

## ABSTRACT

### RESTORATIVE JUSTICE: TRANSFORMATION PROJECT PRISON MINISTRY'S REASON FOR GROWTH AND MOTIVATION OF THE VOLUNTEERS

The purpose of this study was to understand how God's restorative justice worked by studying the growth of Transformation Project Prison Ministry (TPPM) and the motivation of TPPM's volunteers. TPPM was a non-profit organization, which published and distributed books to prisoners and the homeless for free. This case study was performed using grounded theory and interviews with eleven TPPM organization volunteers. The data was analyzed two different ways: First, understanding their motivation was based on the psychoanalysis methods of Manfred F. R. Ket De Vries, an expert on team coaching and the author of *The Hedgehog Effect, Executive Coaching and The Secrets of Building High Performance Teams*. Second, the motivation of volunteers was evaluated by using a biblical and theological understanding of restorative justice.

Ket De Vries' "The Inner Theater Inventory" diagnosed the motivation of volunteers caring for others and how they found meaning in what they did. The study found the TPPM volunteers' focus was spiritual and they enjoyed learning new things and being part of a team. "The Organizational Culture Audit" was a model made for business employees so it didn't quite describe TPPM's volunteers in terms of their religious or spiritual motivations. This study was important to help understand why the volunteers kept volunteering, one of the reasons for the steady growth and success of TPPM. The study found volunteers kept volunteering because they valued the spiritual aspects of the work and the focus on evangelism. They also felt a sense of social responsibility by taking care of prisoners' spiritual needs.

The result of this study showed that TPPM's volunteers were highly motivated by restorative justice, defined as having a caring heart for the suffering people and sharing God's love to lead others to restore their relationships with the Lord so they could live a new transformed life. Without a deep-rooted sense of restorative justice, people were not interested in helping prisoners or working with TPPM. This insight showed that the future growth and success of TPPM depended on the development and recruitment of committed leaders and volunteers who had a passion to bring God's restorative justice to prisoners and the homeless through the TPPM book project.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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## **ABBREVIATIONS**

*MS EOBFF - Maximum Saints Eyes of Blazing Fire*

*MS WITL - Maximum Saints Walk into the Light*

*MS Forgive - Maximum Saints Forgive*

*MS NHID – Maximum Saints Never Hide in the Dark*

*MS MNLP - Maximum Saints Make No Little Plan*

*MS OBG - Maximum Saints Ordained by God*

*MS Forgive - Maximum Saints Forgive*

*MS ATAP - Maximum Saints All Things Are Possible*

*TL Depression – Twisted Logic, The Window of Depression.*

*PVP - Prisoners Victory Parade, Extraordinary Stories of Maximum Saints and Former  
Prisoners.*

*LBNF – Lost But Not Forgotten*

*Restorative Justice GFRT – Restorative Justice, Grace, Forgiveness, Restoration, and  
Transformation*

## CHAPTER 1

### THE RESEARCH PROBLEM

#### Overview of the Chapter

Human progress is neither automatic nor inevitable... Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals.

- Martin Luther King, Jr. (Web. 12/10/14)

God's design for people is to have a loving relationship with Him. Those who have a broken relationship with Him need restoration. This restoration process is not automatic. As Martin Luther King Jr. mentioned, it is a painful struggle and sacrifice. Prison ministry is a part of that restoration process.

This work of restorative justice is a human struggle but God is leading it; therefore, it is a worthwhile cause. Prison ministry is a part of that struggle to help people find restoration through God's love and power for both the prisoners themselves and the volunteers who have decided to work for restorative justice. Prison ministry is critical but many people are resistant to prison ministry. This chapter examines the context of prison ministry and how this dissertation hopes to explore restorative justice in this context more fully.

#### Autobiographical Introduction

I was born and grew up in South Korea, and came to the United States in 1979 after I married an American, Keith. We both attended Multnomah Bible College and after he finished seminary, Keith became a United Methodist minister in 1987. Then ten years later, I was called to the ministry. After so many struggles, while I was writing my journal, "*Journey With Jesus*," I experienced the overwhelming love of Jesus, who has a great heart for the lost, and the transforming power of the Holy Spirit. After I made a



decision to go into the ministry, the Lord told me He had some kind of ministry for me and then reminded me of my older brother who ran away from home at the age of 13 when my father started beating my mother. He wandered the streets, became involved with gangs, and eventually ended up in prison in his early years.

I vividly remember the day I visited my brother in prison. I was filled with grief because I realized that if he had had a loving family, he may not have run away from home or ended up incarcerated. I couldn't stop my tears, and when I saw him I couldn't say a word. I never went back to visit him again. I had a difficult time seeing him there. While he was incarcerated, I hoped that someone would introduce him to Jesus so he could be saved, find direction in his life, and have hope. Unfortunately, this never happened.

The Lord asked me to do what I had wanted others to do for my brother – introduce people to Jesus. None of the churches that I attended had a prison ministry. While I was attending the Iliff School of Theology, I organized a prison ministry and took students to 8 different facilities. I worked as an intern chaplain at the Denver Women's Correctional Facility in my second year. My book ministry started while I was attending Iliff, and another student helped me to publish two books: *Journey With Jesus* and *Journey of Mystical and Spiritual Experiences*. I started distributing them to prisons and homeless shelters free of charge.

In 2003, after I graduated from Iliff School of Theology, I started working as a chaplain at Adams County Detention Facility (ACDF) in Brighton, Colorado. The Lord has given me an open heart to love and respect prisoners as valuable human beings. God called me to share God's love, grace, and His message of forgiveness.

At ACDF, my ministry was to provide worship services, religious resources, and individual and group counseling. I reached out to inmates in crisis and delivered death notifications from families of the incarcerated. I led prayer meetings in the housing units and tried to provide religious resources. I did group and individual counseling when there was a suicide at the jail. These taught me the importance of sharing hope with everyone, especially with prisoners.

In 2005, I started the Transformation Project Prison Ministry (TPPM), a non-profit organization and began publishing books of prisoners' transformation stories, which were designed to help other prisoners. The TPPM book project was an ongoing project and many prisoners and volunteers participated in this mission of restoring souls through books. Through the prison ministry and also the book project, I have seen something I longed to see for a long time – revival.

Ever since I first came to the United States, I have had a passion to see a revival in America and the Lord has blessed me to see it through my prison ministry. I have witnessed people who used to live a violent and destructive lifestyle transformed by God's love and power. They were so filled with God's love that they reached out to other inmates. I have seen people delivered from demonic oppressions and healed from broken hearts. I have met suicidal people who have found new hope and have become filled with joy because they met God. An extremely powerful manifestation of the Holy Spirit can also be felt in worship services in prisons. I worked as a Chaplain in prison ministry for about 16 years. Responding to God's call to the ministry was one of the best things that has ever happened in my life. I feel more fulfillment through the ministry than with any other job I have ever had. When I followed God's visions, I saw many miracles. God has

truly blessed me through the prison ministry.

### **Statement of the Problem**

The United States of America has the largest prison population in the world. “More than one in every 100 adults in our nation are in jail or prison, a ratio higher than any other country in the world” (Pounder 279). In 2008, The Pew Charitable Trusts reported that more than 2.3 million people are currently being held in prisons (The Pew Charitable Trusts, Web. 11/24/14). According to an article entitled, “One in 100 Behind Bars in America 2008,” there was a prison population of 1,596,127 and a jail population of 723,131, resulting in a total population of 2,319,258 people behind bars in 2008. With an adult population of 229,786,080 people, this meant that one in every 99.1 U.S. adults was behind bars (The Pew Charitable Trusts, Web. 11/24/14).

In 2007, The Pew Charitable Trusts gave astonishing statistics on the state of Colorado. The number of people who were under correctional control, (which includes probation, parole, prison, and jails) was 128,186. This showed that there was an overwhelming number of families in Colorado who are touched by incarceration. “One in 31 adults in America was in prison or jail, or on probation or parole. Twenty-five years ago, the rate was 1 in 77” (The Pew Charitable Trusts, Web. 11/24/14). In fact, the United States was home to 5% of the world’s people and 25% of the world’s prisoners... 1.7 million children have a parent in prison... 52 percent of released prisoners return to prison within three years (Colson, Hope, 2, 23, 30).

*Restorative Justice, Moving Beyond Punishment* reported that America has longer prison sentences and the highest rate of violent crime than any other country in the world. “Largely because of the ease with which we can obtain increasingly lethal guns and

ammunition but it was falling, and our other crime statistics are comparable with similar nations” (Wray & Hutchison 3, 9).

Many people don’t know how easy it is to be incarcerated in America. Some people are not in jail for hard crimes, but for petty crimes. I have met many inmates who simply could not pay a traffic fine and, as a result, were serving time in jail. A faithful woman I knew was in jail because she did not have a license plate on the front of her car, but read the date wrong and went to court on a wrong day. They arrested her there because she had an outstanding warrant for her arrest.

Prison population growth also created another crisis. To cut the raising prison budget, many states started cutting religious programs such as chaplains’ positions. Andrew Stephen Denney talked about this crisis: “A program that was increasingly becoming subject to elimination from state and federal prisons was the employment of full-time chaplains, once a core fixture in U.S. prisons” (2). That meant prison ministry in many states has become the responsibility of volunteers. Bennie G. Kadlecik explained the benefits of having religion in the prison system:

Religiosity, for the most part, is respected among inmates. If an inmate is intrinsically motivated to practice a faith, then by most accounts he will reap numerous benefits. Many of these benefits are conducive to serving time easily and peacefully. Perhaps the greatest gift is that religiosity grants possessors is a new focus that it is not on the transgressions of the past or the dismal setting of the present, but of the great unknown opportunities of the future. (67)

Many inmates were upset and angry because they were losing everything due to their incarceration. Some were facing lengthy sentences and many were depressed. Many inmates were going through withdrawals from their losses similar to a withdrawal from drugs. During this dark time, many inmates have started seeking answers for their

problems. Some attended religious services or Bible studies, even if they did not attend church before they came to the facility. The religious volunteer's presence and services were therefore critical during this time. Inmates needed spiritual direction and they looked to the support of volunteers for answers. Prisoners need to hear about the message of love of God and the comfort that faith could provide.

### **The Context of the Prison Ministry**

In Colorado, many prisons did not have chaplains. After the state decided to cut the funding for prison chaplains, state prisons had to rely on volunteers to fill those vacancies. State chaplains were required to raise their own funds to function as chaplains, which made it difficult for them to focus on their ministries. Most large county jails paid the chaplains. In the Adams County Detention Facility (ACDF), there were two full-time chaplains. However, even with two chaplains, they cannot reach everyone. This was especially true regarding ethnic minorities. Chaplains could not speak many of the inmates' languages. There were huge populations of people not hearing of God's forgiveness, healing power, and restorative love. Therefore, many opportunities existed for volunteer help with spiritual services.

### **The Solution to Prison Growth**

A positive feature in American prisons was that inmates were able to practice their own religions. Inmate handbooks tell prisoners that they had the right to practice their religion. Many facilities provided religious counseling and other religious resources to inmates. In the midst of the dark reality of being locked up in America, one of the most hopeful things for inmates is the religious resources that were provided.

Finally, one of the most substantial reform movements within criminal justice, of

late, is prison ministry due in part to the advent of government faith-based initiatives and the entrance of increasingly diverse religions and movements into the realm of criminal justice. The historical record states that the best outcomes appear to be attached to the involvement of religion or interventions that contain its characteristics (Morrisette 34).

After working with prisoners for the last 15 years, I came to the conclusion that unless people experience God's love and healing in their hearts to know what is right and wrong, there was no hope of restoration of their soul. Gods' restorative justice was not just watching people live in misery, sin, guilt, shame, or punishment, but in restoring souls so that they were able to have loving relationships with God and others. Restorative justice could bring transformation of their hearts and lives and the people around them. When prisoners experienced God's restorative justice, they could become positive influences wherever they were. They could become an agent of restoring others while they were incarcerated and also after their release. God's restorative justice called for Christians to be active in sharing and participating in prison ministry.

If Christians became aware of how God was trying to bring restorative justice to prisoners who were in desperate need of hearing the message of hope, love, peace, forgiveness, justice, and restoration that only God offers, there would be more people reaching out to prisoners. Therefore, studying and understanding restorative justice was critical and necessary for God's people and it could motivate more people to follow God's plans to restore their hearts and relationship with Him.

### **Purpose of Study**

The purpose of this project was to evaluate prisoners' stories of restorative justice, to understand the growth of the prisoners' book project, TPPM in Brighton, Colorado as

an example of restorative justice, and to understand the motivation behind the TPPM volunteers.

### **Research Questions**

#### **Research Question #1**

How could individual stories, such as those in the “Maximum Saints” book project, reflect a theology of restorative justice?

In this section, I evaluated how “Maximum Saints” stories had impacted others. These provided examples of how God’s restorative justice worked through these individual stories. Their stories and those of many other inmates showed a transformation in Christ and how God brought healing in their lives. The powerful stories of inmates were examples of how many other inmates met God while incarcerated and were transformed. The last part of this section explored how their stories transformed people, both prisoners and others, including volunteers and supporters of this project.

#### **Research Question #2**

How had TPPM developed as an example of restorative justice?

