

A THEOLOGY OF REDEMPTION FOR PRISON MINISTRY

by Jeremy Witherow

In the movie, *The Shawshank Redemption*¹, there's a scene where two inmates, Andy Dufrane (Tim Robbins) and Red (Morgan Freeman) discuss the pains of their lives in a state penitentiary. Amongst other things, they talk about life outside the walls of 'Shawshank' and whether they think they will ever get out. Both men have already served many years, though both come to entirely different conclusions on how to survive their punishment. Andy concludes that hope allows him to dream, and soar above the harshness of prison life; to a warm place on the Pacific coast. 'Where the ocean', he says, 'the Mexicans say has no memory.' However, Red believes hope is a dangerous commodity to have inside. Something that can dash a person into despair when 'pipe dreams' don't come true. The tagline of the film boldly declares; 'Fear can hold you prisoner; hope can set you free.'

While this is a fictional movie, hope is highlighted as a necessary ingredient for survival and wellbeing. Without it, despair sets in which can cruelly lock a person into their own mental prison, which is often a fate worse than the physical state of confinement itself.

In many ways, hope is the missing ingredient in the Western justice system, which favours punitive justice. This in itself means there are endless opportunities for a Christian witness and encouragement to be shared amongst prisoners.

In this essay, I look at some of the unique challenges a person sentenced to prison faces. The chaos of the prison culture is often a source of real stress; along with the offender's own anguish, which may have been the original catalyst for their criminal behaviour. Consequently, inmates may feel overwhelmed by their failure and wasted dreams. On the other hand, the deprivation and hardship of prison may contribute to the spiritual openness of inmates, of which the prison worker² can take advantage. These situations may allow for the sharing of the Christian gospel, which I will argue, is God's offer of hope and opportunity to break the cycle of offending.

Moreover, redemptive theology for the task of this exercise is simply the implementation of biblical principles, designed to facilitate healing, and lead a person towards spiritual and relational wholeness. A theology of redemption therefore, emerges from a biblical worldview, which takes seriously the weakened human condition, and emphasises the redemptive hope found in Jesus Christ.

To highlight this concept, I review a Christian restorative model currently used in several prisons known as *The Sycamore Tree Project*. This programme facilitates healing through modelling Christian principles, designed to move offenders towards divine and human reconciliation. Volunteer victims are also involved and work towards their own healing, while enabling offenders to understand the impact crime has on communities.

Prison and Prisoners

Sadly, New Zealand boasts the second highest rate of imprisonment in the West after the USA. This is an obvious reflection of the increased moral fragmentation of our society that favours retributive penalties for lawbreakers. Consequently, prisons are overcrowded and often understaffed. Lennie Spitale refers to the prison environment as the ‘fish-bowl society.’³ A place where adjustments are needed to live with ongoing unpredictability. A place where the normative emotion is anger, and where there are risks of being assaulted or victimised. Christopher Marshall sums up this grim reality by referring to prisons as ‘warehouses of pain.’⁴

Within this punishing environment, the spiritual needs are great. Walter Moberly uses sacramental language to describe the effects of punishment. He states; ‘punishment is a symbol. An outward and visible sign of an inward and spiritual disgrace.’⁵

Due to the negative influences of prison, it is not surprising the Bible refers to it as a place of suffering and oppression.⁶ Lee Griffith notes this and identifies an irony inherent in modern day imprisonment. He writes:

The Bible identifies the prison with the spirit and power of death. As such, the problem with prisons has nothing to do with utilitarian criteria of deterrence. As such, the problem is not that prisons have failed to forestall violent criminality and murderous rampages; the problem is that prisons are *identical in spirit* to the violence and murder that they pretend to combat (italics his).⁷

An additional stress is that most prisoners come from dysfunctional backgrounds. Family lives that were saturated with fear and instability have gone on to cause much inner pain. Most have failed to receive love and comfort during childhood and carry feelings of inner discomfort into adulthood.⁸ Similarly, many are depressed which Henry Covert believes is often masked by prisoner anger and violence.⁹

Despite the pain of imprisonment, many inmates believe forced removal from society gives them a second chance. As Covert mentions; ‘prison is sometimes the catalyst for change because the criminal activity of the offender ceases with imprisonment.’¹⁰ This offers inmates the opportunity to reflect and examine their life in light of their relationships.

