. In my paraphrased version, it states one day, while his country was at war, David was at home in the palace. Looking over the balcony, he saw his neighbor's wife Bathsheba bathing. He decided to have her brought to his palace. A sexual relationship ensued, and Bathsheba became pregnant. When she became aware of her pregnancy, Bathsheba contacted the King and informed him of her plight. King David thought, "No problem, we will bring your husband home from the war and he'll sleep with you and he'll think it's his child and it will all work out." Uriah, however refused this privilege which was not accorded to the rest of the soldiers, and decided that he would not return home. Therefore, David set Uriah up, by placing him in a dangerous place where in all likelihood he would be killed... and he was. Then David took Bathsheba, Uriah's widow, to be his wife.

David did not take corrective action. By premeditating the death of one of his own loyal soldiers and taking his wife, David did wrong. Undoubtedly, David's sons saw what was going on and from that generation to generations following, dysfunctional family and community interactions were perpetuated. In David's family line, incest, murder, betrayal, and broken/corrupt relationships demonstrate the dysfunction. The unaddressed issues became public. Dysfunctional patterns of interaction were empowered. Consequently, not only David's immediate family, but also his sons' families and their families suffered. David's dysfunction was part of his family's heritage.

Other examples of families' dysfunction are found in the lives of the Patriarchs, Abraham, Isaac and Jacob. The ceremony of blessing, the essence of Chapter Two and this dissertation is based upon the historical record about Abraham, Isaac and Jacob. The dysfunction of these families will be detailed from Isaac's point of

view. From where Isaac stood, he could see the reality of the past and present, seeing himself as the son of his parents, Abraham and Sarah and his own relationship with his wife, Rebecca, and the dynamics of their family life with their own children, Jacob and Esau.

Isaac's family was dysfunctional because he modeled his family life after that of his parents. His son's families too were dysfunctional because they modeled their families after him and Rebecca. Dysfunctional interactions within families become a vicious cycle, and often repeated in present and future generations.

Isaac was born, the miracle son of his 90-year-old mother, Sarah, and 100-year-old father, Abraham. He was their favorite son, not the only son, however because prior to his birth, his half-brother Ishmael had been born. Fourteen years before Isaac's birth, Abraham had acquiesced to Sarah's pleading for a child by having a consensual sexual encounter with Sarah's handmaid, Hagar. Though Sarah had insisted on this manner of having a child, Sarah grew to despise both Hagar and Ishmael. With pressure from Sarah, both Ishmael and his mother were sent away to the desert. Abraham's heart was torn to see his first son, Ishmael, rejected. Later Isaac, his son of promise, was born. Abraham had two sons, Ishmael and Isaac. Sarah had only one child, Isaac. Bonding was greater between Sarah and Isaac than between Abraham and Isaac, as Abraham's heart was divided between his first son, Ishmael who lived in the desert somewhere, and Isaac, the favored child at home. Genesis Chapter 22 records Isaac's near death experience at the hands of this father, Abraham on Mount Moriah. The future family dynamics of Isaac with a distant father, yet secure in a close mother-son relationship became a model for their family interaction Abraham with his heart divided between Ishmael and Isaac and Sarah with her heart towards Isaac, a couple together yet looking in different directions with different focuses, a critical variable in dysfunction.

According to scripture, after Sarah died, Abraham remarried and reared another family. Isaac was 37 years of age when his mother died, and he grieved over the loss of this principle relationship in his life. He did not marry until he was 40, three years after his mother's death. His father, Abraham, arranged Isaac's marriage and

Isaac and his wife Rebecca were childless for approximately 20 years.. Then twins, Jacob and Esau, were born to them. Instead of the couple growing closer and solidifying their relationship as a couple, each parent chose a son as his, her object of affection. Isaac chose Esau while Rebecca chose Jacob. Isaac was distant from his wife, as Abraham, his father was distant from his wife, Sarah, Isaac's mother. From this dysfunctional family came betrayal, manipulation, codependency, compulsive behavior, jealousy, favoritism, bitterness, envy, and family and community conflict. These difficulties perpetuated into future generations and created imbalances. Misbehavior was not appropriately checked and discipline was misappropriated.

A generation later in the life of Jacob and his family. Jacob became a single parent with twelve sons, which included his second youngest Joseph to whom Jacob gave the coat of many colors, apparently because Joseph was Jacob's favorite son.

Favoritism causes grief as it creates dynamics that are not pro-social, but rather dysfunctional. Even in the best of families, when inappropriate favoritism (whether perceived or real), whether just or unjust, is present, it causes much grief.

In the story of Cain and Abel, children of Adam and Eve, the first parents in the Garden of Eden, Abel was apparently favored more than Cain. A study of the text, however, reveals that Abel was not favored more but rather Abel's offering was favored more than Cain's offering. Cain, however, perceived that his brother Abel was more favored than he was, hence his subsequent jealousy and act of murder, or homicide or manslaughter, who really knows? The circumstances of Abel's death as to whether or not a weapon was used, is not recorded, only that one man died at the hands of another.

A regrettable incident and possible in the best of families, and in the best of neighborhoods. Favoritism is not all bad as long as no one is mistreated. In the book, *Secrets of the Family Tree*, Carder, Townsend and Cloud note that this

does not mean the parents love the child more than they love their other children. It only means that the favorite child fits better with the

personality of the parents. They often see things alike or have shared interests that tie them together.⁴

Jesus Christ Himself had twelve disciples, three of whom appeared to be closer to Him than the other nine. Peter, James, and John seemed to be in the inner circle. In his own writing of the gospels, John wrote that he was the one whom Jesus loved. Of course, Jesus loved everyone, but according to John, Jesus loved John more than He did the other disciples. Maybe their personalities complimented each other more than the personalities of the others. Maybe they were often in agreement.

6. RELIGIOUS FAMILIES VERSUS NON-RELIGIOUS FAMILIES

Religious families are not more “blessed” than are nonreligious families. In the role of prison chaplain, one meets inmates from all religions, including traditional catholic and protestant denominations, contemporary evangelical denominations (fundamentalists and non fundamentalist groups) and charismatic, new age, and many other non-Christian religions and others still who claim no religion at all.

Anthropologists accord religion as important functions in human behavior. In defining religion, first of all, it is stated that

religion is an organized system of shared supernatural beliefs, which gives meaning to perplexing parts of human society and its environment, and a system of rituals by which human beings strive for greater control over themselves and their social and natural environments.⁵

Religion entails principles that affect lives, in both concrete and abstract ways.

The definition of religion however is ambiguous. Crapo states that

religious beliefs and rituals takes in so many forms across the world that anthropologists have had it difficult to define religion in a way that encompasses them all. Aspects of a global definition of religion include

⁴ Dave Carder, Henslin, Townsend and Cloud. *Secrets of Your Family Tree-Healing for Adult Children of Dysfunctional Families*. Chicago, Moody Press, 1991, page 59.

⁵ Richley H. Crapo, *Cultural Anthropology – Understanding Ourselves and Others*, Connecticut, Garriet, Dushkin Publishing Group, Inc., 1987, page 195.

believing in supernatural beings and power, symbolic expression of feelings, and ritualized behaviors.⁶

Behavior can be affected in positive or negative ways by religion. My wife and I have four adopted children, two of whom came from a foreign country. An unknown social worker, when learning that the children were going to a minister's home, stated that, "Children who go to families with religious values, seem to do much better than children who are adopted into homes without these values".

The practice of religion, be it principles, ceremonies, symbolic expressions, rituals, etc. can have positive effects on behavior. "As anthropologists have become increasingly interested in the rituals of religion, behavior has been added as a component of definitions of religions".⁷ However the practice of rituals, ceremonies, principles, and symbolic expressions have little power to modify behavior in any significant measure. Only an encounter with the transcendent God, the creator of humankind can make this modification. The supernatural transformational power at work in the lives of individual's permits, facilitates and perpetuates change from the inside out. This change is not the same in everyone. For some it is long lasting and permanent, for others it is somewhat superficial and temporary. Still others have a degree of transformation apparent only to themselves.

Neither is the religious experience or the "spiritual experience", defined the same way by everyone. Some refer it to as the "the letting go", others claim it to be the "holding-on". Still others see it as a spiritual surrender. Saint Paul referred to it as a conversion. In speaking to Nicodemus, a religious leader of the day, Jesus coined the expression, "born again" (John 3:3). Whatever one calls it, the spiritual experience is definitely an encounter with the supernatural. "Recently a number of anthropologists have addressed the problem of clarifying some ambiguities of the word 'supernatural', which has usually been an essential element in western anthropologist's definition of religion".⁸ In spite of ambiguity:

⁶ *Ibid.* page 195.

⁷ *Ibid.* page 197.

⁸ *Ibid.* page 197.

traditionally, the supernatural has been understood to be a realm which transcends that of the natural senses. It consists of things that are believed to be very powerful, but that do not seem to conform to the natural laws that govern the behavior of things in the world of everyday experience.⁹

This background is the basis for the discussion about the ceremony of blessing outlined in Holy Writ. The ceremony contains a “hands-on” approach to community corrections and needs to become a part of the institutional chaplaincy program for inmate’s healing in the reactive mode. Blessing ought to be a part of the community chaplains’ proactive program for crime prevention.

7. GROUND WORK IN COMMUNITY CORRECTIONS

This goal and aspiration may not be readily accepted by clientele in need of these services. Through various forms of marginalization, they have grown accustomed to being alienated from society. Some have been imprisoned (inside) in a correctional facility, while others have been imprisoned (outside) by addictions, phobias, racisms, intolerance, etc. Crapo noted that:

when such people are alienated from society, they are less likely to believe in the supernatural. Since religion is a system of rituals, wherein people reaffirm their commitment of the fundamental goals and values of their society, stresses experienced by the socially alienated tend to be channeled into coping mechanisms rather than the society’s traditional religion.¹⁰

Detention with others of like mind may be the reason for many, of what appear to be superficial, ‘jail house’ conversions. Maybe it is because of the parable that Christ gave in Mark Chapter 4:3-8:

Listen! A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang out quickly, because the soil was shallow. However, when the sun came out, the plants were scorched, and they withered because they had no root. Other seeds fell among thorns, which grew up and choked the plants, so they did not bear grain. Still other seed fell on good soil. It

⁹ *Ibid.* page 197.

¹⁰ *Ibid.* page 199.

came up and grew and produced a crop, multiplying thirty, sixty, or even one hundred times.

Jesus went on to explain, in verse 14 that:

the farmers sow the word. Some people are like seed along the path where the word is sowed. As soon as they hear it, Satan comes and takes away the word that was sowed in them. Others, like seed sown on rocky places, hear the word and at a once receive it with joy. However, since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. Still others, like seed sown among thorns, hear the word; but the worries of this life, the deceitfulness of wealth and the desires for other things come in and take the word, making it unfruitful. Others, like seed sown on good soil, heard the word, accept it, and produce a crop – 30, 60 or even 100 times what was sown.

Christ spoke about the seed, (the word of God) that fell on four types of soil. The seed produced fruit in only one of the four soils (25% from a possible 100%). The soil in which one works needs to be examined. Probably fewer than 25% of clients positively respond to chaplaincy efforts. Testimonies of success are recorded occasionally in the newsletter. An example is that Daniel; and the story about A.P. (alleged perpetrator) and his daughter which was published in *The Shattyman*, and became the corner stone of what eventually became Northwest New Brunswick Community Chaplaincy, Inc. In terms of the numbers of people who respond, success appears marginal at best.

Help in crime prevention includes helping people find jobs, through providing transportation to job interviews, practicing for interviews, providing food and clothes from the food bank and the clothing depot respectively. Christmas times are more pleasant for a few of our clients, who manage to get gifts, a turkey and a food box. Some children of clients are happy as they get to go to camp during the summer for a week or two, and parents get a break from them. A few clients get a break when helped with their emotional concerns through counseling. Others have prayer to address issues in their marriages and families. The help is inclusive and ongoing. Clients need assistance to get their driver's license back, get their Medicare cards updated, get their social insurance cards, find suitable housing, get

their welfare checks. Yet chaplaincy services fall short in producing good results in even 25% of the clients receiving these services. In the Lord's parable, only one out of four seeds that fell on good ground grew into something fruitful..

Maybe one should ask, what is going wrong? What can be done to make the soil more fruitful? A maximum return of 25% makes it imperative that the ground be as fertile as possible. What can be done to get the maximum benefit for the expenditures of time and money? The ground needs to be worked, fertilized. One may do as Jeremiah, the prophet admonished, "break up the fallow ground" (Jeremiah 4:3). Mindsets need to be changed. Approaches need to be changed. Directions need to be changed. Change needs to be the mandate. Prisons need to be changed from "warehouses" that store and stockpile (and over stockpile) people. Prisons need to be changed from being "warehouses" to being "greenhouses". Prisons may be changed from storage facilities to growth enablers. Taxpayers need a better return for their tax expenditures. Numerous costs of incarceration for all the programs in the institution can be curbed.

According to Prison Fellowship Canada (2003 Statistics) ¹¹:

Total people living in Canada:	30,493,000
People living in Canada with criminal records:	2,617,380.00 (11% of the adult population)
Adults imprisoned in Canada:	32,951
Youth imprisoned in Canada:	25,178
Canada's rate of imprisonment:	129 /100 000 (Second only to U.S.)

¹¹ "Volunteer Training Manual", *Prison Fellowship of Canada*, Streetsville, Ontario, 2003, page 16.

Aboriginal men as percentage of male population in prison:	17.2% (Aboriginals represent only 3% of the Canadian population)
Prison population profile:	Senior (65 years and older) 16% (fastest growing segment)
The oldest male federal inmate:	92 years old
The oldest female federal inmate:	87 years old.
Number of women imprisoned	850
Percentage of women in prison population:	2%
Women prisoners who have children	67%
Total cost of federal justice system	1.5 billion Per year.
Cost of keeping male inmates in prison	\$60 100.00
Cost of keeping male in halfway house	\$26 000.00
Cost of keeping male on parole	\$12,000.00
Cost of keeping female prisoners	\$86,000.00

Corrections in general appears at times to be a poor investment of tax dollars. Working the soil more productively may allow at least a 25% positive outcome for the resources invested. As in farming, some things are constant and other things are volatile.

7.1. CHARACTERISTICS OF THE GROUND THAT ARE CONSTANT

Some characteristics are constant. First, the seed is the word; the word does not change. Depending upon the faith tradition of the chaplain involved and the methods used, the word of God remains the same. Second, the Spirit remains the same. He is the person of the Godhead who convicts, who guides, who teaches, who consoles, who speaks to the hearts of individuals. The action of the Spirit is constant. Third, 'human nature' is constant. The Bible says that "The heart is deceitful above all things and beyond cure" (see Jer. 17:9 (NIV)). While, people believe in their own goodness, the potential for evil is constant. While most people are good, the potential for doing wrong is present in everyone. Therefore, human nature is the same and constant. Fourth, 'human need' is also constant. As per Maslow's Hierarchy, all have the same basic i) physiological needs. ii) needs of safety; iii) needs of belonging and to be loved; iv) needs of esteem and to achieve, to be competent, to gain approval or recognition; v) cognitive needs to know, to understand, and to explore; vi) esthetic needs, symmetry, the needs to have order and beauty; and vii) needs of self-actualization. Whether all the needs are actually prioritized in this particular order or not, they are still needs. These needs are constant and remain basically the same, but there are characteristics of the soil that change.

7.2 CHARACTERISTICS OF THE GROUND THAT ARE VOLATILE

Some characteristics of the ground are mutable, volatile, or changing. First, chaplains' roles change depending on the faith group that the chaplain represents, the approach may be different from one chaplain to another. Second, times change where other programs take precedence over chaplaincy, the time of pastoral care is not always the same in the institutions or in the community. Third, space,

physical location of the work changes. A consistent place of worship is important. At the beginning of the writer's chaplaincy work, an office in the Probation Office was provided; then we moved to a locale in the old town hall. Expansions in the Chamber of Commerce eventually forced a move out. Three community churches gave me permission to use their basements and two of the three provided a key. The Chaplains, the times and the locations may change but some dynamics remain the same.

7.3 GENERAL CHARACTERISTICS OF THE GROUND WORK

The Bible mentions that because of the fall, the ground was cursed. Genesis Chapter 1, verse 18, reads that, the ground was cursed with thorns of thistles, and that man had to work by the sweat of his brow. A generation later, with Cain and Able the scriptures indicate that Able tended sheep but Cain was a worker of the soil. Crops do not grow automatically in the ground but they need to be worked and cared for. Ezekiel, Chapter 17, verses 1 - 8 contains an allegory with references to seed and growth in fertile soil and good soil, with abundant water allows sprouting, spreading and growth. The idea is that the ground has to be worked. A lot of "ground work" still needs to be done in chaplaincy.

CHAPTER 6

GOD'S PLANS IN ACTION

When sin entered the Garden of Eden, the ground had to be worked but amidst the hard work family life still afforded blessings. Dysfunctional dynamics, however, were at work within the family too. God devised plans A, B and C, which will now be explained.

1. GOD'S PLAN "A" (ORIGINAL PLAN OF HARMONIOUS MEASURES) – SHALOM

The Bible is about blessing, about affirmation, about empowerment of God's people. The Bible gives insight about how the first parents were blessed in the Garden of Eden. As the scriptures record in (Genesis 1:26-30), God empowered Adam and Eve; He affirmed them.

Then God said let us make men in our image, in our likeness and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.²⁷ God created man in his own image in the image of God he created him. Male and female he created them.²⁸ God blessed them and said to them be fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and every living creature that moves on the ground. Then God said, 'I will give you every seed bearing plant on the face of the whole earth and every tree that has seed in it. They will be yours for food. (NIV)

In essence, God was saying, "I like you, I like being around you, I would like to have more people like you, so in verse 28 God blessed them and said to them be fruitful and increase in number. Everything was perfect, and would have continued to be perfect, until sin was manifested in the garden.

2. GOD'S PLAN "B" (ALTERNATIVE REACTIVE MEASURES) – ACCOUNTABILITY

When man came to distrust God and then to disobey him, sin left its marks. In addition, a curse became evident in the cosmos. Relationships were strained, the ground was cursed, and man had to work by the sweat of his brow and was eventually kicked-out of the garden.

Things did not look good. One generation later, conflict became evident in the lives of Cain and Abel. One day, out in the field, Cain killed his brother Abel. Scriptures record in Genesis 4:26, the last part of the verse, "At that time, men began to call on the name of the Lord". They knew that things were not in order and that the potential for many problems existed.

Scripture records that the days of Noah were rampant with the manifestations of sin and God changed mans' lifespan from seven, eight, even nine hundred years to be that of one hundred and twenty years only as per Genesis 6:3. Verse 5 speaks about much wickedness on the face of the earth. Many evil thoughts, corruptions, verse 12, and much violence, verse 13. Then the flood came, and all were destroyed except Noah and his family and the species of living creatures that God had called into the ark. After the flood, it was as if God was starting over again, with another plan of reconciliation. Side effects from man's original fall in the Garden of Eden affected all who followed.

While God blessed Noah and his sons, He recognized the potential, even after the flood, for things to go terribly wrong. Probably, with the story of Cain and Abel in mind, Genesis, Chapter 9, verse 5 records, that God put a clause in place for the protection of society, for crime prevention. Genesis, Chapter 9:5 (a) "and for your life blood, I will surely demand an accounting... and from each man, I will demand an accounting for the life of his fellowman".

When God asked Cain, where is your brother? Cain diverted his response by asking "Am I my brother's keeper"? In God's Plan B, accountability is paramount.

While chaplains, are the keepers of the cloaks, fellow pilgrims are also keepers of their brothers and sisters, and this includes victims such as Abel and offenders such as Cain, and all predisposed to criminal behavior. It includes all individuals who have a tendency to fall between the cracks...

In God's alternative measures, accountability is expected of all parties concerned, individuals, and also the church and the state.

While God may have used such words as a deterrent from criminal activity, He initially blessed. God's blessing in creation dates back to the Garden of Eden.

God not only had words of blessing towards the living creatures, but he also had words of blessing towards humankind. Genesis 1:28, "God blessed them, said to them be fruitful and increase in number, fill the earth, and subdue it. Rule over the fish of the sea and the birds of the air and every living creature that moves on the ground: (NIV)

God spoke of not only physical blessing but also spiritual blessings and social blessings of harmony, peace, joy, and reconciliation.

Curses however came as a consequence of man's sin, rebellion and disobedience. In His original plan, God rendered words of blessing.

Noah too expressed words of cursing towards his youngest son Ham in Genesis 9:20-25, it is recorded

Noah, a man of the soil, proceeded to plan a vineyard. When he drank some of its wine, he became drunk and lay uncovered in his tent. Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. However, Shem and Japeth took a garment and laid it across their shoulders; then they walked in backward and covered their father's nakedness. Their faces were turned the other way so that they would not see their father's nakedness. When Noah, awoke from his wine, and found out what his younger son had done to him, he said, "cursed be Canaan! The lowest of slaves will he be to his brothers.

In spite of this, in verse 26, Noah still expressed words of blessing. Verse 26, he also said, "Blessed be the Lord, the God of Shem, may Canaan be the slave of Shem", verse 27, "May God extend the territory of Jacob, may Jacob live in the tent

with Shem and make Canaan be his slave”. Noah’s words were not ideal. For blessing is redemptive. Blessing does not ignore faults, but affords opportunities for corrective action. Blessing should not hold grudges but should allow healing and reconciliation to take place. God’s Plan “B” is about accountability.

God provided another alternate plan of redemption. Generations later Christ was born. Christ can not only change hearts but can also change behaviors too. Before Christ’s birth, however, God put something in place that could prevent crime, reduce recidivism and heal wayward individuals. He gave the act of blessing, as evident in families, early in the Old Testament record. We will now discuss it under Plan “C”.

3. GOD’S PLAN “C” (PRO-ACTIVE PREVENTIVE MEASURES) – BLESSING

While God had Plan B in place as an alternative measure, because Plan A was forfeited, He then went on to develop and implement Plan C, a plan of “preventive” measure, a proactive measure put in place for children, from their births.

God was proactive in His preparation for getting man on track again with His plan of blessing, and subsequently He devised a plan to make it happen from one generation to another.

In the last book of the Old Testament, the last chapter and the last verse in speaking about God, the Prophet Malachi stated, “He will turn the hearts of the father’s to their children, and the hearts of their children to the fathers, or else, he will come and strike the land with a curse” (Malachi 4:6). The former must happen or the ultimatum will happen and the land will be struck with a curse. At the end of the New Testament, however, the last chapter, the last verse (Revelation, Chapter 22, verse 21) ends with a blessing. “The accompaniment of the grace of the Lord Jesus Christ, being with us.”

In Genesis, Chapter 12, the Bible reveals how blessing is to be pronounced. God even informs with whom the blessing is to begin. Genesis Chapter 12, verses 1 – 3 reads, “The Lord had said to Abraham, “Leave your country, your people and your

father's household and go to a land where I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a 'blessing'. I will bless those who bless you, and who ever curses you, I will curse; and all the peoples on earth will be blessed through you". The Lord not only informs readers with whom the blessing will begin, but also with whom it will end. "All the peoples on the earth will be blessed." The blessing is not limited to the Jewish nation, the children of God, but also to the Gentiles.

In the context of the time that this passage was written, the words were at political and societal odds with the community; however, it states the fact that all people of the earth can be blessed. This truth is enlightening. All peoples also include good people who have made bad choices. They may have had bad things happen to them, and not be bad people; but people who have simply made bad choices.

Verse one of chapter one of the New Testament, in the Gospel according to Matthew is the genealogy of Jesus Christ. It records that Jesus Christ was the son of David, the son of Abraham, who was the father of Isaac. Isaac was the father of Jacob. In this first chapter detailing the genealogy of Christ, the word "mother" is listed four times but the word "father" is listed *thirty nine* times. The genealogy of Jesus Christ is inclusive. Included in it are some people whose lifestyles and circumstances may have somehow connected them to the criminal justice system. Examples are: Jacob, the con artist and manipulator, Tamar the rape victim, Rahab the hooker, David the murderer of Uriah, and adulterer with Uriah's wife, Bathsheba. Included in the text is mention of Uriah's wife, the adulteress. The four women mentioned in the genealogy of Christ may be due to their social standing or reputation. Their inclusion highlights the inclusiveness of the Gospel. In Matthew Chapter 1, the father is the image of the person transferring the blessing from one generation to another. God's Plan "C" then is the act of blessing, which is a hands-on therapeutic approach to community corrections.

Concerning the blessing, it must be noted here that the notion of blessing does not take place only at the end of the aged parent's life, as he attempts to pass on the torch as it were, to his offspring. The notion of blessing is something that is

continual throughout the lives of his children and was oftentimes practiced in orthodox Jewish homes on a daily basis. The practice is extended to all in the household, the oldest male of the family and on all of the children, whether male or female, no matter their age or chronological placement in the family.

The standard set in this biblical reference occurs when the aged father is about to pass-on and calls his children in to bless them. The notion of blessing, however, was to be exercised daily towards children from the time they are born. Then the blessing ceremony is finalized near the death of the aged parent, as the final act. The blessing is an official presentation or the putting in place or the taking on of ownership by the person to whom the blessing is given in order to be passed on to future generations. Children receive the blessing from their parents and then pass the blessing onto their descendants.

In the prison population, fathers have often been poor examples in expressing their love to their children. A second thought that emerges however is that they cannot give what they had not received from their own parents. They are not equipped to empower their children because they have not been empowered themselves. They are not equipped to affirm their children because they have not been affirmed themselves. Therefore, the chaplaincy's blessing ceremony is inherently powerful and can be in essence the official receiving, which enables clients to pass on blessing to their own offspring. The blessing is the key for crime prevention, the necessary equation, which transfers affirmation and empowerment, from one generation to another.

It is evident as perceived by readers to date, that the author's theology has been developed from practical experience, as not the contrary. It is in essence practical theology at its finest. While the author works within his own religious evangelical tradition, he also works outside of it, within the sphere of ecumenism. It is the author's safe assumption that theology not only works itself well in faith, but also in multi faith, and even where there is little or no faith at all. It is probably within the latter, that practical theology finds its greatest meaning.

Also evidently acknowledged by author to date, is that this ministry towards ex-offenders and their families is a noble effort in trying to help a very fragile population both socially and spiritually.

The goal is not only to build credibility with them as pastor (chaplain) but also to help them build credibility themselves as they reintegrate into community, which often is for them a community of brokenness, due to strained relationships during incarceration, shame factors on family members, stigmatization, etc. etc.

It is here the element of anthropology comes into the equation as each client struggles to maintain their dignity, in their attempt to survive on the outside.

It is within this frame work that pastoral agents should attempt to establish contact with inmates prior to release and maintain that contact if ever possible, before clients begin their reintegration process.

The intervention on which this research is based is the 'act of blessing'. While somewhat ritualized in some cultures, our intention is not to offer blessing in a ritual way. To bless is to affirm one's value, one's dignity, one's potential. It is prophetic utterances, which not only embraces the present, 'what is' but the future, what 'is to be'.

Hence the act of blessing is not only words, positive constructive and valorizing words, but also actions. Along with words come concrete helps to enable clients to experience blessing. This symbolical act, both 'words' and 'works' are not only to be 'heard' but also to be 'seen' as the act of blessing takes form in the lives of clients. In reality it is the accompaniment process, the coming along side of. It is answering the call of St. Francis of Assis to 'preach the gospel everywhere, and to use words if necessary'.

The act of blessing then includes the notions of: welcome, listening ,hospitality, even to accept and love someone unconditionally is not too unrealistic.

It is to be a host, (hostess) not necessarily in the practical sense of offering accommodation but at least in the social sense and also in the spiritual sense. It may include the responsibility to help out with the offering of accommodation in the practical sense. The story of the Good Samaritan outlines to us the practical aspect of helping. The Good Samaritan while he did not welcome the stranger at his own home, he was a resourceful person, with networking capacity and the financial means to provide practical help. In this case in point, one recognizes that the person being helped was not the offender, but the victim, but likely an unknown person nonetheless, someone who was in need of blessing, of welcome, healing, restoration, etc. It was still someone with both physical and emotional needs, etc. someone who needed 'blessing'.

In the story of the Good Samaritan, while there is only minimal reference to the offender(s) in this case, we recognize that that person too had needs and hurts. At this point in the story, they are not identified, arraigned, punished, etc. there is apparently no opportunity of ministry toward them.

Accompaniment often entails the element of risk. It is well understood that there is something else between the 'act of blessing' and commitment. This is the bridge building, friendship/listening, confidence building, caring.

4. BRIEF BIBLICAL REFERENCE TO THE BLESSING CEREMONY

Here then is a brief reference to the blessing ceremony. *Genesis*, Chapter 27:26 – 29 reads that:

Then his father Isaac *said* to him, 'Come here, my son, and kiss me.' So he went to him and *kissed* him. When Isaac caught the smell of his clothes, he blessed him and said, 'Ah, the smell of my son is like the smell of a field that the Lord has blessed. ²⁸ May God give you of *heaven's dew and of earth's richness* – an abundance of grain and new wine. ²⁹ May nations serve you and peoples bow down to you. *Be lord* over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and *those who bless you be blessed.*' (Emphasis Mine)

Another reference in Holy Writ occurred when Israel (Jacob) not only blessed his own children such as Joseph, but Joseph's children, Ephraim and Manasseh. The reference is in Genesis 48:8 – 20:

⁸ When Israel saw the sons of Joseph, he asked, 'Who are these?' ⁹ 'They are the sons God has given me here,' Joseph said to his father. Then Israel said, 'Bring them to me so I may bless them'.¹⁰ Now, Israel's eyes were failing because of old age, and he could hardly see. Therefore, Joseph brought his sons *close* to him, and his father *kissed* them and *embraced* them. ¹¹ Israel said to Joseph, 'I never expected to see your face again, and now God has allowed me to see your children too'.¹² Then Joseph removed them from Israel's knees and *bowed* down with his face to the ground. ¹³ And Joseph took both of them; Ephraim and his right toward Israel's left hand and Manasseh on his left toward Israel's right hand, and brought them *close* to him. ¹⁴ But Israel reached out his right hand and put it on Ephraim's head, though he was the younger, and crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the first-born.¹⁵ Then he blessed Joseph and said, 'May the God before whom my father Abraham and Isaac walked, the God who has been my shepherd' (Emphasis Mine)

Joseph's blessing continued in Chapter 49, verse 22 ff

'Joseph is a fruitful vine, a fruitful vine near a spring, with branches climb over a wall. With bitterness archers attacked him, they shot him with hostility but his bow remained steady his strong arm stayed limber because the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel, because of your father's God who helps you because of the Almighty who blesses you with the blessings of the heavens above, the blessings of the deep that lies below, the blessing of the breast and womb. Your father's blessings are greater than the blessings of the ancient's mountains, than the bounty of the old aged hills, let all these rest on the head of Joseph, on the brow of the prince among his brothers.'

In this chapter, Jacob blessed all his twelve children and as verse 28 says, All these are the twelve tribes of Israel and this is what their father said to them when he blessed them, giving each the blessing appropriate to him. Verse 33: 'When Jacob had finished giving instructions to his sons, he drew up his feet into the bed, breathed his last and was gathered to his people.'

One of the famous blessings is found in the Book of Numbers, Chapter 6, verses 24 -26. "The Lord bless you and keep you, the Lord make his face shine upon you and be gracious unto you; the Lord lift up his face toward you and give you peace." For most people, hearing these words is a blessing. The words make one feel good and energized. The words act like a spiritual vitamin to get one up and going. Imagine the effect of such things being said to someone by their parent and the parent replacing the word you in the blessing with their child's name.

Aforementioned, blessings are expressed in Holy Writ in at least four different ways:

1. They are expressed by God to His people
2. They are expressed by people to God
3. They are expressed by people or God over objects
4. They are expressed by people to other people in the name of God

This fourth type of blessing is the one discussed at length in this text. Words of blessing are more than deliberate words of flattery. Blessings are not necessarily long or complicated words but words that have depth. They are words that have something to say. They are words that mean something significant to the hearer. To speak a blessing to someone is to make an intentional act of speaking God's favor, His power into their life and is often accompanied by a symbolic gesture, such as the laying on of the hands.

References to blessing are not limited to the Old Covenant. Christ Himself used this type of blessing with His disciples as recorded in Luke 24:50. "At the ascension, when he had led them out to the vicinity of the City of Bethany, He lifted up His hands and blessed them. While He was blessing them, He left them and was taken off into heaven." Those that were with Him then returned to Jerusalem with great joy." Blessing is typically an emotional experience. One senses the emotion inherent in the New Testament account in Mark Chapter 10, verse 16, when Christ blessed little children. "And he took the children in his arms, put his hands on them and blessed them."

5. PREDISPOSITION AND CRIMINAL BEHAVIOUR

The blessing ceremony and the notion of blessing on an everyday basis are necessary for crime prevention and reduced recidivism. The pattern of transferring the blessing from one generation to another as outlined in the Holy Scripture in the official sense was the way to keep it viable for future generations.

While the Biblical Blessing Ceremony is proposed as a means of addressing the issues of crime prevention and offender recidivism, the factors that cause criminal behavior need addressing. Some suggest that it is an inward stimulus; while others contend that it is an outward stimulus. Experience in chaplaincy lends a confidence to believe that sources of such behavior are from both inward and outward stimuli.

Four of the most common factors encountered are:

1. The missing father image
2. Stigmatization
3. Unmet emotional needs
4. Self-esteem vs. son-esteem

5.1. THE MISSING FATHER IMAGE

The missing father figure is a common plight amongst the clientele with whom chaplains work. The ADD (Absence of a Devoted Dad) gets many people in trouble at an early age. Some dads are present in body, yet they are still absent. They are there but they are not present. "Monty Lewis spoke about a father who was there, who adequately provided for the family but who miserably failed in being there to give the much needed affirmation and physical touch and warmth to his son."¹

Knowing one's father or at least knowing about one's father is part of the affirmation equation. We verified this premise with some of our clients. They were asked to fill out a simple questionnaire. We were also interested in the perspective of the parole officers and chaplains/pastoral care agents as well who worked with

¹ Reverend Monty Lewis, Testimony given at Près-du-Lac during fundraising and community awareness supper organized by Northwest New Brunswick Community Chaplaincy Inc. Sept. 1999.

the clients, and asked them to fill out a questionnaire (see Appendix 6). Through the analysis of the data gathered, and additional research this appears to be true.

In the text, *Enfant de personne* Delaisi and Verdier state:

A human being has need to know where he comes from in order to know who he is today more than tomorrow. He will need to follow his daily medical plan. The children who are born today are the adults of the 21st century and will live in a period when medicine like life, genetics will take a large place.²

However, life especially fatherhood is more than about genetics... Genevieve Delaisi de Parseval in *La Part du Père* offers at least 21 different possibilities for the word *father*. It is convenient now to highlight a few of the answers to the question "What is a father?". Genevieve Delaisi de Parseval mentions

The biological father;
 The official lover;
 The protector of the mother;
 The husband of the mother;
 One or more brothers of the mother (maternal uncles);
 The grandfather (father of the father or the mother);
 The one who raises the child;
 The one who adopts the child;
 The one who recognizes the child legally or ritually;
 God.³

While Corneau speaks volumes in his little text book *Absent Fathers, Lost Sons*, there is a need to research and quote from other sources as well. In all fairness however, family breakdown is not always in the shortcomings of a father, or men (or women for that matter), who bare the father's image. Sometimes there are

² Geneviève Delaisi et Pierre Verdier, *Enfant de personne*, page 322 (author's translation). Original : "Tout être humain a besoin de savoir d'où il vient pour savoir qui il est; demain encore plus qu'aujourd'hui, il en aura besoin ne serait-ce que pour le suivi médical quotidien; les enfants qui naissent aujourd'hui sont les adultes du XXI^e siècle et vivront dans une époque, où en médecine comme dans la vie, la génétique prendra une place grandissante."

³ *Ibid.* page 62 and page 63.

inherent difficulties in the lives of the children. Some of these difficulties are that children cannot respond in constructive ways to the leading and guiding of their fathers, or at least those who portray the father image. Such difficulties are properly labeled as ADD (Attention Deficit Disorder) and ADHD (Attention Deficit and Hyperactivity Disorder), etc. In the text, *Voices from Fatherhood - Fathers, Sons, and ADHD*, Kilcarr and Quinn explain what ADHD is and what it isn't, its effects and how to manage it.

While some of the problems that children face is undoubtedly because of the absence of a devoted dad, we must also be aware of the malaises of ADD and ADHD are nonetheless a reality in some cases. Kilcarr and Quinn note "With ADHD, areas of the brain that are responsible for inhibiting behaviors, incorporating rules, planning ahead, or figuring out solutions do not work the way they should. Lack of inhibition often results in the complex set of behaviors seen in ADHD."⁴ Needless to say life consists of many frustrations and disappointments for not only ADHD children, but also their parents. Kilcarr and Quinn continue "The one thing that we can conclude with certainty is that the most predictable thing about ADHD is its unpredictability."⁵ So there is much to do about it. For parents of children with ADHD, they may be content to know, as Kilcarr and Quinn state "ADHD is a neurologically based condition. It is not caused by poor parenting or too little discipline."⁶ While parents may be relieved to know this, they are not completely left 'off the hook'. The same authors concur ADHD is a problem that can potentially manifest itself later on.

If left untreated into adolescence or young adulthood, ADHD can lead to severe behavioral problems. If children remain in an emotionally and psychologically unsupportive environment, the years of negative messages, underachievement, and emotional pain can easily cause them to become defiant, antisocial, and bitter.⁷

⁴ Patrick J. Kilcarr and Patricia O. Quinn, *Voices from Fatherhood: Fathers, Sons and ADHD*, New York, Brunner/Mazel Publishers, 1997, page 9.

⁵ *Ibid.* page 10.

⁶ *Ibid.* page 12.

⁷ *Ibid.* page 12.

Of course, as a blessing practitioner, the solution or at least part of it is found in the words of blessing which offers guidance, affirmation and empowerment, for children from an early age. For those who have not grasped the importance of such, or are not theologically motivated to pursue it, Kilcarr and Quinn offer some ideas to help prevent ADHD.

TABLE 3
How to prevent ADHD from
Becoming a Larger Problem

- Avoid being insensitive, dismissive, or abusive toward your child.
- Avoid frequent and hurtful negative comments toward your child such as “You know, you are such a screw-up. No wonder no one wants to be around you.”
- Avoid physically hitting or verbally condemning your child.
- Provide consistent supervision of your child’s activities. An uncaring and unsupportive attitude can lead to your child’s antisocial behavior.
- Avoid modeling inappropriate or abusive problem-solving or conflict resolution strategies, such as, excessive substance use and abuse, chronic yelling, emotional volatility, emotional withdrawal, or parental absence.

8

To enhance appropriate behavior, there is also the possibility of medication, but medication should not be used as a substitute of meaningful time together, if so, the behavior problems can only increase. Our prisons contain inmates today who were medicated instead of parented in the past, when what they really needed was probably some medication along with meaningful relationships with their fathers.

⁸ *Ibid.* page 13.

Kilcarr and Quinn are advocates of meaningful father-child relationships, but note the possible benefits of medication, if complimentary to meaningful relationships and not a substitute for. Herein is a table highlighting the positive side of the use of medication.

TABLE 14
Medication Can...
<ul style="list-style-type: none"> • Slow down hyperactive functioning so your child can relax and complete age appropriate tasks, such as, build with blocks, complete homework, etc. • Reduce impulsivity so that your child can “look before he leaps.” • Increase attention span so your child will want to engage in tasks previously experienced as frustrating, such as waiting for a turn, participating in class, interacting socially with peers, and following through on expectations. • Much like glasses do for nearsightedness, allow your child to focus and attend to pertinent social and academic information.

9

In theology, especially in reference to the Bible, there are some references to discipline as a means of modifying one’s behavior. Proponents of child discipline sometimes refer to the words of Solomon “Spare the rod and spoil a child” as recorded in Proverbs 13:24. In fairness to the subject, it is relevant to add comments. The goal in addressing bad behavior is not punishment but rather correction. The goal is intervention which will ultimately change or correct certain behaviors and not punish them, for one can administer punishment without correction. The goal of the CSC is to correct the behaviors hence the name Correctional Service of Canada. Concerning discipline, Kilcarr and Quinn offer some insight. In managing children’s behavior, there are actually two modes of

⁹ *Ibid.* page 115.

discipline. "...our emotional response to their negative attitudes and behaviors, the other, the behavior management strategies we employ either, to initiate behaviors we want or to stop behaviors we don't want."¹⁰ The goal then is not to allow our emotions to become too involved in our disciplinary actions towards our children who misbehave. In other words, we need to exercise some discipline in our disciplinary actions towards our children. The authors continue "There is a direct link between the way children are disciplined and the degree to which they assume responsibility for their own actions and behaviors."¹¹ The authors continue

Modeling discipline to our children encourages them to assume mounting levels of self-discipline in dealing with their emotions and the world around them. A child visually sees, and physically feels, the healing power present when a father remains calm and supportive – even though the child feels far from that himself.¹²

Learning disciplinary interventions is a life long process. Neil Campbell in his book *Dads Under Construction* states, "Doing things as a family means that a father needs to be flexible and adapt to the different demands and challenges that he faces."¹³

Campbell's pushes the envelope a little in stating that "...father" is a verb, not a noun. Fathering is an activity for life. Fathers change as they and their children age."¹⁴

Many single-parent women in this county try to fill the role of being both parents to their children. They have an enormous task. In spite of all their efforts, most are simply not qualified to fill the role of the father figure. The reason is simply that the father figure provides elements that a child needs. These elements are the child's identity, his/her purpose, and courage. Undoubtedly some key elements exist in the life of every child that only a mother can give. May God bless, in the biblical sense, all single parents who are trying to fill the roles of both parents.

¹⁰ *Ibid.* page 78.

¹¹ *Ibid.* page 78.

¹² *Ibid.* page 82 and page 83.

¹³ Neil R. Campbell, *Dads under Construction*, 'Adventures in Fatherhood', Toronto, The Dundunn Group, 2003, page 88.

¹⁴ *Ibid.* page 153.

The common plight among many of the offending population is the lack of appropriate relationship with their fathers (as answers to our questionnaire has indicated). Some had relationships that went sour in their teenage years, others had relationships that became strained because of their incarceration, while still others grew up in a single parent home and never knew their fathers. Many tried to fill this void by seeking affirmation elsewhere. They tried to find that sense of belonging through associating with groups of people with the same plight. Some became members of gangs, others got involved in illegal drug use and drug abuse, for others; alcohol was the escape for the feelings caused by the lack of parental affirmation.

5.2. STIGMATIZATION

Another common plight among the offending population is that almost all of them have experienced some form of stigmatization. This stigmatization may have been related to their social environment, their family, or characteristics such as race, social class, neighborhood, etc. Lee Griffith states that

...the causes of criminal behavior do not lie within the individual himself, but in the social environment, in the form of slums, poverty, underworld associates, etc. Since the prison experience does not and cannot touch these, imprisonment is a waste of time as far as reformation is concerned.¹⁵

Griffith goes on to say that

others argue that the causes of crime are to be found deep into the individuals unconscious mind. Prison officials are not equipped by either training or experience to eradicate these causes and in any case the authoritarian, custodian-prisoner relationship is enough to warp the soul of the innocent, let along the guilty.¹⁶

Others, however, contend that criminogenic genes may be present, in certain individuals, and their criminality is not related to external factors such as stigmatization, poverty, etc. Probably so. However, others contend that many of

¹⁵ Lee Griffith, *The Fall of the Prison (Biblical perspectives on the Prison Abolition)* Grand Rapids, Michigan, Eerdman's Publishing Co. 1993, page 46.

¹⁶ *Ibid.* page 24.

the problems of the offending population are related to the lack of meaningful relationships, not necessarily because of factors like poverty, although, poverty, and other variables may be considered secondary factors.

Stigmatization is a real issue which cannot be corrected by incarceration or discipline. Becker notes the possible reasoning that so much disciplinary action is necessary maybe related to the fact that there is sometimes no father image present to activate or at least enhance discipline. In his text, he writes about the plight of men in our technologically advanced society. While his statistics are undoubtedly American, they are nonetheless alarming.

The suicide rate among men overall is four times that of women, and the life expectancy of men is 10% shorter. Men account for two-thirds of all alcoholics, 90 percent of all arrests for alcohol and drug abuse violations, 80 percent of our country's homeless, and 60 percent of our high school dropouts. Among minority men, the statistics are even worse: Black males have the lowest life expectancy of all segments of the population. More than half of all black boys are raised without their fathers. There are more black men in jail than in college, and 40 percent more of black women go to college than black men. Among blacks in the 20-to-29 age group, ten times as many men as women (one in four) are either in jail, on probation or on parole. Together these data show the despair and desperation so many men feel.¹⁷

The phenomenon of fatherless men is not something that has happened just recently. Becker states

When the men of the 1800s left their farms and home-based trades for jobs in the factories, suddenly a generation of sons – and every generation since – was deprived of the ongoing physical presence of the father. Of course daughters experienced this loss too and have had their share of resulting problems. But they still had their mother to learn femininity from. The father's departure is especially devastating to the sons who need their father's presence in order to bond with him and learn what it means to be a man.¹⁸

¹⁷ Verne Becker, *The Royal Man Inside, (How Men can recover their identity and Why Women Can't Help)*, Michigan, Zondervan Publishing House, 1992, page 57.

¹⁸ *Ibid.* page 58.

What hinders most rehabilitative; reconciliatory and reintegration efforts are meaningful relationships. These relationships can take various forms such as good family relationships, circles of support, accompaniment and accountability to one's faith group, etc., which can be fostered by community chaplaincy for crime prevention.

Many ills of the offending population are due to circumstances beyond their control. Some of the circumstances surrounding the criminally inclined are in the control of others. While the decision to become entangled with the law is an inward stimulus; it is often caused by an outward stimulus. Almost all criminals are made by environment, and are not born that way, though research indicates more and more a possible correlation to genetic make-up. Griffith disagrees. He states that, "There are undoubtedly some serial killers and repeat offenders, rapists and other lawbreakers (as well as law-abiders) that are under the sway of pathologies".¹⁹ Griffith contends that

while some offenders may be acting under the sway of physical afflictions that could be alleviated with proper medical care, it is quite another matter to assert that all offenders are "sick" or to join biological determinists in the belief that criminality can be attributed to genetic predispositions.²⁰

5.3. UNMET EMOTIONAL NEEDS

Indications of genetic problems in people who are addicted to crime are increasing. This writer, however, concurs with the reality therapy of William Glasser who stated that every behavior is related to a need. For example, when someone gets a glass of water, they do so because they are thirsty and in need of water. Subsequently, when someone commits a criminal act, he/she does so because in committing a crime, a particular need is fulfilled. Sometimes the need is for money to support a drug habit. Other times the need is a caving in to peer pressure to fulfill the need for belonging. Still, other times, the crime may fulfill the need to be in control. The list is endless. Sometimes the need is none of the above but the inherent need for

¹⁹ Lee Griffith, page 42.

²⁰ *Ibid.* page 42.

self-acceptance, or for affirmation. Something that the client may feel that he never received from his /her parent(s) or elsewhere.

In *Counseling Prisoners Addicted to Crime*, Charles Taylor stated that crime gives some offenders a mood altering experience. He stated that some criminals are made to “feel alive, in control and powerful”.²¹ Taylor described feeling as a unification experience and quoted Gordon who observed that

many criminals experience a unified state during the commission of a crime, but the peak experience he reaches is of such intensity that he becomes a recidivist... The crime is committed not for the fruit or spoils, but for the unification which the criminal experiences when committing the crime as he is very involved, totally concentrated and one with himself.²²

When crime becomes addictive, recidivism is the norm. To break away from the addictive lifestyle, like other addictions, the twelve-step program of AA or NA is very effective. The client needs to acknowledge that he is powerless to change himself and that he must submit to a higher power in order to activate, the much needed change in his life.

Outward unification experiences are short lived, so the client seeks the same thrill repeatedly. To avoid falling into the trap of recidivism, he must surrender to a higher power. Taylor stated, “The act of surrender is a spiritual process which, like spirituality itself, is a concept some find perplexing”.²³ Some contend that a level of joy or ecstasy lends itself to helping one have a mood alternating experience. This mood altering experience can be derived through various sources such as, drugs, alcohol, etc. Alcohol use is described by King Solomon in Proverbs 20:1 and Proverbs 23:29-35. Drugs can give people a trip of sorts.

²¹ Charles Taylor, *Counseling Prisoners Addicted Crime*, Hantsport, Nova Scotia, Lancelot Press, 1994, page 19.

²² *Ibid.* page 19.

²³ *Ibid.* page 22.

Spirituality can also allow a mood altering experience in giving the feelings of renewal, peace, affirmation, satisfaction, contentment, and joy. Some have described this as a born again experience, conversion or transformation.

When we talk about conversion, we allude to terms such as salvation, transformation, or some gradual change. For some, this change is instantaneous, although most evangelical theologians would concur that at least afterwards there is a gradual process of change in place. This is often referred to as the process of sanctification.

James, in *The Varieties of Religious Experience*, quotes Dr. Starbrick, in stating that there are two types of conversions, a voluntary way, and an involuntary way. Accordingly, "In the volitional type, the regenerative change is usually gradual, and consists of the building up, piece by piece..."²⁴ James also refers to a second type of conversion. It is the self-surrender. It is the letting go and letting God. It is this conscious effort to turn from sin, and turn to God and not the contrary. It is the turning over to the absolute and allowing him to take control to one's life. It is an act of yielding to God. In partially quoting Starbrick, James writes... "the act of yielding... is the need for self-surrender."²⁵ Then the self-surrender appears to be the abandonment of ones sinful will, to find and submit to the will of God and His purposes. James writes: "Self-surrender has been and always must be regarded as a vital turning point of the religious life..."²⁶ It is important to note that concerning conversion, from both inside and outside, it has been seen as an inward experience that is both objective and subjective.

In Second Corinthians, Chapter 12, verse 2, Paul made a reference to someone he had known fourteen years earlier who was "seized by Christ and swept in ecstasy to the heights of Heaven (NIV)". Paul stated that he was not sure if it was an "out of body experience" or in body experience. The Message Bible (ultra-modern version) reads, "The man was high jacked into the Paradise". One of the safest ways for

²⁴ William James, *The Varieties of Religious Experiences (A Study in Human Nature)*, New York, The Modern Library, Random House, 1902, The American Library, 1958, page 202.

²⁵ *Ibid.* page 206.

²⁶ *Ibid.* page 207.

people to feel affirmation is through spirituality. Spirituality allows one to feel fulfilled, empowered, and this needs to happen in the lives of individuals as early as possible in their development, both physical and psychological. This “right of passage” towards affirmation or empowerment is found in the Biblical model of the blessing ceremony. The blessing affirms people, empowers them, and indeed helps them to see their own value as persons created in the image of God.

5.4. SELF-ESTEEM VS. SON-ESTEEM

For many offenders and those who work with them, discussions about self-esteem or the lack thereof are explored. Chaplains in Community Corrections understand the need to evaluate processes to ensure that people are treated in a manner, which boosts their self-esteem. Self-esteem, however, may be easily enhanced, without costly programming when offenders are able to realize “who” they really are or can become “in Christ.”

The emphasis need not be about self-esteem but rather about Son-esteem. Who each one is and can become is realized in the incarnate Christ. Ex-murderer, turned Apostle, Saint Paul explained it well in his letter to the Ephesians in Chapter One

How blessed is God? What a blessing He is? He is the Father of our master Jesus Christ and takes us to high places of blessing in Him. Long before He laid down earth's foundation, He had us in mind, has settled on us as the focus of His love, to be made whole and holy by His love. Long, long ago, He decided to adopt us into His family through Jesus Christ. He wanted us to enter into the celebration of His lavish gift giving by the hand of His beloved Son.