TPPM has become an international project and the phenomenal growth of TPPM was due to God’s grace. There were many people, inmates, and volunteers, who were multicultural, multiracial, multilingual, and come from diverse backgrounds. This section explored how God led people to be involved in this project. This section analyzed how this project grew and how many people with different gifts volunteered. How their involvement reflected God’s restorative justice and how they contributed to this project were crucial for understanding the growth of TPPM. The book project was a continuously growing project and through this study, people could learn why this project grew and

how to develop a similar project in their local community.

### Research Question #3

Why did people volunteer for restorative justice projects like TPPM, and how did restorative justice serve as a motivator?

TPPM volunteers were amazingly dedicated to the prison ministry book project. This study was to give others insight into how the prison ministry book project was working, and how restorative justice worked to encourage involvement. The people who were involved in this project spent large amounts of time writing, editing, translating, drawing, and shipping. How did restorative justice motivate them? This study was to help provide insight into what made this project so successful and why it continued to grow.

This study evaluated volunteer motivation and how it related to God's restorative justice and theological themes, and gave added understanding to what this project meant to the volunteers. Furthermore, this study attempted to realize the source of the volunteer's passion and understanding of prison ministry. In fact, most churches did not have a prison ministry and many congregations had no idea what a prison ministry was about.

### **Rationale for the Project**

There had been no study concerning the motivation of TPPM volunteers. This study explained why people were involved in the prison ministry book project and analyzed the true motivations of volunteers from restorative justice aspects.

### **Definition of Key Terms**

*Restoration* can be defined as anything that needs healing: "to make strong, to give back (something taken away, lost, etc.), to bring back to a former or normal



condition, as by repairing, rebuilding, altering, etc.” (Webster’s, 1241). Jesus healed a man with a shriveled hand. Mark describes, “his hand was completely restored” (Mark 3:5). Restoration is both physical healing and relationship healing. Paul says, “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1). Our restoration with God comes through Jesus Christ. “You see, at just the right time, when we were still powerless, Christ died for the ungodly” (Romans 5:6). God is the restorer of souls and lives. Also, Scripture talks about people who practiced justice by taking care of the poor and the hurt. It describes them as, “Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings” (Isaiah 58:12).

*Justice* can be identified as “the quality of being righteous, impartiality; fairness, the quality of being right or correct, sound reason; rightfulness; validity, reward or penalty as deserved” (Websters 795). God wants people to practice justice and take care of the poor without showing partiality. “Do not pervert justice or show partiality. Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. Follow justice and justice alone, so that you may live and possess the land the LORD your God is giving you” (Deuteronomy 16:19-20). “Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly” (Leviticus 19:15). Solomon asked for wisdom to discern what is right and wrong. God was pleased with his request because doing the right thing is practicing justice and God gave him not only wisdom but also riches and honor. (1 Kings 3:9-12). God loves justice and we are to practice justice in order to please him and do the right thing for everyone. *Restorative Justice*, according to Megan Holden, is moving away from traditional

punishment not to be ‘less punitive’ but to focus on “conflict resolution.” She believes restorative justice has two primary goals: reparation and social wellbeing. “Reparation has the potential to accomplish in both the psychological and/or material sense” and the second goal has to do with providing support systems for people needing support during reentry. The study shows that the higher support systems people had, “the less recidivism there was” (15-18). Holden’s definition of restorative justice is also suitable for biblical models. The relationship with God needs to be both restored and reconciled.

Restorative justice is God’s original plan for restoration of souls and relationships. God deals with the offenders and He disciplines them, but the ultimate goal is to bring healing in relationships with God and others. God offers a better solution, forgiveness, reconciliation, and eventually relationships that honor God and honor all human beings. He calls us to focus on restoration, so we can also be an agent of restorative justice. God is pleased with those who are working toward the restoration of physical and spiritual needs.

*Mission*, can be explained by Christopher Wright, who states, “Fundamentally, our mission (if it is biblically informed and validated) means our committed participation as God’s people, at God’s invitation and command, in God’s own mission within the history of God’s world for the redemption of God’s creation” (23). Moses, Isaiah, Jeremiah, and many other prophets heard the Lord calling them to be in mission to preach the word of God and be the mediators. They responded to share God’s heart and the mission of restorative justice. In the New Testament, Jesus commissioned his disciples to go to all nations and make disciples and teach them. (Matthew 28:19-20). He also gave Christians the mission to practice social justice by reaching out to the poor, the hungry,

the prisoners and the sick. (Matthew 25:44). Many people perceive that missions are only overseas, but all God's work is a mission and this starts with God's desire to restore people by calling the mediators to respond. The Holy Spirit has an active part in calling and leading the ministry. One example of this was in the church in Antioch where people prayed, fasted, and where they heard the Holy Spirit commissioning Paul and Barnabas for a special mission task. The church sent them out to preach the gospel (Acts 13:1-2). Mission is the "organized effort to spread the Christian faith" (Merriam-Webster's Collegiate Encyclopedia 1077).

*Motive* is the inner drive or intention of what people value and desire.

*Volunteerism* is "service to others motivated by altruism or in exchange for a direct benefit in a quid pro quo arrangement to the volunteer; such as the chance to learn something new" (Ilsley 103). A *volunteer* is a person who offers service to people or organizations without any compensation. They do this in their own choosing and their primary goal is to help others. "He/she chooses to commit oneself to a cause or to others in a deliberate spirit of service in response to one or more perceived social needs within an organizational context and in return for some psychic benefit" (103). There are many biblical examples of volunteerism, but Jesus is a great example of how he volunteered to take on the task of carrying a cross to his death for the sins of the world. He said, "I am the good shepherd; I know my sheep and my sheep know me-- just as the Father knows me and I know the Father-- and I lay down my life for the sheep" (John 10:14-15). Paul is also a good example of volunteering as he gave his life for the cause of the gospel regardless of the price he had to pay. "I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth

nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me--the task of testifying to the gospel of God's grace" (Acts 20:23-24). Christian volunteers are therefore following the footsteps of Jesus and many others who have demonstrated their faith, knowing it is not about their own comfort or their own benefit. God asks all Christians to be involved in selfless giving for God's kingdom.

*Ground Theory* is a "theory that attempts to explain universally applicable interrelationships among numerous concepts" (Huff 346).

### **Delimitations**

The inmates' story evaluation was limited to the ACDF inmates in Brighton, Colorado; however, the interviews were with TPPM volunteers who were actively involved in the book and *DVD projects*. The evaluation of ACDF inmates' stories of transformation and how their stories affected others included data collection from ACDF inmates and TPPM volunteers' stories, many of which were included in the books in the "*Maximum Saints*" series. Others stories were printed through Griefpathway and the Veterans Twofish Foundations. Both worked with TPPM and all of the books consisted of ACDF inmates and volunteers' stories. Evaluation included books, DVDs, articles, letters, newspapers, and other related TPPM stories.

In studying the growth and contribution of this project's growth, this study included people who were impacted by this book project including chaplains, deputies, inmates, and volunteers not limited to ACDF, but living in other states and countries. This provided more insight on how this book project impacted not only ACDF, but other prisons and outside people as well.

The survey of the motivation of TPPM volunteers included anyone who was

volunteering in prison ministry, but living outside of the prison system, and was involved in this project. I conducted this survey in a number of ways: written, phone, interview, and/or email.

### **Review of Relevant Literature**

#### **Analytic Framework (Data Analysis Plan)**

I used grounded theory for this study and through interviewing eleven TPPM volunteers. I then analyzed the data in two different ways: First, I evaluated the volunteers motivation by the psychoanalysis methods of Manfred F. R. Ket De Vries, “The Inner Theater Inventory” and “The Organizational Culture Audit. Second, I analyzed the motivation of volunteers by using a biblical and theological understanding of restorative justice. This study also enabled an understanding of whether restorative justice was central to the volunteers’ motivation.

#### **Data Collection Method**

All available TPPM, Griefpathway, and Veterans Twofish Foundation materials in print, including restorative justice and prison ministry articles were gathered for this project. Interviews of TPPM volunteers were collected. At this writing, there were 15 active volunteers and I interviewed eleven volunteers for this study.

I sent out questions to each interview subject by email and asked to answer the questions and return them by email. Then I followed up this with a one-hour interview with each participant either in person or by phone or Skype. Based on the responses gathered from the interviews, categories pertaining to the volunteers’ motivation were identified.

## **Participants**

The interviews were with the volunteers and the board of directors from TPPM. This group included translators, artists, editors, distributors, writers, donors, deputies, chaplains, and other volunteers involved with TPPM.

## **Type of Research**

Grounded theory was used in this study to theoretically understand how altruism works within prison ministry with volunteers in light of their understanding of restorative justice. This was based on interviews with TPPM volunteers. The interviews were individually analyzed to get a sense of their motivation according to the theory of psychoanalysis by Manfred F. R. Ket De Vries. Theological themes and categories were identified using a biblical understanding of restorative justice.

## **Interview Questions**

1. Name (optional): \_\_\_\_\_
2. What do you do to help with TPPM?
3. If you are a board member of TPPM, what was your title?
4. Who introduced you to TPPM?
5. How did you start volunteering at TPPM?
6. What motivates you to volunteer at TPPM?
7. What do you want to see or accomplish through TPPM?
8. What was your goal in ministry?
9. Which Scripture describes your mission and ministry?
10. What was your understanding of your ministry relating to restorative justice?

### **Review of the Chapter**

Prison population growth and the current prison crisis in America called for new approaches to ministry from leaders and congregations of local churches. Prison ministry has positive and negative aspects. This paper, however, focused on understanding the motivations of TPPM volunteers and compared those motivations to the biblical and theological aspects of restorative justice through interviews of volunteers and the analysis of their responses.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **Overview of the Chapter**

This chapter reviewed literature related to the history of prison reform and prison ministry and how it has influenced U.S. prisons and the literature of restorative justice. In addition, it examined the biblical model of restorative justice, the current prison ministry in the U.S. and the religious programs at Adams County Detention Facility.

#### **History of Prison Ministry**

The biblical accounts tell us that people were involved in prison ministry. In the Old Testament, Joseph was in prison and God was with Him. Joseph ministered to anxious prisoners with the gift of dream interpretations. In the New Testament, the disciples of John the Baptist visited John in prison and brought his questions to Jesus. Jesus ministered to the man on the cross as they were both enduring a form of capital punishment. Paul ministered to the prison guards and other fellow prisoners including a runaway slave named Onesimus. However, according to the history of the Catholic Church, the earliest recorded prison ministry was the “Catholic Order of Misericordia that began in 1488 with a focus on providing comfort to those about to be executed. Since that time, faith-based individuals have been known to bring God’s grace to prisoners” (Palacio, 2012, 27).

#### **A. Prison Reform and Prison Ministry in France**

In order to understand the present prison history in the U.S., we need to trace the early punishment and prison ministry in the 18<sup>th</sup> century. Morrissette asserted in “Prison Ministry and Balancing Philosophies of Justice: History and Case Studies” that from



evaluating Foucault's book, *Discipline and Punish: The Birth of the Prison*, Foucault believed 19<sup>th</sup> and 20<sup>th</sup> century prisons adopted the idea of 18<sup>th</sup> century punishment and discipline (35).

Foucault described a kind of punishment called "*amende honorable*," which called for torture and death, but included penance in the process. They tried to help a prisoner to repent for his sins and "to beg for pardon on his knees to his God, his king, and his country" (35). The following account revealed how the early prison ministry functioned during the period when torture in public was an accepted practice.

On 2 March, 1757, Damien, the regicide, was condemned "to make the *amende honorable*" before the main door of the Church of Paris' where he was to be "taken and conveyed in a car, wearing nothing but a shirt, holding a torch of burning wax weighing two pounds" then "in the said car, to the Place de Greve, where on a scaffold that will be erected there, the flesh will be torn from his breast, arms, thighs and calves with red-hot pinchers, his right hand, holding the knife with which he committed the said parricide, burnt with sulfur, and on those places where the flesh will be torn away, poured molten lead, boiling oil, burning resin, wax and sulfur melded together then his body drawn and quartered by four horses and his limbs and body consumed by fire, reduced to ashes and his ashes thrown to the winds" (Foucault 3).

An executioner was there to carry out all the details of punishment and next to him was a priest and confessor who ministered to Damien as his flesh was torn, and he suffered indescribable pain. Damien cried, "My God, have pity on me! Jesus help me!" The spectators admired the parish priest of St. Paul's priest who despite his great age did not spare himself in offering consolation to Damien, the patient. Several confessors went

up to him and spoke to him at length; he willingly kissed the crucifix that was held out to him; he opened his lips and repeated: “Pardon, Lord” (Foucault 3,4).

People accepted violence and torture as a part of the discipline, punishment, and penance. After confessing, the priest urged the prisoner to repent. William Morrisette explains this process of public punishment by describing how people tried to reform prisoners by using religion. They told them they could escape from hell and spend less time in purgatory by repenting. “It was believed that the public witness of the torture would result in witnesses praying for mercy on his soul, ultimately aiding the accused in receiving eternal salvation” (36).