Biblical Foundation

Broadly speaking, all theology is obligated to be biblical theology in the way scripture needs to authenticate and articulate our theological claims. In this way, redemptive theology reflects the frequent redemptive theme found in scripture. This theme is clearly represented in the gospels and Lukan eschatology reveals the twin themes of the kingdom of God as both a present reality and a future hope. As a present reality, kingdom benefits include; God’s offer of forgiveness, restoration (including physical and spiritual healing), release from debt and the promise of freedom. These points were all emphasised by Jesus in his first sermon; a reading from Isaiah 61 which identified him as the Isaianic herald of good news (Luke 4: 18- 21).¹¹ In many ways, these verses could be understood as a messianic mission statement because they frame Jesus’ ministry objectives. This specially chosen passage also mentions a group of people close to God’s heart, the imprisoned. Later, Jesus taught that service to God required ministering to the oppressed, and mentions prisoners as part of this group (Matt. 25:36). The apostle Paul, a frequent inmate himself, affirmed this and urged believers to, remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering’ (Heb. 13:3).

The Jubilee proclamation of Luke 4:18-21, understood as the year of the Lord’s favour, stressed God’s concern for people at the mercy of others and who were powerless or socially inept. This theme was developed and became central to the prayer Jesus taught his disciples; it stressed obligatory forgiveness (Matt. 6: 9-13). Moreover, the Jubilee call for remission in the New Testament becomes an eschatological component of the Christian faith, which reveals God’s desire to forgive sin and release those in debt. The Jubilee connection reminds us that God’s sovereign reign brings freedom and forgiveness from bondage to sin.

In a contemporary setting, the socially powerless in custody are also recipients of this grace and need affirming that even if society doesn't forgive them, Jesus is able to effect spiritual release on their behalf if they acknowledge their sin and in humility receive his grace.

Prisoner Pain and Suffering

Prison ministry is carried out in the context of human pain. Marshall states this includes the pain inflicted and the damage done by criminal offending, as well as the pain witnessed by criminal punishment.¹²

Understandably, a discussion on human brokenness raises theological questions about God's sovereignty and goodness. 'Is he really allpowerful?' And, if so, 'why doesn't he do something about human suffering?' The Christian answer is he has acted. God involved himself in the human struggle through the Incarnation and experienced the full intensity of human anguish. Jesus sought to make sense of his personal encounter with pain and suffering and on the cross cried out 'My God, my God, why have you forsaken me?' Yet, Christ's resurrection signalled victory over human suffering. Christians share in this victory though they will not be free from suffering until Christ's return. It is this hope of *shalom* in Christ's kingdom, which enables Christians to hear the cry for justice from prisoners.

The fact remains that suffering is consistent with a biblical worldview of the universe, which awaits redemption. Moreover, the Bible reveals that not all suffering is negative if it works towards a higher good. For example, suffering which leads a person to God, or causes positive reflection and life changes, embodies hope and meaning.

Theological Foundation

The human need for redemption can only be understood when contrasted with the doctrine of original sin, because only then do we find the real problem behind offending. Original sin means human nature is flawed, but not without hope.

Karl Menninger rightly argues that terms such as 'crime' and 'sickness' have taken the place of sin and reduced our awareness of moral responsibility.¹³ It's easy to see how blame can be apportioned to other sources when this occurs, and how the view can emerge that somehow, we can overcome our own human weakness. The theological alternative is the concept of sanctification, which contends that inner change is only possible through the rejuvenating work of the Holy Spirit. To reject this view leaves

the empty notion that people under the right circumstances will do the right thing. Charles Colson alerts us to this faulty understanding and remarks; 'This feeds the utopian pretension that we can put individuals in institutions and rehabilitate them.'¹⁴ A biblical worldview takes the issue of sin seriously and recognises it as the driving force behind criminal offending. That personal responsibility for sin must be taken and prisoners suffer in prison because of their own sin.