Saint Paul continues:

Because of the sacrifice of the Messiah, His blood poured out on the altar of the Cross-, we are free people, free of penalties and punishments chalked up by all their misdeeds. In addition, not only just barely free either, abundantly free! He thought of everything, provided for everything we could possibly need, letting us in on the plans He took such delight in making. He set it all before us in Christ, a long-range plan that everything would be brought together and summed up in him,

everything in deepest Heaven, everything on planet Earth. It's in Christ that we find out who we are, and what we are living for. Long before we first heard of Christ and got our hopes up, He had his eye on us, had designs on us for glorious living, part of the overall purpose He is working out in everything and everyone. (TMB)

The general population may not want to learn or model themselves after the model of who they are or who they can become in Christ. Pastoral care workers, chaplains, volunteers, or any one else for that matter who work on the multi-discipline team, however may use this model of blessing, in affirming those with whom they work.

CHAPTER 7

BLESSING - A HANDS-ON APPROACH TO COMMUNITY CORRECTIONS

A *hands-on* approach permeates the principles of the blessing. The therapy lends a helping *hand* to those who have been *handed* a prison sentence. Many of them have grown up on *handouts* and have been *mishandled* by society's institutions. Many have been dealt a *bad hand*, and have worn *handcuffs*. They need blessing, which entails more than a *handshake*. Some need the *laying on of hands*. Hence, the *hands-on* approach to community corrections is a restorative tool.

A "hands-on" approach to community corrections is necessary. In order to reduce recidivism, a proper reactive approach is critical in dealing with people entangled in the criminal justice system. A proactive approach in crime prevention can actually deter crime. Social development is possible through the model of blessing as detailed in this chapter where the act of blessing is explained from a theological perspective. The act of blessing goes beyond fathers striving to meet the needs of their children as outlined in the *Parents' Handbook*, by Dinkmyer and McKay. Their text and most other parent handbooks neglect to address moral concerns and constraints in the development stages of childhood.

1. SYMBOLIC PATERNAL TRANSMISSION OF THE BLESSING

In the biblical record, the father passed on the blessing from one generation to the next. This tradition of the father or father image as the bearer of the blessing is patriarchal, not sexist. The model as outlined in the selected Old Testament references demonstrate the fathers' role. In his book Dr. Guy Corneau makes a solid case for the psychological ills of children with absent fathers. He indicates that when the father image is absent, psychological ills and comporment/behavioral ills become entrenched. What Corneau taught about occurring in the psychological arena is also true in the spiritual one. The importance of the father's role in blessing his children cannot be overestimated. The father perpetuates the act of blessing from one generation to another. The

patriarchs were not perfect models of fatherhood. Abraham was misguided, his son Isaac was an ineffectual parent and Isaac's son Jacob, was known as manipulator and a con artist. Yet, these imperfect men as fathers passed on the torch to their children. More and more the role of the father, in family life is being recognized. Corneau writes

the father helps the child establish an internal structure. More specifically, his presence makes it possible for the child, especially the male child, to develop his own aggressively (self-affirmation and the capacity for self-defense), his sexuality, his sense of exploration, and his approach to the Logos, or the aptitude for abstraction and objectification. The father also helps his sons-and his daughters- make the transition from the world of the family to the world of society at large.¹

The biblical reference of Genesis 27:26-29 it states that the blessing ceremony was performed by the father and not by the mother. Possible reasons exist for implementing the blessing in this fashion. First, the roles of parents towards children are different. They are equally important but different. We note while the majority of pronouns referring to God in the Bible are masculine in gender, female characteristics are used to describe God. For example, Isaiah the prophet wrote in Chapter 66, verses 12,-13, "I will pour robust well-being into her like a river, the glory of nations like a river in the flood. You will nurse at her breast, nestle in her bosom and be bounced on her knees, as a Mother comforts her child so I will comfort you. You will be comforted in Jerusalem". Matthew, Chapter 23 verse 27 in the New Testament, Jesus words, "How often have I ached to embrace your children, the way a hen gathers her chicks under her wings and you wouldn't let me". Saint Paul wrote to the Galatians Chapter 3, verses 28-29 "In Christ's family, there are no divisions into Jew and Non-Jew, slave and free, male and female. Among us, you are all equal. Every believer is in a common relationship with Jesus Christ. Also when in Christ's family, all are Abraham's descendents and heirs according to the covenant promises". (TMB)

While the father's blessing is biblical, mothers too may bless. In September 1994, I was at the bedside of my mother during her last earthly moments. She said to me,

¹ Dr. Guy Corneau, page 17.

“May the Lord bless you my son, and may He bless your children and your children’s children...” Her words affected me profoundly, gave me comfort in the difficult moments following her death, and promised me hope for the future.

The Old Testament references of blessing, however, state that the father passed the words of blessing from one generation to another. For the blessing to have significance, fathers and children need to know each other. The patriarchal role is often eroded and/or lost in the lives of offenders. One indicator is that prisoners ask chaplains to provide Mother’s Day cards but not Father’s Day cards. The results from questionnaires provided to ex-offenders indicate poor relationships with their fathers (see Appendix 6). Although somewhat unscientific, survey results indicate that approximately 80% of the clients we worked with had absent fathers. Corneau writes

...sons who have not been given adequate fathering are often faced with the following problems: in their teenage years, they experience confusion about their sexual identity and adopt feminine types of behavior; their sense of self-esteem is unsteady; they repress their aggressivity (and, consequently, their need for self-affirmation), their ambition, and their inquisitiveness. Some of them may suffer from inhibitions with regard to their sexuality. They may also exhibit learning problems. They have trouble respecting moral values and accepting responsibilities; they have little sense of duty or obligation toward others. The absence of limits also makes it difficult for them to act with authority or to respect the authority of others. Their insufficient internal structure results in a certain laxity, a lack of rigor, a general inability to organize their lives effectively... Inadequately fathered sons are also more apt to develop psychological problems that manifest as juvenile delinquency and abuse of drugs and alcohol. All such behaviors are rooted in deep revolt against patriarchal society. This revolt mirrors to the father the consequences of his absence.²

One can see that fathering is not only a biological role but also an emotional one. An ideal role model for fatherhood is difficult to ascertain and sustain. In *Our Father*

² *Ibid.* page 20.

Who Art on Earth, Doctor Richard Dobbins wrote that “Our children are much more likely to follow our examples than they are to follow our orders”.³

Genevieve Delaisi and Pierre Verdier in *Enfant de personne* have written an excellent work on the ethics of reproduction. Although their research and findings are related to both adoption and medically assisted procreation, they have included some information relative as well to the present topics. The essence of their findings relative to this states simply that all need to know their roots, where they come from and that they are loved.

The roles of fatherhood are different in various societies. Depending upon the society, the father is seen either as a ritual father, adoptive father, part-time father, temporary father, etc. For our purposes however, let’s try to describe the absent father, the papa who is not there, either physically, spiritually or emotionally, the absent father.

While the author refers often to the importance, symbolically at least of the blessing being perpetuated, given or transferred through the father image, it is not with a male chauvinistic attitude in mind. It should come as little surprise anyway due to the fact that in the Christian tradition, blessing is often given 'in the Name of the Father'.

In the author's role of chaplain or *Padré*, the giving of the blessing seemed natural as a male chaplain, but the research indicates at least openness to other possibilities.

While Corneau has written extensively on the subject, there is more academic development coming to light on the matter at hand. In the work 'The Father Child Relationship, Parenting Styles and Adolescent Risk Behaviors in Intact Families, authors Jacinta Bronte Tinkew and Kristen A. Moore note.

A more positive father-child relationship has been found to contribute significantly to the emotional and intellectual well-being of children

³ Dr. Richard Dobbins, *Our Father Who Art on Earth*, Akron, Ohio, Emerge Ministries, (nd), page 17.

(Lamb, 1981; Maccoby & Martin, 1983). The positive influences of paternal involvement tend to be similar for various racial groups (Amato & Rivera, 1999). Children with supportive paternal influences tend to report fewer behavioral problems at school (Browne & Rife, 1991) and greater social integration (Amato & Booth, 1997). Similarly, previous research has found that paternal warmth is positively associated with future indicators of well-being for adolescents, such as marital success and supportive social networks (Franz, McLeland, & Weinberger, 1991).⁴

In my case studies this is an adequate observation, as many of our clients lack paternal presence both in body and in spirit. Being present in body is one factor but 'being there' in spirit, in interaction, is quite something different. The positive influence that fathers have on their children is not only because they were physically present but also emotionally present, socially present and yes even spiritually present.

The positive influence is often determined by their particular style. Bronte-Tinkew and Moore continue

While the quality of the father-child relationship is important, parenting styles (paternal) are also important because parenting is a complex activity that includes many specific behaviors that work individually and together to influence child outcomes...⁵

While paternal influence as a parent has its value evidently, one wonders if there are some parenting techniques that maybe more effective than others. What if a father is an authoritarian parent, gives to controlling not only the child but also every other person in the family? Studies have shown that parenting styles are a factor in the positive outcome of children's behavior, and it is authoritative, not authoritarian that works best.

⁴ Jacinta Bronte-Tinkew, *The Father-Child Relationship, Parenting Styles, and Adolescent Risk Behaviors in Intact Families*, 2008, pages 5-6

⁵ Ibid, page 6.

As a group, these studies have found that the parenting style that is most often associated with positive adolescent outcomes is known as authoritative parenting (Baumrind, 1968; Maccoby & Martin, 1983). Authoritative parenting includes parental acceptance, inductive and non-punitive discipline, non-punitive punishment practices, and consistency in childrearing. Authoritative parenting is one of several prototypic styles of parenting identified in the seminal works of Diana Baumrind (1967, 1971).⁶

The writers actually refer to the four different parenting styles, including both indulgent and uninvolved as well of which 75% are deemed as less than adequate in raising children who hopefully will grow up to become emotionally healthy law abiding citizens.

Indulgent parents (also referred to as permissive or nondirective) are more responsive than demanding. Authoritarian parents are highly demanding and directive, but not responsive. Authoritative parents are both demanding and responsive, and uninvolved parents are low in both responsiveness and demandingness.

A growing number of research studies have found that parenting styles (mostly reported by mothers) predict child well-being in the domains of social competence, academic performance, psychosocial development, and problem behaviors (Axinn, Duncan, & Thornton, 1997; Conger, Conger, & Elder, 1997; Gray & Steinberg, 1999; McLoyd & Wilson, 1991). Previous research consistently finds that children whose parents are authoritative rate themselves and are rated by objective measures as more socially and instrumentally competent than those whose parents are nonauthoritative (Baumrind, 1991; Miller et al., 1993; Weiss & Schwarz, 1996;). On the other hand, children whose parents are uninvolved perform most poorly in all domains.⁷

One recognizes other factors as well in the positive influence that 'involved fathers' have in the lives of their children above and beyond their particular parenting style. Such factors include demographics, economics, etc. and the

⁶ Ibid, page 6.

⁷ Ibid, page 7.

direct influence that the fathers have had with their own fathers a generation ago, when they were children.

It is obvious that the positive effects of positive father-child relationship can have generational benefits, yet by the same token a negative relationship, with negative effects can also have generational consequences.

In the meticulous research of Bronte-Tinkew and Moore

Also consistent with our hypothesis, we found that fathers' non-authoritative parenting styles are associated with an increased risk of transition into risk behaviors even after controlling for maternal parenting styles. That is, adolescents whose fathers have an authoritarian or uninvolved parenting style are at increased risk of engaging in both delinquent activity and substance use than adolescents with fathers with an authoritative parenting style (reference group). This result remains consistent even after controlling for mother's parenting style and other family, household and individual-level covariates. This is consistent with previous research that an authoritative upbringing is associated with instrumental and social competences and lower levels of problem behaviors (Axing et al., 1997; Conger et al., 1997; Gray & Steinberg, 1999).⁸

Much of this goes back to the style of parenting which we contend can be the essence of blessing, with all its six elements as outlined in Holy Writ. Although the nomenclature is different, many similarities exist.

This type of parenting style includes a cluster of parental behaviors including showing affection, being responsive to children's needs, encouraging children to do well, giving everyday assistance, providing supervision, exercising no coercive discipline, and serving as role

⁸ Ibid, page 23.

models of positive behavior (for reviews, see Maccoby & Martin, 1983 or Rollins & Thomas, 1979).⁹

Government Policy Makers are also noting that positive paternal influence upon children really matters. In an Ontario Government Publication entitled, "Involved Fathers - A Guide for Today's Dad" it is stated that children need many things from their parents.

They need:

- The necessities of life
- Human interaction
- Care and comfort
- Warmth and love
- Guidance and protection
- To be important to someone¹⁰

Fathers matter. Whatever their role, like mothers, fathers matter a great deal in the lives of children. In the Father Involvement Initiative, Ontario Network document, there are mention of six roles that a father fulfills.

They are:

Provider Father

- supports his family financially
- provides food, shelter and clothing
- a father's traditional role

Interactive Father

- spends time with his child
- makes his children part of his world
- models social rules and values

Nurturing Father

- feeds his child
- gives baths and changes diapers
- comforts his child

Affectionate Father

- gives lots of hugs, kisses and smiles
- plays with his child
- reassures his child

⁹ Ibid, page 24.

¹⁰ Involved Fathers, A guide for today's dad, Father Involvement Initiative Ontario Network, 2001, page 5.

Responsible Father

- teaches the rules of behavior
- helps children pursue their interests
- arranges babysitting and medical care

Committed Father

- feels his children are important
- thinks of his kids when he's not with them
- talks to his friends about his children.¹¹

From a theological perspective, it is easy to see Father God fulfilling these roles, in both Old Testament and New Testament theologies.

The positive influence of meaningful paternal influence is not only evident in the good behavior of adults in society, but also that which affects their own intimate relationship in adulthood, which can lead to a greater family stability in the next generation. In February 2007, edition of *Medicine and Health Psychology and Psychiatry* it is noted "Recent research at the University of Haifa School of Social Work revealed a connection between father-child relationship and the ability to achieve interrelation intimacy in adulthood."¹²

The author continues:

The findings noted barriers that limited the ability to develop intimate relationships with their partners among those whose thoughts of an absent father caused a marked rise in negative emotions and distancing. The results also noted a correlation between a balanced father-child relationship (in terms of closeness and distance) and the ability to form and sustain intimate relationships in adulthood.¹³

In theology, we are familiar with addressing Father God as "Our Father who art in Heaven". We say it spontaneously often without even thinking. We might do well to reflect a little on what this really means in addressing a Father or as Christ taught us, "Our Father who art in Heaven". Not only important is the expression 'Our Father who art in Heaven' but also the whole concept of what it means to be a father and hence exercise paternal influence on our children. In doing so what is

¹¹ Ibid, page 9.

¹² The quality of a father-child relationship effects intimate relationships in adulthood, internet resource (www.physorg.com/print91115690.html), *Medicine and Health / Psychology and Psychiatry*, February 19, 2007.

¹³ Ibid, page 1.

important is the 'art of fathering' In father involvement Initiative at an early age. It is stated:

It is not just what you do, it's how you do it.

It's not really enough to say, "Teach your children" or "Hug them" or "Play with them", because you can do all these things well or do them in a way that's not right for your child. How do you know what approach will be best for your individual child? The key is to be sensitive.¹⁴

So fathering and fatherhood takes on new significance in the lives of children. Our roles as fathers, surrogate fathers, biological fathers, adoptive fathers, etc, whatever cannot be overestimated.

Bront-Tinkew and Moore are undoubtedly correct in stating:

In sum, fathers matter for separate and related reasons. The father-child relationship represents a package of financial, physical, emotional, and behavioral components, and these dimensions represent the essence of why fathers matter. Conceptualizing the father-child relationship as a set of related behaviors provides a strong theoretical framework for understanding how fathers influence the well-being of children. Work aimed at improving the measurement and collection of the father-child relationship data in nationally representative surveys and including fathers in analytical work is well warranted.¹⁵

While we have read and quoted from only a few researchers, there are more and more studies conducted on the value of paternal influence which affects the outcome of children. It must be noted that paternal presence is not sufficient, but paternal connection is what is desired.

In the Act of Blessing, one's children, it is not possible just by being present although some would contend that even minimal presence is better than not at all. Blessing however entails more than presence, it entails interaction, nurture, etc. especially connection. In an article entitled, "Connection in Father-Child Relationship Influences Child Well-Being", Shawn Brotherson from North Dakota State University states:

¹⁴ Involved Fathers - A guide for today's dad, n.d. page 8.

¹⁵ The Father-Child Relationship, Parenting Styles, and Adolescent Risk Behaviors in Intact Families, n.d. page 26-27.

Children growing up with only one parent is increasingly common today. However, children that are deprived of a parent's involvement may be at risk for problems such as drug misuse, delinquency and depression.... The quality of the relationship is a significant factor in the father's influence on children. "School-aged and adolescent children show better academic achievement and school behavior, a positive self-esteem and healthy personality adjustment when the relationship with the father is positive,"¹⁶

In *Child Psychology – A Temporary View Point*, by E. Mavis Hetherington and Ross D. Parke, it is noted that the missing father image may have detrimental effects on children, and depending upon the circumstances, sometimes more detrimental on boys than on girls. This seems evident in the prison system too, as there are many more males than females in the system. Not only are there problems of behavior, but also problems related to academic failure.

It is interesting to note that problems in both self-control and academic performance are more common in boys than in girls following divorce and that fathers seem to play a particularly important role in the control of sons. Moreover, even after divorce a good relationship with a noncustodial father is associated with better grades in math, better achievement test scores on both spelling and math, more likelihood of regular than special class placement, and less likelihood of repeating a school grade... In addition, in nondivorced families paternal involvement and availability is also found to be related to academic achievement in boys.¹⁷

While we have stated that there are negative effects upon children, who have absentee fathers because of divorce, this is not always the case. In quoting Lamb, 1977 and Wallerstein Ann Kelly, 1982, Hetherington states:

If divorce reduces conflict and if the child's loss of an uninterested father eventually results in the acquisition of, or association with, a more accessible and suitable father figure, the child may benefit from the results of this transition. In support of this, several investigators have reported that the cognitive performance of children, especially boys,

¹⁶ Connection in Father-Child Relationships Influences Child Well-Being, Internet Resource, www.ext.nodak.edu/extnews/newsrelease/2004/060304/07connec.htm, Sean Brotherson, North Dakota State University, June 3, 2004.

¹⁷ E. Mavis Hetherington and Ross D. Parke, *Child Psychology*, Columbus, OH, McGraw-Hill Book Company, 1986, page 522.

living with father surrogates, such as stepfathers, is superior to that of children of single-parent households...¹⁸

These differences are not necessarily related to the sex of the child (boy or girl) but rather to the sex of the parent (mom or dad) as the leader in a single parent household. Hetherington continues "Boys in mother-headed households have been found to be antisocial, impulsive, and delinquent; less self-controlled and less able to delay immediate gratification; and more rebellious against adult authority figures than are boys in nuclear families."¹⁹

It is not only necessary for father to be present in the lives of their children, but they need to be present *early* in the lives of their children. Hetherington continues "...early father involvements is reciprocated by infants, who show just as much attachment to their fathers as to their mothers later in the first year."²⁰

While early involvement is best, later involvement is better than no involvement at all.

Research indicates that the "being there" for fathers is often perceived differently than the "being there" for mothers. Somehow, men see their roles as playing with their children as opposed to taking care of them.

The father's special role is as a playmate, with fathers spending four to five times as much time playing with their infants as taking care of them. Moreover, the quality of play is different. Fathers engage in more unusual and physically arousing games, such as rough-and-tumble play, while mothers verbally stimulate their babies and play more conventional games such as peek-a-boo.²¹

We may be thankful for the current legislation concerning unemployment insurance benefits which allows not only maternity leave, but also and/or paternity leave. Often this leave from work is shared if both parents work, with mother usually taking the first six months off and the father the remaining six months off in the first

¹⁸ *Ibid.* page 522.

¹⁹ *Ibid.* page 523.

²⁰ *Ibid.* page 254.

²¹ *Ibid.* page 255.

year of life of their child. As an adoptive parent, I also benefited from this program. It's benefits are huge, both during and long afterwards.

For those missing the father image in their natural lives, part of this missing need can be fulfilled by looking beyond to the fatherhood of God. In the *Dilemma of Self-Esteem - The Cross and Christian Confidence*, Joanna and Alister McGrath speak about being adopted into the family of God, having God as a Father. Father God's care towards his children includes both nurture and acceptance. It is Matthew who writes "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'what shall we wear?' For.. your heavenly Father knows that you need them all' (Matthew 6:32).

Thirteenth-century theologian, Thomas Aquinas makes a great case for the fatherhood of God. That fatherhood also includes care. Matthew 7:9-11 illustrates this beautifully. McGrath mentions "... God is the ultimate source of our existence, just as our fathers brought us into being. He exercises authority over us, as do human fathers. Equally there are genuine points of dissimilarity. God is not a human being, for example."²² While the image of God as Father is often interpreted as a disciplinary, this is only a partial revelation. Psalm 103:13-18 informs us of a God with tender compassion of a father towards His children. In John 10:11, Father God is seen as a good shepherd interested in the wellbeing of His sheep. As far as Aquinas is concerned "God reveals himself in forms that relate in our everyday experience. On account of a frailty and limitation of our human intellects, God reveals Himself into ways that we can understand. He accommodates himself to our capacity."²³

Since here and elsewhere, we have been referring to many biblical texts, perhaps an explanation is in order concerning our hermeneutical approach to the sacred text. Here then is a brief discussion.

²² Allister & Joanne McGrath, *The Dilemma of Self Esteem*, Wheaton, Illinois, Crossway Books, 1992, page 110.

²³ *Ibid.* page 110.

2. A HERMENEUTICAL APPROACH TO THE SACRED TEXTS

The intent here is not to provide an exegesis of these verses, but to surmise the meaning of them, or at least one possible interpretation of meaning. However, a word about hermeneutics is appropriate. Frederick Schleiermacher stated, "There are two definitions of understandings. Everything is understood when nothing nonsensical remains. Nothing is understood that is not construed".²⁴ The study of biblical hermeneutics has validity. It is not only that which validates the science (or art) of hermeneutics but also addresses its meaning. Droysen expresses that, "One should go beyond the purely semantic or "rational" meaning of an utterance and consider its expressive functions as well; that is, its psychological, emotional and spiritual context".²⁵ One's appreciation for hermeneutics may even go beyond that. Husserl wrote

We are also concerned with the ontological conditions of meaningful discourse and the structure of those acts of consciousness, which make it possible for our words 'to point beyond themselves to things in the world'... By virtual of these acts alone there arises a world for us together with other humans with whom we can communicate.²⁶

One's hermeneutical understanding may be enhanced by Droysen who mentions the "connection between the whole and its parts which is operative in any process of understanding".²⁷ To adopt one's own hermeneutics, this writer is inclined to agree with Bloesch who "argues for a general hermeneutics which could provide a comprehensive theory of understanding rather than a hermeneutics consisting of practical rules and precepts".²⁸ To demonstrate an appreciation for language, references are taken from modern and contemporary verses of the Bible. This approach too has hermeneutical significance.. One may concur that

man, the linguistic being, can be seen as the place where language articulates itself in each speech act and where each spoken utterance can only be understood in relation to the totality of language. As

²⁴ Kurt Mueller-Vollmer, Editor, *The Hermeneutics Reader*, New York, Continuum, 1985, page 8.

²⁵ *Ibid.* page 18 and page 19.

²⁶ *Ibid.* page 29.

²⁷ Donald G. Bloesch, page 19.

²⁸ *Ibid.* page 21.

Schleiermacher contended, 'Facts articulated as speech are not independent of language'. ...Speech as mental fact cannot be understood if it is not understood as linguistic signification . because the innate nature of language modifies our mind.²⁹

In the references discussed, no "new" approach to hermeneutics nor principles of interpretation are put forth. The scriptural texts used in this work are from the modern-contemporary versions of the Bible such as Message Bible (TMB), New International Version (NIV), New American Standard Version (NASV), etc. Each version with its particularities explains the full meaning. As David Tracy stated, "We understand in and through language. We do not invent our private languages and then find a way to translate our communications to others. We find ourselves understanding in and through particular languages".³⁰

References are from readable and understandable language, relatively easy to grasp, relatively easy to articulate and relatively easy to appropriate. The writer concurs with P.T. Forsyth who wrote, "We refuse to bow to the spirit of the age, but we ought at least to speak the language of that age, and address it from the cross in the tone of its too familiar sorrows".³¹

In pluralistic society, one need not assume universal understanding nor comprehension of what sacred writings portray. Saint Paul said in I Corinthians, Chapter 13, verse 12, "we see through a glass darkly, we only have a portion of the revelation, much is still to be known".

A colleague in the Plaster Rock Ministerial Association once said, "Not one of us has all the answers, but each one of us has a piece of the puzzle..." In looking at the sacred text, unity of understanding is sought. Like Saint Augustine, "we affirm a hermeneutics of love in which the fuller understanding of the text remains hidden until Christian's learn to live in unity and love with one another".³²

²⁹ *Ibid.* page 11.

³⁰ *Ibid.* page 67.

³¹ *Ibid.* page 16.

³² Martin Heidegger "*Phenomenology and Fundamental Ontology: The Disclosure of Meaning*", The Hermeneutics Reader, Edited by Kurt Mueller-Vollmer, New York, Continuum, 1985, page 218.

One of Rudolph Butlman's famous works was his program of demythologizing the scriptures. Bultman asked, "Is exegesis without presuppositions possible"?³³ And he answered, "Exegesis without presuppositions is not only possible, but demanded".³⁴ Bultman's hermeneutics and theology expounds further that, "every exegesis that is guided by dogmatic prejudices does not hear what the text says".³⁵ Bultman said too that, "There cannot be any such thing as a presuppositionless exegesis".³⁶

In modern versions of the Bible, language speaks to the thinking of modern man in contemporary society. The scriptures in question are sometimes meant not only to be prescriptive truths, (the way it should be) but also descriptive truths, (the way it was). The patterns repeated in scripture, compels the reader to reflect upon the possibility that this instruction was the way it was to be done (prescriptive truth). These scriptures "speak in a strange language, in concepts of a faraway time, of a world picture alien to contemporary time. Put simply, they must be translated and translation is a task of historical science. When speaking about translation, the hermeneutical problem at once presents itself".³⁷ As Wittgenstein stated, in contrast

The meaning of a word lies in its use. The biblical theologian would say that a meaning of a word lies in its relationship to the ultimate criterion and source of meaning, the wisdom of God. It is not simply how we use words that determine their meaning but how the Spirit guides us in our use of words to their revelatory significance.³⁸

Here are some thoughts concerning the art (or science) of hermeneutical understanding.

³³ Rudolf Bultmann, "*Hermeneutics and Theology*", *The Hermeneutics Reader*, page 245.

³⁴ *Ibid.* page 245.

³⁵ *Ibid.* page 243.

³⁶ *Ibid.* page 243.

³⁷ *Ibid.* page 244.

³⁸ Wilhelm Humboldt, "*Language, Understanding and the Historical World*", *The Hermeneutics Reader*, page 103

In speaking about the sacred text, I want to include some insight from Dr. Brad Braxton. He has put forth some thought provoking theology of the scriptures. He states:

... the sacred text is a prototype in nature and not an archetype. A prototype being the earliest form of, and an experimental working model..., subject to different future applications in keeping with the nature of the Spirit. The sacred text is not an archetype with set down patterns, concrete concepts, and fixed rules which are not subject to different interpretation other than the original intention hence, not subject to change. The sacred text is not all that the Gospel entails, there is much more to the Gospel than what is written in the sacred text. Incidences of infanticide, homicide, wife abuse, slavery and the like based upon twisted interpretation and perverted applications of the sacred text. This by its very nature, is contrary to the Spirit of the Gospel. The sacred text is a prototype and not an archetype.³⁹

I somewhat agree. In agreement however, I note that my hermeneutical approach to the Sacred Text is not relativism. Definitely not.

Whether the blessing explained from these biblical sources is an official ritual ceremony of blessing, or the ongoing day-to-day notion of blessing; blessing is exactly what the offending population needs. For many inmates and ex-offenders, the missing link in their lives is often parental affirmation. Many of them, instead of living with blessing, lived routinely with curses. They have not experienced a variety of significant physical contacts nor heard the verbalization of edifying thoughts. They were not accorded any validation of their value and words, they were not shown a visualization of a promising future. Children experienced little or no verifiable commitment of blessing on behalf of their parents and/or teachers and/or guardians or caretakers. Moreover, there was virtually no correlations between the verbal and nonverbal languages that they were exposed to. Many in fact had absent fathers, whose nonverbal language of absence, spoke loud and clear.

³⁹ Dr. Brad Braxton, Ph.D, *Key note speaker at Assembly of the Convention of Atlantic Baptist Churches*, Wolfville, Nova Scotia, August 17-20, 2007.

The upcoming discussion on the biblical pattern of blessing is a record with a very significant historical event. In this discussion, we will shed some light on historical understandings and indeed meaning on the biblical accounts of the blessing ceremonies as recorded in Holy Writ, an historical document. In *History and Belief (The Foundations of Historical Understanding)* Robert Eric Frykenberg wrote that

events can also be so full of meaning so rich with significance and texture, that we celebrate them in song and verse. We raise memorials and monuments so that all may remember them; we recall details about them repeatedly, of that, we ourselves may again understand and confirm their significance. It is because of what we believe and what we value that we gave them such attention. Among each persons, each communities, and each societies most cherished “possessions” our understandings of events things that really matter.⁴⁰

A historical understanding may validate one’s belief system and vice versa. As Frykenberg stated

In simple terms, the argument here is that every historical understanding comes from a particular bias and that such understanding depends upon some particular perspective arising out of some particular grown or system of belief. No particular event, not even all events in general, can be known or seen apart from some frame of reference.⁴¹

This event (the blessing ceremony) took place several times in Jewish history. Concerning the historical understanding of what this means, Frykenberg stated that

it is never possible to possess a complete understanding of any event. What has happened can never be fully known. Historical understandings are always contingent and dependent understandings. They are always qualified; qualified by the limits of each particular event; by the limits of its contexts (in space and times); by the limits of evidence in hand; but the limits in powers of possible examination; by the limits in analytical power brought to bear; my limits of capacity to perceive the full meaning of evidence; and by the limits of underlined structures of belief and value of which might have brought the particularity of an event to notice. Thus, no historical understanding as such, can fly in the faith of fundamental beliefs. History and belief, to reiterate, are in extritulby late – and yet undeniably separate. Without belief, awareness of an event or its meaning become impossible. Without some sort of understanding about

⁴⁰ Robert Eric Frykenberg, page 305 and page 306.

⁴¹ *Ibid.* page 308.

an event, certain times of belief also become impossible. This is a conundrum. It may seem so obvious that it looks simplistic, if not boring in name or mundane. Yet this conundrum lies in the heart of that enigma that is the predicament of history.⁴²

With this knowledge about our hermeneutical approach to the sacred text, we can now discuss in further detail the six elements of the blessing ceremony.

⁴² *Ibid.* page 309.

THE BLESSING

3. SIX ELEMENTS OF THE BLESSING CEREMONY

The ceremonial blessing as outlined in Holy Writ has six essential elements. I must state here that five of the following six elements of blessing are actually borrowed from other authors, Smalley and Trent who name them in their four texts entitled: *In Search of the Blessing*, *The Blessing Work Book*, *Giving the Blessing* and *The Gift of the Blessing*, see Bibliography. They refer to their elements as

1. Meaningful touch;
2. Spoken words;
3. Expression of high value;
4. Hopeful future;
5. Active commitment.

However, I have renamed them and adapted them according to the purpose of developing a theological and pastoral model of intervention for a proactive and reactive therapeutic approach to community corrections. Under new terminology, they are:

1. Variety of significant physical contacts;
2. Verbalization of edifying thoughts;
3. Validation of one's value and one's words;
4. Visualization of a promising future;
5. Verifiable commitment to extend blessing;
6. Virtual correlation between verbal and non-verbal languages.

These six elements are included in the following biblical account. In Genesis 27:27ff, Isaac said to Jacob, "Come near so that I can touch you" [physical contact]. Then his father Isaac, said to him, "Come near my son and kiss me [edifying thoughts verbalized]. The smell of my son is like the smell of the field that the Lord has blessed" [validation of one's value] Verse 28. "May God give you of Heaven's dew and of earth's richness and abundance of grain on new wine."²⁹ [visualization of a promising future] "May nations serve you and peoples bow down to you. Be lord over your brothers, and may the sons of your mother bow down to

you. May those who curse you be cursed and those who bless you be blessed.” [verifiable commitment]. Proximity and regard indicates [virtual correlation between verbal and non-verbal languages] Blessing is about affirmation, about empowerment, which God put into place long before the Patriarchs arrived on the scene.

Unlike Smalley and Trent who have written in both clinical and psychological disciplines, I have written in disciplines which are: theological, historical, psychological, criminological and those less important anthropological Also, I have developed another element (the sixth element) being the virtual correlation between verbal and non-verbal languages which Smalley and Trent have not mentioned at all in their writings.

A discussion of the importance of each one of the six essential elements in the blessing as referred to above and its desired impact on the inmate and ex-offender population follows...

3.1. VARIETY OF SIGNIFICANT PHYSICAL CONTACTS (meaningful touches)

Meaningful touch is important. Many people who become offenders have had absentee parents. As children, they were left with babysitters, or cared less for by the television. Many of them were not hugged or touched in any meaningful manner. As a result, in their early years, they did not bond to their families and their subsequent development into adulthood resulted in fragile relationships. A few years ago, some university students conducted a study to learn if parents knew where their children were on a given Friday night at 9 o'clock. The students called several homes at 9 p.m. with the intention of doing this survey. For many calls, telephones were answered by children who had no idea where their parents were! Absentee parents are unavailable to meaningfully touch their children. Reasons such as shift work or having a second job seem to justify absenteeism. Children, however, are still left bereft of parental presence. For myself, I am an advocate of meaningful touch and have a bilingual sticker, on my motorcycle which reads,

“Have you hugged your children today? / Avez-vous serré vos enfants dans vos bras aujourd’hui?”

Inmates and ex-offenders like everyone need to experience meaningful touch. They need to be appropriately hugged. They need a handshake. They need a someone to hold their hands in prayer, and depending on their faith tradition, many of them, at times need the “laying on of hands”. They need someone to put their hands on their shoulders to gently push them along, to slow them down as needed, to steer them at times when finding the right direction if difficult.

Smalley and Trent referred to the famous singer and actress Marilyn Monroe who was reared in foster care. When she was asked if she ever felt love from any of the foster homes where she had lived, she stated that she did (only once) and that was when the foster mother touched her face as she put powder on her. Meaningful touch holds the power to bless physically. Someone has stated that over one third of the body’s five millions touch receptors are centered in the hands.

Interestingly enough, the act of the laying on of hands has become the focus of a great deal of modern-day interest and research. Doctor Dolores Krieger, professor of nursing at New York University, has made numerous studies of the effects of the laying on of hands. What she has found is that both the toucher and the one being touched receive a physiological benefit... Dr. Krieger has found that hemoglobin levels in both people’s bloodstreams go up during the act of laying on of hands. As hemoglobin levels are invigorated, body tissues receive more oxygen. This increase of oxygen energizes a person and can even aid in the regenerative process if he or she is ill.¹

Touching alone has an effect on people, but “meaningful touch” is remedial. Husbands and wives need meaningful touch during the day as do their children. Touches include a pat on the shoulder, a pat of the back, rubbing the head, a hug, a love pinch, being embraced, being wrestled with, being given a high five, or a low five, doing an arm wrestle, the list is almost endless as one invents ways to meaningfully touch their children.

¹ Gary Smalley & John Trent, PhD, *The Gift of the Blessing*, (updated and expanded edition) Vancouver, B.C., Nelson Word Publishing, 1993, pages 38 – 39.

“In a study at ULCA, it was found that just to maintain emotional and physical health, men and women need eight to ten meaningful touches each day.”²

If adults need meaningful touch, children need it much more. Affirmed children become secure adults, more capable in negotiating during their life’s journey.

Yet many inmates and ex-offenders alike have deficits of meaningful touch. Most of them were not hugged, were not rocked in the rocking chair, and not held before they were put to bed. Any memory of meaningful physical contact is rare.

Some clients, however, can relate to various forms of “physical contact” that were pregnant with pathological meaning, touch came in the forms of pushing, grabbing, punching, kicking, and slapping. For others pathological touch came in the forms of molesting, exploiting, abusing, violating, or pornography. Not all touch is equal. Foundational in meaningful touch are respect, love, and attention. John Visser, in *Olive Shoots Around Your Table*, wrote, “Deprive a child of touch, attention and love, he dies emotionally”.³

Physical touch needs to be conducted within the constraints acceptable to one’s culture.

In prayer with clients, touching may be possible through holding their hands, or laying a hand on their shoulder. The use of hands, the “stretching forth of the hands” or “the laying on of hands” in supernatural deliverance is mentioned in the Bible on several occasions. Exodus Chapter 14, verses 15-16, the Lord said to Moses, “... Raise your staff and stretch out your hand over the sea to divide the water so the Israelites can go through to sea on dry land”. In verse 21, “Then Moses stretched out his hand over the sea and all that night the Lord drove the sea back with a strong east wind and turned into dry land. The waters were divided”.

² *Ibid.* page 40.

³ John Visser, *Olive Shoots Around your Table*, Belleville, Ontario, Canada, Essence Publishing, 1996, page 45.

In New Testament theology, Acts, Chapter 19, verse 6, when Paul placed his hand on the believers, the Holy Spirit came upon them. Also in I Timothy, Chapter 4, verse 14, Paul wrote to the young pastor Timothy and exhorted him, "Do not neglect your gift which was given you through a prophetic message when the body of elders laid their hands on you". Other examples mentioned in Holy Writ include, John's disciples received "something" when Paul laid his hands on them. Joshua received "something" when Moses laid his hands on him. The "something" was a divine empowerment, an affirmation, a Holy endorsement, a release into ministry, a blessing, an approval. One wonders about the phenomena of this and what is behind it. Reverend E. J. Kolenda stated in an article that

it is because the hands provide a point of contact to which the Spirit of God can flow from one person to another, in the natural, the hands, speaking according to their self structure, are the place where the neurofibers have their ending. These fibers all begin in the brain and go through the entire body... Our hands are the members through which Christ operates.⁴

Meaningful touch includes the laying of the hands. In the Acts of the Apostles, Chapter 6, records the account of the early church choosing deacons to do the work of the ministry. Verse 6 reads, "They presented these men to the Apostles who prayed and laid their hands on them".

Meaningful touch is part of the healing process of inmates and ex-offenders, and needs to be done informally on a day-to-day basis in one's contact with them. A formal ceremony of the laying on the hands needs to take place for out coming inmates from the prison system coming into the community. This practice will allow the community to reach out to them, with open arms and welcome them to the community as a gesture of reconciliation. According to Jim Seekamp, "When someone is appointed a responsibility, prayer, and laying on of hands, is symbolic of the release of the gift of God within them to carryout whatever the responsibility is".⁵ In the Acts of the Apostles, Chapter 13, verses 2-3 (NIV), we read

⁴ Internet Resource, *Laying on of Hands*, Ernest J. Kolenda,

⁵ Internet Resource, Jim Seekamp, *Laying on of Hands*, Church of God International.

While they were worshiping the Lord in fasting, the Holy Spirit said, “Set apart Barnabas and Saul for the work to which I have called them. So after they have fasted and prayed, they placed their hands on them and sent them off.

Therefore, the laying on of hands is a way of imparting some special responsibility, and a sending forth.

The laying on of hands as a means of meaningful touch could be subject to ridicule or misunderstanding. In early church history, it was also the subject of some ridicule and misunderstanding. Acts Chapter 8, verses 18-20, records that

when Simon saw that the Spirit was given at the laying on the Apostle’s hands, he offered them money, and said, ‘Give me also the ability so that everyone on who I lay hands, may receive the Holy Spirit’. Peter answered, ‘May your money perish with you because you thought that you could buy the gifts of God with money’.

In ultra modern vernacular, this verse reads something like this, “And Peter answered, ‘To hell with you and your money, because you thought that you could buy the Gift of God with it.’” The laying on of hands in Scripture is often used when people were praying for the sick for a deliverance or a physical healing. The laying on of hands may also be helpful in prayers for deliverance of spiritual healing, and behavioral healing.

For instance, Joshua had hands laid on him by Moses. The Deacons chosen, in Acts, Chapter 6 received the laying on of hands. These examples appear to demonstrate the conferring of blessing through a public ceremony. The blessing ceremony for prisoners leaving prison needs to be conducted in a public forum, as a means of recognition and commitment, on the parts of both the individual and the community receiving him/her. More will be discussed on this matter in Part Three, where the implementation of the blessing is explained.

The laying on of the hands as meaningful touch is a two-way street. While commentators refer to people receiving blessing, approval, affirmation, “The Church of God International” stated

the laying on of hands, “symbolizes one’s submission to God into the Church, which is God’s instrument on Earth. Such a ceremony is the occasion of God conferring the spiritual gift, blessing, or service to that person.⁶

“Meaningful touch” (as culture permits) is the first element in blessing people. The second element in the blessing is spoken words, by saying something significant.

3.2. VERBALIZATION OF EDIFYING THOUGHTS

Because prisons are places of broken dreams, and hopelessness, inmate and ex-offenders need to hear verbal messages of hope. Many of them have been told by their parents not to be seen and not to be heard. Many of them have not been initiated to engage in meaningful conversations, and to hear that they are important to their families. Most of the clients heard from their beginnings, that they were troublemakers or labeled as a *&^%&(%^, &&((#%&\$, \$^*\$_@**^ . Children are disheartened not to know what their parents think about them, whether it is good or bad. To bless people, words need to be said aloud, words of hope, healing, and words of affirmation. King Solomon the Wise man reminds one of the power of spoken words. In Proverbs Chapter 12, verse 18, “Reckless words pierce like a sword, but the tongue of the wise brings healing”. Proverbs, Chapter 15, verses 1-2 reads, “A gentle answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise commands knowledge, but a mouth of a fool gushes folly”. Verse 4 continues, “The tongue that brings healing is a tree of life, but a deceitful tongue crushes the Spirit”. Proverbs, Chapter 18, verse 21 a reads, “The tongue has the power of life and death”.

3.2.1. SPOKEN WORDS

People may bless, as they speak words of hope and healing, clear words, that are understandable, which build people up and cause them to be everything that God wants them to be.

⁶ *Ibid.*

Inmates and ex-offenders are people who have often been exposed to verbal abuse. Many have been called either stupid, smart alic, skinny, fatty, fatty 2 x 4, or knucklehead, nigger, or other disrespectful names. Some had the misfortune of receiving a derogatory nickname that has followed them all their lives. Such as a man nicknamed "P'tit Noir", (Little Black) who suffers from negative self-esteem. Negative power exists in speaking negative words, whether they are words that have been spoken against them, or words that they have spoken against themselves.

Negative influence exists in derogatory nicknames that people have been given; whereas, positive influence exists in positive nicknames that people have been given. In the Old Testament, God changed Abram's name to Abraham. In the New Testament, Christ changed Simon's name to Peter, which in essence means "Rocky"! Both name changes signify blessing.

In the biblical account under discussion, Genesis Chapter 27, verse 26, "...then his father Isaac *said* to him; 'Come here my son and kiss me'. These spoken words are part of the blessing. Genesis, Chapter 48, verse 3, Jacob recounts to his son Joseph, how God had blessed him in the lands of Canaan at Luz and verse 4, the record indicates that he said to him, "I am going to make you fruitful and increase your numbers. I will make a community of people and I will give this land as an everlasting possession to your descendents after you". In addition, in verse 15, when Jacob blessed Joseph, he said

may the God before whom my fathers, Abraham and Isaac walked, the God who has been like a Shepherd all my life until this day." The Angel who has delivered me from all harm may he bless these boys, may they been called by my name, the names of my fathers, Abraham and Isaac, and may they increase greatly upon the earth.

These are spoken words, words of affirmation.

This concurs with the blessing that Jacob blessed his son, Joseph, and subsequently Joseph's two children, Ephraim and Manasseh. Spoken words must

be meaningful words, words of comfort, words of consolation, words of direction, words of help, words of affirmation, and words of encouragement.

Spoken words of affirmation to children are priceless. Children need to hear how important they are to their parents, how their talents, their gifts, their concerns are appreciated.. Their strong points need to be emphasized and their weak points minimized.

Children need to hear praise and learn too that their parents' attending to them includes an interest in everything they do. Parents may express observations about their friends. When a child performs in a good manner, the parent may say something complimentary and specific about the behavior. Allowing the child "overhear" the parent telling another adult about the good behavior, reinforces the child's continuing to make the effort. Telling the child's friend(s) too enforces the child's understanding that he is important. Moreover, the child's friends learn that the parent is aware of what the child is doing.

Biblical blessings are verbalized. They are to be expressed in audible words with our mouths. Saint James noted that the tongue has in its power goodness for edification, and for badness as well, for tearing down. Saint James describes the tongue, the little hidden muscle in one's mouth to being like a bit in a horse's mouth unseen but very controlling, compared to a rudder on a ship, hidden below the surface, very small, but also still very controlling. The text in James, Chapter 3, verses 3-8 read

When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Alternatively, take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. Likewise, the tongue is a small part of the body, but it makes great boast. Consider what a great forest is set on fire by a small spark. The tongue is also a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell. All kinds of animals, birds, reptiles, and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison.

3.2.2. ABSENCE OF SPOKEN WORDS

With one's tongue, words are articulated and spoken. As spoken words can be edifying and meaningful, the "absence" of spoken words can be judgmental. Sometimes one is guilty of the sins of commission, saying things that one should not say, yet at other times, one can be guilty of the sins of omission, not saying what one should have said. In other words, the ills of the offending population are sometimes plagued, not only with negative degrading words that they were exposed to, or inflicted upon them, but the lack of positive words, or the silence of words, which leave an impact. The negativity was not tempered with positive words. Sometimes, it is the absence of a grunt or a single word or phrase of affirmation that causes them grief. Silence may be interpreted as indifference.

The void of affirming words is not nonverbal language, which will be dealt with later in section 6. The absence of spoken words, not saying what one should have said, is the sin of omission.

Depending upon whether a person is verbal or not, spoken words can be often more meaningful than written words. From Father God one has both demonstrated. In blessing, one needs to hear spoken words. David S. Thomas stated, "Words are labels for what we sense; they record what is already there".⁷

If meaningful spoken words have an impact, so do the lack of meaningful words, which express thoughts and allow conversation. The absence of intended words may cloud ones perception of reality. Silence can be as detrimental as the speaking of negative words. Words are the language that humans speak, so, the absence of words, especially intended words, can be harmful. Smalley and Trent stated, "Spoken words of blessing should start in the delivery room and continue throughout life".⁸

⁷ James P. Spradley and David W. McCurdy, *Conformity & Conflict – Readings in Cultural Anthropology*, New York, Harper Collins Publications, 1990, page 103.

⁸ Gary Smalley and John Trent, *The Gift of the Blessing*, Vancouver, BC, Nelson Word Publishing, 1993, page 53.

As a minister, one is called upon to give a blessing, to someone who has a new baby in the family or to give a house blessing after the purchase of a new home, or to offer a blessing on a graduate who is off to college or someone who has moved away to start a new job, etc. The request is not for the minister to remember them in prayer, or have good thoughts about them. The request is for the minister to go to see them, and verbally express an invocation of the favor of God, upon them, or upon their home, new baby, job, career, etc. The minister is being asked to offer a prayer of blessing, an act of committing them and their possessions to the care of God, asking Him to accord His favor upon them. They want spoken words of affirmation, the rendering of value or validation on what they have. Spoken words of blessing are always timely and opportunities to express them abound. In Proverbs, Chapter 3, verses 27-28, the wise man Solomon wrote, "Do not withhold good from those who deserve it, when it is in your power to act. Do not say to your neighbor, come back later; I'll give it tomorrow when you now have it with you". In other words, one should avoid procrastination in doing what one needs to do, especially in giving words of blessing, in articulating spoken words of affirmation.

The offender population (clientele) with whom chaplains work, often lack spoken words of affirmation, and as a result, they are always empty. They have high emotional needs, which filling is a tiresome task. John Visser called this absence the "love deficit"; Visser stated, "It is "a hole in one's heart that cries out. Won't somebody love me? Won't somebody understand me? His capacity to believe that other people will love him and provide for him is damaged".⁹ In response to the void of spoken words to assure them, these clients have empty hearts. Some of their parents did not affirm them either, probably because they were not informed, not equipped, not willing or not present to do so.

3.3. VALIDATION OF ONE'S VALUE

The third element in the blessing ceremony is the expression of high value, being conferred upon the recipient. In *Genesis*, Chapter 27, verse 27, father Isaac

⁹ John Visser, page 143.

mentioned the smell of his son, Esau, as he erroneously conferred the blessing on Jacob. Isaac knew the usual smell of his son, Esau, the hunter. Scripture records that the father sensed the smell of his clothes, and states that the smell was like that of a field, which the Lord had blessed.

Isaac expressed a high value by knowing his son in this way. He was so aware of his sons; he recognized the differences in their smell. In the parallel reference of Genesis, Chapter 48, a blessing ceremony occurred; Jacob is in turn blessing his own son Joseph and his grandsons Ephraim and Manasseh, along with Joseph's eleven brothers. The pattern is repeated. Jacob expressed a high value in Genesis, Chapter 48, verse 5, "Now then, your two sons born to you in Egypt before I came to you here, will be reckoned as mine; Ephraim and Manasseh will be mine, just as Ruben and Simeon are mine". In essence, Jacob treated the grandsons like sons, an expression of high value.

Every opportunity needs to be sought to express value to the clients with whom one works. Often they appear to feel worthless, and unworthy. They need help to see their worth as human beings in the various roles that they fill as parents, as providers for their children, as taxpayers or as volunteers who are giving back to their community. Clients need to be reminded of their value. Many of the clients are gifted individuals. Some can produce excellent arts and crafts, leatherwork, art portraits, pottery, etc. Many are good at doing tattoos. Some are good carpenters, painters, cleaners, cooks, etc. Prison chaplains need to value client's gifts and talents. Others are great at music, singing, writing poems, story telling, etc. One needs to value, not only "what" they do, but also "who" they are.

One day, a call came from a young woman who was a victim of sexual abuse and neglect as a child. She is now confined to a wheelchair. She stated that she recently came to terms with her dilemma and shared one of her poems. She gave me permission to include her poem, *Darkness* (See Appendix 7). Affirming people in their talents is a way of expressing a high value of them.

Expressing high value to people can be accomplished not only in spoken words but also in gestures. For example, a mother and father were attending church with their two or three week old son. As the offering plate was passed in front of them, they had no offering to give. However, they put their little baby boy in the offering plate for a moment as a gesture of giving him to God as an offering or as gift to the Church. Years later, that little boy became a minister of the gospel and preached on a national radio program, for about forty years. His name is C.M. Ward who realized his high value.

A few years ago, in Northwest New Brunswick, I had the privilege of attending a Youth Spiritual Renewal weekend at the Big Cove Reserve. I participated in the talking circle, the sacred fire ceremony, the sweat lodge, and smoked the bear pipe. As community chaplain, I was welcomed wholeheartedly, provided room and board free of charge at an elder's house. Though not an aboriginal person, I was respected and warmly welcomed. In the sweat lodge, I was given an Indian name "Grey Wolf". I interpreted this experience as being valued, not only as a community chaplain, but also as an individual person. My work of chaplaincy was valued, and I felt valued as an individual.. I consider this as somewhat a prophetic experience, because of the significance of the name "Grey Wolf", which I learned means a scavenger that sees value in a carcass, after the other wolves have come and gone. I interpret this to mean that when people have fallen through their cracks of every societal system, education, social service, mental health, criminal justice, and they end-up in the bottom drawer where chaplaincy is, that I still can see value in them. I was told also that the grey wolf is an animal that will raise pups that are not its own. Unknown to the sweat lodge leader, and indeed to the other participants, I underline that I am an adoptive parent raising four adopted children.

