2014

A Pilot Christian-Based Restorative Justice Program Designed for a Correctional Institution

Leo James Campbell

Andrews University

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ABSTRACT

A PILOT CHRISTIAN-BASED RESTORATIVE JUSTICE PROGRAM DESIGNED FOR A CORRECTIONAL INSTITUTION

by

Leo James Campbell

Adviser: James J. North, Jr.
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University
Seventh-day Adventist Theological Seminary

Title: A PILOT CHRISTIAN-BASED RESTORATIVE JUSTICE PROGRAM DESIGNED FOR A CORRECTIONAL INSTITUTION

Name of researcher: Leo James Campbell

Name and degree of faculty adviser: James J. North, Jr., DMin

Date completed: November 2014

Problem

In 2002, the recidivism rate for all inmates in the U.S. was 67.5% (U.S. Department of Justice, Bureau of Justice Statistics, 2002). The Wisconsin Department of Corrections reported a recidivism rate of 38.7% between 1980 and 2002 (J. Dipko, personal communication, April 16, 2007). This suggests that incarceration alone is not enough to bring about transformation (the stated goal in the Columbia Correctional Institution Mission Statement) in 40% of inmates’ lives.

The State of Wisconsin Department of Corrections recognizes that the recidivism rate is too high; therefore, it is seeking programs to lower the recidivism rate for inmates. Restorative justice programs are having success reducing the recidivism rate by enabling
inmates to come to terms with the emotional damage and physical pain they have inflicted on their victims (Mueller, Wade, Swenson, Miller, & Sager, 2004).

Prison Fellowship reports a reduction in recidivism in several different countries using restorative justice principles: New South Wales, 15-20% reduction; North America (32 studies), 7%; New Zealand, 29%; Winnipeg, 11.5% (Prison Fellowship International, 2002, July). Janice Mueller, state auditor for Wisconsin, reported on June 29, 2004, that the auditors completed an evaluation of restorative justice programs in Milwaukee and Outagamie counties. Their calculations of recidivism in one Milwaukee county program lowered the recidivism rate 18.8% (Mueller et al., 2004, p. 1).

Another evaluation to measure the success of the Restorative Resolutions group showed that the Restorative group “had significantly lower recidivism rates over the three-year period than the Probation comparison group. Few Restorative Justice Programs have tracked recidivism and unique to this program is that there have been control groups” (Maloney & Lloyd, 2003, p. 6). This study demonstrated that people on probation using restorative practices had less recidivism than those with a probation officer program (see chart below) (Maloney & Lloyd, 2003, p. 6).

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It is necessary that inmates understand the fall of humans. Sin entered the perfect earth when Satan deceived Eve, and Adam coveted his relationship with Eve (Gen 3:1-6,
13; 1 Cor 15:21, 22). Their spiritual relationship with God was damaged thus breaking their direct communication with Him (White, 1893, para. 3). Their sinful condition was passed to the earth and human beings yet to be born (Gen 3: 16-19, Ps 51:5). People now have innate desires to sin (Ps 58:3). In 1995, Carol Vance, understanding this need for inmates, visited the Humaita Prison, Sao Paulo, Brazil, which has been transformed from a state-run facility with a 75% recidivism rate to a Christian-run facility with less than 10% recidivism rate. Returning to Texas, Vance implemented a faith-based program resulting in much lower recidivism (Johnston, 2010).

Bridges to Life (BTL), operating in Texas and using restorative justice principles, served over 1,500 inmates from the year 2000 to apparently 2003, at least. Their inmates had 16% reincarceration compared to the 31.4% recidivism rate for other Texas prisons (Armour, 2006, p. 5).

These studies show a significant reduction in recidivism using restorative justice principles in prison programs. As the above statistics show, divine power transforms the lives of inmates when they see their need of God.

Because I am planning a pilot program, results pertaining to recidivism may not be available for several years. Comparing an individual’s Written Warnings and/or Conduct Reports for six months before and after the program may indicate a change of behavior if the Written Warnings and Conduct Reports have lowered after attendance at the Christian-based restorative justice program.

Method

The task of this project is to create a pilot Christian-based restorative justice program designed for a state correctional institution. The project will be a pilot program
for a group of adult male inmates, 18 years of age or older, who will have volunteered for the program. These volunteers from the general population of the correctional institution (excluding the mental health unit) will be selected from those who have chosen to fill out an Informed Consent Form and a Pre-program Questionnaire, one-on-one with me or another staff member, for acceptance in the program.

Utilizing posters in each unit is the primary procedure practiced by institutions for notifying inmates of available activities. Word-of-mouth has been quite effective. In addition, personal invitations to inmates will be extended by the chaplains, social workers, and psychological services to recruit inmate volunteers to participate in the pilot Christian-based restorative justice program.

The program will consist of 12 sessions which will include a variety of lectures, guest speakers, group discussions, and assignments. The project will evaluate the Christian-based restorative justice program for its effectiveness in changing the behavior of inmates and contributing to lowering the number of individual Written Warnings and Conduct Reports among participating inmates.

Results

Because of the short time frame and small pilot group numbers, the analysis of inmate behavior will be made from the Written Warnings, Conduct Reports, and behavior observation for six months before program participation and six months after completion of the program. I will simply be comparing before and after numbers and behavior observed by staff.
Andrews University
Seventh-day Adventist Theological Seminary

A PILOT CHRISTIAN-BASED RESTORATIVE JUSTICE PROGRAM DESIGNED FOR A CORRECTIONAL INSTITUTION

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Leo James Campbell
November 2014
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A project document presented in partial fulfillment of the requirements for the degree Doctor of Ministry

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Leo James Campbell

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This has been a stimulating project from which I have gained immense knowledge. It has been a blessing to me, and I hope it will be a blessing to others as I allow the Holy Spirit to guide my work.

I want to thank my creative wife, Ruth, for her dedication to this project, spending days at the computer, to see this through to completion. It could not have been done without her skills.

Dr. James J. North, Jr., my adviser, was kind enough to talk with me in his office, giving me direction in this course. He was always willing to talk to me even when I called him at home. I appreciate his counsel.

Dr. Hensworth Weaver, my reader, has been extremely helpful. He has given wonderful counsel from the time he took on my project.

I appreciate the Doctor of Ministry department. Dr. Bell has allowed me a one-year extension. I have suffered a stroke and seizures due to the stroke. It would have been impossible to have finished this course under the original schedule.

Dr. Jerry and Sue Moon are also to be thanked. They have been kind enough to allow my wife and me to live in their home for weeks at a time during this project. We have enjoyed their fellowship since college days together and this opportunity deepened that relationship.
I thank God for giving me these people to assist me in accomplishing this goal. It would not have happened without them.
CHAPTER 1

INTRODUCTION TO THE RESTORATIVE JUSTICE PROJECT

My project is two-fold. I have developed a pilot Christian-based restorative justice program and incorporated in it a study of the carnal nature of humans which may lead to repentance and reconciliation. I have chosen this project because I do not feel people realize their own carnal nature, nor do I believe people understand the carnal nature of human beings in general. If it were not for the grace given to humans by God, people would have no hope. However, people have been given a measure of grace which, if responded to, will guide them to their Creator (Eph 3:7-8)\textsuperscript{1}. The program will include a basic study of the functioning of the brain. This study may reveal to the inmate what may or may not have led them to incarceration.

Restorative justice is a program that invites the inmate to take a look at him/herself and privately acknowledge the harm that was done by their erroneous action. The offender is then given the opportunity to repair the damage as far as possible. This confrontation with one’s self could lead to remorse and reconciliation.

\textsuperscript{1}All Bible references are from the New King James Version (NKJV).
Personal History

I have a Master of Divinity from Andrews University. After church pastoring, I completed one year of Clinical Pastoral Education and entered the correctional chaplaincy. This is my calling. Due to my terrible teenage years, I relate well with inmates and their backgrounds which led them to incarceration, and I desire to facilitate programs which will enable them to turn their lives around.

Restorative justice programs are helping inmates make positive changes in their lives. However, unlike the restorative justice programs I observed, I have developed a program teaching the spiritual nature of people and how to overcome the evil effects which inmates have learned from home and society.

This program should have been held already. The State of Wisconsin, Andrews University IRB, and the warden at Columbia Correctional Institution, Portage, Wisconsin, had given consent to conduct the program; however, I suffered a stroke in August 2011. After returning to work in February 2012 and working a month, I had a seizure due to the stroke. I decided at that point I should quit until my health stabilized. After adjustments in medication and dosage, I have been seizure-free since May 2013.

I am completing the Doctor of Ministry as my health is improving. My plan is to conduct the restorative justice program in state correctional facilities in whatever way God leads after completion of my degree.

Statement of the Problem

In 2002, the recidivism rate for all inmates in the U.S. was 67.5% (U. S. Department of Justice, 2002). The Wisconsin Department of Corrections reported a recidivism rate of 38.7% between 1980 and 2002 (J. A. Dipko, e-mail communication,
August 5, 2008). This suggests that incarceration alone is not enough to bring about transformation (a stated goal in Columbia Correctional Institution, Portage, Wisconsin, Mission Statement, point 6) (Meisner, 2013, p. 4) in nearly 40% of inmates’ lives. The State of Wisconsin Department of Corrections recognizes that the recidivism rate is too high; therefore, it is seeking programs, including faith-based programs, to lower the recidivism rate for inmates. Restorative justice programs are having success reducing the recidivism rate by enabling inmates to come to terms with the emotional damage and physical pain they have inflicted on their victims (Mueller, Wade, Swenson, Miller, & Sager, 2004)

**Statement of the Task**

The task of this project is to create a pilot Christian-based restorative justice program designed for a pluralistic religious setting in a state correctional institution. The project will prepare a program for use with inmates who will volunteer to be selected to participate in their institution. The goal of the Christian-based restorative justice program is to change the behavior of inmates and contribute to lowering the number of individual Written Warnings and Conduct Reports among participating inmates.

**Justification for the Project**

According to the Pew Center on the States report, “one in 100 American adults was behind bars” in 2008 (2011, p. 1). It further stated that, in 2009, “one in 31 adults in the United States was either incarcerated or on probation or parole” (2011, p. 1). Despite huge increases in the correction budgets, recidivism has remained, for years, around 40%
The report examined “policies and practices with demonstrated success in helping states reduce their recidivism rates” (2011, p. 3).

I have been through four restorative justice programs. They are wonderful, in my opinion, as far as they go. They do help inmates to see the possible ripple effects of their crimes. Too many times the offender does not realize the real physical and emotional pain his offense caused not only to the victim, but also to the family and friends of the victim. When victims came to the prison during the restorative justice programs to tell how they and their families were affected, it gave the offender first-hand experience of the emotional and physical pain that victims go through. Many times the victims must seek some type of health care due to this trauma. Crime also increases security costs. When inmates have a chance to actually think through this ripple effect, it enables them to see what they have caused by their evil actions.

Legal representatives who make presentations during the program create another eye-opener for offenders. I have seen inmates praise judges and attorneys as they came to prison to share with the inmates how they look at crime and why the judges and attorneys make the decisions they do as they deal with offenders. The offenders saw that these professionals were also human. In fact, I was shocked to see that these prisoners, given the chance in a mock scenario, were harder on the offender in the scenario than the attorneys or judges would have been. Hopefully this is a good sign that these programs are opening the eyes of the offenders to the actual harm their crime did, not only to the victim but to society, in general.

I believe all of these observed restorative justice programs are exemplary. However, the programs which I have observed do not go deeply enough. Until humans
can understand their own carnal nature and their dependence upon God for power to
overcome that nature, they are helplessly embroiled in the vice that will destroy their
lives. Most people do not realize the power that sin has over their lives. I hear too many
people say they will give their lives to Christ when they overcome some of their habits.
They do not understand that they cannot overcome bad habits or sin in their lives until
they come to Christ and allow Him to give them the power to overcome sin. White stated
that people were originally created with a well-balanced mind; however, transgression
changed that. Due to transgression, people became so powerless that it was not possible
for them to resist the forcefulness of evil in their lives (1956, p. 17). She further
suggested that if people who profess to love God follow their impulses rather than reason
and conscience, they will fall into Satan’s hands (1903, p. 1). Jennings agreed that God
designed people so that reasoning and conscience work together (2007, p. 18):

Reason working without conscience can also rationalize unhealthy behavior in order
to avoid responsibility and corrective action. Many criminals use their reasoning
abilities to commit crimes and to evade capture, but that can occur only when the
conscience is unhealthy or inactive. To make healthy choices, reason must have the
restraining hand of conscience. (Jennings, 2007, p. 19)

Due to the fall of people into sin both conscience and reason became diseased (2007, pp.
18, 19).

Sin entered the perfect earth when Satan deceived Eve, and Adam coveted his
relationship with Eve (Gen 3:1-6, 13; 1 Cor 15:21, 22). Their spiritual relationship with
God was damaged thus breaking their direct communication with Him (White, 1893,
para. 3). Their sinful condition was passed to the earth and human beings yet to be born
(Gen 3: 16-19, Ps 51:5). People now have innate desires to sin (Ps 58:3).

The programs I attended, presented by two different facilitators, left out the
spiritual dimension of humans. I am convinced that facilitators are failing in attempting to assist offenders without educating them concerning the spiritual part of the human soul. People do not understand the sinful nature of humans (Rom 7:15-20). They realize that something is wrong in society, but they do not comprehend that it is their own sinfulness that causes them to do evil. Iniquity is passed on from generation to generation (Exod 20:5). Inmates have a right to understand they are fighting an evil power that is innate within their bodies, but that they are not left helpless. God will give humans the power to overcome this evil nature (2 Pet 1:3, 4). Christ took the sins of all people upon Himself on the cross (Isa 53:5, 6).

Restorative justice programs which are spiritually based are known to reduce recidivism rates as has already been proven in several countries. Prison Fellowship reports a reduction in recidivism in several different countries using restorative justice principles: New South Wales, 15-20% reduction; North America (32 studies), 7%; New Zealand, 29%; Winnipeg, 11.5% (Prison Fellowship International, 2002).

In 1995, Carol Vance visited the Humaita Prison, Sao Paulo, Brazil, which has been transformed from a state-run facility with a 75% recidivism rate to a Christian-run facility with less than 10% recidivism rate. Returning to Texas, Vance implemented a faith-based program resulting in much lower recidivism (Johnston, 2010).

Bridges to Life (BTL) operating in Texas, using restorative justice principles, served over 1500 inmates from the year 2000 to 2003. Its inmates had 16% reincarceration compared to the 31.4% recidivism rate for other Texas prisons and 67.5% nationally (Armour, 2006, p. 5).
These studies show a significant reduction in recidivism using restorative justice principles in prison programs. As the above statistics show, divine power transforms the lives of inmates when they see their need of God.

Mueller, state auditor for Wisconsin, reported on June 29, 2004, that the auditors completed an evaluation of restorative justice programs in Milwaukee and Outagamie counties. Their calculations of recidivism in one Milwaukee county program were 8.8% of participants in a restorative justice program compared to 27.6% of nonparticipating inmates (Mueller et al., 2004, p. 1).

Another evaluation to measure the success of the Restorative Resolutions group showed that the Restorative group “had significantly lower recidivism rates over the three-year period than the Probation comparison group. Few Restorative Justice Programs have tracked recidivism and unique to this program is that there have been control groups” (Maloney & Lloyd, 2003, June). This study demonstrated that people on probation using restorative practices had less recidivism than those with a probation officer program (see Table 1) (Maloney & Lloyd, 2003).

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**Expectations From This Project**

The following is a list of expectations I have for this new restorative justice program.

1. This project will provide a program that may enable inmates to understand their human nature from a spiritual aspect of life.
2. This project will provide a program that may transform the lives of the inmates involved in the program.
3. This project will provide a program that may have a positive behavioral effect upon the participating inmates.
4. This project program may help me gain a deeper insight into human nature and allow me the joy of witnessing the transformation process taking place in inmates’ lives when I use it in a correctional institution.
5. This project may strengthen a correctional institution’s ability to meet its goals regarding positive change in the lives of inmates and successful reintegration into the community.
6. This project will provide me with the tools for conducting Christian-based restorative justice programs.
7. This Christian-based restorative justice program will be made available to other correctional institutions.

**Delimitations of the Project**

Hundreds of restorative justice programs exist with just as many definitions of what restorative justice means. I am not drawing from all available plans. Inserting into the program a basic understanding of God’s love that enables people to leave sin is my main purpose.

The study of the brain is an ongoing, immense science. However, inmates should be educated in just the basic function of the frontal lobe, the prefrontal cortex, and amygdala sections of the brain. Understanding that they may rewire their brain may encourage them to reverse their behavior.

The emphasis of this program is on the spiritual dimension of humans and not on the psychological concepts. Therefore, the program will not use psychological terms in the technical sense.

**Definition of Terms**

A person would expect that in a study of restorative justice that there would be one concise definition of the term. This does not exist. In my research, I did not find a universal definition. Zehr (2002), the founder of modern restorative justice, states what it is *not*, without giving a definition of what the term means:

- Restorative justice is not primarily about forgiveness or reconciliation.
- Restorative justice is not mediation.
- Restorative justice is not primarily designed to reduce recidivism or repeating offenses.
- Restorative justice is not a particular program or a blueprint.
- Restorative justice is not primarily intended for comparatively minor offenses or for first-time offenders.
Restorative justice is not a new or North American development. Restorative justice is neither a panacea nor necessarily a replacement for the legal system. Restorative justice is not necessarily an alternative to prison. Restorative justice is not necessarily the opposite of retribution. (Zehr, 2002, pp. 8-13)

For guidance, Zehr offers, “Restorative justice is a *compass*, not a map” (2002, p. 10).

This program will introduce the inmates to the functions of several basic brain sections so that the inmates will understand how they may have arrived at their present situation and how the brain function will enable them to change. Following are a few terms used in the program. Neurologists do not agree on the functions of these brain sections.

Amygdala: The amygdala is the center of the emotions (Santee, 2010) and is in charge of instantaneous emotional responses (Goldberg, 2005, p. 230).

Boutons: Boutons are also called axon terminals. “Boutons establish contacts with other neurons or with an effector organ” (Heimer, 1983, p. 4).

Frontal lobe: The frontal lobe is the “CEO of the most complex organization in the world; the human brain” (Restak, 2006, p. 17). The frontal lobe is “involved in making executive-type decisions, that often require the time-consuming weighing of various options” (Restak, 2006, p. 24).

Prefrontal cortex: “The prefrontal cortex is especially important since it integrates information from all other parts of the brain, fashions long- and short-term goals, and directs our overall behavior” (Restak, 2006, p. 17).
Description of the Project Process

The task of this project is to create a pilot Christian-based restorative justice program designed for a pluralistic religious setting in a state correctional institution. The project will be a program for a group of adult inmates, 18 years of age or older, who will have volunteered for the program. These volunteers, from the general population (excluding any mental health units), will be selected from those who have chosen to fill out an Informed Consent Form and a Pre-program Questionnaire for acceptance in the program.

Utilizing posters in each unit is the primary procedure practiced by institutions for notifying inmates of available activities. Word-of-mouth is effective, also. In addition, personal invitations to inmates will be extended by the chaplains, social workers, and psychological services to recruit inmate volunteers to participate in the Christian-based program.

The program will consist of 12 sessions, detailed in chapter four, which will include a variety of lectures, guest speakers, group discussions, and assignments. The project will evaluate the Christian-based restorative justice program for its effectiveness in changing the behavior of inmates and contributing to lowering the number of individual Written Warnings and Conduct Reports among participating inmates.

The analysis of inmate behavior will be made from the Written Warnings, Conduct Reports, and behavior observation for six months before program participation and six months to one year after completion of the program. Following a restorative justice program, I will contact the chaplain or chaplain supervisor for a behavior analysis of the inmate attendees. They will be able to compare the numbers of warnings, reports,
and behaviors before and after to determine if the program has had an effect on inmate behavior.

**Conclusion**

The recidivism rate of inmates is too high in the United States. I appreciate the efforts people have made thus far with the restorative justice program. It is well done. Just one more step needs to be added to the program. For people to be successful in overcoming a vice, they need to know what they are fighting against. I have developed a program to add a spiritual dimension to restorative justice.
CHAPTER 2

TOWARD A BIBLICAL BASIS FOR THE 
NATURE OF HUMANS

The title of this project document is *A Pilot Christian-based Restorative Justice Program*. The title is derived from the belief that all people have fallen carnal natures and corrupt acquired characteristics and that restorative justice can repair some of the harm done by a crime (Ps 51:5, Ps 58:3).

Many inmates come from unstable backgrounds. Most of these inmates do not understand the fallen nature of humans. They do not understand how to bring stability into their own lives. Since many have not experienced love and understanding in their lives, they do not know how to make it a part of their own. It is extremely important that inmates realize they have a carnal nature and that they cannot overcome their vices without divine help. They must repent of their sins and rely on the power of God to change their lives (1 John 1:9, Rom 1:16, 17).

Because of the diversity of views on the sinful nature of humans, a short study will discuss whether or not humans inherited a sinful nature. Following this, a variety of strategies which inmates may use to overcome their sinful characteristics will be presented. This provides the materials for the Christian-based restorative justice program.

**Humans Created Perfect**

When God created man, the Bible records that direct communication took place
between God and man (Gen 2:16-18, Gen 3:9-13). God gave Adam the privilege of naming every beast of the field and bird of the air. When Adam realized that all other creatures had mates, and he did not, God gave Adam a wonderful present by creating a woman out of his rib. This makes woman of the same flesh and bone as her husband (Gen 2:23). Thus, God Himself provided Adam with a mate. Adam was to love and cherish Eve as his own flesh (Eph 5:29). They were created with an innate drive for relationships with each other and with God. They were biologically programmed with that relationship as a part of their being (Jennings, 2007, p. 26).

Humans were a unique creation created above all other animate things. What is most important is that they were created in the image of God (Gen 1:26). White (1956) stated that they had a spiritual dimension in their nature. This, along with their reasoning ability and a conscience guided by God through their spiritual dimension, made them unique (p.17). Had humans not sinned the conscience and reason would still be in the image of God, in perfect balance, working harmoniously together. God had set the whole earth under an eternal set of principles (White, 1913, pp. 305, 365). As long as the law of God was kept, there would be perfect order throughout all of creation on earth.

The Fall of Humankind

God had told Adam and Eve that they could eat of every tree in the garden except for the tree of knowledge of good and evil (Gen 2:16, 17). Genesis 3:1-6 records how Eve was deceived by the serpent into thinking she would be like God, knowing good and evil (Rev 12:9). From the serpent’s words, Eve perceived that the tree was “desirable to make one wise” (Gen 3:6). She allowed the serpent's words to bring doubt about God's warning not to eat of the tree. She coveted wisdom. She wanted more than what God had given
her. Perhaps she believed Satan's words that eating from the tree would make her wiser. After seeing that the food on this tree looked good and desirable to eat, she took the fruit and ate it. Not only did she eat this fruit, but she also gave it to her husband, and he ate. Both would know good and evil and what could be wrong with that?

The Bible records that immediate changes took place. Adam and Eve had no idea that they were naked before they ate the forbidden fruit. They now sewed fig leaves together to make themselves clothes to hide their nakedness. The Bible says they hid themselves from God because they were afraid (Gen 3:7-10). Upon falling into sin, they were afraid of the very One who had created them and given them life. What a contrast. Moments before, an open love relationship existed between them and their Creator. Now they were ashamed and afraid.

According to Scripture, sin not only affected Adam and Eve’s lives, but it affected all creation. Pain would now accompany childbirth (Gen 3:16). The ground was cursed (Gen 3:17). Murder would soon take place within their family. Cain, their son, killed Abel, his brother, due to jealousy (Gen 4:8). All of this evil came about just because Adam and Eve placed more confidence in their own reasoning ability, rather than believing what God had stipulated to them. All creation had been in harmony just moments before, but Adam and Eve broke an eternal principle, disobeying the will of God, which brought chaos upon all the earth. Previously love flowed freely, but now they found themselves placing blame for their condition upon the serpent, Eve, and even God (Gen 3:11-19).

God gave the Ten Commandments (Exod 20) as a rule for people to use in guiding their lives. The commandments are not arbitrary rules just to force His creation into obeying the rules of His government. Every commandment is an eternal principle that, if
broken, jeopardizes the safety and security of all society. Adam brought chaos on the human race when he fell into sin by transgressing God’s principles. Eve broke the tenth commandment when she coveted wisdom that God had not given her (Exod 20:17, Gen 3:6). Adam broke both the first and tenth commandments when he coveted a relationship with Eve and put her above his relationship with God (White, 1913, p. 56). There is not one commandment out of all the Ten Commandments that humans can break and still support a secure environment (Jas 2:10). These are the rules that give people freedom and liberty. These rules are the principles that maintain intimate relations between humans and their God and between people and their fellow human beings.

Jennings (2007) compares the Ten Commandments to an MRI (magnetic resonance imaging). An MRI is not for healthy people. It is for people who have something physically wrong. An MRI will show the physical defect so that proper procedures can take place to repair the damage. Similarly the Bible refers to the Ten Commandments as a mirror (Jas 1:23-25). The Ten Commandments show where the spiritual defects are so that everyone can call on divine power to repair the damage (p. 102).

**Original Sin Debate**

There is a theological debate concerning the sin of Adam and Eve as to whether or not it could be passed on genetically to their descendants. Does a person’s sinful nature genetically pass on to his or her offspring or do humans acquire a sinful nature through habit as they role model societies’ sinister ways in their own lives? This is the original sin debate. Harent (1911) defines and explains,

Original sin may be taken to mean: (1) the sin that Adam committed; (2) a consequence of this first sin, the hereditary stain with which we are born on account of our origin or descent from Adam.
From the earliest times the latter sense of the word was more common, as may be seen by St. Augustine’s statement: “the deliberate sin of the first man is the cause of original sin” (De nupt. Et concup., II, xxvi, 43). (Harent, 1911)

Genesis 3:1-19 becomes a very pertinent passage of Scripture because it tells about Adam and Eve falling into sin due to disobeying the will of God. They sinned as they ate the forbidden fruit. Paul says in Rom 5:12 that sin entered the world through Adam and Eve’s one act of disobedience. He goes on to say that all have sinned. David in Ps 51:5 mourns, “Behold, I was brought forth in iniquity, And in sin my mother conceived me.” Psalm 58:3 says, “The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies.” From the apostle Paul (Rom 7:11-19) people learn that sin is deceptive. It deceives humans into performing evil actions, thinking they are fulfilling that inward desire for happiness. Genesis 3:15 announces that enmity between the serpent and the woman would continue until the head of the serpent is crushed. Thankfully, 1 Cor 15:53 reassures people that they will be given a new body when Christ comes, which is not corrupted with sin. Evidently, human beings will have a carnal nature until the second coming of Christ.

Sinful Nature—Not Inherited From Adam

Now the question is whether all humans inherit a depraved sinful nature from Adam and Eve due to their disobedience in the Garden of Eden. Keefer quoted several biblical scholars who would say humans did not inherit sin from Adam as Augustine implied (Keefer, 2006, pp. 64-70). Tennant (1902) did not believe in the historical fall of Adam and Eve and would espouse that the biblical account is too short and brief to provide enough material on original sin for good exegesis. However, Tennant would still retain the doctrine of redemption through grace because people are sinful due to learning sinful ways in life, and these become habitual.
Did the fall into sin affect people's conscience? Jennings (2007) said yes, the spiritual dimension of the brain is what gives guidance to the conscience and reason. If that spiritual dimension is damaged, it will throw the conscience and reasoning section of the brain off-balance (pp. 17-22). Keefer quotes Tennant (1902) who argued that Schleiermacher [another theologian] considers original sin to be by no means a corruption of our nature caused by Adam and physically transmitted to his posterity: it is not of the nature of a punishment: it does not presuppose a fall in the head of the race. It is *inbred* sinfulness derived by us from our surroundings, our mutual interaction and cooperation: it is the accumulated influences stored up in the social environment, not those physically inherited by an organism from its parent. (Keefer, 2006, p. 66)

Tennant agreed with Schleiermacher that a human’s nature is not corrupted by Adam’s fall.

Even if Schleiermacher did not agree with the doctrine of original sin originating with Adam and Eve, he evidently would agree that humans have a depraved spiritual nature due to the sinful nature they acquire from society and pass on genetically to their offspring. At least, his use of the words *inbred sinfulness* gives that impression.

**Sinful Nature—Inherited From Adam**

Adam and Eve disobeyed God, as was already mentioned (Gen 3:1-6). According to Gen 3:14-19, this action would have long-lasting effects. The results of that mistake would last until the death of Satan (Gen 3:15). The bitter results of Adam and Eve's sin had to be a deeper consequence than humans can comprehend to have the drastic results that are described in these verses. According to White (1913), the sin of Adam and Eve brought guilt and sorrow upon the whole world. Had it not been for the mercy of God, their sin would have plunged the race into hopeless despair. By committing this sin, they made themselves vulnerable to Satan and his attacks (pp. 61-64). Their depraved nature
not only made them susceptible to sin, but it robbed them of the ability to live the sinless life they had once known (White, 1956, p. 17). Paul observed in Rom 7:14, 15, “I am carnal, sold under sin. . . . For what I will to do, that I do not practice; but what I hate, that I do.” Something seems to be telling Paul that he is doing wrong, but the carnal drive within him causes him to do it anyway. Is this not precisely the way sin operates within all humans? Numerous inmates have said with sorrow in their voices, “I made a mistake.” They had no idea when they committed their crime that it would wind up with long years of incarceration and heartache to so many people. Sin may look beautiful on the outside, but it is deceptive like a serpent.

I agree with Newberg and Waldman (2009), when they said that selfishness is not an acquired characteristic, it is innate. They are saying that everyone is born with a selfish nature (p. 133-135).

This depraved nature has spread to the whole human race (Rom 5:12). Blocher (1999) made the following statement:

First, original sin is universal sinfulness, consisting of attitudes, orientations, propensities and tendencies which are contrary to God's law, incompatible with his holiness, and found in all people, in all areas of their lives. Secondly, it belongs to the nature of human beings (it is also called peccatum natural), 'nature' being that stable complex of characteristics typical of the class of creatures known as 'human', and present from birth (natura comes from nasci, 'to be born'). Thirdly, since it belongs to our nature, it is inherited; hence its usual name in German, Erbsunde, literally 'hereditary sin'. Fourthly, it stems from Adam, whose disobedience gave original sin a historical beginning, so that the present sinfulness of all can be traced back through the generations, to the first man and progenitor of the race. (p. 18)

Blocher said people’s universal sinfulness was inherited from Adam. Their sinful nature can be traced back to the originator of the race, Adam.

Is sin inherited genetically from one’s parents? Romans 5:12, Ps 51:5, and Ps 58:3 would tend to lead us to believe that it is. If people did not inherit a depraved nature from
their parents, it seems that out of the millions of people who are born, someone would have grown up perfect.


Calvin (1949) said,

Original sin, then, may be defined as hereditary corruption and depravity of our nature, extending to all the parts of the soul, which first makes us obnoxious to the wrath of God, and then produces in us works which in Scripture are termed works of the flesh. This corruption is repeatedly designated by Paul by the term sin. (p. 217)

Calvin explained that humans’ inherited nature is corrupted and depraved, which makes them offensive to God. Bruce (1971) argued in his commentary on Romans that all of mankind existed in Adam before the fall; therefore, all of mankind existed in Adam after the fall. Everyone has had original sin since Adam (p. 126).

**Inherited Sin Causes Problems**

According to Jennings (2007), God communicates to people through their mind which receives guidance from the Holy Spirit through their spiritual nature (p. 18). This spiritual side of people governs the conscience and reasoning ability of the human race.

**Beginning of Damaged Nature and Emotions**

When Adam and Eve sinned, they damaged the spiritual nature of humans; therefore, the conscience and reasoning ability would be damaged (Jennings, 2007, p. 29). It is only logical that if these sections of the brain receive faulty information from the
damaged spiritual section of the brain, then human’s reasoning ability would be defective. This defective information caused the human race to be self-centered (Jennings, 2007, pp. 30, 31). The thinking ability was now marred. Seeking to remain in an intimate relationship with God was no longer an innate desire of human beings. In fact, this left a vacuum in their lives. Humans were created with a spiritual dimension in their lives. Now that the spiritual nature was damaged, the vacuum was filled with anything that human beings decided to worship. White (1941) said, “By beholding we become changed” (p. 355). She said this in connection with people looking to Christ and being changed to be more like Him. However, the same principle would apply if people keep their focus upon another god. This principle throws the whole world into a state of confusion because the majority of people in this world do not worship Christ the Creator. They would be getting their spiritual guidance from another source other than Christ.

Due to the fall of Adam and Eve, God’s principles have been broken, thereby damaging the spiritual dimension of people's conscience and their reasoning ability. Perez, in his lecture to the ministerial group (Campbell, 2008a), stated that since the human race fell into sin, their spiritual nature has been damaged; therefore, in their sinful nature, their conscience and reasoning ability are no longer functioning accurately. In this sinful condition, all humans are living in tension between what their life is and what they want their life to be. Human beings are self-centered. Their thinking patterns fit into the extremes in life far to the left or far to the right.

When people are living their lives on either side of this spectrum, psychologically or emotionally, they are going to be out of balance. In order to be emotionally stable, they must live by faith in the center. Life circumstances such as incarceration may force people to live their life on the far left when the far right looks wonderful. For example, a person
might be limited to a prison cell when the possibility of a plush apartment is a dream. According to Perez, it is only by faith in God that people can live stable lives emotionally in this world of tension. Christ came to deal with the mistrust, guilt, and shame that this world of tension causes (Perez, 2008).

Effects of Damaged Nature and Emotions

Within a human’s fallen state, he has damaged emotions. Satan is trying to influence humans in any way he can. Human beings are caught in the middle of a spiritual war going on between Christ and Satan (White, 1950, pp. 554, 555) (Rev 12:7-9). People already have a fallen nature due to the sinful nature which they inherited from their parents. Seamands (1989) says there are four areas that can cause stress, emotional problems, and conflict. He calls these areas the “Fearsome Foursome.” They are guilt, resentment, striving, and anxiety (p. 28). Seamands warns:

Some of the most powerful weapons in Satan's arsenal are psychological. Fear is one of these. Doubt is another. Anger, hostility, worry, and of course, guilt. Long-standing guilt is hard to shake off; it seems to hang on even after a Christian claims forgiveness and accepts pardoning grace. (Seamands, 1989, pp. 48, 49)

His statement validates that damaged emotions can be devastating. Belgum (1963) says that up to 75% of patients in the hospital for physical illnesses have an illness rooted in emotional problems (p. 54).

Since human beings have a depraved nature, it is only natural they would have damaged emotions. Christ was distraught in the Garden of Gethsemane (Matt 26:38). He had the world’s problem of sin upon Him. If Christ was distraught due to carrying the world’s sin upon Himself (Isa 53:6), then, with their depraved spiritual nature, people would be more prone to have an emotionally damaged character. People live in a world of sin all of their lives. They not only have personally felt injustices done to them, but have
witnessed cruelty and injustice to others. This situation would have a tendency to leave people with damaged emotions.

With these damaged emotions and depraved reasoning it is easy for people to overload themselves in an attempt to stabilize their lives. Swenson (1992) warned people against overloading in four different areas: emotional, physical, financial, and time (p. 103). People’s defective reasoning tells them that if they work a few more hours or go more deeply into debt, they can acquire material items that will bring happiness to their family. In actuality, all they are doing is robbing their family of quality time and causing more stress to an already stressful situation.

Since the fall, people’s consciences have been seared and are no longer susceptible to the divine guidance of God because of their inherited depraved nature. Their carnal nature causes their minds to play tricks on them. They dare not trust their own judgment. Fine (2006) says humans cannot trust their own brains. It distorts truth. A lot of what people think they know is not what is actually true. Their brain has distorted the information it synthesized (p. 2).

**Strategies for Overcoming Sinful Vices**

Adam and Eve originally had a perfect nature. After the fall, due to sin, the brain became damaged; therefore, people inherited a depraved nature. The depraved nature caused many problems mentally and physically. To overcome these inherited traits of character, a sampling of strategies is discussed that would be possible for inmates to use in their rooms. These will be incorporated into the Christian-based restorative justice program.
Faith Strategy

According to Heb 11:1, 6, faith is the substance of things hoped for but not seen. Inmates will be provided assignments during the restorative justice program to assist them in establishing a better relationship with Jesus.

Jennings (2007) encourages that God does not expect people to follow Him blindly.

Faith is the hand that reaches out and takes hold of the hand of God. As such, faith is integral for healing of the mind. In order for faith to be healing, however, it must be evidence-based, truth-based, and fact-based. While feelings can accompany faith, they never determine it. Truth establishes faith. Consequently, as our understanding of truth increases, so will our faith. (p. 84)

What Jennings is really saying is that faith is an integral part in healing the mind as long as it is evidence-, truth-, and fact-based.

Inmates need to develop faith in God, just as Naaman did in the land of Syria (2 Kgs 5:1-15). They need to act upon what they have heard and witnessed. Naaman acted upon what seemed to be a foolish solution, yet, when he followed through on this suggestion, he was healed of leprosy. By faith, people act upon the Word of God and, no matter how absurd the idea may seem, blessings and understanding from God will flow to them. Totally and completely placing faith in God for their care will bring peace of mind, joy beyond compare, and a fulfilled, happy emotional life. The God who created people and redeemed people is still there and, at people’s bidding, will allow everyone to enter this state of grace.

Next, people need to go to the source of the information, the Bible. Acts 16:31 encourages them to believe on the Lord Jesus Christ and they will be saved. John 20:29 contends that belief without seeing is possible. What is it that brings stability in life? Is it
not realizing that everything is going to be all right? Philippians 4:6, 7 says, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” Therefore, with this promise, people can have power to overcome sinful vices.

Guiding the inmates to a relationship with Jesus is the first step in overcoming sin. Establishing a foundation of belief and faith in Christ is an important strategy during the restorative justice program.

Imagination Strategy

People can use their imagination to lead them into sinful vices, imagining that they are going to have fun and pleasure, or they can concentrate upon God and let their imagination dwell upon eternity with God. God’s promise to humans in the New Earth is that He will take away their tears and sorrow. He also promises that there will not be any more death after people get to heaven (Rev 21:4, 5). Since no person has ever experienced this utopia, humans can only imagine what it would be like to live in a secure environment as the Bible describes the New Earth.

People’s imagination is an extremely powerful tool. If the conscience and reasoning section of the mind has been weakened by unhealthy habits, their imagination working through their conscience is probably giving the mind false information. What looks like fun and excitement may wind up devastating and ruining their lives. White (1954) said, “Impure thoughts have control of the imagination, and temptation is almost irresistible” (p. 447)(Gen 6:5). Imagination could lead to a life of crime under these circumstances.
If imagination can cause people to do evil things, then it can also be used to help purify the mind. Thinking pure thoughts and allowing divine power to control one’s imagination will rewire the brain (Jennings, 2007, p. 32). People cannot change themselves. It is only divine power that can bring about that change (Jer 13:23, 2 Pet 1:3, 4). God Himself invites people to use their imagination (1 Cor 2:9).

Results of Abraham’s Imagination

Abraham was open for spiritual guidance; otherwise he would have stayed in the land that was home. White (1913) said that by faith, Abraham followed the call of God (p. 126). Trusting God and placing faith in eternal principles is a major step in overcoming vices. There were times when Abraham tried using his own human reasoning and imagination. It did not work. The following two stories will establish this point.

Abraham was following God’s direction when he left the land of Ur to go to the land promised to him and his descendants. When he tried using his own reasoning by going to Egypt with Sarah his wife, he lied to Pharaoh (Gen 12:10-20). Abraham and his wife were run out of Egypt because of that lie. He had shown great faith and trust in God when he left the land of Ur, but now he showed a lack of trust in God. Using one’s imagination with faulty reasoning can lead to trouble.

Later in life, Abraham tried to get God to settle for Ishmael when he had no other son. Abraham went so far as to take a second wife (Gen 16:3) trying to help God fulfill His promise (Gen 15:5). He believed that he needed to assist God by having a child through Hagar. The results of that major mistake can still be seen today. His imagination told him that he could not trust God to give him a child through Sarah in their old age.
Results of David’s Imagination

David is another good example of how imagination, misused, can bring disaster. This is added evidence that the depraved human mind can play tricks on a person’s reasoning ability. David knew better than to commit adultery with Bathsheba, but he allowed his carnal desire to overpower the divine guidance of eternal principles (2 Sam 11:1-5).

David imagined he could hide his sin. He went so far as to have Uriah, Bathsheba’s husband, killed in battle (2 Sam 12:9). It took Nathan, a prophet of God, to awaken David out of his stupor. Sin had so clouded his mind that he had lost his reasoning ability. When Nathan confronted David concerning his sin, David awoke to what he had done (2 Sam 12:13).

At this point David gave a very good prescription of how to overcome sinful vices. First, he admitted that he had sinned against God (2 Sam 12:13). The same verse explains that God is willing to forgive. “The LORD also has put away your sin; you shall not die.”

David wrote Ps 51 as a confession, prayer of repentance, and a request to be cleansed from sin after his adulterous affair with Bathsheba. It is interesting to note that David sensed a need for a cleansing and entreated:

Blot out my transgressions. . . . Wash me thoroughly . . . cleanse me . . . Purge me . . . Wash me, . . . Make me to hear joy and gladness, . . . Create in me a clean heart, . . . renew a steadfast spirit within me. . . . Restore to me the joy of Your salvation. (Ps 51)

David wanted to be restored into the joy of fellowship with God. There is nothing people can do of themselves to heal their depraved mind. This is all done for them through divine power. All that God asks people to do is repent and follow Him. The 51st Psalm is geared to that prescription.
Philippians 4:13 assures us that in order to overcome any evil habit, a person must depend upon divine power. Like David, they must repent and request cleansing from God.

Retreat Strategy

I appreciated the retreat that the correctional chaplains took in April 2008. It means more to me now than it did at that time. Life becomes so busy that people become desensitized to their real needs. People must stop, relax, think, and allow the Holy Spirit to speak to them. There is an old saying used that counsels people not to drive faster than their angel can fly. This is true. Do not get so busy that you do not have time to keep your life centered on God. More and more I see people leaving God out of their lives, and more and more I see society going deeper and deeper into chaos. In the handout that Kidder (2008) gave us on the retreat, he admonished,

Come with me by yourselves to a quiet place and get some rest (Mark 6:30, 31). . . . A spiritual retreat is always needed during your busiest times. There is no "good" time to have a retreat. You can't wait "until you have time." A retreat means leaving important and necessary work behind and focusing on that which is of ultimate purpose. (p. 1)

The implication of what Kidder is saying is that people need a time apart, even when time appears to be at a premium.

To overcome present vices people need each other’s encouragement. People need spiritual retreats. They are an asset to everyone’s spiritual stability and benefit people in keeping their lives in balance and emotionally stable. If a group retreat is not available, inmates can have individual mini-retreats in their own cell.

Music Strategy

Music is another tool to help people overcome vices in life and is very essential. It has a way of quieting the nerves. David played for Saul in times of distress, and it
refreshed Saul (1 Sam 16:23). Music is uplifting. It aids in lifting the focus of a person’s attention off traumatic times to the heavenly realm of God’s promises for His people.

White (1913) observed,

In the providence of God, David, as a skillful performer upon the harp, was brought before the king. His lofty and heaven-inspired strains had the desired effect. The brooding melancholy that had settled like a dark cloud over the mind of Saul was charmed away. (p. 643)

White further stated that David turned to music to calm his own anxiety whenever troubled moments came upon him (1913, p. 644). Music has a way of making lasting impressions upon the mind.

Soothing music will enable inmates to focus on the spiritual side of life and help to calm their nerves. The patriarch David played music for himself and for King Saul when times of depression slipped into their lives; music helped to lift their emotions to a higher and healthy plane (1 Sam 16:22, 23). Inmates’ mental stability will improve by singing hymns in times of discouragement.

**Music and Prayer**

Music was also uplifting to Paul and Silas when they were in jail (Acts 16:16). Paul and Silas were praying and singing at midnight after they had been flogged and thrown into prison. The Bible says there was a great earthquake that loosened all the prisoners’ chains and caused the doors of the prison to be opened. The prisoners did not choose to escape. Evidently the peace and contentment that Paul and Silas showed in their demeanor had a calming effect upon the prisoners (Acts 16:23-28). Music is a tool, just as prayer is a tool which will enable people to overcome temptations and sinful vices that beset them. White (1974) encouraged, “Have also regular times for prayer, and let them
not be neglected. In this course you may be successful in overcoming the evils of your nature” (Article B, para. 10).

Music and Meditation

Music and memorization of Scripture are good tools which should be incorporated into inmates’ lives. Nedley quoted Aristotle,

Music directly represents the passions or states of the soul—gentleness, anger, courage, temperance, and their opposites and other qualities. Hence, when one listens to music that imitates a certain passion he becomes imbued with the same passion. If over a long time he habitually listens to the kind of music that rouses ignoble [degraded or vulgar] passions, his whole character will be shaped to an ignoble form. In short, if one listens to the wrong kind of music he will become the wrong kind of person; conversely, if he listens to the right kind of music he will tend to become the right kind of person. (2001, p. 211)

Aristotle is saying that a person becomes depends upon the type of music he or she listens to.

During a presentation to a class, Morris (2008, p. 8), also emphasized the importance of song in the memorization of Scripture. He referred the class to the example of Jesus:

Often He [Jesus] expressed the gladness of His heart by singing psalms and heavenly songs. . . . He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home. (White, 1940, p. 73)

Jesus used music to lift the burdens of His earthly journey and His singing even lifted the burdens of those who heard Him.

Music helps people take their mind off themselves and focuses their attention upon God Who loves and cares for them so much that He died upon the cross in order to save them from eternal damnation.
Brain Change Strategy

Inmates need to know that their Creator cares for them. All three major religions (Judaism, Christianity, and Islam) believe in a God Who loves His people. Within the Christian religion, it is believed that people are born with a depraved nature. Within the other religions, they acquire that depraved nature as societies’ habits become ingrained within them (Personal interviews with a Jewish Rabbi, Muslim Imam, and Native American leader, 2012). I am convinced that people do not understand how the depraved nature affects their thinking and thus, their behavior. They do not understand that the more they inflict pain upon somebody or witness pain being afflicted upon other people, the more they themselves become desensitized to other people’s pain and possibly, their own psychological pain. Coming out of this type of environment, chances are they have developed devastating habits that are hard to break. It is my plan that a basic understanding of how the brain operates would be a great asset in overcoming vices that beset people. This becomes even more important with their depraved nature. Inmates can now understand how they were deceived. They can come to the realization that the crime they committed was from selfish desires on their own part.

Ludington and Diehl (2005) stated that within three weeks, people can become successful in changing their habits. The more they practice something, the more boutons people develop on the dendrites section of the nervous system. The more boutons that are developed, the easier it becomes to follow that train of thought, whether it is a good thought or a bad thought. In order to change the pattern of thinking, humans must develop new pathways through new boutons in the nervous system. Unfortunately, old boutons do
not go away when new boutons are formed, but as the new pathways become ingrained in the brain, it becomes easier for the brain to change its thought pattern (2005).

Naturally, new positive habits will only be accomplished under the power of the Holy Spirit. A person’s reasoning and conscience will be guided by the Holy Spirit through new boutons which they have developed. They cannot do it on their own. All people can do is follow 1 John 1:9 and confess their sins. The text says God will do the cleansing for them. Inmates also need to know that just because they give their lives to Christ, their times of trial and tribulations do not end. Inmates must remember that reasoning and conscience are defective under the carnal nature status; therefore, the mind will not automatically accept this new way of thinking. Inmates must allow the Holy Spirit to guide their determinations and decisions.

Forgiveness Strategy

Forgiveness has been defined numerous ways. I like Tibbits’ (2006, p. 5) definition that “forgiveness is the process of reframing one’s anger and hurt from the past, with the goal of recovering one’s peace in the present and revitalizing one’s purpose and hopes for the future.” He connects forgiveness with letting go of anger for a more peaceful present and future. The International Forgiveness Institute has a several-point definition, part of which says forgiveness is not an obligation on the part of the victim, but a gift the victim gives to the perpetrator (Morales-Gudmundsson, 2007, p. 39).

As Christ was being crucified, He asked the Father to forgive those who were crucifying Him. Christ stated that they did not know what they were doing (Luke 23:34). The Amish follow Christ’s example. They forgave Roberts after he killed five of their children and left five children wounded (Kraybill, Nolt, & Weaver-Zercher, 2007, p. 26).
The country was shocked by the action of the Amish forgiving Roberts for what he did (Kraybill et al., 2007, p. 54). Amish people take Matt 6:14 very seriously. It is the central thought of their belief. “For if you forgive men their trespasses your heavenly Father will forgive you.” The Amish believe they must forgive like God forgives in order to be forgiven.

Therefore, inmates, in order to overcome their sinful characteristics, must forgive those who have emotionally hurt them. Inmates have people on the outside who despise them, and staff on the inside who, along with the judicial system, have no sympathy or concern for them. “Forgiveness is a choice,” emphasized Tibbits (2006, p. 95). Choosing to forgive the people hurting them is a choice which is a process of healing for inmates.

**Conclusion**

The goal of my project is to lead inmates into an understanding of how their background led them to their present situation and how they can rewire their brain, change their thinking, and forgive. They may then begin to live a peaceful, balanced life.

Many of the works studied agreed that humans inherited sin from Adam. This has an effect on inmates who, without human guidance and spiritual direction, gave in to negative influences. Their depraved nature, damaged emotions, and seared consciences paved the way to incarceration.

The restorative justice program will involve inmates in activities which will contribute to their understanding the evils, at a deeper level, of their present life. The samplings of strategies suggested in this chapter are designed to give instruction to inmates leading them to a transformed, successful life.
CHAPTER 3

LITERATURE RELATING TO THE DEVELOPMENT OF A
CHRISTIAN-BASED RESTORATIVE JUSTICE PROGRAM

Literature providing information for a pilot Christian-based restorative justice program draws from numerous fields of research. Chapter two laid the Scriptural foundation for the purpose of a Christian-based program. This literature review builds on that foundation with works to educate inmates’ progress further toward release without recidivism. The works studied are those published between 2003 and 2013, except some which were written by the father or grandfather of the concept.

The works reviewed are divided into five sections. First, works reviewing the background and pros and cons of restorative justice present a sampling of available restorative justice programs and results. Second, journals and online sources reveal that recidivism statistics warrant a change in the prerelease approach used in institutions to prepare inmates for the outside. Third, publications explaining how new research in understanding the brain’s plasticity enables the mind to change offer inmates the ability to reshape their thinking. Fourth, works outlining the essential elements of forgiveness as necessitated in restorative justice suggest the value of forgiveness in a Christian-based restorative justice program. Fifth, reconciliation literature recommends that for peace between at least two participants to exist, forgiveness and reconciliation must transpire.

This literature review provides vital information for use in the restorative justice
program presentations. Because of the Christian foundation, the program encourages inmates to allow a transformation to take place in their minds and lives. As they retrain their brain and open themselves for forgiveness and reconciliation, the life change should lead them to become productive citizens without recidivating.

**Restorative Justice**

The first section of literature is comprised of works reviewing the restorative justice movement. Views on restorative justice also vary from positive to negative with some maintaining neutrality. These works are a sampling of the widely varied programs, views, and statistical results of restorative justice programs.

**History and Basis for Restorative Justice**

Zehr (2002, p. 3) mentioned that he is considered one of the founders of restorative justice, a program that encourages offenders to make right the harm they caused to the victim which should be restituted. He argued that the present judicial system has its limitations. In fact, many believe the present system may even deepen the wound that has already been made in society. He emphasizes that restorative justice focuses on the needs of the community, victim, and offender, and does not focus on forgiveness and reconciliation although both may take place during the dialogue. It is not a paradigm to replace the present criminal justice system, although some feel that they could complement each other. Zehr (1995) has also been called the grandfather (Zehr & Amstutz, 2011) of restorative justice across North America. Although several years old, the book explains that restorative justice is not a new concept, but was in existence in biblical times.
Toews and Katounas’ (2004) view was that there is little evidence that restorative justice has kept anyone from going to jail. It is not a widespread program for violent crimes. Roberts and Stalans (2010) joined the conversation by revealing a comparison between the justice systems. The civil justice system is considered a reform paradigm to help reformation take place in the offender, whereas the criminal justice system is a court justice system that uses punitive measures which may not necessarily be reformative.

Although Hadley’s (2001) book is older, it is referenced here because it illuminates on restorative justice involvement in many different religions and cultures around the world extending back to biblical times. Hadley found that relegating religion out of restorative justice, creating a gulf between the spiritual and the criminal justice system, basically meant that secularism predominates (p. 3). The authors strongly supported the concept that the spiritual must be the root of a restorative justice program.

Armour (2012) acknowledged that about 80% of inmates never finished high school. This led to restorative justice emerging as an alternative to the present retributive judicial system. Many inmates come out of incarceration with a worse attitude and more inclination to commit crime than when they were incarcerated. Restorative justice as an alternative to the criminal justice system involves victim, offender, and facilitators. It emerged in the 1970s and many states now operate under these principles which have lowered recidivism. It also has a high rate of satisfaction among the individuals involved. An earlier Armour (2006) report agreed with Zehr (2002) on an outstanding faith-based restorative justice program, Bridges to Life, which already reduced recidivism and state incarceration expenses significantly in Texas.
Process and Methods of Restorative Justice

Braithwaite and Mugford (2010) promoted the importance of conferencing during restorative justice which may produce shame and the realization of the harm that was done by the offender. Conferencing will encourage the offenders to realize how they may make restitution to the victims. The victims have a part in the conferencing so they may clearly understand the outcome.

One aspect of restorative justice is to listen to the victims, reminded Achilles (2004). The present judicial system gives very little attention, if any at all, to victims. She further related that it is difficult to identify what an actual restorative justice program is since there are so many forms of the program around the world, each a different variation, but each calling the program a restorative justice program. Basically, restorative justice attempts to have victim and offender mediation to meet the needs of both. This meeting for dialogue between the offender and victim must be completely voluntary and always takes place with facilitators present.

Mirsky (2010) told about Sunny Schwartz who turned a unit in one of the most violent prisons in California into a calm and respected unit by making inmates face themselves and the crime they had committed. Even the prison staff, at first very skeptical of her program, became her supporters. Schwartz’ restorative justice program, Resolve to Stop the Violence Project (RSVP), was used for this successful outcome.

The punitive model uses force and coercion with less support which, according to Bailie (2009), causes more delinquent behavior. However, he concluded, restorative justice can improve community health through dialogue between offender, victim, and community. Under this model, power can be maximized due to community involvement.
Wilson, Huculak, and McWhinnie (2002) related that Canada is using restorative justice sentencing circles to serve as the judicial system in many cases. The retributive system advocates a get-tough-on-crime attitude, but the sentencing circles generally consist of offender, victim, and community representative dialoguing together. Therefore, the dialogue decides the verdict.

Cons

Immarigeon (2004) joined the conversation by saying there are few evidences that the restorative justice concept has prevented jail time. It is not a wide-spread program for violent cases in confinement. It is simply being used as a meeting of the offender and victim in special settings to consider how to repair the harm done.

Hudson (2012) bemoaned the fact that Minnesota had a very effective victim/offender mediation being conducted under the direction of the corrections commissioner. When the commissioner was replaced, the new commissioner said the program was not security-minded and discontinued it. Hudson felt that the plan had been an efficient, working restorative justice program.

There are questions in society as to whether or not restorative justice is punitive enough, noted McAlinden (2011). Her studies show that some people see restorative justice and the retributive model as being able to work together, but the people who are in favor of the retributive system, society at large and communities, question the possibilities of the two systems cooperating together.
Pros and Cons

Linton (n.d.) pointed out the other side of the restorative justice coin. He revealed that critics say restorative justice does not live up to proclaimed potential, does not support victims, is only for less serious crimes, and is not of estimated value for young people. However, he said that in Canada, more offenders (63%) are satisfied with restorative justice, rather than those who chose to go to court (38% satisfaction).

Cunneen and Hoyle (2010) laid out the positives for restorative justice and the limitations of it, such as antisocial behavior and non-serious cases. Nevertheless, the theory of restorative justice should continue with some clarification.

There has been a debate concerning restorative justice over the past several decades, declared Mika, Achilles, Halbert, Amstutz, and Zehr (2004). For some people restorative justice is a needed change. The contemporary justice system does not include the victim. Restorative justice may include the offender, the victim, and the community. However, Mika et al. reported that victims may feel they should receive an apology which does not happen in some cases. Victims may also get a sense that they should help the offenders. Restorative justice seems to be unclear about the principles under which it operates.

Pros

Hayes (2005) similarly revealed that restorative justice has grown in popularity around the world. Youthful offenders and their victims have felt that the program dealt fairly with the offense that took place. Violent offenders were less likely to reoffend. However, the statistics are mixed in this evaluation due to the manner in which the data was gathered.
Lokanan (2009) suggested that some people who oppose restorative justice believe the theory needs to have a clearer statement concerning retributive justice. Lokanan examined both sides and concluded that the two theories could work together complementing each other.

The present justice system in the western world is biblically erroneous even though some of society would believe in the current punitive theory used, suggested Grimsrud and Zehr (2002). The punitive theory does not take the needs of the victim and offender into consideration. Restorative justice realizes that the victim has a right to be compensated for their loss, if possible. The offender also needs to be listened to. Grimsrud and Zehr challenged the fact that the punitive theory has not decreased crime.

Doak (2011) related that the criminal justice system does not allow the victims to state their thoughts in the court proceedings. In restorative justice the victims may speak and have a part in the verdict. Restorative justice allows lessons to be learned from the emotions displayed by the victim, offender, and community officials in the restorative justice circle, thus bringing some closure to the case. Doak also suggested that some people say restorative justice should be clearer about its procedures.

Implications

Each of the works studied reveals an analysis of restorative justice or criminal justice systems. There is a wide difference of opinion on the benefits or ills of each system. A successful restorative justice program will build on the positive factors of other successful programs.
Recidivism

The second section of pertinent literature reveals recidivism statistics. Both Christian-based and education-promoting programs reduce recidivism. There are as many different restorative justice programs as there are facilitators, each claiming success at lowering recidivism.

Christian-based Programs’ Results on Recidivism

Johnston (2010) found that 700,000 prisoners are released from state and federal prisons every year. Within a three year period, 50% of them will be back in prison. He related that the government had condemned Humaita Prison in Texas because of the 75% recidivism rate. Colson and Vance converted the prison to a Christian-based institution using the Innerchange Freedom Initiative (IFI) program and recidivism dropped to 10%. This was a tremendous reduction in recidivism. Johnson’s (2012) research on IFI revealed that recidivism in the two-year period following release in 1997, was 17.3% for those who participated in and completed the IFI program compared to 50% for those who did not complete the program. Johnson summed it up this way:

The main takeaway point from this unusual public-private partnership is that there is now preliminary but important evidence that a faith-based program combining education, work, life skills, monitoring and aftercare has the potential to influence the way corrections professionals think about issues like recidivism and the successful return of inmates to society in a paradigm-shifting way. (p. 62)

Hall (2003) similarly reported that inmates participating in Christian-based cognitive programs had 5-40% less recidivism than non-participators, while an interesting study completed by Jensen and Gibbons (2002) showed that inmates who express religion and shame for their crime were 90% less likely to return to prison, compared to 60% less likely for those who expressed no religion or shame.
Sycamore Tree Project (STP) (2009a, 2009b), a long-standing rehabilitation program in New Zealand, used the IFI program. Just one study in 2007 indicated that 32.3% recidivated after completing the STP, compared with the New Zealand national average of 46%. It also improved the behavior of still-incarcerated inmates. In 2005, 2197 questionnaires determined that the IFI program was having a positive impact on inmates. From 2005 to 2009, 5007 more questionnaires were analyzed with the same positive results.

Education-based Programs’ Results on Recidivism

Vacca’s (2004) study found that inmates who participated in an education program, either college or vocational, are less likely to return to prison. Those who earned a college degree had 26.4% recidivism, compared with 44.6% recidivism of those who did not participate in an education program. For example, Oklahoma inmates with vocational training had 25% recidivism, compared to 77% of inmates who had no training. In Ohio, recidivism was reduced by 72% for inmates who graduated from college while incarcerated.

Wisconsin Recidivism Statistics

Of special interest concerning Wisconsin, The Pew Center on the States (2011) presented an exhibit entitled *The Cycle of Prison Release*, showing that Wisconsin recidivism in 2004 had 21% recidivism from new crime, 25% from technical violations, and 54% did not return within three years. A study presented by Glaze and Bonczar (2009), showed that in 2007, of 24,224 paroles at risk for re-incarceration in Wisconsin,
15.8% recidivated. These two reports depict widely differing rates which may suggest an improvement.

Implication

From this sample of statistics, a graph of information begins to form. Christian-based programming and education reduces recidivism. Attendance at some form of restorative justice program or educational class, either academic or vocational, lowers the recidivism rate.

Brain Plasticity Makes Transformation Possible

The third section of literature begins with a review of the reason for a damaged brain and proceeds to recent research on neural cell growth, plasticity, brain rejuvenation, and the basic operation of the brain as involved in the work of transforming inmates to become citizens again. Finally, a few works which connect a person’s health with brain improvement will be cited.

Spiritual History of Brain Damage

Religious beliefs play a role in the functioning of the mind. “Traditionally psychologists have considered religious beliefs to be at best outdated strategies and at worst, a mass delusion,” revealed Jennings (2007, p. 10). Jennings believes that people created in the image of God rely on the Holy Spirit to guide their lives. When Adam and Eve sinned, Jennings asserts that sin caused an imbalance between reason and conscience. This indicates that something is wrong in people’s brains. White (1977) warned, “The power of self-control and reason is overborne by practices that defile the whole being; and if these sinful practices are continued, the brain is enfeebled, diseased,
and loses its balance” (p. 227). The imbalance spoken of by Jennings and White may be the cause of many inmates’ incarceration.

Lynch (2009) argued that since there is no “God spot” in a person’s brain, this lack of a specific place only reinforces the idea of how important God is to the whole brain (p. 146). Griffin (2007) stated that the brain neuroplasticity enables people to become spiritually-minded if they so desire. She affirms that brain neuroplasticity is designed by God so that people can change.

Brain Basics

**The Theory of Neural Cell Growth Changes**

Goldberg (2005) maintained that the frontal lobe is the most complex part of the human brain and the last to develop. It is not fully developed until 18 to 30 years of age. He reported that it had been thought neurogenesis came to a halt after gestation. Today, it is known that neurogenesis takes place throughout life; however, it happens more vigorously during gestation. Aamodt and Wang (2008) suggested that by the time a child has reached age six, the child has attained 90% of the brain’s growth. Goldberg (2005) taught that as the new neurons are formed, they migrate to their proper locations in the brain and cognitive exercise spurs the growth of these new neurons. The brain has the capacity to restore and rejuvenate itself throughout life.

Neural science has advanced in recent years as Bloom (2007) reported. He revealed that until 20 years ago, it was thought that the brain cells which developed within the first year of life were the only neural cells a person would ever have. That idea has been changed. Within the past decade, it has been proven that new neural cells,
synapses, and dendrites can be formed. Brain plasticity enables new cells to form and function in one month. The brain can repair itself if it is injured.

Restak (2009) asserted that the frontal lobes are not fully developed until adulthood. He detailed that there are 10-15 years which are critical in human development due to this imbalance between the emotional center and the reasoning center of the brain. The main difference between White (1913) and Restak (2009) is that Restak stressed the importance of proper training for 10-15 years, while White used the terms childhood and youth without the actual span of years.

Nussbaum (2010) maintained that the human brain has amazing plasticity and can generate new brain cells. Plasticity means it is dynamic and malleable, capable of being shaped structurally and functionally by the environment. Horstman (2009) agreed with Nussbaum (2009) that for healthy people, stem cells continue to add new circuits and, in addition, exercise has been shown to stimulate neurogenesis in healthy people.

Musson (2007) concluded that every thought human beings think has an impact on the brain. White (1905) emphasized that there is a very close connection between the mind and the body even to the point of imaginary diseases leading to death. Going beyond Newberg and Waldman’s (2009) and Musson’s (2007) studies, Downing and Johnson (2009) contended that the whole brain can rewire itself. The decisions an inmate makes have an influence on the rewiring.

The recent information that has emanated from the field of neuroscience shows that inmates with rewired brains can choose to live above their corrupt, negative, prison surroundings. The brain can rewire itself, posited Chopra and Tanzi (2012); therefore,
every act, every thought, every feeling contribute to the rewiring and thus influences a person’s life.

**Brain Plasticity Allows for Individual Change**

Both Pasinski (2011) and Ratey (2008) confirmed that the more people use their brains, the stronger and more flexible or plastic they become. Pasinski (2011) taught that the brain is shaped and changed by the new information people receive, causing new cells and new pathways to be built and new circuits to form. Therefore, individuals are the ones who shape and design their brain. This entire process either leads to brain growth or decline.

Newberg and Waldman (2009) expounded that anger “releases a cascade of neurochemicals that actually destroy those parts of the brain that control emotional reactivity” (p. 20). They continued that anger interrupts the functioning of the frontal lobe. On the other hand, they said the brain can rewire and rearrange itself due to its neuroplasticity if given a chance. Newberg and Waldman revealed that people can consciously change their brain permanently with 40 minutes of daily prayer and meditation which will change the dendrite function and the synoptic function, will actually change the structure of the cell, will counter age and mental disorders, and will lower the loss of cells in the brain.

Saufler (2011) agreed with Pasinski and Newberg and Waldman (2009) that stress changes the blood flow, therefore changing the chemistry of the brain. Doraiswamy (2010) suggested, “Studies show that diverse, mentally stimulating tasks result in more brain cells, more robust connections among those cells, and a greater ability to bypass
age- or disease-related trouble spots in the brain” (p. 40).

Foundational Brain Operation

Hawkins and Blakeslee (2004) believed that humans are smarter because their flexible cortex (a section of the brain) is larger than any other creature’s cortex. The human brain is a complex masterpiece of construction with the amygdala being the center section for emotions. The prefrontal cortex is the reasoning or rational section of the brain.

Restak (2006) defended that the frontal lobe is crucial for making moral judgments and similarly stated that the frontal lobes are the CEO of the brain. Restak (2006) proposed that people can change the electrochemical dynamics of the brain. When people change their thoughts, they change their brains and that will change their feelings or emotions.

Ratey (2008) agreed with Restak (2006) that the prefrontal lobes are the CEO of the brain. He pointed out that the prefrontal lobes are the boss which organizes people’s mental and physical actions and modulates current situations. If properly trained, it inhibits negative stimuli and activates positive action. Ratey contended that mental exercise will enhance the brain by balancing the neurotransmitters.

Gazzaniga (2011) also agreed with Restak (2006) that the human brain is the most complex system in the world. Its cells share their information, often unconsciously, with the very section of the brain that needs the information. Vedantam (2010) affirmed that the hidden brain anticipates this exchange of information before the individual is even aware of his need. He suggested that everyone has a hidden brain, the subconscious, which anticipates his or her needs.
Lehrer (2009) advocated that if a person is in a foul mood even for a short time, amygdala activity is going on. He further stated that even thinking about moral transgressions activates the amygdala. Santee (2010) related that studies have found the brain to be an amazing organism uniquely created beyond the ability of people’s complete understanding. The amygdala has no control over the prefrontal cortex except in emergencies. Emotions, especially anger and fear, are generated in the amygdala. If the amygdala (emotions) overloads the prefrontal lobe (reasoning) with messages, the prefrontal lobe will allow the amygdala to make the decision. Over half of people’s decisions are made in the emotional center of the brain.

Brain Health

Taylor, Brewer, and Nash (2003) warned, “Understanding and following our brain signals can make a difference between burn-out and midlife crisis, between being stuck or moving ahead successfully, or between barely surviving and thriving” (p. 25). In fact, Taylor et al. said people may learn more from their mistakes than they do from the successes they have.

Pasinski (2011) was in agreement with Bloom (2007) and Hyman (2009) and went on to say a good night’s rest helps to regulate a person’s brain rhythms and sharpens the memory and mood. She further pointed out that learning is reinforced while a person sleeps.

Oz (2010) warned that people’s mental health has as much of an impact on their health as anything they do. She further emphasized that “negative responses to stress can elevate blood pressure, weaken your immune system, and contribute to everything from heart disease to digestive problems” (p. 84).
Strauch (2010) encouraged that one’s thinking becomes more positive as a person gets older. This shows how the brain changes as people age. Norville (2007) was another advocate for positive thinking. She encouraged people to stop focusing upon themselves and, by faith, to know that tomorrow will be all right because God is the driving force. People who have a positive mindset also have a stronger immune system so they are less likely to get sick even in stressful times. White (1948a) posited, “It depends upon your own choice of action whether you secure to yourselves the better life” (p. 503).

Bloom (2007) pointed out that lifestyle has an impact on the brain’s ability to work properly. If people lived a balanced life of sufficient sleep, exercise, and a proper diet, it would increase the number of neural connections in specific regions of their brains and would improve their memory and reasoning ability. Within the last decade, neuroscience has advanced, revealed Bloom (2007). Brain plasticity enables new cells to form and function in one month. The hippocampus (memory center) needs these new cells to solidify new information. The brain can repair itself if it is injured. White reminded that there are healthful advantages to physical labor, and labor will relieve the tired brain (1948b). Hyman (2009) counseled that everything in a person’s life—diet, sleep habits, exercise, body toxins, and allergies—affect mood and brain function.

Implication

Aitken (2005) revealed that approximately one-fourth of inmates are illiterate, indicating that many incarcerated inmates come from unstable homes and society. This section examined literature that will assist inmates in understanding their brain functions and possibly what led them to incarceration. Whether their mind is on destructive
concepts or constructive thoughts, inmates need to know that how they use their brain is going to shape their brain. Since it is the decisions that inmates make prior to imprisonment that led them to incarceration, it would be to their benefit to change their way of thinking while in confinement during prerelease so they will not recidivate after release.

Forgiveness

The fourth section of literature contains works expounding the components and necessity of forgiveness. Frise and McMinn (2010) studied the different viewpoints of psychologists and theologians on forgiveness and reconciliation. Psychologists see them as two separate issues. Christian theologians see true forgiveness and reconciliation intertwined as a transformation that changes the victim and possibly the perpetrator. Because of the difficulty to separate these two, there will be an overlapping of this section and section five, Reconciliation.

This section gives a definition, then begins with a base of divine forgiveness, and proceeds through the necessity of forgiveness, self- and other forgiveness, health benefits of forgiveness, and concludes with works outlining a process for forgiveness.

Forgiveness Defined

Piderman (2009) says, “Forgiveness is a decision to let go of resentment and thoughts of revenge” (pp.1, 2). The act that hurts humans, she says, may always be a part of the victim’s life, but forgiveness can lead to feelings of empathy and understanding for the perpetrator.
Divine Forgiveness

Seibold (2010) pointed out that people need to remember there is no sin which God cannot forgive. Even if the law of the land punishes a person for the crime, God will still offer forgiveness if the person will only ask.

Krejcir’s (2003) burden was that “when we refuse to forgive or refuse to repent, then we are holding ourselves back from God and His best for us” (pp.1, 2). White (1948b) said people cannot pray the Lord’s Prayer asking God to forgive them if they do not forgive those who have trespassed against them.

People will realize how sinful their nature is as they see the holiness of God’s character more and more (Batchelor, 2011). Oliver and Oliver’s (2009) article reveals that God’s people must learn to forgive those who trespass against them, not because the offender deserves forgiveness, but because people need to be like Jesus.

Forgiveness is not a natural experience, suggested Ecker (2009). Pride prevents people from forgiving. People who hold anger rather than extending forgiveness hurt themselves more than they hurt the person with whom they are angry.

Forgiveness, mercy, and reconciliation are the central part in the gospel of salvation through Jesus Christ, yet society does not operate on that principle, argued O’Brien (2013). He pointed out that correctional institutions exist for punishment rather than rehabilitation.

Necessity of Forgiveness

Richardson (2009) attested that Jesus placed forgiveness as the central part of the Christian way of life and put it in the center of the prayer that He taught His disciples to pray. He further warned, “The failure to adopt forgiveness as an essential lifestyle brings
forth its utter dilemma: we stand unforgiven before God and humans” (p. 12).

Kraybill, Nolt, and Weaver-Zercher (2007) described the unimaginable crime that took place at an Amish school at Nickel Mines, Pennsylvania, when Charles Roberts killed five girls and critically injured five others. This incident was forgiven by the Amish people due to their belief in the forgiveness expounded in the Lord’s Prayer. Similarly, Beiler and Smucker (2009) identified a further Amish belief that retaliation is not to be considered when a perpetrator hurts another person. Unconditional forgiveness is to be extended to the perpetrator by the victim.

After the murder of her four children, Swift (2007) learned that if she was to be like Christ, she must forgive the perpetrator who killed them. She demonstrated a lesson for all to learn: the difficulty of reaching down into one’s own soul and coming up with forgiveness for the offenders. Swift (2007) advised people not to be victims by struggling with the “Why did this happen?” but ask, “Now that it has happened, what should I do to become a victor?” (p. 16).

Piderman (2009) listed the benefits of forgiveness: “Healthier relationships, Greater spiritual and psychological well-being, Less stress and hostility, Lower blood pressure, Fewer symptoms of depression, anxiety, and chronic pain, Lower risk of alcohol and substance abuse” (p. 2). She suggested putting the incident behind and advancing forward.

Forgiveness and reconciliation are two important issues in Christianity, emphasized Walker and Gorsuch (2004). They contended that forgiveness is more than a ritual. It is a spiritual healing as people are confronted with the grace of God which leads to reconciliation.
Self-Forgiveness and Other Forgiveness

D. Tutu and Tutu (2010) saw people as being good and not evil, no matter what atrocities they have committed. Therefore, all humans need to see others as God sees them, created in God’s own image. D. Tutu and Tutu advised everyone to lay hurts aside without carrying them around. Riek (2010) and Shnabel and Nadler (2008) believed that seeking forgiveness is an essential part of a Christian’s life.

Financially wealthy because of shady business dealings, Dallas (2009) became a San Quentin prisoner, learning that forgiveness is not easy. He concluded that forgiveness requires people to surrender something without receiving anything in return. It means giving up resentment, anger, pain, the desire for revenge, and the expectation of repayment or restoration. Dallas learned that until a person releases these negative feelings, the person is held captive by them.

Bob McIntosh killed Kathy Hutchison’s husband for no apparent reason without even knowing whom he was killing. Hutchison (2006) forgave McIntosh for the evil deed after learning that anger was a dead-end street. By letting go of the anger and forgiving, she was able to take the healthy step forward for both herself and McIntosh.

Health Benefits of Forgiveness

“Forgiveness is a journey worth taking,” encouraged Tibbits (2009). In his book *Forgive to Live*, Tibbits (2006) related that if a person has high blood pressure from being angry, that person may actually lower his blood pressure to normal range by forgiving. Forgiving does not mean forgetting what the person did. Forgiving does not change the past, but changes the desire of the victim to take revenge on the offender. It avoids “the
escalation of attacks and counterattacks” (p. 4). It gives the victim peace of mind and allows stabilization to take place.

Luskin (2002) would agree that there are health benefits to be gained for having a forgiving spirit. There are fewer medically diagnosed chronic conditions and less stress when one has a forgiving spirit. Luskin pointed out that forgiving may have a positive effect on one’s cardiovascular system, but emphasized that the opposite could also be true for people who rehearse a grudge which increases “blood pressure, heart rate, and arterial wall pressure” (p. 79).

Likewise, Yeagley (2006) warned that anger has a deleterious effect upon the heart and posited that the only way to keep anger alive is by rehearsing it. Anger may lead to aggression which is not innate and is not healthy emotionally, spiritually, or physically. Yeagley challenged that there is no research proving that venting anger releases tension.

Laney (2011) reminded that Jesus taught people to love their enemies and to be kind to those who persecute them (Matt 5:43, 44). Thus, people are displaying God’s character when they treat their enemies as friends. Laney warned people not to bank hurts because banking harms the person who is doing the banking more than anyone else. Forgiveness brings health to both the offender and the victim, pointed out Reinert (2011).

Process of Forgiveness

Worthington (2001), author of well-known, albeit older works in the field of forgiveness, viewed forgiveness as a process. He recommended five steps to forgiveness, offering a chapter on each concept: REACH—R: Recall the hurt, E: Empathize, A: Altruistic gift of forgiveness, C: Commit publicly to forgive, H: Hold on to forgiveness.
Having taught this, he was forced to apply it to his life when his mother was murdered; he found that the process worked well.

Petherbridge (2008) detailed a list of five things which forgiveness is not: forgiveness is not a feeling, not pretending the person was not hurt, not condoning what the person did, not trusting the offender, not relieving the person of responsibility. She agreed with Yeagley (2006) that “God knows that revenge, anger and rage can destroy us spiritually, emotionally and physically” (p. 14).

Like those cited above, Stanwick (2007) based her study of forgiveness on the victim and victim change. “You can change your response to what has happened. Instead of being a victim, you can seek help in becoming a survivor. You need to ask yourself what part you are playing in keeping yourself stuck in suffering” (p. 102).

Implication

The significance of these works evidence forgiveness as the antidote for misunderstanding, anger, and guilt. Forgiveness must be understood before it becomes a transforming element in a person’s life. These authors lay the foundation of benefits to inmates that biblical forgiveness may bring them. People do not realize how much their depraved nature influences them to be unforgiving. They, too, have divine power to use through the Holy Spirit to enable them to forgive. The sampling of works reviewed supply information to be used in the Christian-based restorative justice program presentation on forgiveness.

Reconciliation

The fifth section addresses literature detailing the concepts of reconciliation
which is both tied closely to forgiveness and procedurally follows forgiveness. For reconciliation to take place, at least two entities must be involved.

Reconciliation to God

Jeanrond (2011) advocated that reconciliation is allowing the character of Christ to transform a person’s life. The love Christ displayed on the cross must be internalized in people to the point that reconciliation will be a natural outcome. The burden of Enns and Myers (2009) was that God’s idea of justice is restorative, reconciliation rather than punishment.

Two examples of reconciliation to God emphasize the concept. Following a very rebellious lifestyle in his youth, Clay (Clay & Kilpatrick, 2012), Olympic track gold medal winner in 2008 and 2012, was reconciled to God after meeting his future wife who informed him she was ending their dating relationship until he became a Christian. Aitken (2005) revealed Charles Colson’s life before and after Watergate. After his complete reconciliation to God, Colson went on to establish a worldwide ministry encouraging and training inmates to reconcile to God, family, and victims.

Reconciliation to People

Shnabel and Nadler’s (2008) study of the emotional needs present during reconciliation concluded that emotionally, victims would like to have more power in the outcome of the mediation and emotionally, perpetrators are concerned about their moral image in society.

Through God, reconciliation can take place between two people or between the person and God, explained Guilherme (2012). Prayer is a dialogue between the person
and God. Reconciliation takes place as the person moves closer to God emotionally.

Lamm (2009) encouraged reconciliation between people. He contended that people can change but need assistance to do so.

The positives of reconciliation, detailed Davis (2002), are old angers, hurts, and resentments that lose their grip on individuals. Old emotional wounds fade into history. Renewed closeness is one of the numerous benefits of reconciliation. Davis outlined a process for reconciliation.

We need to know who we are, what we value, and what we believe in. We need to know where we stop and where the other person begins, to be able to say, “This is me. These are the ways I am the same as you, and these are the ways I am different.” It is not until we are whole enough to approach the other person, not because we need to but because we choose to, that real reconciliation can begin. (p. 29)

Worthington (2003), a well-known forgiveness authority, expounded that a person’s positive emotions such as love, affection, empathy, compassion, pity, and sympathy are in a tug-of-war with their negative emotions. Each person has a choice to make at this point. He may choose to follow the positive emotions and forgive or follow his negative emotions and “free fall” into bitterness, resentment, and hatred (p. 119).

Worthington (2003) and Browning and Reed (2004) compared forgiveness and reconciliation, saying forgiveness is internal and reconciliation is external or interpersonal.

Implication

Reconciliation can change peoples’ lives towards a positive direction. It can melt away anger, hurt, and guilt. The message of these works reminds people that reconciliation reestablishes a broken relationship between a victim and an offender. This makes it possible for the victim and offender to move forward.
Summary and Implications of Literary Findings

The works reviewed in this chapter are a small sampling of the abundant literature available in each of the five areas of study: restorative justice programs, recidivism, brain transformation, forgiveness, and reconciliation. These materials provide a rich quantity of information for the presentations to the inmates during the restorative justice program to be developed.

The outcomes of the restorative justice programs indicate which programs have the most positive impact on inmates’ lives leading to the least recidivism. The reviewed research on the brain will be used to teach inmates how they are in charge of their future. Concluding lessons from the studies of forgiveness and reconciliation suggest concepts and processes to bring about life changes. These basic components will build the presentations for the intervention discussed in chapter four.
CHAPTER 4

DEVELOP A CHRISTIAN-BASED RESTORATIVE JUSTICE PROGRAM

Restorative justice is a method of helping solve the wrongs people committed which have caused harm to humans physically, emotionally, or financially. This chapter covers a basic understanding of restorative justice. The program daily sessions I have developed are outlined here with further presentation notes in the appendix.

**What is Restorative Justice**

A working definition of restorative justice has been difficult to ascertain. There are too many different principles that restorative justice facilitators use as their base for operating a restorative justice program in order to have one universal definition. As I have mentioned before, there are as many definitions as there are facilitators. The following definitions are included here because, in them, are elements which I have included in my restorative justice program.

Zehr (2002, p. 7) has been considered the founding father of restorative justice in North America, and he made an effort to define restorative justice.

Restorative justice is a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs, and obligations, in order to heal and put things as right as possible. (2002, p. 37)

Zehr said that restorative justice involves everyone with a connection to the crime, giving...
them a voice, a chance to be heard, until a satisfactory solution for everyone is reached.

Restorative justice can take on many forms. Mueller et al. (2004, p. 11) and Zehr (2002, p. 7) listed three different forms of restorative justice conferences. One common type of restorative conference meeting that is used is Victim and Offender Conferences led by a trained facilitator. Everyone present has a part in deciding what should be done to resolve the harm done and what should be done to repair it. Examples of resolve and repair are monetary restitution, community service, or any other action suggested by the conference. A second type of conference is referred to as a Circle. This type consists of people from varied backgrounds, in addition to the perpetrator, victim, and facilitator, who have a stake in the case, who will discuss the damage that may have been done to the community and how to repair it. This conference is to decide, in a non-threatening environment, what should be done to repair the damage. The third conference type is Victim Impact Panels. A group of offenders listen to a panel of victims and perpetrators from previous crimes similar to their own offense. This helps the offender to realize the effects of the type of harm that an offense can cause. These three patterns make up the majority of restorative justice programs.

Melton (National Institute of Justice, 2007, December 3, para.6), a consultant in Navajo country, puts apology and forgiveness, in addition to native traditions, into the restorative justice process. Marshall (National Institute of Justice, 2007, para. 7) a researcher, found that restorative justice deals in a “problem solving way” through collaborative means, rather than going to the criminal justice system.

The Ontario Justice Education Network (OJEN) (2008) listed their objectives for restorative justice:
To help wrongdoers understand the effects of their crimes and help them to take responsibility for their actions.
To reduce the likelihood of re-offending by reintegrating wrongdoers back into the community.
To offer an alternative to conventional approaches to sentencing.
To involve community members in responding to and reducing crime, as well as offer community support to victims and wrongdoers. (2008, p. 1)

Zehr (2002) stated that “restorative justice is not primarily about forgiveness or reconciliation” (2002, p. 8). However, the program that I have developed will focus on a meaningful way to overcome sinful tendencies in life which may lead to forgiveness and reconciliation.

Summary

There are several different forms of restorative justice to help offenders and victims find solutions to the harm that has been done by the offender. In restorative justice, the final decision is reached by those involved with the crime, rather than one judge issuing the sentence.

How Restorative Justice Works

Restorative justice is not to replace the present judicial system. It is concerned about the needs not being met by this system (Zehr, 2002, p. 12).

Three models seem to dominate in Western criminal justice: “victim offender conferences, family group conferences, and circle approaches” (Zehr, 2002, p. 44). However, rather than using only one type of conference, groups are now mixing the three models, thus developing new approaches used more often than a single approach (Zehr, 2002, p. 44).

Restorative justice conferences give victims a chance to confront the offenders
and explain the harm that was done by the action which the offender did in this wrongdoing. This allows the community and families concerned to have a better understanding of what was done and the extent of the harm. Under this restorative justice model of justice, deeper relationships and integration of help and understanding takes place. Perpetrators have an opportunity to acknowledge the atrocity they have done. They have a chance to reconcile with the victim and all the stakeholders in their wrongful action. The whole community has a chance to grow closer together.

Restorative justice recognizes the importance of community volunteers in their response. They are interested in the safety of the community. They are also probably more acquainted with all the stakeholders in the harm that was done. The community is more interested in reparation by the offender. The community benefits from this program because it is not as expensive as the criminal justice system. Restorative justice is more accessible to the community and alleviates the stress on the criminal justice system.

Of vital importance for any conference to take place is the fact that the perpetrators must admit their guilt. Conferences in restorative justice are to give the perpetrators the chance to repair the damage done and allow healing to take place for everyone involved in the wrongdoing. The conference is seeking answers to three questions: What happened? How did it happen? Who is responsible to make this right?

The criminal justice system is set up to make everyone look out for him- or herself. Restorative justice is set up to help the individuals attending the conference. Restorative justice would attempt to find ways and means to provide assistance to the victim, victim’s family, perpetrator, perpetrator’s family, and community for healing and reintegration of all involved for a safer community.
OJEN restorative justice focuses on interconnected relationships between victim, offender, and community. After the group hears all the stakeholders involved, the group will decide on what the responsibility of the offender should be. The offender is responsible for carrying out this decision. This helps the offender to understand the extent of the harmful actions committed, thus allowing the victim and the community to heal. It educates the offender to realize in reality the distress they caused and have a part in making the decision as to what can be accomplished to repair the damage done. The community is also able to offer support to the victim and perpetrator.

Table 3 shows the difference and methodology between the criminal justice system and the restorative justice system.

Table 2

**Conventional Approaches to Justice vs. Restorative Justice**

<table>
<thead>
<tr>
<th>Conventional Approaches</th>
<th>Restorative Justice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crime is a violation against the state and Canadian laws.</td>
<td>Crime is a violation against victims and communities.</td>
</tr>
<tr>
<td>Justice is achieved through the adversarial and hierarchical court system, pitting the</td>
<td>Justice is achieved through conversation between the wrongdoer and victim, where community members are given a key role.</td>
</tr>
<tr>
<td>wrongdoer against the state.</td>
<td>Focus is on ensuring stability between victims, wrongdoers, and the community.</td>
</tr>
<tr>
<td>Focus is on individual rights and responsibility.</td>
<td>Wrongdoers must repair the damage caused to victims and communities.</td>
</tr>
<tr>
<td>Punishment can repair the harm caused by crime.</td>
<td>Focus is on restoring relationships and preventing further harm from occurring.</td>
</tr>
<tr>
<td>Focus is on punishing the wrongdoer and sentencing often results in jail time.</td>
<td></td>
</tr>
</tbody>
</table>

(Ontario Justice Education Network, 2008, p. 3)

In the restorative justice program, crime is an offense against the individual or individuals who were hurt.
There are times when the restorative justice principles should not be used. Avoid the use of restorative principles when the offender does not admit guilt, when the government does not recognize restorative justice principles as being a satisfactory process for a crime, or when the rights of the wrongdoers are at risk.

When May Restorative Justice Not Be Appropriate?
The wrongdoer refuses to take responsibility for the crime
The Crown does not consent to sentencing through restorative justice
The victim of the crime is unknown or is unwilling to participate
The wrongdoer’s community is unwilling to support the process
The legal rights of the wrongdoer might be at risk
There are no trained facilitators in the community to assist or no respected community members willing to participate
A term of incarceration in excess of two years is a likely possible sentence
(Ontario Justice Education Network, 2008, p. 3)

The rights of the offender, community, and state must be protected.

Summary
Restorative justice is not an alternative to the criminal justice system. The criminal justice system works on the premise of issuing a sentence to the offender according to the severity of the crime. The judge determines an appropriate sentence. Restorative justice works on the premise that all people involved with the crime have a part in making the sentencing decision.

Results of Restorative Justice
Restorative justice has been found to lead to reduced recidivism if the process is done correctly. A 2001 analysis of 35 Canadian restorative justice programs found that “restorative justice programs are a more effective method of improving victim/offender satisfaction, increasing offender compliance with restitution, and decreasing the recidivism of offenders when compared to more traditional criminal justice responses
(i.e./incarceration, probation, court-ordered restitution)” (Linton, n.d., pp. 2, 3). This statement indicates that restorative justice is working well.

A selection of reports from several countries verifies success. In one Australian report, 74% of the offenders who were assigned to a restorative justice program were satisfied with the process outcome, compared to 54% who went to court (Linton, n.d., p. 4). A New Zealand study of 13 programs showed that 12 of them resulted in victim satisfaction, compared to much less for those involved in a court case (Linton, n.d., p. 8). Further, a study of New Zealand’s restorative justice methods said that 80-95% of victims thought they had been “treated fairly and had a say in the agreement” (Linton, n.d., p. 8). These studies show that restorative justice is a more satisfactory process than the criminal justice system. Both offenders and victims stated that they received fairer judgment and that they had a better understanding of the people who were affected by the crime.

“The evidence shows 70% of victims would want to meet the offender, to get the questions answered” (UK Ministry of Justice, 2010, p. 1). This does not happen in court. Ninety percent of the time with restorative justice, an apology takes place as compared to court, where only 10% of victims receive an apology (2010, p. 1). It is reported that 85% of the victims are satisfied with the end result when involved with restorative justice and that this leads to 14% less crime committed (2010, p. 1).

The circle is an actual process where everyone literally sits in a circle of chairs. The individuals discuss the event that occurred and how it has affected him or her individually. They express their heartache, disappointment, discouragement, anger, remorse, and any feelings which are the result of living with the wrongdoing that the perpetrator caused. Each person sitting in the circle has an input on understanding the
crime and what the consequences should be. Wilson et al. (2002) said that a profound positive effect takes place with just a simplistic process of sitting in a circle and talking about the crime among those involved (p. 369).

Restorative justice has been found to be more pleasing in every aspect compared to the criminal justice system. “Poulson (2003) found that RJ outperformed court procedures on almost every variable (including judgments of fairness, accountability, increased respect, emotional well-being, and reductions in fear) for both victims and offenders” (Doak, 2011, p. 450). Victims who were involved with a restorative justice process revealed a 70-90% satisfaction rate and said they were respected and treated fairly (Doak, 2011, p. 450).

Apologies are very rare in conventional court hearings. However, restorative justice has a high rate of apologies extending from the perpetrator to the victim and others affected by the crime (Maloney & Lloyd, 2003, June, p. 10).

Restorative justice has had excellent results, not just with offenders, but with victims and their families, mediators, judges, and attorneys. The advantage with the program is that the offenders recognize the harm they caused. It reduces the pain and trauma for both the offender and victims and a form of a spiritual experience takes place (Hadley, 2001, p. 51). Restorative justice conferences are face-to-face meetings to discuss and resolve offenses and consequences between victims, offenders, facilitators, friends, and other families affected by the crime.

A review of studies done on three different continents involving 1,879 offenders and 734 victims was compiled. Ten different studies were reviewed of the face-to-face meetings with victims, offenders, facilitators, and families in discussion and decision-
making, dealing with the crime which the offenders were involved in, and the consequences of that crime. These studies showed positive results using restorative justice principles (Strang, Sherman, Mayo-Wilson, Woods, & Ariel, 2013, pp. 20, 40, 41, 47).

Summary

A higher percentage of people who have used the restorative justice principles in their sentencing process have been more satisfied with the method used for sentencing victims than those using the criminal justice court system. The judge is the person who issues the sentence in the criminal justice system. With restorative justice, everyone involved with the wrong doing has a voice in the sentencing. Through studies it appears that restorative justice reduces recidivism and court costs.

Details of the Project

Methods

The project will be held for a group of 15 to 20 inmates who will have volunteered for the program. These participants will be selected from those who have chosen to sign an Informed Consent form (see appendix) and fill out a Pre-program Questionnaire (see appendix) one-on-one for acceptance in the program. This questionnaire is a standard procedure similar to the one being used at Columbia Correctional Institution, Portage, Wisconsin, for each applicant to restorative justice programs. The program will consist of 12 sessions, each two hours in length, and two sessions per week. Program sessions will include lectures, guest speakers, discussion groups, and homework assignments. Inmates will complete a Post-program
Questionnaire (see appendix). Feedback will be requested from the supervisor or other staff in attendance, such as social workers, psychologists, or chaplains, following each session of the program.

The project will evaluate the Christian-based restorative justice program for its effectiveness in changing the behavior of inmates and contributing to lowering the number of individual Written Warnings and Conduct Reports among participating inmates for six months before and six months following the program, if allowed by the institution. There should also be a noticeable difference in the attitude of the inmate as observed by staff personnel. An evaluation of the number and type of conduct reports by participants will be made at the end of the complete program, whether or not the program resulted in changed inmate behavior. Results will be reported to the warden, supervisor, and/or chaplain.

Subjects

The program will be open to adult inmates, 18 years of age or older, excluding inmates in the emotionally challenged units. Inmates of varied religions may attend. They will be informed that this is a Christian-based restorative justice program.

Recruitment

The program will be advertised by posters on each housing unit bulletin board throughout the institution with the exception of any units which house emotionally challenged individuals. The participants, from the general population, will be selected from those who have chosen to fill out an Informed Consent form and a Pre-program Questionnaire.
Recruit Involvement

Inmates will attend the 12 sessions. They will listen to lectures and guest speakers, involve themselves in discussion groups, and complete any assignments given during the session or as homework. They will complete a Post-program Questionnaire. This project may have a positive behavioral effect upon the participating inmates.

Program Benefits

Inmates have a right to realize they are fighting an evil power that is innate within their bodies. They will need divine power to overcome this evil nature. This project may transform the lives of the inmates involved in the program. It may help me gain a deeper insight into human nature and allow me the joy of witnessing the transformation process taking place in inmates’ lives. This program may strengthen an institution’s ability to meet mission statement goals regarding positive change in the lives of inmates and successful reintegration into the community. It will provide me with the tools for conducting further Christian-based restorative justice programs and making this available to other correctional institutions.

Inmate Risks or Discomforts

There will be no risks or discomforts to the inmates. This program will be conducted in the chapel and follow the same security procedures as any other religious program conducted at the institution. Should an inmate feel any emotional or physical discomfort, he may contact any chaplain, program director, psychologist, medical department, deputy warden, or the warden.
Confidentiality

Confidentiality is a normal procedure in a correctional institution. The Pre- and Post-Questionnaires and Informed Consents will not leave the institution. The statistics involved with an inmate’s Written Warnings and Conduct Reports will only be reported as category numbers/totals. No individual inmate name or personal number will be reported. Any responses by the inmates on forms or in program discussions which are used in any way for reports or other uses will not be attached to any personal inmate name or number. If necessary, for clarification, a fictitious name will be assigned to the information at the institution and only that name would be used.

Outline of Daily Sessions

Prayer: Leo

Hymn: Hymns will be on compact disk or in a hymnal

Homework Review: Leo

Presentation: Leo or guest speaker

Break: 10 minutes

One of these activities: Questions & Answers, Circle Discussion, Group Discussion, Small Groups Discussion

Wrap-up presentation: Leo

Homework assignment: Distribute homework sheet

Speaker Options

Attorneys

Judges
Victims
Successful ex-convicts
Educators
Christian university professors of law
Christian law enforcement officers
Police chaplains

Twelve Session Restorative Justice Program

See the appendix for the homework assignment sheets and presentations.

DAY 1

Prayer

Hymn: Amazing Grace, hymn 108 (All hymn numbers are from The Seventh-day Adventist Hymnal, 1985.)

Circle Discussion: Getting acquainted. All inmates are sitting in a large circle and share on the topics assigned.

1. As we go around the circle, share only your name.

2. As we go around the circle, share with the group your most memorable gathering where food and people were present and why you enjoyed it.

Break: 10 minutes

Small Groups Discussion: Count off with numbers 1-3. Divide up into groups with people who have your number.

Discuss the ripple effect of crime. You will be given a scenario to analyze.
1. Pick a presenter from your group to write your ideas on the large poster paper taped to the wall and present your small group discussion results to the entire group.

2. The true scenario: Three young men enter a chain store at a mall. They go up to the cashier and ask for money. They push the elderly cashier, and he falls to the floor, breaking his hip. He is taken to the hospital.

3. Discuss and write on the paper your responses to this question. List the people who could be affected by this crime, either emotionally, physically, or financially. Also, list how it could affect the community?

4. The presenter will share your group’s results with the entire group.

Leo: *Introduction to Restorative Justice*

**Wrap-up presentation:** Leo

**Homework assignment:** Homework #1. Distribute homework sheet.

Explain that the homework will be collected at the beginning of the next meeting, checked that it is completed, read, and returned to them by inner institutional mail. There will be a time for sharing and discussing the homework at the beginning of each session.

**Day 2**

**Prayer**

**Hymn:** *Just As I Am*, Hymns 313 and 314

**Homework Review:** Leo

**Presentation:** Leo, *The Fall of Humans—From Perfect Nature to Depraved Nature*
Communication between God and humans was excellent. Humans’ reasoning and emotions worked together perfectly. The fall of humankind led to faulty communication between God and humans. Reason and conscience no longer worked in harmony. It affected not only humans, but all of creation. Divine power is needed for people to overcome sinful nature; it cannot be done by oneself.

Break: 10 minutes

Questions & Answers: Leo

Wrap-up presentation: Leo

Homework assignment: Homework #2. Distribute homework sheet.

Day 3

Prayer

Hymn: What a Friend We Have in Jesus, hymn 499

Homework Review: The inmates will comment on their impressions or reactions to the homework assignment.

Presentation: Leo, Reaction to Life

This topic compares tree rings to real life. There are good events and poor events just as a tree has good years of moisture and poor years of drought.

Break: 10 minutes

Group Discussion: Looking back into your life, you can see how troubled spots or triumphs have affected your life. Share with the group a little bit about your life without getting into personal things which would be embarrassing to you or the group members.
Wrap-up presentation: Leo

Homework assignment: Homework #3. Distribute homework sheet.

Day 4

Prayer

Hymn: *It Took a Miracle*, hymn 111

Homework Review: Leo

Presentation: Leo, *Basic Brain Operation for Reasoning and Emotions*

A brief study of the frontal lobe (reasoning) and limbic section (amygdala, emotions) of the brain will be presented. People make decisions from these two sections of the brain. The frontal lobe does not mature until 18-30 years of age. During this time, decisions come from the amygdala or emotional center. Even adults make half their decisions from the emotional section of their brain.

Break: 10 minutes

Questions & Answers: Leo

Wrap-up presentation: Leo

Homework assignment: Homework #4. Distribute homework sheet.

Day 5

Prayer

Hymn: *Rock of Ages*, hymn 300

Homework Review: Leo

Presentation: Leo, *Forgiveness and the Physiological Benefits of Forgiveness*
Forgive as Christ forgave those who tortured and killed Him. Forgiveness will be defined, explained, and illustrated (Joy Swift, the Amish, etc.). The physiological effect of harboring anger will be explained.

**Break: 10 minutes**

**Small Groups Discussion:** Count off with numbers 1-3. Divide up into groups with people who have your number. You will be given a scenario to analyze.

1. Pick a presenter from your group to write your ideas on the large poster paper taped to the wall and present your small group discussion results to the entire group.

2. The true scenario: A police officer stopped a vehicle that matched the description of a vehicle involved in a robbery, although there was only one person in the car, and the robbery had been committed by two suspects. When back-ups arrived, the officer opened the trunk and was shot and killed by the other suspect who was hiding in the trunk.

3. Discuss and write on the paper your responses to these questions.

   - List the people who could be affected by this crime, either emotionally, physically, or financially. Also, list how it could affect the community?
   - Who was using their reasoning?
   - Who was using their emotions?
   - How could this bad situation, a drought, be turned into a good situation, moisture?
   - How would forgiveness repair the harm done?
   - Who needs to forgive?

4. The presenter will share your group’s results with the entire group.
Wrap-up presentation: Leo

Homework assignment: Homework #5. Distribute homework sheet.

Day 6

Prayer

Hymn: *There Is a Fountain*, hymn 336

Homework Review: Leo

Presentation: Attorneys, a prosecuting attorney and a defense attorney.

They explain their jobs, how they prepare for a case, and how the justice system interprets crime.

Break: 10 minutes

Questions & Answers: Attorneys. Inmates may ask questions about cases, but not their own case.

Small Groups Discussion: Count off with numbers 1-3. Divide up into groups with people who have your number.

The attorneys give the inmates a mock crime and the small group decides together what sentence to give to the offender.

Wrap-up presentation: Leo

Homework assignment: Homework #6. Distribute homework sheet.

Day 7

Prayer

Hymn: *To God Be the Glory*, hymn 341

Homework Review: Leo

Presentation: Judge
The judge explains how the judicial system operates. Then he explains how the court system works from a judge’s point of view, what appeals court is, and how it operates.

Break: 10 minutes

Questions & Answers: Judge

Inmates may ask questions about cases, but not their own case.

Wrap-up presentation: Leo

Homework assignment: Homework #7. Distribute homework sheet.

Day 8

Prayer

Hymn: What a Wonderful Savior, hymn 335

Homework Review: Leo

Presentation in a circle: Professional Family Counselors, Family Matters, Part 1

Break: 10 minutes

Presentation in a circle: Continuation of Family Matters, Part 1

Wrap-up presentation: Leo

Homework assignment: Homework #8. Distribute homework sheet.

Day 9

Prayer

Hymn: Faith Is the Victory, hymn 608

Homework Review: Leo

Presentation in a circle: Professional Family Counselors, Family Matters, Part II

Break: 10 minutes
Presentation in a circle: Continuation of *Family Matters, Part II*

Wrap-up presentation: Leo


**Day 10**

Prayer

Hymn: *Anywhere With Jesus*, hymn 508

Homework Review: Leo

Presentation in a circle: Victims

Two or three victims tell their stories of the trauma they and their families experienced, how they were victimized, and the effect the victimization had on them and their families.

Break: 10 minutes

Presentation continues

Questions & Answers

Wrap-up presentation: Leo

Homework assignment: Homework #10. Distribute homework sheet.

**Day 11**

Prayer

Hymn: *Live Out Thy Life Within Me*, hymn 316

Homework Review: Leo

Presentation in a circle: Ex-convict

The person tells about incarceration and how it changed them. They talk about life after prison and whom a person can connect with for support after release.
Break: 10 minutes

Presentation continues

Questions & Answers

Wrap-up presentation: Leo

Homework assignment: Homework #11. Distribute homework sheet.

Day 12

Prayer

Hymn: Jesus Saves, hymn 340

Homework Review: Leo

Presentation: Leo, Reconciliation and the Importance of Repentance and Stabilization.

Reconciliation is mending the hurts and damage done to other people and/or to God. Reconciliation is confessing one’s wrongs and asking for forgiveness so that people may regain the relationship which was broken.

Break: 10 minutes

Circle Discussion: Discuss your reaction to the people mentioned during the reconciliation presentation. What may you learn from them?

Wrap-up presentation: Leo

Homework assignment: Homework #12. Distribute homework sheet.
CHAPTER 5

RESTORATIVE JUSTICE PROJECT EXPECTATIONS

The expectations for the Christian-based Restorative Justice Program are defined in this chapter. The program will enable the inmates to have a transformation in their lives. Knowing this information and internalizing it will enable the inmates to understand why they became incarcerated and to understand how to change their characters to become transformed people. The goal is to turn around lives and keep inmates from recidivating.

Fallen Nature of Humans Presentation Expectations

I expect the inmates to know the difference between being created perfect, holy, and happy and the fall from that position. Knowing a little about perfection before sin entered will help inmates realize the depth of sin in people’s lives. They will also be able to realize that it was not only humans who suffered from the entrance of sin. The whole earth became blighted by sin. People even lost direct communication with God due to sin’s entrance into the world of Adam and Eve. The blame game started. Eve blamed the serpent, Adam blamed Eve and God. Inmates need to know what they are fighting against if they are to overcome their sin.

Origin of Turmoil

I expect the inmates to start demonstrating a change in their character such as a change of actions, language, and thoughts. They will now realize people no longer have
direct communication with God and that they probably have a perverted communication with people due to a fallen nature.

People are born with a depraved spiritual nature. Their brain is not in tune with the eternal principles of God. Therefore, their life has more trauma in it than they would like. The inmates might even believe that God has abandoned them. Some inmates are loaded down with guilt from what they have done. The guilt can be very oppressive to them. After understanding the fallen nature of people, the inmates may now realize why they have trauma and where it comes from.

Overcoming is Possible

My expectations are that people will be able to have at least some understanding of why people react the way they do. Inmates need to know about this struggle. They have acquired habits they need to overcome. These acquired habits have made neurological pathways in their brain which have become a part of their thinking pattern.

The innate sinful nature and the acquired sinful habits were a death decree for people had it not been for the intervention of Christ. People are doomed without the divine power to overcome this condition. Inmates need to internalize this information. They should know that sin brings the rewards of sin which is death and realize that the power of God is the only way they can escape that situation.

I expect inmates to realize they will have this tug-of-war with their sinful habits until Christ comes and removes their corruptible nature. However, they will also know their lives can be stable in an unstable world with Divine Power to help them change their character and personality in order to become kind and gentle people who are overcoming their sinful habits.
Summary

The fallen nature of humans has caused a world in conflict. I expect the inmates to see that turning to Christ for guidance in their lives may change their entire concept of day-to-day living.

Brain Presentation Expectations

The inmates are to know that the brain is a masterpiece of construction. It is the most complex organism in the world. People have a high level of understanding because God gave people a frontal lobe which enables people to reason from cause to effect. Since people do have that ability, they are more responsible for everything they do, including acts, thoughts, joy, anger, and so on. It is important for inmates to know this. They are responsible for what they do and think. They are responsible for all their emotions and forgiveness. They need to know that this seminar is only going into the very basics of the functioning of the brain because no one completely understands the complexity of it.

Impaired Balance of Reason and Conscience

Inmates need to know people were originally created with a perfect balance of reasoning and conscience that worked together harmoniously. People must remember that the whole brain has been impaired since the fall of people into sin and that they no longer use that balance as God created it. The fact is that both reasoning and conscience have been impaired. There are times when people only use one or the other section due to their own desires. This type of decision-making could bring disastrous results. Over half of people’s decisions are made with the emotional section of the brain. Many times,
people’s emotions get out of control, especially when something happens that they do not like. The brain has possibly developed pathways which are not helpful if the inmate’s background has had an influence in the development of those pathways.

Inmates need to know about the frontal lobe or reasoning section of the brain and the amygdala or emotional section. The frontal lobe is the CEO of the brain. Its job is to control all actions that happen in the brain. All outside information is filtered through the amygdala, which distributes this information to the section of the brain where it should go. Inmates need to know that if the amygdala suspects something is wrong or if it becomes infatuated with something, it has a super highway to the frontal lobe. Therefore, it will flood the frontal lobe with an overload of information. As soon as the frontal lobe gets overloaded, it will direct the amygdala to take its own action. Thus the desires of the amygdala will be put into action. This action may be a good choice or a poor choice, but it takes place.

The terms frontal lobe, amygdala, and hippocampus will be used at the beginning of the program along with a diagram to show the brain locations. From that point on these areas will be referred to by their function names: reasoning, emotions, and memory sections of the brain.

The reasoning section does not mature until at least 18 years of age, and it can continue until about 30 years of age (Goldberg, 2005, p. 175). This suggests that people are not able to reason from cause to effect until the frontal lobe is mature enough to reason. Until that happens, they are making decisions from the emotional section. Parents or caretakers are to be one’s frontal lobe to guide them through the traumatic times in life and to be there to encourage them and support them in the good and happy
times in life until the frontal lobe matures. It is important for inmates to realize all of this information. Their environment will cause them to develop pathways in the brain from what they think and do. In fact, it may have some influence on the development or change in their DNA and genes. If they have come from a dysfunctional home and society, their environment has affected the pathways developing in the brain. If this has been the pattern of their life in youth and early adulthood, there is a chance they will be incarcerated. It is very important for inmates to understand that this may have been the reason for their incarceration. They will understand their own actions in life if they grasp the above information.

When an inmate gets into trouble in prison, the inmate was probably using their emotional section. If they had used the reasoning section of the brain, they would not have committed the act. There are times in life when it is appropriate to use the emotional section, even without thinking about whether the act was good or bad. When showing affection to one’s spouse and children, it is important to use the emotional section. It would also be appropriate to use the emotional section to be pleasant and kind to an enemy. Since the fall of humans, they have impaired reasoning and conscience.

Inmates need to know they have a negatively-biased nature and should stop and think out all decisions. Inmates should stop and question themselves about their decisions. “Why am I in prison? What did I do to get myself into this situation?” They need to ask, “Why am I getting so many conduct reports? What am I doing wrong? What did I do that sent me into segregation? Why is the staff always watching me? They need to think, “Even my family stays aloof from me. I have become so aggressive since I have been in prison. Why?”
New Pathways

The inmate still has hope. Due to the plasticity and flexibility of the brain, new pathways will develop as the inmate stimulates the brain with new information. Their character and personality will form from what they think about and the actions they performs.

The hippocampus is the memory section of the brain. If the inmate memorizes Scripture, prays, listens to Christian or classical music, and exercises faith in God, new pathways will develop. New neural cells will form, and the hippocampus will send the new cells to the section of the brain that needs them. The inmate can realize that within approximately two months, there will be a noticeable difference in their thought-pattern. However, it may be helpful to know that the hippocampus or memory section of the brain may shrink under stress.

The next thing the brain will do is trim off the bad-habit pathways which are not being used. The inmate needs to know this, put this knowledge into action, and develop good-habit pathways. “For as he thinks in his heart, so is he” (Proverbs 23:7).

Cognitive Behavior

Cognitive behavior is an important part of this program. I want the inmates to stop and think of all the illustrations and exercises which are a component of this program. They need to think, “Was I using reasoning (frontal lobe) when I did this?” I want them to think through the illustrations and the group exercises and ask, “How does this pertain to my life, and how am I going to react to it?” I want them to think in a positive way. “As I reacted to that meeting or circumstance, was my behavior positive or negative?” They should use the cause and effect reasoning section of the brain to think
out what the effect will be if they react negatively to this illustration or exercise. I want them to know that negative thinking does not help them. In fact, it can be deleterious to their health, mind, and body. Despite what atmosphere is surrounding them, negative thinking will only make it worse. Negative thinking may bring discouragement and depression if an inmate dwells on negative thoughts. I expect them to realize that no matter what situation they find themselves in, positive thinking is healthy.

I want inmates to pray about their attitude and their circumstances in life. I want them to believe a change of attitude and actions should take place in their lives. They now understand the use of the frontal lobe and the amygdala. They should use reason for each important decision they make before acting upon the decision. When discouragement is prolonged within their brain, they need to know they are looking introspectively. They may be comparing themselves to others and are disappointed by what they see in themselves. I want them to realize there is a God who cares for them. They are a part of the human race and, therefore, they are the crowning act in the creation of God.

Summary

God created people with a well-balanced brain in which the various sections worked together harmoniously. After the fall of humans, the brain became depraved. I expect inmates to understand the basic operation of their brain and to understand that there is hope for changing their lives because of the brain’s plasticity.

Forgiveness and Reconciliation Presentations Expectations

The project will teach the importance and process of forgiveness and
reconciliation. It may lead inmates to better relationships, more desirable health, a deeper spiritual experience, and reconciliation to people and to God.

Forgiveness

The program presentations on forgiveness will include two aspects of forgiveness. The first is the role of the victim who needs to forgive their perpetrator. The second is the role of the perpetrator who needs to apologize to his victim and ask forgiveness from them. The inmates will be able to see themselves either as the victim or as the perpetrator in each issue, depending on the circumstance or situation.

It is easier to hold angry or hurt feelings against another person due to people’s sinful nature, rather than forgiving them. To eliminate these blemished emotions, a person should forgive, even though it is not a natural decision. I expect inmates to learn the important concepts of forgiveness.

The life that inmates have had before incarceration has probably not been smooth. At times inmates may feel the whole world is against them. Somewhere along life’s journey, inmates need to consider forgiving the people who have hurt them emotionally or physically. They need to understand that forgiving people is important for their own health. They need to realize that forgiveness is not denying that the situation happened. In fact, knowing it did happen and still forgiving the person is a positive action which will bring them peace of mind. Inmates would like to think that holding angry feelings against someone only hurts the person with whom they are angry. This is a false impression. It also hurts the inmate. Anger is an emotion that appears to be contagious and can escalate and affect the people around them.
Inmates who refuse to forgive are only showing aspects of their negative character. Being angry or holding grudges is not going to help them improve their lives. Inmates wanting to make a difference in their lives must follow Christ’s model. They will see that Christ forgave the very people who crucified Him. He is the One who created them. They are the ones who killed Him. I expect inmates to learn that forgiveness is an eternal principle that brings peace of mind to individuals.

Deterrent to Forgiveness

Pride can hold people back from forgiving. It would be wonderful for inmates to look at themselves introspectively if they do not wish to forgive. This seminar will enable inmates to see if pride is holding them back from forgiving and, therefore, they are holding themselves back from the blessings which God meant for people. Christ died for people who did not love Him, essentially His enemies, yet He forgave them. So inmates should follow that example and overcome pride. Surely inmates attending this seminar are looking for improvements in their lives. I expect that level of transformation to take place in inmates’ lives.

Reconciliation

People were created as sociable creatures. When that sociability is broken, people hurt consciously or unconsciously. Reconciliation is important in one’s life to restore these severed relationships. I would like the inmates to realize sociability has been broken, even though this may be difficult to understand due to the crime which the inmate committed. The inmates need to know that it is their duty to reach out to those people whom they hurt, apologize, and ask for forgiveness, because if this does not
happen, reconciliation may never take place. I expect inmates to learn how to restore broken connections and be reconciled to the people from whom they have been separated. Since sociability in life is extremely important, it is my desire that this presentation will become real in their lives, pride will be dissolved, and reconciliation can take place. Failure to reconcile causes a dilemma in the lives of people because love is the universal principle; if that principle is broken due to some offense, then forgiveness and reconciliation must take place before relationships can be restored.

I would like the inmates to realize that people who refuse to forgive or ask for forgiveness put themselves outside the principle of love upon which the whole universe should be functioning. Inmates need to understand that when reconciliation takes place, old angers and hurts fade away. Every person has a choice of allowing these to fade or let them remain alive and retain a broken relationship. However, to allow them to remain alive will break the very purpose for which God created people and that is sociability.

I would like them to acknowledge not only what they are doing to themselves, but also that a changed attitude will become contagious to those around them. Revenge only begets revenge. Anger and revenge are not traits with which people should be operating. The inmates need to learn that forgiveness is an essential principle in life. When it is not practiced, there are horrendous things that take place. Roberts did not forgive God for allowing his daughter to die; therefore, he killed the Amish children (Kraybill et al., 2007, p. 25). The reverse of that is that the Amish saw forgiveness as a healthy emotion. Even though the Amish grieved for their loss, they forgave Roberts for killing their children. They saw forgiveness as the only thing they could do to be spiritually right with God.
I expect that inmates may improve their health by following the seminar strategies. People should not bank emotional or physical injuries. This could bring depression which is not healthy. It may become the start of a downhill health problem. For the inmate who has high blood pressure, simply letting go of anger actually lowers the blood pressure. Anger affects the health of the whole body.

Summary

People live in a world of disruptions. Sometimes these can be painful, especially when tragedy takes place due to a perpetrator. Forgiveness and reconciliation are two important aspects of life because of the precarious world in which people live. Forgiveness and an attempt to reconcile with the perpetrator is a gift from God to be used rather than the opposite, which is being angry and attempting to get revenge in some way. To attempt reconciliation with the offender demonstrates a Christ-like character in the victim.

Strategies Expectations

In this seminar, strategies will be included which are designed to assist the inmates in accomplishing the goals they set during this program. Music and prayer are two of the strategies which will be taught to the inmates.

Music

From the words of the music the inmates hear during the program, they will understand they have not done anything that God will not forgive. They will be reminded that they serve a risen Savior. They will want to serve Him and will want to live their lives eternally with Christ.
Music is a gift of God. The music that is played in this seminar is all Christian hymns. It is designed to uplift the soul. I expect the inmate to be lifted emotionally to a higher spiritual level. Music is a tool to boost them mentally. It should never be left out of the education process.

Music is a good method for making an inmate aware that God is in control. This is what I want inmates to feel as they walk through the door of the chapel. This is a safe place. God is in control. He is there to assist me not only in understanding Him better, but also in understanding that I am loved.

Prayer

I expect prayer to have a powerful impact on inmates’ lives. Many of the inmates have had a rather hard, undisciplined life. Opening the program with prayer will help inmates recognize that this is a safe place. It is the beginning of opening oneself up to the power of God. Satan has had, at least to some extent, an enormous influence in the inmate’s life. Prayer will make it easier for them to break Satan’s influence. With prayer opening each session, it will help them realize the importance of prayer in their lives, and they will be encouraged to start their own life of prayer if they have not had that experience. Prayer can accomplish what human beings cannot even imagine. Having prayer throughout these 12 sessions could help inmates learn the power of prayer. This same Power is available to them.

Music and Prayer

I expect that the music and prayer which is presented to the inmates each day will have a calming effect on their nerves. Music and prayer have been proven to have such
an effect. Bible examples will be given: Saul, David, and Paul. Following Christ’s natural remedies always facilitates the nerves calming down. It aids the brain in understanding that everything is going to be all right. This may cause a major change in their demeanor. It may alleviate the negative anxiety which they had even as they entered the door of the chapel for the meeting. Prayer and music have an excelling power that can penetrate the heart more than people are able to imagine.

Summary

Strategies are important for accomplishing any goal a person has in life. Strategies have been included in the program for just that purpose. The inmates may be facing a battle in overcoming the sinful traits that are embedded in their brains, but prayer, their faith, music, exercise, and other strategies will contribute to a successful path to a transformed life.

Guest Speakers Presentation Expectations

The guest volunteer speakers (a judge, attorneys, victims, ex-convicts, family advisers) come to present to inmates insights from their areas of experience. A sampling of what I expect the inmates to learn from these presenters is illustrated with a synopsis of the attorneys’, victims’, and ex-convicts’ presentations.

Defense and Prosecuting Attorneys

This session provides the attorneys the opportunity to explain their profession and exactly how they carry out their work. They involve the inmates in a mock court scene with the inmates acting as judges. It is surprising how strict inmates are when issuing the sentences. They can be harder on offenders than the court system is during sentencing.
This allows inmates as a group to see how other inmates react to crime. It causes inmates to think through their own sentence, even though their crime is totally different than the one described.

**Volunteer Victims**

This is one session in which one or two victims come to the prison to tell the inmates their story of how they were victimized and the emotional and physical after-effects that the victimization had on them and their family.

This session is presented so the inmates can see and hear the grief, physical pain, and trauma that the victim went through. It has a tremendous impact on the inmates as they see the grief, fear, and lasting body injuries which may still be painful to the victims. The inmates can now imagine what emotional and physical harm their victim went through.

During one of the presentations, the inmates will see the depth of harm their crime caused. They will understand to a deeper level the emotional and physical cost of their crime to the community and to the victim, in addition to the financial cost. They will realize that the cost went far beyond what they had imagined.

The inmates will hear and see the grief of those who were victimized and emotionally close to the victim. They will hear the effects of the fear the whole family had because of the crime. This will give the inmates a sense that “I did not realize that.” They will be asking, “What can I do to make things right? By law, I cannot contact my victim to apologize. Perhaps they will not forgive me, but at least I would be able to apologize.” At times, this program may cause the inmates to be overcome with emotions so intense that they are not able to sleep at night due to the remorse they feel. The
inmates will understand what miracles can happen after people who have been perpetrators allow spiritual transformation to take place in their lives. They may imagine future plans for themselves after they have seen the spiritual change in the lives of spiritually dead people allowing God to take control of them.

**Ex-convict**

When they see and hear the story of an ex-convict’s conversion and how they fared upon release, it will give the inmates hope. They will be able to imagine their own release and make plans on how to survive after release.

**Summary**

From an observation of my past experience with restorative justice programs, I expect the inmates to be very involved emotionally and physically by the presentations of the guest presenters. Each presentation contributes new information for the inmates to add to their life experience.

**Recidivism Information Expectations**

The statistics on recidivism show that religious beliefs are an asset in overcoming sinful habits. This should give inmates a deeper insight into the importance of religious beliefs in changing their lives. Facts are facts. I want them to use their frontal lobes and realize that God can help them get out and stay out of prison.

I expect them to have a deeper insight into the importance of education. This should give them a deeper incentive to further their education. Inmates who have an education, religious beliefs, and life skills have lower recidivism rates.
Conclusion

People do not achieve more than their teacher expects of them. If the teacher has high expectations and encourages the group, assuring them they can reach their goals, they will reach their goals. I have significant expectations for the inmates. Statistics show that Christian-based restorative justice programs reverse negative lifestyles and reduce recidivism.
CHAPTER 6

SUMMARY AND CONCLUSIONS

Summary

Recidivism is too prevalent in the United States. Therefore, I have written a pilot Christian-based restorative justice program based on spiritual and cognitive principles. The data related throughout this project shows that both of these fields are advantageous for reducing recidivism. This would imply that there would be fewer Written Warnings and Conduct Reports issued to those immersed in this program.

Although this pilot Christian-based restorative justice program is not able to have the inmate contact their victim, it will endeavor to repair the damage in the inmate’s personal life. This may eventually lead to inmate/victim healing in the future, but cannot take place while an inmate is incarcerated unless the court system permits the interaction.

Because inmates need to understand that perfectly created humans were deceived by Satan which led to all people being born with a corruptible, selfish nature, this program teaches the inmates how to change their lives. They will learn that they cannot overcome their vices without divine aid.

A basic understanding of the function of the brain will be presented which may be beneficial in making a positive change in the inmates’ behavior. It is necessary that inmates realize that pathways in their brains, known as their habits, can be rewired to bypass poor habits with new pathways of positive habits. Strategies incorporated into
their daily lives may, through practice, enable them to overcome their sinful tendencies or bad habits.

A major component of a stable life is a forgiving spirit. This program is unique in that forgiveness is an essential part of the pilot Christian-based restorative justice program rather than a may be part of the standard restorative justice programs.

Forgiveness eliminates an inmate’s anger and guilt which may lead to reconciliation. Reconciliation is a vital ingredient for continued relationships between people and God.

**Conclusion**

Restorative justice is a plan to repair the damage or harm done by the perpetrator to enable healing to take place for all parties involved. This pilot Christian-based restorative justice program seeks to fulfill that goal with the additional element of spirituality. This project’s desired effect is to reduce recidivism and change behavior in a positive way enabling the inmates to become productive citizens.
APPENDIX 1

POSTER AND QUESTIONNAIRES
Christian-based Restorative Justice Program

12 sessions (insert date)

You do **NOT** need to be registered as Christian to attend this program.

Inmates wishing to attend must send an interview request to Chaplain Campbell.

Deadline for receiving requests is (insert date).
Andrews University
Seventh-day Adventist Theological Seminary
Christian Ministries Department

Informed Consent Form

A Pilot Christian-based Restorative Justice Program
Designed for a Correctional Institution

**Purpose of Study:** I understand that this is a Christian-based restorative justice program. It may help me change my life through Divine power. Following the principles of this program will possibly help me to eliminate or cut down Written Warnings and Conduct Reports, and may reduce recidivism in the future.

**Inclusion Criteria:** In order to participate in this program, I must be an inmate at least 18 years old.

**Procedure:** I am completing this Informed Consent Form. Next, I will complete a written pre-program interview/questionnaire one-on-one with Chaplain Campbell. The program will include attending 12 restorative justice sessions consisting of lectures, discussion groups, visiting guest speakers, and assignments. I will attend these sessions in the chapel. I will complete a post-program written interview one-on-one with Chaplain Campbell.

**Risks and Discomforts:** I have been informed that there are no physical, psychological/emotional, or social risks to my involvement in this program. However, should I experience any discomfort, I may contact any or all of the following: chaplain, psychological services, program director, medical department, deputy warden, warden.

I understand that the confidentiality of my comments, questions, or statements in the sessions and discussion groups is not guaranteed.

**Benefits/Results:** I understand that I will receive no money or benefits other than self-improvement for my participation in this program. I may learn more about myself and possibly change the way I act and obtain spiritual growth in my life.

Attending this program will not bring me early release or any kind of benefits or favoritism with the parole officer.

**Voluntary Participation:** I understand that my involvement in this program is voluntary, and that I may withdraw from it at any time without pressure, embarrassment, or negative impact on me.

Initials__________
Confidentiality: I understand that my participation is anonymous and no one outside this institution will be able to identify me. I understand that my records will be accessed for the purpose of this program. However, my name and number will not be used in any reports outside this institution.

Signing up to join this Christian-based restorative justice program is completely voluntary. Chaplain Campbell will not force me to join, and he and I will still have a good relationship if I choose not to participate.

Termination of Participation: My participation in this program may be terminated/ended if I am disrespectful to staff, volunteers, or other inmates. My participation in this program may be terminated/ended if I am absent from more than 2 sessions.

Participation Choice: I may drop out of the program at any time without any effect on my relationship with Chaplain Campbell.

Contact Information: In the event that I have any questions or concerns about my participation in this program, I may contact Chaplain Campbell, the program director, Deputy Warden, or Warden by writing an Interview Slip to them.

I have read this consent form and have listened to Chaplain Campbell explain it to me. My questions concerning this program have been answered. I hereby give voluntary consent to apply to be part of this program. I may or may not be chosen to participate in this Christian-based restorative justice program.

I have been given a copy of this signed form for my own records.

My signature below acknowledges my consent to voluntarily participate in this program. Participation does not release the program director or institution from their responsibility to me.

_______________________________________  ________________________
Potential Participant Signature  Date

_______________________________________  ________________________
Witness to Signature and Inmate Receipt of Copy  Date

I have reviewed the contents of this form with the potential participant signing above. I have explained potential risks and benefits of the study to the best of my ability.

_______________________________________  ________________________
Chaplain Campbell Signature  Date

Signed at: ________________________________
Pre-questionnaire Restorative Justice Program

I have received the Informed Consent Letter and recognize that by completing and returning this interview, I am giving my informed consent to participate.

Name_________________________________________ # ___________ HU_________ (Housing Unit)
Age _____ Religion ________________ Program Site_______ Date_______________

Highest grade completed in school: _______________________

Reading level: _____ 5th grade or below _____ 6th grade or above

Reading level based on (check one):  ___ self report ___ file information ___ test results

Do you have any pending legal or health issues that may interfere with your regular attendance in this program? ________ yes ________ no

If “yes,” explain:________________________________________________________

________________________________________________________________________

Are you attending school? ________ yes ________ no

Will your work assignment need to be changed? ________ yes ________ no

If “yes,” explain: _________________________________________________________

________________________________________________________________________

# of incarcerations, including juvenile (circle one): 1 2 3 4 5 or more
# of assaultive offenses (including CCW, felon with firearm): 0 1 2 3 4 5 or more
# of assaultive rule violations (including threats) last 24 months: 0 1 2 3 4 5 or more

What was the date of your last conduct report? ______________________________

What was it for? __________________________________________________________

________________________________________________________________________

What is the reason for your incarceration? ________________________________

________________________________________________________________________

Whom has your crime hurt or affected? ________________________________

________________________________________________________________________
Why do you want to participate in the restorative justice program? ______________________________________
________________________________________________________________________

Behaviors you are willing to address: ____________________________________________
________________________________________________________________________

Identify your treatment goals:
1. _______________________________________________________________________
2. _______________________________________________________________________
3. _______________________________________________________________________

What do you expect to learn from the restorative justice program? __________________
________________________________________________________________________
________________________________________________________________________

What can you offer to this program? ____________________________________________
________________________________________________________________________
________________________________________________________________________

On a scale of 1 (little) to 10 (most possible) please rank your:

Self esteem: 1 2 3 4 5 6 7 8 9 10
Awareness of how your behavior affects others: 1 2 3 4 5 6 7 8 9 10
Desire to repair harm done: 1 2 3 4 5 6 7 8 9 10
Ability to have compassion for others: 1 2 3 4 5 6 7 8 9 10
Ability to accept things that are outside your control: 1 2 3 4 5 6 7 8 9 10

**Risks and Discomforts:** I have been informed that there are no physical, psychological/ emotional, or social risks to my involvement in this program. However, should I experience any discomfort, I may contact any or all of the following: chaplain, psychological services, program director, medical department, deputy warden, or warden.

Interviewed by: (Staff member) _________________________________
Post Questionnaire Restorative Justice Program

Name___________________________________  # __________________  HU_______________

Age ____ Religion _______________ Program Site _____ Date _________________

Highest grade completed in school: _______________________

Reading level: _______ 5th grade or below _______ 6th grade or above

Reading level based on (check one): ___ self report ___ file information ____ test results

What was the date of your last conduct report? __________________________________

What was it for? ____________________________________________

Was the Restorative Justice Program valuable to you? _______ yes _______ no

Please explain: ____________________________________________

How did you feel about your victim before this program? ________________________

Did the program change your thinking about your victim? _______ yes _______ no

If the program changed your thoughts, how do you feel about your victim now? ______

Has this program changed your thinking, emotions, or behavior? _______yes _______ no

If so, how have your thoughts, behaviors, or actions changed? ______________________
Has this program had an effect upon you spiritually? _______ yes  ______ no
Please explain: __________________________________________________________
______________________________________________________________________
______________________________________________________________________
What suggestions do you have for future programs? _________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
What part of the program was most valuable? _______________________________
______________________________________________________________________
______________________________________________________________________
What part of the program was not helpful? _________________________________
______________________________________________________________________
______________________________________________________________________
What short-term goals were you able to achieve during this program? ________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________
______________________________________________________________
______________________________________________________________
On a scale of 1 (little) to 10 (most possible) please rank your:

Self esteem:  1  2  3  4  5  6  7  8  9  10
Awareness of how your behavior affects others:  1  2  3  4  5  6  7  8  9  10
Desire to repair harm done:  1  2  3  4  5  6  7  8  9  10
Ability to have compassion for others:  1  2  3  4  5  6  7  8  9  10
Ability to accept things that are outside your control:  1  2  3  4  5  6  7  8  9  10

Interviewed by: (Staff member) _______________________________________

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APPENDIX 2

PRESENTATIONS
THE FALL OF HUMANS

FROM PERFECT NATURE TO DEPRAVED NATURE

I. Beginning of Sin
Lucifer: Ezek 28:12-15
Lucifer was the seal of perfection
Full of wisdom and perfect in beauty
Anointed cherub
On the holy mountain of God
Perfect in all his ways until iniquity was found in him

Dragon: Rev 12:3, 4
A dragon appeared heaven
His tail drew one-third of the angels and threw them to Earth

Devil: Deceived the angels who were perfect and much more knowledgeable than people on earth today

II. Debate About Creation
Called the Original Sin Debate
Some would say that human’s sin was not inherited from Adam and Eve
Others would believe in original sin
Genesis 3:1-19
Romans 5:12
Psalm 51:5
Psalm 58:3

Tennant says biblical account too short to make such a statement. In other words, people do not know that Adam and Eve were the progenitors of sin. (1902)

Schleiermacher says original sin is not a corruption of nature caused by Adam and transmitted to his prosperity. (Tennant, 1902)

Sin is inbred from people’s surroundings. It is the accumulated influence stored up by society. (Keefer, 2006, p. 66)

III. Creation of humans
This seminar assumes the sin of Adam and Eve is transferred to offspring (Ex 20:5)
Humans created in the image of God (Gen 1:26)
Humans therefore perfect because created in God’s image
God made people perfectly holy and happy (White, 1956, p. 9)
God blessed them (Gen 1:28)
Everything was good (Gen 1:31)
Crowning act of God’s creation
Innate desire to worship (Jennings, 2007, p. 22)
Freewill which enabled them to make decisions of their own
Able to do and think as they pleased about what or who they will worship
Crowning act NOT a robot that does just as the operator commands them to do
Brain masterpiece of construction
Most complex organism in the world
Conscience and reasoning sections of the brain were to guide people under the direction of their spiritual nature
Working together harmoniously without the propensities to sin
Only way Satan was allowed to test people’s faithfulness was by the Tree of Knowledge of Good and Evil
People had a pure conscience and noble/good reasoning (Jennings, 2007, p. 29)
God gave humans a pure conscience and reason to think through any situation which they might encounter
God intended the spiritual nature to govern people
Jennings—at creation of people, conscience and reason worked harmoniously together (Jennings, 2007, p. 18)
Because they were designed to work together (Jennings, 2007, p. 19)
Conscience transmits spiritual images to the brain
If either stops working jointly together, there is trouble
Be fruitful and multiply (Gen 1:28)
Dominion over animals, fish, birds (Gen 1:28)
Everything was very good (Gen 1:31)
Communication with God (Gen 2:16, Gen 3:8)
Eat everything except from Tree of Knowledge of Good and Evil (Gen 2:16, 17)
If eat from Tree of Knowledge of Good and Evil “you shall surely die (Gen 1:17)
Jennings states people were created with an innate drive for relationships with other people (Jennings, 2007, p. 26)

IV. Fall Into Sin
Eve
Eve submitted to her conscience alone without reasoning (White, 1947, pp. 32, 33)
She left Adam’s side
God alerted Adam and Eve about Satan and what Satan might do to tempt them to sin (White, 1947, p. 29)
Thus far their life had been filled with joy and happiness
They knew nothing about sin
Satan tempted Eve
Deception—Adam and Eve would know the difference between good and evil (Gen 3:5)
She would not die (Gen 3: 4)
Fruit looked good (Gen 3:6)
Fruit was good for food (Gen 3:6)
Eve did not know what evil was
Looked good and pleasant to the eyes (Gen 3:6)
Eve wanted to be wise (Gen 3:6)
Eve ate the fruit (Gen 3:6)
Eve was at the tree when she heard Satan ask,
   “Has God indeed said, ‘You shall not eat of every tree of the
garden’?” (Gen 3:1)
If Eve had used reasoning ability she would have known something was
not right about this situation
Serpents do not talk
She let her curiosity and her conscience lead her astray
She allowed her conscience and curiosity to make decisions
She coveted knowledge that she would “be like God, knowing good and
evil.” (Gen 3:5)
Eve allowed her conscience to guide her from a pure, happy, sinless life to
a sinful life which God had warned her about (Gen 1:17)
Eve did not use reasoning in these decisions

V. Results of Decisions
People have the power of choice (Jennings, 2007, p. 33)
   Adam ate the fruit (Gen 3:6)
   Adam broke trust with God (Jennings, 2007, p. 30)
   Selfishness reigned
Illustration: You are looking at two beautiful cars, deciding which to select,
   both are free
   Both appear to be in very good condition
First car:
   Someone gives you a hint that some sand has been put in the gas
   tank
   Owner, who you do not know, states that the car is wonderful; it
   will satisfy all your needs
   New tires, maintenance has been kept up, owner listed all the
   wonderful extras
Second car:
   You know the owner
   They say the car is in excellent condition
   Which will you choose?
   Adam and Eve had the choice to obey God or Satan
   They made the wrong choice
   They chose the car with sand in the tank
Adam and Eve fell into sin through disobedience (Gen 3:1-19)
When they sinned it brought devastation
   Affected whole earth (Gen 3:16-19)
   Fear filled Adam and Eve (Gen 3:10)
   Sewed fig leaves together for clothes (Gen 3:7)
   Hid from God (Gen 3:8)
   God talked to them (Gen 3:9-22)
   Blame game (Gen 3: 12, 13)
Curses

Serpent (Gen 3:14, 15)
Cursed more than any other creature in the field
Enmity arose between Satan and woman which is the church
Enmity between Satan’s seed and her Seed which is Christ
Serpent’s head bruised
Church’s heel bruised

Eve (Gen 3:16)
Greatly multiply sorrow and conception
Children brought forth in pain
Desire would be for husband
He would rule over her

Adam (Gen 3:17-19)
Ground is cursed
Toil everyday of his life
Thorns and thistles
Eat from the field by sweat
Return to the earth, to dust, from whence he came

Illustration: Skunk story
I tried to catch a skunk
After several tries, I got sprayed
It does not pay to play with sin

VI. Changed world
Fall into sin affected whole earth (Jennings, 2007, p. 29)
Harmonious balance became unbalanced
Selfishness took the place of love and liberty
Selfishness now innate (Jennings, 2007, p. 30)
Reason and conscience no longer in harmony
Sin became so devastating that humans cannot resist evil
Christ only can deliver people from this condition
Murder would soon occur; Cain killed Abel his brother (Gen 4:8)

Mind a super computer (Jennings, 2007, p. 9)
Has a faulty electrical current
Thoughts are the software of our computer mind
Software does affect the hardware (Jennings, 2007, p. 13)

God designed conscience and reason to jointly work together (Jennings, 2007, pp. 18, 19)
Conscience transmits spiritual images to the brain
If either one of these stop working jointly, there is trouble
Reasoning and conscience must work together to make safe judgments
(Jennings, 2007, p. 31)
VII. Summary:

There is a vast difference between people when God first created them and the fallen state of people when they sinned. In the first state they could communicate directly with God and with each other. Sin broke that direct communication with God. Adam and Eve started blaming each other and God for their fallen nature. The whole earth was affected by this mistake.

**REFERENCE LIST**


I. Introduction
Life can throw us all kinds of things, good and bad and in between. How we react to life is up to us, but our decisions and choices are made from what we have stored in our brain. The things stored there come from our environment, education or lack of it, social contacts, health, food, early childhood experiences, and the list could go on and on.

We will learn today how we can improve the way we react to the various situations we meet.

II. Tree Rings
A tree stump has rings showing in it
There are wide rings and narrow rings
Narrow rings are evidence of lack of moisture
Therefore a lack of tree growth
Look at your own life
Traumatic spots in your life
Like narrow rings
How did it affect you emotionally?
How did it affect your life?
What are positive things you could have done to relieve the problem?
Wide rings years of moisture
Therefore more growth for the tree
Look at your own life
Good events happened
Like wide rings
How did you feel?
How did it affect your life?

III. People and Their Tree Ring Events
Samson: Delilah
Samson did not reason from cause to effect when dealing with Delilah
Last event of life
He did reason from cause to effect
Dr. Ben Carson: Temper—almost killed another person
This foolish decision led to turning his life around
Became famous surgeon
Reasoned from cause to effect
John Newton: Englishman, in the 1700s—writer of Amazing Grace
Joined a merchant ship against his father’s will
Pressed into service for the Royal Navy
Flogged
In late teens made a slave in Africa
These were times of drought in this life
Later on a voyage back to England, ship nearly sank
Cried out to God
Cargo filled the holes and stopped water pouring into ship
He gave his life to God
Became a bishop
Wrote the hymn *Amazing Grace*
These were times of moisture

IV. God Is the Answer to the Drought Problem
Jennings: (2007)
“Faith is the hand that reaches out and takes hold of the hand of God. As such, faith is integral for healing of the mind. . . . While feelings can accompany faith, they never determine it. Truth establishes faith. Consequently, as our understanding of truth increases, so will our faith.” (2007, p. 84)
Naaman: 2 Kgs 5:1-15
We need to act upon what we have heard and witnessed to develop our faith in God as Naaman did
Naaman acted upon what seemed to be a foolish solution
But when he washed in the muddy river he was healed of his leprosy
By faith we act upon the Word of God
Blessings and understanding flow from God
Brings peace of mind, joy beyond compare
Fulfilled happy life
God Who created people and redeemed people is still with us today

V. Strategies for Changing Lifestyle
**Faith Strategy:** The Source of Information–Bible
John 3:16, 17  God sent His Son to die for us–believe
Acts 16:31  Believe on Christ, be saved
John 20:29  Belief without seeing is possible
Phil 4:6, 7  Be anxious for nothing, by prayer and thanksgiving request, peace of God will guard hearts and minds

**Imagination Strategy:**
Use imagination to lead to sinful vices, drought, and sad choice
Use imagination to concentrate upon God and eternal life with Him
God promises to take away tears, sorrow, and death (Rev 21:4, 5)
No one has seen heaven, so, in your spare moments, imagine what it will be like
Imagination is a powerful tool
White: (1954, p. 447) “Impure thoughts have control of the imagination, and temptation is almost irresistible.”
When this happens imagination can lead to a life of crime
**Illustration:** Abraham–imagined he had the answer when he went to Egypt (Gen 12:10-20)
Illustration: David—imagined he could get by with the sin with Bathsheba
(2 Sam 11:1-5, 2 Sam 12:9-13, Ps 51)
   If imagination can cause us to do evil things, then it also can be
turned around to help us change our actions and purify our minds
Jennings: (2007, p. 32) Thinking pure thoughts and allowing
divine power to control ones imagination will rewire brain
   We cannot change ourselves
Only divine power can change us (Jer 13:23, 2 Pet 1:3, 4)
   God invites all of us to use our imaginations (1Cor 2:9)
Retreat Strategy:
   We must stop, relax, think, allow the Holy Spirit to speak to us
Do not get so busy that you do not have time to keep your life
   centered on God.
   “Come with me by yourselves to a quiet place and get some rest
(Mark 6:30, 31). . . . A spiritual retreat is always needed
during your busiest times. There is no "good" time to have
   a retreat. You can't wait "until you have time." A retreat
   means leaving important and necessary work behind and
   focusing on that which is of ultimate purpose.” (Kidder,
   2008, April, p. 1)
We need a time apart even when time appears to be at a premium
We need a time when we can be encouraged spiritually by other people
   You can try a mini retreat in your room.
   If you have a roommate, schedule a time when they are out of the
   room. You may retreat at the same time if both of you are
   Christians
   Meditate or pray
   Bible study
   Sing, quietly, if others are near, or if you, like me, can’t carry a
tune in a bucket
Music Strategy:
   Christian or classical music has a way of quieting the nerves
Illustration: David playing music for Saul (1 Sam 16:22, 23)
   “In the providence of God, David, as a skillful performer upon the
   harp, was brought before the king. His lofty and heaven-
   inspired strains had the desired effect. The brooding
   melancholy that had settled like a dark cloud over the mind
   of Saul was charmed away” (White, 1913, p. 643).
   Music is uplifting—raising focus from traumatic/stressful things to
   heavenly things and God’s promises for His people
   Soothing music will enable you to focus on spiritual side of life and calm
   your nerves
   Your mental stability will improve by singing or listening to hymns during
discouraging times
**Music With Prayer Strategy:**

**Illustration:** Paul and Silas sang and prayed in prison (Acts 16: 25)

“Have also regular times for prayer, and let them not be neglected. In this course you may be successful in overcoming the evils of your nature” (White, 1974, pp. Article B, para.10).

“God hears prayers at the level of the heart and not the lips” (O'Ffill, 2002, p. 135)

“We should bring God our problems as we see them, but we should be careful about telling Him what to do about them” (O'Ffill, 2002, p. 136)

**Music With Meditation:**

Music and memorization of Scripture are good tools which should be incorporated into your life

Nedley: (Nedley, 2001, p. 211)

“Music directly represents the passions or states of the soul—gentleness, anger, courage, temperance, and their opposites and other qualities. Hence, when one listens to music that imitates a certain passion he becomes imbued with the same passion. If over a long time he habitually listens to the kind of music that rouses ignoble [degraded or vulgar] passions, his whole character will be shaped to an ignoble form. In short, if one listens to the *wrong kind of music* he will become the *wrong kind of person*; conversely, if he listens to the *right kind of music* he will tend to become the *right kind of person*.”

White: (1940)

“Often He [Jesus] expressed the gladness of His heart by singing psalms and heavenly songs. . . . He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home.” (White, 1940, p. 73)

Morris: (2008, p. 8)

Morris emphasizes the importance of song in the memorization of Scripture

It is easier to memorize Scripture if you will put the words to a melody

**Brain Change Strategy:**

During our next session we will be learning about our brains and how they function

But, here are a few points to think about:

We need to understand how much the fall of humans into sin has affected our brains and the way we think and act

People become more desensitized to other’s people’s pain and their own psychological pain as they inflict pain on others or witness pain being afflicted upon other people
This causes bad habits to be formed which are hard to break. Understanding how the brain determines our actions, we can see how we commit acts that come from our selfish desires rather than from thoughtfully thinking things through. The bright point is that we can change a habit in just three weeks (Ludington & Diehl, 2005). The more we practice a good habit to replace a bad habit, the more boutons are built onto the dendrite section of our nervous system. The more boutons developed the easier it becomes to follow that train of thought—hopefully a good train of thought.

We are making new pathways in the brain, good ones. New positive habits can be formed under the power of the Holy Spirit. Your reasoning and conscience will be guided by the Holy Spirit through new boutons which you have developed. You cannot do it on our own. All we need to do is follow I John 1:9 and confess our sins. God will do the cleansing for us. We may have times of trials and temptations, but if we get rid of our defective reasoning, the Holy Spirit will help us establish new pathways which will change our lives.

**Forgiveness Strategy:**

In a few days we will learn more about forgiveness.

Tibbits: (2006, p. 5) Tibbits defines forgiveness as, “the process of reframing one’s anger and hurt from the past, with the goal of recovering one’s peace in the present and revitalizing one’s purpose and hopes for the future.”

Morales-Gudmundsson: (2007, p. 39) Morales-Gudmundsson mentions that forgiveness is a gift the victim gives to the perpetrator. Christ gave us the most profound example of forgiveness as He forgave the people who were killing Him (Luke 23:34).

Tibbits: (2006, p. 95) Tibbits also tells us that “Forgiveness is a choice.”

**VI. Summary**

The tree rings symbolically illustrate our traumatic times and our happy, joyful times in life. Hopefully you will find them a real help when those bad times come. If you practice the strategies mentioned here today, and in your homework assignments, you will find that you have a way to keep yourself positive even during negative events. I want you to experience a deeper joy and happiness upon contemplating how God has blessed you throughout your life.
REFERENCE LIST


BASIC BRAIN OPERATION FOR
REASONING AND EMOTIONS

I. Introduction: Welcome to the brain

People were the crowing act of God’s creation, and God blessed us with a masterpiece of a brain. It is the most complex organism in the world. It is superior to all other mammals, fish, or birds because we have a frontal lobe that can reason from cause to effect.

We can find solutions to almost every problem we encounter and, with the same brain, we can enjoy the fine arts with our emotions. We are going to learn how our brain is working without our even knowing what is going on inside our head. For example, our brain is sending messages back and forth twenty-four hours a day. Our brains want us to survive.

People make most decisions with their emotions. This can be dangerous. The thinking section is there to think through all decisions which is a better choice. This one little bit of knowledge will keep us all out of a lot of trouble.

II. Introduction to Brain

Santee: (2010)
Human brains are a “masterpiece of construction”

Jennings: (2007, p. 17)
God has given humans a spiritual nature
This nature is highest faculty in humans which reflects image of God
This is part of brain that guides people spiritually

Quartz: (2002, p. 4)
People’s brains are the only ones to generate a sense of whom people are
Brains create a life history
We alone ask – Who are we? What makes us the way we are?

Newberg & Waldman: (2009, p. 48)
Forty minutes daily prayer and meditation over several years will alter brain

Griffin: (2007)
God designed people to change
People who want to change can

Thrash: (2006)
1 Cor 2:13 A person becomes what they behold
A person becomes what they think they are

Butler: (1998, p. 37)
Brain has three parts: Survival brain, feeling or emotional brain, academic learning brain

Illustration: Show diagram of brain (Use diagram at end of this presentation.)

Downing & Johnson: (2009, p. 18)
Brains underneath the cerebral cortex are wired the same as any mammal
Animals are not known for sexual faithfulness
People have a cortex that allows them to think about their behavior

Miles-Kroening: (2012)
Brain wants to survive
Shifting gears from the survival brain to the thinking brain

Activity: Breathe deeply through your nose
70-90% react from their survival brain which balances the oxygen and carbon dioxide in the blood

Restack: (2006, p. 131)
Pain of separation or social rejection is not very different from physical pain

Taylor, Brewer, & Nash: (2003, p. 33)
Only about 5% of what goes on inside the thinking brain may come out the conscious brain

Black: (2001, p. 0)
Students learn best when they have had good night’s sleep
Sleep itself is a critical factor

Restack: (2006, p. 90)
“Since we spend most of our time either thinking about or engaging with others, our brain’s most important function is to free us from the prison of our own minds and enhance social communication.”

Restack: (2006, p. 81)
Brain has a negative bias

Illustration: Win $500
Lose $500
A person will remember the loss

III. Brain Plasticity
Pasinski: (2011, p. 11)
People have the capacity to shape their brain
Indulging something new and challenging the mind provides the opportunity for the brain to reinvent itself

Illustration: Ask one of the volunteers to keep time and another to make tally marks.
Name as many different animals as you can in one minute.
Just call them out when I say, “Go.”
Try vegetables. “Go.”
You may use this in your room to develop your memory. Try it with athletes, movie stars, etc. Try naming a fruit, city, fruit, city, fruit, and city.
(Restak, 2009, p. 122)

Pasinski: (2011, p. 7)
Every experience a person has changes their brain
Not challenging the brain causes it to go on auto-pilot using the same old pathways again and again
A person is then stuck in a rut instead of making new connections and doing things differently
Saufler: (2011, p. 3)
“How we use our brain changes the architecture of the brain.”
Newberg & Waldman: (2009, p. 37)
Meditation will help maintain the dendrite function
And slows the loss on neural cells and dendrites
Chronic stress does the opposite (2009, p. 36)
Goldberg: (2005, p. 25)
Cognitive exercise spurs the growth of new neurons
Goldberg: (2005, p. 39)
Neurogenesis takes place throughout one’s lifetime
As neurons are born and migrate to their proper places, connections between neurons begin to develop
Newberg & Waldman: (2009, p. 29)
It takes less than two months to alter the functioning of the brain
This demonstrates that a person has the power to change their brain
Newberg & Waldman: (2009, pp. 36, 37)
Synapse activity will then affect the way information is relayed
Pasinski: (2011, pp. 21, 22)
New information causes new pathways
Causes waiting brain cells to develop
It is the process that leads to brain growth
Saufler: (2011, p. 2)
“Experience literally reshapes the brain.”
“Distress/Threat Changes Blood Flow and Chemistry of the Brain.”
Bloom: (2007, pp. 124, 125)
Growth of new cells is not a simple process
Takes one month to form a new, functional cell
Then able to send and receive messages
Tightly controlled
Bloom: (2007, p. 128)
Bloom states that if people only realized the importance of a good diet, with ample sleep and exercise, they would increase the health of the neurons in the brain
Bloom: (2007, p. 121)
Brain cells do change which is a very good thing
It may provide extra capacity throughout life
Black: (2001, p. 53)
Neurons are the brain’s signaling element
Neurons generate electrical impulses which convey messages to other neurons
Pasinski: (2011, p. 47)
Happiness and unhappiness are infectious
Fortunately happiness spreads faster than unhappiness
When a person focuses continually on negative things, it changes the chemistry of the brain for the worst.

IV. Frontal Lobe and Prefrontal Cortex
Pasinski: (2011, p. 10)
When people experience something new the prefrontal cortex perks up
Prefrontal cortex or CEO, the reasoning section, makes decisions
Restak: (2006, p. 17)
Frontal lobes are CEO
Human brain the most complex organism in the world
Goldberg: (2005, p. 60)
Prefrontal lobes are where executive memories are stored
Prescriptive knowledge, the generic memories – People with these memories know exactly what to do when the need occurs
Goldberg: (2005, p. 26)
Prefrontal lobe lights up when a person is attempting to juggle five different meetings
Goldberg: (2001, p. 24)
Frontal lobes are the organisms that liberate a person from the past and project their thinking into the future
Frontal lobes create a model for things as a prerequisite for making things happen that do not yet exist but which a person wants to bring into existence
Aamodt & Wang: (2008, p. 78)
The prefrontal cortex last portion of the brain to develop
This section important for moral decisions
This section important for planning for the future
Restak: (2006, p. 149)
If prefrontal areas are never developed due to disease or damage, moral emotions may never develop at all
Santee: (2010)
Prefrontal cortex rational part – thinking part
Goldberg: (2005, p. 42)
Prefrontal lobe not mature until sometime in adulthood
At times well into the 20s or even the 30s
Goldberg: (2005, p. 170)
Frontal lobes light up when subjects ponder moral or social dilemmas
Light up when experience empathy toward other people
Goldberg: (2001, p. 23)
Prefrontal cortex plays a central role in forming goals and objectives
Then it devises plans to accomplish them
Horstman: (2009, p. 26)
Some researchers say orbital frontal cortex is occupied with goals and consequences of a person’s actions
It is the seat of morals, ethics, possibly the conscience
Goldberg: (2001, p. 130)
Frontal lobes have ability to understand things in a new way

**Illustration:** Bus ``(Use the “bus” at the end of this presentation.)

- How many of you think the bus is driving to the right?
- How many of you think the bus is driving to the left?
- Answer: (It is driving to the left.)
- Why? (There is no door showing on the picture.)

Restack: (2006, p. 115)
- Damage to the left frontal lobe often results in depression due to loss of positive emotions or activity generated by that lobe
- Damage to the right frontal lobe causes an attitude that a person could not care less

Restack: (2006, p. 124)
- Prefrontal cortex that plays a major part in helping to modulate one’s emotions

Oliver: (2000-2001, December-January, p. 5)
- With stimulating environment, cortex can grow thicker causing more synapse and dendrites to develop

Ratey: (2008, p. 41)
- Prefrontal cortex organizes activity both mentally and physically
- Receives input and issues instructions through the brain’s extensive network connections
- Prefrontal cortex is the boss
- Has the responsibility of keeping tabs on people’s current situation through the working memory, stimulating or inhibiting action

Restak: (2006, p. 115)
- Prefrontal cortex plays a prominent role in positive and negative emotions
- Left frontal cortex = positive emotions
- Right frontal cortex = negative emotions

Restak: (2006, p. 127)
- People need a balance between the prefrontal lobe and the amygdala with a cognitive thought pattern to control arousing situations by the amygdala

Restak: (2006, p. 127)
- People never lose the ability to shift the emphasis of activity to the frontal lobe rather than to the amygdala

Restak: (2006, p. 81)
- Negative events attract the brain’s attention

Craig: (2011, April, p. 9)
- Prefrontal cortex is vulnerable to a lack of sleep

V. Amygdala

Santee: (2010)
- Amygdala center of emotions

Pasinski: (2011, p. 23)
- When a person is involved in activities that they enjoy, dopamine and other good neurotransmitters are released

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High dopamine levels improve a person’s concentration
Butler: (1998, p. 37)
Information from all of these areas goes directly to the limbic (emotions) system
Limbic system “decides what part of the brain needs to respond.”
Goldberg: (2005, p. 230)
Amygdala is in charge of instantaneous emotional responses
Goldberg: (2005, p. 26)
Activity (emotions) light up the amygdala
Ratey: (2008, p. 62)
Amygdala connects to many parts of brain which includes the prefrontal cortex
Some bypass the cortex which explains how some subconscious perception or memory can trigger stress responses
Goldberg: (2001, p. 31)
Amygdala regulates the external world which is critical for survival
Decisions to attack or escape or to capitulate
Provides quick assessment of a situation so a person can survive
Goldberg: (2001, p. 143)
A society of individuals with an unrestrained active amygdala would be constantly at each other’s throats
Goldberg: (2005, p. 45)
“The hippocampus and amygdala are only moderately affected by aging,” not as much as the frontal lobe is affected
Illustration: Ask one of the volunteers to keep time.
Distribute a sheet of blank paper and pencil to each participant
Ask each participant to draw as many different designs as they can in four minutes. Each design must be an original abstract design. The designs cannot be nameable. Do not draw, for example, a triangle. Each may appear only once. This activates the right side of the brain.
Ready, “Go.”
(Restak, 2009, p. 123)

VI. Hippocampus
Bloom: (2007, p. 125)
Hippocampus
This structure is crucial for learning new information
Adding neurons to the hippocampus hurries the formation of connections between new and existing information
This increases the brain’s capacity to process and store information
Restak: (2009, p. 17)
Stress can shrink the hippocampus
Newberg & Waldman: (2009, p. 36)
“High levels of stress lead to memory decline”
Stress is the number one killer in America
It damages most organs in the body but especially the brain
Disrupts dendrite action

VII. Older Brain
Strauch: (2010, p. 88)
Older people can become more creative and solve more complicated problems then when they were younger
Older people’s brains change as they age
Their thinking becomes more positive than younger people’s
Older people become more accurate as they age
Restak: (2006, p. 128)
Older people are more positive than younger people
Depressed people of any age cannot be stopped from negative interpretations of everyday events
Goldberg: (2001, p. 141)
Infant – earlier mother interacts, spurs development of brain
Early stressful experience may permanently damage brain
Lack of attention in infancy may cause psychiatric diseases later in life
Early social interaction helps shape the brain

VIII. Conclusion-why-what purpose
The above information can give us courage. The brain is malleable. It changes according to the information it receives. New pathways and new neurons develop with a complete new way of thinking if we want to change.
We have learned the very basic functioning of the brain. The frontal lobe is for reasoning, the amygdala for emotions, and the hippocampus for remembering. The brain will change throughout life. This gives us encouragement that if we choose to change habits or attitudes, we can do it!
What we think about is what we are and can become.

REFERENCE LIST


FORGIVENESS AND THE PHYSIOLOGICAL BENEFITS OF FORGIVENESS

I. Introduction
Forgiveness is endorsed in Judeo-Muslin-Christian cosmology (Browning & Reed, 2004, p. 68)
It is not endorsed in Buddhism, Hinduism
In Buddhism there is no place for revenge
Karma will bring justice
Tibbits: “Forgiveness is the process of reframing one’s anger and hurt from the past, with the goal of recovering one’s peace in the present and revitalizing one’s purpose and hopes for the future.” (Tibbits, 2006, p. 5)
Tibbits is allowing the past to take care of its self
Forgiveness will bring peace in the future
Evidently there would not be that tranquility in the future if forgiveness had not transpired somewhere along the line
Forgiveness changes the desire for taking revenge (Tibbits, 2006, p. 4)
Avoids “escalation of attacks and counter attacks” (2006, p. 4)
Gives the victim peace of mind
Allows stabilization to take place
... “forgiveness is not a feeling but a decision.” (Ecker, 2009, p. 26)

II. Definitions of Forgiveness
Morales-Gudmundsson: The International Forgiveness Institute has a several-point definition, part of which says forgiveness is not an obligation on the part of the victim, but a gift the victim gives to the perpetrator (2007, p. 39)
Piderman: “Forgiveness is a decision to let go of resentment and thought of revenge.” (2009, pp. 1,2)
The incident that happened may always be remembered by victim
Hurts and painful incidents may bring empathy and understanding of the offender
Petherbridge: Lists five things that forgiveness is not (2008, November, pp. 14, 15)
1. Not a feeling
2. Not pretending no one was hurt
3. Not condoning what offender did
4. Not trusting the offender
5. Not relieving the offender of responsibility
Petherbridge knew that revenge, anger, and rage can destroy people spiritually, emotionally, physically
III. Forgiveness is essential for life

Luskin: Forgiveness is a choice (2002, p. 63)

**Illustration:** Joy Swift, her four children murdered. She visited the perpetrator in prison and converted him to Jesus Christ (Swift, 1986)

Hutchison: Anger is a dead end street that prevents people from moving ahead (2006, p. 151)

Ecker: “Not forgiving is ‘like drinking poison and then waiting for the other person to die.’” (2009, p. 26)

“Forgiveness is not a feeling, but a decision.” (2009, p. 26)

IV. Spiritual aspects of forgiveness

Good news is that anyone who repents and asks for forgiveness can experience grace and peace

Forgiveness and reconciliation are two important issues in Christianity. (Walker & Gorsuch, 2004, p. 12)

Forgiveness is more than a ritual (2004, p. 12)

It is a spiritual healing as people are confronted with the grace of God which leads to reconciliation (2004, p. 12)

Laney: Jesus taught to love even one’s enemies (2011, p. 13)

Treat enemies as friends (2011, p. 13)

Person who banks hurts is only hurting themselves more than anyone else (2011, p. 14)

Krejcir: “When we refuse to forgive or repent, then we are holding ourselves back from God and His best for us.” (2003, p. 1)

People rationalize the reality of the infection of sin and its destructive nature to us and those around us (2003, p. 1)

So we create a wall between us and God and others (2003, p. 1)

Ecker: Forgiveness is not a natural experience (2009, p. 25)

If it was God would not have mentioned it so many times in the Bible (2009, p. 25)

When people forgive they become more like Christ (2009, p. 26)

At that moment they partake of the divine nature (2009, p. 26)

Olivers: God’s people must learn to forgive their offender (2009, p. 15)

Richardson: Jesus placed forgiveness as the central part of the Christian way of life (2009, p. 12)

Central part of the Lord’s prayer (2009, p. 12)

“The failure to adopt forgiveness as an essential lifestyle brings forth its utter dilemma: we stand unforgiven before God and humans.” (2009, p. 12)

O’Brien: “Forgiveness, mercy and reconciliation” are a central part in the Christian Gospel of salvation though Jesus, but society does not operate on that principle (2013, p. 17)

Correctional institutions operate on the principle of punishment rather than rehabilitation (2013, p. 17)

Kraybill et al: (2007)
Illustration: The Amish forgave Roberts for the horrendous evil he did by injuring 5 of their children and killing 5 of them.
Forgiveness is a central part of their faith
They take Matthew 6:14 seriously
If they want to be forgiven, they must forgive (Kraybill et al., 2007, p. 54)
God will forgive all sin, John 3:16, 17
Beiler: Amish believe retaliation is not even to be considered (2009)

V. Social aspects of forgiveness
Illustration: Katy Hutchison, husband murdered while he was checking on a party down the street where the parents were not home, she forgave murderer (Hutchison, 2006)
Worthington: Forgiveness is internal, reconciliation is external (2003, p. 119)
Ecker: Pride is an inhibitor to people forgiving (2009, p. 25)
Illustration: Dallas went to San Quentin for white collar crime (Dallas, 2009)
Taylor: (2013, August)
“Forgiveness does not mean that you deny the other’s responsibility for injuring or hurting you, nor does it mean condoning bad behavior, minimizing and justifying the wrong, or excusing the act,” I explained. “And it certainly doesn’t mean that you have to choose between reconciling or remaining in an abusive relationship or environment or that you waive your right to justice and appropriate compensation.” (2013, August, p. 40)

Illustration: Boston Marathon, 2014
People wounded in 2013 got up and started over again
Ran, walked, cycled, or rode in Boston Marathon 2014

VI. Health benefits of forgiveness
Tibbits: (2006)
Blood pressure can actually be lowered to normal by forgiving (2006, pp. 2, 175, 176)
Forgiving does not mean forgetting the hurt (2006, p. 3)
Victim decides not to take revenge, not to attack, not to counterattack (2006, p. 4)
Victim may get peace of mind by deciding to forgive (2006, p. 126)
Stabilization can take place (2006, p. 153)
Luskin: (2002)
Rehearsing grudge, “blood pressure, heart rate, and arterial wall pressure all rose.” (2002, p. 79)
There are health benefits to be gained for having a forgiving spirit (2002, p. 79)
There are fewer medically diagnosed chronic conditions (2002, p. 80)
Less stress when one has a forgiving spirit (2002, p. 80)
Ambassadors of Reconciliation, Vol. II: (Enns & Myers, 2009)
Common expression, “Forgive and forget.” (2009, p. 64)
Person says they will never forget what happened to Susie and their family
But, cannot forget, so must find a healthy way to live with their violent loss (2009, p. 64)

Yeagley: Anger has a deleterious effect on heart (2006, p. 30)
- Only way to keep anger alive is by rehearsing it (2006, p. 31)
- Aggression is not innate and is not healthy, emotionally, spiritually, or physically

Enright: Continuing to vent anger is not healthy (2001, p. 55)
- Can be addictive (2001, p. 47)
- Those who use it a lot can be hot tempered
- Anger can sweep over a person like a flood (2001, p. 48)
- Adrenaline rushes through blood stream (2001, p. 48)
- Danger in staying angry at someone instead of forgiving them (2001, p. 48)

Piderman: List of benefits to forgiveness, I quote the following list: (2009, p. 2)
- Healthier relationships
- Greater spiritual and psychological well-being
- Less stress and hostility
- Lower blood pressure
- Fewer symptoms of depression, anxiety and chronic pain
- Lower risk of alcohol and substance abuse
- She suggests putting the incident behind and advancing forward

Worthington: Every person has to make a choice between love such as pity or sympathy and negative emotions such as anger or resentment (2003, p. 119)

VII. Process of forgiveness

Worthington: Recommends 5 Steps to Forgiveness (2003, pp. 73-166), REACH
- R—Recall the hurt
- E—Empathize
- A—Altruistic gift of forgiveness
- C—Commit publically to forgive
- H—Hold on to forgiveness

Tibbits: Apology should include: Quoted below: (2009, p. 20)
1. True sorrow for your actions
2. An offer to recompense the person, if possible, for what they lost
3. Empathy toward the other person for what you put them through

When an apology is experienced by the other individual as genuine, it makes it easier for that person to forgive you. (2009, p. 20)

“Forgiveness is a journey worth taking. Forgive those who have ‘hammered’ you in the past. And ask for forgiveness of those you have ‘hammered’—intentionally or unintentionally.” (Tibbits, 2009, p. 20)

Tutu: (Tutu, n.d.)

“Forgiving is not forgetting; its actually remembering—remembering and not using your right to hit back. It’s a second chance for a new
beginning. And the remembering part is particularly important. Especially if you don’t want to repeat what happened.” (Tutu, n.d.)

Taylor: (2013, August)
“Decisional forgiveness is a behavioral intention to resist taking an unforgiving stance and to respond differently toward a transgressor. Emotional forgiveness is the replacement of negative, unforgiving emotions with positive, other-oriented emotions.
“Emotional forgiveness has more direct consequences on our health and well-being.” (2013, August, p. 40)

Unwilling to forgive perpetrator, harmful to health (2013, August, p. 41)
Do not forgive—not just psychological but physiological linking unforgiving to many “health hazards and negative consequences” (2013, August, p. 41)

VIII. Summary
Turmoil exists in people’s lives no matter whether they are considered good or bad. There are incidents when people are hurt emotionally and physically. Forgiveness needs to be extended to each other for tranquility to be present in life.

REFERENCE LIST


Presentation Notes 5, Day 12

RECONCILIATION,
THE IMPORTANCE OF REPENTANCE AND STABILIZATION

I. Introduction
Reconciliation and forgiveness are two different concepts. Any person can forgive another for hurting them, but it may not be possible to have reconciliation take place due to ill feelings by one or the other person. It may also not be wise to have reconciliation take place if one or the other of them cannot be trusted.

It would be wonderful if everyone around the world would be reconciled to one another, but due to human nature it will not happen. Forgiveness can always take place when a wrong has occurred. The reconciliation that is being advocated in this session is an attempt to help you understand the need for reconciliation if that is a possibility.

II. Definition of Reconcile
Make friendly again or win over to a friendly attitude
Settle a quarrel

III. Biblical Example
Entire Bible is an explanation of how God is extending an invitation to all of us to return to Him
To reestablish the relationship with Him as people had at the beginning of creation
“For God did not send His Son into the world to condemn the world, but that all through Him might be saved” (John 3:17)
Reconciliation is offered to people because Christ took our place
Christ took all our sins upon Himself (Isa 53:6)
Therefore, freeing people from the penalty of death (Rom 6:23)
These verses are a very good example of the need for reconciliation
Reconciliation takes place when both individuals agree to reconcile
Many times the victim offers forgiveness to start the reconciliation process
As an example, God has offered forgiveness to us
If people will repent, reconciliation takes place

IV. Process of Reconciliation
Forgiveness is not an easy thing to do (Ecker, 2009, p. 25)
Paul says, “Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men” (Rom 12:17, 18)
Davis: (2002)
When reconciliation takes place old angers and hurts fade away
Everyone has a choice to allow old hurts to fade or let them remain alive and retain a broken relationship

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To allow them to remain alive breaks the very purpose for which God created people—sociability. We need to know who we are, what we value, and what we believe in. “We need to know where we stop and where the other person begins, to be able to say, ‘This is me. These are the ways I am the same as you, and these are the ways I am different.’ It is not until we are whole enough to approach the other person, not because we need to but because we choose to, that real reconciliation can begin.” (Davis, 2002, p. 26)

**Illustration:** Joseph sold as slave by his brothers (Gen 37:28) Joseph forgave his brothers and was reconciled to them (Gen 45:1-15)

**Illustration:** Prodigal son (Luke 15:11-32) He asked for forgiveness, Father forgave him, they were reconciled

**Illustration:** Yeagley (2006, p. 57) Married couple on way to divorce court Saw a sign on church advertising marriage counseling They attended, reconciled to each other Saved their marriage

Guilherme: (2012) Through God reconciliation can take place between two people or between the person and God Prayer is a dialogue between a person and God Reconciliation takes place as the person moves closer to God emotionally

Lamm: (Lamm, 2009) People can change and be reconciled to others, but they may need a mentor to help with the process

V. Reconciliation to God

Allowing the empathy of Christ on the cross to be internalized

**Illustration:** Bryan Clay (Clay & Kilpatrick, 2012) Rebellious young man turned Christian Olympic gold medal track winner 2008 and 2012

**Illustration:** Chuck Colson (Aitken, 2005) Involved in Watergate Prison life turned him around

**Illustration:** Bill Dallas (2009) Successful real estate business Money laundering Sent to San Quentin Converted to Christ

Miracles do happen when a person allows Christ to transform their life Jeanrond: (2011) Reconciliation is allowing the character of Christ to transform a person’s life Love Christ displayed on cross must be internalized in you to the point that reconciliation will be a natural outcome
Enns and Myers: (2009)
God’s idea of justice is restorative; reconciliation rather than punishment

VI. Audience participation
I would like you to speak up and share your thoughts
I am going to tell you about a few people, some whom we have mentioned before
I would like you to speak up and tell us the steps the person took to be reconciled in their situation
Dr. Ben Carson–neurosurgeon
John Newton–writer of Amazing Grace
Joseph–Biblical Joseph, a ruler in Egypt
Samson–Biblical Samson
Bryan Clay–Olympic gold medal winner in track (Clay & Kilpatrick, 2012)
Bill Dallas–Wealthy man imprisoned for white collar crime (Dallas, 2009)
Peter–Biblical Peter
Would anyone here like to share a way they could be reconciled to a situation without going into details?

VII. Benefits of Reconciliation
Davis: (Davis, 2002)
Renewed closeness with person with whom we are reconciled
Worthington: (2003, p. 119)
Our positive emotions such as love, affection, empathy, compassion, pity, and sympathy are in a tug-of-war with:
Our negative emotions
We must make a choice:
Follow positive emotions and forgive
Which leads to reconciliation and reestablished relationship or
Follow negative emotions and
“free fall” into bitterness, resentment, and hatred
Worthington: (Browning & Reed, 2004; Worthington, 2003)
Forgiveness and reconciliation compared
Forgiveness is internal
Reconciliation is external or interpersonal
Anger, hurt, and guilt melt away
Reestablishes a broken relationship between victim and offender
Allows victim and perpetrator to move forward

VIII. Summary
Someone has said that we should not rent space in our mind for anger. This eliminates holding grudges which is what reconciliation is all about. It is forgiving the wrong doings which have happened to us and restoring relationships.

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Homework #1

Ripple Effect

*Each of the following Bible people was involved in an unhappy incident.*

- **Joseph’s brothers** – sold him
  - Genesis 37: 23-28
- **Judas** – betrayed Jesus
- **Cain** – killed Abel
  - Genesis 4:3-8
- **Samson** – Delilah
  - Judges 16:5-21
- **Adam & Eve** – disobeyed
  - Genesis 3:1-6
- **Abraham** – lied
  - Genesis 20:1-15
- **Lucifer** – pride
  - Isaiah 14:12-15, Rev. 12:4
- **Pilate** – Jesus
  - Matthew 27:24-26

*Turn-it-around—What if?*

Pick one of the above Bible people and read the Bible text. Tell the ripple effect if this person had chosen not to do the crime:

- Think of your crime or, if you are innocent, what you are accused of doing. Explain the ripple effect.

*Turn-it-around—What if?*

Explain the ripple effect if you had not done this.

List your goals. What do you want to do with your life?

*Quote: Failure is success if we learn from it.*  Malcom S. Forbes

Name_________________

Homework #2
Imagination Strategy

You become what you think. As a man thinketh so is he . . . Proverbs 23:7
Imagination is a tool for evil or good. With God’s guidance use it for good.

Write your name on each blank below:

For God so loved ______________, that God gave His only Son, Jesus, for _______________. If ______________ believes that Jesus died for him, then ______________ will not perish but have everlasting life. For God did not send Jesus to condemn ______________, but to save ______________.
John 3:16, 17
Use your imagination to describe some of the activities you will do during your everlasting life in heaven. 1 Corinthians 2:9

Prayer strategy

1. Praise the Lord for His watchfulness over you.

2. Reflect on your life.

3. Think about the goals you wrote on Homework #1.

4. Pray for God to direct you in listing the steps you need to take to accomplish those goals.

5. Pray without ceasing. 1 Thessalonians 5:17

6. Act. List the steps needed to reach your goals.

Quote: God can mend a broken heart, but we have to give Him all the pieces.

Homework #3
How Situations Affect Life

How do trouble spots or triumphal spots affect life?
Remember the tree rings.
Remember the strategies:

Faith  Prayer
Imagination  Meditation
Retreat  Brain change
Music  Forgiveness

Think of one bump in your life, a time of drought-narrow ring, how could positive thinking have helped you? Remember, you can learn from your mistakes.

Rom 8:26: When we don’t know what we should pray for, the Holy Spirit will intercede for us.
How can prayer help when you hit a bump in the road of life?

Would asking for Divine assistance be a benefit?

How to pray for assistance:

- Praise God ~
- Reflect on the problem ~
- Pray for help ~
- Act as God directs ~

Imagination: Imagine how the problem will work out positively

Music: Listen to some Christian or classical music each day.
Exercise: Each day have an exercise routine.

Quote: *In the middle of difficulty lies opportunity.* Albert Einstein

Homework #4

New Brain Pathways Are Possible

Thinking will change your brain.
1. Your brain needs to be challenged with good moral information.
2. Positive thinking is beneficial: emotionally, physically, and spiritually
3. New brain cells are waiting to be used.
4. New brain pathways will develop as you do new things and think new thoughts.

So, put your brain to work:
“Finally, brethren, whatever things are true, whatever things are
noble, whatever things are just, whatever things are pure, whatever
things are lovely, whatever things are of good report, if there is any virtue
and if there is anything praiseworthy–meditate on these things.”
Philippians 4:8

Meditation: List 12 good things:
1. 5. 9.
2. 6. 10.
3. 7. 11.
4. 8. 12.

Philippians 4:11-13LB: “Not that I was ever in need, for I have
learned how to get along happily whether I have much or little. I know how
to live on almost nothing or with everything. I have learned the secret of
contentment in every situation, whether it be a full stomach or hunger,
plenty or want; for I can do everything God asks me to with the help of
Christ who gives me the strength and power.”

Name 3 ways your present situation will help you spiritually:
1.
2.
3.

Remember to Praise, Reflect, Pray, and Act.
Music: What is your favorite hymn?
Exercise: How’s your exercise program going?
Imagine an improved reasoning brain.
Quote: Habits are at first cobwebs, then cables. Spanish Proverb

Homework #5
Forgiveness

Someone has said, “Not forgiving is like drinking poison and then waiting for the other person to die.” Ecker, P. (2009). Forgiveness: A part of the journey to healing. Ministry: International Journal for Pastors, 81(9).

The following section is from Krejcir, R. J. (2003). Forgiveness part XI

A. Is the word forgiveness a friend or a foe for you now?

B. How would you feel if you asked for forgiveness and the person refused to forgive you?

What would you do?

C. Keep in mind it is not your responsibility that they forgive you; you are only responsible for how you respond!

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<td>You make me angry.</td>
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<td>Therefore</td>
<td>My thoughts and actions</td>
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<td>Your actions caused my</td>
<td>determine how I feel and</td>
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<td>Therefore</td>
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<td>resent you, and I will be</td>
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Remember a time when you forgave someone. What happened to your emotions after forgiving them?

Praise, Reflect, Pray, Act
Music: Sing a new song today.
Exercise: Don’t forget to exercise.

Quote: To err is human, to forgive is divine. Alexander Pope
CERTIFICATE OF FORGIVENESS

On (date) ________________ after experiencing a change of heart from God’s agape love working through me,

I am choosing to forgive (name) ______________________

For
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
I acknowledge that I behaved poorly toward __________
I hope that someday I might be able to talk with __________ calmly,
express my regret for my part, and ask __________ to forgive me.
For now, though, I hereby declare that I forgive __________, and I lay down the weight of my unforgiveness forever, to the best of my ability.
I ask God the Father, Jesus my Savior, and the Holy Spirit to work in me and through me to preserve the work They have done.

Your Signature _____________________________________________

Homework #6
Justice System Representatives

How did the presentation today change your opinion of attorneys?

Romans 13:1-5 "Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power. So those who refuse to obey the laws of the land are refusing to obey God, and punishment will follow. For the policeman does not frighten people who are doing right; but those doing evil will always fear him. So if you don’t want to be afraid, keep the laws and you will get along well. The policeman is sent by God to help you. But if you are doing something wrong, of course you should be afraid, for he will have you punished. He is sent by God for that very purpose. Obey the laws, then, for two reasons: first, to keep from being punished, and second, just because you know you should."

Isn’t the above Bible quotation interesting?
Imagine living so peacefully that you would be without fear of anyone. Describe how that would feel:

Have you been able to have a spiritual retreat?

Prayer:  Where do you think God would like some of His power directed through your prayer today?

Exercise: Have you tried jumping jacks, jogging in place, or push-ups?

Quote:  Adversity is never pleasant, but sometimes it’s possible to learn lessons from it that can be learned in no other way.
Matthew 5:39-42 NKJV, “But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two. Give to him who asks you, and from him who wants to borrow from you do not turn away.”

1 Peter 2:17 LB, “Show respect for everyone. Love Christians everywhere. Fear God and honor the government.”

1. What are your attitude and feelings when you are unjustly asked to perform a task?

2. How do you carry the order out?

   Peaceably without complaint?

3. When performing this task, do you go beyond what you have been asked to do?

Faith and Imagination: Jesus said, “But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.” Luke 12:7 NKJV

Write down the many ways you know God is caring for you:

Music: Are you listening?
Exercise: Are you practicing a daily exercise routine?

You are a diamond in the eyes of God:
Quote: *A diamond is a chunk of coal that made good under pressure.*

Remembering forgiveness, is there someone in your family whom you should ask to forgive you? You don’t have to name them, just put “Yes” or “No”.

If the answer is “No”, is there someone outside the family?
Have you prayed and asked God to help you to apologize?
When do you plan to ask for forgiveness?

You need to improve your communication with your family. List several ways that you can communicate with a spouse, a child, a parent, an aunt or uncle, grandparent, or cousin.
1.
2.
3.
4.
5.

Meditation: Open your Bible to a positive proverb and meditate on it.
Write down new thoughts from your meditation. Text________

Prayer–Reflect: “Think about the patterns you practice in prayer. Are you used to approaching God with confidence that He will hear and respond, or do you pray just hoping something will happen?” Vandergriff, A. (2007) Love to Pray.
Write your thoughts:

Music: Christian or classical music has a calming effect – please use it.
Exercise: Jump and jog. Push-ups can be push-outs—against a wall.

Quote: Time and words cannot be recalled.
Psalm 127:3NKJV, “Behold, children are a heritage from the Lord.”

Imagination: Imagine that you are a child your child’s age (or if you do not have children, pick an age).
- Imagine how your child feels about having an incarcerated father (or if you do not have children, imagine how they would feel).

Is your child emotionally hurt under these circumstances?
If yes, how are they hurt?

Are you doing something about it?
If yes, what are you doing?

If no, what should you be doing?

How do you feel about your inability to associate with your child?

If it is lawful, are you communicating in some manner with your child?

Prayer: Matthew 21:22NKJV, “And whatever things you ask in prayer, believing, you will receive.” Have you asked believing?

Music: Have you developed a regular soothing listening time?
Exercise: Get fresh air along with your exercise whenever possible.

Quote: *When angry, count to ten before you speak; When very angry, count to one hundred.* Thomas Jefferson

Name_________________

Homework #10
Victim Representatives

How do you feel about the crime you have committed?

Imagination: What emotions do you think your victim and/or their family have experienced since you violated them?

Under lawful ways and means, how do you plan to repair the harm that you have caused?

Has today’s presentation caused a desire within you to apologize to your victim and ask their forgiveness?

If so, you may visit with your social worker to begin the process through the appropriate, state-allowed procedures.

Faith: Psalm 32:4, 5LB “My strength evaporated like water on a sunny day until I finally admitted all my sins to you [Lord] and stopped trying to hide them. I said to myself, ‘I will confess them to the Lord.’ And you forgave me! All my guilt is gone.”

Meditation: Time out for a mini-retreat. Meditate, think, and pray for the Lord to open your heart believing that God forgives. Confess your sins asking God to forgive you. Experience a new washed-clean life. Praise the Lord for His goodness to you.

Homework #11
Lessons From a Former Convict

Faith: Deuteronomy 30: 20LB “Choose to love the Lord your God and to obey Him and to cling to Him, for He is your life and the length of your days.” Memorize this promise.

From the presentation today, you perhaps envisioned yourself released. What are your plans after release?

What do you need to be doing now in order to be prepared for release?

Refer back to the goals you listed on Homework #1.
Make a list of things you can be doing to reach those goals.

1.  6.
2.  7.
3.  8.
4.  9.
5.  10.

The choices you make in life are your own. However, the choices you make are what you will become.

List three choices that you may need to make to have a deeper, spiritually fulfilled life.

1.
2.
3.

Faith: Psalm 33:18NKJV “Behold, the eye of the Lord is on those who fear Him. On those who hope in His mercy . . .”

How to pray for assistance: Praise, Reflect, Pray, Act
Faith: Memorize, Memorize, Memorize. Store up Scripture in your mind and heart. Great for the brain and greater for your heart.

Quote: Learn from the mistakes made by others.
You won’t live long enough to make them all yourself.

Homework #12

Reconciliation May Be Possible

Reconciliation may follow forgiveness. It is all in God’s plan.
2 Corinthians 5:18 NKJV “Now all things are of God, Who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation.”

Reconciliation closes the relationship gap between you and God and other people.

Remember to use the strategies:

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<tr>
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<td>Retreat</td>
<td>Brain change</td>
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Brain change: Do new things to stimulate brain pathways. Here is an activity.
See how many designs you are able to complete in one minute.
In each box draw four straight lines connecting the dots.
Each line must touch at least one other line at a dot.
You don’t need to use all the dots.
Each design must be different.
At first you will be able to draw only eight or ten in one minute, but after practice you will be able to double that number.

How to pray for assistance: Praise God, Reflect on the problem, Pray for help, Act as God directs.
May God bless you and prosper you and give you peace of mind.

Quote: Have you fifty friends?—it is not enough.
Have you one enemy?—it is too much. Italian Proverb

REFERENCE LIST


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Retired Chaplain, Columbia Correctional Institution, Portage, WI

Experience

Chaplain, Retired 2012 to 2014

Chaplain, Columbia Correctional Institution, Portage, WI 2007 to 2012
Co-chaplain serving Columbia Correctional, maximum security prison
Supervise religious services, programs, and volunteers
Register all inmates with religious preference
One-on-one inmate counseling
Conduct volunteer orientations
Scheduling volunteers for services and pastoral visits with inmates

Chaplain, Redgranite Correctional Institution, Redgranite, WI 2000 to 2007
Sole chaplain serving Redgranite, medium security prison
Same responsibilities as above

Chaplain, Wisconsin Resource Center, Oshkosh, WI 1999 to 2000
Sole chaplain serving Wisconsin Resource Center,
mental health treatment center, medium security prison
Same responsibilities as above

CPE Training and Chaplain, Littleton and Porter Adventist Hospitals,
Littleton and Denver, CO 1996 to 1999
CPE training at these hospitals followed by employment as chaplain for them

CPE Training, Hennepin County General Hospital, Minneapolis, MN 1995 to 1996

District Pastor and Seminary, Minnesota, Iowa, and Michigan 1971 to 1985

Education and Qualification

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Ordained to Ministry 1977