Fortunately, the gospel extends God's justice and mercy to us, which offers release from sin and the chance for divine reconciliation. As Marshall asserts; 'The righteousness in the gospel is God's liberating, forgiving, transformative justice at work in Christ.'¹⁵

Helpful in understanding the biblical concept of the 'righteousness of God' are atonement theories that reveal aspects of Christ's sacrificial death on account of human sin. Although, traditional atonement theologies have often emerged with retributive and punitive concepts which have dominated them and which have failed to mention the need sinners have to be liberated from sin. A positive aspect of liberation theology then, is its emphasis on liberation, which is presented as a real experience rather than abstract ideas. Recognising this allows us to view the death of Christ in much wider terms than as a transaction to satisfy the payment required for sin. Jurgen Moltmann emphasises this in his theology of the cross, which focuses on liberation and Christ who suffers with us. He writes:

... To make the cross a present reality in our civilization means to put into practice the experience one has received of being liberated from fear of oneself; no longer to adapt oneself to this society, its idols and taboos, its imaginary enemies and fetishes; and in the name of Him who was once the victim of religion, society and the state to enter into solidarity with the victims of religion, society and the state at the present day, in the same way as he who was crucified became their brother and their liberator.

Similarly, Marshall gives prominence to Christ's oneness with us, and introduces his 'Redemptive Solidarity' atonement theory. This emphasises Christ sharing in and participating with sinful humanity, rather than simply becoming a substitute for sin. Marshall captures this in his following quote:

Christ suffers the penalty of sin not because God transfers our punishment onto him as substitute victim but because Christ fully and freely identifies himself with the plight and destiny of sinful humanity under the reign of death and pays the price for doing so.

The thought is not one of legal imputation of guilt to Christ but of Christ's costly solidarity with humanity in its shameful and culpable situation.¹⁷

The participation of Christ with humanity is a Pauline theme and is present in the idea of being one together 'in Christ.' In this way, our atonement theologies need to stress this to ensure a less abstract and more incarnational understanding of Christ's life and death is presented.

For Christians the cross represents the ultimate triumph of redemptive power. The victory it achieves provides the supreme expression of 'reversal', that is, the powerlessness of the cross represents the posture of openness to salvation, followed by vindication and exaltation through the redemptive power of God. The opposite of this is the retributive paradigm found in the prison system, which scapegoats prisoners for their wrongdoing, and atones for them through imprisonment.

The Christian view of atonement incorporates the belief that the eschatological Spirit provides the believer with an ongoing cleansing from sin. Timothy Gorringer argues this is an important aspect of atonement. He states:

No theology of the atonement can speak simply about Calvary, and what happened there. An exposition of atonement which leaves out Pentecost leaves it unintelligible.¹⁸

His point is that while Calvary was a one-time occurrence, people's lives are ongoing events. Pentecost is a reminder then of the Spirit's role of ongoing sanctification and ministry empowerment in the Christian's life.

Other theological concepts needing brief mention include the doctrine of the *imago Dei*. This Christian teaching raises the awareness of human value in relationship to God. When this becomes a paradigm for human worth and esteem, the prison worker can minister in a way that communicates the biblical truth that humanity is created in God's image.

As well, the theological concepts of God's attributes of transcendence and immanence help us understand God's involvement with creation, though unfortunately, his transcendence has often been overemphasised. This is a concern because inmates may have real anxieties about how close God is to them. If transcendence takes prominence, prisoners may feel unable to relate with a far-removed deity. A helpful view of God's immanence is one which points to the humanity of God found in Christ, who represents the image of

God to which prisoners can relate. An additional aspect of God's immanence, beneficial to prison ministry, relates to the belief that God works in the hearts of prisoners, long before outside involvement. This recognition allows prison workers to acknowledge their role is limited, and is one simply of co-operation with God in the work he is already doing in the lives of the prisoners.

Paradigms for Prison Ministry

A difficulty with prison ministry is the environment in which it takes place. Dehumanisation and punishment are inconsistent with repentance and grace and make it hard for inmates to live the teachings of Christ. Covert rightly mentions that prison workers must respond by devising methods of ministry which penetrate these obstacles. He points to the importance of developing paradigms as ministry models, which incorporate biblical themes and facilitate healing.¹⁹ When incorporated into a workable framework, paradigms help us meet ministry objectives and help us challenge negative ones, such as the retributive paradigm reflected in the prison system.

Covert presents three paradigms and starts with his *Dimensions of the Cross* concept. This paradigm emphasises that the Incarnation shared in human pain and experienced the injustices of the legal system of his day.²⁰ Second, is Covert's *Ministry of Presence* paradigm. This relates to pastoral care needs, requiring the presence of helpers to counsel and pray for prisoners. In this role, Marshall believes prison workers are to be instruments of restorative justice. He asserts they are to walk with prisoners as they suffer under the pain of punishment, urging them to open their hurting places to God, to acknowledge the pain they have caused their victims, to lament the pain they have suffered in their own lives, and, with God's help, to seek healing and renewal.²¹

Covert's third, *Priesthood of Servants* paradigm, acknowledges the demands placed on prison workers and requests help from the priesthood whose role is indispensable. He explains:

Ministry in prison can only be successful when the believers become part of priesthood, touching one another's lives with a sensitive presence of compassion and support. By participating in such a ministry we heal others, and at the same time heal ourselves.²²

The priesthood in prison is made up largely of the inmate witness who becomes an extension of Christ and a source of strength and hope for fellow prisoners. As P. Allard and W. Northey mention:

‘changing one’s course in life,’ should lead to a commitment to influence through servanthood and not through power; to change one’s perspectives on crime in the knowledge that the line dividing good and evil cuts through every human being.²³

Jim Consedine refers to a *Restorative* paradigm, which employs non-retributive approaches to punishment.²⁴ New Zealand already has this paradigm operating in its Youth Justice Court, which utilises a restorative justice approach for juvenile offenders. While this paradigm was developed to keep young offenders out of prison, some of these principles can be gleaned and incorporated into prison ministry programmes. The Sycamore Tree Project illustrates ways this can be done and its successes, which will be examined later.

I propose adding a fourth paradigm to Covert’s three. I call this the *Pneumatological* or *Spirit* paradigm, which extends Covert’s *Priesthood of Servants*, and emphasises the role of the Holy Spirit in prison ministry. This paradigm identifies the prison church, as understood in sacramental terms, as a channel of the Holy Spirit. In this way, prison workers and the priesthood are encouraged to channel God’s Spirit through the use of spiritual gifts. This is done firstly with the expectation that God would manifest his healing presence so people would receive spiritual, physical and emotional healing. The second expectation is that people would receive the Spirit’s comfort in their suffering during imprisonment. And thirdly, prisoners would realise that no authentic and long-lasting change is possible without a commitment to genuine spirituality.

Prisoner Pastoral Care

The appeal Jesus gave to Peter to ‘feed my sheep’ (John 21:17), was Peter’s call into pastoral ministry. Similarly, Jesus calls shepherds to form Christian communities amongst prisoners. This is a prophetic role. Schilder contends: ‘Because human nature is wounded by sin, there will always be the need for someone to be called to be a spokesman to call us back to do God’s will.’²⁵

Redemptive theology as theory must outwork itself as redemptive pastoral care. This begins with relationship; by the offering of us in the sharing of our humanity with others. In other words, if I can find courage or hope, or if I have been helped to find these things, then I can also help others find the same wholeness. Thus, it’s sharing with another in the experience of grace. Duncan Forrester agrees and emphasises the need to allow inmates the opportunity to talk through their problems.²⁶ Leslie Virgo concurs and mentions that empathy is an essential healing agent in all relationships.²⁷

Unfortunately, time restraints require prioritising ministry activities to those which meet real needs, and preferably, which can be implemented in group settings. For example, biblical teaching can take place in chapel services with a focus given to basic doctrine, designed to assist spiritual growth and healing. Also, making use of the input from other sources, complimentary to the task of pastoral care may prove helpful. For example, twelve-step programmes are compatible with the Christian faith and provide an additional source of pastoral care for inmates.²⁸ The prison worker therefore, can encourage prisoners to attend these types of meetings.

