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Ministry of BOP Chaplains

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**TECHNICAL REFERENCE MANUAL
THE MINISTRY OF BOP CHAPLAINS**

INTRODUCTION

This Technical Reference Manual, (TRM) "The Ministry of Bureau Of Prisons Chaplains," has been written to assist chaplains in their ministry to inmates and staff.

- ◆ This is in an era where religious issues faced by chaplains are more complex than ever before.
- ◆ The inmate population is at an all-time high with new institutions opening with some regularity. The inmates are serving progressively longer sentences.

It becomes imperative that chaplains implement the Chaplaincy Services' mission in the institutions they serve. Supervisory chaplains are ultimately responsible for ensuring the overall integrity of the mission. The mission of chaplaincy is:

..... to accommodate the free exercise of religion by providing pastoral care to all Federal inmates and facilitate the opportunity to pursue individual religious beliefs and practices in accordance with the law, Federal regulations and Bureau of Prisons policy. Chaplains will provide religious worship, education, counseling, spiritual direction, support and crisis intervention to accommodate the diverse religious needs of inmates. When appropriate, pastoral care and subject matter expertise may be extended to staff.

This TRM is divided into three sections following the Vital Functions of the Chaplaincy Services Branch.

The three Vital Functions are:

- 1) Ensure chaplains are accessible and approachable for inmates and provide sensitive pastoral care.
- 2) Ensure impartial religious leadership by providing resources and programs to accommodate the religious rights and diverse needs of inmates.
- 3) Communicate the mission and goal of the department.

The TRM must be read in conjunction with the **Program Statement entitled Religious Beliefs and Practices**, other applicable Program Statements, Operations Memoranda, and specific directives which may be issued periodically.

Wardens have emphasized that chaplains today will provide pastoral leadership and presence in Bureau facilities. Chaplaincy Departments will run smoothly, function well, and meet the religious needs of the inmate population, but, according to the wardens, the key to pastoral leadership is having a visible, pastoral presence throughout the institution.

This Manual is intended to identify best practices and provide practical advice and guidance in the day-to-day responsibilities of chaplains in institutions.

A. Chaplains demonstrate pastoral care skills with sensitivity, approachability and availability to inmates and staff. This will include personal leadership of worship services and the administration of sacraments/ordinances appropriate to his/her religious tradition, counseling, crisis intervention, pastoral presence throughout the institution and responsiveness to identified needs.

1. **WORSHIP PROGRAMS:** Every chaplain is expected to personally lead prayer or worship on a regular basis. He/she shall determine appropriate celebrations and rituals for his/her own faith tradition.
 - a. It is **not acceptable** for any chaplain to defer this leadership role to clergy from the community, except on special and rare occasions.
 - b. It is **not acceptable** for the chaplain to give to inmates the leadership role of the worshipping community that properly belongs to the chaplain.

Normally inmates are not permitted to lead religious programs. However, when an inmate faith group is different from the chaplains' faith, and when there is no community representative available to lead the group on a volunteer or contractual basis, inmates may coordinate these programs but only under the supervision of the chaplain. This supervision entails frequent visual surveillance of the group and at least intermittent in-room supervision.

In the leadership of worship, the chaplain must be sensitive to and inclusive of the variety of tradition(s) within a particular faith practice.

- ◆ The general Christian worship should include components that address the diversity and the unity of Christians, denominational and non-denominational, liturgical and non-liturgical.

- ◆ Worship services following the specific liturgy and faith of the chaplain will ordinarily be conducted on days other than Sunday in order to preserve the practice of providing the general Christian service on Sundays.
- ◆ Inmates who are themselves legitimate or ordained clergy are not permitted to practice their profession while incarcerated.
- ◆ Inmates may not preside, or lead inmate worship.

2. **PASTORAL COUNSELING:** The chaplain's role as pastoral counselor, both individual and in groups, is most significant in humanizing the prison environment.

a. **CONFIDENTIALITY,** although central to pastoral care, may not be absolute in a correctional setting.

- ◆ In a counseling situation, the chaplain should inform an inmate at the outset that issues involving life and communal safety may not be kept in confidence.
- ◆ Should an inmate tell a chaplain something in confidence, the chaplain may be morally obligated to hand on the information to other staff for the safety of others in the institution. Under most circumstances this can be achieved without revealing the identity of the informing inmate. Custodial and security staff have always been encouraged to accept and act on the information given them by the chaplain without demanding that the chaplain reveal the source of the information.

b. **RITUAL REQUIREMENTS OF CONFIDENTIALITY:** Specific to the regulations and ecclesiastical requirements of some traditions, ministers who receive information in confessional disclosures are bound by the religious laws of their faith not to divulge any information exchanged in that setting. Chaplains bound by such regulations of their own faith group are obligated to follow their tradition. Chaplains should be aware of and abide by specific reporting laws of the state wherein they minister and the Standards of Employee Conduct Program Statement.

- ◆ Remember, inmates may not know the different laws guiding these ritual requirements of the chaplains; they may assume that all such ecclesiastical rules and regulations are the same.

c. **TELEPHONE CALLS.** Individual pastoral care includes counseling inmates and/or their families in personal crises and family emergency situations. With appropriate authorization from the warden, chaplains may facilitate inmate telephone calls in emergency circumstances.

- ◆ Communication with unit teams will limit abuse of the telephone by manipulative inmates.

3. **PASTORAL VISITATION WITH CONFINED INMATES** includes ministering to those housed in special housing units, prison and community hospitals, jails, witness protection units and other areas of confinement.

- ◆ This pastoral visitation is an integral part of the duties of every chaplain and will not be subordinated to other responsibilities.

a. **SPECIAL HOUSING:** Pastoral rounds in special housing will be a time for listening and showing concerns. Attention must be directed to those inmates who may be depressed.

- ◆ Pastoral rounds will be made by all chaplains weekly under normal operations.
- ◆ Supervisory chaplains will visit all special housing units each week to determine the level and quality of pastoral care being provided by the Chaplaincy Services Department.
- ◆ Communion should be provided to requesting inmates regularly. Requests for other sacred rites or rituals should also be accommodated taking into account the special confines and concerns of SHU.
- ◆ Appropriate reporting of depression or marked behavioral changes will be made to the Psychology staff.

b. **COMMUNITY HOSPITALS:** Inmates and staff in local hospitals are part of the chaplains' pastoral focus. Chaplains should visit hospitalized inmates during duty

hours. The chaplains will coordinate with their supervisors whenever they leave the institution on official business (hospital visits, funerals, community meetings, etc.). There may be times and circumstances when other responsibilities supercede hospital visits, but particular attention should be given to inmates and staff who have prolonged hospital stays or terminal illness.

4. **AREAS OF SENSITIVE CONTACT:** The chaplain's pastoral role is not confined solely to inmates incarcerated in his or her institution.

- a. A chaplain's contact with **INMATES IN OTHER INSTITUTIONS** is **strongly discouraged** and will be coordinated with the chaplain there and with the knowledge of the appropriate Associate Wardens in both institutions.

- ◆ Any correspondence will be written on official Bureau stationery.
- ◆ As soon as possible, the chaplain will initiate a transfer of the pastoral relationship to the chaplain presently charged with the inmate's care.

- b. Any contact with **FORMER INMATES OR THEIR FAMILIES** will be routinely reported in writing to the Warden as a matter of information. Sound judgment will help prevent inappropriate entanglements, while facilitating legitimate pastoral care.

- c. Off-duty contacts with **FAMILIES OF CURRENTLY HOUSED INMATES** must also be reported for the reasons cited above.

5. **EMERGENCY NOTIFICATIONS:** In traumatic situations involving inmates or staff, a chaplain will be notified as soon as possible. Written procedures will be in place to ensure that this notification is carried out. These procedures will be included in the Institution Duty Officer's (IDO) briefcase.

- ◆ In case of the death of an inmate, the chaplain will consult the SENTRY profile for religious preference and be prepared to make arrangements for appropriate religious rites of death and burial if necessary. The chaplain will likewise be ready to assist the Warden in notifying the inmate's family.

- ◆ The chaplain must be ready to advise the Warden regarding religious factors which may influence decisions concerning the performance of autopsies on deceased inmates and the proper disposition of the remains.
- ◆ Reporting inmates' deaths or serious illness of family members is ordinarily the chaplain's responsibility. As with the notification issues described above, clear written procedures on these matters are required in the appropriate Institution Supplement.

It is expected that the chaplains will continue to be available to inmates for ongoing counseling and spiritual support in these traumatic situations.

Because of the sensitivity of such circumstances and the possibility of litigation, the chaplains will maintain file copies of notes and notification documents.

6. **RITUALS AND SPECIAL CEREMONIES:** Rituals such as marriages, funerals, burials and memorial services, deserve special attention.

Funerals, burials or memorial services for inmates are pastoral opportunities for the chaplain to minister to the bereaved and grieving.

- ◆ Often, for security reasons, inmates cannot attend the funerals of loved ones in the community. If the funeral service is video-taped, the chaplain will obtain the necessary authority to allow the family to send the tape to the chaplain for viewing by the inmate.
- ◆ The chaplain is expected to view the video with the inmate. This will assist the inmate in the grieving process.
- ◆ After the tape has been viewed, it will be returned to the family. At no time will the tape be in the possession of the inmate or outside the chapel area.
- ◆ If the deceased is of a different faith tradition from that of the chaplains, every effort should be made to seek the ministry of appropriate community clergy.

Inmate marriages are permitted by Bureau Policy.

- ◆ Marriages are civil ceremonies; only for some does it have religious significance.
- ◆ The chaplain's responsibility is to verify the credentials of the officiating person.
- ◆ Chaplains may choose to perform the ceremony if requested to do so and if permitted by their faith tradition.
- ◆ Chaplains may not be required to perform marriages. Therefore, the BOP is not responsible for licensure.
- ◆ Chaplains, contractors and volunteers **may not** accept a stipend or a gift of any kind from the inmate or family for performance of the wedding.

7. **PASTORAL CARE TO STAFF:** Chaplains provide pastoral care to inmates as their primary duty. Occasionally, opportunities will arise to provide pastoral care to staff as well. The Bureau regards those who work in its institutions as its most valuable asset. Staff's spiritual well-being inevitably impacts on their interaction with inmates and co-workers. Chaplains, then, are called on to be "care givers to the caretakers."

- ◆ Among the forms this pastoral care to staff takes is the Employee Assistance Program (EAP). While preferring not to be named EAP counselors, chaplains will nonetheless have the opportunity to interact in helpful ways with psychology staff for the benefit of other staff members. Issues of confidentiality will always be discussed and agreed upon prior to counseling staff.
- ◆ Under the EAP program, chaplains cannot assure strict confidentiality unless they are authorized to do so through the EAP program. An exception to this would always be the necessity of confidentiality as part of a sacramental confessional matter between staff and chaplain.

Other opportunities for ministering to staff include marriages, baptisms, divorce counseling and in general being available with a listening and supportive presence to staff in all areas of the institution.

- ◆ The staff chaplain should never assume the role of the pastor of a staff member, but rather act in an ancillary role in the absence of a pastor or in crisis situations that may impact the staff member's emotional or spiritual health.

B. Chaplains ensure impartial religious leadership to accommodate the religious rights, the diverse religious needs and the provision of opportunities for spiritual growth and maturity for inmates. This will include scheduling of services and programs, special holy day activities, religious diet and ceremonial meals, and study and education opportunities.

1. **RELIGIOUS RIGHTS OF INMATES:** The mission of the Chaplaincy Services Branch states, in part, that chaplains are "to accommodate the free exercise of religion by providing pastoral care to all Federal inmates and facilitate the opportunity to pursue individual religious beliefs and practices in accordance with the law, Federal regulations and Bureau of Prisons policy."

- ◆ A significant aspect of pastoral care is to accommodate the religious rights of inmates. Since all religions are constitutionally legitimized and protected, it follows that they are viewed as being equal before the law.
- ◆ No one religion is considered to be better than or inferior to any other religion. Preferential treatment may not be extended to one religion and denied to another.

Although all religions are viewed as being equal, not all expressions of those religious tenets are necessarily permissible in BOP institutions.

- ◆ Procedures outlined in Section B(12) will be followed to request the introduction of new religions to the Bureau or new religious practices to an already approved religion.

All religious practice is voluntary. The voluntary nature of participation in religious services limits any form of favoritism. Religion can and should be exercised freely-- free of compulsion, coercion and even implied rewards. As a result, chaplains are expected to respect the beliefs and traditions of those to whom they minister.

- ◆ Placing inmates on the daily call-out sheet for religious programs for which they have not asked to participate, obligates them to attend due to the inmate accountability associated with the daily call-outs. This may be a form of coercion. That is why inmates are expected to make individual requests to participate in religious programs, through copouts, sign-up sheets, etc...

The Bureau of Prisons does not authorize or support the practice of proselytizing by chaplains, contractors, volunteers, other staff or inmates. For the purposes of this manual and BOP Chaplaincy policy;

- ◆ **Proselytizing** is defined as using any form of coercion, real or implied, to compel or unduly persuade inmates to attend services, programs or special activities in the Chapel or to make inmates follow a particular religion because its value is seen as significantly greater, more important and more rewarding than the faith commitment, or lack thereof, currently held by them.

The chaplain has a constitutional responsibility to accommodate the religious beliefs and practices of inmates. Chaplains may not be required to participate in services or rituals that contradict their own personal religious beliefs. They may be required to supervise these groups during their studies, services and rituals.

The pastoral office of chaplains is also a position of power. The power imbalance that exists between chaplains and inmates may not be used to violate their personhood, including their beliefs. Chaplains are to use their office only for that which is best for those to whom they minister.

2. **NEEDS IDENTIFICATION:** In order to adequately meet inmates' spiritual needs, various means of identification are used: A&O presentations, cop-outs, referrals, and the religious preference of inmates as reflected in the inmate's SENTRY profile.

A chaplain is required to participate in the **Admission and Orientation Program** (A&O). Chaplains will be encouraged to provide the A&O lecture as a team, when practicable.

The chaplains will keep a current A&O lesson plan on file. It should include such topics and themes as:

- taking advantage of spiritual resources while incarcerated;
- tolerance and understanding of people of all races and religious traditions;
- the chaplains' duty and Chapel activity schedule (**handout**);
- what community resources are available to inmates;
- procedures for acquiring religious items, literature and personal property;
- explanation of the Bureau's Religious Diet Program, called the Alternative Diet Program;
- clarification of the religious rights of inmates;
- Life Connections Introductory Video presentation; and,
- procedures for family to contact the institution in case of an emergency.

Chaplains are encouraged to have the handouts translated into Spanish.

The chaplains may wish to use a brief questionnaire to ascertain the present needs and specific faith backgrounds (denominations) of the inmates, but this is not required, since the essential religious information is recorded in SENTRY.

3. **CHAPLAINS' POSTED SCHEDULES:** Developing and posting duty and activity schedules are matters of good teamwork and effective time management.

Current program schedules will be posted in English and Spanish on inmate bulletin boards in the units and the chapel.

Chaplains will ordinarily be on duty on the weekly and seasonal holy days of their faith tradition. This preserves and defines the primary role of the chaplain as pastor and religious leader.

- ◆ The schedule of religious activities will be updated at least quarterly and reflect a balanced distribution of time and space for all religious groups authorized to meet at the institution.
- ◆ Each faith group will ordinarily have one designated time for worship or prayer and one for study each week. A clearly designated beginning and ending time to each activity is necessary to avoid scheduling conflicts.

4. **OBSERVANCE OF RELIGIOUS HOLY DAYS** may involve work proscription, special ceremonies and additional chapel time.

- ◆ The BOP does not establish days of work proscription. Days of work proscription are established by each faith group for their community of believers. Inmates are entitled to days free from work only when the religious governing body establishes this practice for all adherents of the tradition.

While not knowing all the details of the great variety of observances, chaplains will be able to research the nature of the holy day and advise institutional staff of its proper observance.

- ◆ An **Operations Memorandum entitled Religious Holy Days Calling for Work Proscription and Public Fast Days** is published annually and provides a list of approved dates. Keep this document on file for ready reference. Legitimate requests for other religious holy day observances should also be honored. Before implementing, chaplains should check with their Regional Chaplaincy Administrator.
- ◆ Specific guidelines for unusual holy day observances will be issued by the Central Office Chaplaincy Branch on an as needed basis.

Chaplains will use written forms to document those inmates who request approval to take days off to observe religious holy days.

- ◆ Inmates will be approved individually--not on the basis of lists of names submitted by other inmates.
- ◆ Each inmate must specifically request the time off. Participating inmates will have the specific religion identified as their official religious preference on SENTRY.
- ◆ As a pastoral consideration, chaplains are encouraged to remind the inmates of the holy day well in advance, and coordinate with the appropriate Associate Warden and Warden for work proscription. This may be accomplished by general memoranda displayed in appropriate places.

5. **RELIGIOUS DIETS:** The current Religious Diet approved throughout the Bureau is the Alternative Diet Program, which consists of two separate components:

- ◆ the no-flesh component on the main line; and,
- ◆ the religiously certified processed foods component.

Chaplains will familiarize themselves with current policy on religious diets. An ongoing spirit of cooperation and communication with Food Service staff will help ensure inmate compliance, accuracy of content, and proper administration of the religious diet program.

Fasting is a common practice in many different faith traditions. Some fasts are required of all adherents while other fasts are observed for reasons of personal, spiritual growth.

- ◆ Required public fasts usually begin and end at specific times.
- ◆ Arrangements with Food Service need to be made to provide for adequate meals, nutritionally equivalent to the missed meals, upon completion of the fast.
- ◆ When inmates observe personal fasts, arrangements for meals upon completion of the fast are ordinarily not made.

6. **CEREMONIAL/COMMEMORATIVE MEALS** may be authorized as a once-per-year accommodation for each religious group. The sacrament or the Lord's Supper, as celebrated or practiced by various religions, is not to be considered part of the ceremonial/commemorative meals discussed in this section of the Technical Reference Manual.

- ◆ Chaplaincy Services and the Food Service Department will ensure that the meal is provided and conducted in an appropriate manner.
- ◆ Inmates may attend only the meal of their own religious group.
- ◆ Inviting inmates from other groups as guests at the annual ceremonial meal is not permitted.

- ◆ Special cultural or inmate organization meals differ in this respect, because the nature of the observance is different.
- ◆ All ceremonial/commemorative meals will be served in the Food Service facilities, unless otherwise approved by the Warden.
- ◆ The Food Service Department will be the sole source of procurement for all food items, and the food served will be limited to the items on the institution master menus.
- ◆ Chaplains may, but are not required to, use a small portion of the annual Chaplaincy Services budget to acquire ritual/traditional foods to supplement the mainline foods served for the ceremonial meal.
- ◆ If chaplaincy funds are used to supplement **one** ceremonial meal menu, the per capita equity formula will be applied and monies will be spent for **all** ceremonial meals.
- ◆ Use or non-use of chaplaincy funds to complement ceremonial meals with ritual/traditional foods will be documented in the Institutional Supplement.

Kosher-for-Passover meals are purchased by Food Service. Additional Kosher-for-Passover foods for the Seder may be purchased using the equity formula if the local institution is using the formula.

The equity formula for ceremonial meals is applied using these steps:

- a) Estimate the **total** number of inmates (include all faiths) who will participate in the scheduled ceremonial meals throughout the fiscal year. This is done by using the actual number of participants from the previous year. For example, 471 inmates participated in a ceremonial meal during the previous year.
- b) Determine the **total** amount of money that will be available for all ceremonial meals during the fiscal year, for example, \$350.

c) Divide the **total amount of money** available for ceremonial meals by the **total number of inmate participants**, e.g., $\$350/471 = \$.74$ (471 includes 10 Jewish, 120 Muslim, 16 Rastafari and 325 Christians)

d) Determine the number of inmates signed up for a **specific** ceremonial meal, for example,
Islamic: $120 \text{ inmates} \times \$0.74 = \$88.80$
Rastafari: $16 \text{ inmates} \times \$0.74 = \$11.84$.

The \$88.80 is the amount of the total that will be spent for extra ritual or traditional foods for the Islamic inmates. The amount of \$11.84 is the total that will be spent for additional Rastafari ritual and traditional foods. Consult the **Program Statement entitled Religious Belief and Practices** to determine minimum amounts used for small groups.

- ◆ The ritual/ceremonial foods for each faith group will adhere to dietary laws for the group, even if individuals within the group choose not to abide by the dietary laws.

7. **RELIGIOUS FURLONGHS AND ESCORTED TRIPS** are opportunities for inmates to study, worship or render service to the community, as outlined in the **Program Statement entitled Furloughs**.

- ◆ Since trips into the community are highly visible and potential causes of competition or resentment, chaplains will make recommendations with regards to fairness in administration of these trips.
- ◆ The chaplain will document the legitimacy of the program and convey this information to the unit team in a timely manner.
- ◆ Religious furloughs for programs or community projects are not considered social furloughs, nor do they count against an inmate's furlough eligibility.
- ◆ Furloughs approved to accommodate inmates' presence at home for religious holidays, such as Christmas, Easter, Yom Kippur, etc., are social furloughs and should be counted as such in determining future eligibility.

8. **COMMUNITY CLERGY VISITS:** Inmates may receive visits from community clergy. The chaplains will assist in arranging the visits. These clergy visits provide opportunities for inmates to receive pastoral care and serve to maintain community ties with the inmates' faith traditions.

- ◆ Refer to the **Program Statement entitled Religious Beliefs and Practices** for the current regulations governing pastoral visits.
- ◆ When the request for a clergy visit initiates with the community clergy, it is appropriately pastoral for the chaplain to inquire of the inmate whether or not he/she wish to visit the requesting clergy.

9. **PERSONAL RELIGIOUS ITEMS:** Items which become the personal property of inmates will not be purchased with departmental funds.

- ◆ Items such as kufis, yarmulkes, plastic rosaries and plastic prayer beads, prayer rugs, shawls, oil, statues, religious books, icons, tefillin, crosses and medals, LDS garments, etc., will be purchased by inmates out of their own funds.
- ◆ Chaplains assist by making catalogues available for their use and approving special purpose orders.
- ◆ Chaplains will advise staff of the legitimacy of unfamiliar religious items and seek documentation for the Warden when necessary.
- ◆ Personal attire includes those items worn against the skin or hair.
- ◆ A list of these religious items transferable with the inmate is included in each chapter of the **Religious Beliefs and Practices Technical Reference Manual**.
- ◆ For security reasons, some items (such as bow ties) may be purchased using appropriated funds. These items will be stored in the Chapel area at all times and used only during services.

10. **WEARING APPAREL**

Items include--but are not limited to--prayer shawls and robes, medals and pendants, plastic beads, medicine pouches and various types of headwear.

- ◆ Ordinarily, an inmate is permitted to wear these items during devotional services in the chapel area. Chaplains will consult the **Program Statement entitled Religious Beliefs and Practices** for further guidance regarding religious apparel.

The most important rule of thumb is that approval or disapproval of legitimate religious items should be clearly linked to considerations of security and good order, or other compelling government interests.

- ◆ Personal religious items will ordinarily not be stored in the Chapel area. This is an issue of liability as well as equity and fairness.

11. INSTITUTIONAL SUPPLEMENTS

Chaplains are responsible for preparing Institution Supplements for the Warden to issue to implement national Program Statements in those areas where religious practice needs further clarification. The Institution Supplements will be reviewed and certified as current or revised annually by the Religious Services department head.

- ◆ Refer to the **Program Statement entitled Directives Management Manual** for further information.

12. NEW RELIGIONS (RELIGIOUS COMPONENTS): Chaplains are encouraged to work closely with inmates who are requesting approval of a new religion (i.e. new to the Bureau) or a new religious component to an already authorized religion.

a. Preparation. It is extremely important to have documentation verifying the specific requests for worship, study programs, personal religious property, religious accouterments, etc. the inmates believe are needed for proper observance of their religion. Wherever possible try to include documentation from community religious resources.

- ◆ The chaplain's task is to ensure that sufficient documentation is included so that the correct recommendation can be made on the basis of the documentation provided.

- ◆ Information concerning any unusual circumstances surrounding the request should become part of the documentation.

b. When all the documentation has been collected, the chaplain will make a recommendation to the Warden for approval, denial or requesting the Bureau's Religious Issues Committee to review the material and make a recommendation for a final decision by the Warden.

- ◆ This request will be routed through the Regional Director. The Regional Director can make a recommendation to the Warden or forward the request to the Assistant Director, Correctional Programs Division, for review by the Religious Issues Committee.

c. Once the Warden has made a final decision concerning the request, the institution chaplain will inform the Regional Chaplaincy Administrator of the decision.

13. **PROGRAM REVIEW PROCESS:** As with all other Bureau disciplines, Chaplaincy Services programs are reviewed on a regular basis by the Program Review Division.

- ◆ Program Reviews are carried out by a team of reviewers from the Central Office and the field every two or three years. In the years when a Program Review is not scheduled, Operational Reviews are conducted.
- ◆ The time frames for conducting Operational Reviews are specified in the **Program Statement entitled Management Control and Program Review Manual.**
- ◆ Failure to conduct Operational Reviews in a timely fashion may negatively impact the outcome of the Program Review and result in a serious deficiency. Both of these reviews follow the objectives and steps established in a management assessment process.
- ◆ These guidelines are published as **Program Review Guidelines for Chaplaincy Services, Institution.**

In preparation for Religious Services reviews, chaplaincy staff should work together in gathering the documentation needed to demonstrate that the overall program complies with

Bureau policy and expected pastoral standards. If a bargaining unit staff member is assigned to do an Operational Review, their work load will be considered.

C. Chaplains effectively integrate the department's mission into the overall operation of the institution. This is done through communication and training, developing collaborative teamwork among chaplains, establishing positive working relationships with staff, contractors and volunteers, managing the fiscal resources, and contributing regularly to institution publications.

1. **COLLABORATIVE TEAMWORK** is one of the most vital elements of the chaplains' pastoral effectiveness. Religious Services Assistants may not act in a chaplain's professional role, nor may they be required to act in a pastoral capacity. Unique to the Bureau is the fact that chaplains, regardless of their own faith backgrounds, are expected to minister to all who live and work in the institution.

In other words, there are no "Protestant, Muslim, Jewish, Catholic, etc." chaplains in the Bureau--only chaplains who are Protestant, Muslim, Jewish, Catholic, etc. The distinction here is more than semantic.

- ◆ Chaplains' shared ministry will reflect sensitivity to the universal needs of the religious community. They will neither compromise their own religious traditions nor will they allow them to interfere with a healthy interfaith approach to correctional ministry.

Some ways of ensuring a healthy spirit of collaboration among all the members of a chaplaincy team are:

- regular staff meetings in which the contributions of all are reviewed;
- on-going daily communication;
- the expectation of cooperative follow-through for one another;
- maintaining flexibility in planning duty and leave schedules;
- delivering A&O and staff training presentations together; and,
- providing coverage for one another to maximize each chaplain's opportunity for family time and for institution programming.

Among good practices which foster and convey a healthy team spirit are praying and taking retreat time together, planning and conducting interfaith services at appropriate times, such as Thanksgiving, Memorial Day, etc., co-leading worship and prayer activities, and not insisting on specific denominational titles exclusively ("Reverend," "Father," "Imam," "Rabbi," "Sister," etc.) in favor of the more general title "Chaplain."

The expected model is that of a team of professionals led by the department head.

- ◆ Chaplains will share the clerical as well as the pastoral responsibilities of the department. This sharing can be extended to attendance at meetings, signing memoranda, responsibility for specific faith and volunteer groups, touring special housing units and delivering lectures and training presentations together.
- ◆ A clear and written division of responsibilities is generally helpful in assuring shared responsibility and accountability.

2. **SUPERVISION OF CHAPLAINS** and other staff in the Chaplaincy Services Department is an integral part of the mission and ministry of the department. The programs offered and the general pastoral care provided will demonstrate sensitivity to various faith groups, the chaplains' knowledge as a reliable subject matter expert, their trustworthiness, and their compassion. How chaplains relate to each other and support each other will validate them as people who live their faith.

- ◆ Supervisory styles will be applied with the same sensitivity, knowledge, trustworthiness and compassion that the chaplain uses in developing programs or providing pastoral care. This will ensure complete congruency regarding the mission and ministry of the department in the minds of staff and inmates.

Since the impact of supervision is critical to the department's overall effectiveness, chaplains will need to consider their willingness to make the supervisory role an extension of their ministry before seeking this responsibility.

3. **RESPONSIVENESS TO SUPERVISION** is reflective of the chaplain's ability to minister in a culturally diverse environment. Ministering to people from culturally diverse situations requires knowledge, skill, and willingness to understand the other person, find the best in that person and build on the best they find in developing programs and providing pastoral care.

- ◆ Chaplains will demonstrate the highest level of congruence in their ministry if they apply the same knowledge, skill, and willingness to their approach to receiving supervision. Over time supervisors and supervisory styles will change.
- ◆ The chaplains' ministry and the mission of the department will be best served where the chaplains seek to understand the style and purpose of their supervisor, identify the best in this style, and effectiveness of the department.

Many chaplains come to the Bureau of Prisons from other ministries where they had little or no direct daily supervision. Their ability to respond positively to regular direct supervision may present a notable challenge to their long term ministry in the Bureau of Prisons. Those experiencing difficulties might benefit from discussing their concerns with the Regional Chaplain, a mentor, or a local union representative.

4. **PROFESSIONAL AND PERSONAL TRAINING:** Besides being resources and trainers of other staff, chaplains are expected to keep themselves professionally current and personally renewed. In addition to the required Institutional Familiarization, Annual Refresher, New Chaplains' and Inmate Beliefs and Practices Training, chaplains are required to foster their ecclesiastical relationship and endorsement on a yearly basis.

- ◆ The process for facilitating this ecclesiastical relationship is normally accomplished through attendance at an annual conference or spiritual retreat conducted by or under the auspices of the endorsing body. Even when such attendance is not required to maintain religious endorsement, as is true with some denominations, the expectation of close ties and annual contact remains.
- ◆ Chaplains are entitled to five days of administrative leave for these annual programs.

However, participation in the annual retreat or conference cannot entail any additional expense to the Bureau.

- ◆ Refer to the **Program Statement entitled Chaplains' Employment, Responsibilities, and Endorsement** for more information.

5. **CONTINUING EDUCATION** is a hallmark of development of any professional person. Chaplains should seek opportunities to enhance their professional skills by requesting training time and funds for programs which can be legitimately considered work-related. Department Head chaplains will consult with their Regional Chaplaincy Administrator in securing support and approval for such opportunities. Chaplains are able to use the Annual Training Needs report to request time and funding for training. Department Head and Supervisory chaplains will discuss training needs with the staff chaplains and other staff in the Chaplaincy Services Department annually and in conjunction with performance log and performance review discussions.
6. **INMATE BELIEFS AND PRACTICES TRAINING** is scheduled annually and will ordinarily be held at the MSTC in Aurora, Colorado. This training will consist of in-depth reviews of many of the religions practiced by the inmate population. The training is mandatory and all chaplains will participate in the training at least once every four years.
7. **OPERATIONAL REVIEW** and **PROGRAM REVIEW** participation are important training opportunities for chaplains. During a chaplain's trial period s/he will actively participate in an Operational Review. To enhance experience for the new chaplain and to provide an opportunity for an additional review of the department, the new chaplain may be appointed reviewer-in-charge. Concerns such as work load, training, vacations, etc. will be considered before making these training assignments.

Chaplains who have completed their trial period will benefit their own professional growth through participation on a Program Review team at another institution. This gives chaplains an opportunity to examine alternative approaches to common issues which arise from the complexity of the religious environment in the Bureau of Prisons. Prior to making such an assignment the supervisor will consider whether or not the chaplain desires to participate in a program review.

8. FIREARMS, DISTURBANCE CONTROL AND SELF-DEFENSE TRAINING

The role of the chaplain in emergency or disturbance situations will remain primarily a pastoral one.

- ◆ Chaplains are expected to be present and available to inmates and to staff wherever needed.
- ◆ Chaplains will not participate in firearms training, at GLYNCO or in the institutional Annual Refresher Training.
- ◆ The Warden may exempt a chaplain from **active** participation in disturbance control training because of its combatant aspects. In the event of an actual disturbance the professional skills of a chaplain will be applied in another way.
- ◆ At a minimum, chaplains are expected to observe this training to increase their understanding of emergency procedures and their sensitivity to work conditions and responsibilities of other staff. Ordinarily chaplains are expected to take part in self-defense training.

9. INSTITUTION EMERGENCY PLAN: The chaplains' roles in emergency situations will be clearly defined in the institution's emergency plan.

- ◆ The pastoral aspect of the chaplains' availability will be emphasized above all else. This availability of ministry may extend beyond inmates and staff to their families as well.
- ◆ It is critical that the chaplains nurture a healthy working relationship with Psychology staff a part of the overall crisis support plans and staff debriefing sessions.
- ◆ All chaplains will complete the Crisis Support Team (CST) training within the first five years of employment.

10. LEAVE: Different types of leave are available for chaplains to use: annual leave, sick leave, administrative leave for training, military leave to meet military obligations, family and medical leave to deal with family crises, and leave without pay to be requested as needed, when all other leave options have been exhausted. If needed and upon

approval, chaplains may become recipients of donated leave at the institutional level and at the national level. Annual Leave for bargaining unit religious services staff will be scheduled in accordance with the Master Agreement and local supplemental agreements. Contact the local Human Resource Department for details about leave.

11. **MILITARY OBLIGATION:** Chaplains in the Reserve Forces or National Guard are entitled to military leave in accordance with Title 38, United States Code, and other appropriate laws, rules and regulations.

Contact the Human Resource Management Office for the latest guidance/regulations concerning military obligations.

12. **OUTSIDE EMPLOYMENT:** Prerequisites for outside employment are explained in the **Program Statement entitled Standards of Employee Conduct**. The publishing of articles or sermons shall be in accord with Employee Speeches and Publications Review Process policy.

- ◆ Engaging in outside employment without the proper authorization is a violation of the Employee Standards of Conduct. Chaplains may request, and will likely receive, permission to function as religious leaders in community religious organizations of their faith tradition. Often, this implies leading worship services on the weekly holy day. Any alternative work schedules will be negotiated in accordance with the Master Agreement.

13. **COMPENSATORY TIME** is time off from the chaplain's official duty time instead of payment for an equal amount of work time. Under certain circumstances, pastoral duties or coverage of special religious programs, chaplains may be asked to spend significant amounts of time on duty beyond their normal work hours. When extra time is called for, a formal request authorizing compensatory time must be submitted and authorized by the Warden in advance of the additional coverage provided by the chaplain.
14. **TRAINING OF STAFF:** The uniqueness and variety of religious beliefs and practices of inmates and the religious and cultural diversity among employees are often sources of confusion or misunderstanding for staff. This may contribute to inconsistencies in decisions and actions and result in displays of intolerance and insensitivity.

- ◆ The chaplains by their pastoral call, professional training and ministerial experience will serve as resources for staff in religious and spiritual matters.

The following are areas in which the chaplains may support staff in their efforts to effectively manage the diversity of inmates through increased knowledge, sensitivity and understanding of different religious expressions by staff of the complexities of religious experience in the correctional setting:

- a. **INSTITUTIONAL FAMILIARIZATION:** New employees--especially new correctional officers--will benefit from early exposure to the complexity and richness of religious issues. They can likewise be reassured that the chaplains are available to answer questions about inmate religious activities as well as to serve as ministers for them in a stressful environment.
- b. **ANNUAL TRAINING:** Chaplains are often called on to present segments on cultural diversity and religious awareness and sensitivity. In so doing, they can help staff understand the close connections between religious and cultural themes and address specific questions regarding inmate religious practices which are especially timely or controversial.
- c. **INSTITUTION PUBLICATIONS** offer the chaplains unique opportunities to inform and instruct staff about religious matters. Current events in the institution, seasonal religious holy days, or programs offered to inmates and/or staff are all material for stimulating articles in institutional news memoranda.
- d. Attendance at regular **STAFF MEETINGS** gives chaplains another opportunity to keep staff informed about religious programs and to solicit assistance in making them more successful. Warden's, Lieutenant's, Department Head, Affirmative Action and Unit Staff Meetings all offer opportunities to inform, network, provide and seek support. Occasional participation among the chaplaincy team members at these regular staff meetings will help increase chaplaincy exposure and communication skills. Care should be taken in making such assignments as these meetings may evolve into formal meetings as outlined in the Master Agreement. In these circumstances, the Union has a right to be notified and attend these meetings.

Ordinarily this will not require a bargaining unit chaplain to adjust his/her shift unless assigned the responsibility of acting department head.

15. **COMMUNITY RESOURCES:** Due to the complexity and large variety of religions in the Chapel program, chaplains will recruit and use contractors and volunteers to meet the religious needs of the inmates. Using community resources will enable the chaplains to accommodate the free exercise of religion in the institution.

- a. **NON-PERSONAL SERVICE CONTRACTS:** Ministry that cannot be performed directly by a staff chaplain may be contracted with religious personnel in the community. Providing for the department's contractual needs is an essential part of pastoral care and strategic planning.

Under special circumstances, contracts can be justified and established or terminated during the course of a fiscal year to meet unforeseen pastoral needs. The procedures for processing contracts outlined in the **Program Statement entitled Budget Execution Manual** must be scrupulously followed to avoid difficulties and government contracting violations.

- b. **VOLUNTEERS** are an integral part of Chaplaincy programs. The primary concerns for chaplains are diversity, variety, and balance. Ideally volunteers will offer inmates a presence that will complement, rather than duplicate, the ministry of the chaplains or other volunteers.

- ◆ To accomplish this goal, chaplains will strategically plan to recruit qualified volunteers that appropriately reflect the diverse needs of the inmate population.

Procedures for recruiting, vouchering, training, supervising, and showing appreciation for volunteers are outlined in the **Program Statement entitled Volunteers and Citizen Participation Programs Manual**. Level One volunteers must be under constant supervision.

- ◆ Institution Volunteer Coordinators are appointed by the Warden in every institution to manage these functions. Ideally, this person works in a full time position or is,

at least, a person other than a chaplain. Chaplains are generally required to be involved in the training of volunteers.

- ◆ Frequent informal reminders to volunteers of rules with respect to inmate contacts are encouraged.

At a minimum, the following topics should be addressed in the Volunteer Training:

- Introduction to Bureau of Prisons;
- Introduction to Institution;
- Introduction to Chapel Department;
- Security and Contraband;
- Key and tool control;
- Freedom of Information and Privacy Acts;
- Personal Safety;
- Standards of Conduct; and,
- Contacts with inmates, families of inmates and the immediate written reporting of such contacts.

16. **INMATE ACCOUNTABILITY AND SECURITY ISSUES:** Chaplains are accountable at all times for inmates detailed to work in the Chapel or those in the Chapel area for scheduled programs or open house. Listed below are some of the areas requiring daily attention.

- a. **CREW KITS:** Daily checks must be made to assure accuracy of the picture ID's and the presence of the inmates assigned to the detail in accordance with policy. The chaplain is accountable for the crew kit at all times while on duty. Unauthorized absences must be reported to the Lieutenant's office immediately.
- b. **DUTY ROSTER OF INMATE WORKERS** will be posted and adhered to at all times. Because of the irregular work schedule of chaplains, a copy of the inmates' work schedule will be forwarded to the Unit Officer.
- c. **SAFETY TALKS, SECURITY INSPECTIONS, CALLOUTS, CENSUS COUNTS, INMATE PASSES, and TOOL CONTROL:** Chapel staff will be well versed in the inmate accountability and tool control procedures of the institution. They cannot be taken lightly and deserve to be part of the ongoing reminders chaplains give to each other.

- ◆ Chapel staff are responsible for assuring that inmates on SENTRY call-outs to the Chapel are in the Chapel area at the designated times. They will attempt to locate absent inmates, report their absence to the Detail Supervisor and/or the Lieutenant's Office.

Secure storage areas and/or shadow boards for sensitive or "hot" items, such as tools, rakes and shovels and bin cards for toxic cleaning materials and wine are required by Bureau policy.

- d. **LETTERS OF COMMENDATION OR RECOMMENDATION** on behalf of inmates will only be addressed and forwarded to the Unit Team so that they may be formally included in the inmate's Central File and official progress reports.

- ◆ Letters of this nature are **never** given directly to the inmate or to any outside individual. Any questions about the ethics of inmate-related correspondence should be addressed to the chaplain's supervisor. Procedures governing letters of commendation are outlined in the **Program Statement entitled Staff Correspondence About Inmates.**

- e. **DONATIONS:** Acceptance of donations from family, friends or associates of inmates is never authorized. This includes donations from religious organizations which are traced back to family, friends or associates of inmates.

(1) There can be **no solicitation** of donations for any program or institutional need in the Bureau of Prisons.

- ◆ The authority to accept donations is vested in the office of the Assistant Attorney General for Administration.
- ◆ The **Program Statement entitled Donations, Acceptance of**, provides guidelines for the established procedures in gaining approval of any proposed donation.
- ◆ It is necessary that the chaplain be familiar in utilizing these guidelines in relation to acceptance of religious donations. No

donations can be accepted unless they are pre-approved in writing by the warden.

- ◆ A report listing all donated materials must be completed quarterly and forwarded through the institution to the Ethics Branch in the in the Central Office.

(2) Inmates may make voluntary donations to recognized charities or religious organizations, according to the guidelines described in the **Program Statement entitled Donations, Acceptance of.**

- ◆ Chaplains will take special care to monitor donations when inmates request their assistance in filling out the trust fund account withdrawal forms (BP CMS 24 or 33).
- ◆ Any indications of inmates coercing other inmates to donate or signs of inordinate amounts of inmate donations to a single source should be reported to Correctional Services immediately.
- ◆ Inmate donations to individuals or groups with contractual or volunteer relationships with the institution are prohibited. No donations can be accepted unless pre-approved in writing by the Warden.

f. **SACRAMENTAL WINE** is mandated for the worship experience of several faith groups, e.g. Episcopal, Lutheran, Orthodox, Roman Catholic, etc. Small amounts of wine may be used and retained by the chaplain in a secure area of the chapel.

- ◆ Wine will be bin-carded.
- ◆ If ecclesiastical approval is given, Mustum is a good alternative to communion wine. Mustum is fresh juice from grapes or juice preserved by suspending its fermentation by means of freezing or other methods which do not alter its nature.
- ◆ Unless mandated by church law, pure grape juice will usually be substituted for wine.

- ◆ Only small quantities of wine will be purchased at a time, using appropriate procurement procedures.
- g. **CONTACTS WITH THE MEDIA** call for extreme sensitivity and caution. Personal interviews and/or correspondence with the media must follow the guidelines outlined in the **Program Statement entitled News Media Contacts**.
 - ◆ Generally, the institution's Public Information Officer (PIO) handles all media contacts. It is important to remind volunteers of this policy.
- h. **RESPONDING TO EMERGENCIES** is the expectation of all Chapel staff on duty. It is important in responding to emergencies, however, to make sure the area left behind has appropriate coverage and has been secured.
- 17. **CHAPEL SPACE AND RESOURCES:** The Chapel area should include a Chapel, office space, classrooms and storage space to accommodate the diverse religious needs of the inmate population.
 - a. **WORSHIP AREAS:** The space assigned for group prayer and worship needs to be large enough for the congregation, functional and neutral in design. This neutrality presumes that any religious group would feel comfortable and not be affronted by symbols of other faith groups; it does not imply a space that is cold, bare, or unattractive.
 - ◆ Tradition-specific adornments may be regularly displayed during services and programs and removed after use.
 - In addition to the main assembly area or main Chapel, there need to be enough additional rooms to allow for simultaneous religious programs. The outdoor worship area will also be maintained in a neutral, secure, and private area of the institution to accommodate the various religions requiring outdoor space for worship. Accountability and supervision of this area will be maintained.
 - b. **OFFICES** will have privacy for counseling with inmates. Each staff chaplain needs to have a dedicated space with a telephone and computer.

- ◆ Inmates **will not** work in the chaplain's office because of the possibility of compromising the security of counseling sessions, telephones, files and computers. Ideally there will be a designated area for the inmate orderlies.
- c. **STORAGE AREA** will be sufficient to secure the religious accouterments of the various religious inmate groups reverently and equitably.
 - ◆ These storage areas are only to be used to store group property.
 - ◆ Chapel staff have the responsibility to search the storage areas on a frequent and irregular basis. When custody staff are doing routine area shakedowns, they should be assisted by chapel staff when practicable, to ensure proper reverence for sacred items. If combination locks are used, chaplains will have the combination and a key to open the locks.
- d. **EQUIPMENT:** Chaplains will have easy access to the basic equipment needed to perform their pastoral duties efficiently.
 - ◆ The department inventory will include, but not necessarily be limited to, the following: a telephone for each staff chaplain, personal computers, VCR's, audio cassettes, sound systems, musical instruments for worship only (especially a piano or organ, or compact and portable electronic keyboards), file cabinets, and accouterments for worship and communal prayer (rugs, vestments, candles, communion vessels, altars, pulpits and podiums, equipment for the sweat lodge, ceremonial Indian drums and pipes, etc.).
- e. **VIEWING OF VIDEO TAPES:** Copyrighted video tapes may not be shown in the Chapel area without written authorization from the copyright holder. The Central Office Chaplaincy Branch maintains a list of all organizations which have given written permission to show their copyrighted video tapes in the Chapel area. These lists are distributed to the institutions on a regular basis. Similarly, **copyrighted music, including**

the words and the musical scores, may not be copied in bulletins or on transparencies without express written permission.

- ◆ The Zimmer Amendment prohibits inmate viewing of R rated videos. There are no exceptions to this.

- f. **ELECTRONIC MUSICAL INSTRUMENTS:** Electronic musical instruments and sound equipment are to be used in the Chapel for worship services and practice for worship services only. The Chapel electronic musical instruments and sound equipment will not be used for Chapel-sponsored recreational music programs.
18. **COST CENTER MANAGEMENT:** The primary issues in the area of financial management are strategic planning, balance in the expenditure of funds, timeliness and accuracy of purchase requests, and fairness in contractual agreements.
- a. **STRATEGIC PLANNING** implies that the chaplaincy team plans ahead and budgets cooperatively for the quarterly and annual needs of the entire department. Each chaplain should participate in the strategic planning process. When appropriate, contract and/or volunteer personnel may be included in the planning.
 - b. **EQUITY IN FUNDS EXPENDITURES** implies fairness rather than exact parity.
 - ◆ Often inmates will complain that their group received less money than another, or will demand to see how the chaplaincy budget was divided up. Upon review, chaplains need to be able to show that all groups are treated fairly regarding supplies, receiving those items necessary for their programs.
 - ◆ As the great majority of chaplains are Christian, constant attention must always be paid to supplying the ongoing needs--and meeting the requests--of other-than-Christian groups.
 - c. **PROCUREMENT:** Each chaplain will be familiar with credit card procurement regulations, and be familiar with the purchase request process. Chaplains are expected to receive fund control, financial management,

and COTR training. Department Head chaplains will ensure that all chaplains receive appropriate training in these areas.

- d. **CONTRACT FUNDS** are a very important part of the chaplaincy budget. Clergy and other religious personnel from the community will be remunerated fairly in accordance with their contributions to the program. Balance in equal pay for equal time will be observed, while taking into account such factors as experience, travel distance, and the standards for "clergy supply" in the local religious community. Chaplains administering contracts must be thoroughly familiar with the provisions of the **Program Statement entitled BOP Acquisitions Policy** and be certified COTR's.
- e. **R&I (RENOVATION AND IMPROVEMENT)** projects involve major remodeling or construction. Each department submits requests to the Warden who prioritizes them for submission for approval by the Regional Office. Constant watchfulness and strategic planning will help ensure that Chapel R&I projects get the attention they deserve.