Calling me "Grey Wolf" as a visiting community chaplain, was definitely a blessing. I felt honored, affirmed, accepted. Expression of a high value is definitely a blessing.

Expression of high value in the biblical references under discussion is often expressions of mental imagery. Hosea, Chapter 14, verses 4-8 read

I will heal their waywardness and love them freely, for my anger has turned away from them. I will be like the dew to Israel; he will blossom like a lily. Like a cedar of Lebanon, he will send down his roots; his young shoots will grow. His spender will be like an altrey, his fragments like the cedar of Lebanon. Man will dwell again in his stead. He will flourish like the grain. He will blossom like a vine, and his fame will be like the wine of Lebanon.

This blessing of God is often expressed in mental imagery. From it, one sees fruitfulness, refreshment, fragrance, stability, harmony and contentment a verbal expression denoting a mental imagery.

In Genesis, Chapter 49, each son was likened to the noble characteristics of an animal or plant. Judah is a lion's cub, Naphatali is a doe let loose, and Joseph is a fruitful bough. It is like saying to one's son; you are as brave as a lion. These mental imageries are always in the present tense. Judah *is* a lion's cub; Joseph *is* a fruitful bough. Expressing high value is mental imagery. It is using mental art in valuing people. Mental imagery and art have their place in the telling of the story, because it also is part of language. In *Essays in Theology of Culture*, Robert W. Jenson, made this observation, "A concern for communication in the arts is a concern that the arts remain language, that is, that in stretching forward to the future, they do not lose hold of the past, do not cease to talk about the world that already is".¹⁰ Certainly, one can find value in the lives of those to whom one ministers. One must "verbalize" their value and one must "visualize" their value. One must also "publicize" their value at least "one on one. Expressing a high value "of" and "to" clients, is a way of blessing or affirming them. In simple terms, the mental imagery is something like the object lessons that Jesus spoke about when He referred to tangible things with which people could identify. Jesus used parables at times. He used language to speak to people about things they could understand such as Him being the light of the world, the living waters, the bread of life, etc. Jesus used mental imagery as a way of communicating in words to help people understand.

¹⁰ Robert W. Jenson, *Essays in Theology of Culture*, Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1995, page 3.

One needs to see the intrinsic value in everyone. One needs to look beyond what one sees in the natural; beyond the punk haircuts, and the pierced body parts, beyond the obese bodies, and the tattooed limbs. Christ calls everyone to look beyond the stone cold faces and see real people with real hurts. In I Corinthians, Chapter 7, verse 8, Saint Paul wrote, "We have this treasure in earthen vessels". We are in essence, just clay pots with cracks in them, who try to bare the image of God (see Appendix 2). Some are seen only as pots with cracks or simply cracked pots or maybe as someone said "crackpots". One has to move beyond, and get to know these inside treasures that Saint Paul talks about. To accord a high value to inmates, ex-offenders, and their families then is not a difficult task.

There are many ways to render a high value to clients that can find a lodging place both in their minds and in their hearts. The pattern used in the blessing of the Patriarchs in the Old Testament is probably the best model. When Jacob blessed each of his sons, he used a word picture for everyone. For example as recorded in Genesis, Chapter 49, verses 20-22, "Aster's food will be rich; he will provide delicacies fit for a King. Naphthi is a doe set free that bares beautiful fawns. Joseph is a fruitful vine near a spring". In blessing people one needs to use their vernacular, a language in which they can identify. Each one of Jacob's sons was an individual, and each one received a blessing that depicted his value to his father in the form of a word picture with which he could identify.

Securing hope for the future gives hope to clients who often want to forget the past. They want forgiveness from the past, peace in the present and hope for the future. Here is where the prophetic ministry of chaplaincy both institutional and community comes into being. Pastoral care for inmates and ex-offenders is about the process of becoming. As parish pastor, I always try to treat people not where they are, at the present time, but rather where they are in the process of becoming in their walk of faith. I discovered that when I treated people where they were actually, many of them stayed there and did not exhibit any substantial growth but rather remained stagnant in their walk of faith. As a community chaplain, I try to do the same in

working with these clients. I treat people where they are going or rather where they ought to be going.

All people entangled in the criminal justice system have a future but many of them see only the immediate future... what they must do today and tomorrow to avoid a breach of probation or parole. Chaplains need to instill in them hope for a long-term future, where God is present and God will lend them a helping hand. No one knows *what* the future holds, but one can know *who* holds the future. If one can depict a special pictorial future, with God's help, He may make it happen. Chaplains should bless those with whom they work. The goal is not to push someone into being something that God has not called him or her to be. The goal is not that they will be what another expects them to be. The goal however, is to be what God expects of them. The goal is that they might develop into the person that God wants them to be. This is not only true of the clientele, but in a proactive measure, also ones own children or the children of one's society. Smalley and Trent wrote

We have a responsibility to give our children or others in our inner circle a picture of hope. Word picturing a special future, backed up with action to fit the words, acts as agents of transformation of their lives. Such words help youth change and develop in a positive way.¹¹

Receiving the blessing is a progressive process. Saint Paul wrote to the Ephesians, about sitting (*Ephesians*, Chapter 2, verse 6), about walking and about standing (*Ephesians*, Chapter 6, verse 11). A progress may transpire in life, especially in the lives of people who are in the process of rehabilitation, reconciliation, and reintegration. Evidently, for those people and their own children as well, there needs to be a picturing of hope for a special future.

3.4. VISUALISATION OF A PROMISING FUTURE (hope)

The fourth element, which is indicated in the Holy Writ as part of the blessing is similar to the third element, the visual expression of high value (in the present tense) but this fourth element (D) is about picturing a special future, obviously in a

¹¹ Smalley and Trent, *The Blessing Workbook*, Nashville, Tennessee, Thomas Nelson Publishers, 1993, page 56.

future tense. In the Bible, reference of Genesis, Chapter 27, verse 28, Isaac said, “May God give you of Heaven’s dew and of the Earth richness an abundance of grain and new wine...” In the parallel reference of Genesis, Chapter 48, verse 16, one reads, “May they be called... and then may they increase greatly upon the Earth...” Genesis, Chapter 49, verse 8 reads, “Judas, your brother *will* praise you”; verse 16 “Dan *will* provide justice for his people”... it is a future tense, something that will happen in the future. In blessing inmates and ex-offenders, one instills hope that the present situation will not always be the same, a future of possibilities for change is possible. The faith element is about instilling hope.

In Jeremiah, Chapter 29, verses 11-14, we read blessing for the future¹¹

For I know, the plans I have for you, declares the Lord. Plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me, come, and pray to me, and I will listen to you. You will seek me and you will find me when you seek me with all your heart. I will be found by you declares the Lord.

Here is a powerful verse for the future. One need not picture only a special future for the clients with whom one works, but do the same for one’s children. One may recognize present gifts and future possibilities, which are realistic, and attainable, with effort. Picturing a special future is to sow seed of a positive outlook for the future. Without endorsing all schools of thought about contemporary positive thinking, one may recognize the merits of positive thinking and positive acting. Norman Vincent Peale affirms, “You can, if you think you can...” In other words, if you can conceive of an idea in your mind, you probably can accomplish it with the appropriate resources. Few success stories occur in prison chaplaincy. Hence, positive thinking must become part of the requirement needed to go anywhere beyond the status quo. In writing to the Philippians, Chapter 4, verse 8, Saint Paul reminded them that it is good to think positively, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praise worthy, think about such things”. In other words, what Paul is saying is that it is OK to think about positive things; one needs a positive outlook. Many clients have heard from an early age that they had

no potential at all, that their futures were very bleak, that they would never find anyone to love them and to marry them, and that they were doomed for failure. What they really needed was someone to picture for them a special future. Like clients, children need to hear about positive possibilities concerning their futures. The story is told about an orthodox Jewish woman who had twin boys in her baby carriage. She met an old friend on the street who asked about her twin boys, inquiring about their names. She replied by introducing her two month old boys in stating that this is Jonathan, the banker and the other is Jeremiah the lawyer. Her children from childhood grew up with hearing positive possibilities about their future. Children need to hear that they are capable, so do adults. Smalley and Trent wrote that

If children hear only words that predict relationship problems or personal inadequacies, they can turn and travel down a hurtful path that has been pictured for them. This can happen if they hear statements like: "You'd better hope you can find someone who can take care of you when you're older. You're so irresponsible you'll never be able to do anything for yourself," or "Why bother to study so much? You'll just get married and drop out of school anyway."¹²

Some state that hearing negativity on a continual basis can cause over achievement, compulsive behavior, depression, etc. In the Biblical record of Genesis, this fourth element was in the future tense. The blessing was not a visible reality; the recipient of the blessing was to look toward the future and accept the blessing through the eye of faith. The blessing was to be a future event, and allowed him or her certain measure of security. Jacob's father received a blessing and was able to pass it on to his own sons. Many people are not able to bless their children because they have not received blessing themselves. They simply cannot give away what they have not received.

In some incidents of blessing giving, words of direction, guidance and counseling are given, so that the recipient of the blessing knows what he/she has to do, and eventually receive the blessing.

¹² Gary Smalley and John Trent, *The Gift of the Blessing*, Nashville, Tennessee, Nelson Word Publishing, 1993, page 83.

Picturing a special future on the part of the person giving the blessing includes guidance in allowing them to obtain the blessing. In John, Chapter 14, verses 1-6, Jesus speaks about the blessing of Heaven. He shared with his Disciples some notions on how they could obtain heaven. Christ talked about Heaven but He made the effort Himself, which enables us to go there, hence the necessity of an active commitment.

3.5. VERIFIABLE COMMITMENT TO EXTEND BLESSING

The next element in the giving of the blessing is about activation. What is required to bring about the blessing, to make sure that it comes to fruition. It is like receiving a credit card in the mail that needs to be activated. The potential is in the card, but unless it is activated, nothing transpires.

One of the acts of commitment is relentless active encouragement, in spite of all odds. People need to be seen through no matter what the circumstances look like or feel like. The fifth element in blessing is an active commitment. To make it happen, one has to take on an act of commitment on ones role as part of that blessing. Chaplains need to continually evaluate their acts of commitment and evaluate their roles as pastoral care workers. They need to remind themselves of what they hope to accomplish in the end. They need to ask themselves how much are they committed to really helping, and how far will they go in accommodating certain individuals. These are pertinent questions worthy of insightful answers. Many inmates and ex-offenders wonder how long their chaplains will be able to stick with them.

Smalley and Trent tell a story of a class of high school math students where most of the students were failing miserably. The teacher knew it and so did the students. Each failing student was mentally prepared to flunk the class and retake it later. During the latter part of the semester, a new teacher took over the class. He made an active commitment to the class by telling them "If you fail, I have failed as a teacher. I am prepared to do all that is necessary in order for the class to pass." In essence, he blessed the class in making an act of commitment to make success

possible. If one is going to bless people with whom he/she works, an act of commitment on the part of chaplains and on the part of other partners in the community correctional arena is necessary. The situation of today, with poverty, racism, rampant crime, offender recidivism are not necessarily because of society's sins of commission only, but also because of sins of omission. A paraphrased version of the tasks of chaplains from James, Chapter 2, verses 15-16 reads

If an offender or any one of his or her family members are naked and have no daily food, and one of you says to them, May God bless you, go in peace, be warm and be fed, but you do not give them any thing that they need, then why in the world are you in the ministry? (Personal paraphrased version).

Commitment is about presence. In chaplaincy, it is the term "visible pastoral presence", the commitment in doing what is right, doing what is possible, and praying to almighty God to do what is impossible. Commitment is more than involvement. Getting the job done in community corrections requires hard work, it takes working the ground to get the best return on investments of time, money and energy. Helping inmates and ex-offenders turn their lives around means that they need to be blessed in the Biblical sense; however, all the efforts of blessing will not suffice unless chaplains make an active commitment in making it happen. The active commitment is actually done in two phases. First, the person being blessed is committed to the Lord and asked for His favor upon them, and second, chaplains need to commit themselves to the client's best interest, in making sure that he/she is blessed. To bless, the latter means that chaplains must avail themselves to clients for their spiritual training, their exhortation, their teaching, and their correction. Chaplains' "training, teaching and correction" are to be administered in humility. Chaplains are to recognize their position. For only the Bible and the Spirit of God effectively train, teach and correct, clients in community corrections. In order to become an effective instrument in God's hands, one needs proper relationships with both God and with the people to whom are ministered. Relationships are the essence of the blessing. Abraham Joshua Heschel, in "Through a Glass Darkly", wrote, "The fundamental thought in the Bible is not

creation, but God's care for his creation".¹³ The act of commitment therefore entails relationships between God and the clientele, between chaplaincy and God, between chaplaincy and the community, between chaplaincy and the clientele. Heschel also remarked, "Revelation means, not that God makes Himself known, but that He makes His will known; not God's disclosure of His being, His self manifestation, but a disclosure of the ways in which He relates Himself to man".¹⁴ The act of commitment, the fifth element in the gesture of Blessing is relational. Nonverbal language is the sixth element.

3.6. VIRTUAL CORRELATION BETWEEN VERBAL AND NON-VERBAL LANGUAGES

Passive and active nonverbal languages are discernable. What one deems as "passive" nonverbal language is based on personal perception.

3.6.1. PASSIVE NONVERBAL LANGUAGE

The sixth element with Biblical references concerning the blessing, in nonverbal language is discussed herein.

In Genesis 27, Isaac is hesitant in giving the blessing, because he is doubtful if Jacob is really Jacob or if he is pretending to be his brother Esau. One can imagine that Isaac's "stance" is one of hesitation. His probable nonverbal language was evident. In verse 20, Isaac asked, "How did you get the wild game so quickly?" This question was probably accompanied with a puzzled, anxious look on his Isaac's face. Whether through "facial expressions", "hesitant stances", or other examples of passive nonverbal language, nonverbal affirmations may have been present during the blessing ceremony.

¹³ Abraham Joshua Heschel, *A Glass Darkly*, (Eclectic Religious Insights) as selected by Ron Greenham.

¹⁴ *Ibid.*

3.6.2. ACTIVE NONVERBAL LANGUAGE

In the parallel reference of Genesis 48, one may note, not only a variety of significant physical contacts, verbalization of edifying thoughts, validation of one's words and value, visualization of one's future, and verifiable commitment to extend blessing but also virtual correlation between verbal and non-verbal languages. In Genesis, Chapter 48, verses 12-13, in speaking about the two grandsons, the scripture reads that

then Joseph removed them from Israel's knees and bowed down his face to the ground (*non verbal language*) and Joseph took both of them, Ephraim on his right towards Israel's left hand and Manasseh on his left towards Israel's right hand and brought them close to him. ^(Emphasis Mine)

The nonverbal expression is in the physical position the children were placed, in front of Jacob (Israel as he is alternately referred to). Joseph appears to want Ephraim at Jacob's left hand and Manasseh, the older child at Jacob's right hand. Jacob, however, expressed his will (through nonverbal language) that this was not the position he wanted. Verse 14 reads, but Israel reached out his right hand and put it on Ephraim's head though he was the younger and crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the first-born. "He crossed over his arms, intentionally to bless the younger (with his right hand) as it were to extend the "right hand of blessing"... , not withstanding giving a blessing as well to Manasseh (the oldest child) or giving him as it were the "left hand of blessing", which was considered of a lower quality. Some nonverbal expressions undoubtedly are not always clear, and are subject to interpretation.

Nonverbal language may include a variety of gestures. Some gestures people use include an opened mouth, deep breathing, fidgeting, head nodding, nervous ticks, a long-speaking distance (speaking at a distance from somebody), a certain stance, actions with hands, actions with eyes and/or facial expressions, frowns, etc. Nonverbal language speaks in signals.

In the text, *Conformity and Conflict*, Edward T. Hall wrote, "The frown, the smile, the dilated pupil, the distance at which we converse, and other forms of non verbal behavior all serve to convey meaning in social encounters".¹⁵

When one shakes hands with others and says "May God Bless You", sincerity is measured by two important factors: a) The grip of ones handshake and b) The intensity of one's eye contact. A loosely held handshake, and not looking at one directly when saying "May God Bless You" (or some other greeting) will cause one's sincerity in blessing to be questioned. This lack of enthusiasm like a chain with a weak link may cause a chain reaction.

The clients which whom chaplains work are already distrustful about them, as people of the church. One may know that members of the clergy have abused some of them. Abuses, sexual and otherwise, have been widespread in all segments of organized religion, so clients are already doubtful concerning the chaplain's sincerity and blessing. Hence, if we express verbal words of blessing, but use body language, which indicates otherwise, we send them a mixed message.

Yawning, while talking to clients, signals either one of two things: a) One is tired of being there and wants to go home and sleep or b) The client is boring and one is not interested in hearing what the client is saying. Nonverbal language speaks very loud and is very powerful. Maybe nonverbal language precedes verbal language in the evolution process. This chronological developmental process appears to be true. For example, a baby who does not know how to speak yet, can still express his communication through nonverbal means. The same is true in relationships in all cases whether it be relationships between children and adults, children and children, or adults and adults. Nonverbal communication can be complimentary to ones verbal statements or can be contradictory to verbal statements. As aforementioned

¹⁵ Spradley and McCurdy, page iv.

all people communicate on different levels at the same time, but are usually aware of only the verbal dialogue and don't realize that they respond to non-verbal messages. But when a person says one thing and really believes something else, the discrepancy between the two can usually be sensed.¹⁶

Gestures have various social meanings from one culture to another, so community chaplains need to be aware of these nuances.

3.6.3. EYE CONTACT (PASSIVE AND ACTIVE)

Eye contact includes both passive and active contact. Little research is available to date to differentiate between the two. One of the most prominent gestures of nonverbal communication is eye contact. While eye contact is important in blessing, in the account of Genesis 27, Isaac was blind as per Genesis, Chapter 27, verse 1, where one reads, When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, My son, here I am he answered. In the parallel reference of Genesis, Chapter 48, verse 8, When Israel saw the sons of Joseph, he asked Who are these? ⁹ They are the sons God has given me here, Joseph said to his father. Then Israel said, "Bring them to me so that I may bless them". Verse 9 indicates that they were close. Verse 10 reads: "Now Israel's eyes were failing because of old age and he could *hardly see*". So Joseph brought his sons *close* to him, and his father kissed them and embraced them. With Jacob's faulty eyes, his eye contact was probably intense.

Analyzing the mass of data on the eyes, it is possible to sort out at least three ways in which the eyes are used to communicate: dominance vs. submission, involvement vs. detachment, and positive vs. negative attitude.¹⁷

In Genesis, Chapter 27, Isaac was disadvantaged because he was blind. Verse 1, states that he could no longer see. Isaac had to rely on his sense of hearing and his sense of touch and was deceived into blessing Jacob (instead) of Esau as he intended to. His sense of touch was compromised, as was his sense of hearing,

¹⁶ *Ibid.* page 66.

¹⁷ *Ibid.* page 67.

and his sense of taste, because instead of eating wild game, he ate goat meat, which was cooked, and he obviously did not know the difference.

The look of the eyes can reveal much information. As in Jacob's time to the present, eyes offer clues. A modern example is that of a friend, an artisan who makes, and sells her art, crafts, paintings, etc. She expressed to her friend that she did know what price she should charge for her artisan material. Her friend stated that she should look at the eyes of the prospective buyer when they are beholding her art and this will help determine what the price should be!

Eye contact includes eye sparkle although to date little research is documented on the eye sparkle phenomena. A few years ago, before we had any children, we were invited to attend a church service in Ottawa. In the middle of the service, little children came in, and caught the eye of my wife Peggy who was sitting on the platform. After the service, a woman came up and mentioned to Peggy that she could tell that she loved children, because of the sparkle in her eye when the children came in.

The look of the eyes reveals a lot of information, and eye contact is a nonverbal language that speaks loud and clear. Depending on the stance of the eyes looking downward, looking away, staring, etc. various messages are conveyed. The eyes offer signs of positive or negative messages, aggression, submission, seduction, flirting, etc. The Bible mentions some of the messages that are conveyed by the eyes. Genesis, Chapter 29, verse 17. In speaking about Jacob's first wife, Leah, that the scripture reads, "Leah had weak eyes, but Rachel was lovely in form and beautiful" (NIV). Some versions state that she was tender eyed or had delicate eyes. The Psalmist spoke about eyes of grief (probably tearful eyes). King Solomon, the Sage, spoke briefly about the eyes, in Proverbs, Chapter 10, verse 10 a), he stated: "He who winks maliciously causes grief".

Obviously various messages are conveyed through eye contact. Hall explained, "...Eye behavior follows a definite set of rules; the rules vary according to the

place, the needs and feelings of the people, and their ethnic background".¹⁸ We note that nonverbal language is captivating, and potentially harmful. One needs to learn what is acceptable and non-acceptable behavior in speaking nonverbally to people. Nonverbal language, like verbal language can be learned.

Once identified and analyzed, non-verbal communications systems can be taught like a foreign language. Without this training, we respond to nonverbal communications in terms of our own culture; we read everyone's behavior as if it was our own and thus we often misunderstand it.¹⁹

Clients have unique verbal and nonverbal languages. Individuals ministering in corrections need to learn clients' language. Though speaking in the same manner as clients is not a requirement, understanding clients is necessary.

Hence, the sixth and final element in the Act of Blessing is nonverbal language. Research indicates that

...far from being a superficial form of communication that can be consciously manipulated, nonverbal communication systems are interwoven into the fabric of the personality and, as sociologist Erving Goffman has demonstrated, into society itself.²⁰

The culture of the nonverbal language as outlined in the Genesis account is completely removed from the culture of today. Learning the culture of ancient Hebrew customs is not necessary; however, learning the culture of the people with whom one works in corrections is practical. This custom includes the culture of both verbal and nonverbal languages including eye contact whether it is aggressive or passive or any other message that it may try to convey.

In *Eye to Eye; How People Interact*, Doctor Peter Mars wrote

how we look at other people, meet their gaze and look away can make all the difference in an effective encounter and one that leads to embarrassment or even rejection. Whether it's a loving gaze, hostile stare, nervous glance or a refusal to look all together, the duration of the

¹⁸ *Ibid.* page 68.

¹⁹ *Ibid.* page 76.

²⁰ *Ibid.* page 76.

contact (or lack thereof) reveals our interest in the other party and the situation.²¹

Eye contact is actually part of the discerning process that needs to be practiced in working with inmates and ex-offenders population and their families. Doctor Mars stated, "Honesty and the ability to look someone in the eye are very closely related," and refusing to make eye contact also sends messages of arrogance and contempt communication to the other person that they are insignificant, a non person."²²

Eye contact then conveys that one is listening, not passively listening but actively listening, this difference is an important concept in corrections. "Studies have shown that in a face to face conversation only 7% of what is communicated comes in from the spoken words, 38% is communicated via tone of voice and body language accounts for 55%."²³

Here then is the sixth and final element in the Act of Blessing as outlined in the Blessing ceremony in Holy Writ.

²¹ Internet resource by Jill Bremer, AICI CIP, Bremer Communications.

²² *Ibid.*

²³ Internet resource, *Are you listening?* Copyright 2001 by John D. Pearce.

RESUME OF PART TWO

In this second part of our dissertation, we note that while physical abuse is very serious, the emotional trauma of verbal abuse, neglect, and lack of attention, affirmation, etc., in essence is also a serious matter.

The lack of positive thinking and the lack of joy that one experiences from not being around the positive influences of people, who believe in them, and affirm them in creative ways, leaves an inescapable void on the developing child.

The phenomena of the “lack of meaning”, that many of clientele live with on a day-to-day basis was explored. This “lack of meaning”, leaves many of the criminally inclined to “have no means”.

Religious families have problems. Indeed, dysfunctional families occur among the faithful, and examples of dysfunctional families in the Bible were cited.

To address the needs of people of faith, and with those who demonstrate little faith, much work needs to be done in community chaplaincy.

The soil reception of the seeds sown of one’s faith, of one’s goodwill, of one’s energy and resources was explained. Like farming, some elements change and some elements remain the same. This examination revealed that much “groundwork” needs to be done.

Detailed were God’s Plan A (original plan of harmony) in the cosmos and how God opted to readjust with Plan B (reactive alternative measures) when things went wrong. God’s Plan C (pro-active preventive measures) of blessing to get things back on track was described.

The proposal is a therapeutic pastoral “hands-on” approach to community corrections. Three important factors evident in the lives of people predisposed to criminal behavior were identified as: a) the missing father image; b) stigmatization; c) the unmet emotional needs.

A theological perspective on self-esteem was mentioned which indicated that self-esteem is enhanced when one is able to realize 'who we are' in the incarnate Christ (Son-Esteem). The "political correctness" of this hypothesis advocates the validity of the "paternal" transmission of blessing from one generation to another as outlined in Holy Writ. In approaching the sacred texts discussed, the author's hermeneutical approach was outlined.

The six elements of the blessing ceremony and how each element can be appropriated in ministry are outlined.. These six elements are:

1. Variety of significant physical contact
2. Verbalization of edifying thoughts
3. Validation of one's words and value
4. Visualization of a promising future
5. Verifiable commitment to extend blessing
6. Virtual correlation between verbal and non-verbal languages (passive and active), such as eye contact, etc.

CONCLUSION OF PART TWO

When meeting or departing from someone, one often says while shaking his or her hands, "May God Bless You" or some similar greeting. Whatever is said, the intention is to express both in verbal and nonverbal language, that one is glad to see them that their time spent with one is valued. and that one hopes that they are well, and hopes to see them later. In brief contact, it is not always possible to bless people to the extent discussed in Chapter Two. To bless them with the intensity of the six different elements as outlined in Holy Writ, especially as indicated in our two parallel Bible references of Genesis, Chapter 27 and Genesis Chapter 48 may seem unlikely, especially in a ritualistic fashion. Blessing via ritualism is not our goal. However, we need to attempt blessing people in an informal way, especially those with past entanglement in the judicial system, or those who are predisposed to present infractions.

This dissertation was written with three categories of people in mind (people with past entanglement with the criminal justice system, people with present entanglement and people with possible future entanglement). Because it is seemingly impossible to bless people in the brief contacts of “Hello, how are you doing? See you later”. The author suggests that the approach towards others in general be of the blessing mindset so in that in one’s contact, one practices the elements of blessing as outlined in Holy Scripture. This entails practicing the six elements of blessing through a variety of significant physical contacts, verbalization of edifying thoughts, validation of one’s words and value, visualization of one’s future, and verifiable commitment to extend blessing but also virtual correlation between verbal and non-verbal languages.

This mode d’operandi can become the model, the norm, the pattern in all one’s interactions and interventions with others. A visible pastoral presence needs to include as many of the elements of blessing as possible on a routine basis, whether at home or on the street.

In the next and final chapter, a practical plan is proposed, a “how to” put into place the practice of the blessing. The author proposes in Part Three that out-coming inmates, prior to release should have an “outgoing orientation”, where they can get help and information concerning what they need on the outside, such as housing, Medicare card, social insurance number, driver’s license renewal, family doctor, banking institution, etc. This part of the orientation needs to be conducted by both institutional chaplains and community chaplains who lead the official “sending forth”, and official “welcoming into community”. Volunteers and representatives from various faith groups need to be involved too.

Also included in Part Three is a depiction of what the community needs “to do”, and “to be”, in order to facilitate this transition and bless the clientele with whom we work. Crime prevention and community corrections working together become the bridge for blessing.

PART THREE

CROSSING THE BRIDGE

INTRODUCTION

All traffic going from Prince Edward Island to Nova Scotia crosses over the Confederation Bridge. Most of the traffic passes without incident. All offenders coming from incarceration to community cross a bridge. Their crossing success rate, however, is only minimal. Statistics indicate that many offenders crossing the bridge do not make it successfully to the other side. Some of them return to prison not only for further offences but also for failing to respect the conditions of their parole/probation.

In Part One chaplaincy in the Canadian panel system was discussed. References were made concerning the notions of what the ministry of community chaplaincy entails and a closer look at our local community chaplaincy was examined. Actual chaplaincy concerns were discussed, which includes addressing the need to be more pro-active in our approach to community corrections. This approach is a needs-based approach (actual needs and perceived needs). Ministry needs to start from both the bottom of the Maslow's hierarchy of needs and work towards the top and also from the top downward. From basic physical needs to the need of self-actualization, self-esteem, spiritual needs, etc. and vice versa. Included were discussions on biblically based and non biblically based restorative justice.

In Part Two, reference was made to the necessitation of the act of blessing because of the phenomena of verbal abuse, negative thinking, and the lack of meaning which is so evident in members of so many dysfunctional families. The ground work that is necessary in community corrections and God's plans to counterbalance the lack of harmony and shalom in the cosmos, particularly among mankind was referenced. The elements which are evident in the lives of people predisposed to criminal behavior were also mentioned. The author's hermeneutical approach to the sacred text was also discussed. Also mentioned, was discussion of the six elements in the blessing ceremony as recorded in the Sacred Text.

In this third and final part, a workable and a practical model for community corrections is presented, which it is hoped will reduce offender recidivism. A holistic and practical approach to ministry is examined. The bridge needed to facilitate successful reintegration is identified as the church of Jesus Christ both the universal church and local congregations who are part. In order to understand what the church is, both her birth and periods of change since her birth, including influences that have affected such are detailed. The difference in religion and Christianity are explained. The six different dimensions of religion are highlighted. In this chapter, the leadership, biblical characteristics and idiosyncrasies of the early church including spiritual and physical gifts are outlined.

Seeing where the church has come from, and what influences have changed it from being what it used to be, to what it is now, better equips one to articulate his/her faith in this present era. In this chapter, the author outlines influences affecting the health of the modern church.

The dilemma of stereotyping influences both the church institution and the penal institution have as perceptions of the other. Consequently, the author proposes a plan for breaking down both "prison walls" and "church walls". Also in this chapter is addressed the age old quandary of mixing Church and State (the holy and unholy union) as many Christians are not comfortable with the concept of adjoining church and state missions. In order for the church of Jesus Christ to be all that it can be and needs to be, and be effective in practicing community ministry, some areas of sensitivity are highlighted that the church needs to address. They are cultural sensitivity, theological sensitivity and sociological sensitivity. Mention is made of the churches economics and ecclesiastical rules and considerations to be made in preparing to be engaged in community ministry to ex-offenders. People may be let in, through covenant relationships. It is hoped that readers will catch the vision of the church acting as a catalyst for crime prevention, and community chaplaincy providing the bridge to blessing.

CHAPTER 8

OUTREACH VS INREACH

(DEFINING AN UNFAMILIAR CONCEPT IN THEOLOGY)

In this chapter, the church is introduced to the word 'inreach'. It is not a word found in the dictionary, and it is not part of church lingo. In the church, one may be familiar with the word 'outreach', which is defined in the dictionary. The concept of outreach is not only a regular part of church vocabulary, but outreach is part of one's' *raison d'être* as a Christian. Outreach is understood to be part of the great commission. The term 'outreach' is used in speaking about evangelism.

Webster defined outreach as, "To reach out, the act of extending community services to a wider section of the population".¹

The word 'inreach' while not in the dictionary is used here, not to describe the opposite of outreach but to describe a subsequent act following outreach. I do not see that inreach is to integrate something from the community at large into the church, as this may be perceived as promoting worldliness. Jesus said, we are in the world but not of it. Hence, inreach means to extend the church's mandate outside of its own barriers, beyond outreach, reaching into closed places, forgotten places, neglected places such as prisons, so that through dialogue, understanding, compassion and accompaniment. the prison population can be welcomed back into community including communities of faith.

Mention will also be made of parole conditions that upcoming inmates must face and follow in the process of reintegration, as they cross the bridge from prison to community.

¹ *Random House, Webster's College Dictionary*, page 961.

1. HOLISTIC APPROACH TO COMMUNITY CORRECTIONS

Various community services, such as AA/NA, John Howard Society, Elizabeth Fry Society, and other organizations reach into the prison to help out, and continue to do so. This proposal, however, is of a theological basis, and written from the premise that the 'reaching in' needs to be done by pastoral care workers, by chaplains, the keepers of the cloak. At present, chaplaincy is a holistic ministry and must continue to be so. Chaplaincy is about seeing the need and meeting the need, whatever it is.

Chaplaincy is also about providing transportation to and from medical appointments, or job interviews or even to the job itself. One client, Paul spent \$5.00, twice a day for a taxi ride to and from work. Transportation costs prohibited his buying milk to feed his family. Chaplaincy provided the ride until the client could make other arrangements. Chaplaincy has been involved in making arrangements with the local food bank, providing help for clients to setting up house and providing transportation for food delivery. Chaplains make arrangements with the local clothing depot of the Red Cross to allow clients access to free used clothing. Community Chaplaincy Ministry is Holistic indeed.

Free one-month passes are made available from a local gymnasium for clients following their release. These interventions are beyond typical pastoral care and can be done by any number of agencies as mentioned earlier. To foster relationship and extend ministry, however, chaplaincy must work from the bottom of the pyramid upwards and from the top of the pyramid downwards. Chaplains are the keepers of the cloak and need to mobilize the church, the repository of the cloaks, to minister God's love, God's healing, and God's guidance to out coming prisoners. The Ministry must continue to be holistic, which includes the spiritual aspect to a large extent, for which other agencies are not mandated.

2. THE BRIDGE

Of the many of those who return to jail, the bridge to cross from prison to community is simply too long. For many reentry seems inaccessible, it is simply easier to return to what is a known way of life, than it is, to continue towards the unknown.

Traffic must go both ways, from prison to the community and from the community going inwards to welcome out coming offenders. This process is illustrated in the words of Jesus as recorded in Matthew 25, verses 39-40, that "Prison ministry is part of the Christian mandate." Without accompaniment and in reach from the community, the bridge may seem to go on forever, as illustrated (fig 3).



Figure 3

However, with accompaniment and in reach, at midpoint, the bridge gets easier to cross. The way is not a continuous uphill battle, especially for those who have a support system, see figure 4.

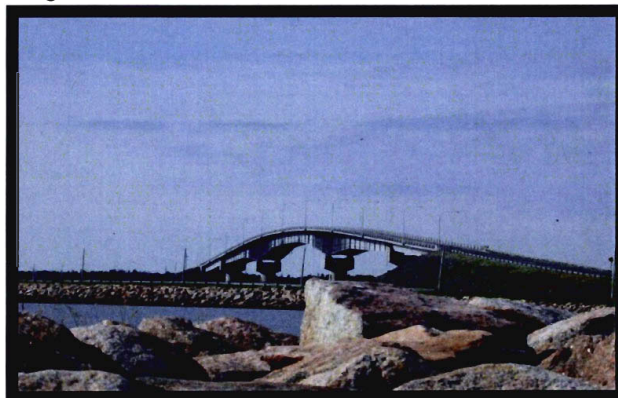


Figure 4

The Church is not at one end of the bridge the church may be at both ends of the bridge, in fact, the church is the bridge and may be active both inside and outside the prison. The church is not one of many churches but 'The church' involves both the prison and the community and is equally a part of both. The bridge goes up and down, depicting that the bridge is not an easy journey, which takes energy and effort. The way is not an easy road. The journey may be perceived as going against the wind, as a mountain climbing experience, yet help is available on the bridge to facilitate and indeed allow inmates to move from the inside to the outside. Crossing the bridge is like a mountain top experience and biblical history records many great events happened on mountains. On Mount Horeb, God provided a sacrifice for Abraham. Many other great things in the Bible occurred on mountains, such as Mount Sinai, Mount Bethel, Mount Zion, the Mount of Transfiguration, and the Mount of Galilee. Unlike the long and flat bridge, as illustrated in Figure 3, on this bridge, once one is half way across, the way is easier going ahead instead of going backward.

2.1. PAROLE CONDITIONS TO RESPECT WHILE CROSSING THE BRIDGE

Typical parole conditions are: the client must abstain from alcohol and drugs and maintain good behavior. In addition, some clients are required to avoid contacts with people entangled in the criminal justice system, who have prior records, or are presently involved in criminal activities. Other requirements may include curfews, reporting to the police, attendance at various community support programs such AA, NA, Twelve Steps, Mental Health Counseling, or Employment Orientation. For parolees, usually those with the federal sentence of at least two years, the conditions are enforced by parole officers. Some exceptions exist. For instance, in New Brunswick, because of an understanding between the Government of New Brunswick and the Federal Government, called the NB Initiative, some provincial inmates (clients with sentences less than two years) take programs in federal institutions, and then are under federal jurisdiction (parole) upon release.

In many rural parts of the country where parolees return to their places of residency, many go back to having contact with a sibling, or parent, who has a

criminal record, or who is presently involved in criminal activities, or have contact with people who have been entangled in the criminal justice system. Opportunities in rural areas are often limited for employment, and a high percentage per capita of people have criminal records. Conditions are carefully exacted. The goal is not to set people up for failure and then have to suspend them on parole if they are found talking to an old acquaintance on the street or sitting next to someone (with a criminal record) in a downtown coffee shop. For many clients the return home often means living with someone who has a criminal record. Hence, parole supervisors often grant exemptions for the various conditions imposed. Imposing conditions are difficult. To reduce the rate of recidivism and for the "protection of society", efforts are made to put a framework around parolees as they enter back into community. Some ex-offenders are not permitted to have contact (either direct or indirect) with their victims.

One such client, *Daniel* was a long-term offender (LTO). After being in the system for a long, long time, he was on parole. *Daniel's* original sentence was relatively short; however, he became further entangled in the criminal justice system while inside, and his offenses in jail led to a lengthy criminal sentence. Upon release, he was referred to community chaplaincy by a parole officer, who stated that he needed all the help he could get to make it on the outside. The initial response from client *Daniel* was relatively good, as he attempted to reintegrate. Not long after his release, he established a loving relationship with a young lady, *Sylvie*. He had actually made contact with her while he was still in incarceration. Upon release, he began to court this lady friend and accepted her with her two children. Not long after that they decided that they wanted to get married. As community chaplain, I felt that it was premature for them to be united in Holy Matrimony so declined the invitation to do the ceremony stating that maybe they needed more time. *Daniel* appeared frustrated at this refusal to perform the marriage ceremony, so off they went to the 'Justice of the Peace' to get married. A few months later, the relationship broke-down and *Daniel* was back using drugs again. It became evident to him and to his wife that drugs and family values do not mix. It seemed that the downward spiral of life began to take root again in his life. The bills were not paid

as the money from social assistance, and odd jobs were simply going into the abuse of intoxicating substances. He could not earn enough money to support his drug habit and pay for the household expenses.

Daniel's relationship with his new wife deteriorated to the point she charged him with assault, and he found himself back behind bars. *Daniel*. explained to me, as chaplain, "When the prison door slammed behind him in the jail cell, he felt at home." He was back home in familiar surroundings and with no need to worry about anything. He was freed from making decisions. No responsibilities, the system would take care of him on the inside and his wife on the outside. The bridge to cross before him was too long and before midpoint across, it was simply easier to go back than it was to go forward. For many going backward is easier than going forward.

One of the famous slogans that IPCA (International Prisons Chaplains Association) has tried to develop in recent years is "No Estamos Solos" (no one leaves alone), yet at present, this is scarcely a reality. In very few cases, does somebody meet the inmate at the door upon release and accompany him or her back to community. It is often true that when he or she is released, they can easily return home, and find themselves amidst former associations, and a familiar environment of the like. The prison chaplain does not accompany the inmates to the outside, nor at present, does the community chaplain accompany them on the road to community. In some cases volunteers do, but in general little 'outreach' exists from the prison and almost no 'in reach' from the community.

2.2. THE CHURCH: PLACE OF BLESSING?

In reflecting..., the question arises... where can one possibly go in the twenty first century to find a place where blessing can be experienced? Can one possibly imagine that maybe just maybe the church is that place of blessing?

The church may minister to both the prison and the community and may be the bridge between both. What kind of church is that? Where could one possibly find a

church like that? What would it possibly take to be a member of such a church? What is the foundation of such a church?

The New Testament model of the church was a place of blessing. However the modern church as it is, can it be, the place of blessing for today? Most would agree that the modern church 'would' never, 'could' never, and 'should' never be a place where people, especially ex-offenders and the marginalized of society might find refuge. Here, the possibility is proposed, that maybe, just maybe the church of Jesus Christ not only 'can' be a place of blessing, but that it 'should' be, and indeed can 'become' a place of blessing.

There are various ideas about what the church really is. Some have memories of attending mass, where the priest brought the Word of God in 'Latin' in a language that the contemporary man or woman could not understand, neither appropriate in his/her daily walk of keeping the faith. Others may have vivid memories of being forced or coerced to go to church, in keeping with tradition, so as not to leave a poor reputation for the parents who are making a noble effort in rearing their children right.

My own story... I recall many Sundays when my friends were out playing, but I was forced to be found in the house of God for both a.m. and p.m. Sunday services.

Yet others have a totally different story to tell about the church. For them it is stories of horror and disillusionment. I have met countless numbers of adults who have stories of abuse, exploitation and molestation in the church. Their stories are reported in local, national, and international news now and are heard first hand. Individuals from various faith traditions were subject to such atrocities at the hands of the clergy who either coerced them or seduced them. Some of the victims have been or are presently entangled in the criminal justice system.

To suggest that the church can be a place of blessing may be distasteful even offensive to many. One needs to take a second look at the church. One needs to see what it is, where it has come from, what was its original state, what has

changed, and where does it need to be going. A fresh look, may reveal that something, about the church, needs to be discovered or rediscovered. In this part of our dissertation, we propose that the church is an ideal place for blessing and that blessing can be experienced and perpetuated there. If this is to occur, then the church must be as it was in the New Testament. One may wonder if this is indeed possible!

While the book, *Absent Fathers Lost Sons*, is quoted from extensively here our understanding of the church is entirely different from that of the author, Luc Corneau. He stated that the, "Church is a male domineering hierarchy that minimizes and discredits ideas that do not align with the church's teaching."² This might have been Corneau's experience in the church, but it does not describe what the church is, especially the church as illustrated in Sacred Writ. One recognizes that the church, however, in its present state is not completely blameless, without spot or wrinkle. The Spanish Inquisition was an example of man's misguided application of power. The sex scandals of the last century in almost every denomination convince only that power corrupts, and it is only God Himself who is pure and Holy enough not to act in such a corrupt manner.

To make a proper analysis of the church, the New Testament biblical literature is examined. In looking at literature from a historical point of view, an attempt is made to determine 'what has happened'. So the principles of historical understanding are not belabored. The analysis of the sacred text is done in order to determine the pattern of New Testament theology when referring to the church. Examining the sacred scripture has not been to determine or reiterate (history as belief) conviction of what has happened because to do so, would lend itself to writing about doctrine and dogma. This approach is not the intention, nor the purpose of this dissertation. This dissertation is not about trying to develop correctional service 'orthodoxy' (right believing), but it is rather about developing a correctional service 'orthopraxis'. This work is about a community correctional services orthopraxis (right doing). The premise is that the key to correctional behavior is not found in

² Corneau, page 117.

incarceration in penal institutions where relationships are broken and strained, but in community, like the New Testament Community, where meaningful relationships are built and cemented together.

The task is rather to determine the narration of the text, (history as description) of 'what has happened', and (history as narrative) story of what has happened. We look not only at New Testament text to understand and articulate what happened in the early church, but also look at post New Testament literature to discover what happened following the founding of the New Testament church. Understanding 'what has happened' since New Testament theology may allow one to see what still needs to happen, so that the church can be what it should be, a bridge of blessing. This part of our dissertation in essence is a proposal for what the modern day church needs to do in order to be that place of blessing. Unfortunately in thinking about the church, one is apt to think about religion or a particular denomination. The words *church*, *religion*, *denomination*, are not synonymous, however, these words are often used interchangeably. We have tried to avoid interchanging these words in the text.

3. EARLY CHURCH BEGINNINGS

The church spoken of in the New Testament is an entity instituted by God. The *family* is the first institution and the *church* is the second. In Part Two, the family institution was highlighted. The present section focuses on the church. One may wonder what is it about the church that enables it to reach both inside and outside the prison. What is it about the church that lends itself to be "on" the bridge, "in" the bridge, "over" the bridge, and indeed "to be" the bridge itself for ex-offenders coming back into community? In this section, the church is described... what is it, what it needs to be, in order to be the church of Christ in the 21st century, as it was in the first century.

A crime story may give some insight. In March 12, 2005 Brian Nichols was a suspect in the shooting death of a Presiding Judge, Court Reporter, Deputy, and Federal Agent. Nichols's hostage, Ashley Smith, convinced the suspect to turn

himself in. The television Network CNN revealed that the suspect was asked by the hostage to read excerpts from the famous book by Rick Warren, "A Purpose Driven Life". In the book, Warren described the church, as based upon New Testament theology. He wrote, "You have to spend time with people – a lot of time – to build deep relationships. This is why fellowship is so shallow in many churches; we don't spend enough time together, and the time we do spend is usually listening to one person speak".³ So the church is supposed to be about community, the building of relationships. Yet in reality, the church is not always about community, it is not always about building relationships, and it is not always about spending time together.

According to Jean Vanier, much is still to be learned about community. "We are in a world that values independence but to discover what the world is really about we have to deepen our understanding of belonging and community."⁴

As a matter of fact, today the church is a place where some go, oftentimes because they feel they need to be there, but as soon as it is over, they exit as soon as they can. Often, five minutes after the service is over, the parking lot is empty. Some contend that the problems that they have in their personal lives are often related to their relationship with God or the lack thereof. Still many associate problems in their relationship with God with problems with the church. Hans Kung stated, "The problem of God is more important than the problem of the church, but the latter often stands in the way of the former. This ought not to be the case".⁵

What the church is and why it matters is something that needs to be dealt with on an ongoing basis. The question that arises, is not whether the church is right or wrong, but rather, whether or not the church is relevant today. In Canada, which some now consider to be a post Christian nation of multi faith and multiculturalism, a pluralistic society, that question needs to be addressed. To answer this debate

³ Rick Warren, *The Purpose Driven Life*, Grand Rapids, Michigan, Zondering Publishing House, 2002, page 150.

⁴ Jean Vanier, *Images of Love, Words of Hope* Lancelot Press, Nova Scotia, Lancelot Press, no date, page 99.

⁵ Hans Kung, *The Church, Dieh Kirche* (Eng. Translation by Burns and Oates Limited, 1967), New York, Image Books, 1976, page 17.

and dilemma, one may turn back to the sacred pages of the New Testament, where in the past the church mattered and was an influential force, both within and without.

4. THE CHURCH IN HISTORY (EARLY CHRISTIANITY)

A look back is necessary to rediscover the early church and learn what aspects may need changing to allow the church to be the catalyst of blessing, that it used to be.

Historicity of the church is a very interesting subject, but it is only interesting in this field of study if it reveals how the church has dealt with or “failed” to deal with the marginalized of its society, those prone to entanglement in the criminal justice system. We know for all intents and purposes how both law makers and law breakers acted and reacted in Holy Writ.

In Moses' Levitical code, there was indeed a system of checks and balances for both offender and victim when shalom was violated. Although, theologians recognize that the Levitical system was far different than it was in the beginning when the first capital murder occurred in Genesis. We shall not discuss at length the references in the Old Testament, because it is not in the dispensation of period of the church. It happened in the period before Christ, before the church began. Our point of departure here is the history of the church, during the life of Christ on earth and up to the present.

It is important to note that the foundation of the church is Christ in both His life and His death because it became the justice of God. In Matthew 6:33, Matthew quotes “Jesus in stating to His disciples that they were to seek first His kingdom and His righteousness.” Some Bible scholars contend that Christ is very passive in His approach to crime. For there are many references to the need to continually forgive... as recorded in Matthew 18:21-22. In another reference such as Luke 6:27-35 it writes about... loving your enemies, doing good to those who hate you, blessing those who curse you, praying for those who mistreat you. If someone

strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic,... (Verse 35) But love your enemies, do good to them and lend to them without expecting to get anything back.... Luke 17:3-4, Jesus mentions again if your brother sins rebuke him, but if he repents forgive him, if he sins again up to seven times in a day and seven times he comes back to you and says that he repents, then you need to forgive him. So here Jesus highlights the necessity of repentance on behalf of the offender. In an unpublished thesis entitled *Christ and Crime – A Christian Perspective on Justice, Crime and Punishment*, Chris Marshall notes

Let it be said again that in none of these sayings does Jesus set out to amend and rewrite Pentateuchal law, nor had he the institutional authority to do so. His teaching was primarily for his own disciples and was not meant to be enforced legislatively in a mixed society. Nonetheless the way in which Jesus placed relationships and the restoration of relationships above the dictates of strict legal justice, and his recognition that evil can never be overcome by more evil but only by reversing the violent payback mechanism of evil, do have considerable relevance for the public legal system. At the very least they are a reminder that genuine justice, the justice that makes things better, is never satisfied merely by following the rules, however equitable they are, nor by asserting one's legal rights, however fair that may be. It is only satisfied when relationships are restored and the destructive power of evil defeated, and this requires a freely chosen relinquishment of the logic of, and legal right to, an eye for an eye and tooth for a tooth.⁶

Both before and after Christ's death, the New Testament records how justice was meted out. In the text, *Backgrounds of Early Christianity*, Ferguson states that the court system was known by the rabbis as a *Sandedrin* until 70 A.D. and was presided over by the priest. However after 70 A.D., it was known as the *Beth Din* and then presided over by president or *Nasi* and vice-president (known as the *Ab beth din*). Ferguson highlights "The *Beth Din* was a council of scholars to provide interpretations of the law. Rome came to recognize the position of the *Nasi* and his

⁶ "Chris Marshall *Christ and Crime; A Christian Perspective on Justice, Crime and Punishment*, unpublished dissertation, page 98.

council as the body through which local government in Palestine could be administered.”⁷

It is interesting to note, according to Ferguson that the qualifications for men to sit on the Beth Din council was that they were to be men with “Such qualities as wisdom, understanding, fame... in addition, a married man who had raised children and reached the age of about forty was preferred.”⁸ Hence in the early church penal system, one imagines having a father on the Sanhedrin was ideal because of the attitude of compassion and correction.

In the first century, history records the use of the Synagogue as a place of meting out justice. Ferguson highlights

“The Synagogue was the center of community, religious and social life for the Jewish people. It served as the school house (*beth midrash*) house of prayer (*beth tefillah*) meeting house (*beth kenesseth*), and house of judgment (*beth din*) for administrating community discipline.”⁹

In Matthew 23:23, Jesus rebuked the religious leaders of His day in stating that they were preoccupied with following the rule of the law, but had neglected the more important matters of the law – justice, mercy, and faithfulness.

In both, the theologies of Jesus, and Saint Paul, emphasis was often placed on the practice of righteousness and justice. Although these terms are used interchangeably in the Bible, they do not have the same significance in our modern culture. Marshall explains

Righteousness carries the sense of personal ethical purity and religious piety..., while justice relates to public judicial fairness and equality of rights. One belongs to the private, moral, religious realm, the other to the public, political, legal realm.¹⁰

⁷ Everett Ferguson, page 533.

⁸ *Ibid.* page 538.

⁹ *Ibid.* page 540.

¹⁰ Chris Marshall *Christ and Crime – A Christian Perspective on Justice, Crime and Punishment*, (unpublished), page 44.

In Romans 1:16-17, Paul's Christology is understood especially in the context of righteousness and justice. In quoting Brinsmead, Marshall states

To justify a person means "to secure justice for him" to "champion someone's cause". This is what God has done for all who believe in Jesus, whether Jew or Gentile. All have been hopelessly oppressed by the legacy of sin (Rom 1-3), all have fallen short of God's glorious ideal (Rom 3:23), and all are helpless – candidates for God's justice, which is biased in favor of the weak (Rom 5:6). In Jesus Christ, God has acted in a manifestation of justice far above what any man could ask or think. He has acted to restore the rights of those who are clearly in the wrong and to champion even the cause of his enemies (Rom 5:10).¹¹

Justice then in Paul's theology is not only for victims of crime but also for criminals themselves, for wrongdoers. According to Paul's Christology, both criminal acts and criminals are redemptive in the incarnation and death of Christ.

One reason that the church was influential in its debut was because it was unified. It was one, not several factions; it was the 'us' mentality, not the 'us and them' mentality. The churches' possessive plural pronouns consisted of us, we, our, etc.. It was actually part of its *raison d'être*, what allowed it to exist. Unity was what its full purpose was. Hans Kung stated that:

the New Testament itself doesn't not begin by laying down a doctrine of the church which has then to be worked out and practiced; it starts with the church as reality, and reflections upon it comes later. The real church is first and foremost a happening, a fact, and historical event.¹²

Historically, the church was seen as a "happening", yet today, little seems to be happening. One might erroneously conclude that the church has diminished or has weakened. A different "happening" is the reality of the church today; a different 'reality' is happening. The church is one. Being one is not about uniformity but rather about conformity. It doesn't mean that everyone has the same opinion. If that were the case, what a boring church that would be! Saint Paul spoke not about 'uniformity' but rather about 'conformity'. In Romans 12:1-2, he exhorted:

¹¹ *Ibid.* page 67.

¹² Hans Kung, page 23.

therefore, I urge you brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and prove what God's will is – His good, pleasing and perfect will. (NIV)

Conformity, is about unity of purpose. The Psalmist wrote in Psalms 133,

how good and how pleasant it is when brothers live together in unity. It is like precious oil poured on the head, running down on Aaron's beard, down upon the collar of his robes. It is as if the dew of Hermon were falling on Mount Zion. For there the Lord bestows His blessing, even life for evermore.

As one can see, Old Testament theology too makes reference to the church (unity of God's people) as being a place of blessing. In the New Testament, in Acts 2, the Spirit came because they were found in unity, in common accord. The Spirit did not come to bring unity, but He came because they were already in unity. As St. Augustine has said 'there must be unity in the essentials, liberty in the non-essentials and charity (love) in all'. The church is not about agreeing on everything, but is rather about agreeing to disagree on some things. Kung contended that unity in the church actually does not have anything to do with the unity of purpose of its membership. Accordingly, he stated:

the unity of the church presupposes a multiplicity of the churches, the various churches do not need to deny their origins or specific situations; their language, their history, the traditions, their way of life and thought, their personal structure will differ fundamentally and no one has the right to take this from them. The same thing is not suitable for everyone, at every time and at every place. The unity of the church moreover, not only presupposes a multiplicity of churches, but makes it flourish anew; through the diversity of God's callings, through the multiplicity of the gifts of the spirit given to the Church, through the variety of the members of Christ and their functions.¹³

Hans Kung continued:

in the New Testament, Christ's church is not seen as a centralized egalitarian or totalitarian monolith... it is not part of the nature of the

¹³ *Ibid.* page 355.

Church to have a uniform form of worship, nor uniform hierarchies, nor even a uniform theology.¹⁴

The church has seven distinct characteristics. Before developing these seven characteristics a brief look at how the church originated, the various periods in its history and where it is today is outlined. The explanation will allow one to grasp “what has happened”, “what is happening”, and “what needs to happen” in order for the church of the 21st century to again be a place of blessing. In the next chapter, the origin of the church, its history, its strengths and weaknesses, will be evaluated to determine its potential to become a place of blessing. Obviously in 2000 years of existence, the church has changed; however, “evolved” is probably not the best word to describe the change within the church; maybe a better word to describe the change is ‘devolved.’

The term *church* is not used to mean the practice of religion. As Lesslie Newbiggin in his book *Honest Religion for Secular Man*, wrote, “Religious practice can be the place where our escape from reality, our hypocrisy and our sheer selfishness are at their maximum”.¹⁵

Hence, the discussion is about church, the worship of God, the communion of believers, the fellowship of the saints and not the practice of religion. The church is often misunderstood by the secular world; because the church itself has misunderstood its own mission. Newbiggin stated on page 101 of his text:

the church is portrayed in the New Testament as a body of men and women chosen and sent. Peter and Andrew and James and John are not portrayed as mystics seeking the true religion and finding it in the teachings of Jesus. They are rather shown as men picked by a commander for an expedition, a task force rather than a study group or a holy club.¹⁶

Continuing, Newbiggin said

¹⁴ *Ibid.* page 355 and page 356.

¹⁵ Lesslie Newbiggin, *Honest Religion for Secular Man*, London, SCM Paperbacks, 1966, page 147.

¹⁶ *Ibid.* page 101.

it's typical shape in the eyes of its own members as well of those outside has been not a band of pilgrims who have heard the word 'Go', but a large and solid building which, at its best can truly say 'Come' and at its worst says 'all too clearly', 'stay away'¹⁷

The bridge of blessing is to be found in the church. In the context of this present ministry, research indicates that it is found specifically in faith communities and not necessarily in religion as such. In saying so, I am aware that this statement may appear to be ambiguous. A difference exists in the terms, 'Christianity' and 'Religion' and here is the difference.

¹⁷ *Ibid.* page 101 and page 102.

CHAPTER 9

CHRISTIANITY VS RELIGION

Religion is man's search for God, and Christianity is a lifestyle to which Christians' adhere. Here, Christianity is not defined in the broadest sense as being one of the world's eight major religions along with Judaism, Islam, Buddhism, Hinduism, Confucianism, Taoism (China), Shintoism (Japan), Sikh (India). Christianity is in the narrowest sense a relationship with Christ whose adherents practice or attempt to practice the teachings of Christ and the Apostles as recorded in New Testament theology.

Some readers of this dissertation, however, may see chaplaincy in the light of being a community organization within a religious context, and testimonies of transformation, change, conversion and the like will be credited to one having a religious experience. Because Christianity in the widest sense is still listed as one of the world religions, a need exists here to discuss some notions about religion in general. In *The Religious Experience of Mankind*, Ninian Smart, stated

To understand the human history and human life, it is necessary to understand religion, and in the contemporary world one must understand other nation's ideologies and faith in order to grasp the meaning of life as seen from perspectives often very different from our own.¹

1. DIMENSIONS OF RELIGION

To understand religion, in the broadest sense then, we have to agree with Smart that religion has six different dimensions. Because Christianity is seen as a world religion, it might be useful to outline these different dimensions, which are:

1. The ritual dimension
2. The mythological dimension
3. The doctrinal dimension
4. The ethical dimension

¹ Ninian Smart, *The Religious Experience of Mankind* (2e edition), New York, Charles Scubners Sons, 1976, page 3.

5. The social dimension
6. The experiential dimension

1.1 THE RITUAL DIMENSION

One such dimension is the ritual dimension. One example of this ritual in the modern church is expressed by the greeting, "May God Bless you". Whether planned or spontaneous, this greeting is often part of the language used to greet others, both in entering the church building and departing from the church building. Undoubtedly, there are many other rituals.

1.2. THE MYTHOLOGICAL DIMENSION

While some may be surprised to hear this, Christianity also has a mythological dimension. Some may think it sacrilegious to state that the religion of Christianity has a mythological dimension; however,

in accordance to modern usage in theology and the comparative study of religion, the terms 'myth', 'mythological', etc. are not used to mean that the content is false... In origin, the term 'myth' means 'story' and in calling something a story, we are not thereby saying it is true or false. We are just reporting on what has been said.²

Similarly, here we are concerned with reporting on what is believed. The Bible is full of stories (true stories, without doubt), but still stories, such as a story of creation, the stories of different people acting and reacting under certain circumstances. Stories like those of Daniel, Jonah, Gideon, etc. Some have said that the Bible is full of errors. It is true. Stories in the Bible reveal the "errors" of certain individuals as they have misbehaved by defying God's plans for their lives. In the section under Restorative Justice, we have detailed the examples of Cain, Moses, Sampson, David, Saul of Tarsus, etc. These stories are told in the Bible which is the textbook for Christianity, a major world religion.

² *Ibid.* page 8.

1.3. THE DOCTRINAL DIMENSION

Christianity like other world religions also has a doctrinal dimension. Smart stated that: "Doctrines are an attempt to give system, clarity, and intellectual power to what is revealed to the mythological and symbolic language of religious faith in ritual".³ The intent of this dissertation is not to discuss doctrine and dogma. We are not even sure if doctrine matters in this present ministry of community chaplaincy. Doctrine, however, as a dimension of the religious experience of humankind has its place in Christianity.

While the ministry of chaplaincy itself has no particular creed, we are very comfortable with a statement as printed on the back of one of our Christian biker t-shirts, which is copyrighted by the New Brunswick Christian Bikers Association (of which I am a member). It reads

I have fun and really enjoy myself. My life isn't confined to a set of dos and don'ts. I am free to make choices. I recognize the intrinsic value of all human beings all together apart from their beliefs, behaviors, lifestyles or truth claims. I can disagree with you, but at the same time respect your immeasurable worth, I can even love you, but not as much as God does! I am not weak, my faith is not a crutch for a faltering mind that cannot accept reality. Everyone has sinned even Christians. They just humbly realize this and ask for and accept Christ's forgiveness. He has the power to forgive sin because He is God. I've experienced His love and there are millions all over the world who can testify to the same. Salvation is free. Heaven is real. Life can be hard, so it is great to have a Friend who's Spirit guides and comforts you along the way. I am a Canadian Christian.

A text, which defines Christian Spirituality entitled "I am A Christian" is quoted here

I am a Christian.

I believe that Jesus Christ is the Light of the World and brings to the world the love and knowledge of God for the world.

I stand in unity with other Christians, of many denominations, in the affirmation of faith expressed in the ecumenical creeds of the Early Church.

I believe that the Church's tradition of faith has been handed down through the ages and expressed by countless witnesses of faith who

³ *Ibid.* page 8.

through life and death have claimed an undying commitment to the Lord of life. I believe that God offers this life in Eternity to undying commitment to the Lord of life. I believe that God offers this life in Eternity to all those who hear and respond to the Word.

I believe in one God, creator and preserver of the universe, who is the Unmoved Mover of all that is, who has no beginning and no end.

I believe that Jesus Christ was born of the Virgin Mary, lived a human life as a carpenter's son in Palestine, and died on Good Friday for the sins of the whole world, and who rose from the dead on the third day and after a number of appearances to His disciples and other, ascended into Heaven to sit at the right hand of God.

I believe in the Holy Spirit, sent to guide and support the life of the Christian Church, to guide us in The Truth, to nurture us in life and faith, and to empower us in mission and service, who as the third part of the Holy Trinity, will continue to be with the Church unto the end of time.

As a disciple of Jesus, I believe in the forgiveness of sin, in the truth of the Scriptures for salvation, in the sacraments and tradition of the Church, and in the victory of God's Kingdom promised in Life Everlasting.

I believe in the mission to service expressed in the words of Jesus:

Come, you that are blessed by my Father for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.⁴

Hence, Christianity (as a world religion) has a doctrinal dimension.

1.4. THE ETHICAL DIMENSION

Christianity has an ethical dimension. Smart stated that "Ethics concerns the behavior of the individual, and to some extent, the code of ethics of the dominate religion controls the community".⁵ One hopes that the practice of Christianity will teach basic tenets of the Christian faith, whose ethics may include the practice of the golden rule: "Doing unto others, as you would have them do unto you". Obviously, the ethical dimension is seen as somewhat subjective and may in fact be reinforced differently in the hearts and minds of religious adherents, to various levels of consciousness.

⁴ *'Spiritual and Religious Care' Awareness Week*, Fredericton, NB, October 23-30, 2005, Regional 3, Health Department, Province of New Brunswick.

⁵ Smart, page 9.

1.5. THE SOCIAL DIMENSION

Next is the social dimension of Christianity as a world religion. To quote Smart again, "Religions are not just systems of belief; they are organizations, or parts of organizations. They have a communal and social significance".⁶ Smart continued in stating that the social dimension "... is the mode in which the religion in question is institutionalized, whereby through its institutions and teachings, it affects the community in which it finds itself".⁷ The social dimension is important to note in that emphasis is placed on relationships; not only relationships between mankind and God, but also relationships between man to man. The Ten Commandments given to Moses in the book of Exodus are about relationships. Relationships between God and man, and relationships between man and his fellowman, so Christianity as a world religion has a social dimension. The social dimension of Christianity does not focus inward with the 'us' mentality but rather the 'them' mentality. Lesslie Newbiggin stated that

...the New Testaments perspective on society was that "Jesus does not simply call men for themselves. He calls them and sends them. 'I chose you, and ordained you that you should go...' says Jesus to His Apostles according to St John." Again and again "as the Father has sent me, so send I you."⁸

According to church history, the social dimension of Christianity as a world religion was at the forefront, it prospered, but when it became inward focused, it ran into difficult times. Smart recognizes that "Christianity has a spectacular success in converting Europe, North Africa and the Middle East, and by the 4th century AD became the official religion of the Empire. Thereafter, its onward course was checkered...."⁹

Over the life of the church, the social dimension has changed dramatically. Smart highlighted

⁶ *Ibid.* page 9.

⁷ *Ibid.* page 10.

⁸ Lesslie Newbiggin, page 101.

⁹ Smart, page 20.

changes were coming over the social light of the church. In early days, the communities were significantly small to make a real sense of fellowship possible. This was farther by the agape meal, or love feast, a supper party in which Christians met together... but with the increase of membership; these parties were carried on without direct Ecclesiastical supervision. They were not always sober and dignified as they might have been. ... The simplicity of early Christian life was replaced by other ways.¹⁰

1.6. THE EXPERIENTIAL DIMENSION

The sixth dimension of religion is the experiential part of it. The early church was based upon an experience of the New Testament disciples as recorded in Acts 2, verses 4-6. Following an experience with the Holy Spirit, the disciples were sent out to do the work of the ministry. In Christianity, three aspects of the experience are realized. That is: 'what has happened', 'what is happening' and 'what will happen'. Let's explain. First of all, 'what has happened', whether it is a conversion, born again experience, transformation, etc. describes the Christian experience of what has happened. Further to that, is 'what is happening' in the lives of adherents to Christianity in the present tense. For example, faith development, fellowship, baptism, membership, the Eucharist, enlightenment, growth, etc. It is about what is happening at present in the lives of the adherents to Christianity. Thirdly and finally is the futuristic aspect of the Christian experience. Some would refer to this as the eschatological aspect, or prophetic experience, what is going to happen in the future. Ninian Smart stated: "Although men may hope to have contact with and participate in the visible world through ritual, personal religion normality involves the hope of or realization of, experience of that world".¹¹ One hopes that within the Christian experience that the supernatural dimension is realized on a day-to-day basis. One hopes that in chaplaincy, clients are often able to experience something dynamic in their lives. One hopes that they will never become complacent, indifferent or nonchalant, in their walk of faith, but will strive to renew their faith and develop it on a daily basis.

¹⁰ *Ibid.* page 357.

¹¹ *Ibid.* page 10.

The Christian who prays to God believes normally that God answers prayer - and this not just 'externally' in bringing certain states of affairs, such as a cure for illness, but more importantly 'internally' in the personal relationship that flowers between the man who prays and his maker. The powerful Christian believes that God does speak to man in an intimate way and that the individual can and does have an inner experience of God. Hence personal religion necessarily involves what we have called the experiential dimension.¹²

Examples of both men and women, as recorded in Holy Writ, have had supernatural "encounters" or experiences with God. These experiences with God are supernatural. Two examples are Jacob who wrestled with God, and Esther who stood in the gap in a life-threatening experience to protect her own people. "We have records of the inaugural visions of some of the Old Testament Prophets, of the experiences that told them something profoundly important about God and that spurred them onto teach men in his name."¹³

2. RELIGION : SUBJECT OF OFFENSE?

Because the church has done its share of the offending, the church is not often seen as an institution to offer help to the offending population. In the history of penitentiaries, it was the clergy, who stated that penitents needed a place hence the development of penitentiaries. Chaplaincy has found its way into the penitentiary today. Not only has chaplaincy found a place in the penitentiary, but money from CSC fully supports institutional chaplaincy. Hence, if prison chaplaincy with its history can function within the institution, then certainly community chaplaincy without its history can function in the community. Chaplaincy, however, needs to be more defined in its purpose, with measurable goals that can be evaluated and modified as needed. Chaplaincy is about the development of spirituality and the development of faith.

As earlier mentioned, NHQ at CSC up until recently has not had any official direction for community chaplaincy ministry. However, it has provided seed money for community chaplaincy to receive government funding, noting that chaplaincy

¹² *Ibid.* page 10.

¹³ *Ibid.* page 10.

boards must develop a pastoral plan, and must develop a community based volunteer section, adhering to CSC standards of training and supervision. During the redaction of the present part of this thesis, "Fall 2005", we received a package from NHQ with pamphlets just off the press, explaining what chaplaincy is. It explains the CSC mandate of community chaplaincy, which provides ex-offenders with practical, spiritual, emotional and social support.

Because in the context of the church, 'religion' is a subject of offence, it may be helpful here to explain what community chaplaincy is *not*.

1. Community Chaplaincy is *not* a church. In some cases, however, chaplaincy is part of the church and in most cases the church is part of chaplaincy.
2. Community Chaplaincy is *not* affiliated with any particular denomination (religion).
3. Community Chaplaincy is *not* an ecclesiastical organization of proselytism.
4. Community Chaplaincy is *not* fully funded by the government.
5. Community Chaplaincy is *not* what it used to be; some evolution has occurred yet chaplaincy is still in the evolutionary stage.
6. Community Chaplaincy is *not* yet what it *should be*.
7. Community Chaplaincy is *not* as effective as it could be.

This dissertation is actually a proposal written in order to enhance the ministry of community chaplaincy as a bridge of blessing and much care is taken to disassociate chaplaincy from religion, but to align it more overly with spirituality.

3. DIMENSIONS OF CHRISTIANITY (THE CHURCH IN ANTIQUITY)

3.1 MINISTRY DIMENSION (MINISTRY IN THE EARLY CHURCH)

While the virgin birth, sinless life, and acts of ministry of Jesus Christ were the forerunners to Christianity, it was more because of the salvation death and visible resurrection of Jesus Christ that brought about Christianity's *raison d'être*. A generation later, the four gospels, Matthew, Mark, Luke and John, were written from eyewitness accounts of Christ's ministry and the Acts of the Apostles is a

record of what the apostles did. They actually followed the commandments of Christ in fulfilling the great commission as recorded in Matthew 28, verses 19-20 which states: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything that I have commanded you. And surely I am with you always to the very end of the age." (NIV)

Saint John recorded that the disciples were told that they could do more than Jesus did, (John 14, verse 12). At the ascension of Christ, it is understood that the disciples were very excited to leave Jerusalem and share the good news about Christ all around their then known world. Before His ascension, Christ gave His disciples this mandate recorded in Acts 1, verse 8

But you will receive power when the Holy Spirit comes upon you; and you will be by witnesses in Jerusalem and all of Judah and Samaria and to the ends of the earth. After He said this, He was taken out before their eyes and a cloud hid Him from their sight.

Therefore, they needed empowerment to spread the good news from Jerusalem to elsewhere around the world. Empowerment was needed for them to perpetuate the message of the church. Acts 2, verse 1 records that they waited together in one place.

When the day of Pentecost came, they were all together in one place. Suddenly, a sound like the blowing of a violent wind came from Heaven and filled the whole place where they were sitting... On that day, they left that place excited and empowered by the Spirit, Acts 2:41-42 states that: "Those who accepted Christ's message were baptized, and about three thousand were added to their number that day.

The scriptures indicate that they devoted themselves to the Apostles teachings and to the fellowship, to the breaking of bread and to prayer." The church of the day was alive and well, with ministry going on both at home in Jerusalem and a major missions' program to the world at large. Christ had ascended into Heaven and was no longer bodily present in the church, but the Holy Spirit had been given as recorded in Acts 2, verse 4. The people of God were empowered to do the work of the ministry.

Ministry was simply seeing a need and then meeting that need. The early church put the emphasis where the emphasis was needed, on “ministry” and on “missions”. Financial resources and time were invested in people and their needs.

One might assume that once they were setup, the Apostles put together a constitution, wrote up bylaws, instituted a statement of faith of doctrine and dogmas. They did not! They were not too concerned about paperwork, rules and regulations but more concerned about people and their needs. The scriptures indicate that, “Everyone was filled with awe and many wonders in miracles signs were done by the Apostles”. While Jesus’ preaching a generation earlier was about the coming of the Kingdom of God, the Apostle’s ministries a generation later was evidenced by the Kingdom of God in action. Smart wrote, “The Kingdom was the community of those who followed him in the new law and in the bonds of brotherly love”.¹⁴

Persecution occurred; however, the spirit of God enabled the church in the fulfillment of the great commission. So much so, that one of the Pharisees, Saul of Tarsus, a chief persecutor of the church, became convinced, and converted. He became known as Paul who eventually became a missionary and an apostle. He began churches on his missionary travels and then wrote letters to these churches inspiring them and encouraging them in their walk of faith. Such letters were written to Corinthians, Romans, Ephesians, Galatians, Colossians, Thessalonians. In these Pauline writings, it is very visible to note that Saint Paul had a supernatural experience with Christ and placed his emphasis on the church as the community of the faithful. In Pauline theology, others were welcome to join the church, as long as they are willing to accept the grace of God, which had been freely given through Christ. Paul taught that it was possible to have solidarity among the faithful, as Christians were members of one body, with Christ as the head of the body. Paul stressed yet another kind of solidarity.

The Christian community was like an organism, with Christ as its head, and the life of the community and through baptism and the Eucharist,

¹⁴ *Ibid.* page 337.

Christians could become identified with Christ and divinized. Christ's nature was spiritual. He shared the essence of the deity. Through union with him, men could throw off their old selves and rise above the life of the flesh into the life of the spirit.¹⁵

While the early church was vibrant and advancing, an underlining problem, was beginning to manifest itself.

A crisis developed towards the end of the first century, when the church had to rely upon new leadership, after the first generation of the Apostles had passed away. The influx of Greek speaking members brought into the movement new beliefs. Though some of these were legitimate from the Christian point of view, others threatened the basis of the faith.¹⁶

3.2. LEADERSHIP DIMENSION (LEADERSHIP IN THE EARLY CHURCH)

The New Testament church was not a small congregation. In a single event, the church went from 120 souls to 3000. Within days, they added another 5000. Some scholars believe that these figures represent men only, not counting the women and children. Each city may have had only one church. From Holy Writ references, it appears that a lot of ministry was happening. What was different about the church in the New Testament as opposed to now is that Christ was the head of the church, and while Christ was the head, plurality of leadership roles were exercised. Elders ran the church government system. This style of leadership functioning is not exclusive to New Testament theology as the Old Testament also records examples of the same. Under the leadership of Moses, Sacred Writ reads in Numbers 11, verses 16-25 that Moses appointed 70 elders. In Saint Paul's letter to Titus, he told Titus to appoint elders for leadership in every town. In Titus 1:5-7, Paul's even told Titus what kind of person an elder must be.

The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town as I direct to. An elder must be blameless, the husband but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted in God's work, he must be blameless, not over bearing, not quick tempered, not given to

¹⁵ *Ibid.* page 350.

¹⁶ *Ibid.* page 352.

drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, and who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. (NIV)

In other versions of the Bible, other words used for elder are bishop, overseer, pastor, or presbyter. Saint Paul also referred to the five-fold ministry of leadership as recorded in Ephesians 4, verse 11

1. Apostles
2. Prophets
3. Evangelists
4. Pastors
5. Teachers

These leaders were to equip the people of God for the work of the ministry. The people are the ministers.

New Testament theology records that the church also had the ministry of deacons in place. Deacons were people who were doing service in the Kingdom of God in the more temporal area. In other words, the churches of the New Testament were not churches that were *deacon possessed*, but they were churches where the servants of God were taking care of the 'physical needs' of the church while the elders or apostles were occupied with the 'spiritual needs' of the church, such as teaching and preaching.

In the Acts of the Apostles 6, verses 1-3 record that the early church deacons did the menial work of the ministry, while the Apostles or elders gave themselves to prayer and to the ministry of the Word. The ministers were the people, who actually did the work of the ministry.

Today's church seems different. Many churches are "run by deacons" and the pastors are "hired" to do the work of the ministry, visiting, recruiting, fundraising, motivating, and speaking, doing Bible studies, preaching, funerals and weddings and God knows what else. The people are not necessarily participants, they are

rather spectators. Elders are almost nonexistent. Bishops too are a rarity except in the Roman Catholic, Anglican, and Episcopalian faiths and maybe a few others. Both offices, however, are biblical. The church modeled in the New Testament did not get to where it is today, overnight, it took about 18 centuries for it to get so far off course.

In the first three centuries, the church started out right, but fell apart along the way, so that in 2009, the church is extremely different than it was nearly 2000 years ago. Human nature, however, is the same today as it was back in the New Testament Church. As today, the early church was confronted with materialism, humanism, greed, envy, deceit, slander, every kind of weakness, divisions, gossip, evil, and depravity as recorded in Romans 1, verses 29-30.

3.3. CHARACTERISTIC DIMENSION (IDIOSYNCRASIES IN THE EARLY CHURCH)

While these negative aspects confronted the early church, evidence of spiritual and charismatic gifts existed in the church to confront the issues of the day. In Paul's writing to the Corinthians in the first letter Chapter 12, verses 4-11 and Chapter 14, verse 26, Paul referred to charismatic gifts that affected various aspects of the faith community. The areas affected were the intellectual wellbeing, the psychosocial well-being, and the physical well-being of the community.

Some gifts are primarily directed toward the communities growth of understanding of God, the community itself, outsiders, the world. This cognitive aspect of the community's life is particularly served through the exercise of prophesy, teaching, exhortation, discernment of spirits, and interpretation, grow all of these also involved personal conviction and practical action, not just intellectual appreciation. Knowledge, we have seen is as much doing as thinking, as much commitment as reflection.

A second group of gifts is primarily directed towards the psychosocial well-being of the community, i.e. the integrity and harmony of the group and its members. Important are the gifts that have a pastoral orientation, for example, practical 'helps'. 'acts of mercy' and the pastoral gifts itself. As these gifts are exercised, the psychological needs of the members are met and the social cohesion of the group sustained.

A third group is primarily directed towards the physical welfare of the community. Paul never suggested that the charismata affect only the spiritual dimension of those whom they serve. The rendering of financial assistance, the exercise of gifts of healing, and the occasional performance of miraculous work are all-practical. The body of Christ, or the gathering of the church is not merely a communication of hearts, minds, or souls, but a fellowship of persons physically in contact with each other as well.¹⁷

Is it any wonder that many in the modern world seek guidance from psychics, soothsayers, tealeaf readers and the like? The intellectual gifts of the Spirit such as words of prophesy, words of wisdom and discernment are often dormant in the church or simply nonexistent. The need for such supernatural gifting today is very real.

3.4. SERVICE DIMENSION (GIFTINGS IN THE EARLY CHURCH)

Not only were charismatic or spiritual gifts in action in the New Testament Church, but physical gifts were also evident in the Sacred Writ.

Some of these gifts were the sharing of the word and words through the sharing of the text, and the sharing of testimonies. Opportunities existed for preaching and teaching, exhortations, that grace could be taught and exhorted. A second physical gift to the church was baptism.

Baptism is not simply a service of entry into the church; it is the way in which the church exists. The church is not a volunteer association; it is a covenant people created by the reality of baptism. The congregations called together fundamentally to make a case in word and deed for Jesus.¹⁸

Baptism is a prerequisite for membership in the body of Christ (the church). Baptism is the external (outward) sign of an internal (inward) commitment to Christ. Baptism is the picture of dying to self and the world and rising in newness of life in Christ. Baptism itself, however, has no cleansing element; it is not like Spic and

¹⁷ Robert Banks, *Paul's Idea of Community*, Revised Edition, MA, Hendrickson Publishers, 1974, page 100.

¹⁸ Ronald E. Vallet and Charles E. Zech, *The Mainline Church's Funding Crisis, Issues and Possibilities*, Grand Rapids, Michigan, Eerdmans Publishing Company, 1995. page 156.

Span™, baptism does not wash away sin. Baptism is symbolic, an outward testimony of inward experience.

A third physical gift to the church is the table (the Eucharist). Banks stated that “The most visible and profound way in which the community gives physical expression to its fellowship is the common meal”.¹⁹ Many community chaplaincies across the country have a soup kitchen, or food bank, or a café Chrétien where people from the community can come in and sit down and have a bowl of soup or a cup of coffee. Around the table, fellowship may be experienced and nurtured in many faith communities by potluck suppers.

The Eucharist brings a greater level of intimacy, and fellowship with others around the Lord’s Table. The Eucharist is a communion where believers gather, to remember the Lord’s death, a moment to look ‘backward’ to the memory of what Christ has done. One can also look ‘forward’ to the coming of the Lord as Paul exhorted in first Corinthians, and one can look ‘inward’ as Paul exhorted believers, to examine themselves. The Lord’s Supper can truly be an eschatological event for those who participate in it. The communion shared together reminds people of their relationship with Christ and with each other and can actually deepen one’s relationships with one another, as each one focuses on Him.

The common meal, sometimes referred to as a breaking of the bread was often part of the New Testament church. When believers gather to eat together around this common meal, at the common table, they are able to become friends. At the table intimacy is increased. The emphasis is upon inclusion and participation, upon community as symbolized in the one loaf that is sometimes distributed among many.

Another physical gift to the church or among the church was the exchange of greetings, which included physical touch. First Corinthians 16, verses 19-20 reads that

¹⁹ Banks, page 80.

the churches in the province of Asia send you greetings, Aquilla and Priscilla greet you warmly in the Lord, and so does the church that meets at their house. All the brothers send you greetings. Greet one another with a holy kiss.

Also, Romans 16, the chapter almost in its entirety is about greetings from various people and in verse 16 we read: "Greet one another with a holy kiss. All the churches of Christ send greetings." (NIV). Again, it is the gift of greetings with physical touch. Other references are listed as well. Banks stated: "By means of this action the bond between each member of the church is given real, not merely symbolic expression".²⁰

In modern culture, the embrace or the handshake, or the hug are gestures that says, "Welcome, we are glad that you are here".

Another physical gift that the early church had was the 'laying on of hands'. The gesture was an expression of affirmation, blessing, often accompanied by prayer. People felt warmly accepted, embraced, affirmed, because of the laying of the hands. This might have been a pat on the back, a gesture of affirmation in order to bless people to encourage them to move forward. The laying of the hands is seen as a physical gift to the church.

Another physical gift of the church is the towel/stole. "The towel, symbolized by the stole worn by many pastors, is a symbol of service. The symbol in the ministry of Jesus is the foot washing at the last supper."²¹ The gift of service to others then is a physical gift given to the church. This service may include but is not to be limited to the feeding of the hungry, providing transportation, and offering prayers of blessing.

Another physical gift given to the church was the common purse. Acts 2, verses 44-45 read that, "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need of". This does not seem to be the practice of Saint Paul's leadership especially in the

²⁰ *Ibid.* page 85.

²¹ Ronald E. Vallet and Charles E. Zech, page 156.

Corinthian church. First Corinthians 16, verse 2, "On the first day of the every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come, no collections will have to be made". Also in Second Corinthians 9, verse 7, Paul stated, "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God's loves a cheerful giver". Paul does not appear to call for the abolition of private property, nor for its transformation into joint ownership..., or the disposal of it, to the benefit of the church.

The gospel is about not claiming one's rights, but rather the offering of one's 'presence', (our being there) a gift to the community of faith, and also one's 'presents' the contribution purposed in one's heart to give to the economy of God. They gave, not only by selling possessions to procure money, but also by their presence. Acts 2, verse 45 reads, they sold their possessions and goods and gave to anyone as they had need. The scripture does not record that they sold everything they had; they may have sold only some of their things. The common purse, however, was a physical gift in the New Testament church. For the church to be what it needs to be, it would have to adopt both Old Testament and New Testament theologies concerning the economy of the household of God. Inspiration and conviction to give are God directed.

The New Testament Church had intellectual giftings, spiritual giftings and physical giftings. To make it work as it should have, to accomplish its mission as it should, to be everything that the Spirit wanted it to be, during that time, God gave gifts.

This discussion is about the churches (plural) because in doing so it is easy to take the stance that "some other church will do it" and become complacent or nonchalant in our biblical mandate as Christians. This discussion is not about which church is 'best equipped', 'best prepared' or 'best able' to provide. It is not about which church is called, it is rather about modeling the church after the New Testament, the first century church but using the means of the 21st century. The discussion is directed to the church of called ones, following the teachings of Christ in doing the work of the ministry. In Ephesians 4, verse 11 Paul wrote to the

Ephesians' that the work of a ministry was not the work of the overseer, the under shepherd, or the parish minister or priest, for they, in fact, were called to teach and equip the church to do the work of the ministry. In New Testament theology, the ministers of the church were not the members of the clergy, the ordained pastors, but the church members themselves. This teaching concurs with Old Testament theology for Exodus 19, verse 6 reads, "You will be for me a kingdom of priests in a holy nation". Similarly, Isaiah 61, verse 6 reads, "As you will be called priests of the Lord, you will be named ministers of our God".

In the next section, we will discuss church history and note some influences that affected the church. The breakdown in church history has been from the early church beginnings up to 500 A.D.. The second period also known as the dark ages was from A.D. 500 to A.D. 950. The third period under examination is four centuries of research from A.D. 950 to A.D. 1350. Then, the next period under examination is from A.D. 1350 to A.D. 1500. Next was the period from A.D. 1500 to A.D. 1750. And then A.D. 1750 to present.

4. THE CHURCH'S HISTORY OF CHARITABLE EFFORTS

In this section of church history, are highlighted some details of what has happened from early Christianity to the present. We must say at the outset that there are many tributaries that flow from early church history to the present. Needless to say, we will not refer to all of them. I am actually only going to refer to those who reflect 'my story' from the early church, all the way down to where I am at the present, as a United Baptist Minister involved in Community Corrections. This includes parallel excerpts from the church history of about 1800 years when she attempted to become involved in ministry to the marginalized.

The purpose here is not to talk about church history for the sake of history, but rather to talk about the church's historical approach towards the criminally inclined. It must be noted at the outset, that sometimes when offenders were charged during this time in history, they were not always charged for crimes against the state, but also for crimes against the church. In examining church history, we review the

books by Kenneth Scott LaTourette, *The History of Christianity*, in two volumes: 1. *Beginnings to 1500*; and 2. *Reformation to the Present*. Also examined in some detail is a series of volumes entitled *The Story of Civilization*, a detailed history from 1800's A.D., Vol. I, our *Oriental Heritage* to Vol. XI, by Will and Ariel Durant.

For the first three centuries, the church relatively did what it was supposed to do. The revelation of the Apostle John is a record of seven letters he wrote to seven different churches. While Saint Paul founded the church at Ephesus, and began ministry there, later John records a letter written to the Ephesians' Church where Revelation 2, verse 3 reads that

You have preserved and have endured hardships for my name and have not grown weary. But I hold this against you; you have forsaken your first love...

To the Church at Pergamum the Apostle writes in Revelation 2:14: 'I have a few things against you; you have people there who hold to the teaching of Balaam',...apparently false teachings... Next to the Church in Thyatira again there are words of compliment: 'I know your deeds, your love and your faith, your service and your perseverance and that you are now doing more than you did first.'⁽¹⁹⁾ 'Nevertheless, I have this against you'... a sexual immorality in the church...²⁰ To the church at Sardis, the Apostle writes: 3:1(b) 'I know your deeds; you have a reputation of being alive, but you are dead. Wake-up! Straighten what remains and is about to die, or I have not found your deeds complete in the sight of my God'... Obviously short comings of complacency, nonchalance... To the church in Philadelphia, the Apostle writes in Revelation 3:11: 'I am coming soon. Hold on to what you have so that no one would take your crown'... an exhortation obvious to persevere... to the church at Laodicea. Revelation 3:16: 'So because you are lukewarm; neither hot nor cold' I am about to spit you out of my mouth. You say, I am rich; I have acquired wealth and do not need a thing. But you do not realize that you are wretched, pitiful, poor, blind and naked.

A church is depicted that was no longer vibrant, but had settled for mediocrity, luke warmness, hence, going on a downward spiral. Church historians note that from

the third century, the church went downhill. Now follows an examination of the characteristics of the various ages that influenced the church.

In most of the early centuries, the early church it was subject of the terrors of the Roman Empire. The Romans persecuted the Christians along with the slaves and the criminals. Many were forced to the amphitheatre for the entertainment of the masses. Durant writes:

The contestants were war captives, condemned criminals, or disobedient slaves. The right of victors to slaughter their prisoners was generally accepted throughout antiquity, and the Romans thought themselves generous in giving captives a chance for their lives in the arena. Men convicted of capital crimes were brought to Rome from all parts of the Empire,... were sent to gladiatorial schools, and soon appeared in the games.²²

Although mandated by Christ and his teachings to do charitable works, it was somewhat difficult because of the rampant persecutions.

... the pagan populace arose in fury against the Christians and stoned them whenever they dared to stir from their homes. The imperial legate ordered the arrest of the leading Christians of Lyons. Bishop Pothinus, ninety years old, died in jail from the effects of torture. A messenger was sent to Rome to ask the advice of the Emperor as to the treatment of the remaining prisoners. Marcus replied that those who denied Christianity should be freed, but those who professed it should be put to death according to the law.²³

Amidst the early churches' difficult days, there were still those who dared to advance its cause through teachings first of all and secondly, through charitable endeavors. Durant writes:

There is no greater drama in human record than the sight of a few Christians, scorned or oppressed by a succession of emperors, bearing all trials with a fierce tenacity, multiplying quietly, building order while their enemies generated chaos, fighting the sword with the word, brutality with hope, and at last defeating the strongest state that history

²² Will Durant, *The Story of Civilization Vol. III, Caesar and Christ*, New York, Simon and Schuster, 1944, page 385.

²³ *Ibid*, page 649.

has known. Caesar and Christ had met in the arena, and Christ had won.²⁴

In the book, *The Open Church* by James H. Rutz, in his sarcastic way of expression, he wrote

Around A.D. 300, the church made the worst blunder in their history.

We voluntarily decided to give up three key freedoms that powered the early church to success;

- Open worship (praising God)
- Open sharing (building up each other)
- Open ministry (serving others in the church and the world)²⁵

Rutz continued

Throughout Christendom in the fourth century, we professionalized the local church and turned over our Sunday services to the pros, leaving them to do almost everything while we sat and watched. Laymen found themselves stripped of initiative and power, like newly captured slaves. Laywomen were quietly relieved of what little responsibility and leadership they had. (By about 450 even the congregational singing faded to a zip, as we turned over the music to professional choirs of men and boys). All the laity suddenly found Sunday worship to be more distant from the personal lives than daily concerns. They fell into spectator Christianity, where loneliness doesn't end at the church, it starts there.²⁶

Church history records that the model of church being in the living room of people in a cell group of ten or a dozen moved from there to being held in a large building, which necessitated the construction of church buildings. Early in the third centuries, the church grew and no longer was known as the church that meets at someone's house, but someone had the idea that instead of small cell groups in somebody's living room, they should meet in a bigger area where there would be more Christians all together. In his continual sarcasm, Rutz wrote

Well, as we grew larger and more popular, our feeling of being a distinct family waned. In a well-churched city, it is hard to think of everybody as a brother or sister in the Lord. 'Us vs Them'. Psychology doesn't work when almost everyone is us. The church became less of a revolutionary

²⁴ Ibid, page 652

²⁵ James Rutz, *The Open Church*, Auburn, Maine, The Seed Sowers, 1992, page 8.

²⁶ Ibid. page 8.

band and more of a static establishment. A lot of good preachers began to attract large followings.²⁷

Of course with larger church buildings, emphasis changed a little bit from being on people, to being on buildings, with its maintenance, and upkeep.. The church lost its sense of intimacy, and people moved from the stance of being participants, to being spectators. During this time, the church fathers were at work.

Among the early church fathers was Clement of Alexandria, Greek Christian, theologian and writer (150-215 AD) who attempted to give Christianity a philosophical interpretation to the world. Another church father was Tertullian (196 – 220 AD) who advanced some insight about the doctrine of Trinity, yet he failed to understand the grace factor, when people are converted then fall away, he questioned whether they should be readmitted to the church (the faith community).

Another was Montanus, whose movement became known as Montanism, something like modern day Pentecostalism with the emphasis upon prophetic utterances, in which believers consider themselves to be filled with the Holy Spirit.

A movement following Montanism was known as Monasticism, which became known near the end of the third century. They put emphasis on asceticism, self-denial in the strictest sense, of self-mortification, and fasting. Monastocists believed that by withdrawing oneself from the world, one would find a better form of Christian perfection. In *Religious Experiences of Mankind*, Smart noted that

The growth of the monastic movement throughout the church was especially important, since it provided means whereby the ascetic and the contemplative life could be regulated, and where it could be pursued without excluding the more normal worldly holiness, which Christianity endeavors to inculcate. It was an asceticism which was optional, and which was geared to orthodoxy. It was a way in which the Church was able to enrich the religious life, without imposing uniformity. Moreover, the monastic ideal, in its severe espousal of chastity and poverty, was a counterpoise to the laxer elements creeping into the community to the triumph and wider spread of Christianity or the Empire.²⁸

²⁷ *Ibid.* page 9.

²⁸ Smart, page 362.

Not only did the social dynamic of the early church change, as did its structure, but new ideas came into being as well, through various teachings that were floating around. Also during this time, Christians agreed that they would not swear allegiance to the emperors, so persecutions and dispersing happened to the church. From the third century to present, the church took on a spiral turn from where it was to what it is today. Since the church changed its mission from the outside to the inside, the new building, new programs, new professionalism in worship and preaching, the whole emphasis of the church changed. False teachers crept into the church and early church fathers developed various doctrines, and dogmas to address these heresies. Yet, some may contend that these teachings themselves could not be completely without error.

Well into the third century, persecution continued against the church, until Constantine became the Emperor of Rome. As church history records, Constantine's mother was a Christian and he was partial to both Christianity and the Christian church because of her conversion.

In his legal reforms, he was humanitarian; he closed down temples which were thought to harbor immorality; he granted land to the church; he built churches; he declared Sunday to be a holiday; most important of all, he himself intervened in the disputes which were dividing the church from within. He believed that a peaceful and united church was essential to express the religion of the unified Empire.²⁹

Constantine, seemed to have it all figured out working with Christians who were mandated by their religious teachings to submit to civil authority. It must have been workable. Constantine worked with what appeared to be working already.

Constantine aspired to an absolute monarchy; such a government would profit from religious support; the hierarchical discipline and ecumenical authority of the Church seemed to offer a spiritual correlate for monarchy. Perhaps that marvelous organization of bishops and priests could become an instrument of pacification, unification and rule?³⁰

²⁹ Smart, page 363.

³⁰ Ibid, page 656.

Therefore, instead of separation between church and the state, church and state became one. Christianity or Constantine's religion became the official religion of the Empire. James Rutz stated, "By 400, just 87 years later, the Roman Empire had gone from being less than four percent Christian to eighty percent Christian... with no conversions (In fact, true evangelism worship disappeared from the face of the earth during that time.)."³¹ What followed were several creeds, debates and councils, and more church fathers, such as Saint Augustine who developed doctrines about Christianity and the condition of the church. Christianity became institutionalized with its own liturgy. By the fifth century, Christians had spread well into the Roman empire, and many Roman citizens adhered to Christianity. LaTourette notes

The Catholic Church, which embraced most of those who counted themselves as Christians, had grown up within the area which had been given political unity by the Roman empire and in its structure reflected the pattern of that Empire.³²

However, as history records by the fifth century, the Roman Empire was then in decline, as was the influence of the church. The Empire was weak and the church along with it. In the next four hundred years, the light of the church was only dimly lit. The Roman Empire was invaded by armies from the north, north-east and south-west. LaTourette writes

The external pressures were by invaders who took advantage of the internal decay to overrun most of the Empire. Their inroads accelerated Rome's decline. The main incursions were from two directions, from the north and north-east on the one hand and from the south-east on the other. Those from the north and north-east were by peoples who were thought of as barbarians and whose cultures were of a 'lower' and more nearly 'primitive' stage than that of the Romans. ...Those of the south-west, the Arabs, were the bearers of a new and vigorous religion, Islam. While in some ways they, too, were 'barbarians' and took over much of the cultures of the peoples of 'high' civilizations whom they subdued, their religion almost entirely supplanted the faiths of the conquered

³¹ Rutz, page 11.

³² Kenneth Scott LaTourette, *A History of Christianity – Volume 1 Beginnings to 1500*, New York, Harper & Row Publishers, 1975, page 269.

population. From the seventh into the tenth century the Moslem Arabs mastered about half of the lands which had been ruled by Rome.³³

It is no wonder at least from a Christian perspective that the ages that followed were referred to as the dark ages. History records that amidst the decline, there were still efforts of evangelization and subsequent revivals although sporadic.

In the West in the latter part of the sixth century Pope Gregory the Great greatly added to the power of the Church of Rome, and through missionaries, some of them from Rome and some from Ireland, a beginning was made towards the conversion of the Germanic peoples who had settled in Britain and of other pagans on that island.³⁴

This time period is perceived as the dark ages, not because there was no advancement of religion, because indeed there was. It was dark only from the Christian perspective.

The four and a half centuries between A.D. 500 and A.D. 950 also witnessed the emergence of Islam, vigorous and younger than Christianity, and by the latter of those years Islam, after only three centuries, was almost as widely spread geographically as Christianity.³⁵

It seems then, at the time that the church had much more to worry about than missions and evangelism. They were more concerned with their dynamics within, concerning doctrine, dogmas and decrees. There was a limited time and energy and resources to be focused on the outside. It was simply in the survival mode at least in the then known Roman Empire region. The struggle continued well into the dark ages, when the church came out as a militant church with the beginning of the crusades in year 1096 to the last crusade of 1270. What emerged then, was not the passive church of 'turning the other cheek', 'walking the second mile', 'helping the poor', 'ministering to the grieving', etc., but rather a militant church and assertive one with a point to be made. Yet, it still tried to accomplish its mission.

LaTourette mentions some men of noble standing, who God used to do this.

³³ *Ibid.* page 270.

³⁴ *Ibid.* page 272 and page 273.

³⁵ *Ibid.* page 275.

...John of Damascus, John the Almsgiver, Columba, Gregory the Great, and Boniface, who clearly bore the impress of the Gospel and were admired, and rightly so, as its exemplars. For every one whose memory our scanty records have preserved, presumably there were many thousands, also exemplars of Christian faith and life, of whom no trace survives. In them the kingdom of God was present and they were both light and salt. Through them the faith was spread and nourished. Always there continued to be darkness and decay but had it not been for them the darkness would have been more intense and the decay more noisome.³⁶

It was these kind of individuals that the Spirit prepared for change in the centuries that followed. From A.D. 950 to A.D. 1350 there was a resurging of faith and advancement for the Kingdom of God. The church advanced not only in Rome, but also in Germany and Northern Europe, Poland, Spain, India, etc. In general, trade in commerce increased as did travel both at home and abroad. There was an advance of Christianity both domestically and elsewhere. In that time period, there were great evangelistic efforts carried out to the limits of the known world. These movements came to affect settlements in Iceland, Greenland and Kiev (later Russia). While at this time, it was seen as an advancement, or progress for the church, however in hindsight, especially in light of their crusades, it was probably not all about missions and evangelism, but probably a little about a holy war.

The crusading idea, of a holy war commanded and blessed by the Church, had become deeply implanted in the Western European mind. Crusades were not confined to expeditions to retake or protect the Holy Places in Palestine. They were waged against Moslems in the Iberian Peninsula, against the pagan Wends and Prussians, against the heretical Cathari, and against still others, some of them Christians, whom the Popes adjudged enemies of the faith.³⁷

What followed were the medieval times with more attempts of spiritual reform by different monastic orders. One well-known person was Bernard of Clairvaux (1090 – 1155) and the Cistercian order. Another was Dominic (1170-1221) who founded the Dominicans from which came Saint Thomas Aquinas. Following was another order of Saint Francis of Assis and the Franciscans (1181–1226). From the

³⁶ *Ibid.* page 376 and page 377.

³⁷ *Ibid.* page 413.

crusades, were birth military monastic orders. It almost seems like a paradox. While the intention behind the crusades was to advance the Kingdom of God, it didn't.

The Crusades aided somewhat in the geographic spread of Christianity, principally along the south and east shores of the Baltic and to a lesser extent in the ephemeral Franciscan and Dominican missions in Central Asia and the Far East. However, they may actually have retarded the understanding of the Gospel.³⁸

Another revival effort was sweeping through, and this time it was under the eyes of Monasticism in Western Europe. It was thought that with a life of devotion and solitude, one would obtain absolute piety. One such monk was Bernard of Clairvaux. It appears that through the ministry of monks that the social gospel developed. In the thirteenth century, newer monasticism movements emerged. These monks were not content to live as hermits separated from the world, but were actually involved in the ministry in the world. There were two prominent monastic movements.

The Templars and Hospitallers were examples of orders which did not remain within their cloisters but instead gave themselves to the physical care of others. Bernard of Menton had inaugurated a community which served travelers across the Alpine pass which bears his name. The Trinitarians were ransoming captives. The Augustinian Canons and especially the Premonstratensians had been moving in the direction of service to the world outside monastic walls. The friars were a further and substantial state. The trend was to be continued.³⁹

Francis of Assisi also lived during this period and his following was called the Franciscans. Born around 1181, he had a spiritual enlightenment experience in his late teens.

Francis began giving himself to the service of the poor and in spite of his loathing for their disease, visited lepers and cared for them. He spent much time in solitude in the fields and hills. He was inspired by the love

³⁸ *Ibid.* page 414.

³⁹ *Ibid.* page 428.

of Christ which had been driven home to him in the contemplation of a crucifix in a nearby chapel.⁴⁰

While Francis of Assisi stressed the worship of God and care of his fellowman, it was a known fact in the civilized world that there was much more work to be done on the social front. Durant writes:

The medical man, like any other, was a thoroughly human mixture of lust and romance, humility and egotism, cruelty and tenderness, piety and greed. Those same men and women who drank and cursed so heartily were capable of touching kindnesses and a thousand charities. ... The administration of charity reached new heights in the twelfth and thirteen centuries. Individuals, guilds, governments, and the Church shared in relieving the unfortunate. Almsgiving was universal. Men hopeful of paradise left charitable bequests.⁴¹

Durant continues

Monasteries, supplied by gifts and alms and ecclesiastical revenues, fed the poor, tended the sick, ransomed prisoners. Thousand of monks taught the young, cared for orphans, or served in hospitals. The great abbey of Cluny atoned for its wealth by an ample distribution of alms. The popes did what they could to help the poor of Rome, and continued in their own way that ancient imperial dole.⁴²

While society itself during these times was very barbarous towards law breakers, it attempted to be generous towards the poor, the marginalized and the destitute, and outcasts who were attempting to turn their lives around.

It was the mentality of such a person that may have opened up the church's vision to minister to the marginalized. Francis of Assisi had a deep appreciation and love for all creation, not only for plant and animal life of which he cherished, but also for his fellowman. Francis's theology was all encompassing.

It stressed the adoration of God, repentance, generosity, and the forgiveness of wrongs done to one by others. It made much of love for

⁴⁰ *Ibid.* page 429.

⁴¹ Will Durant, *The Story of Civilization Vol. IV, The Age of Faith*, New York, Simon and Schuster, 1950, pages 830-831

⁴² *Ibid.*, page 831.

one's neighbors and one's enemies, humility, and abstention from vices, including especially the vices of the flesh.⁴³

During this time period, there were also several other monastic movements. Many were within the established church, but some were outside the church. Among those on the outside, some were there by their own choice, others were there because they had been expelled from the church and labeled as heretics. Among the popular movements that remained in the church, was a group who called themselves the flagellants.

By a kind of mass contagion men, women, and children bewailed their sins and many of them marched through the streets, naked except for loin cloths, crying to God for mercy, and scourging themselves until the blood ran. Old enmities were forgiven and enemies were reconciled. Criminals confessed their misdeeds and where possible made restitution. Murderers asked pardon of the relatives of those whom they had killed. In some places priests headed the processions and led them to churches where the penitents prostrated themselves before the altars.

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Obviously the Spirit was at work during this period, compelling people to exercise ministry towards the marginalized. Another group from outside the church was known as the Waldensees, who were the followers of Peter Waldo, a merchant from Lyons. For the most part, the church had seen its share of movements that came and went. Movements that were started by well intentioned individuals, who ran into opposition, and whose movements either completely disappeared or diminished or continued on in isolation. Many of these movements were begun by zealous and overzealous individuals who drew a crowd based upon their preaching or teaching on an isolated text found in Holy Writ. With all the upheaval witnessed both inside and outside the church, a different thought pattern was emerging. It was a quest for knowledge and desperate answers to the questions of 'what', 'when', 'where', 'how' and 'why'.

Hence along came the rise of scholasticism.

⁴³ *Ibid.* page 431.

⁴⁴ *Ibid.* page 448.

Universities multiplied in the thirteenth and fourteenth centuries. They were chiefly ecclesiastical foundations, obtaining their charters from the Pope. While one might be best known for law and another for medicine, normally theology was an honored subject in them all. An outstanding objective of the school men was to ascertain the relation of faith and reason. It was a problem which had confronted Christian thinkers long before the school men and which continued to challenge them long after scholasticism was considered by many to be outmoded. Is what the Christian believes to have been given by God in the long process of revelation which culminated in Christ consistent with reason or are the two contradictory?⁴⁵

It seems that "believing only" was not an end all means to faith development but rather that doubting, the putting into question, was also revered as a possible faith development process.

Among the great thinkers of scholasticism were people like Anselm, Abelard, Peter Lombard, John of Fidanza, also known as Bonaventura, Alexander of Hales (Bonaventura's teacher), Robert Grosseteste, Albertus, Magnus and Thomas Aquinas among others. It seems that the scholasticism movement went full circle, and unfortunately some perceived that the gap between the faith and reason was irreconcilable. After 1350A.D. scholasticism all but disappeared. However, scholasticism left behind some food for thought on issues of justice, forgiveness and the like. Christianity then had had a profound effect not only as the religious aspect of the community, but also the moral, intellectual, and political aspect, as all areas of the community were affected. These affects could only help the marginalized of the community.

Yet with the growing permeation of society by Christian ideals, consciences were becoming uneasy. No one could hear, day after day, or Sunday after Sunday, the Magnificat, with its affirmation that God had put down the mighty from their seats and exalted them of low degree and that He had filled the hungry with good things and had sent the rich empty away, without sometime becoming aware of its contradiction of what he saw about him. The Christian teaching was that slaves had souls and equally with their masters could be heirs of eternal salvation... The Christian faith also stimulated care for the sick, the poor, and the stranger. In a society where strife was chronic and survival seemed to

⁴⁵ *Ibid.* page 496.

depend and ruthless struggle which had no use for the weak, monasteries regularly entertained travelers, parishes cared for the indigent, and in the name of Christ hospitals were founded and maintained for the ill and the aged.⁴⁶

The next period in Church history is from 1350 to 1500. It was in this period that the black death or the epidemic of the bubonic plague swept over the region and killed a large percentage of the population. Unfortunately, this epidemic also dealt a lasting, negative effect to the monasteries and their mission projects.

In the 13th century, a rebirth of both theological and philosophical thoughts occurred, especially in Germany. Meister Eckhart (1260 – 1327) came on the scene. Following him was Johann Tauler (1300 – 1361) and Thomas A. Kempis (1380 - 1471), and Saint Catherine of Siena (1347 – 1380), and the poet Dante (1265 – 1321), and, John Wycliff (1329 – 1384). This one translated the Bible from the Vulgate and sent out preachers. He died in 1384, but his works were condemned by the Council of Constance in 1415 more than 30 years later! With the Bible translated into English more criticism of the traditional church occurred.

The Renaissance was in progress with its companion, humanism... The men of the Renaissance took pleasure in nature and sought to explore and understand it... They were self-confident, believing in themselves and man... They sought satisfaction in human achievement and believed in man's power to understand the world and to master it. They thought of man as the competent architect of his own future. While paying lip service to the Christian faith, they tended to rule out God, the need of redemption, and the incarnation, and to ignore life beyond the grave...⁴⁷

It was also time in the history of the church that there were many councils and much persecutions toward so-called heretics such as John Hux, who was burned to the stake. In its endeavors to bring church purity, there was several councils such as: the council of Constance, and the council of Pisa, where attempts were not only made to deal with heretics outside the church, but also the negative

⁴⁶ *Ibid.* page 558.

⁴⁷ *Ibid.* page 604 and page 605.

dynamics within the church such as rivalry among the leaders, monastic reform, etc.

Around 1500 A.D., it must be noted that the Mediterranean area which 15 centuries earlier, were the principle places of Christian thought and action, had then been in the hands of Muslims, and the Spirit was preparing for yet another wave of renewal.

The free interpretation of the Bible provided an easy ideology for those who wished to change the existing order in the inter social justice and for other reason. Thus the Bible and the awakened power of the people - especially of the mercantile class – to force social change where twin sticks of dynamite which could easily combine in the history – making detonation.⁴⁸

In the pre-reformation days, some elements in society, especially in the theological arena, prepared for change.

...it was through the great monastic foundations, which helped to nourish both scholarship and charitable works, in through the preaching and conduct of wandering mendicant friars, that the church succeeded in retaining its hold on Christian values and in giving them new force and direction.⁴⁹

The church in this time became less concerned with hierarchy and more concerned with its mission as outlined in Holy Writ. In fact, a shift from dogma and doctrine and the traditions of the church to the written word occurred.

In the next two centuries, the world and the church were exposed to people such as Thomas Hubbies (1588-1650), Descartes (1596–1650) and Isaac Newton (1642-1727), Pascal (1623-1662). It was a period of reformation, in both the Roman Catholic Church and the Protestant Church. It must be noted that

The Protestant and the Catholic Reformation were two phases of one movement. Both sought to cleanse the Church and to bring it to a closer approximation to the Christian ideal... The Catholic Reformation insisted that it be done within the existing patterns of the Roman Catholic

⁴⁸ Smart, page 458.

⁴⁹ *Ibid.* page 460.

Church. It strove for the thorough and basic moral transformation of both clergy and laity. It endeavored to bring all Christians to a more intelligent appreciation of the essential Christian teachings, to foster the life of prayer, to encourage service to others, and to carry the Gospel to all men.⁵⁰

Durant states "Hospitals, lazarettos, asylums for incurables, for the poor, for orphans, for destitute pilgrims, for reformed prostitutes, were numerous in Renaissance as in medieval Italy. ...Florence in 1500 had seventy-three civic organizations devoted to works of charity."⁵¹

It appears that during this time while crime was also rampant, the state was making an attempt to detour crime, through the imposition of severe sentences. Yet these efforts were seen as mechanisms.

...to punish, rather than to prevent, crime. In some large towns, like Paris, soldiers served as guardians of the peace; city block had their wardens, parishes their constables; but by and large the cities were poorly policed. Statesmen weary of fighting the nature of man reckoned it cheaper to control crime by decreeing ferocious penalties, and letting the public witness executions. A score of offences were capital: murder, treason, heresy, sacrilege, witchcraft, robbery, forgery, counterfeiting, smuggling, arson, perjury, adultery...⁵²

Even during the period of Voltaire, there were religious movements advancing the causes of social justice such as the abolition of slavery.

The Quakers began in 1727 a movement to end the British share in the slave trade; Steele and Pope supported them; the Methodist advanced the crusade; but the campaign for abolition made no substantial progress before 1772.⁵³

Sometimes they worked together, sometimes they didn't. However, on occasion:

Christianity and philosophy together nourished a humanitarianism that spread a thousand works of philanthropy and charity. During the hard

⁵⁰ Kenneth Scott LaTourette, *A History of Christianity – Volume II – Reformation to the Present*, New York, Harper & Row Publishers, 1975, page 698.

⁵¹ Ibid, pages 592-593.

⁵² Will Durant, *The Story of Civilization Vol. VI, The Reformation*, New York, Simon and Schuster, 1957, page 757.

⁵³ Will Durant and Ariel, *The Story of Civilization Vol. IX, The Age of Voltaire*, New York, Simon and Schuster, 1965, page 68.

winter of 1784 Louis XVI devoted three million livres to relief of the poor; Marie Antoinette contributed 200,000 from her own purse; many others followed suit. King and Queen helped to finance the Deaf and Dumb School established by the Abbé de l'Épée in 1778 to teach his new deaf-and-dumb alphabet, and the School for Blind Children organized by Valentin Haüy in 1784. Mme. Necker founded (1778) an asylum and hospital for the poor, which she personally superintended for ten years. The churches, monasteries, and convents distributed food and medicines. It was in this reign that a campaign took form to abolish slavery.⁵⁴

The Protestant Church initially broke away from the Catholic Church after the Reformation movements lead by Martin Luther and Jean Calvin (to name the most prominent leaders). It came to England, under the reign of Henry the Eighth after himself has cut the links with the Roman Church. It was a time in general when politics were trying to control the church. As history records, the Pope pushed one way, and King Henry the Eighth pushed another way. "As the schism developed, it became increasingly clear that this was only the harbinger of changes far more fundamental in the religions and ecclesiastical life of the nation."⁵⁵ LaTourette mentions

In varying degrees Protestants broke with the Church of Rome. All rejected the authority of the Pope, although some would have been willing to accept him as *primus inter pares* among the bishops. Many preserved the hierarchy without the Pope. Even more held to the Apostles' and Nicene Creeds. All esteemed the Scriptures authoritative, but none would concede to the Pope the right to give interpretations to the Scriptures which would be binding on all Christians. Almost all observed baptism and the Lord's Supper, but few or none kept all the seven sacraments.⁵⁶

It was in the upheaval period of reformation in both churches, both Catholic and Protestant, came prominent figures from church history, such as Luther, Zwingly, Calvin, Melanchton, and John Knox. Luther's famous 95 thesis was based upon his understanding of the Roman's verse 'that the just shall live by faith'. Luther spread his doctrines throughout Germany, Sweden and the Baltics, the Scanavians as

⁵⁴ Will Durant and Ariel, *The Story of Civilization Vol. X, Rousseau and Revolution*, New York, Simon and Schuster, 1967, pages 904-905

⁵⁵ A.G. Dickens, *The English Reformation*, New York, Schocken Books, 1975, page vi.

⁵⁶ Kenneth Scott LaTourette, page 699.

well. There were also reformed movements that immersed notable the reformed Churches. Reformed churches spread worldwide, to Germany, to the Netherlands, to Switzerland, to Central Europe, France, Scotland, etc. Reformed churches in Scotland were known as Presbyterian churches. Realizing their own imperfections, adherents to reformed churches still submitted to the state believing that it was a power ordained of God. However, different from the Lutherans and the Reformed Churches emerged some radical groups who were opposed to doctrines such as infant baptism, thus nicknamed the Anabaptists. The Anabaptists were persecuted by both the Catholics and the Protestants alike, including the Lutherans and also the traditional Reformed Churches.

The reformation was a great start on fixing the church, but it fell very short about our structures. It succeeded marvelously in getting back to sound doctrine 'Sola Scriptura' (placing the Bible above the church) and Sola Gratia (salvation by grace) and Sola Fide (through faith, not works), but it never got us back to the New Testament pattern that we see in Paul's letters.⁵⁷

There were also reformed movements in action in the Anglican church. Such a movement, whose intent was to purify the church, were thus called the Puritans. They wished to remain part of the church while others left the church and were known as the separatists or independents. Once these groups became more organized internally, they were able to reach out externally and put into practice the message of the full gospel which includes the social gospel.

Hence,

...'On wide ranges of social life Christianity was having effects. Some of these were a continuation of what we have noted in earlier centuries. Others were new. Among the social services traditional with Christians in the West was care for the sick and the poor. In the Roman Catholic Church this was continued, partly in the accustomed ways and partly through new organizations, some of them formed specifically for that purpose. The latter included bodies which we have already noted, such

⁵⁷ Rutz, page 2 and page 3.

as the Brothers Hospitaliers of St. John of God and the Sisters (or Daughters) of Charity, also known as Servants of the Sick. ... Protestants were slow to do as much for the poor, the sick, and the orphans as were the Roman Catholics. This was partly because, stressing salvation by faith alone, they decried efforts to win merit by doing good works. It was chiefly because, from conviction, they had no monastic orders, and these were the chief instruments through which Roman Catholics cared for those members of society. Yet eventually Protestants developed means of performing these functions. They did it partly through the parish, as in England and Scotland, and partly through new types of institutions, such as the orphanage.... For both Roman Catholics and Protestants there were the beginnings of prison reform which in the nineteenth century was to assume major proportions. Thus a leader of the Reformation in Sweden, Olavus Petri, denounced the use of torture as a means of compelling criminals to confess. James Oglethorpe, the Anglican, had as one of his motives in furthering the settlement of Georgia enabling convicts to make a new start and urged in Parliament projects for prison reform. Almost at its very beginning the Society for Promoting Christian Knowledge was discussing plans for bettering conditions in prisons in London. Late in the seventeenth century the Benedictine Mabillion advocated more humane treatment of prisoners. Both Roman Catholics and Protestants did much for women.⁵⁸

However reforms was in progress, efforts for prisons reform and the advance of the social gospel continued on in the 18th and 19th century.

John Howard (1726-1790), a warm friend and admirer of John Wesley, a worshipper in Nonconformist congregations, used the leisure made possible by inherited wealth to labor indefatigably for the reform of the appalling conditions in the prisons. He did this first as high-sheriff of Bedfordshire, then as the inspirer of acts of Parliament to improve prison conditions throughout the realm, and later by prolonged journeys to study prison conditions in Great Britain, Ireland, and Europe.⁵⁹

As we look at the church over the last 2000 years, it has made major strives in the advancement of the Kingdom of God in community. Not only to those that were well but also to those who were less well. In the 19th and 20th centuries, Christian reform was still ongoing in traditional Catholic Churches, Protestant Churches, and Evangelical ones as well.

⁵⁸ LaTourette, page 980 - 981.

⁵⁹ *Ibid.* page 1032.

These churches were of first-class importance. Presumably it was primarily upon them that the perpetuation and continued spread of the faith among their respective peoples would depend. In them, moreover, were lives in which were seen the characteristic 'fruits of the Spirit' which Paul described in the first century of the Christian faith. In addition, usually but not always more or less closely related to them, were other contributions through the missionaries who spread the Christian faith. Hundreds of languages were for the first time given a written form, the Bible was translated into them in whole or in part, other Christian literature was prepared, and schools of a Western type were opened, often the pioneers of the kind of education which was to prevail as governments, either colonial or indigenous and independent, undertook an educational system for the new day. Orphanages were conducted in which thousands of children were cared for who would otherwise have perished. Famine relief was undertaken and attempts were made to introduce improvements in agriculture and forestry which would reduce or eliminate famine. Hospitals were founded and steps were taken to initiate medical and nursing professions trained in the science and techniques which were making rapid strides.⁶⁰

The reformation occurred not only "outside" the traditional church, but reformation occurred "inside" the traditional church. In keeping with reforms within the church, the Jesuits were formed. In keeping with the reform outside the traditional church, the Anglican Church of England, independent of the Catholic Church in its liturgy, also began the process of reformation. In that time period, immersed from the Church of England reform, Mr. William Tyndale (1494 – 1536). In 1612, from the Anabaptist movement came the Baptist church and its famous writer, John Bunyan (1628 – 1688).

Disagreeing with the Church of England and stating that the church was a voluntary group and not the establishment of the state, the Puritan movement came into being, by breaking away from the Anglican Church. Another Puritan, George Fox (1624 – 1691) broke with his associates and founded the Society of Friends, and from that the Quakers came into being under William Penn (1644 – 1718).

During this time, new religious movements, and the emergence of some new philosophical thoughts were birthed. Smart stated that, "The reformation by

⁶⁰ *Ibid.* page 1335.

mingling with the forces of new scientific knowledge, had set entrained intellectual movements that were far removed from the faith of earlier centuries.”⁶¹

From this period came prominent figures such as Lord Herbert Cherbory, a Deist (1583 – 1648) who advanced the idea of a relational religion, independent of revelation. Another philosopher named John Locke (1632 – 1704), attempted the establishment of reason (in religion). “The growth of philosophy in its new modern form, liberated from the scholasticism of the middle ages contributed to skepticism about religion and encouraged attempts to found a new ‘rational’ religion.”⁶²

Also from this time period, emerged Voltaire (1694 – 1778) who was a proponent of rationalism. He incorporated elements of deism into his thought, combining belief in God with a bitter distrust of institutional Christianity. Rationalism became widespread including such countries as Germany. Among others who tried to find a new interpretation of Christianity was the great philosopher Emanuel Kant (1724 – 1804), who lived nearly all of his life at Koenigsberg in East Prussia.

While new thoughts on theology were emerging outside the church, including philosophies, which advanced rationalism and deism, within the church some radical ideas were also emerging. Protestantism, which emerged during the reformation, was not yet developed in its own structure and mission. It moved away from having the emphasis on monasticism (cultivation of the inner life) to mission (ministry outside the church). “Protestantism made a great indifference to the social dimension of Christianity. It attempted to replace the patterns of an organic society, in which the institutions of the church were integrated, with a more individualistic system.”⁶³

At the same time, came a general reaction against rationalism from within the church, and from without. The reaction gave rise to evangelical persuasions and indeed revivals that happened in 18th and 19th century. Out of the protestant movement, emerged John Wesley (1703 – 1791) who founded the Methodist

⁶¹ Smart, page 488.

⁶² *Ibid.* page 489.

⁶³ *Ibid.* page 479.

movement. Wesley became a missionary from England to America, but did not become converted until later in his life. "...he experienced a profound conversion during the reading of Luther's, Commentary to the Romans."⁶⁴

John Wesley's brother, Charles, never left the Anglican Church.. From John's ministry, came evangelistic crusades, where he preached publicly to people en masse. Sunday school was started, lay preachers were trained, and mission projects were launched to Scotland and to America. Methodism was born. A document dated 1743, from the Methodism movement, reads that

we must be about - doing good, by being in everything, merciful, as our power, as they have opportunity, doing good of every possible sort, and as far as is possible to all men – to their bodies, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison – to their souls, by instructing, improving, or exhorting all.⁶⁵

The Methodism movement, as other movements, both past and present has had some divisions. Some divisions came from concerns of doctrinal issues. However, solidarity in advancing the social status of the people of that society also occurred. Methodism and other evangelical movements were at the time not only concerned with the spiritual needs of people but also the social ills. While much was happening outside the church such as the industrialization of society, coupled with the secularization of society, the advancement of Darwinism, coupled with biblical criticism also were issues at hand. The church was reaching out both locally and globally in its ministry endeavors. Missions was alive and well both at home and abroad. Such missionaries were William Carrie (1761 – 1834) who was a missionary to India, and famous preachers Dwight Moody (1837 – 1899) and Billy Sunday (1862 – 1935).

Much work was done, but much more work was still to be done. Though Christianity has been weakened by philosophies of rationalism and the advancement of liberal theologies, as well as other movements and secular thoughts, much has been happening as well to promote Christian unity. Some

⁶⁴ *Ibid.* page 492.

⁶⁵ *Ibid.* page 495.

contend that, "The hope of reunited Christian may be still far off, but it is no longer unreasonable. The ecumenical movement has bought Christians of many different denominations into closer harmony".⁶⁶

A new global movement has been occurring, which is attempting to direct the church to get back to the basics, back to unity so that the Spirit may come once again upon us. Within the world religion of Christianity, the church exists.

Christianity has passed through many vicissitudes since the reformation. But the withering away of Christianity, which might have been predicted in the 18th century, has by no means occurred. It remains a living stream in men's experience, a stream that shows signs of broadening and deepening. In the inner play of denominations, different facets of the faith have glittered. In the reforms, new excesses of power have come to it.⁶⁷

Along with the reformers who advanced Christianity, came philosophers who advanced philosophy. Listed here are a few philosophers like David Hume (1711 – 1776), G.W.F. Hegel (1770 – 1831), Ludwig Feuerbach (1804 – 1872), John Steward Mill (1806 – 1873), Soren Kierkegaard (1813 – 1885), Karl Marx (1818 – 1883), Friedrich Nietzsche (1844 -1900), John Duty (1859 – 1952), Bertrand Russell (1872 – 1970), Jean-Paul Sartre (1905 -1980), each sharing their philosophies concerning empiricism and existentialism.

The church appears to have come full circle, with greater emphasis now on social issues and social ills, like it had in the first three centuries...

⁶⁶ *Ibid.* page 513.

⁶⁷ *Ibid.* page 513.

CHAPTER 10

THE CHURCH IN MODERN SOCIETY

After reviewing the church's place in relationship to the state, and society next, the church's position and its relationship to itself will be examined. The church today has a lot of work to do in society, and 'church work' is hard work. In Psalm 127, verse 1, the psalmist wrote, "Unless the Lord builds the house, its builder's labor in vain". The church is a divine population.

God never intended for people to become committed to the mortar and stone of the building, or to the denominational sign on the lawn upfront. This is not the church, the church is people. If the building were to burn tomorrow or if the denomination were to collapse, the church would go on. If there were never another corporate worship service, there would still be a church' for the church is people not masonry, but people of work.¹

Modern day idiosyncrasies of the church will now be explored. Discussed too are the notions of finances, membership and church government. The church is not about buildings, stained glass windows, carpet, vestibules, furnishings or vestments. The church is about people. Jesus never built a building, never had a sod turning ceremony, never paved a parking lot and never entered into a church building campaign. When Jesus left the earth, He left people. When Jesus comes back, He is coming back for people. The work of ministers of the gospel, specifically chaplains, is not about buildings, mortar, brick and masonry. The job is about building lives and about rebuilding lives. The church is not even about programs, as important as these may seem; it is about people. In Saint Paul's letters, he referred to the church not to the churches. Reid and Brendell explain, "The Bible speaks of only one church in any given city. There was no first church of Corinth, no east side church of Corinth, no Corinth Reform Church of Christ. Paul ministered to the church at Corinth – all the believers in the city".²

¹ Tommy Reid and Doug Brendell, *The Exploding Church*, Plainfield New Jersey, Logos International, 1979, page 106.

² *Ibid.* page 122.

The church can be, and should be a place of blessing for out coming offenders. Presently there are some major concerns about the church in its present state, where it is going, how it will function or continue to function, how it will remain effective, or rather increase its effectiveness. Looking at the church of the 21st century, many issues must be reviewed.

Signs on some stores read, "Open on Sunday". The church building while it has no sign as such, it is also open on Sunday but unfortunately, it is often open only on Sundays. In some cases, the church building is open during the week for Bible study/mass or some social event. Generally, however, the doors of the church are closed when no activities are in progress. The New Testament church, however, was active many days of the week, not open only on Sundays, but also other days of the week and a lot was going on.

The early church met corporately each week, but they met in believer's homes and places of business all through the week. This is where evangelism took place. This is where discipleship took place. This is where *koinonia* and communion and personal ministries took place. The people were the church – literally – seven days every week, 24 hours everyday.³

1. INFLUENCES IN THE MODERN CHURCH (THAT AFFECT ITS MINISTRY)

In the year 2001, when I began pastoral responsibilities in my present parish, a handful of senior citizens were in attendance wondering where the local church was going. They were concerned that there were no young people and only a few married couples attended. As their new pastor, I stated that I was not concerned about church growth. When the parishioners finally adjusted to what they had just heard, they listened further. I went on to explain that my vision was not about filling the church, but rather about building a healthy church and that any body which is healthy will grow automatically. We must agree with Hanegraaff in that "The first sign of a healthy, well-balanced church is a pastor who is committed to leading his community of believers in the worship of God through prayer, praise, and the

³ *Ibid.* page 127.

proclamation of the word.”⁴ Prayer is a vital part of any faith community as the Scripture exhorts believers to come together, in intercession for others, bearing one another’s needs, and concerns. Jesus took the time to teach His disciples how to pray, and in Matthew 6, verses 9-13, He taught them to say

Our Father in Heaven, hallowed be your name. Your Kingdom come, your will be done on Earth as it is in Heaven. Give us today our daily bread. Forgive us of our debts, as we also forgive our debtors. Lead us not into temptation, but deliver us from the evil one, for yours is the Kingdom, the power and the glory forever. Amen.

Every well-balanced healthy church should also have time for praise, and spontaneous worship as people are able to lift their hands, and hearts, and voices unto the Lord. We are invited to have creativity, in our worship. Some will worship in the regular traditional liturgy, while others will worship in a non-traditional way. The Psalmist wrote in Psalms 150, verses 1-6 that we should:

Praise the Lord, praise God in His sanctuary; praise Him in His mighty heavens. Praise Him for His mighty acts of power; praise Him for His surpassing greatness, praise Him with the sounding of the trumpet, praise Him with the harp and lyre, praise Him with the tambourine and dancing, praise Him with the strings and flute, praise Him with the clash of cymbals, praise Him with resounding cymbals. That everything that has breath, praise the Lord, praise the Lord!

One may wonder if the modern church should include biblical worship such elements as orchestra, dance and choreography. We are uncomfortable with some of these practices, but we doubt God would be offended. We are not suggesting however that worship service be like the atmosphere of dance halls and bars. Most agree, however, that bars are often full because they meet a human need. When the church has a program and presence that meets the human need, it too will be filled to overcapacity. Along with lively and worshipful praise, the church needs to be a place where the gospel in its fullness is proclaimed.

Another element of a healthy church is the proclamation of the gospel. The word of God may be expressed either through exhortation, teaching or preaching.

⁴ Hank Hanegraaff, *Christianity in Crisis*, Eugene, Oregon, Harvest House Publishers, 1993, page 30.

Preaching is the presentation of a homily in the local service. Praise allows worshipers to express how they feel about God, but the proclamation of the word allows believers to hear, how God feels about them. In proclamation of the word, believers are exhorted what 'to be', what 'to do', and where 'to go', in fulfilling the mandate of Christ and the Great Commission. Saint Paul the Apostle in writing to the young pastor, Timothy in his first letter Chapter 4, verse 13, he exhorted, "Devote yourself to the public reading of Scripture, to preaching and to teaching". In Second Timothy 4, verse 2 Paul wrote, "In preaching the word; be prepared in season and out of season; correct, rebuke, and encourage – with great patience and careful instruction". Through teaching, and exhortation of the word, the church is directed, it is guided, and it is allowed to stay on course.

As Hanegraaff confirms, the New Testament church was about not only prayer, praise, and proclamation, but it also was about community, confession, and contribution. This community is not about the typical uniformity among the members, everyone being alike, looking alike, and thinking alike. In contrast, this conformity is hearing the teachings of Christ as a standard practice as taught in the word of God. People are different in their looks, their family backgrounds; they also have different opinions about various matters, but community is about being together, with a common purpose. Community in the N.T. was not only about 'fellowship', but was also about 'followship'. As new people were welcomed in the church, they were allowed to grow at their own rate, beginning by drinking 'spiritual milk' as it were, and then growing in grace to the point where they were able to eat 'spiritual meat'. The early Christians received encouragement, exhortation, and general support. They were encouraged and allowed to become whole persons. The ministry of the church had a holistic approach, meeting all of the needs of the individuals including spiritual, physical, emotional, and social. The church was a form of a hospital, a clinic, a place of therapy, where various aspects of the individual were addressed, such as the cognitive, psychological, physiological, emotional and spiritual obviously.

Fellowship is not necessarily communal life together but consists of greeting each other both through verbal and non-verbal means. Fellowship is about staying in touch, experiencing common worship together, and common learning together through both collective and private exhortations.

Community must be a place of growth, where people have an opportunity to develop and experience wholeness. In the book, *Growing Towards Wholeness*, John A. Huffman, Jr., developed the model for growth. Huffman wrote that

... growing towards wholeness is the balanced lifestyle – proper proportion in the four basis areas of life, mental, physical, spiritual, and social. The scripture basis for this call is in Luke 2:52, ‘and Jesus grew in wisdom and stature, and in favor with God and man’.⁵

The faith community, the church, then must be a place where people can rebuild relationships, rebuild reputations, and experience growth not only intellectually, socially and emotionally but be accepted and have opportunity for long-term transformation.

Along with community, the early church model was one of confession. They had opportunity to confess their faults one to the other. In later centuries, they had a common confession, a common statement of faith. Again, this was not related to doctrine and dogma necessarily, but a creed, which allowed each of them to articulate a statement of faith. The Apostle’s creed is probably a good place to begin speaking about having the same confession, because a confession is an articulation of our faith.

Along with community, and confession, contribution had its place. Contribution includes offerings, tithes, and financial pledges. Contribution encompasses more than financial resources. Contribution includes one’s time, one’s talents, one’s energy, ideas, songs, exhortations, other giftings, spiritual gifts, and physical tangible gifts. In First Corinthians 12, verse 7, Paul spoke about gifts being used for the common good of the community.

⁵ John A. Huffman, *Growing towards wholeness*, Waco, Texas, Word Books, 1978, page vii.

Often much talk about finances or the lack thereof takes place in faith communities. Two thirds of the world's population is starving to death, prosperity seems nonexistent and the needs are great. Community, confession and contribution, enable people to work together in the faith community to accomplish the work of the ministry, both at home and abroad. Matthew 28, verse 19 Christ's "Great Commission" mandates Christians not to make 'converts', but rather to make 'disciples', people who are followers of Christ's teachings. Hence, proselytism is not the mandate; the goal is not to build the church in our own denomination at the expense of other denominations. The goal is to 'reach the unreached' or to 'church the unchurched', the outsider, and to practice the discipleship of Christ in every situation. In the book *Life Together*, Dietrich Bonhoeffer stated that, "Christianity could never be merely intellectual theory, doctrine divorced from life or mystical emotion, but always must be responsibility, obedient action, the discipleship of Christ in every situation of concrete daily life, personal and public".⁶ Hence, the church is not only about prayer, praise, proclamation, but also about community, confession and contribution.

My hypothesis is that the factors of crime can be addressed in a 'proactive' way through family development, and through faith community development. However, crime needs to be addressed 'reactively' too. One such model for 'reactive community corrections', is found in Luke 15, verses 11-24.

Jesus continued 'There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate. So he divided his property between them. Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. "When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against

⁶ Dietrich Bonhoeffer, *Life Together*, New York, Harper San Francisco, Division of Harper and Row Publishers Co., 1954, page 8.

you. I am no longer worthy to be called your son; make me like one of your hired men.' So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. The son said to him, 'Father, I have sinned against you. I am no longer worthy to be called your son. But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.

This passage does not indicate what type of family this was, whether a single parent family or not. One does get the impression, however, that this was an affluent family, that had the means for providing their family needs, as references are made to wealth, hired help, servants, and access to a decent wardrobe, music, dance, and barbecue-feast. This home differs from the homes from which many clients come from, who are marginalized by poverty. The younger son in this story asked for his share of his father's estate, before his father passed on, and he received it. The younger son went out and wasted his money in *riotous living*, as referred to in the King James Version. The NIV (New International Version) states that he squandered his wealth on wild living. One can imagine, the various types of behavior in which he possibly gratified and indulged himself. In modern day vices, it might be likened to gambling, use of cocaine, strip clubs, alcohol abuse. The passage does not detail what the young man did, but does note that he spent all that he had. Then a ecological change occurred in the cosmos, a severe famine came over the whole country. Like many clients, he was able to land a menial job, hard labor, strenuous in every sense of the word, but nonetheless a job.

After a while, he reflected upon his present state of affairs, and was mindful of the life he had left behind at home. He 'clued in' and thought about the benefits at home that he forfeited in his folly and decided that he would go back home. He planned his return home, and he planned what he was going to say to his father. His intentions were clear, not only did he think about getting his life in order, but also he actually made a genuine effort to do so. Verse 20 states he got up and went to his father.

Unlike many fathers, who have been hurt, who have had their reputations ruined, and have experienced grief, this father in the Scripture did not make his son beg for forgiveness. The father did not say "I told you so". The record does not indicate that the father said, "Well now you are back home; we'll see if you're really sincere, we will put you on probation for a while to see if you can prove that you were really serious".

Apparently, the father did not reject his son or accept him conditionally by putting him on parole/probation or enact terms of curfew. Actually, the father probably was in the habit of looking daily for his son's return as verse 20 b) states that while the son was still a ways off, his father saw him and was filled with compassion for him. The father ran to his son, threw his arms around him and kissed him. He embraced him, by hugging him and kissing him. This welcome appears to be more than the greeting of Romans 16, verse 16, which speaks about embracing. Again there is no record of an inquiry, in the father asking such questions as "Where did you go?", "Why are you back?", "Did you waste all the money?", "Are you sure you didn't become infected with HIV?" No form of investigation, interrogation or projecting of blame followed. What ensued was a celebration of welcome and even a sense of urgency to have his son re-clothed, and reintegrated back into the family. The father put the best robe on him. This garment probably represented a form of re-clothing or righteousness. His father gave him a ring, which probably signified authority. Finally yet importantly, the father gave his son sandals, which represented freedom (real freedom), because apparently, the slaves, or servants were not afforded sandals. The Scripture indicates that the father then got out the barbecue, and put on veal steaks..., the band played, dancing and joy abounded for the prodigal son was back home again.

Not everyone in this story was happy that the son came back home. Reintegration back into family was not widely accepted by everyone concerned. Verse 25 notes that when the older son arrived home, heard the music and dancing, he asked a servant "What is going on?" He was informed that the younger son has returned and the Scriptures note that the older son became angry and refused to go into the

house and talk with him. His manner may in fact represent the mentality of some religious people. The older son probably represents the religious community, at least those with a religious spirit of 'holier than thou', who have the mindset of retributive justice.

The message of Father God, however, is clear and concise that a welcome must be extended to those who have lost their way, to those who have become entangled in the criminal justice system. The desire of both Father God and His Son Jesus Christ, is that a heart felt welcome be extended to clients who have been entangled in the criminal justice system. The church, however, in its present state, still has some work to do in embodying the welcome that Father God and His Son Jesus Christ desire.

Unfortunately, the church in its present state often has a different reputation concerning those entangled in the criminal justice system. Often, she is seen as judging and condemning, having an 'eye for an eye, a tooth for a tooth' mentality; a 'lock them up and make them pay' retributive mindset. The grace accorded to many offenders and their families is not always the *Amazing Grace* that the church so often signs about. The church's role must be one of rehabilitation, reconciliation, restoration, and redemptive grace. The church is to be an instrument of God's 'restorative justice' not man's 'punitive justice'. Believers are called to listen, to help, to care and to bare one another's burdens. One's moral responsibility is simply to fulfill the mandate of Christ. "Preach good news to the poor, to heal the broken heart, to proclaim liberty to the captive" (see Luke 4:18(b) -19(a)).

The church's role must also be one of 'understanding' of both the criminal justice system and the roots and causes of criminal behavior. Most offenders already feel judged, condemned and rejected. Many are victims themselves of abuse, (physical, sexual and emotional). Some are marginalized because of racism or poverty. Others have simply been in the wrong place at the wrong time, with the wrong crowd and have been caught doing the wrong things. Anyone born to a similar family or raised in a similar neighborhood might also be subject to the same criminal behavior with similar results. Who knows? For offenders and ex-offenders,

change of behavior is possible. Like everyone the change must start on the inside. A change of heart, a change of mind, then a change of the direction and behavior. Many need to forgive themselves and then to forgive others, and then experience God's forgiveness. Again, the church has a vital role to fill.

In the story, of the Prodigal son, as recorded in Luke 15, rehabilitation is demonstrated, as the Prodigal had a change of mind, he experienced a change of heart, and subsequently a change of direction. He appears to have learned lessons; reconciliation was evidenced, and reintegration subsequently followed. The Prodigal son may have experienced some form of shame. However, stigmatizing shame and reintegration shame differ. In the training manual on restorative justice put together by the RCMP, quoted is John Braithwaite in his book *Crime, Shame and Reintegration*, in stating that:

Rather than leaving permanent scars of stigmatization, the process can provide an opportunity to take responsibility for actions and to repair harm. The community acknowledges the worth of the offender as a human being by condemning the offending behavior and giving the offender an opportunity to 'undo the harm'. Reintegrative shaming is followed by efforts to restore the offender as part of the community through gestures of forgiveness and acceptance of his apologies. Shaming is an important first step, but it is followed by efforts to re-integrate.⁷

The lesson from this story is that the religious community (represented in my opinion by the older brother) still has some lessons to learn.

2. STEREOTYPING DANGERS (THE CHALLENGE TO BREAKING DOWN THE WALLS... (PRISON WALLS AND CHURCH WALLS))

A barrier exists between the institution of the church and the institution of the prison. The prisoner population often looks upon the church as "you bunch of hypocrites", "why don't you practice what you preach", and the church often looks upon the prisoners as "those people who deserved what they got". They look at them with their tattooed and pierced body parts, skinhead haircuts, and are often

⁷ *Restorative Justice (Community Justice Forums) Facilitator Training Manual*, Depot Division, R.C.M.P., page 13.

afraid to welcome them back into community. They seemed to forget that offenders are more than just a crime statistic, or a fingerprint in the OMS. They too are created in God's image, see Appendix 2. The same was true of Saul of Tarsus, an ex-murderer and persecutor of the church, when he came to faith in Christ; the faith community reluctantly accepted him. Acts 19 records that, it was Barnabas who reached out to him and welcomed him into the faith group. Then Saul of Tarsus eventually became the Apostle Paul and subsequently authored thirteen books in the New Testament, some that were written from a prison cell. Matthew's record of Jesus' words indicate that the church has a mandate to visit those in prison. Matthew 25, verse 36, "I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me". Verse 40, "The King will reply and tell you the truth, whatever you did for one of the least of these brothers of mine, you did it for me". Yet, the church in general has not realized its missionary mandate to reach out to the incarcerated, and the ex-offender, or to others who have a tendency to be entangled in the criminal justice system. Apparently, the church's *modus operandi* is "Here we are, come and find us, come and worship with us! Our telephone number is in the phone book, our church sign is illuminated, we are open every Sunday...come and worship with us!"

It has listened to the words 'come on to me', but not listened to the words 'go – I am with you' It has interpreted election as if it meant being chosen for a special privilege in relation to God, instead of being chosen for a special responsibility before God for other men... It has understood itself more as an institution than an exhibition.⁸

3. CHURCH AND STATE (ADDRESSING THE CONCERN OF THE HOLY AND UNHOLY UNION)

We must talk about the entity of the state and the entity of the church. With so much talk about the separation of the church and state, one wonders how these entities can ever be together. Traditionally, many Christians have opted for the separation of church and state; however, whether or not the church needs help from the government, the government definitely needs help from the church!

⁸ Newbiggin, page 101 and page 102.

Government needs help in issues concerning crime, poverty, and racism; the government is recognizing the church's work in these areas both at home and abroad. In an essay entitled "Correcting the Welfare Tragedy: Toward a New Model for Church / State Partnership.", by Roland J. Sider and Heidi Rowan, it is stated that

A host of explicitly faith centered agencies are already facilitating successful long-term change in people's lives in the intercity. What is needed is a holistic approach based on a new model of partnerships between religious organizations, government, and other institutions in society.⁹

This approach has been ongoing in the history of chaplaincy within the CSC. This policy, however, is not often wholly embraced at all levels of government. Sider and Rowan in the essay in *Welfare in America* said that

until recently, such a proposal would have seen to have little prospect of acceptance among policy elites and government decision makers. But the mounting evidence of the disastrous failures of decades of government programs and the depth of the current crisis are permitting new questions to be asked.¹⁰

In spite of this dilemma, individuals from all levels of government and community recognize that progress is being made both locally, regionally, nationally and internationally on both sides of the border. The goal to minister to clients is met. A more encompassing long-term goal, however, is to reduce recidivism. The success of such a long-term goal is difficult to ascertain. Evaluating the success rate of religious programs, such as chaplaincy, is difficult to numerate, "in part because of the bias much of academia has against religious beliefs as a variable in social research."¹¹ Yet most policy makers note the value of religious programs or what the 'faith factor' has on helping the marginalized, addicts, and alcoholics. Doctor Katherine Nest, former director of New York City's Methadone Program for Drug Addicts, studied Christian drug rehabilitation drug programs that emphasized

⁹ Stanley W. Carlson-Thies & James W. Skillen, *Welfare in America, Christian Perspectives on a Policy in Crisis*, Michigan, W.B. Eerdman's Publishing Company, 1996 page 463.

¹⁰ *Ibid.* page 463.

¹¹ *Ibid.* page 463.

prayer, conversion and the power of the Holy Spirit. She concluded: "That is probably the most effective rehabilitation program"¹²

Chaplaincy programs need to coincide with the message of the gospel as recorded in Luke 4, verse 18. In reading from the book of Isaiah, Jesus stated that

the Spirit of the Lord is upon me, because He is anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and the recovery of sight for the blind to release the oppressed, to proclaim the year of the Lord's favor.

The spiritual element often has lasting effects for the rehabilitation of ex-offenders, drug addicts, and alcoholics. "A renewed, reconciled relationship with God contributes to better physical and emotional health, more productive choices and improve relationships with others."¹³

The church's mission is not purely religious or spiritual as it were. The mission is holistic, meeting needs in every sense of the word. The mission is to reach out to those who are afflicted. Saint James recorded in James 1, verse 27: "Religion that God our Father accepts as pure and faultless is this, to look after orphans and widows in their distress and to keep oneself from being polluted by the world". This work goes beyond the walls of the church building. The church has a role to fulfill that cannot be fulfilled by the government. The church can facilitate, preaching, teaching, evangelism, and reach out to the marginalized. The government role is twofold, one, to facilitate the church in its role, and two, to be responsible for "maintaining the infrastructure that supports social, economic, and political well-being; and for insuring law and order. In addition, government must insure that its policies do not encourage racism, family dissolution, unemployment or other catalyst of poverty."¹⁴

While the government has responsibilities in the social order, the church too has its own responsibility in the social order. In his essay, "*Faith, Freedom and*

¹² *Ibid.* page 466.

¹³ *Ibid.* page 467.

¹⁴ *Ibid.* page 467.

Responsibility", George Weigel wrote about the will of God and the word of God as both being included in the notions of social justice, especially for God-fearing people. He contends that the Bible has taught that, "... the fear of God was the love of God and that the love of God was the Love of Man and the service of Man".¹⁵ In other words, the truth of the Gospel not only affects one's faith, one's freedom, but also one's social responsibility. Pope John Paul II stated, "If there is not transcendent truth, in obedience in which man achieves his full identity, then there is no sure principle for guaranteeing just relationships between people".¹⁶ As Christians, it appears that the equation is both a vertical relationship with God, and a horizontal relationship with mankind. Back in the Garden of Eden, when God asked Cain where his brother Abel was, Cain replied, "Am I my brother's keeper"? Then as now, God's children are indeed keepers of their brothers, sisters, society's children, and the fatherless. The church has a role to fill and its role is filled in the arena of the world, or the state run world. Concerning the separation of the church and state, George Weigel stated that

This cannot mean the separation of religion from public life, or the proscription of religiously grounded moral argument from public life, or to do so would involve a profoundly undemocratic discrimination against citizens of the basis of religious belief. 'The separation of church and state' should, therefore be understood minimally, as a description of the fact that, in the American Constitutional Order, the state claims no theological expertise and the church rejects any partisan political role.¹⁷

Both the church and the state have roles to play in the arenas of public welfare and criminal justice. The church has an additional role to play, in that it must be the moral conscience of the nation, it must make certain that the government bears up to its responsibilities, but in doing so, the church needs to make sure that she herself bears up to her own responsibilities. Complacency is relatively easy for both in pushing off the responsibility on the other. While the church and state are separate entities and should remain so, each needs to recognize the limitation of

¹⁵ George Weigel "Faith, Freedom & Responsibility", *Evangelicals and Catholics Together Towards a Common Mission*, edited by Charles Colson and Richard Neuhaus, Dallas, Work Publishing, 1995, page 46.

¹⁶ Jean Paul II, as quoted in *Ibid*, page 45.

¹⁷ *Ibid*. page 55.

the other. Opportunities are many in community corrections for church and state working together.

This is a time of opportunity' and, if of opportunity, then of responsibility... then in a way that helps prepare the world for the coming of Him to whom belongs the Kingdom, the power, and the glory, for ever. Amen.¹⁸

While the church and state are separate, in chaplaincy, a dialogue occurs between them. The church should be a place of blessing, be aware of its limitations, and yet be willing to enter into partnership.

4. THE CHURCH'S ECONOMY

The story is told the minister who stepped in his pulpit on Sunday morning and stated to the congregation that he had good news and bad news. The good news was that God had provided all the money the church needed to finish paving its parking lot extension. The bad news was that the money was still in their pockets!

It is difficult to talk about the church in modern day contemporary society, without referring to the economy of the church or the funding. The responsibilities of the church necessitate operating in the world's economy. Money is an exchange for the means to offer ministry. In Old Testament theology, in Isaiah 58, verses 6-9, Isaiah wrote that

it is not this the kind of fasting I have chosen; to loose the chains of injustice and untie the cords of the yoke and to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter- when you see the naked, to clothe him and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you and the glory of the Lord will be your rear guard. Then you will call and the Lord will answer. You will cry for help and He will say Here am I. If you do away with the yoke of oppression and the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness and your night will become like the noonday. The Lord will guide you always; He will satisfy

¹⁸ *Ibid.* page xiv.

your needs in the sun-scorched land and will strengthen your frame. You will be like a well-watered garden like a spring, whose water never fails.

This mandate is reiterated as well in New Testament theology as the Bible speaks about ministering to the poor, the homeless, the fatherless, the wanderer, and the widows.

4.1 THE CHURCH'S ECONOMICAL RULES

The economy of the church as outlined in Sacred Writ includes five basic rules.

4.1.1 No interest to the Poor

As outlined in Leviticus 25, verses 35-38, do not charge interest to the poor. In North American politics, this would be referred to as forgiving the loans of third world underdeveloped countries. A movement in recent years includes forgiving the interest on loans and sometimes includes forgiving the loans in their entirety.

4.1.2 Gleanings

The second biblical principal is the leaving of gleanings. The idea here is that when one harvests his crops in the field that he leaves some crops remaining in the field for the poor people to pick up. This idea might be relative to the harvesting of potatoes, not to pick up all the potatoes but to leave some in the field so the underprivileged might be able to pick them up. Matthew recorded in Chapter 12, verses 1-8 that, "Jesus and His Disciples went to the grain field on the Sabbath. His Disciples were hungry and began to pick some seeds of grain and eat them". The Christian communities, especially Christian farmers today, probably do not follow this practice as it was in biblical times.

"In the market economy of modernity, milk is dumped, apples are thrown to the ravine and people are paid not to grow food. The church, in large, has trusted these market rules rather than the logic of the Gospel."¹⁹ Instead of recycling one's own recyclables, one might allow the poor, the privilege of doing it, for themselves.

¹⁹ Ronald E. Vallet and Charles E. Zech, page 153.

4.1.3 The Tithe

The tithe is another rule for the economy in the House of God. The principle of tithing is taught both in Old Testament and New Testament theologies. Malachi 3, verse 10 reads that

‘Bring the whole tithe into the store house, that there may be food in my house.’ *This exhortation/commandment comes with a promise that the money remanding will be blessed indeed. We are invited to test the Lord in this promise for He says; ‘Test me in this, says the Lord Almighty, and see if I will not throw open the flood gates of heaven and pour out such a blessing that you will not have room enough for it’.*

He goes on to state that tithing is a protection for our crops. “I will prevent pests from devouring your crops and the vines in your fields will not lose your fruits.” Verse 18 in the same chapter explains that in “serving or honoring Lord with our finances, there is a distinction between the righteous and the wicked, between those who serve God and those who do not”. The giving of the tithe or the tenth is also an exhortation in New Testament theology. Matthew 23, verse 23, records the words of Jesus, who stated that

‘Woe to you, teacher of the law and Pharisees, you hypocrites, you give a tenth of your spices, mint, dill and cumin. But you have neglected the more important matters of the *law, justice, mercy, and faithfulness*. You should have practiced the latter *without* neglecting the former.’ (Emphasis Mine)

Apparently, the religious leaders of the day were practicing only part of the requirements of God. They were practicing tithing but neglecting other matters of the law, which Christ incidentally labeled as (more important). Christ said they should practice the latter (justice, mercy and faithfulness), without neglecting the former (tithing). The New Testament mandate then is not to be doers of justice, mercy and faithfulness only, but also financially contribute to their cause, by

contributing 10% of our revenues to charity. To be able then to claim, a tax deduction for it is even a greater blessing. This area is one where partnership not only makes sense, but also makes dollars and cents.

The tithe then and the giving of offerings, is the economy of God for the church. The tithe is to provide for all the needs of the church, which are supposed to be needs outside the church building itself, needs of the community.

The New Testament church had a better economical system in place that the church does today. Maybe this is because the mission of the New Testament church was different from that of today. In the New Testament church, they looked for ministry opportunities to people, investing in the lives of people... Today's church invests in buildings, and structures. The people of God do not appear to practice tithing as much as they did in Old Testament and New Testament times. As a result, today's church has to resort to all kinds of fundraising activities, such as suppers to pay its bills, for maintenance and heating of its buildings, and insurance, etc. If believers would practice New Testament theology, the church may well have the means necessary to accomplish its *raison d'être*. According to Vallet and Zeck in *The Mainline Church's Funding Crisis*

The primary reason for the tithe in the Torah is to give to the poor. The tithe for the Christian is not a bad thing, but it is not near the standard of giving for the household of Jesus Christ. The standard of giving for the household is given by the widow in the Temple.²⁰

When the church conforms to the mandate, given by Christ, then the monies needed to fulfill that mandate will come in. In other words, where God leads, He feeds, where God guides, He provides. Paying taxes to fund social and educational programs to educate and feed the poor, who are provided for by the government is not the biblical perspective of tithing. The reason that government is forced to provide social programs such as welfare, is because the church has failed in its duty to do so. In New Testament theology, the church was responsible

²⁰ *Ibid.* page 153.

for taking care of the widows, and feeding the poor. The government has obviously stepped in because the church has failed to fulfill its responsibility.

4.1.4 Hospitality

A fourth principal in the economy in the household of God is hospitality. Hospitality is simply an open house, not only for those of the household of faith, but also for the stranger. In Matthew 25, verse 38, Jesus asked the rhetorical question, "When did we see you, a stranger and invite you in or needing clothes and clothe you, when did you see you sick or in prison and go to visit you"? His response is stated in verse 43. "I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me". So hospitality is about reaching out to the stranger and giving them a place of welcome.

4.1.5 Stewardship

Stewardship of time, energy, and resources is the fifth principle of economy in the household of God.

The church has been mistaken when it assumed that stewardship is a separate program to fund its ministry and mission. When stewardship is seen as something outside the basic worship and proclamation and sacramental life of the church and outside of the *diakonia* and *koininia* and mission, then all the things that are necessary for a person to become a steward are forgotten.²¹

Money is necessary to fund transition houses, hostels, food banks, and clothing depots. Providing transportation to various community support groups requires funds. Financial resources are necessary to train, mobilize, supervise, and recognize community volunteers in the work of the ministry.

²¹ *Ibid.* page 150.

If the church is to be the household of Jesus Christ, it will need to regain the economy character of the church. The economic assumptions – the market logic - of the enlightenment will need to be overcome by the logic of the gospel of Jesus Christ.²²

Community in Christ is not only about doing the work of the ministry, but is also about creating a stewardship that makes ministry possible on an ongoing basis. Giving one's time, energy, ideas, talents, and financial resources may require one to deny oneself. The church's mission statement must be about service to others, both locally, regionally, nationally, and globally. The mission is about moving beyond complacency to meet needs.

Stewardship is service done for others without expectation of reward or benefit. It is service done for those that may be undeserving or even unappreciative. It is service that may be unpleasant and even dangerous. It is not done for glory. The one who is a disciple is willing to take risk even to endanger his or her own life in the process.²³

The church is not where it needs to be, nor is its economy in the household of God. The church appears to have become preoccupied with things that are temporal as opposed to things that are eternal. The church fails to realize that when Jesus comes back, He is only coming back for people; hence, the church needs to refocus its mandate and invest in people, not in buildings, not in structures, but in people, including those who are entangled in the criminal justice system.

4.2. RENEWAL AND MUTUAL RESPECT IN CONTEMPORARY FAITH COMMUNITIES

Paul's idea of community was that all were welcome as everyone is equal in the foot at the cross. Galatians 3 indicates that, "In Christ there is neither Jew nor Greek, neither male nor female, neither bond nor free all are equal". Therefore, in the faith community of the New Testament church everyone was equal no matter what their social standing, no matter what their background, no matter what their ethnic origin, or religion. In James 2, verse 4, Saint James reminded the New Testament Christians, neither to be partial nor to show favoritism. James

²² *Ibid.* page 151.

²³ *Ibid.* page 156.

mentioned that sometimes when an affluent person came to church, he got the front seat and the poor were left in an undesirable section of the church. However, Saint James exhorted believers not to be like that, not to show partiality in any form. Today, a politician might come to church and be given an honorary place of seating, like in the front row or on the platform. The Bible, however, indicates that everyone ought to be treated equal.

CHAPTER 11

WHO ARE WE?

The characteristics of the church especially the church of the New Testament are described so an attempt may be formulated to model the modern day church after it.

1. CHARACTERISTICS OF THE CHURCH

Seven characteristics describe the New Testament church, and indeed ideally, the church of today. In alphabetical order, the seven characteristics are:

1. The church is apostolic
2. The church is catholic
3. The church is charismatic
4. The church is encompassing
5. The church is open
6. The church is serendipitous
7. The church is united

1.1. THE CHURCH IS APOSTOLIC

First, the church is apostolic. The scripture reads that

'Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the Apostles and Prophets, with Christ Jesus Himself as the chief cornerstone'. (Ephesians 2:19-20). And 'When morning came, He called His disciples to Him and choose twelve of them, whom He also designated Apostles' (Luke 6:13) (NIV). 'And in the church, God has appointed first of all Apostles, Second Prophets, teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration' (1 Corinthians 12:28 a).

Though the word Apostolic itself is not found in Holy Writ, Kung stated, "Its original and most general meaning is; 'having a direct link with the Apostles of Christ'."¹ Kung highlights some interesting statistics. He stated that

Matthew, Mark and John use the word 'apostle' once each only; Luke on the other hand uses it 34 times (six times in the gospel, 28 times in Acts) and Paul (including Ephesians and Colossians) 29 times (five times in the pastoral letters). Otherwise, the word is rarely used. Its basic meaning is 'ambassador' and it is used in a variety of ways.²

Another word that describes Apostle is the word 'messenger'. Scripture records twelve chosen Apostles, but obviously more than twelve were messengers. The reason for the ongoing debate is whether the office of (Apostleship) was perpetual or not. We are not interested in arguing either *for* or *against* but are certain that the Apostolic commission is still active, which makes the church in every sense of the word Apostolic. Kung stated, "The Apostolic commission is not finished but will remain to the end of time. The Apostolic task is not completed; it embraces all peoples to the ends of the earth".³ In creeds, believers still recite the Apostolic Creed believing that the church is apostolic.

1.2. THE CHURCH IS CATHOLIC

In the New Testament, the word catholic is expressed in essence. Kung wrote that, "In the New Testament, the word is used once as an adverb meaning 'thoroughly, completely, totally' but the church is never described as 'catholic'."⁴ Catholic literally means the universal church. The universality of the church concurs with Saint John's apocalyptic writings in the Book of Revelation when he wrote about Heaven (the future state of the church). After his reference to the 144,000 sealed from the tribes of Israel, in Revelations 7, verse 9, Saint John wrote, "After then, I looked there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the lamb. They were wearing white robes". Undoubtedly the church is universal, it is

¹ Kung, page 444.

² *Ibid.* page 445.

³ *Ibid.* page 456.

⁴ *Ibid.* page 284.

'one size fits all'; it is catholic. The church is the place where welcome is extended to people no matter what their background, their ethnic origin, their religious affiliation, their race, or their social status. It is universal; the church is Catholic. In the gospels, the invitation to heaven is likened to a banquet. In Matthew 22, verses 2-4, and verses 8-10, the parable of the wedding banquet reads that

According to the words of Jesus, the Kingdom of Heaven is like a King who prepared a wedding banquet for his son. He sent his servants to those who have been invited to the banquet to tell them to come, but they refused to come. Then he sent some more servants and said 'tell those who have been invited that I have prepared my dinner; my oxen and fattened cattle have been butchered, and everything is ready, come to the wedding banquet'. But they paid no attention and went off - Then he said to his servants, 'the wedding banquet is ready but those I invited did not deserve to come. Go to the street corners and invite to the banquet anyone you find'. So the servants went out to the streets and gathered all the people that they could find, both *good* and *bad* and the wedding was filled with guests'. (Emphasis Mine)

The church is catholic and extends a universal welcome to everyone. Revelation 7, verse 9, however, records a difference between the church and the Kingdom of Heaven. The latter is the 'future state' of the church, the 'redeemed church' whose members were wearing white robes. The church in its present state is not yet redeemed, and hence is not yet perfect. In the parable about the wedding banquet, the servants went into the streets and gathered all the people that they could find, both *good and bad* (emphasis mine, taken from NIV) and the wedding hall was filled with guests. When ex-offenders realize that the church is universal and note that all are welcome, they will discover a place of belonging, a place of blessing. While the church is universal, and allows people to belong, those good and bad as verse 10 states, that, a further transformation (new birth) is necessary to inherit eternal life and experience it, in the Kingdom of Heaven.

1.3 THE CHURCH IS CHARISMATIC

Thirdly, the church is also charismatic. Saint Paul, in 1 Corinthians 12, verses 4-11 wrote that

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another, the message of knowledge, by the same Spirit, to another a gift of healing by the same Spirit to another, the working of miraculous powers, to an another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of the same Spirit, and he gives them to each one, just as he determines.

The body of Christ is illustrated as a natural body with a head and members. The church is similar in that it has a head (Christ) and many members. A.W. Tozer in his book, *Tragedy in the Church: The Missing Gifts*, stated that

illustrations are never perfect, and parallels will generally breakdown at some point, particularly when we come to the sacred and infinite things of God. For instance, for a person's physical body to function, the parts have to be in one place. Scatter those parts around, and the person is dead. But the body of Christ, the church does not have to be in one place. It has a unity, the unity of the Spirit. Some parts are in Heaven. There are parts in practically every country on earth, and yet the true church, the body of Christ, is neither torn nor divided for it is held together by the Holy Spirit who maintains the life of the body and controls the functions of the members.⁵

The church is charismatic as per the gifts given to particular members of the church, the body of Christ. The Bible also talks about other gifts to the church as recorded in Ephesians 4, verse 11, Gifts of the apostles, prophets, evangelists, pastors and teachers, and also in Romans 12, we have gifts of service, be it prophesying, serving, teaching, encouraging, and giving.

The charismatic gifts are often lacking in today's church, as are opportunities to 'develop' these giftings, and the opportunity or time and place in the service to 'exercise' them. Sadly as Tozer stated, "In this realm of religious activity, talent runs the church. The gifts of the Spirit are not recognized and used as God

⁵ A.W. Tozer, *Tragedy in the Church; The Missing Gifts*, Camp Hill, Pennsylvania, Christian Publications, 1990, page 15.

intended”.⁶ Unfortunately, talents are often confused or mislabeled for spiritual gifts. As in the New Testament Church, spiritual gifting is misunderstood in today’s church. Paul wrote in 1 Corinthians 12, verse 1 that, “Now about Spiritual gifts, brothers I do not want you to be ignorant”. With so many different backgrounds, in the faith community, with people from all occupations, different religious backgrounds, and different value systems, only the Spirit at work amidst the members enables them to function together as a faith community, a church.

Prior to His ascension, Christ promised the Holy Spirit, Who was to come and guide believers in matters of the truth, understanding of the truth, and indeed the practice of truth. Though Christ is no longer bodily present in the church, He is still present through other significant ways: 1) through the Holy Spirit, and 2) through the Holy Spirit’s charismatic gifting in members of His body. The nine charismatic gifts may be subdivided into three categories: the verbal gifts, (the mouth of God), the service gifts, (the hand of God), and the intellectual gifts, (the mind of God.) at work within the church.

The church needs to exercise its supernatural nature, in a proactive way through the exercise of charismatic giftings. Ex-offenders need to be mentored by spirit filled men and women who can speak into their lives, give them Divine enlightenment and Divine direction. In the Old Testament, it was common occurrence for a King or a leader to contact the Prophets, seeking advice or a word from God prior to engaging in warfare. While the church is charismatic, the charismatic gifts are dormant. As result, state leadership outside the church does not often consult the church for guidance anymore, discernment or direction. They are more apt to consult psychics, tealeaf readers, taro card readers, and other gurus of the new age. The church is definitely charismatic and has all the gifts necessary to function at the supernatural level.

The word “charisma” is used in Pauline Theology in letters to the young pastor Timothy, 1 Timothy 4, verse 14 reads, “Do not neglect your gift which was given

⁶ *Ibid.* page 22.

you through a prophetic message when the body of elders laid their hands on you”. Also 2 Timothy 1, verse 6 reads that, “For this reason, I remind you, to fan into flame the gift of God, which is in you through the laying on of my hands”. “Therefore I tell you that no one who is speaking by the Spirit of God says, ‘Jesus be cursed’ and no one can say ‘Jesus is Lord’ but by the Holy Spirit. Two criteria are mentioned to validate such giftings. According to Kung, this means that “The Spirit which comes from God binds men to Jesus and to His reign. Jesus Christ is the centre of all preaching and all actions of the community”.⁷ Secondly, Kung stated that, “...it is something in the service of the community, giving a sense of responsibility toward the community and the desire to edify and benefit... Charismas are by no means only exceptional things; they are everyday phenomena in the life of the church”.⁸

1.4. THE CHURCH IS ENCOMPASSING

The church seems to mean many different things to many different people. Thus far, we have seen that the church is apostolic, catholic and charismatic, yet we see the church as something else... as encompassing. Here, we are not advocating it as being universal in the sense of catholicity, but rather including life in all its aspects.

Webster defines ‘encompassing’ as “to form a circle about, encircle to surround, to envelop”.⁹ Scripture records that God is omnipresent or everywhere at once. In fact, one cannot go where God is not. No matter how far one may feel to be away from God, God is ever present. Ex-offender (and murderer) David the Psalmist asked in Psalm 139, verses 7-10

Where can I go from your Spirit? Where can I flee from your presence?
If I go up to the Heavens, you are there; if I make my bed in the depths,
you are there. If I rise on the wings of the dawn, and if I settle on the far
side of the sea, even there your hand will guide me, your right hand will
hold me fast. (NIV)

⁷ Kung, page 240.

⁸ *Ibid.* page 240.

⁹ *Random House Webster's College Dictionary*, page 440.

For many people who have become entangled in the criminal justice system, and have experienced imprisonment, can easily identify with life as being some sort of hell, filled with darkness, loneliness and despair, yet the Sacred text declares that God is with them in these moments as well.

Without a doubt, the church is encompassing. When people find themselves to be feeling far from God, God in reality, is not far at all, and contacting Him in those moments is not a 'long distance call'. Encompassing is to form a circle about the person. The world is round; and one can see the church as including or encompassing because the church definitely surrounds or encircles every part of life, of every person. The church is everywhere, because God's Spirit is everywhere. The word *compass* which guides and directs is the root word for encompassing and *compassion*, describes the church's character of kindness.

An internet resource defines the word "encompassing" as 'all embracing'.¹⁰ The famous hymn, *Just as I am*, testifies to this reality in the church that everyone, without exception is welcome to be embraced. Someone said, "While God accepts us as we are, He loves us too much to leave us the way we are". His Spirit guides us in truth, and in time He will transform us into the image of His Son. While encompassing is defined as embracing, an associate word for encompassing is panoptic, which Webster defines as an adjective "permitting the viewing of all parts or elements".¹¹ This insinuates a notion of transparency, of exposure where shadows of doubt concerning the church are minimized. Encompassing then is a word with associate words that properly characterizes the church. The church is encompassing.

1.5. THE CHURCH IS OPEN

To state that the church is open is not indicating or insinuating that the church building should be open 24 hours every day, seven days a week. Speaking of the church being open is referring to its openness in its welcome, its worship, and

¹⁰ Word Reference.com (Internet Resource).

¹¹ *Random House Webster's College Dictionary*, page 977.

indeed in its ways of operation, its *modus operandi*. Moreover openness refers to the notion that people, (members, and non-members) are free to come and go, as they like, without being encumbered by membership regulations, membership rights, membership obligations, and membership dues.

When Saint Paul spoke about Christians being members of the body of Christ, he was not necessarily referring to individual memberships in a local congregation or a local parish. A sense of belonging, however, and association with a local congregation are important aspects in discipleship. Denominational membership status, however, may inadvertently impede one's freedom in Christ. Local congregations, at times seemingly compel people to adhere to certain membership codes, and membership expectations to afford their membership's rights. Consequently rights and privileges may be forfeited by unwilling members.

These differences must be clarified. One's commitment to a local church by regular attendance, financial and moral support, are often understood as the basis of one's engagement to Christ. This premise is not always true. People can be totally committed to Christ and His church, while their engagement to a local congregation may be weak. The opposite is also true. People can be totally committed to a local church membership, with its rights and responsibilities and still at the same time be somewhat weak in their commitment to Christ and His teaching. One's commitment to Christ assumes full commitment to His body (the universal church) with Christ being the Head, but this phenomenon is not always understood at the local church level. Some local congregations have membership with card-carrying members who no longer attend the local church, are not involved in any of its activities and apparently do not care to be. Yet, because they are so called members of the local congregation, they may attend meetings to vote on church business.

The open church is a concept that allows interested persons the freedom to belong if they want to, and subsequently become part of, as per their comfort zone, as per their level of commitment. Some membership rules, membership rights, and membership obligations, may appear cultic at best, where attendees are accepted or rejected, based upon adherence to specified church rules and regulations.

In a correctional setting, the particular level of one's commitment to one's own religious values is also recognized by the Correctional Service of Canada (Chaplaincy Department). Some inmates adhere and practice only some principles of a particular religion in prison. Though they do not adhere whole-heartedly to the all prescribed regulations of that particular religion, it is not to say that they are not of that religion. Obviously, one's level of commitment to that religion is a factor. Yet, coupled with the adherent pressure of the prison environment, partial or non compliance, may not necessarily be dependant upon one's level of commitment, but rather upon other factors, some which are evident, others which are not. The church must be open, and in its openness, be able to recognize that among its adherents, various levels of commitment to the local congregation exist, that the goal of membership should not necessarily be local congregational membership but more importantly universal church membership where people can become a member of Christ's body, the church. We are members of our local church, because it is a living organism and part of the whole body as Christ. Church membership has its value.

The church needs to be not only 'open' in its welcome but is also 'open' in its worship, allowing worship that is outside of its own tradition. In the early church as recorded in Ephesians 5, verses 19-21, worship included, "Speaking to one another with psalms, hymns, and spiritual songs,..., "music in your heart to the Lord, always giving thanks to God the Father, for everything".

The church is open and 'notice of its care' should be accessible seven days per week 24 hours a day. Of course, no one is in the office every hour of every day of the week, but people should be able to call the church at any time, access a telephone devotion, or leave name and number where they can be reached. As in chaplaincy, the telephone rarely rings during regular business hours, it is often at night, sometimes late at night, and it is especially on weekends that the pager beeps. The telephone once rang on December 25th. Needs and emergencies do not often happen during the day at regular business hours, they have a way of scheduling themselves after hours; the church must be an open place.

1.6. THE CHURCH IS SERENDIPITOUS

The church must not only be open but serendipitous. Early church writings relate, not only did things happen, but also some (extraordinary) things happened. Religiously adhered to church programs often allow little room for the Spirit of God to move in a way that is out of the ordinary. Bible references address this notion. John 1, verse 50 records that, "Jesus said you believe because I told you I saw you under the fig tree. You shall see greater things than that". In addition, John 5, verse 20 reads, "For the Father loves the Son and shows Him all He does. Yes, to your amazement He will show Him even greater things than these". More, the words of Jesus in John 14, verse 12, "I tell you the truth, anyone who has faith in Me will do what I have been doing. He will do even greater things than these, because I am going to the Father".

In the early church, after the ascension, the book of Acts records in Chapter 2, verse 43 that "Everyone was filled with awe, and many wonders and miraculous signs were done by the Apostles". Acts 5, verse 12 and verses 15-16 reads that

The Apostles performed many miraculous signs, wonders among the people... as a result, people brought the sick in the streets, and laid them on beds and mats, so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem bringing their sick and those tormented by evil spirits, and all of them were healed.

Moreover, Acts 14, verse 3 reads that, "So Paul and Barnabas spent considerable time there speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders". May the church never have a program where God is put into a mold, and church gatherings become so formal that the Spirit of God 'will not', or 'cannot' move. God will surprise us if we let Him because the church is serendipitous.

1.7. THE CHURCH IS UNITED

Seventh, the church is united. First Peter 3, verse 8 reads, "Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be companionate

and humble". To state that the church is united, is to surmise that unity exists in the body. The New Testament analogy of the church being the body of Christ attests this unity as a reality. Each member has his/her own function, hence, while every member fulfills his *raison d'être*, it allows other members also to fulfill their own *raison d'être*. Unity does not mean that the church is uniform, that it is alike in all its functions or more specifically in all its activities. Charity or love is universally deemed as most important.

Stating that the church is united is not assuming that the church is in agreement in all tenants of faith, and indeed in its practice of piety. In areas of disagreement, members may simply agree to disagree, or accept some measure of tolerance or indifference on certain issues. The church may be united in purpose, although not every segment of the church may have the exact same proportion or priority of purpose as does the rest. Yet the church is united because, in being so, the Spirit came (See Acts 2:4) and the Spirit continues to come. Concerning unity, Tozer wrote that, "It can only come through the work of God in the heart of each believer – and then there can be unity even where there is a blessed and free diversity".¹² Therefore, unity is not about uniformity, but more specifically about harmony. Tozer explained that, "...the word of God plainly teaches that God our Father wants us to have true spiritual unity – to experience the divine sensitivity that makes it possible for us to live in harmony with one another".¹³ The church is definitely united. Maybe a better way to understand this concept is to look at the solidarity of the church recognized in the Vatican II document.

All the faithful should remember that the more effort they make to live holier lives according to the gospel, the better will they further Christian unity and put it into practice. For the closer their union with the Father, the Word and the Spirit, the more deeply and easily will they be able to grow in mutual love. (*Unitatis Redintegratio* 7)¹⁴

While there are various degrees of fellowship and indeed dialogue in the church, the church is indeed united because as Hans Kung stated, "It is the fellowship of

¹² Tozer, page 94.

¹³ *Ibid.* page 103.

¹⁴ Charles Colson and Richard John Neuhaus, page 124.

those who hear and believe, who make their pilgrimage through darkness and uncertainty, completely dependent on God's grace and truth, forgiveness and deliverance, putting their whole trust in God".¹⁵

Nothing could be truer than this statement, especially for those who have become entangled in the criminal justice system. Indeed, theirs has been a journey of darkness, and uncertainty. When they find others at 'the foot of the cross' who are their equals, in the household of faith and see that they are united with them in purpose, allows both reintegration and the sense of belonging to become meaningful and potentially successful.

The church is united. Even if some discrepancies exist in this notion of unity within the church, one undeniable notion for unity in the body of Christ is that all are recipients of the redeeming gift of God, given to them by Grace. Robert Banks in *Paul's idea of Community*, stated that

These believers all share in a common salvation that has its roots in certain past events, its reality in the present experience of liberation, and its culmination in a future life of a qualitatively new kind. In all these respects, no distinctions between Christians can be made. What they now have in common has been given freely as a gift to them all.¹⁶

Clients (for lack of a better word) with this mindset will definitely see the church as united, and find it a meaningful place of blessing and indeed a meaningful place to belong.

To resume, the church is apostolic, not necessarily because of the perpetual office of the Apostle, but rather because of the perpetual commission of the Apostles. The church is catholic, 'one size fits all', where all are welcome no matter what one's background, social status, or race, are. The church is universal; the church is catholic. The church is also charismatic as the gifts given by the Spirit to members of the church are given to enable them to function together as a community. The church encircles every aspect of everyone's life. The church embraces all of what it

¹⁵ Kung, page 57.

¹⁶ Banks, page 110.

means to be a natural and a supernatural person, a terrestrial and a celestial person. Hence, the church is encompassing. The church is open, and in saying so, it must be open to the Spirit, open to non-traditional forms of worship, open to everyone who would dare come through its doors. The church needs to be open, if not literally, then at least available twenty-four hours per day, seven days per week. The church must also be open-minded to adjust to the needs of the culture, in which it exists. Sixth, the church is serendipitous. Jesus accused the religious leaders of His day, for using their traditions to make the work of God without effect. Putting aside traditions allows God to work by His Spirit. He will surprise us if we allow Him. The church is united, not uniform, but harmonious. Allowing and tolerating differences, permits the church to be united.

Here then are seven characteristics of the church of Jesus Christ where ex-offenders and their families can find refuge. The church is a place where blessing can not only be found, but also taught, practiced and perpetuated from one generation to another.

2. THE NEED FOR SENSITIVITIES IN THE MODERN CHURCH

The church needs to be sensitive. This practice includes cultural sensitivity, theological sensitivity, and social sensitivity. Everyone needs to feel that he/she belongs, and that the church cares about them. People (especially young people) do not care about 'how much we know' they want to know 'how much we care' about them. If the church is going to be all that it can be to reach the world outside of it, it will need to exercise some sensitivity; culturally, theologically, and socially.

2.1. CULTURAL SENSITIVITY

In the reference of Acts 17:16-23 in the account when Saint Paul was visiting Athens. He was greatly distressed seeing the city full of idols. There were all kinds, including the idol with the inscription: "To unknown God". Instead of the Apostle Paul preaching against idolatry, he complimented the people by noting that they were very religious, and that he wanted to proclaim to them details about this

particular God unknown to them. As the New Testament church allowed for cultural sensitivity, the need for such in the modern church is still evident. We too must allow for cultural sensitivity.

A 'pot smoker' who was a new Christian attended my Bible study one evening, and was asked to read the creation account in Genesis 1, verse 11. He read about... letting the ground produce herbs, and seed bearing plants.. He responded verbally, thanking God for weed, for pot to smoke. That was the culture in which he was reared. But as he grew in faith, in his personal experience with Christ, he also grew in integrity and stopped smoking pot.

Early in this dissertation, we have referred to my own faith community, which in recent months has doubled in numbers. We make every effort to model my faith community after the New Testament Church. While we maintain our church's tradition of the separation of church and state, we have attempted to articulate our faith in a way that is understood by society's marginalized (the poor, and the ex-offender). We have tried also to formulate our theology in a way that is understood by society's affluent, (the politicians, the police, and academia, etc.).

We have attempted to be culturally sensitive by perpetuating equality in the modern church. Today, we notice the fruit of these labors. On any given Sunday morning, from the pulpit I can see both ex-offenders and police officers in attendance. The uneducated and the educators, the haves and have-nots attend. As Paul wrote in his letter to the Ephesians 2, verses 18-20

For through Him, we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household..., built on the foundation of the Apostles and Prophets with Christ Jesus Himself as the chief cornerstone.

On the 100th anniversary of our church back in 2002, fellow parishioners were pleased to be seated in the audience with their Member of Parliament, Mr. Andy Savoy who after the service, cut the anniversary cake and distributed it to the parishioners. The church must be a place where all are welcome, where all have a

place, where all are valorized and where all are needed. The New Testament faith community was such a place; let us model the church after it. Cultural sensitivity includes allowing people to worship God in a way that they are comfortable with, and thus allowing them to address God in a way in which they are at ease.

2.2. THEOLOGICAL SENSITIVITY

Theological sensitivity in the church is also important because not everybody has the same image of who God the Father is. In this chapter, we are discussing the premise that God the Father is the person by which blessing is transmitted. Blessing in the Old Testament, as referred to Genesis 29, and Genesis 42, was transmitted by the father image. Doctor Luc Corneau, in his book *Absent Fathers, Lost Sons*, offers support for this premise in stating the importance of the father in the family. Corneau's hypothesis is within a psychological context, and not a theological context; however, his premise is valid. In the church, blessing comes through Father God and is then perpetuated through the father image symbolically both within the church, and the family.

Asserting God as Father assumes a relationship between Him and His creation. Males then are God's sons, and females are God's daughters. Christ is God's son, begotten by the Father. God, however, is not a human father, but a Divine one, and can be understood as Father through our notion of a human father. In speaking about God as Father, either the Father of all humanity, or of His Son Jesus Christ, we are talking about plurality in the manifestations of a one monotheistic God. For some, this concept may cause difficulty in understanding who God is. In the context of Old Testament theology, God is monotheistic. This concept is not exclusive to Christianity, but indeed to other world religions such as Judaism, and Islam as well. Moses in Deuteronomy 6, verses 4 -5 wrote, "Hear O Israel. The Lord our God is one Lord, and you will love the Lord your God with all your heart, and with all your soul and with all your mind".

Three world religions Islam, Judaism, and Christianity, adhere to a monotheistic point of view of God. Misunderstandings and debates have also found their way into three religions. Philosopher David Tracy stated that :

Indeed, there are few more fascinating debates in the history of religion than the conflict of interpretations among scholars of Ancient Israel on the most likely history of the emergence of radical monotheism from polytheism, henotheism, monarchic monotheism and monolatry. There can be little doubt that, in the emergence of radical monotheism in ancient Israel, there have been many forms for the divine reality as there were names for the divine power(s).¹⁷

While the debate finds itself in the three major world religions who adhere to monotheism, "Islam has been the most insistent on the centrality of the oneness of God".¹⁸ Judaism, however, while monotheistic, understands and articulates God, and recognizes that apart from God, His Spirit, in various ways manifests Himself "... Therefore the question of the many faces of the one God has returned with explosive and creative force in contemporary Judaism".¹⁹

Christianity too, is monotheistic; however, it "generally" articulates a triune God, who manifests Himself in three distinct persons of the Godhead: God the Father, God the Son (Jesus Christ) and God the Holy Spirit. "However" within the Christian faith, some denominations adhere to the oneness doctrine, denying the trinity, or the doctrine of the triune God. This oneness doctrine is a small majority, because most generally, Christian denominations articulate a belief in the Trinity.

The doctrine of the Trinity, is explained in Holy Writ, both implicitly and explicitly. David Tracy wrote that:

The full Christian doctrine of God discloses the many faces of divine reality that must inform every symbol and doctrine just as the doctrine of God is informed in its many faces by every symbol and doctrine (creation – redemption) eschatology, church, spirit, sacrament,

¹⁷ David Tracy "The Paradox of the Many Faces of God in Monotheism", *The Many Faces of the Divine*, London, Hermann Haring and Johann Baptist Metz, Concilium- SCM Press, 1995, page 31.

¹⁸ *Ibid.* page 32.

¹⁹ *Ibid.* page 34.

revelation and especially Christology (from including creation to Christology).²⁰

Especially in Christology is the monotheistic God revealed in the plurality. Not in plurality of essence, nor of natures, but rather in attributes, of persons, each with specific and determined roles. One God is eternally manifested in three persons, Father, Son, and Holy Spirit. The historical record of both the Old Testament theology, and especially, New Testament theology, testifies to this premise. Tracy wrote that

The typical speech of Jesus, for example, becomes part of the way through which Christians understand the many faces of God: the parabolic discourse on the reign of God discloses God's face as an excess of both power and love (e.g. the prodigal son); the typical word of Jesus for God, Abba, becomes crucial for any Christian understanding of the power ('Lord' and Mercy (Father)) of the mysterious face of God disclosed through Jesus; the centrality of the cross in the apocalyptic tale told by Mark and the dialectical language of Paul also opens later Christians to the *tremendum a fascinans* face of God disclosed in the hidden, revealed God of Luther, Calvin and Pascal; the intrinsic link of Jesus' action to the poor, the oppressed and the marginal especially in Luke and Mark open many Christians to discovering the face of God above all in the faces of the victims of history and all those involved in the prophetic struggle against all oppression.²¹

In Christology, God, the Father is seen as an agent of blessing. In both Johnine and Pauline writings (example John 6:40 and Romans 8:31), not only is God portrayed or described as Father, but indeed as Abba Father or Daddy. Knowing God as Father is seemingly necessary to receive blessing. Blessing is available, but like anything else, for it to be effective it must be accepted, and applied. People need to receive it and to take ownership of it. Jesus called God Father, and thus allows us, as well, as His people to refer to Him in the same manner. Matthew 11, verse 27 reads, "All things have been committed to me by my Father. No one knows the Son except the Father and no one knows the Father except the Son and those to whom the Son chooses to reveal Him". In Mark 14, verse 36, is the story

²⁰ *Ibid.* page 34 – page 35.

²¹ *Ibid.* page 35 and page 36.

of Jesus in Gethsemane, who referred to God as Abba, Father. In Galatians 4, Saint Paul makes an analogy

But when the time had fully come, God sent His Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of Sons. Because you are Sons, God sent the Spirit of His Son into our hearts. The Spirit who calls out, Abba, Father. So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

James Robinson, in *Knowing God as Father*, underlines the many characteristics about God as Father as outlined in Holy Writ. Father God is attentive. Job 34, verse 21 reads, "His eyes are on the ways of men; He sees their every step". Also, 1 Peter 3, verse 12, "For the eyes of the Lord are on the righteous and His ears are attentive to their prayer".

Second, God is a compassionate Father. Psalms 103, verses 13-14 reads, "As a Father has compassion on his children, so the Lord has compassion on those who fear Him; for He knows how we are formed, He remembers that we are dust". Also in Exodus 33, verse 19, the passage reads

And the Lord said, I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Third, the heavenly Father is a forgiving Father. Exodus 14, verse 18 a, "The Lord is slow to anger, abounding in Love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished". Ephesians 4, verse 32 reads, "Also, be kind and compassionate to one another, forgiving each other, just as in Christ, God forgave you".

Fourth, God the Heavenly Father is a provider. Genesis 1, verse 29, "Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food'." Matthew 6, verses 31-33 read

So do not worry, saying, 'What should we eat?' or 'What should we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you have need them. But seek first His kingdom and His righteousness, and all these things will be given to you as well.

Therefore, God is our provider.

Fifth, God is our protector. Psalm 18, verse 2, "The Lord is my rock, my fortress and my deliverer; my God is my rock in whom I take refuge. He is my shield and the horn of my salvation, my stronghold". In addition, Isaiah 43, verse 2 reads, "When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned the flames will not set you a blaze".

Sixth, God as Father is our guide. Exodus 13, verses 21-22 read, "By day, the Lord went ahead of them and a pillar of cloud to guide them on their way and by night a pillar of fire to give them light, so that they can travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people".

Seventh, God the Father is our helper. Psalms 118, verses 6-7 read

The Lord is with me, I will not be afraid. What can man do to me? The Lord is with me; He is my helper. I will look triumphantly on my enemies". Psalms 144, verse 2, "He is my loving God and my fortress, my stronghold and liberator, my shield in whom I take refuge, who subdues peoples under me.

Next we see God our Father as our trainer/teacher, as is written in Isaiah 48, verse 17, "This is what the Lord says - your redeemer, the Holy one of Israel; I am the Lord your God, who teaches you what is best for you, who directs you in the way you should go". In addition, Psalms 144, verse 1 reads, "Praise be to the Lord my rock, who trains my hands for war, my fingers for battle".

Finally, "God our Heavenly Father is our disciplinary/corrector. These scriptures read that

... my son, do not make light of the Lord's discipline, and do not lose heart when He rebukes you, because the Lord disciplines those He loves and He punishes everyone He accepts as a Son. In doing hardship as discipline, God is treating you as Sons. For what son is not disciplined by his father? If you are not disciplined, (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our Spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in His Holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it' (Hebrew 12:4-11). 'Bless it if the man who God corrects; so do not despise the discipline of the Almighty' (Job 5:17). 'My son do not despise the Lord's discipline and do not resent His rebukes, because the Lord disciplines those He loves, as a father, the son he delights in' (Proverbs 3:11-12).

Noble characteristics of God our Father include, a God who is attentive, compassionate, forgiving, providing, protecting, helping, guiding, training/ teaching and disciplining, and correcting.

Many people entangled in the criminal justice system do not see God in this light. For many of them, the image they have of a Heavenly Father is marred by their experience with their earthly fathers. These men may have abused, neglected, and rejected their children. Anyone with this concept of an earthly father is limited in his capacity to identify with the blessings of such a Heavenly Father. Hence, many incarcerated people see the Heavenly Father as a God with the baseball bat, one who wants to punish, discipline them, hurt them, abuse them, and reject them. In 1 John 3, verse 1, the Apostle John described God as our Father and wrote, "How great is the love, the Father has lavished on us, that we should be called 'Children of God'". Saint James the Apostle too wrote in James 1, verse 27, "Religion that God our Father accepts as pure and faultless is this; to look after orphans and widows in their distress and to keep one self from being polluted by the world". Theological sensitivity recognizes that not all see God as a Father; some in fact see God as Mother.

In the notion of God as Father, Helen Schungl-Strumann notes that:

It is striking that the Old Testament is extremely sparing with the concept of father. When we remember that the Old Testament writings came into being over a period of around 1000 years, it is amazing that God is spoken of as 'Father' at most in a dozen passages. Here we should note no sexualization of God is intended with this designation; it emphasizes the aspects of responsibility and care.²²

Though Jesus referred to God as His Father and God referred to Himself as Father, references in the Bible do however give female characteristics to God like these references that are found in Hosea and Isaiah. Hosea 11, we read that

when Isaiah was a child, I loved him and then in Egypt I called him my son¹ I lead them with cords of human kindness, with ties of love; I lifted the yoke from their neck and bent down to feed them. How can I give you up Ephraim? How can I hand you over Israel? How can I treat you like Admah? How can I make you like Zeboim? My heart is changed within me; all my compassion is aroused. I will not carry out my fierce anger nor will I turn and devastate Euphoria.

Schungl-Strumann wrote

in VP. 1-4, we are told more about how this deities treats Israel, the son; like a small child, a baby who's looked after, breastfeed and brought up by his mother. Both verse 3 and verse 4 clearly indicate that the child has consistently to be given some food. The babies do not eat, but breastfeed up to the age of three. So here we certainly don't have no image of a father, but an image of a mother who is carrying her son – literally. Yuma treats Israel like a tender mother, but Israel turns away.²³

Hosea 13, verse 8 reads that, "Like a bear robbed of *her* cubs I will attack them and rip them open. Like the lion I will devour them; a wild animal will tear them apart". Strumann indicates that it is necessary to emphasize the multiplicity of the images of God. It is not uniformity but this multiplicity of symbols and names of God which is suited to describing Him appropriately. God cannot be spoken of other than symbols or names that we dare to give Him, or those that He had given Himself.

²² Helen Schungl-Strumann, "The Names of God", *Many Faces of the Divine*, London, SCM Press English Translation, Stitching Concilium, 1995, pages 93-94.

²³ *Ibid.* page 94.

We may not wholeheartedly agree with Helen Shungl-Strumann's opinion that it is "... as legitimate to address God as mother as to address God as father, provided that one remains aware that both are images which in their totality are not meant to exclude the other part".²⁴ Yet we have to agree that:

the divine shows itself with different faces, and pending upon the time and the circumstances sometimes the paternal, sometimes the maternal face of God seems more helpful. Here no one sided resexualisation of the concept of God is intended, nor simply a reversal of the previous and exocentric view.²⁵

As reiterated earlier, God is Father as He addressed Himself as such and as did Jesus His Son. So, we have left it as it is in the text, Father God, with masculine pronouns. Because many different ideas are held in the church about 'who God is', people need to exercise theological sensitivity. While being culturally and theologically sensitive, the church also needs to be 'socially sensitive' because not everyone has the same idea as to what the church, the body of Christ is.

2.3. SOCIAL SENSITIVITY

My emphasis in both my faith community and community chaplaincy ministry is to affirm the Gospel as the foundation of our Christian faith. Ministry is about the giving, the sharing, the communion and the fellowship, but it is more than that. While source is unknown, Saint Francis of d'Assis is credited for saying "Preach the gospel everywhere, use words if necessary..." The church is the body of Christ, with Christ being the head. Saint Paul makes reference to the church being a body with many members. Various functions are necessary for the church to function and may be carried out by different members. In essence Saint Paul wrote, "The eye has a different function than the ear, the ear has different function than the mouth and each one of us has a different function in the body of Christ according to our gifts which we have received" (See I Cor. 12). While the Bible talks about the universal church, the body of Christ, the Bible talks too about the local congregation (Hebrews 10:25), the local faith community, where believers in the

²⁴ *Ibid.* page 96.

²⁵ *Ibid.* page 96 and page 97.

body of Christ need to belong or at least need to feel a sense of belonging. People who have received Christ as the Savior and Lord of their lives are already a part of the universal church. It is crucial, however, that we become a vital adherent of a healthy, well balanced local body of believers as well (with or without official church membership status is debatable).

The local church is not seen in the same light by everyone. While televangelism has been seen as a means of reaching the masses, its influences on the local church has not always been a good.

The impact of televangelism on the church has been massive. By and large, instead of conforming us to Christ, televangelism has conformed us to our culture. Worship has been replaced with entertainment, fellowship has been transformed into individualism, and the biblical concept of 'every believer a witness' (Acts 1:8) has been replaced by the dubious witness of the televangelist. Indeed, the very form and function of the church has been dramatically altered.²⁶

Social sensitivity will enhance understanding of what the church is called about and will undoubtedly help in its unity.

Unity in the group would be facilitated if all believed the same way. However, this type of unity is unlikely. The Apostle's Creed though may be a good place to start. The Apostle's Creed is true to its name in the sense that it is a compact summary of New Testament teaching. "It can be traced back in almost precisely its present form to the 8th century of the church, and with only slight variations as far back as the sixth."²⁷

The Apostle's Creed has been in used for over a thousand years by both Roman Catholics and Protestants alike, including some Evangelicals.

A modern version of the Apostle's creed, may be easier for the contemporary man to understand:

²⁶ Hank Hanegraaff, page 301.

²⁷ C.E.B. Cranfield, *The Apostle's Creed: A Faith to Live By*, Eerdmans Publishing Company, Grand Rapids, Michigan. 1993, page 5.

I believe in God, the Father Almighty, the Creator of
heaven and earth.

I believe in Jesus Christ, His only Son, our Lord.

He was conceived by the power of the Holy Spirit and
born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died
and was buried.

He descended to the dead.

And on the third day, He rose again.

He ascended into Heaven, and is seated at the right
hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit, the Holy Catholic Church,
the Communion of Saints and the forgiveness of sins,
the resurrection of the body and the life everlasting.

Social sensitivity recognizes that not all see the church the body of Christ in the same light. Cranfield wrote :

What unites Christians of different traditions, languages, and nations and of different generations and centuries is a more effective and powerful vehicle of such confession, that any occasional statement composed by an individual, however gifted, or by any particular denomination or group of Christians.

... it would also be health giving for the churches in which the assembly if ever used to discover the thrill and inspiration of confessing together are common faith in a formula that binds us to our fellow Christians across denominational and national boundaries and across the centuries.²⁸

As a community, the people of God are exhorted not only to be a family, but to act accordingly. It is in the Christian community that enables people to be included in our sacred space, to hear words of hope. Bonhoeffer in *Life Together* – a discussion of Christian fellowship stated that

²⁸ *Ibid.* page 6 and page 7.

God has put this word in the mouth of men in order that it may be communicated to other men. When one person is struck by the word, he speaks it to others. God has willed that we would seek and find His living word in the witness of a brother in the mouth of a man. Therefore, the Christian needs another Christian who speaks God's word to Him. He needs Him again and again when He becomes uncertain and discouraged, for by himself he cannot help himself without bylining the truth.²⁹

According to Bonhoeffer, the common denominator for the Christian community is not religion, nor the religious aspect but rather Christ as Paul referred to Romans 15, verse 7, "Accept one another, then just as Christ accepted you, in order to bring praise to God". (NIV)

Our communion with one another then consists of what Christ was done for both of us. While the church has to have an outreach program, it also needs to be such that people can reach into it, it must allow an (in reach) program.

Sometimes the church portrays itself differently to the world than what it really is. Although the social aspect is apart of the church, it is not a social club. What binds believers together in church is not the social aspect, but rather the redeeming aspect, the salvation of one's soul, the experience of transformation, conversion, commitment to the Lord. Binding is about covenant relationships with each other.

One who wants more than Christ has established does not want Christian brotherhood. He is looking for some extraordinary social experience which he has not found elsewhere; he is bringing muddled and impure desires into Christian brotherhood. Just at this point, Christian brotherhood is threatened most often at the very start by the greatest danger of all, the danger of being poisoned at its root, the danger of confusing Christian brotherhood with some wishful ideal of religious fellowship, of confounding the natural desire of the devout heart for community with the spiritual reality of Christian brotherhood.³⁰

The basis then for fellowship is the Holy Spirit, not our humanness as recorded in 1 John 1, verses 5-7.

²⁹ *Ibid.* page 22 and page 23.

³⁰ Bonhoeffer, page 26.

This is the message we have heard from him and declared to you, God is light; in Him there is no darkness at all. If we claim to have fellowship with Him, yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light as He is in the light, we have fellowship, one with another, and the blood of Jesus, His son, purifies us from all sin.

In Christian fellowship – one must always keep in mind, the spiritual aspect of the time together, it is life “in” the word, life “around” the word, life “about” the word, and that the word (both written and living) is about grace and truth. Bonhoeffer stated that

...life together under the word will remain sound and healthy only where it does not form itself into a movement, and order, its society, a *collegium pietatis*, but rather where it understands itself as being a part of the one Holy, Catholic, Christian Church, where it shares actively and passively in the suffering and struggles and promise of the whole church.³¹

Life in the church is inclusive in every sense of the word. A welcome needs to be extended to everyone, regardless of their age, denomination, social status, religious background, sexual orientation, or ethnic background.. “The exclusion of the weak and insignificant, the seemingly useless people from a Christian community, may actually mean the exclusion of Christ.”³²

Community is not only sharing about, but also talking, and listening. Someone has stated that because people have two ears and only one mouth, people are probably meant to listen twice as much as they speak. Listening ministry is much needed today, allowing people the opportunity to get things off their chest, an opportunity to verbalize their anxieties. “... he who can no longer listen to his brother, will soon be no longer listening to God either... anyone who thinks that his time is too valuable to spend keeping quiet, will have no time for God and his brother, but only for himself and for his own follies.”³³

The faith community needs time for quietness... meditation, reflection, and self-evaluation. Community also entails taking the authority that is granted to it by

³¹ *Ibid.* page 37.

³² *Ibid.* page 38.

³³ *Ibid.* page 98.

Christ to do the work of the ministry. Saint John wrote that we have authority in Christ to accomplish many things for the faith community. John 20, verse 23 reads, "If you forgive anyone his sins, they are forgiven; if you do not forgive", then they are not forgiven". The authority to exercise forgiveness in Christ's name through confession enables people to be delivered from the power of sin over them. Confession allows them to come out from being isolated in their own corner of darkness with guilt and culpability, and chains, to move into the light.

... sin wants to remain unknown. It shuns the light. In the darkness of the unexpressed, it poisons the whole being of a person. This can happen even in the midst of a pious community. In confession, the light of the gospel breaks into the darkness and seclusion of the heart.³⁴

"Only where hands are not too good for deeds of love and mercy in everyday helpfulness can the mouth joyfully and convincingly proclaim the message of God's love and mercy."³⁵

And what a task this is... to provide a family like institution (the church) where people can come and experience a family surrounding and be recipients of the blessing. This ministry is an awesome responsibility as we endeavor to portray the Fatherhood of God. For many, the modern-day family has failed in being a catalyst of blessing. Many parents fail to measure up to what it takes to bless their children. Examples of poor parenting abound both in modern day society and in the Bible. As earlier referred to, some of these examples, include Isaac and Rebecca, the *problem parents*, and Eli the *permissive parent* as recorded in 1 Samuel 2. Yet, the Bible records examples of good parents to model parenting behavior after, such as Abraham, the *providing parent*, Hannah and Elkanah, the *pious parents*, Mary the *prudent parent*, and Eunice, the *productive parent* and the *patient parent*, the prodigal son's father. The family must be modeled after biblical principles. When families fail, the church must take up the challenge. The church is called to father the fatherless and to be a catalyst for blessing and the implementation of such. In doing so, the church must be socially sensitive, because as different children in a

³⁴ *Ibid.* page 112.

³⁵ *Ibid.* page 100.

family see the family from their own perspectives, every adherent or member of the church, the body of Christ, may also see the church in a different light. Hence, social sensitivity is of paramount importance in the church.

Without sensitivity in the body of Christ, whether it is cultural sensitivity, theological sensitivity, or social sensitivity, the family of God becomes dysfunctional. Sensitivity among the members of the family of God makes it easier for everyone to fit in, especially those who some have been labeled as “misfits”, people have been entangled in the judicial system.

RESUME OF PART THREE

In this third and final part, we have discussed the unfamiliar theological concept of 'inreach', so unknown that the dictionary does not define it. However 'inreach' is a familiar expression, a theological expression, used often in community corrections ministry.

We have highlighted the holistic approach of community chaplaincy, explaining that ministry is all about seeing the needs, and meeting those needs, whether they are of a physical nature (for food or transportation), or emotional nature (moral support), psychological nature (counseling) or of a spiritual nature (prayer and exhortation). When the chaplain is visibly present and available to meet physical needs, then when other needs arise, clients are more apt to listen, and seek help. One may say that we 'earn the right to be heard'.

We have explained the period of transition from prison to the community, depicting it as a bridge, and having mentioned that traffic on the bridge needs to be going both ways, (inmates coming out, and support personnel from community going in to accompany those coming out). Mention was made of possible parole conditions that clients must adhere to, during the reintegration process, up until W.E.D.

In this third and final part, we have put forth our hypothesis that the church is in an ideal position, not to accommodate, but rather to facilitate, out coming offenders at reintegration. We say facilitate, as opposed to accommodate because at present the church does not usually run half-way houses. She (the church) is just learning to be involved in community corrections. We highlighted various stages that the church has gone through in its 2000 year history. The church has changed drastically from what it used to be, in the first three centuries to what it actually is today, highlighting its efforts to reach out to the marginalized in that time period.

We have attempted to differentiate between the concept of religion and the concept of Christianity, by noting seven dimensions of Christianity as a world religion.

We have written about the early church, its leadership, its idiosyncrasies, its giftings and charitable efforts from the early years up to the modern contemporary church. We have highlighted some influencing factors as well in the modern church that are actually health issues, affecting the church as a living organism.

We have highlighted the schism between the church institution and the penal institution, highlighting the challenges of modern day practitioners in both institutions in their efforts of breaking down the walls. We have looked upon notions of 'togetherness' in both church and state, which was referred to as a holy and unholy union.

The proposal in this dissertation, is that the church will fulfill an active role in community corrections, both proactive (in social development) and reactive in chaplaincy ministry. We have also referred to the church's modern day funding crisis, hence, have looked upon the church's economy and its economical rules as found in Holy Writ. We have highlighted the notions of interest free loans, gleanings, tithing, hospitality, and stewardship of time, energy and other resources.

Also in Part Three, we have highlighted the aspects surrounding renewal and mutual respect in contemporary faith communities, with a realization that no one has all the answers but each has a piece of the puzzle.

Next is an inward reflection or analysis of exactly who believers are as a church. Here we have detailed seven characteristics of the modern church, which are also characteristics of the early church. With a little examination of our methods and practices, the modern day church may again be as affective in community ministry as it was in the first century.

We see the need to highlight here that not everyone sees the modern day church in the same light, nor does everyone see God in the same way... Hence, within the church a need exists for cultural sensitivity, theological sensitivity and social sensitivity, which will undoubtedly make the modern church more effective in its ministry both locally, regionally, nationally and internationally. After all, as in the

early church, the disciples were empowered by the Spirit to be witnesses at home in Jerusalem, then on to Judea, then on to Samaria, and finally to the utter most parts of the earth.

CONCLUSION OF PART THREE

Communities are not built in a day. The work takes a lot of planning, building, demolition, planning and rebuilding. Communities continue to be built everyday.

The Church of Jesus Christ is much the same. Saint Paul wrote in Ephesians 2, verse 20 that the church is “built on the foundation of the Apostles and Prophets, with Christ Himself as the chief cornerstone”. Paul stated too that the church is continually being built, as it is the work of God in action. Ephesians 2, verse 22 reads that, “And in Him, you too are being built together to become...”. Simply stated the church is a *work in progress*. By examining the different periods of the church, from its humble and primitive beginnings, to the modern contemporary church, one can learn lessons from history.

In looking at the church globally, some lessons have been learned. Still one needs to be mindful of the fact that believers too are a work in progress. The church is in the process of becoming. Walls dividing the church from its communities need tearing down. The symbolic walls of separation, isolation, and segregation between the church and prison too need to be torn down.

While separation of church and state (to which we agree incidentally) serves some purpose, each may still be able to advance the agenda of the other. The moral conscience of the former (church) by virtue of those who adhere to it, can put political pressure on the latter (the state). Yet, the latter (state) can actually enable or impede the former the (church) in its social responsibility. Agreement should not be a holy and (unholy) union, but a mutual partnership at ‘arms lengths’ seems to be not only a probability, but indeed a possibility.

Community corrections is not only the mandate of the state (maintaining social order) but it is also a mandate of the church, (peace, shalom). In order for the

church to be effective, she is reminded that she is apostolic, catholic, charismatic, encompassing, open, serendipitous, and united. While being all of that and more, her effectiveness is limited to the degree that she is sensitive in areas of culture, theology, and social dynamics.

To accomplish these goals, a lot of work is necessary. This work entails both proactive approaches and reactive approaches to community corrections. Proactive ministry will lessen the need for reactive intervention: “an ounce of prevention is worth a pound of remedy” (cure). This dissertation has been a theological reflection on the possibility that the church is, and is becoming a catalyst for blessing and subsequently a catalyst for crime prevention.

GENERAL CONCLUSION

Without a doubt, this has been a very interesting research project. In the last several years, the research has taken me into some major ministry areas in order to obtain knowledge. This information was not only obtained in the library but also and actually more so, on the streets, where I have had opportunity to converse with not only “law makers”, but also “law breakers”.

Besides the information aforementioned, I have been privileged to gain understanding through formal education by studying in the fields of prison ministry, restorative justice, and community corrections. My learning has also included participation in several conferences, colloquiums, seminars, and weekend retreats. My travels have included places both within North America and South Africa where I have attended IPCA world conferences.

My study has principally been about community corrections. I recognize that the planet is composed of all types of communities, which together, make up the world in which we live. In it are contained small communities, large communities, religious communities, non religious communities, Anglophone communities, Francophone communities, Allophone communities, Aboriginal communities, etc. Each community has their own idiosyncrasies and particularities, with their own mechanisms in place, both in theory and in practice, in order to deal with the percentage of its citizens who act, outside the perimeters of what those societies consider as pro-social acceptable behavior. Our insight for community corrections is gleaned in looking at community dynamics in general, though more specifically the communities here in the Northwest region of the Province of New Brunswick which includes Francophones, Anglophones and Aborigines. We have learned much from the aboriginal community what may be done in corrective measures (Restorative Justice) for community corrections.

We also, however, have had a look at historical records of community life from antiquity, as recorded both in Old Testament and New Testament theologies. These theologies offer the blueprint for both *proactive* crime prevention initiatives

and also *reactive* and rehabilitative measures which subsequently includes reconciliation and reintegration.

1. “MAY GOD BLESS YOU”: A PROGRAM FOR LIFE

Having said that, we have attempted to explain more fully the significance of a familiar little expression that is often used in our church lingo, “May God Bless You”. These four words in our church vocabulary often seem to be expressed carelessly. Because the words are used so loosely in greeting people, they may seem meaningless. Other variations of the expression are: “God Bless You” or “Be Blessed”, or “You are such a blessing”, in essence, convey the same thing, that we wish people to have God’s approval on them.

In general terms, people do have the blessing of God upon them. Especially in this country. After all, most people live in common affluence with the ability to live in harmony with their neighbors and have their basic needs met. There is one segment of the population, however that may not feel that they are blessed nor do they feel that they are a blessing. In other words, they do not feel the approval or affirmation from others, especially God’s approval or the approval of their parents or parental images or guardians or (authority figures) that they know.

These are the folks who have been referred to earlier as those having fallen between the cracks of every system of our society.

Institutional chaplaincy on the “inside” helps inmates during incarceration and community chaplaincy on the “outside” helps the inmate’s family while he/she is serving a prison term, and then helps the inmate too upon release, as a continuum of holistic care.

Through referrals, community chaplaincy is presently involved in helping families in the community. At Christmas time, families get food boxes, a turkey, and Christmas gifts for the inmate’s family. We note that we do not do it for every family, but only for some families through referrals, whom we evaluate as having a genuine need. The hope is that through both community and institutional

chaplaincy that a bridge is built with both the inmate and his/her family so that prior to release, the community through the local church can reach into the prison, as the inmate attempts to reach out. In other words, it is hoped that the local church puts into practice the act of 'inreach', as the prisoner attempts to practice the act of 'outreach' into the community. Those theological terms seem somewhat of a paradox, because traditionally the church only does outreach. Undoubtedly the church will continue to do outreach but those who catch the vision for community corrections, will also endeavor to do "inreach". This dissertation is actually a toolbox of instruments that allows the church to do 'outreach' to their respective communities and also to do 'inreach' to those entangled in the criminal justice system, especially to those who are imprisoned.

Before attempting research on the subject, I had the opinion that something was terribly wrong with the way we attempt to correct criminal behavior. I felt from the very beginning that caging criminals is not the best way to cure them. It was further felt by the undersigned that more study and research was needed in order to evaluate the reasons why people are predisposed to a criminal lifestyle and are given over and over again to recidivism in spite of participating in programs during incarceration that supposedly adequately addresses their criminogenic factors.

2. MORE TO BE KNOWN AND MORE TO BE DONE

We have discovered from the readings, hands-on experience, interviews and observations that more remains to be known. Our attempt to formulate and articulate the result of several years of research seem minimal among the vast number of ideas, theories, thoughts, and hypotheses on the subject. This paper is not the final word on the subject. In all likelihood our work may be only a word among many beginning words. Criminality in Canada needs more exhaustive research. Before attempting research in this area of study, we formulated seven hypotheses. Here in this general conclusion, we will now revisit each and add our afterthoughts.

The first hypothesis was that the proposal contained in this dissertation is not a quick fix for the many problems we have concerning crime in Canada. Having said that, we are aware that in Canadian culture, we are used to 'quick fixes' for curing ailments.

For examples, in the food industry, we are told via television that we can make instant food, such as instant oat meal cereal, instant pudding, instant pizza and the like, just add water and heat and voilà... a quick fix for a hungry person. Not only is a quick fix message presented at the retail level, but also at the wholesale level and on the farm. Farmers can now produce poultry and beef with steroids and growth hormones so the product gets as heavy as possible in the shortest amount of time before going off to market. A quick fix for a quick buck.

In the pharmaceutical arena it's similar. Television announcements tell us what medications to take to 'instantly' cure headaches, earaches, backaches, indigestion, etc. Quick fixes seem to be available for everything, maybe even a heartache. We are constantly bombarded with remedies that will medically quick fix almost all our physical ailments. The same is true for behavior enhancing drugs, such as Ritalin, Concerta, Strattera, or Dexedrine, which are given as quick fixes to people with behavioral problems such as A.D.D., A.D.H.A, or O.D.D.

The automobile industry also has its share of quick fixes on the market too. We are told through advertising that we can make our car run more efficiently, by adding a bottle of 'quick fix' additive to the fuel tank. So it is into this 'quick fix world' that our proposal for community corrections comes.

This proposal is *not* a 'quick fix' for corrections. In order to have any lasting effect, the work must be activated and practiced long-term. Oh yes, we suspect that recipients of our 'gestures and words' of blessing will undoubtedly feel good about themselves, but continual long term gestures and words of blessing will not only cause them to feel good about themselves, but also empower them to the point in time that they will also feel good about others and about changing their surroundings, and their situations. This proposal, however, is not a quick fix

solution, and may not be strongly embraced, neither by policy makers nor government correctional practitioners. Unless of course, like the quick fix promoters of instant oat meal, and instant pizza, as earlier mentioned, we are able to promote and indeed practice the elements of blessing in local community corrections (which is indeed our intention), then we may eventually get opportunity to teach the model elsewhere. So to revisit the first hypothesis, we assume that we are correct in stating that this proposal is not a quick fix solution for community corrections. It is hopefully a long-term fix.

The second hypothesis is that a program of this nature probably cannot be properly evaluated annually, as it may take a generation to find out the results of such. Having made this statement, we are reminded of two other prominent fields of study that, only a generation ago, were under suspicion, questioned, and often subject to skepticism. Today both 'psychology' and 'naturopathy' are now widely accepted disciplines, and considered bonafide human knowledge and disciplines that help people. Their value is no longer widely questioned. Government recognized and regulated schools are available to teach both psychology and naturopathy because they have been evaluated as effective in treating both the psychological and physical ills of humanity.

We are confident that though this therapeutic approach to community corrections will take time to evaluate, the effectiveness of it (with an abstract spiritual nature) will eventually be evaluated and this community corrections approach too will pass the criticisms of skeptics. We further affirm that this therapeutic approach will eventually be treated as a bonafide theory for behavioral healing. The key is to make it known.

Individuals who have been immensely helped with both the gestures and words that the blessing entails and whose lifestyles are turned around on a long-term basis will convince the doubtful. Their success will validate the proposal of this dissertation and cause a more careful consideration of the blessing, which may allow opportunities for the blessing to be put into practice on a larger scale. In time a new generation of policy makers, and correctional practitioners may give the

blessing ceremony a chance to be operational. In any case, positive feedback, from clients who feel affirmed, listened to, encouraged and valorized, exists. However, the practice of the blessing will likely take a generation to evaluate and note a measurable impact on crime prevention and offender recidivism.

The work is dynamic, and while this academic research is somewhat complete, at present, the process is evolving. When Canada was in the process of the last federal election campaign, the leaders of the three national parties made election promises. Steven Harper, leader of the Progressive Conservative Party told an audience in Ontario, that a new government under his leadership would adequately address youth crime. Harper explained three ways his administration would deal with this issue. He said that, "More front line police officers, alternative opportunities for young people, and supporting and strengthening a positive home environment".¹ On that point, Harper was surely on the right path. The present *Youth Criminal Justice Act* includes extrajudicial sanctions which involves only the police and not necessarily the court system (see Appendix 3). When this is not used, the criminal justice process takes place which includes police, lawyers, the prosecution and the courts, etc. (see Appendix 4). Strengthening and supporting a strong home environment is definitely a way to curb criminal activity and offender recidivism. Our proposal is a good model and indeed a good place to begin. We offer a toolbox of ideas which may be useful in the hands of lawmakers and also lawbreakers. However, we recognize and accept the long time which will be necessary to prove or disprove that its practice has had any lasting effect.

Third, we alleged that crime statistics in Canada were probably false, for principally two reasons. One, because people have lost confidence in the criminal justice system and because they are fearful that they will be victimized all over again in the court process, fewer crimes are reported. Two, the other reason for the false perception of actual crime statistics is because of the new youth legislation. This legislation allows youth to get away with misdemeanors of a less serious nature in

¹ "Harper Softens Youth Crime Stance", *The Telegraph Journal*, St. John, New Brunswick, Dec. 2005, pages A1-A2.

order to exercise tolerance, and patience toward them, hoping that they will mend their ways, thus avoiding a criminal record, so their criminal actions, are not reported as such.

We suspect that 'lawmakers' prefer to believe that there are simply fewer 'lawbreakers', hence the reduction of crime statistics, as mentioned in promotional material for tourism, and economical initiatives. While all of this is going on though, the reality on the streets and indeed in the schools seem to show quite a different story, incidents of drive by shootings in Canada's largest cities, and indeed elsewhere are increasing. Also, occurrences of bullying and racism are not diminishing a lot.

While crime statistics are apparently lower in recent years, incidents have come to light about serious faults in the criminal justice system, that some falsely accused individuals have been imprisoned with life sentences for crimes for which they did not commit. Examples that come to mind are the cases Guy-Paul Morin, Steven Turcotte, and Donald Marshall, who spent several years behind bars for murders that they did not commit. These men were cleared because of new D.N.A. technology. A mindset that exists is that not only are there falsely accused people in jail, but rightfully accused individuals who society says should be in jail, are not in jail. Offenders are on house arrest, on probation, or on parole with slack conditions. People seem to have a growing lack of confidence in the criminal justice system, which includes some decisions that have been made by the National Parole Board. Generally, people who perceive that the courts will not appropriately address crime, will sometimes decide not to report incidents. Cases that come to mind are cases of abuse against the elderly, fraud, and spamming, which is an internet activity to defraud. Lawmakers in the United States, have made spamming a crime, but in Canada, however one can spam people, get caught and still walk.

In stating this third hypothesis that crime statistics are false, we are not taking the position that lawmakers, and lower level policy makers are intentionally falsifying data. We are simply stating that the new youth legislation, actually reduces crime

statistics. The tolerance level to deal with crimes of a less serious nature offers no apparent repercussions.

Lawmakers appear to hope that young people will realize their short comings, then have a change of heart and make a subsequent change of direction and start making some better pro-social choices. In this analysis, however, it appears that some youth do repent, yet many do not. Too often the youths become bolder in their lack of respect for the programs in place, for the police, and parental authority.

The problem is not necessarily with the programs. The principle problem lies in the home environment. Addressing problems with programs in the community such as restorative justice, alternative measures, and sentencing circles, are all good programs no doubt, but these are not proactive measures. The problem sometimes originates in the home. Programs are needed, such as this proposal (the blessing), that will attempt to address issues in the home. The proposal of this dissertation addresses potential criminal predispositions at the grassroots in the home, treating the cause, not necessarily the symptoms. In our third hypothesis, we also made reference to the Canadian lawmakers' proposed decision concerning the simple possession of small amounts of marijuana (15 grams for personal use). Again, this action is another attempt to avoid youth having a criminal record, which will further impede them in life, in trying to get a job, in obtaining advanced degrees, traveling overseas, serving in the military, or considering their candidature to become politicians.

Crime statistics in Canada at present are somewhat misleading. This ambiguity is not the effect of an intentional effort, but rather of a desire on behalf of policy makers to decriminalize certain societal behaviors, while hoping with verbal, and written warnings, that young people will have a change of heart.

Fourth, as the outset of this research endeavor, we suspected that crime itself was not correctly defined in the criminal justice system. The example given was that of a parent who spends his/her entire check on alcohol, becomes drunk and does not adequately provide emotional support for their children; that their action is not

criminal unless the alcohol consuming parent becomes drunk in a public place. At present, crime is defined as the breaking of a law, whether its consequences are of a serious nature or not, crime is seen as a breaking of the law, rather than the breaking of the community relationships. In fact, one can injure someone seriously emotionally and not necessarily be guilty of a crime unless the person is injured physically. Of course, some exceptions occur, but a documented injury is still a documented injury whether it is of a physical nature, or of an emotional one.

There are thousands of parents each year who seriously injure their children emotionally. These scars are carried all their lives; however, unless these injuries are of a physical nature, and the scars are visible, generally no crime has been committed. Occasionally, such incidents of emotional abuse have been documented and the child or children are temporarily removed from the home and placed in foster care, where bonding with the natural parents is cut off and where bonding possibly in foster care is minimized because of the temporarily nature of the foster care. Having been a foster parent myself, before becoming an adoptive parent (of other children), I am aware that some children are moved to permanent foster homes from emergency foster care homes, where children are placed temporarily for a two to three day period. Because the parent who emotionally injures their children are not charged in committing a crime, they are not tried and subsequently are not forced to take a program of anger management, or counseling or for family related issues.

While not advocating imprisonment, I am definitely an advocate of defining crime for what it really is, not necessarily the breaking of the law, but rather injurious acts that break down relationships in community. If the injurious act of emotional abuse with all its invisible but very real scars, was a crime, punishable by the possibility of incarceration, then at least an incentive would be in place to either force or at least encourage the offender to take a program that would enable him or her to address their criminogenic behavior and hopefully a reduction of such incidents would follow. Defining crime in this manner would contribute to pro-social values of 'peace, harmony, and shalom' not only in family life, but also in community life.

When the writing of this dissertation began, there was also another hypothesis. This one was related to the premise that we often treat the criminal element in our society with a pill or medication like other ailments are treated. One of the famous little pills has been Ritalin, for A.D.D. (Attention Deficit Disorder). The research through interviews with clients, parole officers, and chaplains (though not strictly scientific) indicated that about 80% of those interviewed who were entangled in the criminal justice system had major father abandonment issues. Not all A.D.D. is related to Attention Deficit Disorder, but much has to be related to the *Absence of a Devoted Dad*. Some grew up without a father image in their lives, a father who was not there... not earlier... not later. Others knew their father at a early age only to be abandoned by him when the conjugal relationship between him and their mother broke down. Some others were openly rejected by their father, due to his own addictions to work, alcohol, or drugs, etc. The relationships between father and child were strained if non existent. Others lost their fathers at a young age through death, either through an accident, disease, natural causes or suicide, and they grew up with the feeling that dad checked out on them. As a result, many of our clients have unresolved grief issues. Unfortunately, many of our guys (and ladies too for that matter) but more especially the guys, have consciously or subconsciously tried to find surrogate fathers. Unfortunately, many have had the need for affirmation and approval, met by gang leaders, or men associated with the criminal element. However, this fifth hypothesis is indeed relevant, Often, crime is not treatable with medication, but rather with meaningful relationships. I further contend that the earlier our clients have meaningful relationships with a father image, the better, but later is also better than never. Our research dictates that the church has a mandate in this area as Saint James wrote in his first chapter, verse 27b that, "We need to visit the fatherless..."

Sixthly, before attempting this research project we also had a sixth hypothesis. It stated that blessing ideally needs to be passed on through the father image in the family if at all possible. We found examples of this as revealed in Holy Writ. We are not sure, however, if this model was meant to be descriptive truth (the way it was), or prescriptive truth (the way it should be). We admit that it is still an hypothesis.

While being of a strong persuasion that blessing should mostly be passed on by the father image, we have not been able to prove that this pattern is the only way, so only the father passing on the blessing remains only a hypothesis, which we have not proven beyond the shadow of doubt.

Seventhly, we have surmised that the ideal places to practice both words and gestures of blessing are in the family, God's first institution as depicted in Old Testament theology, and also the church, God's second institution, as depicted in the New Testament theology. Both the church and the family are ideal places to implement words and gestures of blessing. Because of the very nature of chaplaincy (pastoral care), it is part of the church and the church in general terms is part of chaplaincy. Interrelated union exists between the two. The community chaplain is to be a 'blessing practitioner', and should be able to teach as many potential blessing practitioners as possible in the church. So then, the church becomes the catalyst for transferring the blessing and indeed teaching blessing to its adherents who then can practice and teach it to others including their children. We are aware of the difficulties posed in stating that the church can be a place of blessing, but as much as the church is capable of openness, she can indeed become a place of blessing. If she reaches into the prison and allows those inside to reach out to her, she can become a place of blessing. Again this outcome is difficult to prove on an extended level because of the multitude of dynamics within the church in general. This practice however is realizable at the local level. In my own congregation and through the teachings of such, along with the practice of both words and gestures of blessing the outcome is successful. This hypothesis is yet to be proven on a larger scale so at this point still remains only a hypothesis.

3. THOUGHTS FOR FUTURE REFLECTION

In the writing of this dissertation, we have not only become aware of some inherent problems in the system at the bottom drawer (the correctional service system, see figure 1) but we have also become aware of problems in drawer number four... and drawer number three... and drawer number two... and yes drawer number one. In actuality all the problems in the whole system point upward to drawer number one.

However, there are problems that exist in each drawer, problems in all the systems. In the research and analysis of the data gathered, we have developed two main thoughts which we will articulate here and suggest that they may be worthy of future reflection.

3.1. EXPANDED DEVELOPMENT FOR GOVERNMENT POLICY

In recent years, the government has been aggressive through ads in newspapers and on radio and television, informing Canadians of the dangers of smoking, and drinking and driving. The awareness campaign now informed us that smoking in public places and drinking and driving are also against the law. An ongoing campaign needs to continue informing people of these prohibitions. Another element needs to be added to the advertising campaign: certain behaviors break down relationships and are detrimental to community building. It is already verifiable for smoking and the association of drinking and driving. These behaviors have the potential to breakdown relationships in community. At present, however, one is entitled to smoke in one's private home or car even in the presence of one's child or children who are regrettably recipients of second-hand smoke. The former (smoking in public) is illegal, but the latter (smoking in one's car in the presence of one's children) is not illegal. We can control public nuisance, but the same nuisance is much more difficult to control when private. An educational policy should stress the fact that such a behavior has to be condemned not because it is illegal, but because it breaks relations in community. The message should actually be about the golden rule, which is basically understood in all cultures. It is about treating others as you would have them treat you. This is the most basic and fundamental rule of building good community relationships and living in peace, harmony and shalom.

3.2. ADDITION OF "EMOTIONAL ASPECT" IN GOVERNMENT CRIME PREVENTION CAMPAIGN

Another thought that emerges worthy of future reflection is that the campaign for government crime prevention announcements need to develop the emotional side

of both victim and offenders (tears and fears), why crimes occur, and what can be done to minimize incidents. Most crimes have essentially four elements.

1. Offender
2. Motive
3. Opportunity
4. Victim

If 'would be' offenders could see ahead of time, the potential damage caused to a victim, he or she might, like the ad campaigns of anti-smoking and anti-drinking and driving, portray, might think twice before acting. If victims were shown how vulnerable they really are, then maybe they would be more conscientious, and vigilant in minimizing opportunities to become victims. If television ads and campaigns showed the emotional plight of offenders, with their hurts and grieves, the public might become more involved in pro-active crime prevention as opposed to the regular reactive interventions. Again, the focus is all about the understanding of broken relationships. When people are able to put themselves in the place of others or walk a mile in the other's moccasins, as aboriginal say then they are able to see life from another's perspective. The *emotional aspect* of crime for both victims and offenders needs to be included in the government crime prevention campaign.

4. PROPOSAL FOR CORRECTIONAL SERVICE CHAPLAINCY INTERVENTION (P.R.E.P.A.R.E)

Until now, we have highlighted problems, proposed solutions and proposed a place (with some adaptive measures) where the solution can be implemented. This work is not only about initial crime prevention, but also about reduced offender recidivism, and making our communities safer places to live. So we will now put forward a brief proposal which could be put in place, to proceed the actual aforementioned 'sending forth blessing' in prison.

This proposal is entitled P.R.E.P.A.R.E. The actual words for the acronym stands for Pre Release Empyting and Planned Alternate Reintegration Endeavors. It will

consist of a private interview, the filling out of a questionnaire, some reflective homework and a simple evaluation with both the individual client and a *Blessing Practitioner*.

Most programs in prison are of a cognitive nature and are offered as options which inmates are encouraged to take. Some are given incentives, but at the same time most programs are optional. Sometimes the programs are not completed because of various reasons, which include transfers, administrative segregation, dismissal due to absenteeism or tardiness, etc. We suggest that the program P.R.E.P.A.R.E. be imperative, for anyone considering applying for any form of parole whether E.T.A., U.T.A., D.P., or F.P. It could be in the form of an interview and questionnaire, but the *Blessing Practitioner* would fill in the answers for inmates who could not read or write. The resource person should not be someone from the system, not a P.O., not anyone from the C.M.T., not the psychologist nor the social worker but an independent person, maybe a chaplain but not necessarily so. This person may be a volunteer, highly trained nonetheless. While C.S.C. and I.F.C. are supposed to adhere to Federal Government Practices in the hiring of its chaplains such as norms that state that positions should be filled by a certain number of women, a certain number of aboriginals, a certain number of handicapped people, and a certain number of visible minorities, etc. The C.S.C. and the I.F.C. should look for persons who may naturally fulfill the role of a *Blessing Practitioner*, regardless of their religious or ethnic background.

These *Blessing Practitioners* need not be the type of individuals with a guru personality whose theatrics might hinder more than help, but rather a soft spoken individual with ultra listening capacities who is spiritually discerning and can 'speak into' the lives of individuals. They need not be someone whose résumé includes a Ph.D., but must be someone who dares to care about people with whom they work. Inmates and ex-offenders do not often care about 'how much we know' they want to know rather about 'how much we care'.

For Aboriginals, the blessing practitioner obviously needs to be an elder, but the person should be appointed by the Band Council, not a self-appointed Aboriginal

person who acts as an elder. We have met such people along the way, who are not respected by the Aboriginal population inside, and we wonder if they were also not respected by the aboriginal community on the outside. The blessing practitioner needs to be someone who is respected by the recipients of the blessing.

Clients, prior to release, need to empty out their emotional baggage. It is the same in spirituality as with the law of physics: that two objects cannot occupy the same space at the same time. Inmates need to get rid of emotional and spiritual baggage. They need to come to grips with the non-resolved issues in their lives. They need to deal with father abandonment issues, they need to be forgiven, and they need to be able to forgive fathers who have abandoned them. The blessing practitioner must be a specialized and a spiritual person who is able to fulfill the role in blessing inmates, so that they in turn upon release, will become a blessing. Such a program is a good starting point, as inmates get an opportunity prior to release to empty themselves of baggage such as negative thinking, bottled up hurts, issues of anger and unresolved grief issues. They will be able to take ownership of these feelings and articulate a planned alternate reintegration endeavor. The P.R.E.P.A.R.E. sessions would help inmates realize what they are going to do different this time, who they identify in the community as a support system, in order to live crime free. The process enables them to reach out to the community and through community chaplaincy enables the church to reach into them in the prison. The P.R.E.P.A.R.E. process is the essence of this dissertation, the premise of this document is that community chaplaincy and crime prevention be the bridge for blessing. With God's help, this dissertation may become a theological handbook with a therapeutic approach for community corrections.

I further suggest that the *Blessing Practitioner* if at all possible be a male, especially if that person is not the chaplain, who would be able to represent a father image. The *blessing practitioner* should be someone who would be properly trained in order to put into practice the six elements of blessing as explained in this document and also be able to record reactions to such then document entries and analyze data.

Potential candidates for P.R.E.P.A.R.E. obviously would be inmates who acknowledge responsibility for their actions and have made attempts on their own to repair the harm done to victims or at least are willing to do so. Clients may be those who regularly come to chapel, but not necessarily so. Let's explain. Experience reveals that of those who come to the chapel, some are the sexual predators and pedophiles who appear to have little remorse and little rehabilitation potential without a genuine miraculous work of God in their individual lives, which is entirely possible. The other hesitation concerning those who come regularly to the chapel is that chapel attendance is often perceived by inmates as the thing to do in order to impress the Parole Board when P.E.D.s are forthcoming. A prison chaplain patronized is not by the presence of inmates who attend, not because they think they should be there, but rather because they think that others think that they should be there. Obviously this manipulative behavior is not the motivation for the majority, but we must note that not all who come to chapel, come with the right motives. Genuine conversions with genuine repentance do occur. We are also aware, however, of many 'jail house conversions' that lack sincerity, depth and integrity.

A few years ago, a professional colleague of mine who is a police officer was sent on a course to learn how to analyze handwriting. He was taught that when people write their confessions, or tell their stories, if they are telling the truth, they often make references in the text to their feelings such as 'I felt depressed', 'I felt angry', etc. which reveals their emotions. When they are not truthful, however, they write about the alleged facts, 'I did this', 'I did that', 'I went there', 'I said this', 'I didn't say that'; they simply numerate details without reference to their feelings or emotions. The same can be demonstrated with testimonies of spiritual experiences. When we read a testimony of someone's experience with references to feelings, emotions, questions, and concerns, we are more apt to accept it as a true story, a genuine happening.

Such experience is precisely why P.R.E.P.A.R.E. should include some actual writing by the inmate, which will serve, both as a reflective tool for him/her, but also

as an analytical tool for the blessing practitioner. In the interview and subsequent sessions following, the inmate needs an opportunity to express thoughts on issues of acknowledgment, of wrongs, responsibilities, forgiveness, reconciliation with self, with God, with victims, and with community. Opportunity to express concerns of father abandonment issues too needs to be allowed. I further suggest that unlike many cognitive programs in the institution, this one should have a grade A, B, C, D, E, or F, because if the knowledge is not grasped, not appropriated, a passing grade need not be rendered. In almost all other cognitive programs in the institutions, inmates are graded upon attendance and participation. Because they attended the program, one assumes that they successfully passed the program. Unfortunately participation is not an indicator of performance. Regrettably many who have completed programs and have been subsequently released were only released to repeat the same crimes that they had already taken the program for in prison. So P.R.E.P.A.R.E. is a process which intends to make sure that the person is on the way to healing, and if he or she is sincere, this should become evident for them as much as for the *blessing practitioner*.

Many of the programs in jail are of a cognitive nature however, the proposed P.R.E.P.A.R.E. program (process) is both *cognitive* and *affective* in nature. Songwriter Bob Dylan sings: "We've got to change our way of thinking..." The Good Book states that: "We need a change of heart". Next is an explanation of the P.R.E.P.A.R.E. questionnaire.

P.R.E.P.A.R.E. at time of writing is only a proposal. To date it has not been implemented.

P.R.E.P.A.R.E. entails a questionnaire having at least the following questions.

1. a) Do you know how your parent(s) or guardian(s) felt about you when you were a child?

- b) If you know describe it here.

c) How do you know this?

2. a) What do you think are the root causes why you are incarcerated?

b) Why do you think you have this problem?

3. Describe briefly the most exciting event that happened to you in your life?

4. Write briefly your most remarkable accomplishment in regard to how you feel since coming into prison?

5. Write down one thing you wish you could change about your dad or your relationship with him?

6. If you had a child/children, write down how you would like your child/children to describe you and their relationship with you... ?

7. Write down any feelings, questions, comments, frustrations you are feeling right now?

This questionnaire is intentionally slanted in order to address the father abandonment issues in one's life, as it is estimated that 80% of the prison population are affected by father abandonment issues.

We hope that clients can and will be able to express how they feel, and be able to verbalize it and by being able to verbalize it, can begin the healing process. The 'Blessing Practitioner' should be a person who is able to act/serve as a surrogate father on behalf of the absentee father and in proxy, be able to ask for forgiveness on behalf of the client's father for not being present in the client's life.

P.R.E.P.A.R.E. is not actually a program but a process. In the world of computer technology, we know a program is a mechanism or framework that allows something to happen. P.R.E.P.A.R.E. should take place in the prison prior to release and also take place after release. Then it means Post-Release Eemptying – with Practice of Actual Reintegration Efforts because the acronym is the same. The process must be ongoing. The negative mindset or the 'stinking thinking' as inmates refer to it, somehow always has a tendency to want to come back. Replaying graphic images and negative words are very powerful and are a part of an inmate's mental imagery, so emptying of the baggage must be a continual process.

Contained herein then is the final part of this dissertation, a proposal for a process entitled *P.R.E.P.A.R.E.* It is to be orchestrated by the *Blessing Practitioner* in prison and used as a tool for out coming prisoners as they begin their journey on the outside in the real world. Hopefully, they will be recipients of the Blessing and become a blessing to others as they successfully cross the bridge from prison to community.

The End.

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- I am Native;
- I am Unitarian Universalist.
- I am a Sikh;
- I am a Wiccan;
- I am a Zoroastrian;
- I am a Baha'i;
- I am a Buddhist;
- I am a Muslim;
- I am a Jew.

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EPILOGUE

Those who wish to succeed must ask the right questions.

Aristotle, Metaphysics, II, (III), I.

For as bats eyes are to daylight, so is our intellectual eye to truths, which are, in their own nature, the most obvious of all.

Aristotle, Metaphysics, I (Behaviour)

If you leave a thing alone, you leave it to a torrent of change. If you leave a white post alone, it will soon be a black post.

G. K. Chesterton, Orthodoxy

Probability is founded on the presumption of a resemblance between those objects of which we have had experience and those of which we have had none; and therefore it is impossible that this presumption can rise from probability.

Hume, Treatise of Human Nature, I, III, VI.

What I spoke and proclaimed was not meant to convince by philosophical argument, but to demonstrate the convincing power of the Spirit, so that your faith should depend not on human wisdom, but on the power of God.

(Saint Paul) I Corinthians 2:4-5 NJB

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable His judgments...

(Saint Paul) Romans 11:33 a.

APPENDIX 1

ANNEX

NWNB COMMUNITY CHAPLAINCY

*A model to provide spiritual direction
that will contribute to the safer reintegration
of offenders into rural communities*

*Abridged version of
Proposal presented to & accepted by
Correctional Service of Canada*

and

Province of New Brunswick Corrections

by

Rev. Lorne K. Freake

Grand Falls, N. B.

E3Z 1B2

May 22, 1998

PROLOGUE

He will not break the bruised reed, nor quench the dimly burning flame. He will encourage the fainthearted, those tempted to despair. (Isaiah 42:3)

Awful as God's punishment would be, to be abandoned by Him would be incomparably worse. (Abraham J. Heschel)

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The "Community Chaplaincy" Vision for Northwestern New Brunswick

Here is the second version of this document. It is revised following discussion at the Parole Office in Bathurst March 24, 1998, with Correctional Service of Canada Regional Chaplain, Rev. John Tonks, three Parole Officers, Mr. Gérald Daigle, Mr. Don Leblanc, and Mr. Roger Ouellette and myself. It was further presented and discussed on April 1st, 1998 with Ms. Eileen Ruest, Correctional Administrator for N.B. Corrections, as well as with the private sector, area churches and lay citizens who are concerned with our criminal justice system.

COMMITTEE MANDATE

The purpose of having a Community Chaplaincy Committee for
Northwestern

New Brunswick is to provide a **SAFE ENVIRONMENT FOR COMMUNITIES** through initial **CRIME PREVENTION** and **REDUCED OFFENDER RECIDIVISM**. This is to be accomplished with the help/accompaniment of Community Pastoral Care and Coordination of diversified Faith Group Based Activities to enhance the process of **REHABILITATION, RECONCILIATION, and REINTEGRATION** of offenders. It is an overall approach to favor restorative justice between the victims of crimes, the offenders and the community.

Community Chaplaincy is a visible, active and ecumenical pastoral

presence in the community at large, ministering to persons at-risk for involvement in crime, out coming prisoners, former prisoners, and parolees and those on probation (all referred to from here on as clients) and their immediate families.

GOALS AND OBJECTIVES

The responsibility of the NWNB Community Chaplain is directed essentially towards four (4) different groups:

- A. Clients
- B. Partnership: C S C & Province of N.B. Corrections
- C. Community
- D. Churches (all faith groups)

A. The Community Chaplain's objectives towards the *client* are:

- (i) Pastoral care is to be offered once outside the institution, but initial contact could be made with certain clients incarcerated at the local jail, the Madawaska Regional Correctional Centre, and eventually to be released in the Northwestern region of New Brunswick. Chaplaincy is to provide a time for listening, counseling, provide opportunity for client to discuss his/her spiritual perspective on life based on their background/values. to open blocked spiritual pathways, to provide client opportunity to deal with spiritual issues, such as guilt, repentance, forgiveness, helping client to forgive him/herself and forgive others who may have wronged them, help client to experience God's forgiveness and forgiveness from others, help client with aspects of reconciliation, restitution to victims, etc., to accompany and facilitate client in **reintegration**. Also, chaplaincy is the offering of private prayer for/with client. We are acutely aware that the task of the Chaplain is not to rescue all the clients but to help one at a time. That investment hopefully will enable not only the client to help himself but also help him to help others later on. Our task is to be a facilitator in enabling the client to allow God to

work in him. Like the psalmist said "unless the Lord builds the house, those who build labor in vain". (Ps. 127.1)

- (ii) Assessment of client's needs (pastoral and otherwise). Facilitate client to set short term and long term goals and an appropriate plan of action to obtain these goals.
 - (iii) Information, introducing client to the person in charge of the respective community service that the client needs, such as John Howard Society, Community College Upgrading Program Coordinator, New Perception Director, and his/her local parish minister.
 - (iv) Affirmation and encouragement to equip and enable client to do for themselves what must be done.
 - (v) Continual Pastoral Care as needed: follow-up with a telephone call, mailing a post-card, personal contact such as coffee with client (and family if possible) later when chaplain is back in the area.
- B.** Responsibility to the partnership of Correctional Service of Canada and N.B. Provincial Corrections is to adhere to their regulations and promote the agenda to all parties concerned. It is recommended that the Community Chaplain be totally honest in guiding the client, expressing that negative actions bring negative results, that the law gives us freedom as citizens and we have subsequent responsibility to obey it. Clients should be further advised that having a negative influence around them often encourages negative behavior and while it might be difficult to break that cycle, with God and community support, it is possible! However, only the client and the client alone is able to make that decision. The Community Chaplain's responsibility is simply as SaintPaul says "... to speak the truth in love" to the client. It is strongly suggested that the Community Chaplain contact the client's former prison chaplain for discussion of client's needs. Also, to fill out regular reports to the

Regional Director of Chaplaincy and give input/feedback to local personnel of Corrections as requested. The Community Chaplain will also be available as "Pastoral Care Agent" for Correctional Service staff if needed.

- C. The responsibility to **Community** is to serve on the local Community Correctional Committees. Also to serve as a liaison between:

Prison Staff	Community Chaplain	Community (Citizens)
Client	Community Chaplain	Government & Local Agencies
Client	Community Chaplain	Faith Groups
Client	Community Chaplain	Courts/Law (Victims Rights)
Client	Community Chaplain	Client's Family

The role of the Community Chaplain is NOT to duplicate the work of the Parole Officer/Probation Officer but to fill a complimentary and supportive role. The Community Chaplain will work closely with the Parole Officer/Probation Officer. As stated by Tanya N. Gurberg and her colleagues, "The goal in corrections is to reduce the risk posed by offenders. Simply put, successful correctional planning for safe reintegration depends on the accurate identification of the criminogenic needs of individual offenders and ensuring that we respond to those needs with relevant program opportunities".⁽¹⁾ Since Correctional Community Chaplaincy is one of the pertinent programs, as a liaison person,

the role of the Chaplain is multiple: he is non-officially a facilitator, negotiator, an advocator working in the **reconciliation/reintegration** process from a pastoral perspective. His responsibility to Corrections is also to provide "objective" information about the client that might not necessarily be included in the regular reports. We emphasize here the term "objective information" because, as Gurberg also states: "Those who are responsible for offenders are required to make sense of a myriad of information about that offender, to sift through all the information and pull out key messages that will enable that person to determine the risk posed by the offender and the management strategies required as well as the needs of the offender and the interventions required".⁽²⁾ The responsibility of the Community Chaplain here then is to be an active, visible, ecumenical, and bilingual pastoral presence for corrections clientele in the community. This might also be accomplished by articles in local newspapers (such as the one enclosed, see Appendix A). The Community Chaplain will also make available to the community a bilingual catalog of community resources including a list of all the faith groups (who wish to be included). Continual public awareness of the Community Chaplaincy through active ministry is a priority.

On a Provincial Level, as Community Chaplain, we are also open to do some pastoral intervention with juvenile delinquents such as counseling, accompaniment in court, pastoral mediation in families, if necessary. We have taught high school for one year and we have personally been a foster parent for a teenager. Already being part of the Alternative Measures Committee for first-time juvenile or adult offenders is to be an asset in our job as Correctional Chaplain.

- D. The responsibilities of the NWNB Correctional Chaplain to **churches** is to have a good rapport with all faith groups through contact with local ministerial associations such as The Grand Falls Ministerial Association, of which we are presently a member. This will also be encouraged in other communities as

well. Opportunity will be sought to visit and share in local parishes on such subjects as the church's role in the acceptance of ex-offenders in the community, Restorative Justice vs Punitive Justice, etc. Since churches are community based, they know the heartbeat of the community. I agree with Denis Méthé "...more community programs must be created and tailored to those offenders who can benefit from ...programs focused on reintegration"³. The church is a good place as anywhere to begin these programs.

The Community Chaplain is to eventually develop a program for churches to choose, train, supervise and evaluate mature volunteers to mentor and accompany parolees/probationers as they reintegrate into society. There will also be implementation of a Inter-Denominational Faith Group "Circle Support" System (see phase three for details). Last but not least, the Community Chaplain will distribute bulletin inserts for special emphasis such as restorative justice, etc. and newsletters/pamphlets explaining the Ministry of Community Chaplaincy.

Some of the many roles that a Community Chaplain fills will include being a: counselor, facilitator, traveler, writer, assessor, organizer, communicator, negotiator, mediator, supervisor, animator, and advocator. Finally, he will prolong the supervision of individuals after Warrant Expiry Date, as the community chaplain will continue to offer support until no longer desired by the client.

IMPLEMENTATION

The objectives of a Federal/Provincial endeavor in Correctional Community Chaplaincy in Northwestern New Brunswick will be accomplished in three (3) phases:

PHASE ONE

- 1) Formation of a Community Chaplaincy Committee. This committee can also be called the Board of Directors. It is actually in formation and is being composed of credible persons (volunteers) from the community at large (mostly professionals but also non-professionals), see Appendix B. The committee will include a "victim" and an "ex-offender" (from non-related cases) whose competence and life experiences will contribute to the Mission of Community Chaplaincy. The committee will be further divided into sub-committees such as:
 - A) Administrative, B) Public Relations/Media, and C) Fundraising. Efforts will be made as well to have the committee incorporated having "Patented Letters" and a "Non-Profit Charitable Organization Status" in order to be able to receipt financial support for tax purposes from Corporations, Industries, Businesses, Churches, Associations and Concerned Individuals.
- 2) Consultation with this committee and with other correctional staff in all the region of Northwestern New Brunswick to **determine their greatest area of need** for their clients at the present time, and how Community Chaplaincy will be integrated (referrals, presentations).
- 3) Identification and familiarization with the various Community and Government Agencies whose services might best **be able to help meet the needs**. There will be a list of agencies for all the general area from the Tobique Reserve and Perth-Andover/Plaster Rock, all the way to Edmundston and surrounding areas, as well St.Quentin/Kedgwick and surrounding areas. Briefly the Northwestern region of New Brunswick is comprised of the counties of Madawaska, Victoria, and Restigouche-West, gathering a grand population of approximately 100,000 persons.

This bilingual catalog of agencies/organizations will include but not be limited to the following: AA, NA, John Howard Society, Red Cross, Social Services, Mental Health, Youth Drop-ins, Detox & Rehab Centers, Community College, New Perception, Canada Manpower Centers, Literacy Programs, Centers for

AIDS Counseling/Education, Half Way Houses, First Nations Groups, Immigrant Support Services, Rotary, Kinsmen, Lions Clubs, Food Bank, Community Soup Kitchens, Hostels, Child Care Co-ops, Used Clothing Deposit, Salvation Army Thrift Stores, Family Resource Centers, The Good Samaritan, Coffee House Ministries, Teen Challenge Centers, Prison Fellowship Chapters, Cons for Christ, All Churches, Interdenominational Groups, etc. etc.

As Community Chaplain, we see the need to have personal contact with the coordinators of each agency, so in referral for a client, there is not just a cold contact having only a name and a telephone number but a person whom we have met personally and can introduce someone else to. We see the need to express pastoral warmth to clients so they don't just feel like another statistic in the system. The length of this development is estimated to be about two months.

PHASE TWO

Continuation of phase one and **now the setting of certain objectives in order to meet the needs** already determined in phase one. This will be accomplished in consultation with Federal and Provincial Correctional Staff and the Community Chaplaincy Board of Directors. It could also be accomplished by individual consultation with clients during regular pastoral care. It might also be determined in consultation with community churches through local ministerial associations if in existence, if not, then through questionnaires/surveys.

After consultation, there will be a coordination of individual activities which will meet the objectives of the parties concerned. There will also be a continual awareness campaign explaining the role of Community Chaplaincy through an active and visible involvement in ministry in the community (for corrections

clientele). There will also be a regular speaking itinerary in area churches (in both French and English) sharing on pertinent subjects such as "Restorative Justice".

PHASE THREE

Continual progress of phases one and two. In consultation with the appropriate groups, there will be **continual implementation of activities to meet the objectives** of Community Chaplaincy. This includes a program (especially for churches but not limited to churches) to recruit, train, supervise and evaluate mature adult volunteers, and mobilize them so they can help clients reintegrate into society. Implementation of "Circle Support" groups which are a group of seven people that the client is supposed to contact during the week. Each day he/she contacts one person in the group. This is a Faith Group Based Support System which helps the client be responsible to someone every day. The client gets to talk about feelings, areas of concern, temptations, etc. He/She may also receive prayer over the phone for some special need and then be directed to the appropriate person/service.

Development of a program for rehabilitated ex-offenders to mentor new parolees. Development of a program for clients to be involved in community service, telethons, etc. as a means of giving back to their respective communities. At a later date, an evaluation of the Community Chaplaincy Ministry from **(i) Clients, (ii) Federal/Provincial Corrections, (iii) Community, and (iv) Churches**. There will be consultation for improvement and modifications as deemed necessary. The ultimate goal at phase three is for citizens to live in a "SAFER COMMUNITY" and see a noticeable REDUCTION IN RECIDIVISM. A secondary projected goal is to have a visible Community Chaplaincy that functions effectively at the grass roots level with support, primarily from the community itself and secondarily from government subsidies.

REPORTS

Monthly reporting will be made regularly at the Board of Directors meetings. Written **progress reports** will be submitted to the Board of Directors after the first two months of initial development, and after 6 months of operation. At first year's end an **annual report** will be prepared and submitted. In second and subsequent years the model will be the same, unless change is deemed necessary by the Board of Directors and fund providers. The general area of concentration for this Community Chaplaincy at present, is from Perth-Andover/Plaster Rock, to Edmundston, and St.Quentin/Kedgwick and surrounding areas, including the two First Nation Reserves.

Also, for much later, once this project is up and running effectively, and we have gained significant experience and competence in the field, we are also willing to teach the concepts of "Community Chaplaincy" to other communities including rural areas within the Atlantic Provinces, as needed. Having already some college teaching experience and upon completion of doctoral studies from Laval University, this might be something to consider for later if there is a need.

ADMINISTRATION

A chairperson and vice-chairperson shall be selected by the board members at the first meeting of the year.

Staffing for the position of Community Chaplain and administrative support of the Community Chaplaincy program shall be renewed by the Board of Directors on an annual basis. This same administrative body oversees the basic operational and financial evolution of the program.

The NWNB Community Chaplain is accountable to the Board of Directors; the Board of Directors is accountable to the organizations it represents, and to those providing funding for the NWNB Community Chaplaincy program.

Membership in the Board of Directors is open to members with a particular interest in, and demonstrated commitment to the objectives of the NWNB Community Chaplaincy program, including representatives of organizations dealing with the criminal justice system, concerned lay citizens, businesses, victims and ex-offenders.

FINANCIAL NEEDS

Needed to properly implement the NWNB Community Chaplaincy is a fair remuneration package for Chaplain, the use of a secretarial service, and a permanent local office with access to a computer, telephone, fax, answering machine, photocopier and file cabinet. We agree that a ready made office is already available in a local government office building.

We would also need a temporary office in all of the other centers. This could be a one-two hour usage for one or two mornings or afternoons per week. Again, we believe that something could be made available either at the parole/probation offices, or social services or even at a local church.

Also, because of the long distance covering the whole general rural area of Northwestern New Brunswick (probably 400 kilometers return trip from Grand Falls -being the central point), we will be traveling a lot see the need to have a pager system, linked to the office telephone. Since it is essential for clients to be able to reach their Community Chaplain from their area, even a long distance, it might be feasible to have a 1-800 phone number. We verified the cost of this idea and found it to be reasonably affordable. We could have a number like 1-800-737-8673 which is 1-800-RESTORE or 1-800 4-GIVEN-1 (444-8361) or 1-800-YES-U-CAN, etc. We believe that the REDEMPTIVE aspect of the Community Chaplaincy needs to be emphasized for all clients. The 1-800 calls can easily be forwarded to our pager or at the center that we are at that day or we can access the messages by remote from where we are.

Here then is our understanding of the Community Chaplaincy and what is needed to make it workable for the Northwestern area of New Brunswick. It comes as a result of almost fifteen years of pastoral experience and being involved occasionally with correctional clients and their families. We are aware of the need for continual specialized training which will be provided as needed by the Correctional Service of Canada.

Any thoughts, suggestions or comments are most welcome. Thank you.

Respectfully submitted,

Rev. Lorne K. Freaake

End Notes:

(1) Gurberg, Vautour and Christy. "When the risks become reality: Messages for Practitioners and Researchers from national investigations" Forum on Correctional Research. CSC, Ottawa, May 1997, Vol. 9 #2, page 57.

(2) Ibid. page 59.

(3) Denis Méthé, "Conference on Offender Reintegration", Let's Talk, CSC, Ottawa, April 1997, page 2.

APPENDIX A

THE CHAPLAIN'S CORNER

The God of Second Chances...

Anger, envy and jealousy are societal problems that have existed since the beginning of time. These tendencies when left unchecked can lead to much trouble and unnecessary anguish. Unfortunately, problems occur often, even in the best of families.

In the biblical record of Genesis 4: 4-18, we have the story of the first capital murder. It happened because of sibling rivalry, envy or jealousy. Scriptures record that "... Cain attacked his brother Abel and killed him", (see verse eight). Was it premeditated? second degree? manslaughter? only God knows. Circumstantial evidence and the historical record point to the fact that one man died at the hands of another, a tragedy no doubt.

What was God's reaction to this incident? He didn't execute Cain. Even if He wanted to, it would not have restored Abel's life, or avenged it's loss with justice. Two wrongs do not make one right. Besides placing Cain under a curse and kicking him off the property (see verse eleven), God's intervention towards him was largely "**restorative**" as opposed to being "punitive". Yes Cain was placed under some form of separation from the rest, at least temporarily (see verse fourteen), and also was placed under protective custody (see verse fifteen). However, Cain went on to get married, raise a family and hold down a job. **Rehabilitation** only was not what God had intended, but rather, **Reconciliation** and **Reintegration** as well. Cain even became a grandfather and also a great grandfather (see verses seventeen and eighteen). God definitely is the God of second chances.

By Rev. Lorne K. Freake

P.S. - This article is soon to be published in NEW BEGINNINGS NEWSLETTER.

Appendix B

To date here is a list of those who are on the NWNB Community Chaplaincy

Board of Directors:

Representative of Social Services

Representatives for victims

Representative for offenders

Representative for businesses

Representatives for public safety

Representative of CSC (chaplaincy)

Representative of Parole (CSC)

Representative of the Police Force

APPENDIX 1.1

Annex

“Proposition”

L'AUMÔNERIE COMMUNAUTAIRE DU NONB

Projection pour pourvoir la direction spirituelle des détenus, afin de contribuer à leur réintégration sécuritaire dans les communautés rurales

Version abrégée de la

Proposition présentée & acceptée au

Service correctionnel du Canada

et

Service correctionnel du Nouveau-Brunswick

par

Lorne K. Freake

Grand-Sault, N.-B.

E3Z 1B2

le 22 mai 1998

PROLOGUE

*Il ne brisera point le roseau cassé et il
n'éteindra point la mèche qui brûle encore...
(ÉS. 42:3)*

*Si horrible que le châtement de Dieu sera,
d'être abandonné par lui sera encore pire.
(Abraham J. Heschel)*

*Si la spiritualité est vu comme le tout de ce qui
signifia d'être humain, donc la base du soin
spirituel n'est pas la doctrine, ni le dogme, mais
la capacité fondamentale humaine d'entrer
dans le monde des autres et répondre avec
émotion. (Janet Mayer)*

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La vision de l'Aumônerie communautaire du nord-ouest du Nouveau-Brunswick

Voici une deuxième version de ce document. Révisé suivant une discussion au bureau de libération conditionnelle à Bathurst le 24 mars 1998 avec l'aumônier régional du Service correctionnel du Canada Rév. John Tonks ainsi que trois agents de libération conditionnelle M. Gérald Daigle, M. Don LeBlanc, M. Roger Ouellette et moi-même. Ce fut ensuite discuté et présenté le 1^{er} avril 1998 avec Mme Eileen Ruest, Administrateur correctionnel pour la province du Nouveau-Brunswick, aussi avec le secteur privé des églises régionales et citoyens laïques qui sont concernés par notre système criminel et de la justice.

LE MANDAT DU COMITÉ

Le but d'avoir un comité d'aumônerie communautaire dans le nord-ouest du Nouveau-Brunswick c'est de pourvoir un ENVIRONNEMENT SÉCURÉ POUR LES COMMUNAUTÉS par la PRÉVENTION DU CRIME INITIAL ET LA RÉDUCTION DE RÉCIDIVER. Ceci sera accompli par l'aide/accompagnement du Service correctionnel soin pastoral et la coordination des divers groupes d'église etc. par des activités qui vont contribuer au processus de **RÉHABILITATION, RÉCONCILIATION** et **RÉINTÉGRATION** des détenus dans la communauté. C'est un approche complet qui va favoriser la justice restauratrice entre les victimes de crime, des détenus et la communauté.

L'Aumônerie communautaire est une présence pastorale œcuménique, visible et active dans la communauté, qui fait un ministère envers les personnes à risque pour implication dans le crime, les prisonniers qui sortent de prison, les ex-détenus et ceux qui sont présentement sous libération et probation conditionnelles (tous seront référés d'ici comme client) et leur famille immédiate. Pour alléger le texte, lorsqu'on parle de client dans le sens masculin, on comprend que c'est aussi pour inclure les clientes féminines.

BUTS ET OBJECTIFS

La responsabilité de l'Aumônerie communautaire du nord-ouest du Nouveau-Brunswick est dirigée essentiellement envers quatre groupes différents:

- A. Clients**
 - B. Une collaboration entre le Service correctionnel du Canada et le Service correctionnel du Nouveau-Brunswick**
 - C. La communauté**
 - D. Toutes les églises**
- A.** Les objectifs de l'aumônerie communautaire envers le **client** sont:
- (i)** Soins pastorales offert une fois en dehors de l'institution correctionnelle, mais les contacts initiales pourraient être faits avec certains clients lorsqu'ils sont incarcérés dans la prison locale du Centre correctionnel régional du Madawaska et éventuellement d'être libéré dans la région du nord-ouest du Nouveau-Brunswick. L'aumônerie, service bilingue, pourvoira un temps à l'écoute, un service de consultation confidentielle, une opportunité pour le client de discuter sa perspective spirituelle sur la vie basée sur son background, ses valeurs et pour ouvrir les chemins spirituels bloqués. Pourvoir au client l'opportunité de faire face aux inquiétudes spirituelles comme la culpabilité, la repentance, le pardon, aider le client de se pardonner lui-même et pardonner les autres qui lui ont fait des torts, aider le client d'expérimenter le pardon de Dieu et le pardon des autres, aider le client avec les aspects de réconciliation, restitution aux victimes, etc. et accompagner et faciliter le client dans le processus de réintégration. Aussi offrir la prière privée pour ou avec le client. Nous sommes conscients que la tâche de l'aumônier n'est pas d'épargner tous les clients mais d'aider un à la fois. Espérant que cet investissement ne va pas seulement aider le client de s'aider, mais aussi l'aider d'en aider d'autres. Notre tâche est d'être facilitateur qui rendra le client capable de laisser Dieu agir en lui. comme dit le psalmiste "Si l'Éternel ne bâtis la maison, ceux qui la bâtissent travaillent en vain". (Ps 127.1)

- (ii) Évaluation des besoins du client (pastoral ou autre). Faciliter le client à établir les buts à court terme et long terme avec un plan d'action appropriée pour atteindre ces buts.
 - (iii) Information, présenter le client à la personne en charge des services communautaires respectifs que le client a besoin comme la Société de John Howard, le collège communautaire, le directeur de Perception nouvelle et son propre pasteur/ministre paroissial.
 - (iv) Affirmation et encouragement pour équiper et rendre le client capable de faire pour lui-même ce qu'il faut faire.
 - (v) Soins pastoraux continus selon le besoin: une poursuite par un appel téléphonique, envoyer par la poste une carte postale, contact personnel tel que prendre un café avec le client (et famille si possible) lorsque l'aumônier est encore dans la région.
- B.** Responsabilité envers le Service correctionnel du Canada et le Service correctionnel du Nouveau-Brunswick, c'est d'adhérer aux règlements et promouvoir l'agenda de tous les groupes concernés. C'est également recommandé que l'aumônier communautaire soit complètement honnête en guidant le client, en exprimant que les actions négatives apportent des résultats négatifs et la loi nous donne une liberté comme citoyen mais nous avons aussi une responsabilité subséquente de l'obéir. Les clients devraient être avisés aussi que l'influence négative autour d'eux vont encourager un comportement négatif et malgré que c'est difficile de briser ce cycle, avec Dieu et le support dans la communauté, c'est vraiment possible! Mais seulement le client et le client seul est capable de faire cette décision. La responsabilité de l'aumônier communautaire est simplement comme Saint Paul disait "... de parler la vérité avec amour" au client. Il est suggéré fortement aussi que l'aumônier communautaire soit en contact avec l'aumônier dans la prison pour discuter les besoins réels du client. Aussi, remplir les rapports et envoyer au directeur régional de l'aumônerie et donner feedback/input au personnel de

Correction comme demandé. L'aumônier communautaire sera aussi disponible comme un agent de soin pastoral pour les employés du Service correctionnel au besoin.

- C. La responsabilité envers la communauté c'est de servir sur les comités locaux de correction et aussi servir comme liaison entre:

Employés de prison	Aumônerie communautaire	Communauté (citoyens)
Client	Aumônerie communautaire	Agences locales et les bureaux du gouvernement
Client	Aumônerie communautaire	Divers groupes religieux (les dénominations)
Client	Aumônerie communautaire	Cour/Loi (Droit des victimes)
Client	Aumônerie communautaire	Famille du client

Le rôle de l'aumônier communautaire n'est pas de dupliquer simplement le travail d'un agent de probation ou un agent de libération conditionnelle mais pour remplir un rôle complémentaire, un rôle de soutien. L'aumônier communautaire va travailler de proche avec l'agent de probation ou l'agent de libération conditionnelle. Comme c'était dit par Tanya N. Gurberg et ses collègues, "Le but du service correctionnel est de réduire le risque posé par les détenus. Ça veut dire simplement que la planification sécuritaire de réintégration dépend sur les identifications précises des besoins criminologiques des

détenus individuels et que nous répondons à leurs besoins avec des programmes pertinents."¹ Sachant que l'aumônerie communautaire est un des programmes pertinents, comme liaison, le rôle de l'aumônier communautaire est multiple: il est non officiellement un facilitateur, négociateur, un avocat qui travaille dans le processus de réconciliation/réintégration avec un prospective pastoral. Sa responsabilité vers le Service correctionnel est aussi de pourvoir l'information objective à propos du client qui sera peut-être pas nécessairement inclus dans les rapports réguliers. On met l'emphase ici sur le terme « information objective » parce que comme Gurberg aussi a dit : « Ceux qui sont responsables pour les détenus sont obligés de faire sens d'une myriade d'information à propos du détenu, d'évaluer toute cette d'information et sortir les messages clés qui vont aider cette personne à déterminer le risque posé par le détenu et la stratégie qu'il faut qui va combler le besoin du détenu et les interventions nécessaires ».² La responsabilité de l'aumônier communautaire donc, est d'être une présence pastorale, active, visible, bilingue et œcuménique pour la clientèle correctionnelle dans la communauté. Ceci sera accompli également par les articles dans les journaux locaux (comme celui-là qui se trouve à l'Appendice A). L'aumônier communautaire va rendre disponible un catalogue bilingue des ressources communautaires qui va inclure également une liste de toutes les églises (qui désirent d'être incluses). La présence publique continuelle de l'aumônerie communautaire par un ministère actif est une priorité.

Sur le niveau provincial, comme l'aumônier communautaire, nous sommes ouverts de faire les interventions pastorales avec les délinquants juvéniles comme la consultation, l'accompagnement en cour, la médiation pastorale en famille, si nécessaire. Nous avons déjà enseigné l'école secondaire pour un an et nous avons fait également la famille d'accueil pour une adolescente. Faisant déjà parti d'un comité des Mesures alternatives pour les juvéniles et les détenus adultes, ceci sera un atout envers ma responsabilité comme aumônier communautaire.

- D. La responsabilité de l'aumônier communautaire du nord-ouest du Nouveau-Brunswick envers les églises c'est d'avoir un bon rapport avec tous les groupes par les contacts avec les associations ministérielles locales comme l'Association ministérielle de Grand-Sault sur laquelle nous sommes présentement un membre. Ceci sera aussi encouragé dans d'autres communautés. Opportunité sera cherchée pour visiter et partager dans les églises locales et parler sur les sujets comme le rôle de l'église d'accepter des ex-détenus dans la communauté, la Justice réparatrice, etc.

Sachant que les églises sont basées dans la communauté, eux connaissent le battement du cœur de la communauté. Nous sommes d'accord avec Denis Méthé que "... plus de programmes communautaires doivent être créés et formés pour ces détenus qu'ils puissent bénéficier de ces programmes qui ont comme objectifs la réintégration".³ L'église est une bonne place de commencer ces programmes. L'aumônier communautaire va éventuellement développer un programme afin que les églises puissent choisir, entraîner, superviser et évaluer des bénévoles matures pour accompagner les personnes qui sont sur libération conditionnelle. Il y aura également l'implémentation d'un groupe œcuménique inter-dénominational (voir la phase trois pour détails). Dernièrement mais pas le moindre, l'aumônier communautaire va distribuer les pamphlets/les bulletins pour les événements spéciaux comme la semaine de la justice réparatrice, etc., les pamphlets/newsletters qui expliquent le ministère de l'aumônerie communautaire. Quelques-uns des rôles que l'aumônier communautaire va remplir c'est d'être un conseiller, facilitateur, voyageur, écrivain, assesseur, organisateur, communicateur, négociateur, médiateur, superviseur, animateur, et avocat. Finalement, l'aumônier peut prolonger la supervision des individus après la date d'expiration du mandat. L'aumônier va continuer d'offrir le support jusqu'au jour ou c'est plus désiré par le client.

IMPLANTATION

Les objectifs de l'aumônerie communautaire correctionnel dans le nord-ouest du Nouveau-Brunswick sera accompli dans trois phases:

PHASE 1

- 1) Formation d'un comité Aumônerie communautaire. Ce comité sera aussi appelé Conseil d'administration. C'est actuellement en formation et composé des personnes crédibles (bénévoles) dans la communauté (la plupart sont des professionnels mais il y a aussi des non-professionnels), voir l'Appendice B. Le comité inclus actuellement "une victime "et un "ex-détenu" (évidemment les cas ne sont pas reliés ensemble) dont la compétence et l'expérience de la vie vont contribuer à la Mission de l'aumônerie communautaire. Ce comité sera divisé ensuite dans les sub-comités comme: A) Administrative, B) Relations publiques/Média, et C) Relevé des fonds. Des efforts seront faits aussi pour avoir le comité incorporé ayant des "Lettres patentes" et un "Status d'organisation charitable à but non-lucratif" afin de donner des reçus d'impôt aux gens comme les corporations, les industries, les commerces, les églises, les associations, etc qui donnent des dons pour supporter ces ministères.
- 2) Consultation avec ces comités et d'autres employés correctionnels dans la région du nord-ouest du Nouveau-Brunswick pour **déterminer le plus grand besoin des clients** dans le temps présent et comment l'aumônerie communautaire sera intégrée (référence de cas, présentations).
- 3) Identification et familiarisation avec les agents variés (communautaires et gouvernementales) qui ont les services qui **rencontrent peut-être les besoins des clients**. Il y aura également une liste des agences dans la région générale de la réserve Tobique à Perth-Andover/Plaster Rock, jusqu'à Edmundston et les régions avoisinantes, ainsi qu'à St-Quentin/Kedgwick et aussi les régions avoisinantes. Brèvement, la région nord-ouest du Nouveau-Brunswick est composée des comtés Madawaska, Victoria, et Restigouche-ouest, avec une population total de 100,000 personnes. Ce catalogue bilingue des organisations et agences va inclure, mais sera pas limité, au suivante: AA, NA, Société John Howard, la Croix-Rouge, les Services sociaux, la Santé mentale, les programmes pour juvéniles, les centres de réhabilitation de détoxication, le collège communautaire, Perception nouvelle, Centre d'emploi,

les programmes d'alphabétisation, les centres pour consultation/éducation sur le SIDA, des maisons de transition, les groupes des premières nations, support des immigrants, les clubs comme le Kinsmen, Rotary, Lions, la banque alimentaire, les cuisines communautaires, les cuisines de soupe communautaires, les abris, les gîtes, les co-op de gardiennage d'enfants, les comptoirs vestimentaires, les magasins économiques de l'armée du salut, Centre de ressource familiale, les ministères divers comme Défi jeunesse, le Bon samaritain, Cons for Christ, toutes les églises des groupes inter-dénominationales, etc.

Comme aumônier communautaire, nous voyons le besoin d'avoir un contact personnel avec les coordonnateurs de chaque agence, afin que lorsque nous faisons des références de cas, c'est pas seulement un contact froid ayant le nom et numéro de téléphone mais une personne que nous avons rencontré personnellement et peut présenter à quelqu'un d'autre. Nous voyons le besoin d'exprimer une chaleur pastorale afin que le client ne se sent pas juste comme un autre statistique dans le système. La longueur de ce développement est estimé d'environ deux mois.

PHASE 2

Continuation de phase 1 et **maintenant l'établissement de certains objectifs afin de rencontrer les besoins** déjà déterminé en phase 1. Ceci sera accompli en consultation avec les employés du Service correctionnel fédéral et provincial et le comité de l'aumônerie communautaire. Ceci sera accompli également avec la consultation individuelle avec des clients pendant le temps de soins pastorales réguliers et sera aussi déterminé en consultation avec les églises communautaires, à travers des associations ministériels s'ils sont en existences, sinon à travers des questionnaires/des sondages.

Après la consultation, il aura une coordination d'activités individuelles qui rencontrera les objectifs de tous les groupes concernés. Il sera également disponible une campagne de sensibilisation continue qui expliquera le rôle de

l'aumônerie communautaire à travers une implication active et visible dans la communauté pour la clientèle du Service correctionnel. Il y aura également un itinéraire régulier pour partager dans les paroisses (soit en français, soit en anglais) sur les sujets de la "Justice réparatrice".

PHASE 3

Progrès continuels de phase 1 et 2. En consultation avec les groupes appropriés il y aura une **implémentation continue des activités pour rencontrer les objectifs** de l'aumônerie communautaire. Ceci inclus un programme (surtout pour les églises mais n'est pas limité aux églises) pour recruter, entraîner, superviser et évaluer les bénévoles adultes matures et les mobiliser afin qu'ils peuvent aider les clients à réintégrer dans la société. L'implémentation du Groupe de support, qui sera un groupe de sept personnes que le client doit entrer en contact avec pendant la semaine. Chaque jour il/elle téléphone une personne dans le groupe. Ce groupe est de base chrétienne qui se trouve dans les églises, ceci est un système de support qui va aider les clients d'être responsable à quelqu'un chaque jour. Le client a une opportunité d'exprimer ses sentiments, les choses sur son cœur, les tentations, etc. Il/elle va avoir une chance de recevoir des prières sur le téléphone pour un besoin spécial et ensuite d'être dirigé au service ou la personne appropriée.

Le développement d'un programme pour la réhabilitation des ex-détenus de parrainer les personnes qui viennent de sortir de la prison. Le développement d'un programme pour les clients d'être impliqués dans la communauté, dans le service communautaire comme les téléthons, etc. comme un moyen de redonner à leur communauté respective. Plus tard une évaluation du ministère d'Aumônerie communautaire des **(i) clients, (ii) Service correctionnel fédéral/provincial, (iii) communautés, et (iv) églises**. Il aura ensuite consultation pour l'amélioration et modification comme nécessaire. Le but ultime de la troisième phase, c'est pour les citoyens de vivre dans une "COMMUNAUTÉ SÉCURÉ" et d'avoir un TAUX REMARQUABLE DE RÉDUCTION EN RÉCIDIVISTE. Le deuxième but c'est d'avoir une aumônerie communautaire visible qui fonctionne efficacement à la

base avec l'appui, premièrement de la communauté elle-même et deuxièmement de subvention gouvernementale.

RAPPORTS

Le comité de l'Aumônerie communautaire recevra régulièrement des rapports mensuels. Aussi des **rapports écrits du progrès** seront soumis au comité après deux mois de développement initial et après six mois d'opération. A la fin de l'année, un **rapport annuel** sera préparé et soumis. Dans la deuxième et les années suivantes, le modèle de rapport sera pareil, à moins qu'il y ait un changement trouvé nécessaire par le Conseil d'administration et le monde qui pourvoit les fonds. La région générale de consultation pour cette Aumônerie communautaire présentement est de Perth-Andover/Plaster Rock, à Edmundston, et St-Quentin/Kedgwick et les régions avoisinantes, incluant les deux réserves premières nations.

Aussi, pour plus tard, une fois que ce projet fonctionne efficacement, et que nous aurons l'expérience et compétence dans ce champ de travail, nous serons prêts d'enseigner les concepts d'aumônerie communautaire dans d'autres communautés incluant les régions rurales dans les provinces Atlantiques. Ayant déjà un peu d'expérience dans l'enseignement collégial et à l'accomplissement de mes études doctorats de l'Université Laval, ce sera quelque chose à considérer plus tard s'il y a un besoin.

ADMINISTRATION

Un président et vice-président seront choisis par le comité dans la première année d'opération.

Le personnel pour la position de l'Aumônerie communautaire et le comité de support administratif de ce programme sera renouvelé par le Conseil d'administration chaque année. Le même corps administratif va évaluer l'opération et l'évolution financière du programme.

L'aumônerie communautaire du nord-ouest du Nouveau-Brunswick sera responsable au Conseil d'administration et le Conseil d'administration est responsable aux organisations qui les représente et à ceux qui pourvoient les fonds pour l'Aumônerie communautaire du nord-ouest du Nouveau-Brunswick.

Adhérence au membership de ce Conseil d'administration est ouvert aux membres avec un intérêt particulier et un engagement évident des objectifs de l'Aumônerie communautaire du nord-ouest du Nouveau-Brunswick, incluant les représentants des organisations qui font faces régulièrement au système de justice criminel comme les citoyens laïques, les commerçants, les victimes et les ex-détenus.

BESOINS FINANCIERS

Afin de pouvoir efficacement mettre en action ce programme d'Aumônerie communautaire du nord-ouest du Nouveau-Brunswick, les besoins sont: la rémunération pour l'aumônier, l'utilisation d'un service de secrétaire, et un bureau permanent avec accès à un ordinateur, téléphone, télécopieur, répondeur, photocopieur, et des filières. Nous accordons déjà que ce bureau est disponible dans l'édifice du gouvernement local ici à Grand-Sault.

Nous avons besoin aussi d'un bureau temporaire dans d'autres centres, soit pour un usage d'une heure ou deux heures pour deux demi-journées par semaine, soit les matins, soit les après-midi. Encore, nous croyons quelque choses est disponible soit dans un bureau de probation/libération conditionnelle, ou soit dans la bâtisse des Services sociaux ou même dans une église locale.

Aussi, à cause de longue distance couvrant la région complète du nord-ouest du Nouveau-Brunswick (peut-être 400 kilomètres de territoire sera couvert - Grand-Sault sera le point central), nous allons voyager beaucoup et donc nous voyons la nécessité d'avoir un système de "pagette" qui sera branché au téléphone local. Donc, à cause que c'est essentiel pour les clients de pouvoir atteindre l'aumônier de leur région, même à longue distance, il sera bon d'avoir un numéro 1-800. Nous

avons vérifié les frais de cette idée et nous avons trouvé que c'est très raisonnable. Nous pouvons avoir un numéro comme 1-800-737-8673 qui veut dire 1-800-RESTORE ou 1-800 4-GIVEN-1(444-8361) (en anglais FORGIVEN ONE) ou 1-800-YES-U-CAN (qui veut dire OUI VOUS POUVEZ), etc. Nous croyons que l'aspect RÉDEMPTEUR de l'Aumônerie communautaire doit être évident pour tous les clients. Les appels 1-800 pourraient être envoyés facilement à moi sur la pagette ou au centre lequel où nous nous trouvons ou nous pouvons faire accès aux messages d'où nous sommes ce jour-là.

Voici la compréhension de l'Aumônerie communautaire et ce qui est nécessaire pour le faire fonctionner ici au nord-ouest du Nouveau-Brunswick. Ça vient avec un résultat de presque 15 ans d'expérience pastorale et notre implication occasionnellement avec des clients correctionnels et ensuite leurs familles. Nous sommes conscients qu'il y a un besoin d'avoir l'entraînement spécialisé continu qui sera pourvu au besoin par le Service correctionnel du Canada.

Toutes pensées, suggestions ou commentaires seront bienvenus. Merci.

Soumis respectueusement,

Rév. Lorne K. Freake

Notes:

(1) Gurberg, Vautour et Christy. "When the risks become reality: Messages for Practitioners and Researchers from national investigations" *Forum on Correctional Research*. CSC, Ottawa, Mai 1997, Vol. 9 #2, page 57.

(2) Ibid. page 59.

(3) Denis Méthé, "Conference on Offender Reintegration", *Let's Talk*, SCC, Ottawa, Avril 1997, page 2.

APPENDICE A

LE COIN DE L'AUMÔNIER

Dieu des deuxièmes chances

La colère, l'envi et la jalousie sont les problèmes de la société qui existent depuis le commencement du monde. Ces tendances lorsqu'elles ne sont pas arrêtées peuvent mener à beaucoup de troubles et de douleur. Malheureusement, les problèmes existent même dans les meilleurs des familles.

Dans le récit biblique de Genèse, chap. 4: 4-18, nous avons l'histoire du premier meurtre capital. C'est arrivé à cause de l'envi ou de la jalousie ou la compétition familiale. Les écritures nous indiquent que "... Caïn a attaqué son frère Abel et l'a tué", (voir le verset 8). Est-ce que c'était prémédité? deuxième degré? homicide involontaire? seulement Dieu le sait. L'évidence circonstanciel et le record historique pointe vers le fait qu'un homme est mort aux mains d'un autre, une tragédie sans doute.

Quelle était la réaction de Dieu à cette affaire? Il n'a pas exécuté Caïn. Même s'il le voulait, ce ne serait pas restaurer la vie d'Abel, ni venger sa perte avec justice. Deux injustices ne font pas un bien. Dieu a placé Caïn sous une malédiction et l'a renvoyé du jardin (verses 11). L'intervention de Dieu envers Caïn était "**réparatrice**" et "non punitive". Oui, Caïn a été placé sous une forme de séparation des autres, au moins tempérament (voir verses 14), et aussi il fut placé sur le soin protecteur (voir le verses 15). Mais Caïn a continué sa vie, il était marié, il avait élevé une famille et avait gardé son emploi. **La réhabilitation** seulement n'était pas ce que Dieu avait voulu mais plutôt **réconciliation** et **réintégration**. Caïn est devenu un grand-père et aussi un arrière-grand-père (voir les verses 17 et 18). Dieu est définitivement le Dieu des deuxièmes chances.

Par Rév. Lorne K. Freake

N.B. - Cet article sera bientôt publié dans la revue NEW BEGINNINGS.

APPENDICE B

A date voici une liste de tout le monde qui forme le comité de l'Aumônerie communautaire du nord-ouest du Nouveau-Brunswick Inc.:

Représentante des Services sociaux

Représentants de victimes

Représentant des délinquants

Représentant des affaires commerciales

Représentantes de la sécurité publique

Représentant de la SCC (Aumônier)

Représentants de la Libération conditionnelle (SCC)

Représentant de la force policière

APPENDIX 2



This unusual graphic was provided by the Lutheran Church of Germany. It portrays the image of God in humanity and especially in people drawn into the Criminal Justice System.

We are all created in God's image.

(taken from Restorative Justice Course, Queen's University, Kingston, Ontario, 1999)

APPENDIX 3

5

5

GRAND FALLS POLICE

03:45:36 p.m. 07-20-2005

3/27

SERVING CANADIANS

**YOUTH CRIMINAL JUSTICE ACT : s. 10 EXTRAJUDICIAL SANCTIONS
CHECKLIST FOR POLICE OFFICER**

1. Do you *have reasonable grounds to believe* the youth has committed an offence?
 - If you do not, then you should not continue with this checklist
 - If yes, then you may continue with this checklist.
2. Have you advised the youth of his or her right to counsel and afforded him or her access to counsel wherever that is required in your dealings with the youth in relation to this incident. In particular, have you addressed the protections in subsection 10(2) and section 25 of the YCJA?

Note: you should be aware that you may use a conference where you think it might assist you in decision-making in this part of the process.
3. Have you or any other qualified official been satisfied that (a) taking no action, issuing a warning or caution, or making a referral under section 6 or (b) issuing a caution under section 8 would not be adequate to hold the young person accountable for this offence?
 - If no such determination has been made, you should not continue with this checklist
 - If you have made this determination, or accept a determination made by another official, you may continue with this checklist
4. An extrajudicial measure is often the most appropriate, effective and timely response to criminal conduct by youth.
 - In this instance, you should consider using an extrajudicial sanction, unless there are clear indications that this would not be adequate to hold the youth accountable for his or her conduct.
5. If this is a non-violent, first offence by this youth, an extrajudicial measure is presumed to be adequate to hold the youth accountable for his or her conduct.
 - Do you believe that the youth has committed a non-violent offence and has not previously been found guilty of an offence? If so, you must consider applying an extrajudicial sanction unless there are exceptional circumstances that indicate it would not be adequate to hold the youth accountable for his or her conduct.
6. Before you may proceed to apply an extrajudicial sanction in this case, you must ensure that several pre-conditions have been met:
 - the young person has been informed of the extrajudicial sanction and consents to it
 - the young person has been advised of the right to counsel and has been given a reasonable opportunity to consult with counsel
 - the young person accepts responsibility for the offence
 - there is sufficient evidence to proceed with prosecution of the offence
 - the prosecution of the offence is not in any way barred at law, and

As well, you may not proceed with an extrajudicial sanction if

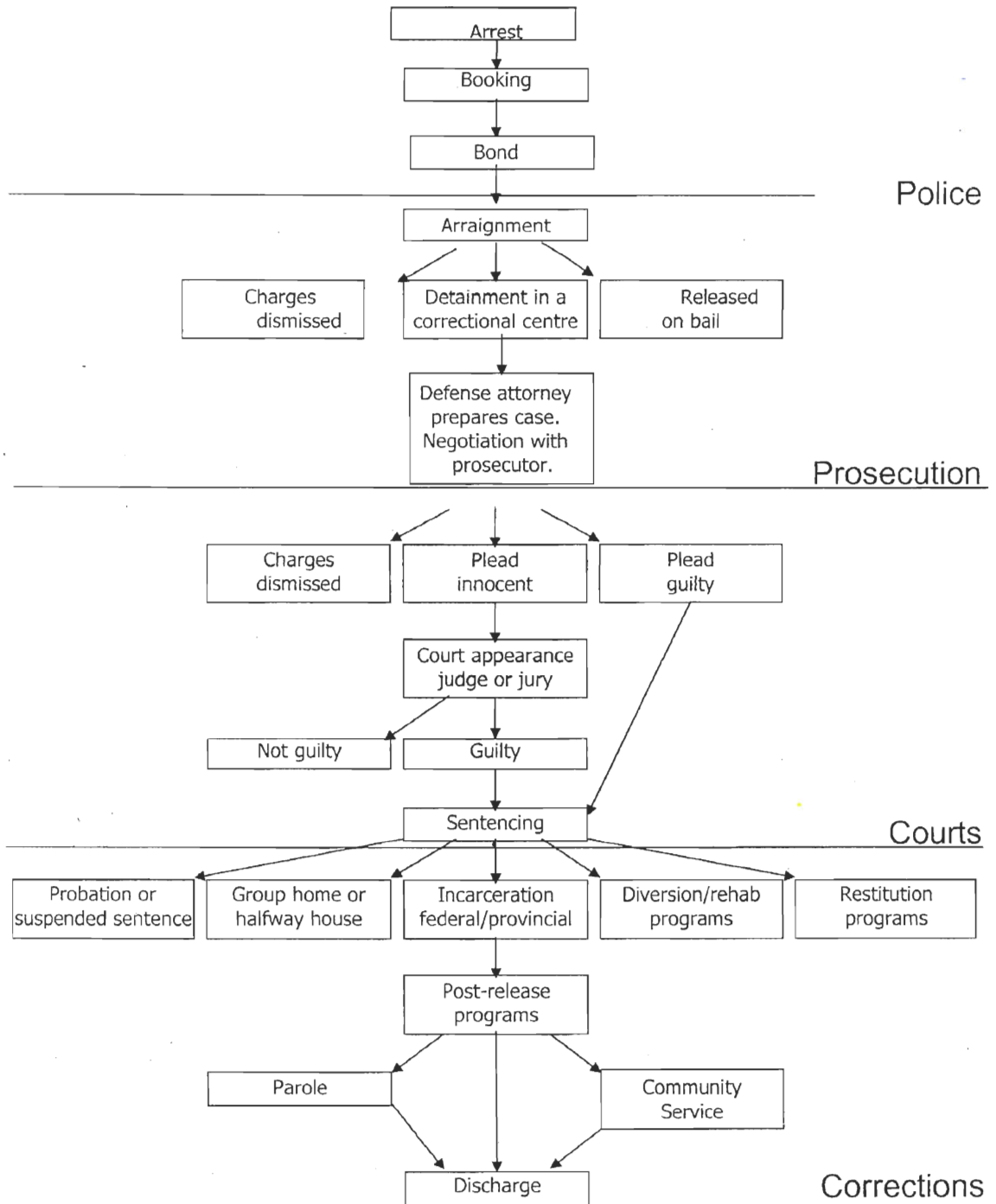
 - the young person denies participation or involvement in the commission of the offence, or
 - the young person expresses a wish to have the charge dealt with by a youth justice court.
7. In deciding which sanction to apply and how to proceed, you should ensure that it is applied fairly and is proportionate to the offence. You should use the least restrictive measure that will hold the youth accountable, ensuring the minimum intervention warranted to respond to the conduct. The measure should always be less than one a court would impose for this conduct, should the youth have been tried and found guilty of the offence.

Within the limits of fair and proportionate accountability, the measure should be designed and applied with the following principles and objectives in mind:

 - emphasize timeliness (ensuring the measure is applied with as close a link to the conduct as possible, to help the youth understand the relationship between action and consequences)
 - be an effective intervention
 - promote the rehabilitation of the youth
 - offer meaningful consequences to the youth
 - encourage the youth to acknowledge harm he or she may have caused
 - encourage the youth to repair harm he or she may have caused
 - involve the family of the youth
 - respect the youth's rights, and especially any special protections or guarantees of rights applying to youth
8. Have you, or the responsible official, informed the youth's parent of the sanction?
9. Has a victim requested information about the case? If so, you may inform him or her of the identity of the youth and how the offence has been dealt with.

APPENDIX 4

The Criminal Justice Process



APPENDIX 5

For: Kukurski, Susan Thur Oct 27, 2005 12:01 am Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK, OCTOBER 23-30, 2005	From: Michele Boyd Taken by: Michele Boyd (452-5408)
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UNITARIAN UNIVERSALIST SPIRITUALITY

I am a Unitarian Universalist.

We share an open-minded and warm-hearted religion. Our tradition has been nurtured by the Jewish and Christian faiths, but we are not confined within any one system of faith.

We do not assent to any creed or statement of belief; our covenant is with ourselves, and it obligates us to seek out truth for ourselves and to follow that truth wherever it may lead. We affirm the worth of all human beings, and trust people's ability to think for themselves and build their own faith.

Unitarians recognize that people will differ in their opinions and lifestyles. We hold that these differences should be not only accepted but also genuinely supported, for each of us needs freedom to grow in ways that will encourage a similar freedom for all others to reach their own highest potentialities.

Reverend Brian Kiely of Edmonton put it this way:

"This is a church of people. It is for spiritual explorers and free thinkers. It is for people refining their values and parents wanting to teach those values to their children. It is for people refining their values and parents wanting to teach those values to their children. It is for people who are sure about God, and for those who are not. It is for people who are concerned with injustice and people who are accepting of differences."

For Unitarian Universalists, there is no absolute Truth. We believe in an open search for truth and meaning. Truth cannot be embalmed for posterity. We jealously guard the right to know, to speak and to argue freely, according to conscience, within our own church and in society at large. We are opposed to censorship by church, state, or any other institution.

Unitarians accept the findings of science. When literalist interpretations of holy books conflict with demonstrable proof, we acknowledge the primacy of our human condition and of the individual to explore and make up his or her own mind.

We affirm the importance of this life, this "here and now". We believe that living a good life now is the only possible preparation for any afterlife, which may await us. We encourage a sense of self-responsibility and social responsibility, as we believe that society will only be healed by individuals working toward the common good of all.

"This is the mission of our faith:
 To teach the fragile art of hospitality;
 To revere both the critical mind and the generous heart;
 To prove that diversity need not mean divisiveness;
 And to witness to all that we must hold the world in our hands." -William Schultz

 SENT TO: #ALL SYSTEM, Michele Boyd

MAIL ENTERED ON: Mon Oct 17, 2005 2:26 pm

For: Kukurski, Susan	From: Michele Boyd
Thur Oct 27, 2005 12:01 am	Taken by: Michele Boyd (452-5408)
Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK, OCTOBER 23-30, 2005	

SIKH SPIRITUALITY

I am a Sikh.

Ours is a progressive religion which was well ahead of its time even when it was founded over 500 years ago in the Punjab region of northern India. Between 1469 and 1708, ten Gurus taught a simple message of truthful living, devotion to one God, universal equality and a denunciation of superstitions and blind rituals. Sikhism is open to all through the teachings of its 10 Gurus.

Often mistaken as a combination of Hinduism and Islam, our religion is a completely independent faith. Sikhism rejects idolatry, the caste system, ritualism and asceticism. It recognizes the equality between both genders and equality among all religions; it prohibits the intake of tobacco or any intoxicants and encourages an honest, truthful living.

Sikhism was founded by Guru Nanak Dev, who was born in 1469. He was the first of ten Gurus who are all believed to have had the same soul, in ten different incarnations. The last guru, Guru Gobind Singh, sealed the Sikh scripture by naming the Granth Sahib to be the final and eternal Guru; a true incarnation of the teachings of the Gurus. The Sikhs worship only one Almighty God in his abstract form. We do not worship idols, images or photographs.

In 1669, the tenth Guru, Gobind Singh initiated the Baptismal Ceremony. Baptised Sikhs, known as the "Khalsa", were instructed to carry five articles of faith: These "Five Ks" are: Kes - uncut hair; Kangha - a comb; Kara - a steel bracelet; Kacch - short breeches; Kirpan - a sword. Later, Guru Gobind Singh made the turban a mandatory article of clothing.

Male members of the Sikh Khalsa use the name, Singh (lion), as their middle or last name, while female initiates use the name, Kaur (princess). Our people are industrious and pioneering, which accounts for our general success wherever we live and settle. The hard-working nature of the Sikhs is derived from our religion, which can be best characterized as a faith of unlimited optimism.

The Sikhs believe that all existence is controlled by one omnipotent, omnipresent and omniscient Lord called by different names: Ishwar, Jehovah, Allah and Waheguru. For us, God is the eternal truth; he is beyond fear, enmity and death. He is unborn and is self illuminated. He himself is the creator, preserver and destroyer.

Without selfless service are no objectives fulfilled; in service lies the purest action.-Adi Granth, Maru, m.1,p992

 SENT TO: #ALL SYSTEM, Michele Boyd

MAIL ENTERED ON: Mon Oct 17, 2005 2:25 pm

For: Kukurski, Susan Fri Oct 28, 2005 12:01 am Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK, OCTOBER 23-30, 2005	From: Michele Boyd Taken by: Michele Boyd (452-5408)
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WICCAN SPIRITUALITY

I am a Wiccan.

Wicca is a modern, Earth-based religion, rooted in ancient systems of worship. It is a relatively new, "reconstruction" loosely based on old world pagan religions and rites. Ours is one of a growing number of "neo-pagan" systems of worship, which honours earth, nature and the operational principles of our reality. It is an initiatory, oath-bound mystery religion. We honour many gods and goddesses as aspects of the One God and One Goddess. At the same time, we recognize that all of creation is imbued with the Divine and is respected as such.

At the center of our code are two pillars which ground our ethics and our practice: The Wiccan Rede says "An it harm none, do as ye will: and the Threefold Law, that "What ye send returns three times over".

Our rituals involve "casting a circle" by which action we define our physical sacred space, and the elements of earth, air, fire and water, by which we honour the great forces of our world. We emphasize the balance of genders, either in the image of the God and Goddess, or in the mixed gender of the participants, or both. Our rituals usually incorporate some form of the "Great Rite", which is the union of the God and the Goddess, which is frequently symbolized in the blessing of the ritual wine by the conjunction of the athame (ritual knife) and chalice (ritual wine cup).

The roots of our faith tradition are hard to trace; most Pagan faiths have suffered through hundreds of years of persecution, during which time untold people and records have been destroyed, silenced and erased from human history.

Ours is a religion of small communities, reflecting its tribal origins. We also retain the old world structure of small, informal, autonomous groups which are known as covens, and which are led by elders who lead by the consent of the group. There are also many Wiccans who practice alone, who rarely, if ever meet or recognize other practitioners of the craft.

No practitioner of our Craft can authoritatively speak for all Wiccans. Each can speak for himself, or sometimes for her coven, but Wiccans have no central authority.

Just as there are many denominations within some other faith groups. Wicca embraces a variety of different traditions and this embrace has grown considerably more diverse over time.

We do not believe that our Craft is the only valid expression of religious life, and we do not seek converts. We offer an open path, and we welcome questions from the curious.

One day Jupiter and Mercury decided to take human form to enjoy a walk through a valley. Near the end of the day they started knocking on doors, presenting themselves as weary travelers, but nobody would take them in. The two began to climb out of the valley and eventually knocked on the door of a poor old couple named Baucis and Philemon. They offered their cheap food and wine and were startled to find that their bread box and wine pitcher seemed to be endlessly magically refilled with finer bread and excellent wine. The enchantment turned out to be permanent, and the obvious moral of the story is that one should always be hospitable to strangers because they might be a couple of gods traveling incognito.

For: Kukurski, Susan	From: Michele Boyd
Fri Oct 28, 2005 12:01 am	Taken by: Michele Boyd (452-5408)
Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK, OCTOBER 23-30, 2005	

ZOROASTRIAN SPIRITUALITY

I am a Zoroastrian.

Our faith is said to have had the greatest impact on world religions of any of the great world religions. Once a powerful and widespread religion, today Zoroastrianism is practiced by only about 180 thousand people, with the major populations living in Iran, India and North America. Concepts such as heaven, hell, resurrection and final judgment are said to have been first articulated in our ancient faith. Monotheism itself is said to be a Zoroastrian concept, predating and influencing all of the other major monotheistic religions.

Our founder, Zarathushtra (in Greek, Zoroaster) is the prophet of this ancient tradition. Historians disagree on exactly when Zarathushtra lived but they agree that his faith system was the dominant world religion during the thousand years of Persian imperial dominion and influenced all those religions whose history intersects with these dates.

Zoroastrians believe in a single god, Ahura Mazda, the Supreme Being who is absolute in Goodness, righteousness and Purity. Zarathushtra taught the use of the Good Mind (Vohu Manah) and to think of oneself. "Listen with your ears and ponder with your enlightened mind, each human being, the teachings of your choice" (Ys 30.2). He speaks of the two primal Thought processes, or Mainyus manifested in Nature. Spenta or the progressive and Angra or the retrogressive. The progressive mentality Spenta Mainyu leads to a life of Righteousness and eternal Bliss. The opposing thought process leads to a life not worth living. In time this concept has evolved as a cosmic conflict. The continual battle between the two forces of good and evil. In the end of times, good will overcome evil, and the duality of existence will resolve into ultimate goodness and light of Ahura Mazda.

The oldest Zoroastrian scriptures are the Gathas (meaning Songs) composed by Zarathushtra. They are made up of some 241 poetic hymns. Our other texts have been created over the centuries and still inform our practice.

Zarathushtra spoke of Saoshyant or Savior. He proclaimed that a human being, who by using their Good Mind, finds the path of Righteous life. Through Progressive Holy Mentality, the human being can become the Saviour. In a later tradition of the faith, the concept evolved into the coming of a saviour who would be born of a virgin and would be of the lineage of the Prophet Zarathushtra.

The places of worship of Zoroastrians are known as the Fire temple. A Consecrated Fire is enthroned in those places as a physical incarnation of Ahura Mazda for the community to worship. The main guiding principle of the Zoroastrians is made clear by their motto: "Good thoughts, good words, good deeds".

The Lord as well as the Spiritual leader are chosen in accordance with righteousness. The actions in life generated by the Good Mind, are dedicated to the Wise Lord. The Lord empowers him, who rehabilitates the less privileged. - Ahunavar Prayer

 SENT TO: #ALL SYSTEM, Michele Boyd

MAIL ENTERED ON: Mon Oct 17, 2005 2:31 pm

For: Kukurski, Susan
Mon Oct 24, 2005 12:01 am
Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK OCTOBER 23 - 30, 2005

From: Michele Boyd
Taken by: Michele Boyd (452-5408)

BAHA'I SPIRITUALITY

I am Baha'i

Our faith was founded in Persian, in the middle of the 19th Century when the founder of our faith, Baha'u'llah, brought a modern revelation for modern people.

We believe that Baha'u'llah's writings offer answers to the timeless theological and philosophical questions that have plagued humanity since antiquity-such as Who is God? What is goodness? And why are we here? He also addresses the modern questions that have preoccupied 20th century thinkers, discussing the basic motivations of human nature, answering whether peace is indeed possible, and explaining how God provides for humanity's security and welfare.

Baha'is the world over come from all religious backgrounds: Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Zorostrian, animist, and non-religious. We study a common set of sacred writings, observe a unifying code of religious laws, and look to a single international administrative system for continuing guidance. Our sense of unity goes beyond a shared theology. It is expressed in an abiding commitment to a global program for moral, spiritual and social progress that represents many of the finest ideals of civilization.

Throughout His writings, Baha'u'llah emphasized the importance of the reality of unity and oneness. First, God is one. All of the world's great religions are also one. They represent humanity's responses to the revelations of the word and will of God for humanity by successive Messengers from the one God. These understandings lie at the heart of the concept of unity in Baha'u'llah's teachings. If one were to characterize His teachings in a single work, that word would be unity.

SENT TO: #ALL SYSTEM, Michele Boyd

MAIL ENTERED ON: Mon Oct 17, 2005 2:03 pm

For: Kukurski, Susan	From: Michele Boyd
Mon Oct 24, 2005 12:01 am	Taken by: Michele Boyd (452-5408)
Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK OCTOBER 23-30, 2005	

BUDDHIST SPIRITUALITY

I am a Buddhist.

We of the Buddhist tradition are not occupied with the question of the existence or non-existence of gods. Some Buddhists find answers there, and some do not find the question important.

The founder of the Buddhist faith was born Siddhartha Gautama. He was born around 557 Before the Common Era, to a royal Hindu family in the foothills of the Himalayan Mountains. At the age of 29, he renounced the worldly life and vowed to find the path that would lead him to end the suffering of the human condition for all sentient beings. At the age of 35, having applied his entire being in the practice of morality, meditation and wisdom, he experienced the subtlest reality of impermanence, and thereby attained nirvana, a peaceful, and undisturbed state of mind.

His teachings are the foundation of Buddhism and are known as the Dharma. Through them, we are taught to develop a loving, compassionate heart through the practice of morality, meditation and wisdom.

Eventually the Dharma spread throughout India, Southeast Asia, China, Japan, Korea, Nepal, Tibet, and the entirety of Central Asia. In all these countries the Dharma was moulded and shaped in accordance with the experiences of the masters, who expressed the teachings in ways most suited to the time, culture and dispositions of those training under them. Thus, Buddhism came to have many faces, but the essence remains the same: to overcome negativity, to increase goodness, and to purify and liberate the mind.

There are differences in practice between Theravadin, Chinese, Japanese and Tibetan practice of Buddhism. We do not need one form of Buddhism, just as the world does not require one religion. Although all humans are equal, each of us has our individual background, our unique way of seeing and appreciating things, our own spiritual and philosophical tastes. Just as the world has the variety of religions and the subjects within religions is something positive, providing paths to develop loving-kindness to a wider spectrum of people. Diversity is both beautiful and necessary.

 SENT TO: #ALL SYSTEM, Michele Boyd

MAIL ENTERED ON: Mon Oct 17, 2005 2:04 pm

For: Kukurski, Susan	From: Michele Boyd
Wed Oct 26, 2005 12:01 am	Taken by: Michele Boyd (452-5408)
Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK, OCTOBER 23-30, 2005	

MUSLIM SPIRITUALITY

I am a Muslim.

Those of my faith believe God is ONE, has no partner, and neither gives birth, nor is He born. He is eternal besought by all and has no beginning and end, and the most genuine existing book of God is the Qur'an.

Though One God has many names, Allah is the most perfect name for Him.

The true Muslim believes in the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob and the Tribes; and that which was given to Moses and Jesus, and that was given to all prophets from their Lord. He believes in all the messengers of God without any discrimination among them.

In the year 610, the Angel Gabriel revealed the Holy Qur'an to the prophet Mohammad (pbuh), who in turn has revealed these truths to all mankind. This collection of revealed truths we call, the Qur'an, which means "the recitation". The world Islam means submission to Allah.

The "Five Pillars" of Islam are the foundation of every Muslim life:

Shahadah: We believe in the Oneness of God and the prophethood of Muhammad;
 Salat: We pray, in the Muslim way, five times every day;
 Zakat: We show concern for the needy and are generous in our charity;
 Saum: We purify ourselves each year through fasting during the month of Ramadan; and
 Hajj: Those who are able make a pilgrimage to Makkah during their lives.

The true Muslim believes that God's creation is meaningful and that life has a sublime purpose beyond the physical needs and material activities of man. The purpose beyond the physical needs and material activities of man. The purpose of life is to worship God. This doesn't mean that we have to spend our entire lives in constant seclusion and absolute meditation. To worship God is to know Him; to love Him; to obey His commandments; and to be just to Him, to ourselves, and to our fellow human beings.

Muslims have two major sects; Sunnis and Shi'a. Local and school differences may exist among them with no impairment to their basic conviction that they form one religious community.

On the day of judgment God Most High will say, "Son of Adam, I was sick and you did not visit Me." He will reply, "My Lord, how could I visit Thee, when Thou art the Lord of the Universe!" He will say, "Did you not know that my servant so and so was ill and yet you did not visit him? Did you not know that if you had visited him, you soon would have found me with him?" -Hadith of Muslim

 SENT TO: #ALL SYSTEM, Michele Boyd

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For: Kukurski, Susan	From: Michele Boyd
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Subject: SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK, OCTOBER 23-30, 2005	

JEWISH SPIRITUALITY

I am a Jew.

We are people of faith who believe that G-d is One and Absolute, and that our relationship to Him is a personal and intimate one.

We are bound together as a people through our history, our traditions and by our faith in G-d. Jews believe that the Almighty chose Abraham to introduce the concept of Monotheism into the world. This required G-d to establish a covenant with Abraham, Issac and Jacob and their descendants on an individual basis to further spiritual teachings that would be later identified with Jewish theology. The nature of this covenant was transformed to one of a national orientation when the Jewish people collectively received the Torah at Mount Sinai after Moses led the people to freedom from slavery in Egypt.

Within our community there are separate groups reflecting different perspectives on Jewish ideology. Among our denominations are the Orthodox, Conservative, Reform and Reconstructionists. Among these major groups, we enjoy a very broad variety of beliefs and variations on ritual observances.

Many attempts have been made to catalogue the common elements, which all Jews believe, with limited success. The closest that anyone has ever come to creating such a list of Jewish beliefs is Rambam's thirteen principles of faith:

1. G-d exists.
2. G-d is one and unique.
3. G-d is incorporeal.
4. G-d is eternal.
5. Prayer is to be directed to G-d alone and to no other.
6. The words of the prophets are true.
7. Moses' prophecies are true and Moses was the greatest of the prophets.
8. The Written Torah and the Oral Torah were given to Moses.
9. There will be no other Torah.
10. G-d knows the thoughts and deeds of man.
11. G-d will reward the good and punish the wicked.
12. The messiah will come.
13. The Dead will be resurrected.

Jews everywhere believe strongly in the need for community to ensure the fulfillment of one's daily responsibilities. No one exists in a vacuum religiously or spiritually. Jews require a community to provide the forum through which the individual can discharge his obligations.

When the Holy One loves a man, He sends him a present in the shape of a poor man, so that he should perform some good deed to him, through the merit of which he may draw to himself a cord of grace.-Zohar, Genesis 104a

 SENT TO: #ALL SYSTEM, Michele Boyd

MAIL ENTERED ON: Mon Oct 17, 2005 2:20 pm

APPENDIX 6**Proposed Questionnaire****For the client**

1. The factor missing most in your childhood is:

(Note in order of importance, 1 being most important and 5 being the least of important)

- Religious values;
- Maternal affection (mother affection);
- Good paternal image (good father/child relationship);
- The understanding of your professor at school;
- Other (Please specify) _____.

2. In your correctional plan, do you feel sometimes the need for having some one in your life who is a paternal image (like a father)?

3. Among all the people identified in your correctional plan, such as parole officer, chaplain or pastoral agent, psychologist, social worker, etc, can you identify some one who can fulfill the image of a father for you ? _____

4. If so, why is it important for you? Please explain

For Parole Officers

In your opinion, which percentage of people having a criminal record are people who didn't have a good paternal influence in their life? _____ %

2. In your interactions with your clients, do you feel at times that they are angry towards you, when in reality it is probably misplaced anger towards their fathers?

Yes _____. No _____. If so, _____ how often _____

(1 = seldom, 2 = sometimes, 3 = often, 4 = almost always)

3. Can you identify people in the community where your clients can identify with the image of a father? Yes _____. No _____.

If so, name the examples:

For chaplains/pastoral agents

1. As prison chaplains, often notice... often prisoners make a request for cards to send out during special occasions of the years. These request come for St Valentine Cards, Christmas Cards, and Mother's Day Cards, but rarely are there request for Father's Day Cards. In your opinion, why is this?

2. In your opinion, what are some of the root causes why people become entangled in the criminal activities?

3. a) Following question 2, is it possible that it is a lack of a good paternal influence? Yes _____. No _____. 3 b) If so, what percentage of the population of your clientele is represented by this _____ %. 3 c) Do you believe that the image of a Celestial Father (God) in the lives of the clients, can be compensated for this lack?

Yes _____. No _____. Please explain

Pour le client.

1. Le facteur le plus manquant dans votre enfance:

(Notez en ordre d'ordre d'importance, 1 étant plus important et 5 le moindre d'importance)

€ Les valeurs religieuses ;

€ La tendresse maternelle (de votre mère) ;

€ Bonne image paternelle (de votre père) ;

€ La compréhension de votre professeur à l'école;

€ Autre (notez, s.v.p.)

2. Dans votre suivi de plan correctionnel, est-ce que vous sentez parfois la nécessité d'avoir quelqu'un dans votre vie ayant une image paternelle (comme un père) ?

Oui _____ Non _____

3. Parmi toutes les personnes impliquées dans votre plan de suivi correctionnel, comme agent de libération conditionnelle, aumônier ou agent pastoral, psychologue, travailleuse sociale, etc., pouvez-vous identifier quelqu'un qui peut remplir l'image de rôle d'un père ? _____

4. Si oui, est-ce que c'est important pour vous? _____ Expliquez

Pour l'agent de libération conditionnelle

1. À votre avis, quel pourcentage des gens ayant un record criminel sont des personnes qui n'ont pas eu une bonne influence paternelle dans leur vie ?
_____ %

2. Dans vos interactions parfois avec vos clients, croyez-vous que vos clients laissent à refléter que leur colère est envers vous ou envers le système, mais en réalité elle est envers leur père ?
Oui _____. Non _____. Si oui, _____, comment souvent ? _____
(1 = rarement, 2 = parfois, 3 = souvent, 4 = presque toujours)

3. Pouvez-vous identifier les personnes dans votre communauté où vos clients peuvent s'identifier avec l'image d'un père ? Oui _____. Non _____.
Si oui, nommez les exemples :

4. Savez-vous que comme aumônier de prison, nous avons remarqué que nos clients demandent parfois pour des cartes de souhaits à être envoyées i.e. St Valentin, Fête des Mères, Noël, etc., mais presque jamais pour la Fête des Pères. Dans votre opinion, pourquoi ? _____

Pour les aumôniers communautaires / agents pastoraux

1. Savez-vous que comme aumônier de prison, nous avons remarqué que nos clients demandent parfois pour des cartes de souhaits à être envoyées i.e. St Valentin, Fête des Mères, Noël, etc., mais presque jamais pour la Fête des Pères. Dans votre opinion, pourquoi ? _____

2. Dans vos interventions, est-ce que vous essayez de déterminer les raisons (racine) pourquoi vos clients ont commencé à s'impliquer dans des activités criminelles ?

3. Suite à la question 2, d'après vous, est-ce qu'il est possible que c'est un manque d'une bonne influence paternelle ? Oui _____. Non _____. Si oui, selon vous, quel pourcentage de la population de vos clients est représenté par ceci.
_____ %

Si oui, avec l'image de notre Père Céleste, croyez-vous que cet aspect peut être adressé dans la vie de vos clients à travers les services d'aumônerie communautaire ? Oui _____. Non _____.

APPENDIX 7**DARKNESS**

The night last an eternity
the darkness seems to have no end
the hands that reach out in the dark
pain and fear is what they intend

to be invisible is all you wish
they find you, so you pretend
searching for a friend,
lies and betrayals... seem to be the trend

the hand grasping and hurting
nightmares are all they send
for some times is not a friend
you realize you have no more time to spend

you made it through now
you're in control, you can mend
your heart and soul made it to,
now you have a helping hand to lend

no one believes you came
through without being pushed around the bend
the wonderful thing is
the darkness does come to an end.