Ministry Objectives

A failure of the retributive paradigm lies in its not alleviating inmate guilt. Consedine agrees and argues that offenders do not face up to their crimes and so do not grow in responsibility. They are not held accountable, and the retributive philosophy provides little incentive for offenders to ‘confess, repent, change direction, turn life around, admit responsibility and make things right.’²⁹ Redemptive prison ministry targets these issues and seeks to lead offenders through a restorative and healing process.

In this section, I briefly mention four topics I believe highlight key themes, which need implementing if prisoner spiritual growth is to take place. These are *Forgiveness*, *Repentance*, *Hope* and *Restoration*. My belief is that integrating these themes into a ministry framework will contribute to the outworking of redemptive pastoral care.

First, is the topic of *Forgiveness*. It’s Leanne Payne’s assertion that the main barrier to personal and spiritual wholeness in Christ is a failure to forgive others, and to receive forgiveness for oneself.³⁰ Forgiveness is the process of letting go; a breaking of the vicious cycle of one’s impulse to exact revenge. This, according to Gorringer, ‘is not a benign doctrine, but a remorselessly difficult praxis.’³¹

Insightfully, McCulloch *et al* refer to forgiveness as a virtue which integrates the moral balance of justice and mercy.³² In this way, forgiveness is necessary to sustain other virtues.

The significance of New Testament justice is its offer of mercy and forgiveness to lawbreakers. This is a justice which calls for sinners to repent and for those who have been wronged, to forgive. *Repentance* in this context requires a renouncing of sin along with a commitment to walk in the obedience of Christ.

Prisoners also need to acknowledge their need to forgive themselves, which can only come after they accept the biblical understanding of God's righteousness. The great reformer, Martin Luther, was unable to receive God's forgiveness until he understood incarnational reality; that is, God's righteousness within. Reflecting on the cross helps this shift take place and helps us understand we are unable to earn our salvation.

Turning to the topic of *Hope*, I noted earlier this is necessary for human survival. Gary Collins asserts this and mentions that hope brings relief from suffering because it is based on a belief that things will get better. Hope therefore helps us avoid despair and helps us release energy to meet crisis situations.³³

Returning to the opening story of this essay, we saw that 'Andy', the prisoner in Shawshank prison, found strength from the belief that he would one day get out of prison and live in a better place. This illustrates the role hope has in keeping a person from despair. Installing hope is recognisably an important role for the prison worker, who is able to help the prisoner revive their goals and dreams through the offer of encouragement and practical assistance.

While we have looked at the general role of hope as a source of strength, we now need to examine the implications of 'biblical hope.' The concept of hope found in scripture is of a redemptive nature. In this way, biblical hope responds to human desperation by saying that one day, God will wipe away every tear and will make all things new. It points to faith as the vehicle for receiving Christ, and acknowledges that he alone imparts hope to us so we can contend with life's struggles. Biblical hope proclaims that one day, our hope will be fully realised and made complete at the return of Christ.

Therefore, responding to inmate hopelessness is to declare that biblical hope is a present reality. This is internalised through the spiritual birth and is experienced as a dynamic and divine empowerment to overcome adversity and suffering.

Corresponding with biblical hope is the equally biblical concept of *Restoration*. The central belief here is that God can turn mistakes around. That lives which have been damaged by sin can be rebuilt. This theme can be communicated through a variety of mediums including testimonies, stories and biblical narrative. The act of yielding one's whole life to God is the starting place for spiritual rebuilding which prison workers need to convey while offering the scriptural support that restoration is a biblical promise.

The Sycamore Tree Project

True annulment is the reformation of the offender, the healing of the victim and the restoration of the damaged relationships to wholeness.³⁴ While this might seem idealistic, testimonies abound of God's restorative work in the lives of both victims and offenders.