As time passed, the peoples’ ideas about punishment changed. They wanted to see justice administered in a more humane manner. The following describes public outrage of a torture and punishment that happened in Avignon:

A murderer by the name of Pierre du Fort was to be hanged; several times he had caught his feet in the steps and had not been able to swing freely. ‘Seeing this, the executioner had pulled his jerkin up over his face and struck him below the knees, on the stomach, and on the belly. When the people saw that the executioner was causing him too much pain, and believing that he was killing him down there with a bayonet...moved by compassion for the patient and fury at the executioner, they threw stones at the scaffold...The crowd smashed the gallows and broke the executioner’s ladder into pieces...The condemned man was taken to a cemetery ‘so that he should not be recaptured by the law enforcement and from there to be the church of Sainte-Antoine.’...The Archbishop gave Pierre du Fort his pardon, he had him taken to the hospital and asked that particular care be taken of him. (Foucault 64)

The church had the authority to execute and pardon the prisoners during this period. Moved by the compassionate action of others to save the man, the Archbishop chose to forgive the convicted man and allowed him to live a new life instead of putting him to death. People showed compassion and forgave the prisoner.

At the beginning of the 19<sup>th</sup> century, a remarkable transformation of prison reform occurred. In the last 200 years, public torture and punishment were not acceptable. The focus has changed to humane treatment of prisoners and to restoration. “This form of torture disappeared and public’s compassion and resistance to violence has grown” (Foucault 8). Morrissette asserts that Foucault describes this development as “switch from punishment of the body to punishment of the soul” (36).

## **B. Prison Reform and Prison Ministry in England**

Even though public torture of prisoners may have ceased in Europe, the hardship and inhumane condition of prisoners persisted. The government did not have registration protecting the basic human rights of the prisoners in Europe in the 19th century. In England, people started exposing the terrible conditions of prisons and prisoners. Two noticeable reformers were John Howard and Elizabeth Fry. Their contribution to prison reform was instrumental.

### **1) John Howard – Prison Reformer**

John Howard (1726-1790) was well known as a prison reformer not only in England but also in other countries. He grew up in a family where his father made sure that the family attended church and taught them how to pray. Howard came from a Puritan faith and his journals show that he was a Christian. Hepworth Dixon asserts, “The history of prison science begins with Howard. Before his time, there were no data on which to base a rule of criminal treatment” (31).

His focus on prison reform began after he started working as a high sheriff of Bedfordshire. One of the duties he had was supervising the county jail. In his article, “*The Legendary John Howard and Prison Reform in the Eighteenth Century,*” David

Chapman regards Howard as “the father of prison reform” (545).

When Howard visited the jail, he was shocked to discover its condition. He learned that prisoners had to pay the jailers for food and bedding. The poor suffered more than the rich since they could not pay for the food and lived in terrible conditions. The prisoners who owed money to the jailers were held longer, even if they were innocent or had already served their sentence. The jailers did not get paid by the government but lived on the money from the prisoners, so they took care of the rich better than the poor.

Howard begged the judges to pay the jail keeper a salary so that this fee could be eliminated, but the judges responded by asking him to find a precedent in other counties. Howard soon began visiting jails throughout the region, and thus began his life’s great work. (Chapman 548)

Howard learned that all of the jails in England practiced the same methods. After he saw the injustice done to prisoners, Howard was restless and his desire to alleviate their suffering grew daily (Dixon 150). Howard wrote a book, *The State of the Prisons in England and Wales*, to expose the inhumane practices of the prison system. He worked with influential people and made a difference in prison reform by exposing this unjust treatment of prisoners to the parliament in 1774. This led to two new acts of parliament that would protect prisoners. One law allowed that prisoners no longer had to pay the jailers, and that prison would provide for the health care of the prisoners.

In order to bring prison reform to other countries, Howard visited prisons in Ireland, Scotland, and almost every country in Europe, including Russia:

At a time when travel was usually uncomfortable and often dangerous, he traveled nearly eighty thousand kilometers on horseback and spent some £30,000 of his own money in his determination to improve prison conditions. He entered prisons in disguise in defiance of governments who feared the power of his pen. He was captured by pirates and held in France, quelled a riot single-handed, and more than earned John Wesley’s tribute

to him as ‘one of the greatest men in Europe’ (Web. 3/19/15).

Howard was a Christian and his desire to bring prison reform because he wanted to follow God’s ways to practice love and justice. His acts spoke of his calling to reach out to poor and suffering prisoners. Howard’s call for change was the beginning of prison reform (Appendix A). His great contribution was in passing the legislation for the improvement of prison sanitation and for separate confinement of the sexes (Web. 3/19/15).

Richard W. Dickinson describes Howard: “His responsibility to God, was the one deep and irrepressible sentiment to his being, his obligation to his Divine Redeemer, lay at the basis of all his works of love and mercy. It was, therefore, his grand desire to glorify God and do good to man” (Dixon xviii).

## **2) Elizabeth Fry – Prison Reformer**

In the book, James Macaulay wrote an article called, “Elizabeth Fry,” which mentions how John Howard worked hard on prison reform and did the ground work, but the prisoners still lived in terrible conditions. Elizabeth Fry (1780-1845) continued this work of prison reform (IX). She was called, the “Angel of the Prison” or “The Lady of the Lamp.” She was an evangelist and preached in Quaker meetings starting in 1809. Others also recognized her as a minister. She was born in a rich Quaker family and was well educated. While she was growing up, she followed her mother to help the poor and the sick. She continued this practice even before she started prison ministry (Elizabeth Fry, Wikipedia. Web, 3/18/15, 237).

In 1813, she heard from Stephen Grellet, an American Quaker prison reformer and evangelist, about the terrible conditions of the Newgate prison. She visited Newgate

Prison and was horrified by the conditions of 300 women and children who were housed in four small rooms, with stone walls, badly lit, badly ventilated, and cold. They were hungry and didn't have any beds or blankets. They slept on the floor. The prisoners had to buy their food. She immediately brought clothing and straw for the sick women and children (Macaulay IX).

Elizabeth was shocked when she saw two women taking off a dead child's clothes to put on another child. After she witnessed this condition, she started working on the improvement of prison conditions for the women and children. She taught Bible studies and taught women how to take care of themselves by teaching them how to sew and knit so they could earn money. She started a school for the children. She organized other people to be involved in prison ministry and spoke against capital punishment (Craig 142). She sent people to prison to lead Bible studies for both men and women, a prison ministry that she thought was important for their reform (Denney 6). Passionate to bring prison reform, she wrote the book, *Prisons in Scotland and the North of England*.

“In 1817, she helped found the Association for the Reformation of the Female Prisoners in Newgate. This led to the eventual creation of the British Ladies' Society for Promoting the Reformation of Female Prisoners, widely described by biographers and historians as constituting the first 'nationwide' women's organization in Britain” (Elizabeth Fry, Wikipedia. Web, 3/18/15).

She also traveled to Great Britain extensively and spoke on behalf of the prisoners. She gave a speech to the Parliament and in 1818, the Gaol (Prison) Act was passed by Parliament. Because of her effort, the treatment of prisoners improved, such as having women guards take care of women, and refraining from chaining prisoners to the decks when being shipped to other places (Craig 144).

Other English prisons began to adopt her reforms concerning separate facilities

for women, female staffing, education, and a more conducive atmosphere. Parliament investigated the situation at Newgate and ordered reforms to be made in the treatment of women and children (144).

“She was instrumental in providing Bible studies and religious instruction as well as providing care upon release to the women” (Palacio 28). Fry visited many prisons and she made her notes public. This document of “observations” and “suggestions” was also effective in American prison reform (Craig 144). Fry’s tireless efforts raised public awareness of the horrible conditions of women and children in prisons and brought prison reform to many countries (Appendix B).

### **C. Prison Reform and Prison Ministry in the U.S.**

#### **1) The Judicial System and prison ministry**

Palacio argues that faith-based organizations worked with prisons from the beginning of U.S. history and are still influencing programs in the rehabilitation aspect (30). This was evident when reviewing the history of the early Colonial periods of the judicial court and law development of prison reform. In the early days, the judicial court used the Scriptures to convict, transform, and restore a person to society.

Judges and juries would have agreed that the purpose of justice was to uphold righteousness, or the moral law spelled out in the Ten Commandments and elsewhere in the Bible. The ideal of righteousness and therefore scriptural precedents figured in every colony code (even Rhode Island’s). (Hall 86)

In order to get a confession from people, the court used the following words:

(You had) best speak the truth, for if (you) shall hide or cover it, it will increase both your sin and punishment and therefore (you are) wished to confess (your) sin and give glory to God, and to remember what Solomon says, he that hideth his sin shall not prosper. (Hall 86)

The legal concept of justice and restoration of a person to society was to

encourage people to live a righteous lifestyle according to the Bible. The prison ministry was already built into the court system and influenced by Scriptural conviction, confession, and restoration. The first prison in America was constructed in 1676, in Nantucket. During the 17<sup>th</sup> century, pastors started reaching out to prisoners and working with chaplains. Prisons recognized that religion seemed to have a significant influence towards conflict management and the reduction of violent crimes (Coleman Web. 5/19/15, 13).

## 2) Quakers' Prison Reform and Ministry

As the U.S. population grew, the need for prisons grew, so prison reform and prison ministry became necessary. In the early stages, the Quakers contributed to prison reform and prison ministry in the U.S. more than any other religious group. The Quakers originated in England in the 17<sup>th</sup> century. The meaning of Quaker, “tremble in the way of the Lord,” offers a good description of their philosophy. They believed in God’s intervention to transform prisoners (Coleman, Web. 5/19/15, 16). Quakers believed first in respecting Deity and second in respecting human souls. “The whole doctrine of their system seems to have been built upon their opinion of these two” (Brownlee, Web. 3/18/15, 42). “Quakers believe that God is at work in every person. God loves and values every person. And here's the thing about love: Love creates value. We are valuable *because* God loves us; despite our sins and shortcomings” (Coleman, Web. 5/19/15).

England persecuted the Quakers, put some in prison because of their writings. When they first came to America, American also treated them like criminals for their beliefs. John M. Barry’s book report that when two female Quakers arrived in Boston in



1656, people burned their books. Magistrates examined them to determine if they were witches, kept them in prison, and eventually deported them. Nevertheless, more Quakers came, and again Americans put them in prison and then deported them (367).

The Quakers emerged as one of the primary groups that contested harsh punishments in Europe prior to their migration to the U.S. with many of these ideals towards Christianity's role in punishment eventually being carried over to the United States. (Denney 4)

The Quakers believed that they were the “community’s moral compass.” They were involved in other reforms such as antislavery, and they insisted that “all humans possessed a spark of the divine” (Crothers, Web. 3/18/15, 107).

Regardless of harsh beginnings, the Quakers eventually found a voice in government leadership and made a significant impact on legislation concerning religious freedom and prison ministry. Among the first Quaker leaders was William Penn, (1644-1718) who founded the Province of Pennsylvania. While in England, William Penn was imprisoned for his religious beliefs. In 1677, he came to America because he wanted to create a country where prisoners were treated fairly, and religious freedom would be guaranteed. United States history reveals the following:

William Penn drafted a charter of liberties for the settlement. He guaranteed free and fair trial by jury, freedom of religion, freedom from unjust imprisonment and free elections. He implemented a democratic system with full freedom of religion, fair trials, elected representatives of the people in power, and a separation of powers — again ideas that would later form the basis of the American constitution. The freedom of religion in Pennsylvania (complete freedom of religion for everybody who believed in God) brought not only English, Welsh, German and Dutch Quakers to the colony, but also Huguenots (French Protestants), Mennonites, Amish, and Lutherans from Catholic German states. (William Penn, U.S. History.com. Web. 3/18/15)

William Penn’s effort to create a country, which upheld religious freedom and fair treatment of prisoners, attracted many others who were persecuted for their religious

beliefs in their home countries. However, after Penn's death, people reverted to the harsh punishment from England. As late as 1780, punishments such as the pillory and hanging were carried out in public. In 1776, many prisoners died and suffered from starvation in Philadelphia. Richard Winstar, Sr., a Quaker, made soup from his home and took it to inmates. He organized "The Philadelphia Society for Assisting Distressed Prisoners" (Morrisette 37). Eventually in 1786, the Quaker's prison resistance to harsh punishment brought prison reform and legislature in Pennsylvania abolished death penalty, mutilation, and whipping. For a while, people were not able to help the prisoners because of British occupation. In 1787, they formed the Society for Alleviating the Miseries of Public Prisons to create an investigation of the Walnut Street Prison (37).

The Quakers continued to be active in prison reform and prison ministry, as they fed the hungry prisoners and protested harsh punishments. They were involved in the development of the Walnut Street Jail, and ultimately influenced the design and organization of many prisons. The Walnut Street Jail's focus was on the prisoner's repentance. They gave the prisoners Bibles and while they were doing "penitence" in solitary confinement, complete silence was required. This practice was where the "penitentiary" concept originated (Palacio 28-29).

This is the first example in the U.S. of punishment principles being focused towards rehabilitation as the ultimate goal in hopes of changing an inmate from being morally bankrupt to morally sound—considered 'improved' moral state—thus integrating religious ideals with the concept of rehabilitation. (Denney 5)

Quakers believed that crime was against God's law, and they need to spend silent reflection and repent. The terminology they used such as cell, penitentiary, and reformatory was rooted in religious or monastic themes. They also worked on prison

reform because they understood how prisoners were mistreated. Many had a firsthand understanding of prison experiences. Instead of harsh punishment and torture, the Quakers provided prisoners with a place of silent reflection, where they could recognize and repent of their sins (Palacio 28).

Morrisette argues that isolation and silence did not help them to reform, but instead, absolute solitude led some to insanity and despair. In addition to silence, people thought productivity was also a critical element. In 1816, the New York Auburn prison implemented productivity. They required prisoners to work, and harsh punishment was meant to reinforce prisoners' obedience. They had to be silent during work, housed separately while complete silence was reinforced. Prisoners were not allowed to communicate between prisoners nor their families. Prisoners were able to communicate only through the prison chaplain (42). However, the harsh discipline at Auburn Prison caused many problems and turmoil among the prisoners. Leonard Orland argues that "it was a tragic event that, to reinforce silence to rehabilitate the prisoners, they needed to revert to harsh torture like what happened in the seventeenth-century English gaols" (Orland, 1975, 27-28). In 1821, about 80 people in solitary confinement committed suicide or had mental breakdowns (Asburn Prison, Web. 3/1/15). Palacio asserted, "Needless to say, being alone and in silence did not necessarily have the desired result of repentance" (28).

### **3) Dorothea Dix – Crusader for the Mentally Ill**

One of the people recognized in U.S. history as a prison reformer was Dorothea Dix. She contributed to the public education of mentally ill prisoners and worked on changing the law to protect them in the U.S and other countries. She emphasized that

prisoners needed hospital treatment for rehabilitation (Dorothea Dix, Web. 4/1/15). In 1841, Dorothea Dix, educator, teacher, and social reformer, heard the terrible condition of prisoners. When she visited a prison, she was shocked over how prisoners were in “cold cells, closets, cellars, stalls, pens, chained and beaten with rods and lashed into obedience,” so she visited 500 prisons in different towns and gathered evidence of abuse. She then wrote articles about the horrible conditions of the mentally ill in prisons. Dix talked to the Massachusetts Legislature and convinced them of the need for better treatment of mentally ill prisoners. She helped establish five psychiatric hospitals and went to Europe where she pleaded for human rights to both Queen Victoria and the Pope. In her lifetime, Dorothea Dix brought about significant changes in the care of the mentally ill in North America and Europe. Her work influenced conceptions about those held in prisons and asylums by identifying mental illness as a medical rather than a moral issue. Her efforts helped pave the way for improved treatment of the mentally ill as well as the creation of more than 120 new mental health facilities. For over forty years, Dix's compassionate work and dedicated effort helped open the eyes of many to the plight of the mentally ill. Her distinguished career as an advocate for reform has earned her a prominent place in history, as well as the respect of people around the world. (Dorothea Dix. Web. 3/18/15).

In September of 1845, Dix published a book entitled, *Remarks on Prisons and Prison Discipline in the United States*; she also continued to work on the improvement of conditions for the mentally ill in prisons. “She insisted that the government had an obligation to aid its most helpless citizens and that everyone—including prisoners, the poor, and people with mental illness—had a right to be treated with dignity”

(Muckenhoupt, Web. 3/24/2015).

#### 4) Chuck Colson – Prison Fellowship

Chuck Colson (1931-2012) was an incarcerated American politician. After his release, he founded Prison Fellowship in 1976 and became the chairman of The Chuck Colson Center for Christian Worldview, with the goal of evangelizing and creating a discipleship program for prisoners. He argued that the hope of Christ alone could bring moral renewal to the rising prison generation. Prison Fellowship has become “the world’s largest outreach ministry to prisoners and their families” (Kushiner, Web. 3/30/2015). Colson’s prophetic voice proclaimed God’s Restorative Justice of love, compassion, and forgiveness. He was one of the most accomplished prison ministry authors. Along with other co-authors, he wrote more than 30 books to challenge the world to care for prisoners. His accomplishments are astounding:

Colson received 15 honorary doctorates, and in 1993 was awarded the Templeton Prize for Progress in Religion, the world's largest annual award (over \$1 million) in the field of religion, given to a person who “has made an exceptional contribution to affirming life's spiritual dimension.” He donated this prize to further the work of Prison Fellowship, as he did all of his speaking fees and royalties. In 2008, he was awarded the Presidential Citizens Medal by President George W. Bush. (Charles Colson, Web. 3/18/15)

Colson challenged churches and the culture for prison reform with God’s restorative justice concept of restoration and rehabilitation. In his book, *Loving God* he mentioned how others commented that prison changed Chuck Colson, but he said that that was a wrong perception. Prison didn’t change him, he wrote,

For it was the Bible that confronted me with a new awareness of sin and need for repentance; it was the Bible that caused me to hunger for righteousness and seek holiness; and it was the Bible that called me into fellowship with the suffering. It is the Bible that continues to challenge my life today. (Colson, *Loving God* 40)

## 5) Prison Law Reform and Prison Ministry

In the U.S., religion is recognized as a positive influence on prisoner rehabilitation and transformation. Therefore, the law protects religious freedom, and the door for prison ministry has opened wide. In 1870, the National Congress on Penitentiary and Reformatory Discipline, which was held in Cincinnati, Ohio from October 11th to the 20th, had a clear provision for prisoner reform, and proposed better conditions. “Prison systems of the Progressive Era also endorsed a concept similar to reformation, termed rehabilitation, as the primary goal of incarceration” (Tillotson, Web. 5/14/15). Morrisette mentioned that “one of the most “substantial reform movements in criminal justice, of late, was ‘prison ministry’ because of the U.S. government emphasis on faith-based initiatives and also because of prisoners’ diverse religious beliefs” (34).

Additionally, in 2001 the United States Congress passed a law called, “Religious Land Use and Institutionalized Person’s Act (RLUIPA), which protects the religious rights of everyone including prisoners (Coleman, Web. 5/19/15). Prisons that do not follow this law, can be sued for payment of the penalties when prisoners’ religious rights are violated:

If one looks at the early prison design, however, there was a unique balance created by way of the relationship between religious ministry and prison administration. Specifically, religious ministry and prison administration enjoyed equal status and naturally tended to divide the justice philosophies according to their nature. Religious ministry focused primarily on transformative and restorative justice, while prison administration focused on retributive and preventative justice. (Morrisette 7)

Throughout history, many people believed that prisoners can be transformed and reformed. That is where prison ministry was born and is continuing to focus. This was the

Quaker belief and is also what many Christians believe. Even now, there are pastors, prison chaplains, and lay people reaching out to prisoners. This is possible because the United States government seeks the restoration and transformation of prisoners, and recognizes that Christian beliefs and religion can achieve this goal to help a person recognize the need to change.

### **Defining Restorative Justice in Prison Ministry**

#### **A. The Theory of Restorative Justice**

Restorative Justice (RJ) is restoring or building a person, community, or relationship that needs healing from any harm caused by crime or violence that undermined the dignity of a person through confrontation, mediation, or education. However, the RJ concept has evolved recently as a result of the formation of many religious and non-religious restorative justice programs focused on education and prevention for justice issues (Appendix E). “The restorative justice movement provides both faith-based and secular justice advocates with a much common ground for dialog” (Sarre and Young, Web. 3/30/15, 345). Vaandering stresses that in her personal and professional experiences with RJ, she was convinced that it applies to “all social structural conditions” (Web. 3/12/2015, 325).

In the 1970’s, Restorative Justice (RJ) was intended “to bring peace to troubled relationships and communities by setting conditions that would promote mediated dialogue between offenders and victims” (Pope 19). Mark Yantzi, a parole officer in Kitchener, Ontario, Canada, implemented one of the first RJ practices in 1974. He and volunteers arranged for youth offenders to meet their victims to work out a justified compensation. The project was more successful than other attempts at restoration and

their idea of RJ quickly spread to the United States (Rushkyte 33).

Megan R. Holden reports that at the beginning of the mid-1980s, the theories and practices of restorative justice literature grew: “The concept of restorative justice was developed as an alternative to the traditional approaches to criminal justice such as incapacitation and retribution” (14).

The original setting of RJ calls for accountability, taking responsibility, and responding to the needs for healing of not only the perpetrators of the crime, but also for others who were affected by the crime: the community. This process often involved planning and mediation. RJ might have involved a person that could be either a victim or an offender. The goal of this program was to promote restoration (Parker, Web. 11/24/14).

Another case of RJ confrontation between offender and victim was not about retribution but the involved healing of the victim through victim advocacy programs in the community. Their goal was to restore hope, peace, and justice, which were destroyed by violence or crime. In general, restorative justice proponents sought a holistic integrated sense of justice and healing for victims, as well as personal accountability from offenders.

For some, the concept of RJ extends to the broader communities affected, the idea being that healing and justice is interconnected to everyone. Advocates of RJ do not dispute the need to sanction or punish offenders; rather, they maintain that punishment alone may not be sufficient for victims’ healing and justice (Restorative Justice, Victim-Support. Web. 3/17/15).

The conflict resolution RJ program at Longmont High School in Longmont, Colorado had a student team called “Teaching Peace” within the school’s restorative justice program. When a problem arose, it was evaluated to see if it was a problem that



students might resolve. He or she was paired with another trained student and they mediate using the restorative justice principles (Kellers, Web. 11/24/14).

Other RJ programs were crime prevention programs that taught young people about the dangers of drugs, gangs, violence, and incarceration. Open Door Youth Gang Alternatives was a program that warned young people about falling through the cracks of crime and violence through an educational program. Their mission statement said that their purpose was, "...to reduce street gang recruitment activities and the causes of gang violence by providing positive alternative activities and family support to at-risk youth" (Open Door. Web 3/15/15).

Project Help was an RJ program that purported to "involve God's people in bringing healing, wholeness, and peace to victims, offenders, communities, law enforcement and criminal justice professionals affected by crimes." Project Help was based on the Biblical mandate to minister to everyone affected by crime and in need of restoration (Restorative Justice. Web. 3/18/15).

RJ had also been developed in inmate aftercare services through the ministry. One such aftercare program, known as EXODUS, was a Restorative Justice Ministry in the United Methodist Church and the General Board of Global Ministries (Smith, Web. 11/24/14). This ministry helped house released prisoners and helped them adjust to society as contributing citizens. The focus was God's restorative justice: repentance, conversion, and personal transformation (Restorative Justice, United Methodist, Web. 11/24/14).

As we could see from the examples above, the restorative justice concept may be used in many ways. It applied to victim and offender mediation work and included a vast

array of areas for mediation. Linda Keena's study on servant leadership in jail talked about what volunteers could provide to inmates. In her study, she recorded evidence of listening, empathy, healing, awareness, persuasion, conceptualization, foresight stewardship and commitment to the growth of people and building community. God provided a sense of "peace, hope, and faith" (137).

Out of the many ideas that have been developed using the RJ theory, Amy Levad's book, was an important contribution.

In it she wrote, "They maintain that, although some people will inevitably need to be removed from society for public safety, punishment from a Christian perspective ought to be directed not toward incapacitation, deterrence, or retribution but always toward rehabilitation and restorative of offenders to community and, when possible, toward restitution for victims. Reforms of criminal justice systems need to be accompanied by working for crime prevention and social justice, especially poverty reduction (Levad, Web. 3/12/15, 97).

Dorothy Vaandering articulated this confusion in her article, "A Faithful Compass: Rethinking The Term Restorative Justice To Find Clarity." She stated,

"In the file of RJ there is regular debate over the terms restorative and justice." Inspiring efforts to come to a common vision, in this ongoing discussion illustrated how theoretical, and practical disagreements have resulted in Restorative Justice being characterized as ambiguous and inconsistent within the judicial context and beyond" (Vaandering, Web. 3/12/2015, 307).

## **B. My Model of Restorative Justice**

My model of RJ came from the spiritual and social transformation that was described in the passage of Luke 4:18-19 from Isaiah Chapter 61.

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor. (Luke 4:18-19, NIV)

Isaiah 61:1-2 and Luke 4:18-19 explained that RJ philosophy was the work of the Trinity: Father God sent Jesus to preach good news to the poor about freedom, liberation, healing, and restoration by the power of the Holy Spirit. God's RJ implies restoration of humanity and connection with God's love and power. Jesus was the manifestation of God's love and power. People are transformed when they respond to the good news. God not only wanted to restore His relationship with us but also our sense of justice and loving relationship with others.

The biblical story of how Jesus reached out to people showed that he not only focused on spiritual healing, but physical, emotional, and mental healing. Jesus brought healing to many people and challenged people to practice RJ, which was God's way of restoring people and practicing justice. Jesus' teaching was not just about having spiritual freedom, but also about social transformation when there was a willingness to follow Christ. One example of this was Jesus' Good Samaritan story that illustrated how loving hurting people practice justice. When a person fell into the robber's hands and was attacked, it was an injustice. We are expected to care for all hurting people like the Good Samaritan did and not ignore them. The Samaritan not only had pity on the man, but took care of him for restoration (Luke 10:30-37). God calls all believers to practice RJ. Restorative Justice is possible for those who are anointed by the Holy Spirit and humbly follow Jesus' footsteps (Ireson 6). Practicing God's love and justice by restoring people who are hurting in any form is a model of restorative justice. Justice is when people are treated with love and respect regardless of who they are and what they have done. Justice happens "when people are honored as human through relationship" (Vaandering, Web. 3/12/2015, 319).

“He has sent me to proclaim freedom for the prisoners” (Luke 4:18b). This Scripture does not apply only to Jesus, but to all Christians who follow Christ. We need to work to bring God’s freedom to those who were oppressed. This freedom is not always about physical freedom or those who are unjustly imprisoned; it can also refer to freedom from the spiritual imprisonment of selfishness, pride, prejudice, lack of empathy, classism, racism, or else anything that leads to injustice and separation from loving each other. In prison ministry, RJ helps prisoners understand God’s love and restore their relationship. Also, the RJ practice includes prison reform and changes of law where people do not have to suffer unnecessarily, but where their physical and spiritual needs are also considered as important.

### **C. Biblical Basis for Restorative Justice for Prison Ministry**

The human approach to crime is retribution and punishment, but the biblical approach of RJ is restoration of relationship with God and with other human beings. Ted Grimsrud, a professor of Theology and Peace Studies at the Eastern Mennonite University in Harrisonburg, VA, articulated in his lecture on Biblical Bases for Restorative Justice: “Justice is a main characteristic of God—who creates out of a wish for relationships with creatures and who seeks endlessly to restore those relationships when they are broken” (2008, Web. 3/30/15, 11). God longs to have a close relationship with people and practicing justice makes this possible. When people have a tendency to fall into sin, justice is not practiced. Consequently, our relationship with God is not close, but far away at times.

God wants to bring healing, restoration, and justice through the Messiah. Isaiah prophesied the work of Christ (Isaiah 61:1-3). This Scripture gives God’s RJ for healing

in all areas: the preaching of the good news to the poor; freedom of the prisoners; comfort for the grieving; healing from despair; and restored beauty, joy, and righteousness. Jesus proclaimed that he is the fulfillment of this prophecy in the Gospel of Luke, 4:18-19.

God's RJ has many characteristics but the following ones stand out: love, compassion, forgiveness, transformation, and mission.

**1) Love** – God's love is the beginning of everything; creation itself is the first expression of God's love. God's love is free and unmerited; God's love is universal and nothing is excluded from God's forgiveness, for to forgive is to give "life." (Pierce 101)

Throughout the Bible, God's loving character stands out and, at the same time, he demonstrates that he also practices justice and punishes people when they commit sins and injustices. Instead of harboring anger and punishing people who are continuously fallen, He chooses to restore the relationship through faith in Jesus Christ. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). God created people in the image of God and loves us so much that He wants to save us by giving His life.

**2) Compassion** – Biblical justice seems to focus on retribution in some aspects, but because of His compassion, His ultimate plan is not punishment but restoration of relationships and justice. God has a special heart for all people whom He created in His image. "God patiently works to restore justice to the world... (Justice) is a divine attribute" (Marshall, 2012, Web. 4/1/2015, 15-16). B. Bruce Cook writes,

Restorative justice is a healing alternative. This model is based on a biblical principle of reconciliation: love, compassion, divine justice, healing and forgiveness...never giving up on anyone. Believing goodness in all that we are created in the image of God and even the worst of us still remains a child of God, with a potential to become better. (Restorative Justice, Web. 3/18/15)

**3) Forgiveness** – “Forgiveness is God’s active choice to move beyond a reactive response to negative behavior” (Pierce 137). God values humanity and provides forgiveness through Christ’s redemptive work on the cross. “But God demonstrates his love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!” (Romans 5:8-9). The justice of God offers forgiveness through Christ, so people can have a restored relationship with God. Forgiveness is the door to the reconciliation and relationship restoration of God and humanity. This is a gift that God offered. Again, RJ is God’s plan through faith in Jesus and God’s desire is to have all people saved through Jesus (1 Timothy 2:3-6).

**4) Transformation** – Throughout the Bible, the biblical RJ model was preached and when people responded, there was transformation and it was “God’s healing strategy” (Grimsrud, 2008, Web. 3/30/15, 4).

“It shows that without God’s initiatives that transform us personally and as groups, our behaviors tend to be limited by cultural and human habit... God’s grace counters our habits and that Scripture and the Holy Spirit give witness and power to the shaping of people who live transformed lives” (Branson and Martinez 17).

“God liberates humanity from its subjection to the dominion of sin and death and renews human nature from the inside out” (Marshall, 2012, Web. 4/1/2015, 16). “The only rehabilitated are those that have a genuine religious experience and totally give their heart and life to Jesus Christ” (Hanson 397). Prisoner transformation does not come from incarceration but from transformation in Christ.

**5) Mission** – People who were transformed because of God’s grace have a

mission. God's RJ mission consists of two parts: one part is the act of continuously working on loving God and the other is the act of loving others by practicing justice. Justice is a "divine attribute" (Marshall, 2012, Web. 4/1/2015, 12). "God has become a friend to mankind and has advocated for their rights, especially the rights of the helpless, oppressed, and the poor" (Pierce 102).

God has called us to preach the gospel so people can have a restored relationship with God, and practice acts of love and justice. The prophet Micah explained, "And what does the LORD require of you? To act justly and to love mercifully and to walk humbly with your God" (Micah 6:8). Hosea also talks about the significance of relational RJ. "But you must return to your God; maintain love and justice, and wait for your God always" (Hosea 12:6).

#### **D. Manasseh's Restorative Justice Process**

Scripture provides many examples of how the themes of God's RJ were manifested. King Manasseh was a great example of this. He was a terrible king who would not listen to God or the prophets, and he shed the blood of many innocent people. God, who is love and has compassion, forgave him, however, and gave him a chance to love God and practice justice.

He sacrificed his sons in the fire in the Valley of Ben Hinnom, practiced sorcery, divination and witchcraft, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, provoking him to anger...so the LORD brought against them the army commanders of the King of Assyria, who took Manasseh prisoner, put a hook in his nose, bound him with bronze shackles and took him to Babylon. In his distress he sought the favor of the LORD his God and humbled himself greatly before the God of his fathers. And when he prayed to him, the LORD was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the LORD is God. (2 Chronicles 33:6, 11-13)

Manasseh asked the Lord for His favor. God was moved by his prayer and freed him from the Assyrians and restored his kingship. This answer to prayer was an unbelievable act of love, grace, forgiveness, and compassion. “Our loyalty to God finds its beginning in God’s loyalty to us: God’s steadfast love stands by us through changing fortunes” (Indermark 110). Dutton, a prison ministry volunteer, believed that God’s forgiveness had no limitation to people, even those like Manasseh who repented and was forgiven.

Manasseh, the worst king of Judah, exterminated thousands of Jews in Jerusalem. He even put the prophet Isaiah in a log and had him sawed in two. Yet he prayed and turned his life around, and God forgave him...Manasseh became a truly humble man, deeply regretting his sin, and God forgave his sin. Yes, there is hope for the mass murderer. (Dutton, Web. 11/24/14, 46)

Manasseh was a great example of how much God’s RJ works when we repent and ask for favor. After Manasseh had been transformed by God’s love, compassion, and forgiving act and favor, he had a mission.

He got rid of the foreign gods and removed the image from the temple of the LORD, as well as all the altars he had built on the temple hill and in Jerusalem; and he threw them out of the city. Then he restored the altar of the LORD and sacrificed fellowship offerings and thank offerings on it, and told Judah to serve the LORD, the God of Israel. (2 Chronicles 33:11-13)

Manasseh’s life focus changed. Instead of promoting violence and killing innocent people and worshipping other gods, he tried to help others to restore their relationship with God. God’s RJ was to bring people to change their hearts and behaviors.

### **Current Literature on Prison Ministries**

Listed are resources about prison ministries:

Colson, Charles W. *Hope Riverside Parkway, Prison Fellowship* (2011).



- Colson, Charles W. with Ellen Santilli Vaughn. *Against the Night: Living in the Dark Ages* (1989).
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- Colson, Charles, W. with Anne Morse. *Burden of Truth: Defending Truth in an Age of Unbelief* (1996).
- Colson, Charles, W. *Born Again: What Really Happen to the White House hatchet Man* (1976)
- Cook, B. Bruce. *Justice that Reconciles and Heals, Developing a Ministry for Crime Victims With a Restorative Justice Perspective* (2002).
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- Kadlecek, Bennie G. *Religiosity and Respect in Prisons* (2012).
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- O'Connor, Thomas P. *The Catholic University of America: A Sociological and Hermeneutical Study of the Influence of Religion on the Rehabilitation of Inmates* (2003).
- Seay Jr., Tommy. *The Principles of Prison Ministry* (2002)
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Luttrell, Mark. *Behind Prison Walls* (1974).

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### **A. Church Involvement in Prison Ministry**

Two ministries in the United States, Prison Fellowship and Kairos Prison Ministry, work with many churches and many countries in restorative justice prison ministry.

#### **1) Prison Fellowship**

Kendrick Oliver, American History professor of University of Southampton in United Kingdom described Prison Fellowship (PF) as the largest prison ministry in the world. It started with three people who wanted to change the lives of prisoners. In 1975, Charles Colson (served seven months in prison), Harold Hughes (retired U.S. Senator from Iowa), and Fred Rhodes visited the Federal Bureau of Prisons director, Norman Carlson.

Colson told Carlson that his prisons weren't working. They failed to rehabilitate. In some states, Colson observed, the recidivism rate was 80 percent. There was only one person in the world, he declared, who had the power to remake lives, who could break the desperate cycle of habit and deprivation that led many prisoners, after their release from custody, to quickly re-offend. That was Jesus Christ. (Oliver, Web. 4/1/15, 740)

Prison Fellowship has many RJ ministries including prisoners, aftercare programs for released prisoners, family assistance programs through Angel Tree groups, and

advocates for criminal justice reform. The mission statement of Prison Fellowship is as follows:

We believe that no life is beyond the reach of God's power, and we envision a future in which countless prisoners, ex-prisoners, and their families, are redeemed, restored, and reconciled through the love and truth of Jesus Christ. (Prison Fellowship, Web. 4/1/15)

Prison Fellowship, which has about 22,000 volunteers working for prisoners, a partnership with 7,800 churches, and an annual budget of \$46 million, offered programs in 1,300 correctional facilities and reached about 200,000 prisoners in the U.S. after 30 years of ministry. (Prison Fellowship, Web. 4/1/15)

No other known prison ministry has reached out to a broader population than Prison Fellowship. Their restorative justice program brought spiritual and social transformation with the message of Christ and was actively involved with church and community reform.

## **2) Kairos Prison Ministry**

Kairos Prison Ministry was a faith-based program that worked with inmates serving long sentences, so it was usually in the prison setting and not in county jails. Their goals were to help inmates get closer to Christ and teach them how to serve God in prison (Palacio 16). Kairos Prison Ministry offered a 3.5-day retreat program for prisoners, with volunteers leading and participating in the program. They worked in a state prison setting since local county jails had more turnover than prisons. It was started in 1976 at the United Correctional Institution in Raiford, Florida, and was called Cursillo in Prison. Eventually, they changed it to "Kairos," a Greek word for "God's Special Time." This particular facility had an ecumenical lay-led volunteer international prison ministry. They had three programs: The *Men's and Women's Ministry* created in

1976, *Kairos Outside* that started in 1991, and *Kairos Torch* which began in 1997. They operated in 400 institutions in 35 states and nine countries: Costa Rica, Australia, Canada, Dominican Republic, Honduras, Nicaragua, Peru, South Africa, and the United Kingdom. More than 170,000 incarcerated men and women have been introduced to Kairos. In 2003, Kairos volunteers donated over 3.5 million volunteer hours to the various departments of corrections in the U.S. and abroad. Kairos have a paid staff of 9 and over 36,000 volunteers who donate more than 3 million hours of service each year.

The mission of Kairos Prison Ministry is to share the transforming love and forgiveness of Jesus Christ to impact the hearts and lives of incarcerated men, women and youth, as well as their families, to become loving and productive citizens of their communities. (Kairos Ministry. Web. 3/18/15)

## **B. Current State of Prison Ministries**

### **1) Positives**

Prison ministry was a command from the Lord Jesus, who identified himself with prisoners. When we are involved in prison ministry, we can bring restoration and healing to people through the message of Christ.

I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' (Matthew 25:36-40)

Those who have taken care of the hungry, thirsty, sick, poor, or prisoners have taken care of Jesus. Paul Schoonmaker was troubled with this passage. He claimed that no one wants to visit a criminal, but he also mentioned that he may someday be that one of the least important brothers who desperately needed the help of others (36-37). He

argued that this Scripture made him and his church feel uncomfortable but it was a necessary ministry thinking that he might be on the receiving end someday. Reverend Kenneth L. Carder gave a presentation on “Castle Prison and Aldersgate Street: Covering Paths on the Methodist Way” to promote prison ministry. He stated that Christians take a close look at prison as fertile soil to plant the seed of the gospel and practicing social justice.

The prisons and jails are concentration camps for the poor and the visible signs of the classism and racism epidemic to American society. The poor do not commit more crimes than the middle class and the affluent; they lack the resources necessary to navigate a criminal justice system controlled by the economics of the market and racism and classism. (8)

The good news was that those who were involved in prison ministry recognized that the most powerful revival in the U.S. was happening in jails and prisons. Thomas P. O'Connor shared that prisoners' religious experiences were more profound in prison than when they were out in the community. They were separated from the distractions of the outside world, and that gave them time to reflect. He asserted, “Prison, therefore, can become almost like a monastic setting that encourages increased religious participation for some inmates” (Dissertation 205).

In his book, Philip Ireson, a senior prison chaplain in HMP and YOK Concaster, asserted, “A by-product of prison ministries is the remarkable opportunity to minister to the future leaders of the world” (3). Ireson recognized the potential restoration that these prisoners would experience, and that would make a difference in the world. In my ministry, I also have seen the transformation of prisoners and how they were ministering to others.

Many Christians were active in restorative justice processes in the community.

Some restorative justice processes focused on forgiveness and mercy, based on the premise that all human beings are worthy regardless of the crimes they have committed. More preachers preach on social reform and “a greater commitment of justice policy-makers to reduce the amount of collateral damage caused to offenders, society-at-large, and victims by traditional justice processes” (Sarre and Young, 2011, Web. 3/30/15, 353).

Elizabeth Hawkins understood what prisoners were seeking.

If you wonder where some of the largest, most captivated congregations are...it's in the prisons. If you wonder where the most integrated groups, classes, races and creeds of people are...it's in the jails, penitentiaries, and juvenile detention centers. (108)

Another person who felt God's strong presence in jail was Reverend Jerry Large, a volunteer at ACDF.

Over the years, I have been blessed to see God touch many lives (prisoners), as we are obedient to His calling. There was one service we were having at the detention center (ACDF) where I could feel the presence of God in a tangible way as we sang a worship song. I was weeping and I asked God why I could feel such a powerful presence in this jail service, when many times I didn't experience that in my home church. His reply was in Psalm 51:17. 'The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.' (McDonald, LBNF, 2013, 28)

Prisoners hearts were open to the gospel. The Prison Fellowship Inter-Change Freedom Initiative (IFI), was a faith-based pre-release program of the Texas Department of Criminal Justice. A study conducted from 1997-2002 revealed that spiritual development was closely connected to recidivism. There was less recidivism when church people were more involved in a prisoner's religious life in prison and after they are released (Palacio 29). However, even though IFI was a faith-based rehabilitation program, a Federal judge in Ohio ruled that they could not receive any federal funds. They were ordered to pay back all the funds they had received because it was determined

that the IFI was a religious program (Bysassee, Web. 4/1/15, 22).

#### Summary of Positives

- Gospel – Prison ministry obeyed the command of Matthew 28:18-20, making disciples of nations and preaching the gospel.
- Acts of love – Prison ministry reached out to the poor, sick, and prisoners who were undervalued and underprivileged in society. Social justice and action were part of prison ministry.
- Restoration – Prison Ministry helped to restore and transform people's lives in prison. Restored and transformed lives will restore families and communities.
- Revival – Prison ministry encouraged revivals in prisons where God's presence was so powerful among prisoners. Revival was more often seen in prisons than on the outside.
- Recidivism – Prison ministry reduced recidivism and helped families and communities of the incarcerated.

#### 2) Negatives

One of the difficulties of prison ministry was that many churches do not understand the importance of prison ministry. Reverend Kenneth L. Carder, a retired United Methodist Bishop, and a professor at Duke Divinity School, questioned whether or not United Methodist Churches have lost the vision of how salvation in Jesus Christ could, and reconcile and transform human hearts, communities, and the entire world (7).

When people are involved in prison ministry, "they can experience spiritual growth, fellowship, and joy, which had not previously been anticipated" (Adams 109). Not only prisoners were transformed but volunteers were also affected. Many people

were missing out on the great restorative work God was doing and the blessings of being mediators and witnessing God's power to transform. Many people seemed to forget prisoners and do not consider prison ministry as a church program. (Byassee, Web. 4/1/15, 20-24). Sadie Pounder is a licensed professional counselor who has worked in the fields of mental health and prison reform. She stressed how people are ignoring prisoners:

The silence of these stories is staggering, because the authors are largely forgotten or ignored by mainstream society, a society is pleased to have those who broke the law out of sight and out of mind. 'Prisoner, do not call us. We do not want to hear you.' So prisoners and family member suffer in silence, shame, guilt and pain. (Web. 11/24/14, 279)

Pounder urged people to help prisoners by listening and "allowing the inmates to find their own voices, tell their own stories, and speak for themselves" (281). Theologian and prisoner, Dietrich Bonhoeffer, wrote prison letters about the silence of non-prisoners and indicated his desire to hear from them. In his poem, "Night Voices in Tegel," he shared his heart.

Stretched out on my cot I stare at the gray wall... Deeply tormented by [a] long isolation, brother, we are searching, we are calling you! Brother, do you hear me? (349-351)

The Transformation Project Prison Ministry, in Brighton, Colorado tried to accomplish this by publishing prisoner stories to give them a voice and to tell their transformation stories to the world.

Don Smarto, author of the book, reports that a pastor said, "I don't feel our church was called to prison ministry." Surprised by that comment, Smarto asked, "What Bible are you reading?" He argued that the Bible mandates "to visit prisoners" and all God's people are called to prison ministry (83).

Elizabeth Hawkins' book revealed her negative attitude toward prisoners: "Well,



even after accepting Christ into my life, I really felt no differently towards convicts. They were getting what they deserved so let them be. Did I consider that God loved them also, despite their prison experiences? No” (4). After God called Hawkins to prison ministry and she got involved, her attitude changed. She became a strong promoter of prison ministry (106). God called for reaching out to prisoners. Many Christians were convinced that this task was not their duty.

### **3) Recidivism**

There were two huge problems as far as recidivism in America was concerned. One was that the legal system was keeping people in prison much longer than before; this extended incarceration was breaking down the family and the community where restoration was needed. Secondly, when people were released, there was a lack of aftercare programs.

James Samuel Logan argues, “Over the course of American history, penal philosophy has cycled back and forth between these two approaches; penitence/reform (rehabilitation) versus harsher retributive oversight. Today, the pendulum has swung in the direction of harsher forms of punishment” (20). The War on Drugs has increased the prison population, and the cost of prisons was on the rise. Budgetary constraints caused many states to eliminate faith-based programs such as chaplains (Denney 2). Also, Proposition 184, also known as the “Three Strikes Initiative” that required a minimum sentence of 25 years to life for three-time repeat offenders with multiple prior sentences or violent felony convictions, was an example of the legal system increasing prison sentences (Three-Strikes Initiative, Web. 5/14/15; Palacio 37).

In addition, many obstacles existed for released prisoners who were trying to

successfully transition back into society. Fourteen states barred felons from voting for life, and most states had many restrictions on housing, benefits, and work eligibility, which prohibited these people from being successful after release (O'Connor, 2003, 1).

He wrote:

Has not society and the criminal justice system a great deal to learn from spiritual traditions that understand the importance of forgiveness, absolution, reconciliation and the possibility of redemption even in the midst of the great evil and suffering that we are all capable of causing in our world? (5)

We need to realize that 650,000 prisoners are released from prison in the U.S. annually. People who served time in prison experienced a difficult time adjusting to a society where reconciliation, forgiveness, and resources were lacking, no matter how long they had served or how successful or productive they were before their release.

People were more open to going into the prisons to minister but not many churches were involved in helping released prisoners to succeed outside. The high recidivism rate confirms that solid programs in our communities are necessary to ensure that those recidivism numbers change. Dr. Tommy Seay Jr., who was a gang member and became a Christian chaplain, worked with prisoners for 25 years and authored a book about this issue. In his book, he laments that churches have lost the focus of prison ministry. He asserts that if churches work on helping prisoners after release, there will be less recidivism (53).

Chaplain Ronald G. Turner, who studied the impact of religion in prison, argues, "Without a spiritually-based transformation, there is little hope for sincere, lasting change in any of us. Without a faith-based after-care living situation, an ex-offender has little chance of succeeding on the street" (85). To help the prisoners, a legal system has to be

in place so prison will be a rehabilitation place, and not a “keeping-people-and-isolating” place. Also, churches and communities need to actively work on aftercare programs so that the people who truly want to make changes will have a chance to do so.

Mark Luttrell, a commissioner in the Tennessee State Prison in Nashville, witnessed how inmates can transform in Christ and live a positive life, even while they are incarcerated. He shared a tragic story in his book, an escaped inmate was shot. Before he died, his last words were, “I don’t even know how to pray.” Luttrell laments by saying, “Somewhere, somehow, I failed with my staff to reach this man. And it tells me that we are still missing something in our rehabilitation programs” (84).

Logan asserted “good punishment is a gift to the wider society and world” and “criminal justice should favor penance, forgiveness, and reconciliation as means to that end.” Then we can “begin to imagine the possible attitudinal, institutional, public policy, and social advocacy reforms,” that could change the society (203). Rehabilitation does not just depend on the legal system; it also depends on how Christians reach out to prisoners while they are incarcerated and when they are released.

### **C. The History of Adams County Detention Facility (ACDF)**

The history of ACDF shows that there have been very active restorative justice programs, both religious and non-religious, since the inception of the county jail. ACDF implemented religious services, substance abuse classes, and educational classes from the beginning and has worked side by side the prisoners to aid those who are in need of different programs.

Adams County officially came into existence on November 15, 1902. Martin Bromley was appointed as the first deputy sheriff at Adams County at that time. He did

not have a jail and had to find a place for prisoners. Sometimes he had to take prisoners to the Denver County Jail, 25 miles away. The county eventually built a jail but they soon ran out of space to house the inmates. During 1987, they built a new jail on the site where it is now located, on 19<sup>th</sup> Avenue (Brighton Genealogy Society 70).

Susan Argo, Support Services Manager at the ACDF and, who provided ACDF religious history for this project from ACDF records, said that, many had ministered to prisoners from the beginning of the jail's existence. However, documented records of this are only available after they moved to the newer building in 1987. There were three different categories of volunteers: Religious, Substance Abuse, and Education. Out of that, religious volunteers have always participated in more volunteer hours than either of the other two groups.

In 1989, the prison population was approximately 400 at the facility and the annual religious volunteers' total ministry hours were 3,330 hours with 75 volunteers. In 1999, 62 volunteers donated 3,561 hours of religious services to the prison population of approximately 1,300 in the facility. In 2014, there were approximately 1,200 inmates, and there were 100 volunteers who donated 15,147 hours and 20,620 inmate participants.

There were no paid chaplains (contact for religious counseling) at ACDF until 1992. Eventually, two full-time chaplains were hired in 1999. The Program Coordinator organized the schedule and trained the volunteers. The weekly religious programs included: Chaplains Worship Services, Spanish worship, Bible Studies, Road to Freedom, Celebrate Recovery Classes, Catholic Worship, Life Fellowship Bible Studies, Faith Christian Bible Study, Jehovah's Witness Bible study, Prison Fellowship Bible Study, Christ Centered Living, and The Way Bible Study.

At this time, I led nine Chaplain's Worship Services weekly. I started working at the ACDF in 2003, and at the time we had two full time chaplains to minister to approximately 1,100 male and 200 female inmates. All of the religious services were shut down after four inmates escaped in 2003. The only religious programs were chaplains' individual counseling services. I also led prayer and communion inside the housing unit for both men and women.

Six months later, ACDF resumed all the religious programs and the chaplain's worship services. At the time, there were no Spanish worship services. Even though I could not speak Spanish, I organized seven Spanish prayer services with the help of inmate translators. Later I recruited Spanish pastors to lead worship services. Inmates housed in medical and Administrative Segregation units are not allowed to attend regular programs until they go back to the general population. However, chaplains visit them three times a week to provide Bibles and religious resources.

As a chaplain, I provided worship services, individual counseling, group counseling, crisis counseling, and prayers in women's modules. I also delivered death notifications to inmates, supported the families of the incarcerated in crisis situations, provided religious books and resources, recruited volunteers, and trained intern chaplains. In addition, I worked on book projects for the inmates. I will be talking more about how Transformation Project Prison Ministry (TPPM) started and its growth in the next chapter.

ACDF had two correspondence Bible studies: Set Free Prison Ministries and Salvation Army Studies. The facility provided Bibles in English and Spanish and some ethnic Bibles. The facility also provided drug and alcohol classes and groups: Substance Abuse classes, Alcoholics Anonymous, and Narcotics Anonymous. Educational classes

provided were: Parenting, Compassion Power, General Education Diploma (G.E.D), English as a Second Language (E.S.L.), Domestic Violence/Self-Esteem, Cooking Class, Relapse Prevention, Anger Management, Art and Recreation, Seeking Safety, Thinking for a Change, Fiction Club, Veterans Benefits & Resources, Trauma Recovery and Empowerment, Healthy Relationships, Stout Street, Benefits of Safe Sex, Educational Opportunities Program, Community Engagement Supervision Evaluation(C.E.S.E.) program (medication and treatment program for mentally ill patients), Navigating Release, Hepatitis C, Coping Skills, Law Library/Movie/Activity for Juveniles, Mental Health, and Emotion Regulation classes.

At this writing, ACDF had a total of 164 programs weekly. Of those 164 programs, 73 programs were religious, 11 classes were Substance Abuse, and 80 were educational classes. They had six different residential modules and each module had a contact room and classrooms to accommodate the classes and groups.

Overall, the administration, program department, and staff at ACDF worked to accommodate programs that inmates needed to rehabilitate and restore their mental, emotional, and spiritual needs. They also offered programs to practice restorative justice. They worked with many volunteers who helped the inmates to restore their relationship with God, learn to follow Christ and serve God. Those who participated in worship services and Bible studies had positive attitudes and served God wherever they were.

The TPPM book project helped people find God with a focus on healing. Inmates wrote their stories; many inmates and outside volunteers helped to edit the TPPM books before they went to print. Many inmates worked to transform their hearts and improve their educational skills. However, there were many homeless inmates, which was a big

concern.

Even though they may have participated in these programs and may have had the desire to make changes, they may go back to their old lifestyle of crime and drugs, re-offend, and end up back in the system, unless they had outside support when they were released. There was no aftercare program in Adams County. Denver County had some programs but they were limited and were not even enough to serve the full population of inmates in Denver.

### **Review of the Chapter**

This chapter reviewed literature on the history of Europe, France, and England's prison ministry and prison reform. In European countries, punishment and rehabilitation worked together. Prison reform was needed to create humane conditions for prisoners. Eventually, this influenced U.S. prison reform and prison ministry. Prison reformers like John Howard, Elizabeth Fry, and Dorothea Dix made a great difference in the humane treatment of prisoners with government-funded prison guards. They also improved the care of women prisoners by changing to women guards, addressed the children's need for education, and improved the treatment of inmates with mental illness.

The literature reviews of Restorative Justice show that there were many RJ religious and non-religious prisoner and non-prisoner programs. Non-religious programs focused on a variety of issues, but the main focus was human relationship restoration and the practice of justice. The focus of religious RJ was based on spiritual relationship restoration with God and also social transformation and practice of God's love like the Good Samaritan. Biblical RJ referred to the restoration of a relationship with God and with significant others. God was motivated by love, compassion, and forgiveness through

Jesus Christ. Those who accept and respond to God's RJ plans could be restored and transformed. Their mission will carry out God's RJ in the world.

The effectiveness of the U.S. prison ministry and the RJ programs was demonstrated through programs such as Prison Fellowship and the Kairos program. Their success could be measured by a significant increase in the involvement of interdenominational church members. There is a need in U.S. prison ministry for prison reform. More churches need to be awakened to the need for prison ministry. In the literature review of prison ministry, Chuck Colson not only focused on prison ministry but also showed his disappointment by exposing a sleeping culture where people were not responding to God's RJ.

The Adams County Detention Facility's RJ programs showed great participation in prison ministry, but no provision for aftercare. Lack of aftercare was a chronic problem Adams County needed to address so that prisoner recidivism could be reduced. The next chapter will review ACDF's RJ program, which became an international prison outreach program, and how this project worked toward God's RJ.



## **CHAPTER 3**

### **BACKGROUND OF THE TPPM PROJECT CASE STUDY**

#### **Overview of the Chapter**

This chapter reviewed relevant literature related to the restorative justice program based at Adams County Detention Facility in Brighton, Colorado, called the Transformation Project Prison Ministry (TPPM). The TPPM is a non-profit, global project that publishes prisoners' transformation stories for the benefit of other prisoners. This chapter examined the following areas: 1) why TPPM started and how it grew; 2) the reason for its growth; 3) the theological implications in light of restorative justice based on the stories of prisoners' spiritual journeys; 4) the impact of TPPM books and the positive aspects of this ministry and God's mission of restorative justice through prisoners.

#### **Nature of the Ministry Research Phenomenon**

This dissertation represented the first study of the TPPM ministry and prison ministry growth. This section describes TPPM and shows how God led the prison ministry and restored people through both the prisoners and the volunteers at the ACDF. The next four parts will give insights on the TPPM and how God worked through restorative justice with prisoners and volunteers: TPPM Development and Growth, Reasons for TPPM's Growth, the Spiritual Journey of Prisoners because of the TPPM Books, and how Transformation Stories of Inmates Transformed Others

#### **TPPM Development and Growth**

##### **1. Lack of Resources**

After I started working as a chaplain at the ACDF in 2003, I saw how God was

restoring people. I saw many positive things happening in the facility. The first positive thing I saw was how inmate leaders led the Bible studies and prayer meetings in their housing units to reach out to others. They were very effective and many inmates found God because of these leaders. I also saw something very encouraging and more positive than any other thing that I have seen in America. God was healing and transforming many people. His presence was so powerful in the worship services and throughout the facility that God's mission of restoring people was very obvious, especially among the prisoners.

These were all great experiences but there was one thing that troubled me. Our facility seemed to be always short on inspirational books. At the time there were 1,100 male and 200 female inmates and not enough books. Books must be donated from the outside. I agonized over this problem and organized a meeting with three friends who had the heart to help prisoners. We talked about this problem for about six months but could not figure out how to solve it.

One day, a revelation came to me. On Tuesdays in Brighton, Colorado, several local pastors get together to study leadership. One of my favorite authors was John Maxwell. As I was listening to one of his lectures on video, a thought came to me. I thought that if I could find one hundred churches to donate 10 dollars a month over time, I could bring 100 new books to the facility. I thought this was the answer to the shortage of books at the facility. I was so excited that I shared this idea with other pastors. Right away, a woman pastor pulled out her purse and gave me \$10.00 and told me that it was for the project.

I told this to my friends with whom I had been discussing how to solve the

shortage of books at the facility. As a result, we started the nonprofit TPPM to publish books to help inmates. My new goal was to find 100 churches to support this project. We created brochures and began visiting churches to perform fundraising. In 2005, Transformation Project Prison Ministry was born. The growth of TPPM has been amazing, and it reached out to many people.

## **2. TPPM Founded as a Nonprofit**

The TPPM was started in 2005 as a nonprofit, interdenominational project but under the umbrella of the Park Hill United Methodist Church mission project. All donations are tax exempt. Inmates helped to make a brochure and Reverend Sandy Blake designed the logo. It is a clear representation of the collaboration that communicates the TPPM mission.

TPPM Logo made in 2005



When Laura Nokes Lang joined TPPM in 2007, she transitioned it into a separate Colorado nonprofit corporation and secured a charitable 501 (c) (3) designation from the IRS. The TPPM has been an interdenominational project from the start making it an independent nonprofit organization. Additionally, TPPM was accepted as an Advance program which means it is a United Methodist recognized mission program. This gave the TPPM permission to contact any United Methodist church or organization for funding and support.

### **3. The Creation of Maximum Saints Books**

In 2006, TPPM began producing books of prisoners' transformation stories written by them for the purpose of helping other prisoners. Our original plan was to help ACDF inmates only. When the first book, *Maximum Saints Never Hide in the Dark*, was ready for publication, I planned to publish only 1,500 copies to cover expenses. The Lord revealed to me that my vision was too small, so I expanded the order to 10,000 copies, expanding the mission. The inmates involved in writing, drawing, and editing the books were very excited. This project was blessed with a great team of inmates and volunteers.

One volunteer, Maxine Morarie, finished the final editing. Later, some of the staff told me that they could feel the excitement of the project in the whole facility. We raised all the necessary funds to pay the publisher for the 10,000 copies. Instead of raising additional money for shipping, I made an announcement to the Rocky Mountain Conference requesting help to find someone to pick up the books from the printing house. Diana from the Niwot United Methodist Church in Colorado volunteered to help. She hitched a trailer to her truck, picked up three pallets of books in Wisconsin and delivered them to Colorado. As of 2016, TPPM has distributed over 250,000 books to prisons and homeless shelters. Maximum Saints were not necessarily maximum-security inmates. They were prisoners who use their gifts to the maximum to help others. This was how the book series got its name.

### **4. The Purpose of TPPM**

The TPPM intended to publish inmates' stories and distribute them as a mission project. The TPPM statement of purpose in its Articles of Incorporation reads as follows:

The Transformation Project Prison Ministry is organized entirely for the advancement of religion within the meaning of section 501(c) (3)

of the Internal Revenue Code. The purpose of TPPM is religious and is to bring the love of God, hope, encouragement, and healing to the incarcerated and those affected by incarceration, as well as to encourage talented inmates to use their gifts to the maximum to serve the Lord through their writing and art work, thereby giving spiritual support to others. This will be accomplished through production and distribution of movies, videos, DVDs, tapes and books that are religious in nature and uses the writing and art work of incarcerated persons. (TPPM Articles of Incorporation)

## **5. TPPM Consent Form**

In 2007, a lawyer contacted TPPM and volunteered to make a consent form for TPPM so inmates would know that their participation would not be used to gain the favor of the court or for their own financial benefit. This assured TPPM that those who participated in this project were purely motivated to help other prisoners. The ACDF had a facility rule in place that inmates could not be compensated. This consent form was to protect TPPM, after prisoners had been released, from any claims in the future. As a result, people would only participate in sharing their stories of transformation for the Lord's purposes.

## **6. Maximum Saints DVD Project Development**

The *Maximum Saints EOB* (*Eyes of Blazing Fire*) DVD featured an amazing inmate-artist, Corey Wagner and others who have been touched by Maximum Saints books and projects. The DVD, *Maximum Saints WITL* (*Walk into the Light*) and *Maximum Saints Forgive* were produced after this DVD was published. Another DVD, featuring *Maximum Saints* of the ACDF inmates and the TPPM projects, was made by the United Methodist Communications and was presented at the United Methodist General Conference in 2008 in Texas (TPPM Introduction, 2008). Mike Goins, Co-Executive Director of TPPM, helped produce both DVDs. He was also involved with a

TPPM English-language radio promotional program called “Journeys with Jesus” to promote TPPM.

### **7. Spanish Book Project**

There were not enough English Christian books in prisons, and finding inspirational books in other languages was almost impossible. The Spanish book project got started when inmate leaders wanted my book, *Journey With Jesus*, to be translated into Spanish. Three inmates started translating *Journey With Jesus*. They were not professional translators. Eventually, they left the facility without completing the translation. Professional translators finished the translation. The inmates’ persistence and their continual requests motivated TPPM to translate several other books into Spanish: *Maximum Saints Ordained by God*, *Twisted Logic*, *The Shadow of Suicide*, and *Maximum Saints Make No Little Plans*.

### **8. Griefpathway Ventures (GPV), LLC Works with TPPM**

In 2008, my husband of 30 years died suddenly in a car accident. I was not able to work on book projects while grieving. The Lord, however, brought me healing within three months of my husband’s passing. I was able to recall and write my grief journey, *Dancing in the Sky*, as a book to help people grieve. In 2010, I felt the need to start another organization that would be similar to TPPM and would mainly publish my own books. I founded Griefpathway Ventures, LLC. I have been able to publish many books and donate them to TPPM for outreach to a wider audience. Many of my books have inmates’ stories and illustrations. In fact, if I did not work at ACDF, most of the books that I have written would not exist because they contain the powerful stories of inmates as well as lessons I have learned through prison ministry. All of my books have been

distributed to prisons and homeless shelters free of charge. In 2016, Griefpathway Ventures was merged into TPPM.

### **9. Veterans Twofish Foundation (VTF) Works with TPPM**

In 2011, God asked me to help veterans, so I started a nonprofit organization called Veterans Twofish Foundation (VTF) with Reverend Bill Gamble, a pastor of People's United Methodist Church in Colorado Springs. This project was similar to TPPM. VTF books were distributed to prisons, homeless shelters, and other places where veterans could be found. One of the best transformation stories to come out of the project was from an ACDF inmate named Ricky. He wrote a book called *The Long Hard Road, U.S. Army Ranger Ricky's Story with Reflections* while he was at the ACDF. It was published by VTF and became another welcome addition to the TPPM resources. The VTF also donated books to the TPPM to spread Christ's amazing love and transforming power. Veterans Twofish Foundation merged into TPPM in 2016.

### **10. Korean TPPM Book Project**

God asked me if even one prisoner in Korea could be saved if we start the TPPM there. The TPPM started looking for a person in South Korea to work with the TPPM book project. I began translating different books into Korean to prepare for this ministry expansion. Reverend Lee Born had been incarcerated for 22 years in American prisons and in 2008 was extradited to South Korea, where he was released and eventually became a pastor. He started working with the TPPM in 2013 as a Regional Director of South Korea. He had already written a book but did not have enough funding to distribute it in prisons for free. The TPPM helped him edit and publish his book, *How A Lifer Became A Minister*. The TPPM distributed Reverend Born's book in South Korean prisons and to

Koreans incarcerated in American institutions. As of 2014, there were 21 TPPM books translated into Korean and since that time TPPM translated more books for Korean prisoners. As Koreans outside the prison system started reading TPPM Korean books, they started supporting this project. At this writing, there were more Korean churches supporting TPPM than American churches. Many Koreans were translating, editing, drawing, broadcasting, making CDs, fundraising, and shipping the books as well. TPPM printed 4,000 books in 2013 and 10,000 books in 2014, for prisoners in South Korea.

### **11. National Network of Korean-American United Methodist Women's Involvement with TPPM**

In August of 2013, the National Network of Korean-American United Methodist Women (NNKUMW) invited me to give a prison ministry workshop in Nashville, Tennessee, followed by a workshop for leadership training and retreats. They have helped support TPPM. Korean volunteers have focused on finding the addresses of Korean inmates in America so TPPM can send them Korean books. NNKUMW has invited me to some different states to promote prison ministries and TPPM. NNKUMW and many of its individual members have also generously donated funding for TPPM.

### **12. Children's Book Project**

In 2014, TPPM expanded its mission to reach out to underprivileged children who are homeless, or whose parents are so poor that they cannot buy books for them. The TPPM will distribute these books to homeless shelters, to children of the incarcerated, to orphans and to anyone else in need of inspirational books. The ACDF inmates and outside volunteers collaborated on the children's book project. The first children's book was called *Four Voices, How They Affect*



*Our Mind*. When this book file was sent to Malawi, missionary Yoon Hui Lee began translating it and using it to teach Sunday school. When this book's translation is finished, TPPM is planning to print it for them. The TPPM is projected to grow through its children's book efforts.

### **13. Media and TPPM**

The TPPM has been working with the media as the ministry has grown. Four local newspapers and five English radio stations have featured the TPPM project, and in 2008, the United Methodist General Conference held in Texas featured TPPM. Over 12,000 leaders from all over the world watched and learned about TPPM through a DVD. The United Methodist Communications staff visited the ACDF, interviewed inmates and volunteers, and produced this DVD. TPPM has worked mostly with American radio stations, but after TPPM expanded to South Korea, they worked with the Korean Media in the United States.

In 2013, the *Christian Herald*, a Los Angeles Korean newspaper, described books produced by the TPPM as "Blossoms from Prison Ministry." I later used this description of the ministry as a title to combine three Korean books into one book. Prisoners are often only allowed a limited number of books in their possession, so TPPM published three books into one under the new title of "Blossoms from Prison Ministry" to distribute to prisons in Korea and the United States.

In 2014, Reverend Amy Kim, a former Korean-language broadcaster joined the TPPM organization. She hosted a radio program called "Journeys with Jesus" in Korean. She also promoted TPPM on the Silvia Broadcasting Network in Los Angeles. *The Salt and the Light* Korean newspapers in Colorado finished printing Reverend Lee Born's

book and will print Reverend Bong Jin Go's book "*God Who Wouldn't Give Up.*" *The Salt and Light* also printed my books: *Journey With Jesus* and *Loving God, 100 Daily Meditations and Prayer*, and *I was the Mountain, In Search of Faith and Revival*. Currently, they will also print *Tornadoes of Spiritual Warfare*. My book, *Prisoners Victory Parade*, was being printed by the *Korea Times* a nationwide newspaper based in Georgia. Seattle Korean Gospel Broadcasting Company also broadcasted the radio program. They were broadcasting my book, *Journey With Jesus*. All of this exposure helps the public to know more about prison ministry experiences.

The TPPM has been featured on Korean and American radio stations reaching markets in California, Arizona, Washington, and Illinois. Through media exposure, this project gained recognition and found more donors, an essential part of the growth of the project.

#### **14. Prison Ministry Seminars and Retreats**

In 2012, the Lord gave me a new vision. He told me to train leaders both inside and outside of prison. He also told me to visit 500 churches to talk about prison revival. So I began leading prison ministry workshops and introducing TPPM to a variety of churches. At the same time, people started asking me to chair leadership training and retreats. In January of 2014, I led a prison ministry workshop in Los Angeles, a Korean UMC Pastor's Annual Conference in April, a Korean United Methodist Women's (UMW) retreat in New York in May and October, and another Korean UMW retreat in Chicago in June and October. As a result, regular donors to the TPPM have increased. Many more people have become aware of this prison ministry book project. God has expanded TPPM through prison ministry seminars and retreats.

## **15. TPPM in India**

In 2014, TPPM started working with Reverend Shibu Joseph, a Doctor of Ministry student at Asbury Theological Seminary. He decided to work as TPPM's Regional Director of India. Reverend Joseph worked with others to translate the TPPM books into the Hindi language. They began to prepare the books for publication and distribution to prisons in India. Christian leaders have a great shortage of spiritual books in India so this ministry will be an effective way of reaching out to prisoners.

## **16. TPPM "Loving God" Email Project**

In 2014, my book *Loving God, 100 Daily Meditations and Prayers* was made available to inmates, but not for outside people. The TPPM volunteers and one VTF volunteer worked together to send out daily devotions for 100 days using Constant Contact, an online marketing tool.

The TPPM has been reaching out to prisoners and also to outside people. The main purpose of this project was to help others learn how to love God, but it became a TPPM promotional project as well. Now, more people are familiar with TPPM and what they were doing. A prison ministry that started inside was expanding the ministry outside the walls. The volunteer participants evaluated the project later as they celebrated its milestone of completion. This project was set up to rerun the *Loving God* series of meditations and prayers in the future. The TPPM will need more volunteers for this project to move forward successfully.

## **17. TPPM Fundraising Events**

All of the books produced by TPPM, Griefpathway, and Veterans Twofish Foundation have been used for fundraising purposes in the outside world. In churches we

visited, we displayed the books, and whoever wanted to take a book was asked to donate \$10 for each copy they took. However, the majority of the funding came from individuals, churches, and organizations that felt this was a worthwhile project. People who read the TPPM books often became donors. One example of this was Pastor David Buckner from The House of Purpose Church in Aurora, Colorado. His church started sending donations to this project as well as distributing TPPM books.

### **18. Translation into Farsi and for Blind People**

The TPPM sent four pallets of books to Los Angeles Twin Tower Correctional Facility. A translator from Beverly Hill Persian Church translated one of the books, *Journey With Jesus Books 1-4*, into Farsi and also translated this book into Braille, expanding the ministry to people who cannot see to read. This church had begun the translation of another book, *The Window of Depression*.

### **19. Board of Directors of TPPM**

The TPPM had blossomed from its humble beginnings at the ACDF. It continued to grow and became a global project. The TPPM organization had 13 members on its Board of Directors as of this writing. Even though many inmates participated in this project, the project did not have any inmate directors. The TPPM volunteers involve with this project in my ways: writing, editing, production, promotion, fundraising, and even shipping and inventory. The TPPM rented storage for books, distributed pallets and boxes of books, CDs and DVDs to prisons and homeless shelters.

## **Conceptual Significance of Learning about the Phenomenon**

### **Reasons for Growth of TPPM**

#### **1. Needs**

One reason why TPPM continued to work on the book project was the shortage of books in prisons. Prisoners could not voice their needs and the TPPM organization knew what their needs were. Laura Nokes Lang, Director and Editor of TPPM, explained the reasons for the growth of TPPM:

“I think the lack of spiritually meaningful materials specifically for prisoners is an issue at the ACDF. I think, in general, not a lot of books have been produced for that particular reader profile. There is no money in it for publishers; the market of readers is very limited compared to the general population. These books fill a real need for the incarcerated” (Personal Email Correspondence, 12/31/2014).

Many Prisons are a lack of spiritual resources to help prisoners to grow in faith. Books may not be so popular in the age of Kindle and eBooks, but these modern technologies are not available to inmates. Most prisoners could not afford to buy a Kindle, and their facility would not allow them to have one. Computers and other technologies are not available for their own personal use except in a classroom for study purposes. As long as prisoners do not have access to technology, there would be a need for spiritually nurturing books. Prisoners have the time to read and they are searching for God. These books are a great tool to introduce prisoners to God, and to help them grow in faith.

#### **2. Vision**

God’s visionaries made this project grow – God told me my vision was too small for the book project from the beginning. He was also enlarging the vision of this project through inmates. If someone had told me earlier that the TPPM outreach would expand beyond America, I would not have believed them. In fact, I didn’t have a vision of

expansion for TPPM, but Mireya Vizcarra, a writer and Spanish editor for TPPM, saw it before it happened. She wrote the following in 2012 in one of the *Maximum Saints* books:

Being a part of Transformation Project Prison Ministry wasn't my plan at all, but God's. "You did not choose me, but I chose you and appointed you to go and bear fruit— fruit that will last. Then the Father will give you whatever you ask in my name" (John 15:16) I am excited to be a part of TPPM, knowing that my work will affect others in a positive way; it will help others spiritually. I personally believe that God's power has no limits. For this reason, I will not be surprised to see TPPM reach out across the nation and even around the world. *Maximum Saints* stories have a greatly anointing touch and are encouraging. Reading them helped me to understand God's love and helped me to learn to love Him and love others as well. (McDonald, *MS ATAP*, 98)

Vizcarra saw something that I was not able to see at the time. Within a year, the TPPM outreach had expanded to South Korea. TPPM sent books to many other countries: Canada, Russia, Malawi, Myanmar, the Bahamas, Japan, and Guatemala through pastors and missionaries. The project had been continuously growing because of visionaries like Vizcarra.

### **3. Power of Stories**

Miss Lang said that "the stories of the inmates clearly speak to the hearts of other inmates or anyone who reads them" (Personal Email Correspondence, 12/31/2014). Stories written by inmates could reach out to prisoners better than stories written by others who had not been incarcerated and had not walked the same path as prisoners. This was true for many inmates because they could identify with the writers and, because of that, they paid more attention to the stories. Samuel Uribe was one of those who found "Maximum Saints" stories powerful because he identified with them.

When I got to my pod, I read a couple of books but could never get into them. Then I picked up another book. The cover was missing. I

turned to the middle and read. It was a story about a man who knew the Lord, fell away, came to jail and knows the Lord again. Only now, he really knows Him on a whole new level. This book had other stories of pain, struggle, survival and most importantly, victory; victory through Christ. The name of that book is *Maximum Saints Never Hide in the Dark*. It gave me the encouragement to live for Christ... It made me realize that I have to surrender to Christ to really know Him, just like when I turned myself in. I surrendered. (McDonald, *MS MNLP*, 2007, 88-89)

Inmates' transformation stories were touching prisoners and outside people as well. Ms. Nokes Lang talked about her transformation because of the *Maximum Saints* books. She said,

I think I was helped the same way the inmates have been helped. My prison did not have bars and walls that kept me in, but my life choices and experiences were keeping me down emotionally and spiritually. When I read the inmates' stories, my eyes were opened to my spiritual condition, and I wanted what they had found. (Personal Email Correspondence, 12/31/2014)

Chuck Colson shared in his book, *Burden of Truth*, that he read Bonhoeffer's book, *Letters and Papers from Prison*, and that gave him strength and encouragement while he was in prison. Bonhoeffer ministered to other prisoners while he was in prison and others saw him as their chaplain. Hitler hanged him as a traitor on April 9, 1945 (Colson 276). Bonhoeffer's book touched Colson because a fellow prisoner wrote the story. *Maximum Saints* stories opened the hearts of other prisoners hearts because the readers had something in common with the writers.

#### **4. Generosity**

Without the financial support of donors, this project would not have grown; people who valued prison ministry contributed. Interestingly, since the Korean book project started, the National Network of Korean-American United Methodist Women (NNKUMW) had been supporting this project from different regions. Many Koreans

were great fundraisers. Many churches and individuals contributed their resources to support prisoners.

### **5. Media Coverage**

The TPPM actively pursued coverage in the media, newspapers, radio, and television for promotion. They produced CDs and distributed them to the public, along with free books, to introduce this project. Two Korean newspapers, one in Georgia and one in Colorado, continuously printed the TPPM Korean books about prison ministry. The Korean radio stations in Seattle, Washington, Los Angeles, Arizona, Chicago, and Colorado recorded an interview with the TPPM staff, and promoted TPPM. Media coverage expanded the influence of TPPM and more funding came in from new donors who had heard about this project. Also, some of the members of the TPPM Board of Directors visited churches and other organizations to promote this project throughout the year. Mike Goins and Laura Nokes Lang actively visited places with me to promote TPPM. Now, the National Network of Korean-American United Methodist Women and also United Methodist Communications have been involved in the promotion of the books.

### **6. Fundraising and other donations**

The TPPM board members actively fundraised to make the organization grow. The TPPM had a big mission, and the vision of their mission grew bigger as more people became involved in this project. A big truck needs many big wheels to support it. The members of the Board of Directors were amazingly generous with their time, gifts, talents, and support for this project. No one received a salary; they were all volunteers. The TPPM volunteers gathered for celebrations whenever a new project was completed. They



communicated with each other by email, phone, Skype, and by personal meetings. These efforts helped the project run smoothly. The TPPM had great participation when they had a new project. Some focused on fundraising, some made DVDs, some worked on artwork, some edited and published, some made audio CDs, and some shipped the books.

### **7. Leadership of Inmate Volunteers**

The inmates' enthusiastic participation made this project grow. Inmates who participated in TPPM served the Lord in many different ways. The TPPM had rules, and the inmates needed to sign a release saying that what they did for this project was not for personal gain, but for the Lord and to help other prisoners. No one was compensated for their stories, editing, or art work. In the process, they grew and learned how to participate in God's mission and the restorative justice work. They were each using their unique gifts. An interesting example was that one of the inmates was illiterate but he wanted to share his story, so he dictated it to another inmate who wrote it for him. His story was published in the *Maximum Saints* books, titled "When You Feel You Are Weak" (McDonald, *MS NHID*, 2006, 95).

Inmates helped in many ways besides writing and drawing. Even though they could not read Korean or other languages, they checked punctuation and were very happy that they could be a part of the project. Some inmates had outside experience as editors, and this project has benefitted as a result. These talented inmate-editors have helped tremendously by enabling the project to get the various books to the publishers quickly.

Ms. