

Lay Chaplaincy Recommendations (2001) Implementation Review Task Force Survey Comments

Question #3

Does the training provided by the CUC meet the needs of your Lay Chaplains and Congregational Lay Chaplaincy Committee?

Comments

1. Our lay chaplains have expressed difficulty in determining what courses are new and which ones may repeat information they have already had. Developing a catalogue (calendar) where each course has a code would help in identifying a course of study to be completed.
2. I am an experienced chaplain so have participated as a resource in the "basics" course. New ideas and materials are the best resources for me.
However, I don't like the wait for inexperienced Lay Chaplains in order to take other levels...we are all bright enough to get something out of anything ;-)
3. I feel that our Congregational Lay Chaplaincy Committee could use some more support
4. The training provided seems excellent but more information would be welcome concerning the legal aspects of performing marriages, etc. I believe the training for this area (Ottawa area) did not include information re. Ontario's legal requirements.
5. Limited regional opportunities. Interesting LC training sessions offered but costly to attend. I find the teleseminars are perfect cost effective opportunities.
6. Not sufficient training locally that we can access. Too expensive for the fellowship for us to travel.
7. The lay chaplaincy training is a wonderful introduction; however, it is certainly not a complete training to be a lay chaplain. I am very happy to see the move towards making a year long introduction and mentoring to lay chaplaincy which would include serving on the Congregational Lay Chaplaincy Committee and shadowing an experienced chaplain. Possibly, this first year should be added on as a seventh year.
8. as a lay chaplain I feel really good about the training and equally importantly the ongoing support from the Committee Chair and my co lay chaplain...my peeve is with the congregation not understanding the limitations of my role.....expectations to do home/hospital visits to play role of 'minister' for the congregation when there is none, but so far we have not availed ourselves of any.
9. I think so.
10. No
11. As long as it is supplemented by the work of the Committee and the parish minister. Gaps in their knowledge are filled this way.
12. not sure
13. CUC has been very responsive in this regard and helped us host a training session at our site.
14. I don't think a training module a year can possibly do what mentoring, observing, and plunging into the challenges accomplish in learning Lay Chaplaincy. Part of the CUC training is the value of networking, and sharing experiences, and that is useful.
15. I don't know - when I began 6 years ago it certainly did not but I know that it is much more comprehensive now.
16. No, because most of it is too far away to travel to unless you are quite well-off. There is not enough provision for funds in most churches to cover expenses.

Question #4

Does your congregation provide any funding for lay chaplaincy training besides the per rite contribution to CUC training? While there is no formal support program in place, Lay Chaplains may apply to the Board for funds.

Comments

1. Yikes, I'm not sure!
2. Yes, when it can
3. Yes, so far as I know, but could be wrong
4. No
5. We would consider funding but lay chaplaincy is new to (our fellowship) and we have not received a request for funding from our LC.
6. No money is specifically set aside for LC training but the Lay Chaplains understand that money could be made available if needed.
7. Helps with ferry travel to the mainland for training not available on Vancouver Island.
8. Unclear ...Provide at what level?
9. By directed donation
10. None that I know of and I was serving as a lay chaplain until September of last year.

11. They are not providing anything at all
12. We sometimes assist prospective Lay Chaplains with SOME travel and expenses for training (In answer to question 5) and we are giving the use of our building, home hospitality and food for an upcoming regional training
13. Not to my knowledge.
14. We had to decide between a high fellowship fee for the rite of passage and the fellowship pays for training, and a high part of the fee to go to the Lay Chaplain and he/she pays for her own training. We chose the latter. We don't have a lot of budget for extras.
15. local support is given for attending trainings, to some degree
16. Lay chaplains contribute part of their fees for rites to the church and it goes into a fund for training and resource material.
17. I hope to be attending the basics training in Edmonton, and the fellowship has approved funds toward this.
18. Unless sending people to CUUL school counts for workshops - expenses are covered
19. I don't know.
20. The congregation MAY pay travel or other costs, but does not automatically do so. Congregational support depends on the lay chaplain, the training being offered, and the circumstances in the congregation at the time. So, really, the answer is sometimes yes and sometimes no.
21. The Board has made a greater commitment to do so in the future than it has done in the past.
22. We have brought people in to instruct, we use the resource of the minister and community to teach and we offer a financial supplement for training.
23. We pay registration fees for training.
24. Not sure.....have not asked
25. Subsidized expenses for new lay chaplain to attend basic training workshop in Ottawa
26. Ten percent of the fees earned by the lay chaplains is remitted to the congregation and is set aside in the budget to be used at the discretion of the Congregational Lay Chaplaincy Committee to support the training of the lay chaplains.
27. Not sure
28. Sort of. In addition to the CUC contribution, each chaplain contributes a part of their fees to the lay chaplaincy budget, which then pays for training and travel.
29. We cover travel and accommodation costs for Lay Chaplains to attend training events.
30. We're on our own to get to the courses and pay for them
31. There is a budget for funding lay chaplains to attend training sessions and there is an allowance for the purchase of books to support lay chaplains.
32. do you mean additional funds to CUC or directly to lay chaplains? My understanding is that we will cover workshop fees if needed and appropriate.
33. I do not know what you mean by "per rite"
34. There may be cheque exchanges available.
35. We have a small budget, but are expected to cover our expenses ourselves, and write them off in our income tax return to offset the added income.
36. a portion of all lay chaplaincy 'rite income' goes to the church - and is used for training opportunities / supplies / etc
37. small amount in the yearly budget for LC committee use for brochures, etc.
38. small amounts to help defray expenses, including travel
39. I'm not sure. I think the per rite contributions provides enough funding.
40. Originally answered this incorrectly because I didn't understand the question, but if you mean does the congregation pay something for training, yes. I think the budget line item is less than the contribution to the congregation that the lay chaplains make, though, so really you could say the lay chaplains do pay for it, not the congregation.
41. We put aside an extra \$10 per rite of passage for use by our own lay chaplains or chaplains in training - this gives us more than enough to fund any participation in training, and to buy books, etc. We recommend this strategy to all congregations
42. We are a small, however growing Fellowship. I am not sure what funds are available, our chair person of the committee will answer that question. Same will apply to the question below.

Question #7 Comments

Does the requirement to have a CLCC or responsible Board member present any challenges for you?

1. Because we are a small congregation, our board constitutes the Lay Chaplaincy Committee and I am the board member who liaises with our lay chaplain and reports to the board concerning our lay chaplain activities, etc.
2. not sure - not really up on the inner workings of the management of the church. Seems like our lay chaplaincy committee could use some help.
3. As always getting committee members can be a challenge.

4. The CLCC or Board member does not have any requirement at this time to be trained or experienced in lay chaplaincy. As you know lay chaplains cannot vote on their committees, and to have matters decided by strong minded chairs who have never been lay chaplains or even attended the training can sometimes result in some misguided or unfortunate priorities or decisions. At the very least I believe the lay chaplains should be given the power of a veto.
5. We have had such a committee since we first introduced the LC program back in 1975
6. major plus has been my experience
7. we are a small congregation of 21 members. I now am Treasurer, joint acting president, administrative person & now chaplaincy committee member. Too much ..! I do not like driving into Toronto for meetings as I have a leg injury which acts up on long drives.
8. So far this has not been a high priority. The former Lay Chaplain had a very low profile, and many of the congregation wish this to remain so. However, we now have a website, and so I have been attempting to write a blurb for that website including who I am, my background and experience and what services our congregation offers. I will be using a 'Wiki' site to get feedback from the members of the fellowship.
9. It's exceptionally useful and quite functional thanks to our LCC Chair.
10. although.... the current chair person would like to resign I believe and it is a challenge to find anyone to serve on the committee.
11. not sure
12. We are in need of new members and, like many committees in the church, are having trouble finding them.
13. the Board member has many other responsibilities and so time constraints cause problems
14. We have both - a CLCC and a responsible Board member
15. Ours is a small congregation where the board itself acts as a "committee of the whole," so requests for special committees are simply alien to the congregation's culture and human resources.
16. Difficulties maintaining adequate membership.
17. we have a liaison on the Board who is to report the CLCC activities to the Board, but somehow the information isn't passed on.
18. At the moment it's working well, though we are few in numbers as a congregation.
19. It means that 3 of its 4 members must wear another hat, and each of them already wears about 4 or 5.
20. Just hard to get them together!

Question #11 Comments

Is there effective communication between your Lay Chaplains, Minister, CLCC and local Board?

1. Having a grading option in your survey (i.e. 1-5; 1-10) rather than just 'yes' or 'no', could allow the surveyed participant to respond to your questionnaire in ways that are not so 'black and white'.
2. Yes, to the extent that the current Lay Chaplains wish it to be. However, others may differ. We are in a transitional situation. Two experienced chaplains are completing their term, there are no new applicants to fill positions and the lay chaplaincy committee needs an additional member.
3. We are in a bit of a transition phase right now (pulling together a new LCC), but I believe that the new Committee will iron out any difficulties.
4. good enough
5. Somewhat. Most of our congregation is aged, therefore I find communication difficult. Using email to communicate is not second nature to them, and those of us who are Internet natives and immigrants find it difficult to make phone calls and call meetings, as they take up huge amounts of time.
6. We have a very supportive Board, congregation and Lay Chaplain Committee who all communicate very effectively between one another.
7. Was not effective but has improved since Fall 2007.
8. This would have to be qualified as somewhat effective sometimes depending on whether the board member/chair actively effects such communication. The minister's communications are most frequent (and highly valued) at review/evaluation time.
9. Everything runs pretty smoothly here. We have never had a 'turf' war or communication problem.
10. As a minister new to this congregation, I'm just beginning to get oriented, but, already, I've met with the lay chaplains, encouraged their own spiritual development, and tried to support them in their work. I have empowered them to undertake a worship service about what they do later this month. It seems to me that communication is effective.
11. I am content with where things are. I operate fairly independently and feel other than the issue mentioned earlier things are good
12. Committee communications with Vestry depend on one person
13. Fairly effective, we have had a series of Interim Ministers.

14. In the past three years, we have had very limited communication between the CLCC and the local board with the result that the lay chaplains did not receive sufficient support to enhance their work, and the process to find new lay chaplains was not put into action.
15. communication is very minimal between the LC, CLCC and local Board - (by local Board, do you mean our own church board?)
16. The Lay Chaplains at our church understand the April deadline for their positions. I think it will take us some time to convince someone in our congregation to take on the position. The reasons for this are numerous. One of which is that the job is seen as all encompassing and very time-consuming. Our lay chaplains believe strongly in 'interviews' before weddings and perform a large number of weddings. It seems like they perform a full time job at the moment and no new candidates have the time to commit to this kind of pressure. As chair, I have explained to new applicants that the job does not have to be so challenging. I hope to have a LC trained to cater to the needs of our congregation only. The weddings that are done by our LCs do not produce new members at all. The United church and the (regional) Anglican churches have just been given permission to marry same sex partners so the burden of these marriage requests can be performed now by ministers. Also, I would like to involve a nearby UU minister or LC to carry out any ceremonies for our congregation until we have someone chosen and trained.
17. RE #10 above - I think we could get assistance from a neighbouring minister if needed but we do not have a formal agreement.
18. The Minister is an ex officio member of the LCC, as are the Lay Chaplains. We are currently recruiting for two new Lay Chaplains and the Minister has played a more active role during this time.
19. We have a well organized committee, which liaises important communications with board, CUC etc.
20. to some extent.
21. Not at present but working hard to achieve it.
22. This is only because I, the minister, am so new at this that the channels and people aren't fully clear to me yet.
23. Our Minister attends our monthly meeting on a semi-regular basis... he provides valuable input, listens / responds to LC concerns and offers his perspective when appropriate.
24. It seems we are all busy with our own work and so communication isn't good. There is some communication but could be much more.
25. All receive minutes, including Board Chair. Minister attends most CLCC meetings. Minister is invited to sit on any hiring panels and is part of the evaluation team each year, along with one other member of the Committee.
26. I don't know
27. the committee meets when the quarter time minister is in town.
28. to some degree, yes however - I suspect that accountability is low (are we reporting regularly? is accounting effective/timely? I think not)
29. Chair of LC Committee is also Secretary on the (fellowship) Board of Directors. Last year we had an intern Minister and this year a Consulting Minister and communication is effective. Consulting/intern minister is invited to Committee meetings.
30. Our Lay Chaplaincy Team is embryonic, i.e., newly formed, and has met but twice, and has yet to undertake each of the things spelled out in its mandate. Evaluating its effectiveness is premature, in my view.
31. Barely sufficient; we have a ways to go but we're not in trouble, that I can see.
32. We meet regularly with all parties involved
33. At this time we have a ministerial consultant who is very supportive.

Question 13 Comments

Does your congregation have written procedures for dealing with complaints and disputes involving lay chaplains?

1. Not sure
2. I'm not sure if it's detailed enough....I'll have to check....
3. as I understand
4. Personally I thought there would be guidelines from the CUC if this situation arose. I will bring this up at our next Lay Chaplains' Committee meeting
5. This is currently being addressed by the Committee.
6. We are in the process of formulating these policies and procedures.
7. Yes, although these are often not adhered to and often seem to be MIA; in other words people seem to forget or not acknowledge that these exist (regarding both allocations and complaints).
8. Lay Chaplains have a covenant which outlines their relationship to the congregation, each other and the minister. Another document called Terms of Agreement outlines expectations and functions as a "job description" for lay chaplain, including communication with Board and minister.
9. Re question 12: We have a long standing functional policy, but it isn't written down.
10. I believe so.

11. The question of allocation of rites was discussed in both contracts, but I would say it is still unclear. Because I am not interested in doing outside services, and the boundaries are clear regarding members of the fellowship being served by the minister, we don't anticipate a problem. If someone wants both of us they can have us. We have made it clear that the committee's job is to conduct evaluations and resolve problems. We haven't foreseen what the problems might be and have no written procedures.
12. We are adapting the evaluation process developed by the Vancouver Church to the needs of a much smaller congregation in a smaller city where there are fewer calls on the lay chaplains
13. we are still new to this. We do have the CUC Chaplaincy guidelines.
14. We have a permanent Disputes Resolution Committee available at all times
15. Re both above questions 12 & 13, I'm not sure about written policies. There are some understandings for both allocation and problems, but my knowledge is not complete in this area.
16. They are part of our guidelines.
17. Regarding questions 12, the Lay Chaplain's contract spells out rites for members done usually by minister. We have only 2 lay chaplains and amicably work out allocations. Re 13, this has never been a problem but we do need to look at procedures for complaints.
18. It would be dealt with in camera by the Board, if more was needed there is precedent wording in the files for discussion with membership
19. No written policy. We go by CUC manual.
20. per #12 - although we don't have a formal written policy, we have discussed how to equitably handle this, and it is written in the minutes of the meetings at which it has been discussed. per #13 - we are aware of the dispute resolution procedures in the Congregational Lay Chaplaincy Manual, and I believe that we would follow these in the event that a dispute arose.
21. Use the 'complaint resolution process' in the lay chaplaincy manual.
22. We plan to add a statement that any complaints or comments can be directed to the LC Committee.
23. 13. it is in our contract. 12: not sure if the rotation policy is written....Between minister and LC, the policy is clear and written.
24. We have a Congregational Health Committee to deal with disputes from anywhere in the congregation.
25. These procedures are being prepared.
26. Not that I'm aware of.
27. Re #11, we have a procedure between Lay Chaplains (rotating rites of passage between Lay Chaplains) and accept as a given that ALL member rites are taken by the Minister, all non-member rites are taken by Lay Chaplains.
28. Not that I know of.
29. I'm not sure about this one as I am quite new in the position.
30. We meet on a regular basis and if there are any problems they are addressed immediately.
31. We do have written procedures for a number of things, and feel comfortable with the level of process we have developed. We don't have a formal complaints/disputes process. But then, we don't seem to have complaints or disputes, either.
32. So far we never ran into this problem
33. in development
34. We will have this procedure in place by year's end.

Question 15 Comments

Do you have any questions or concerns about the guidelines for avoiding conflict of interest?

1. It does seem a bit of "overkill" as most people serving as lay chaplains have explored their role and responsibility and do not need to be reminded that they are not the "minister". I think the previous Code of Ethics for chaplains was sufficient and more respectful.
2. I'm on sabbatical, so answering through that particular lens....I'll have to review the guidelines.
3. These are certainly useful, and for the most part cover many important potential problems. They are more idealistic than realistic, however, in some parts, and I find more prohibitive in tone than supportive---the final draft was certainly an improvement over previous versions. Realistically, it takes about five years to become a really good lay chaplain (capable of handling with grace, inspiration and efficiency every situation one is called to deal with---a minister often has the advantage of knowing to some extent the people she/he is serving etc.) Also, I understand why CUC would prefer not to have full time lay chaplains; however, we could not cope without our wonderful retired or semi-retired people who can take on a much greater workload than full-time working chaplains with families. The stress and responsibilities of lay chaplaincy are generally under-estimated (combining event planner, minister and guide in troubled times, speech-writer/poet, and caretaker etc.)
4. I think these are well-crafted and we have them on file with our other Lay Chaplaincy materials.
5. Hard to imagine the circumstances in which they are required.

6. I sent the following thoughts to (LCC Rep). To some extent it reflects the traditions of (my congregation), and to some extent it reflects my own opinions: "The emphasis of this document suggests that ministers have been exerting influence to keep chaplains on a tight leash and protect their own professional turf. I teach Business and Professional Ethics at (a university), and it reminds me of claims that doctors and lawyers have used their influence to drive out or limit competing para-professionals. In some contexts here the phrase "Conflict of Interest" seems strange. It's usually used in cases where somebody might improperly profit from a role. (Such as a professor forcing his class to buy an inappropriate text he himself has written.) But in this document it often refers to conflicts between what a lay chaplain can do and the prerogatives of ministers. Like articles in a nursing code insisting they don't tread on the toes of doctors. Point 1: I dislike #1, its implications are classist. Quite likely those who are poor or under-employed will to some extent regard chaplaincy as a source of income, while those who are better off will not. Surely you don't intend for Lay Chaplaincy Committees to screen out people who make below a certain amount of money? I think the point we really want to make here is that lay chaplains shouldn't have a sense of entitlement about the position, or expect to hold onto it indefinitely. Having a 6 years term rule takes care of this. Points 2-4: I'm fine with these, including the new wording in 3 about identifying oneself as Unitarian. Point 5 I really don't see why lay chaplains shouldn't be a speaker or service leader as much as they want, or lead whatever committees they are able to. In small emerging groups, it is often necessary for a single lay person to serve as a quasi-ministerial leader in multiple capacities. For example, (Name) in the early days at (this congregation). To insist "if you're going to do weddings you can't speak more than x times or represent us at Interfaith" is just stupid and limiting. (Though someone's lay chaplaincy role is irrelevant to them representing us at Interfaith and should be kept out of it.) Conversely in a larger minister-led congregation, the fact that someone does a few
7. weddings in the community doesn't change their status in the congregation. It's a side role, like being newsletter editor. We have a couple dozen trained service leaders and people with PhDs, so being a lay chaplain won't make anyone that special. Point 5d: "providing a service requested by a member unless requested to do so by the minister." This has led to conflict at Waterloo. Obviously the general expectation is and should be that the minister does services for members and the chaplains don't promote their services to members. The problem that arises when you have a member with a strong personal connection to a lay chaplain, whether from long friendship or feeling a greater spiritual affinity to their style. And then some Interim Minister feels threatened and insists "everyone must relate to ME as minister immediately whether they like it or not, because that's my role." Personally I think ministers should be consulted as a courtesy if someone prefers a ceremony with the chaplain, but a minister who insists on exercising "her prerogative" is being rather bloody-minded and unfriendly to lay leadership. An analogy: I've long been program chair and know
8. there are humanist and pagan speakers and service leaders in our congregation who have a greater following of certain members than our last couple of ministers. One of our lay chaplains actually favours a policy that lay chaplains don't do services for members because a past interim minister made things miserable for her about this, and she wants to protect chaplains from being caught between ministerial jealousy and requests of friends in the congregation. Pity. My preferred solution would be to screen out ministers with this attitude in future ministerial searches."
9. If I had any questions, I would have discussed this with my Committee and any concerns will be included in a communicate.
10. I have some concerns about the challenges that small congregations have in keeping the lines clearly drawn; I have also seen difficulties when a congregation has no minister and the congregation wants to imbue a lay chaplain with a more expanded role than is appropriate. The size of a congregation and its existent professional support are significant factors in such conflicts of interest, and I'm not sure that the document has addressed all of those issues effectively. However, it's certainly a well-thought-out starting place, and this process allows for a considered reflection about those questions, which I applaud.
11. Is avoiding conflict the same as avoiding conflict of interest? this is not very clear.
12. One of our Lay Chaplains is determined to keep her position as LC. I know we will need assistance as we near the April date.
13. per #14 - I wasn't aware that these guidelines were presented at the 2007 ACM; my understanding (deleted) is that they are in the process of being developed and revised based on stakeholder consultation, and will be presented at the 2008 ACM. So I am very surprised by this question's wording! per #15 -any questions or concerns I have will be and can be addressed at the LCC-West level. I have not had a chance to read the guidelines presented to 2007 CUC Annual Mtg.
14. We have already sent in our comments.
15. They seem to be strongly focused on the dangers that might exist in smaller fellowships and, therefore, not always appropriate in a large congregation. They also do not seem to emphasize, as I think they should, a lay chaplain's responsibility to represent UU to people outside our faith.
16. I have commented at length to Joy and others. The principle is good, but the language needs to be clearer. Some of it is not exactly conflict of interest. And some of the recommendations seem like overkill.
17. I think some of the guidelines are unnecessary, but I guess so long as they are "guidelines" we can live with that.

18. Would like to see them - are they on the website?

19. I have never had any conflict in the past 8 months that I had been appointed to be a lay chaplain

Question 16 Comments

The name was changed from "chaplain" to "lay chaplain" or "celebrant/e" in French so as to distinguish from hospital and prison chaplains. Does all of your congregation's material and announcements etc. refer to LAY Chaplains/chaplaincy in English (or Celebrant(e) in French)?

1. It is quite humorous to explain what a "lay" chaplain is. Again, I think this exceeds good common sense. "Unitarian chaplain" is quite a good explanation of our role. I have never been confused with a hospital chaplain.
2. I BELIEVE SO....
3. I believe
4. Provincial reference is to 'officiate'.
5. And the clients generally detest this and ignore it as much as possible. As yet we do not have an in Canada Unitarian ministerial program; I firmly believe that we need a program at least equivalent to the United Church's lay deaconal training which would serve also as a first year ministerial training transfer program and be required lay chaplaincy programming. I think we have avoided disaster so far with our almost non-existent training requirements and guidelines because we have been lucky enough to have truly unusually dedicated, sensitive people come forward to be lay chaplains. (Myself, I just scraped through by the skin of my teeth.)
6. not sure
7. How do you get the old words out of our heads?
8. Our Lay Chaplain has yet to be inducted. (January) We will add references to Lay Chaplaincy at that time
9. But it will!
10. Mostly it does.
11. Everyone still shortens it to Chaplain.
12. I would like it if we in the English vein could also use the term Celebrant instead of Lay Chaplain.... the outside world only seems to hear "chaplain" anyway.... the LAY part does not really mean anything to them. but "Celebrant" would signify something more set apart.
13. Now it does.
14. cannot recall that point
15. No matter how many times we say it or write it, people seem to refer to us as Chaplains, or in some cases at weddings etc. we are called Ministers even though we have just said we are LAY CHAPLAINS
16. I don't quite understand this question.
17. Yes, the 'lay' word is now current in all or most all of our usage, though the shorter 'chaplain' still occurs sometimes. I am fairly diligent at correcting this where appropriate. We have to learn to make more use of the term célébrant(e).
18. Yes, we use "lay" chaplain and "lay" chaplaincy. We don't have any materials en francais mais si nous en ecrivons, certainement nous dirons "celebrant(e)" In fact, some of us like that better in English, too.
19. We use the name Lay Chaplain
20. There is no need at this time.

Question 17 Comments

Does local training and orientation cover the distinction between counselling and consulting?

1. Not sure.
2. There is no local training. However, the most-recent version of our LC contract has a clause making this distinction.
3. In my experience it does.... In question #18 below, there's no place for a comment....and I don't know specifically what the question means....is it just wanting to know if we have a list of what ceremonies Lay Chaplains officiate at?
4. Yes, this distinction is referred to and invoked frequently. It certainly does prevent any extensive or prolonged counselling sessions from going on. It is not entirely realistic in terms of the real needs for lay chaplains to advise or make recommendations to people. People often have very little or even no experience in how to cope with death, grieving family and community, or even disagreements between partners of family at wedding times.
5. To my knowledge.
6. I believe so. My lay chaplain is certainly clear on these things.
7. Though fairly briefly. We discuss it when interviewing LC candidates.
8. We are very careful. I bet there are more problems now in the pastoral care department on that issue.
9. The pre-wedding interview has concerned me for years. I do not know what to do about it. At the workshop that I attended, these interviews are not encouraged. I have mentioned it to the LC s but they do not agree with this and continue to conduct the interviews. The interview questions seem to me to be very private.
10. And we reinforce this in our committee discussions.
11. This is vague and could be more specific. There is no evaluation or way of knowing what we do in private.

12. This has been discussed a number of times, particularly when a new committee member joins or new lay chaplain is considered.
13. It may be mentioned, but I think that is left more to the Basics Training offered by CUC. Our lay chaplain's covenant refers clearly to the CUC guidelines, where this is covered.
14. It is something I make sure to clarify.

Question 19 Comments

Which of the following, in addition to weddings, memorials and child dedications, does your congregation offer?

Moving, leaving a relationship, aging, major illness, divorce/dissolution ceremony, reaffirmation of marriage vows, croning/saging, house blessings, pet memorials, coming out ceremony, coming of age ceremony

1. Lay Chaplains are free to perform services they feel comfortable with that don't conflict with Church values/policies
2. All of the above, at the discretion of the LC.
3. We can offer more - but these are the only ones delivered to date.
4. These are ones I, as minister, have done....but I don't think that's what the question means....
5. we are prepared to offer the above but do not actively seek all the variety/potential
6. Please note that these are services that *I* offer. Other lay chaplains at my congregation do not offer all of these services.
7. I think we would consider requests for other services on an individual basis.
8. We could offer other services but we are plenty busy with weddings and the rare funeral, so I'm not looking to add services. The congregation's other LC would like to create more rites but she is awfully busy already, too.
9. Following teleseminar, plans for coming out ceremony.
10. we wouldn't limit which ceremonies we offer -- it depends only on the comfort and availability of the lay chaplains. In reality I believe we have only done weddings, funerals and reaffirmations to date.
11. as requested e.g. a releasing ceremony for someone who committed suicide held in his apartment---this involved elements of cleansing/healing/releasing
12. Our policy is to leave to the discretion of the lay chaplain whether and how to conduct such ceremonies listed above, with the stipulation that the LC Committee is kept informed.
13. We have done I the ones marked above and are willing to design services for any need that might arise.
14. I'm not certain, but I think we're open to all of these, and I suspect that the chaplains in the past have covered an array of these options.
15. I feel all of the above would be accommodated if requested
16. We create what is asked for.
17. We would do services as requested, but our Lay Chaplains don't have specific training in the above
18. none of the above have been requested
19. still in the works
20. We are working on this.
21. I know our chaplains have done a couple things listed here. It's primarily a matter of people requesting of chaplains feeling qualified to do these ceremonies, rather than the "congregation" offering them.
22. we can provide but no one has asked for the others
23. I know we've discussed these, and would doubtlessly offer the others if requested.
24. I think what the congregation offers is dependent on what each lay chaplain feels comfortable offering. I have marked what I am comfortable offering.
25. Our lay chaplains don't formally advertise these types of rites but our lay chaplains are aware of them and are open to doing a variety.
26. croning Our Lay Chaplains are willing to do any ceremony if asked. We do not advertise other than "rites of passage"
27. Funerals
28. I don't think we have specifically done any of these but we would be happy to do so. Does that mean that all these boxes should have been checked off?
29. While our policy refers to the more usual rites such as marriage and memorials, our brochure states that 'A Lay Chaplain is willing to work with individuals to create a memorable service for events such asand then examples from your list are given. So my sense is that we would offer to co-create any of the services listed.
30. retirement
31. Coming of age ceremony is done at a specific service once a year.
32. Any of the above can be asked for. Retirement should be added as a specific rather than "aging"
33. They may occasionally do some of the other ceremonies also, as requested.
34. we have no policy on that, it is left up to the Lay Chaplains to decide
35. To be honest, I'm not sure.

Survey Comments

36. I haven't personally done any of the above, but would like to. I suggested we have the coming out training at (our fellowship) but others weren't interested.
37. I am the only lay chaplain in my congregation that I am aware of that offers any of these rites and there is no congregational effort to promote or support them
38. RE: #18 - no written policy per se, i.e. nothing that says "Lay Chaplains do NOT do x" But we are clear about what they DO do, and have a different payment rate, at this time, for the 'newer' rites - all of which I have checked in #19.
39. None I am aware of
40. others where appropriate
41. We don't specify what is offered, but most or all of these would be possible.
42. All of these would be considered, including life transitions such as moving, leaving a relationship, aging, major illness
43. divorce/dissolution ceremony ... and would do the others listed if requested - but not advertised specifically
44. Our lay chaplains are willing to develop ceremonies for all the occasions listed if asked. However, in the past year they have mainly done weddings and memorial services.
45. We're open to all such possibilities, as I see it. But I have no experience at all in any of these.
46. I'm not aware of any of these having been performed, but I would be happy to provide them if requested.
47. Personally I have only been asked to do weddings, memorials and child dedications.
48. Our lay chaplains are licensed for weddings. Everything else is up to them. Both current lay chaplains have done memorials
49. We consider any reasonable request but do not advertise as doing other types of ceremonies
50. n/a
51. I have never been asked to do ceremonies other than weddings or memorials. If I would be asked, I am willing to do it with the guidance of material I have, or the experience I had as a Lutheran Chaplain prior to my retirement and becoming a Unitarian.
52. any ritual would be considered on request
53. Pet Memorials Retirement

Question 23 Comments

If you have lay chaplains nearing or after their six-year term, what measures have been taken to recruit new lay chaplains?

1. Certain individuals have been approached by the Lay Chaplains committee to consider performing this office.
2. We are currently publicizing upcoming CUC LC workshops to our congregants.
3. Notices have been placed in newsletters for several months; announcements during the services, person-to-person outreach. No results to date.
4. We are in the process of recruiting now, and have asked one of our 6 yr lay chaplains to stay on until the next lay chaplain is trained.
5. application and now meeting of Committee
6. Not sure. The LC committee has been diligently asking the congregation, but no one has come forward, and they are directing a lot of energy to keeping the two lay chaplains nearing the end of their term on for longer.
7. n/a
8. Dedicated Sunday services to the role & experiences of our Lay Chaplains. Made several announcements at Sunday services over the past 1-2 years. Invited individuals to join Lay Chaplaincy Committee & to attend Lay Chaplaincy training.
9. Committee is aware that my term finishes in 2009 and are prepared to start a search for a new lay chaplain in 2008
10. Will be addressed by Committee this year.
11. New lay chaplains were advertised for actively in the congregation (bulletin, order-of service). However, this was unsuccessful and on the final day I begged my chosen successor who I knew would make an excellent lay chaplain to get her application in. The last three vacancies have had only one applicant. Lay chaplaincy is a very demanding job and people are starting to catch on to this.
12. We have just recruited a second lay chaplain for our small congregation, and are beginning to think in terms of recruiting another to be in place when our senior lay chaplain completes term.
13. Re: 22. We have many who have served six years, but none who have served longer. We actively offer training for anyone who desires it with the clear understanding that they must then apply for the position. The minister and the LC Mentors often suggest that selected individuals take the training.
14. yes we do and the chair and current lay chaplains are and have been actively addressing this issue with what I believe will be positive results
15. N/A
16. We've recruited new ones.
17. We have taken all sorts of measures but until the job is seen in a different light, we will not be able to recruit anyone.
18. article in newsletter presentations at Sunday services personal contact with potential recruits

19. We are currently recruiting two Lay Chaplains, and the LC who is staying on beyond her 6 year term is only staying on as a back up until we can get another LC in place. We have posted in our newsletter, we are doing a service on Lay Chaplaincy on Dec 2 which we are encouraging interested people to attend, we will hold interviews in the New Year.
20. We advertise 9 months ahead, with a time line for short-listing, interviewing, joining LC committee, and then mentoring and so on.
21. My replacements have already been recruited and I retire at the end of the year.
22. Our Chaplain of 6 years has retired and two are currently in training
23. We have 3 new Lay Chaplains in Training and plans to recruit again next year.
24. a call will be made inviting anyone interested to apply and then application will be reviewed
25. None as yet.
26. We are planning an orientation session soon, and have advertised and had church displays on the LC but still haven't followed through with any who have shown interest.
27. 2 new lay chaplains are up and running, and the LC committee is working on recruiting a 3rd so that 4 lay chaplains will be in place
28. We have had turnover for the past 3 years. We advertise in our Church newsletter, on the Bulletin Board, in the Order of Service, and we keep our eyes and ears open for folks we think might be interested and talk them up.
29. Recruiting suitable members in a small, elderly congregation is NOT easy. 2 were recruited and both (myself included) have reconsidered. I am sorry., but I don't see many other possibilities.
30. A desperate look around the entire congregation for suitable candidates has been undertaken a number of times by the minister and sitting lay chaplain. (It's not hard when you have only about a dozen live bodies.) Advertising via announcements at meetings and in newsletter. We recently succeeded in recruiting and naming a new Lay Chaplain; we hope she shall work out.
31. I am in my 5th year as a lay chaplain and we are actively recruiting. In February there is a training session at (our congregation), we hope to find our new lay chaplains at that time.
32. Different types of publicity; personalized invitations to apply for those we see as promising candidates; more time spent in Sunday Services introducing the program to the congregation at-large
33. We do not agree with this policy It makes no sense to terminate a Lay Chaplain after 6 years of devoted service. Especially if nobody else comes forward to replace the retiring chaplain
34. The chair person will answer this question, as well as others I am not sure about.

Question 24 Comments

Why do you believe these measures have not succeeded? We expect they will succeed.

Why would you assume they aren't succeeding?

1. [Lay] Chaplaincy takes considerable time and requires availability for daytime phone calls, planning, meetings, and weekend services. Some who have been interested not willing to tie up their weekends. Others are working full-time and have family responsibilities.
2. we are close..we had a full plate for two years
3. I believe that the outgoing lay chaplains have set a standard that is impossible for any person who is not retired to attain. This is a theme common in my congregation. People today have very busy lives, and it is unrealistic to expect a lay chaplain to serve the congregation without ever taking any time off (we have one LC who has served over 15 years and has only taken 4 days off). No one these days can make that kind of commitment. In addition, there is a lot of confusion and angst surrounding the retiring lay chaplains. Many in the congregation are upset that they need to go.
4. We currently have two dedicated Lay Chaplains and a small Fellowship of ~45 members.
5. N/A
6. Lay chaplaincy requires a lot of dedication and devotion. It really is a calling and that is how it works.
7. We are still hoping they will be successful, but draw from an extremely small group of candidates with the necessary qualifications.
8. Excuse me? They have succeeded in this congregation. We usually have very good and well regarded Lay Chaplains
9. n/a
10. N/A
11. Huh? That's a negative, presumptuous question... We have a wonderful, active, functional Lay Chaplaincy Committee.
12. I have already explained this. The competence of our Lay Chaplains is impossible to match.
13. don't know that they won't be successful
14. what????!!!! what kind of assumption is this????!!!
15. I stopped beating my wife on ... :-) They HAVE succeeded. Within a few months, we will have 4 Lay Chaplains dropping to 3 when one six year term expires.
16. So far there has not ever been more then one person apply so it really has not been tested.

17. N/A
18. People are hesitant, perhaps as they think they aren't qualified or uneasy about time commitments. Some of those who have shown an interest the LCC feels are not appropriate for various reasons and this is awkward.
19. Generally speaking, these measures HAVE succeeded. But recruiting does take time. Reasons? 1. Being an LC requires a specific type of person, with some specific skills, (2) Doing LC work takes a definite time commitment during the year, and over a period of years - especially for the wedding season (May to October). In the past, our LCC had some issues to work through, and some of this unfortunate history, as careful as we were to keep things confidential, may impact on people's interest level.
20. There just aren't enough suitable people to recruit. And do we really want an Unsuitable person? No. Most people are either too old, or too busy, or not interested.
21. We have a very limited list of qualified, potential candidates (like none, or one, or maybe two). If there is literally no one that we could see in the role, or if there is someone but they already have 2 or 3 jobs in the church, or if your one good candidate refuses for any reason, what do you do?
22. The LC program has been associated with two long-serving individuals for a long time - hard to undo this association, perhaps. Also the requirement of bilingualism eliminates many promising candidates.
23. In a small congregation it is hard to find people. We feel that if the existing chaplain is doing an outstanding and commendable service This is an asset to the congregation IT REALLY DOES NOT MAKE SENSE TO TERMINATE THAT CHAPLAIN AFTER SIX YEARS. Whoever designed that policy made a grave mistake.
24. no comment

Question 25 Comments

Does the CUC policy that lay chaplains receive an annual evaluation present any challenges to you?

1. Because lay chaplains work individually, how to evaluate work that is not otherwise observed has been an issue.?
2. I will have to review the CUC evaluation to see if it deals with that issue.
3. provided it be very general...unless complaints have been lodged
4. Not sure.
5. We have been working towards this goal but haven't achieved it. We feel that members of the Lay Chaplaincy Committee would need to attend services performed by the Lay Chaplains to make meaningful input.
6. Who has the authority and knowledge to do this from within the congregation.
7. The idea does not present a problem to me as minister, but the laid-back culture of the congregation is such that awareness of this as ideal, or a procedure for conducting it, has not been in place. I am committed now to helping them develop this.
8. a great opportunity for dialogue and addressing any difficulties and opportunity to celebrate the joys and sometimes humour of the experience
9. Motivating ourselves to remember to do it when things are going well...
10. Only that we have not been doing it and the time involved to develop one was a bit unrealistic. It has been helpful to have so much material made available on the website.
11. We have not developed a mechanism for this, but we have the Lay Chaplaincy Evaluation Kit, prepared by (Name) Lay Chaplaincy Committee Chair of the (nearby congregation) and will be looking at that as we prepare one of our own.
12. Only that we haven't done much in this way.
13. It is not always possible for an evaluator to be present at many of the Lay Chaplains' ceremonies.
14. I did not know the this was a policy.... I am not aware that annual evaluations happen.
15. I get a lot of LCC e-mail, but I don't remember being specifically told that an annual evaluation is to be done. Nevertheless, at Board meetings it has been mentioned that if there was unsatisfactory reporting or whatever, a cautionary notice would be given.
16. I am not sure if that would be appropriate at this time in their careers.
17. We have been working to modify the suggested evaluation procedure (based on UCVancouver guidelines) to a process that we are comfortable with, and are beginning the process of gathering the data regarding ceremonies performed in a consistent manner so that we can follow up with the recipients.
18. (Our congregation) does not have a Lay Chaplaincy Committee or Board Representative to carry this out.
19. We did this once but it was quite labour intensive and when we looked at it again at the one year mark it felt as if we had just done it. The number of services is not large. We have decided to do it for every new lay chaplain and then a minimum of every three years, or more often if there is any indication of a problem.
20. The people, time and energy required to coordinate the evaluation process.
21. doesn't happen.
22. Who is supposed to do this and what criteria are they supposed to use?
23. Working towards achieving this.

24. However, the proposed format (from congregation?) is bureaucratic and cumbersome (redundant?). May I recommend reading Edward Deming's writings on annual reviews. It is important that a congregation attest to the CUC that they have assessed and ensured the quality of their local LC program. However, the processes for doing that should be more focused on continuous improvement, not on annual snapshots.
25. It presents no problem for me but I personally have not received yearly evaluations
26. We don't use a standard evaluation form and whenever I suggest we use one, others are not keen. I have only been observed twice in 3 years and a one page anecdotal report resulted. I felt it was inadequate.
27. A challenge would occur if there were very few ceremonies / participants from whom to request feedback
28. I don't think this is being done - I'm not sure how pro-active the committee is
29. This is something we have yet to implement.
30. I think it's a good idea.
31. We seem not to have put the required time into choosing and implementing an evaluation process - perhaps because we have just navigated the transition to a new settled minister, or because we have been working on the challenge of finding new lay chaplaincy candidates?
32. Regular rather than annual evaluations. Annual too often.

Question 26 Comments

Does your congregation use the recommended evaluation process available on the CUC website?

1. Being as how I am on sabbatical, I'm just assuming we use the recommended process. sigh....
2. do not know
3. Not sure how it is done. I've been licensed only since June 07 and no one has approached me regarding an evaluation
4. We have not yet done an evaluation process but will use the process on the CUC website for the first evaluation.
5. Not sure.
6. We have used the process on the CUC website but are now working on a new process.
7. We have used a modified process. Are looking at the process at February 2008 meeting.
8. I honestly don't know. It is being addressed by the Committee but I'm not sure what the decision is.
9. Yet! But we will be modifying the recommended evaluation process on the website for our use.
10. I am not aware of how we are evaluated yet
11. I believe we use this tool.
12. I am not sure
13. I'm glad to know there is one up there. We will have a look at it and modify it if we need to. So far we are setting up by the book so we may as well continue.
14. We have adapted it, as we are a very small group.
15. We are a small church with less than 20 rites a year. We modified the form to send to clients (took out some questions, modified and combined others, and used a 5 point scale). Initially, we are doing the evaluation (self and committee) as an oral process. Just starting this year so will probably revise it again.
16. we will when the time comes
17. We will also be looking at this when (if?) we develop our process.
18. We might start doing so with our 2 new lay chaplains.
19. I don't know what this is. I've never heard of this.
20. We came up with one we use before the CUC's completed theirs
21. We reviewed that process and felt it would be great in a large congregation with several lay chaplains. We have a smaller congregation; the lay chaplains are well known to us so we adapted the process to use the self-evaluation checklist as a basis for discussion with the lay chaplain. As part of our process, we use a marriage ceremony survey and anecdotal notes from folks who have used the services of the lay chaplains.
22. see above. I will check the website and integrate it into our files and procedures. I presume that if the incumbent did not pass the evaluation, the Board would not recommend the annual re-confirmation.
23. We use the 360 evaluation model adapted from the Vancouver church.
24. The Committee meets with the Lay Chaplains once a year with questions. Our Lay Chaplains have been independent for so long. I tried to change the method of payment last year but to know avail.
25. We have shortened the questionnaire and tailored it to our own situation. As an initial step, we plan to use the questionnaire to request feedback from the couples/families/individuals who have had ceremonies performed by our lay chaplains. We are not as comfortable with the other components of the recommended process, i.e., involving self-evaluation and formal Congregational Lay Chaplaincy Committee evaluations. These will be re-visited. In our congregational experience, we have found that often there are other lay chaplains, lay chaplaincy committee members or fellowship members who have attended ceremonies by the lay chaplains and can give informal feedback.

26. We have tried to use the recommended process- mailing out surveys to all people who had services from us in the first year of our two new lay chaplains. The Committee reviewed them and gave feedback to the lay chaplains (individually). They also did a self-evaluation and our Voice Workshop was a direct outcome of that.
27. (Name), chair of (neighbouring) Committee, developed it 3 years ago, and we use it annually.
28. We know about it but we have not gotten started on it yet.
29. Not much if any
30. We are developing our formal evaluation processes, but I (hopefully not alone) feel strongly that the CUC recommended processes are inappropriate for UU lay chaplains. I have substantial experience at senior management levels in the development of evaluation systems, so I am proposing alternate approaches for use in (here).
31. But, truly, I'm not yet sure what we do.
32. We (I) wrote the evaluation process, and we follow it to the letter. It works exceedingly well, and although it requires a certain time commitment on the part of the person writing up the findings, the impact and results have been most favourable for the Lay Chaplains, and the Committee - - and, on the quality of the work they do.
33. The lay-chaplains are appointed annually. Their services are open to the membership and frequently witnessed. They always get a lot of compliments about their services and the Church has been privileged to have them. The evaluations may be a good idea for NEW lay-chaplains.
34. The process was modified to
35. I'm not sure we never do them ... but don't think we do them annually
36. We are looking forward to reviewing the recommended evaluation process and using it ASAP.
37. We are just past a year and I am not long back from sabbatical so this is one of the things next to do....
38. We are just starting the evaluation process so I have not experienced it yet.
39. Up until now evaluations were never done. We will implement this policy.

Question 27 Comments

If you do not use the CUC recommended process, why not? Please summarise the process that you use.

1. We are still in the process of setting up our evaluation procedure.
2. This is the prerogative of the Board, and they have not asked for it.
3. NA
4. Hmm... I don't know if we have a process.
5. The process that we use is an informal report by one of the members of the Lay Chaplains' Committee to the Committee whenever a member of the Committee has attended a ceremony officiated by one of our Lay Chaplains.
6. Our committee has reviewed the process but feel that it needs to be tailored for our Fellowship.
7. I am not familiar with the CUC process. We will check it out.
8. n/a
9. Difference in scale
10. So far we do not have a process.
11. The previous chair wasn't into administrative bureaucracy, I'm trying to remedy that somewhat. Also our lay chaplains don't do that many services.
12. LC does annual self evaluation and every 2nd year, has evaluation with minister. The alternate year they meet with LCC chair and minister. Also, evaluation surveys are sent to each service recipient. We are re-evaluating the evaluation process.
13. The recommended process has not been readily available
14. I don't have the knowledge to answer this question... I've only been told by our Lay Chaplaincy Committee that we use a different evaluation procedure. I have not been a Lay Chaplain long enough to have experienced an evaluation.
15. I am not aware of the process.....
16. see above
17. Our Committee has spent most of our time lately trying to speak to people about the lay chaplain position. All our energy goes to recruitment.
18. see #25 and 26
19. See above.
20. we have had two interim ministers and have not kept up with CUC recommended process.
21. Before a lay chaplain is chosen there is a long and thorough evaluation of the individual concerned.
22. Hopefully, the process our Lay Chaplaincy Committee adopts will provide timely and effective feedback to individual Lay Chaplains to help them improve in their service. It should also not impose on outsiders in a formal questionnaire, but consult them only when a problem is suspected. Such consultation would be conducted tactfully and appropriately by the minister or senior LC who is responsible for investigating the problem.
23. The chair of the chaplaincy committee or board would have to answer this.

24. See above.
25. Good question - don't know why not as I want to use this. See my comments on # 25 re this. Basically, the head of the LCC comes to a wedding that is mutually convenient for both, and observes the service. Then a letter is written about their observations, and it is basically whatever they want to say. I feel it is totally inadequate.
26. Not sure what the process is
27. see 26
28. None, at present. It is one of the tasks in the mandate for our new lay chaplaincy team to design and implement an evaluation instrument and process.
29. We meet two or three times a year with our Minister and a mentor.
30. We are comfortable with a once a year review and letter for the file.
31. See above - we are just not there yet, but have discussed what we want to do.

Question 28 Comments

Are there adequate links between lay chaplains and others with rites of passage experience for purposes of peer review and mentorship?

1. Not always.
2. Our Lay Chaplains have access to information sources and consultation, if and when they require it.
3. I hope so! Regarding question # 29 below, I sure hope so, but can't recall....
4. There were links made, but I initiated most of the teaching moments myself. This is understandable since the retiring Lay Chaplains have never had to mentor anyone before.
5. ????? Our LC committee invited the Committee from (nearby congregation), to join us to share resources and challenges. I think this was helpful.
6. Our Lay Chaplains have strong links to other Lay Chaplains, have led workshops and can receive mentorship when/if required.
7. Have had input from other congregational members on ceremonies.
8. Sometimes and sometimes chaplains are simply tossed in the deep end with only the experience of seeing one memorial or wedding.
9. The new lay chaplain has observed and participated with me in several rites of passage, and the same opportunity is available with the other, more experienced lay chaplain. Each LC Committee. meeting devotes time to issues of growth and skills development.
10. Former Lay Chaplains stand as LC Mentors to new Lay Chaplains in relationships that usually continue throughout their tenure. Our minister also meets with Lay Chaplains a few times a year to share stories and reflections.
11. Seems to be.
12. absolutely great support
13. We have made some connection with the (nearby) Lay Chaplaincy Committee and (our lay chaplain) knows who the lay chaplains are. We have taken their training and training in (in another congregation). However, (our Lay Chaplains) training and orientation are different than the culture at (the nearby congregation) and each thinks the other is ????? a little off.
14. We are close to (nearby congregation) & have a close relationship with (two knowledgeable people there).
15. Pardon me? We have peer reviews and we speak with clients. Does this answer this question?
16. Again, yes and no. The two Lay Chaplains currently working in (nearby community) through the(nearby congregation) have a good relationship with exchanges of experiences and knowledge sharing. This is not the case with the minister who left our congregation two years ago. There is ample opportunity at CUC regional and training events to expand peer communication and mentorship, but neither of us have the capacity to travel to those events as much as may be desirable.
17. Could be better. We are still new but when lay chaplains end their terms they often leave the Committee. We have one helping with support and training now.
18. these are informal links, but so far have been adequate. By informal I mean if I as a LC need help, I can usually get the help I need.
19. I think it could be much stronger. We hosted a potluck dinner to introduce the people (and some Committee members) between the two churches in (our community). The dinner was a success but not all Lay Chaplains attended which was disappointing.
20. If our minister weren't so overworked, it would be wonderful for his observations and mentorship. He has given support and advice on request.
21. Yes. The experienced LC and the minister are both providing coaching for Lay Chaplains in Training. Also, a former LC will conduct a public speaking workshop for Lay Chaplains and worship associates.
22. I say that right now because our one 'retired' lay chaplain is away for an extended period, and I'm aware it would be helpful if he were currently available and willing to help guide the new ones.
23. We need more of this. Recently I asked that the 2 (nearby) lay chaplains meet and share experiences for support and reaction, and found this helpful. But - this is to be only every 6 months or so - not enough.

24. Not sure what is meant by this - - who are the "others"? Our Lay Chaplains do peer review and mentorship with each other, and the Committee members do peer review as part of the evaluation process. RE: 29 below - - our contract, between the board and the Lay Chaplains is pretty darn clear about basic expectations re practice.
25. We have 2 long-standing lay-chaplains. They have each other to consult.
26. The connections came from basic and other workshops. It might be difficult to receive mentorship if a congregation is geographically isolated, therefore the training workshops are very valuable.
27. the Lay Chaplaincy group e-mails appear very active in discussion and ideas.
28. I think so; at least the possibility is there. A minister and an experienced lay chaplain in the congregation. A connection to CUULCA. A lay chaplaincy team that includes the lay chaplains, and meets periodically.
29. We have a minister who is active and willing to help and we have several former lay chaplains providing an unofficial pool of expertise (we're considering making it "official" as a support group).
30. Lay Chaplains meet monthly with the minister to do case studies and reflect upon the role

Question 31 Comments

Does the resource material provided by the CUC through the "wiki", email groups and training meet your needs?

1. I hope so....
2. I am saying yes, but have found little information there as it appears very few people are using it!! I think it would be an excellent resource. I am actually trying to organize a lay chaplains meeting to show my colleagues how to use it.
3. ?????
4. Not aware of "wiki" and I don't use the email groups. I believe that our Lay Chaplains use the email groups. We are satisfied with CUC sponsored Lay Chaplaincy training & events.
5. Not nearly enough on there.
6. This is an area I leave to the LC and LCC
7. In general it does.
8. I do not use the wiki thing.... I would like to - I just have not been able to persevere thru the tech barrier.... I have just not made it a priority.... I have been very pleased with some of the emails that have circulated over the past year or so which help orient me to resources that exist.
9. Have heard of the wiki group but we have not used it. I put "yes" but the frequency of email about LC items has become more than I want to see - I think this is an indication that I need to move on, and I will be finishing my commitment to this group this year. We do have to be careful however to not expect more than volunteers are able to do comfortably.
10. I did not find many resources on wiki when I looked. The framework is good, but not much posted yet. The email group has been more helpful.
11. NOT SO MANY EMAIL GROUPS-- IT IS A BARRAGE! I just learned that a recent training day Oct 19) was cancelled because it was so difficult to access registration on -line. A Shame!
12. Access to and getting to the desired information is not user friendly.
13. I have not looked through all the material, what I did find was useful.
14. I say "yes", because my experience is that similar CUC undertakings are excellent. However, through my own fault, I have not yet taken as much advantage of wiki as I should have.
15. I must admit that I rarely use this as I have many resources already.
16. There needs to be a more concentrated effort to get other lay chaplains to use it.
17. I (committee chair) don't use the wiki, but I understand our Lay Chaplains access this material as needed. I always appreciate being informed of news, training etc through the e-mail. I am participating in the teleconference on Wedding Fairs - this will be most useful.
18. I am aware that wiki exists but have chosen not to use it so far.
19. I have not figured out wiki yet. I am not sure if our Lay Chaplains use this - one is computer able but not the other.
20. Have yet to indulge, personally.
21. Assistance finding or translating material into French would always be appreciated - this is an ongoing challenge for us

Question 32 Comments

Are you satisfied with contact and support received from the CUC Lay Chaplaincy Committee and your Liaison person?

1. Another "yikes" - I've forgotten who our CUC Lay Chaplaincy Committee and Liaison person is! It's so handy being on sabbatical!
2. Somewhat. I am a change agent. People don't like change. I have faced a lot of negativity directed against me personally. There are a couple of people who are trying to move forward. Have not contacted the Liaison person.
3. In general yes but we would appreciate more direct contact between our Lay Chaplaincy Committee and our Liaison/CUC Lay Chaplaincy Committee.

4. Not much contact so far, but good to know support is out there.
5. I do not honestly - a lot of time restraints but I am satisfied I just delete most without reading
6. I have no idea what contact they make beyond what we pick up on the listserve.
7. I've only had one phone call from the liaison person and do not know who it currently is.
8. will know more once (our new lay chaplain) is inducted
9. N/A
10. Liaison person has been very helpful. Could use a similar system for mentoring chairs of other important committees, like Sunday program.
11. no contact with any CUC liaison recently
12. In the first 4 years of our congregation and difficult expansion into this program we had one phone call.
13. the same information comes several times over from several different sources. Some things you have mentioned haven't come at all.
14. I blame myself for this but I think our Committee is going to need guidance in April. One of our LC is stepping down but the other will not resign quietly.
15. The chair of our committee is very efficient and aware of the need to bring us up to speed.
16. I am not aware of who is on this Committee.
17. not sure who this person is.
18. As a lay chaplain, I'm happy to know the liaison person has connected with our Committee chairperson. This helps to widen the areas of knowledge and support for our congregation
19. I am not sure who this person is for our congregation - or what the relationship is - as I'm not directly involved at this time
20. This monkey won't let me check 'yes and no!' (Who is) my Liaison person? I am in contact with CUULCA execs.
21. As minister, I have had none, directly.
22. Although I understand my contact person has changed, but the new person has not yet been in touch with me
23. As a trainer, would appreciate more support from the CUC LCC, as the training program has insufficient infrastructure in place
24. I'm new in the position as chair and can not answer this question yet. However in the near future I shall submit my comments
25. I feel very confident doing my work as a lay chaplain because of my previous position and many years of experiences as lay chaplain in Alberta.

Question 33 Comments

Are you satisfied with the support, training, communication networks and responses to questions relating to the Lay Chaplaincy programme from the CUC?

1. Since I lead some of them, what else could I say!
2. Prompt responses received.
3. As I said more accessible training for those of us not in a major urban city would be appreciated
4. It's very good for an informal training and support network---I just don't think it's possible for it to truly be adequate given its ad hoc nature.
5. I think a comprehensive written package could be assembled from all of the knowledge and written material from each congregation. Use file sharing via a website to improve access by clients on wording and wedding style choices. Right now each congregation does their own thing... we should work together.
6. Does my lay chaplain feel connected to a larger network? I think yes. The e-mail does that for her. She is able to decide if she wants to participate in many things.
7. I was on the LCC (deleted) after the Task force made their report. We set up the training using the model of the Renaissance program, took the emotional hits for the new requirements (terms and training) and set up standards. We called every congregation and offered support. We had some momentum. It feels the program has slid a bit.
8. I will need to talk to the CUC LC chair in the near future.
9. You have to be really adept at internet to get the full benefit, these days.
10. Too many of the lay chaplains in my area are difficult to contact.
11. Not sure of the chain of command here and who is supposed to be in contact and what their role is. Feel I do much of what I do on my own, and luckily, feel confident and able to manage.
12. Learning to utilize these facilities is important
13. I think this is still a work in progress. I think the Lay Chaplaincy manual is still a bit of a dog's breakfast. I think some of the regulations are overly bureaucratic. I think the refusal to license suitable candidates proposed by congregations is not right, and the criteria used to do so are not right. I think a forum for discussing any problems among lay chaplains are missing. I think there is an important role for CUULCA going forward in this regard, and wish CUC could see the same. I think Regional Fall Gatherings could be used more for this purpose.
14. I recently submitted an e-mail to the CUC and am still waiting for a response
15. so far so good!

Question 34 Comments

Do you have any suggestions for improving the Lay Chaplaincy Program?

1. Each congregation is different. Trying to make all congregation follow one procedure is defeatist. It has resulted in many negative feelings within our congregation. Congregational polity is not practised in this area.
2. Updating the manual
3. I think one thing would be providing better training to LC congregational Committees regarding: * committee organization and structure and democratic process * working with volunteers (even though they too are volunteers) * recruitment and retention of lay chaplains * programme development * exit procedures and ceremonies
4. More training.
5. A pamphlet could be developed (if not already) regarding Lay Chaplaincy as a "sales brochure" for prospective Lay Chaplains.
6. Continue offering teleseminars. Maybe hold a Canadian LC meeting by same means to address / answer issues.
7. I am so new to this congregation and to the way Lay Chaplaincy is done in Canada that I regretfully have very little information on the process. I am in a learning process.
8. More local/distance training options
9. It's a beautiful program, very meaningful and a great service for those who come to us. Despite my criticisms, it is certainly worthwhile and perhaps there is no perfect training or support program for this kind of work---I don't doubt that ministers also often feel inadequately supported and understood by their CLC Committees and wish their training had been less theoretical and more practical. I think that more regional meetings of lay chaplains to share resources, insights, training etc. would be an excellent step.
10. Access for clients on wedding info, wording and links nation wide. Spend several thousand dollars on a good site that all congregations can use to advertise on.
11. Eventually, it would be good to develop and make available resources for additional rites of passage (beyond weddings, memorials, child dedications) and share these widely in one location.
12. congregational & board education to the extent & limitations of role
13. Not sure.
14. make educational meetings local to the (our - 3 congregations) area
15. Beware of over-regulation.
16. If terms and training are no longer a big issue, I bet the congregations need support and inspiration.
17. Our new(replacement) chaplain came back from Ottawa Basic Training very full of enthusiasm about all of it. Great preoccupation with proper Liturgical garments. Twenty years ago, no such thing.
18. National advertisements
19. We look forward to nurturing someone along when the time comes.
20. It is now getting a little confusing about the yearly congregational approvals, the CUC requests for forms, and when all these are due.
21. getting the word out. We offer excellent special services- I wish more people requested them!
22. Perhaps a CUC chaplaincy committee member overseeing congregations - meeting once a year, checking to make sure the information and expectations are understood.
23. Start with local contacts who can speak to each other. What is happening in Vancouver is not relevant to me.
24. Too new to comment
25. But I'm sure I will as I become more familiar with the program. I'm looking forward to the basic training in Oct 2007.
26. Advertising is a problem, it's very expensive and many of us are not in the know of how to go about this. Some insight into this would be great.
27. Know what to expect from the various liaisons, and then to have expectations met.
28. continue to build the variety of workshops and ways to help collegial contact between lay chaplains. One way would be to allow in workshop time a specific place for informal discussion
29. could there be a structure for increased accountability? I realize this is hard with small resources - but I wonder if isolated congregations don't need an extra 'check in' ?
30. see above. Further, and I don't want to be to anal about this, but all the CUC has now is a Task Force report; I think it is time to produce an actual policy document, probably accompanied by a concisely rewritten manual and guidelines.
31. In doing this survey it's clear there are things I don't know about that would be of use. I know our Lay Chaplain is "connected" but there are a number of things I've learned here that we are not quite up to speed on...
32. Find ways to improve the relevance of opportunities for training updates at national and regional gatherings so that both experienced and new Lay Chaplains can continue to grow in the role
33. Lay Chaplains who are doing an outstanding job should be permitted to serve more than 6 years

Question 35 Comments

Do you have any concerns about the Lay Chaplaincy program not already covered by the questions?

1. Not a concern- but I'd be interested in receiving a summary of my response to this survey at my email address. I'm not certain if I answered some specific questions in enough detail and not certain about CUC material that was referenced in specific questions.
2. To re-iterate---training/mentoring/serving on committee year added to the six year term. Also, a request for retiring lay chaplains to stay on the Committee for at least one year (neither I nor the previous chaplain who retired were encouraged to stay) and more intercollegial sharing between regional lay chaplains with travel expenses covered when needed. Finally, a formal training program would, I believe, best serve our needs. And, some training for board liaisons/Committee Chairs would be a very good addition. Plus, lay chaplains really need the right to have more say on their Committees (since they aren't allowed to vote.) At the very least their input into the hiring process must be respected. Thank you for this opportunity---I might have revised some of my answers but the saving feature did not seem to be working, so I apologize if they sound rather off the cuff; I would really prefer a paper survey.
3. In the congregations I have served I have not had a problem with the lay chaplains. Isolation, distance and cost are always the barriers to overcome. My lay chaplain is not part of the national network, attending the lay chaplain day at ACM. I hope she will become part of that.
4. What financial guidelines are available. What % of fee goes to the church. Is there Insurance needed in respect of the Lay Chaplain,? Is the church expected to pay for training, travel expenses & conferences of lay chaplain? Or a percentage thereof? Does a CUC person audit any of the ceremonies performed by the lay chaplain ?
5. The only concern that I have has been adequately expressed throughout this document. That is, "How does a very small fellowship, which is struggling (because of time constraints on the few members who feel that they can give of their time) able to give time to other things (like lay chaplaincy) when time must be given to matters of their very existence?"
6. We would like the flexibility to have the 6 years run from Oct 1/xx to September 30/xx.
7. Seems to be pushed very hard as an outreach strategy. Now that the demographic backlog of gay marriages is probably being worked through, is there enough demand for all our lay chaplains?
8. Not yet.
9. I am concerned that too much emphasis is being placed on controlling, restricting and policing lay chaplains now. The direction that this task force seems to be taking, as well as the continuing work on other documents, such as the conflict of interest document (which seems to be getting longer and more precise all the time...), seems to be treating all lay chaplains as potential deviants that need to be kept in line - rather than as committed, intelligent, compassionate, experienced, professional Unitarian Universalists with integrity and judgment. In my opinion, the work of the CUC is to support the lay chaplains, the Lay Chaplaincy Committees and the congregations - not control them. I can see that soon no lay chaplain will be able to be licensed and continue to be licensed unless they have signed contracts, standards of practice,
10. conflict of interest statements, annual evaluations, annual reports The rules are becoming endless. Where does this Big Brother attitude end and congregational autonomy begin?? At the rate this is going, congregations will no longer be given the opportunity to choose their own people based on what they know of those people, allow those people to function with freedom and integrity within guidelines of training and practice, and enable them to continue to serve the congregation and the community as long as the congregation and the lay chaplain wish.
11. Find the CUULCA situation awkward. I was on "the board" for awhile and resigned as they seemed redundant. When the same people are on any board for a long time, it becomes ineffective. I trust that anything I have said in this survey will be used without any personal names used.
12. I have concerns about the programme within my home congregation that I hope to address through my LC Committee
13. I have taken my liberties above in a number of places. One other point is that the CUC has no authority re: lay chaplains in at least two provinces. This is an important nuance, and I think needs to be recognized and accepted. Instead of ordering congregations around, the well-thought-out guidelines need to be coached and sold.
14. I found some of the questions ambiguous. For instance, on whether there are written policies on how services are distributed. We have a minister, and it is written into the lay chaplains' contracts (and maybe into the minister's as well) that the minister does the rites of passage for the members of the congregation. So I answered the question "yes". On the other hand, our lay chaplains decide informally among themselves how to distribute the services they perform, there is no written policy. So maybe I should have answered "yes." There are several questions like that, open to interpretation or asking more than one thing at a time.
15. I do not agree with the CUC policy that a lay chaplain can serve only 6 years. I believe that I have given my reasons already
16. My question would be, how much are other CUC Lay Chaplains charging for their services? and what do the charges include and what not?