In the remainder of this discussion, I briefly review the Prison Fellowship International³⁵ restorative programme known as The Sycamore Tree Project (STP). This is a prison ministry programme which functions to outwork redemptive purposes in the lives of victims and offenders, through interaction in an attempt to address the harm caused by crime.³⁶ Colson offers a helpful insight on restorative justice programmes by saying they should reflect a dialectic between an antiseptic approach and a therapeutic one, and should function to maintain the balance between punishment and individual responsibility on the one hand, and reparation and healing on the other.³⁷

The STP functions to introduce victims of crimes to prisoners for conversations around biblical themes of responsibility, confession, repentance, forgiveness, reconciliation and restitution.³⁸ This occurs through interacting with the biblical story of Zacchaeus, which serves as an excellent model for restorative justice. The mission statement of the STP is:

To reach out to persons touched by crime, prisoners, ex-prisoners and their families, and increasingly crime victims as well, with a message of hope and offers of tangible assistance.³⁹

The Lukan story of the tax collector Zacchaeus⁴⁰ supremely reveals the gospel's universality and shows Jesus taking the initiative to save and restore the lost Zacchaeus. The narrative follows Zacchaeus as he encounters Christ and is transformed. All the while, the story highlights that a response to salvation includes both spiritual and practical change. The STP follows these themes, central to the story, and puts forth both practical and spiritual challenges for offenders who participate in the programme.⁴¹ In addition, Lukan theology includes frequent reminders that central to the experience of salvation, is the idea of restoration to the covenant community. The STP responds to this teaching by networking and helping inmates reintegrate back into the community.⁴²

Gorrynge mentions that offenders in prison often see themselves as victims, but where face-to-face meeting with victims take place, this does not occur.⁴³ As inmates start taking responsibility for their offending, a sense of shame often emerges, which acts as an important tool in the restorative process,

because it generates further inmate responsibility. John Braithwaite argues in this way by saying the experience of shaming, if mediated in the context of a supportive community committed to the ultimate well-being of offenders, can restore and re-integrate wrongdoers into the community.⁴⁴ Shaming, in this environment, often gives the offender the incentive to look into ways restitution can be made to victims. Healing frequently follows these interactions as both victim and offender become aware of the universality of the human struggle.

A testimony to the success of the first STP carried out in a New Zealand women's prison, came from an inmate radically impacted. She remarks:

I have gone from being suicidal to being hopeful. When I began Sycamore Tree I was in a mess. Now I see there is a way forward. When I saw the forgiveness demonstrated by 'K' (crime victim participant in Sycamore Tree) I knew I could cope with whatever life threw at me.⁴⁵

While still in its infancy, the STP continues to receive encouraging reviews, which point to the reliability and timelessness of the biblical concept of restitution as the answer to crime and the relational goal of shalom.

Conclusion

Prison ministry shares the same objectives as the universal church; to bring people into an experience of regeneration, healing and spiritual development. Sadly, the transformation of offenders by the grace and power of God is something the world struggles to understand. Despite this, prison ministry is a sign to the church that no one is beyond God's mercy. It demonstrates that God acts powerfully and signifies that working with prisoners is not simply a choice for the local church, but rather, a command.⁴⁶

While the focus of this essay has centred on formulating a redemptive theology for prison ministry, much can be said about the failures of society and its reluctance to combat crime with restorative paradigms. The Sycamore Tree Project successfully reveals the value of restorative justice and the relevance of biblical narrative, which continues to transform lives. Prison does not deter or rehabilitate, but rather, alienates and punishes. However, as this discussion reveals, the love of God in Christ, can penetrate the oppression of prison and install hope to its occupants.

Finally, any Christian ministry, which seeks to heal, must adopt a biblical worldview that understands the ramifications of sin and its universal effects. It must also understand that humans are created in the image of God, and are of great value to him.

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References

1. Entertainment and Columbia Directed by Frank Darabont, *The Shawshank Redemption* was released in 1995 by Castle Rock Pictures.
2. In this essay, Prison Worker is the broad term I use for the prison chaplain or those involved in Christian leadership roles amongst prisoners.
3. Most inmates have issues with authority figures and unmistakably, a prison sentence represents a climatic encounter with judicial authority. Spitalo comments that "inmates must live with the ever-present frustration of being constantly exposed to authority." In, L. Spitalo, *Prison Ministry: Understanding Prison Culture Inside and Out* (Nashville: Broadman & Holman Publishers, 2002), 79, 135.
4. C. D. Marshall, "Pain, Justice and the Hope of Redemption", in *Prison Service Journal* 145; January (2003), 38.
5. W. Moberly, *The Ethics of Punishment* (London: Faber, 1968), cited in, T. Gorringer, *God's Just Vengeance: Crime, Violence and the Rhetoric of Salvation* (Cambridge: Cambridge University Press, 1996), 240.
6. C. D. Marshall, "Prison, Prisoners and the Bible", *Justice Reflections* 3/13 (2003), 4.
7. An important observation from Griffith is the way the Bible distinguishes between the power and spirit of the prison and the people who are jailers. Hence, the apostles at times, were involved in saving their jailers' lives. L. Griffith, *The Fall of the Prison: Biblical Perspectives on Prison Abolition* (Grand Rapids: Eerdmans, 1993), 106, 116.
8. Charles Sell mentions that counsellors have identified some of the symptoms adults manifest when this has occurred. Inner feelings include hurt, anger, fear, humiliation, sadness, shame, guilt, shyness, feeling different, confusion, unworthiness, isolation, distrust, anxiety, insecurity and depression. C. Sell, *Unfinished Business: Helping Adult Children Resolve Their Past* (Portland: Multnomah, 1989), 30.
9. H. G. Covert, *Ministry to the Incarcerated* (Chicago: Loyola Press, 1995), 16. Similarly, Bob Grinder believes guilt is connected to anger and frequently results from pressure in feeling unable to measure up to society's ideals. In, B. Grinder, *A Shepherd Behind Bars: The Ministry of a Prison Chaplain* (Auckland: Unpublished Manuscript, 1982), 47.
10. H. G. Covert, *Incarcerated*, 9.

11. Interestingly, Jesus omits the 'vengeance language' from Isaiah 61 in the Lukan reading. This would suggest Christ's desire was to promote a kingdom which emphasised hope and healing, rather than divine retribution.
12. Marshall states that over the past 200 years, the primary means of administering punitive pain, all over the world, has been imprisonment. He goes on to say that the experience of human misery always raises two kinds of problems for Christians. The first concerns the theological problem of understanding why God allows certain things to happen. The second is the psychological problem of coping with the emotional impact of the pain. In, C. D. Marshall, "*Pain, Justice*", 38.
13. K. Menninger, *Whatever Became of Sin?* (New York: Hawthorn, 1973), cited in, M. McCullough., S. Sandage & E. Worthington, *To Forgive is Human: How to Put Your Past in the Past*. Downers Grove: InterVarsity Press, 1997), 29.
14. C. Colson, *Justice that Restores: Why our Justice System Doesn't Work and the only Method of True Reform* (Wheaton, Illinois: Tyndale House, 2001), 60.
15. C. Marshall, *Beyond Retribution: A New Testament Vision for Justice, Crime, and Punishment* (Grand Rapids: Eerdmans, 2001), 59.
16. J. Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*, trans. R. A. Wilson and J. Bowden (New York: Harper & Row, 1974), 40. Cited in, L. Griffith, *The Fall of the Prison*, 124f.
17. C. Marshall, *Beyond Retribution*, 62. For a helpful comparison between traditional views of atonement and Marshall's contemporary proposal, see, C. Marshall, *Beyond Retribution*, pp. 59-69.
18. T. Gorringer, *God's Just Vengeance: Crime, Violence and the Rhetoric of Salvation* (Cambridge: Cambridge University Press, 1996), 210.
19. H. G. Covert, *Incarcerated*, 26, 70.
20. *Ibid.*, 71.
21. C. D. Marshall, "*Pain, Justice*", 38, 41.
22. H. G. Covert, *Incarcerated*, 92.
23. P. Allard and W. Northey, "Christianity", in, M. L. Hadley (ed.), *The Spiritual Roots of Restorative Justice* (Albany: State University of New York, 2001), 137.
24. J. Consedine, *Restorative Justice: Healing the Effects of Crime* (Lyttelton NZ: Ploughshares Publications, 1995), 159f.
25. D. M. Schilder, *Inside the Fence: A Handbook for those in Prison Ministry* (New York: Alba House, 1999), 90.
26. D. B. Forrester, *Christian Justice and Public Policy* (Cambridge: CUP, 1997), 75f.
27. L. Virgo, *First Aid in Pastoral Care* (Edinburgh: T. & T Clark Ltd, 1987), 173.
28. Addiction treatment programmes come under the umbrella of pastoral care. As G. Martin observes, "twelve-step programmes are highly successful for Christian discipleship because they represent biblical statements of truth." Moreover, many who join these groups comment that they feel an overwhelming acceptance and experience spiritual growth. Others find Christ in these settings. G. Martin, *Regaining Control* (USA: Victor Books, 1990), 166.
29. J. Consedine, *Restorative Justice*, 163.

30. L. Payne, *Restoring the Christian Soul Through Healing Prayer* (Wheaton, Illinois: Crossway Books, 1991), 8. For additional reading on the topic of forgiveness, Marshall includes an excellent chapter on forgiveness which not only addresses forgiveness issues, but also relates them to the context of justice which he argues, is where it is fully expressed. In, C. Marshall, *Beyond Retribution*, pp. 255-84.
31. T. Gorringer, *God's Just Vengeance*, 265.
32. M. McCullough., S. Sandage & E. Worthington, *To Forgive is Human*, 37.
33. G. R. Collins, *Christian Counseling: A Comprehensive Guide* (USA: W Publishing Group, 1988), 69.
34. C. Marshall, *Beyond Retribution*, 138.
35. Prison Fellowship International is an association of 88 national Prison Fellowship Organisations world wide, each carrying out a similar mission.
36. C. Colson, *Justice that Restores* 138.
37. *Ibid.*, 138.
38. *PFI WORLD*, The Newsletter of Prison Fellowship International, January-February 1999, 1.
39. Prison Fellowship International, "*The Sycamore Tree Project*", Pamphlet, 1.
40. Luke 19: 1-10.
41. The STP utilises video clips of the story of Zacchaeus which is then used in role playing and psychodrama to help inmates apply biblical restorative principles. In, P. Walker, "Saying Sorry, Acting Sorry", *Prison Service Journal* 123; May (1999), 19. There are six project standards to the STP which are based on the six key parts to Luke 19: 1-10. These include; (1) Zacchaeus comes to Jesus, (2) Jesus accepted Zacchaeus, (3) Zacchaeus is confronted by victims, (4) Zacchaeus promised to pay back more than he stole, (5) Jesus explained to the crowd the meaning of what had happened and, (6) Jesus and Zacchaeus had dinner together. These six parts form the basis of the STP session and correspond into six teaching themes including; (1) Taking responsibility for actions, (2) Confession and forgiveness, (3) Repentance and forgiveness, (5) Restitution, and (6) Wrap up including celebration dinner and closing event. Cited in, Prison Fellowship International, "*The Sycamore Tree Project*", Pamphlet, 1.
42. To learn more about the Sycamore Tree Project, including testimonies and programme locations, visit; <http://www.pfi.org/sycamore%20tree/sycamoretree.htm>
43. T. Gorringer, *God's Just Vengeance*, 254.
44. J. Braithwaite, *Crime, Shame and Reintegration* (Cambridge: Cambridge University Press, 1989), 73. Cited in, C. Marshall, *Beyond Retribution*, 134.
45. "*The Sycamore Tree Project*", Pamphlet, 3.
46. D. Smarto, *Setting the Captive Free: Relevant Ideas in Criminal Justice and Prison Ministry* (Grand Rapids: Baker Book House, 1993), 192.

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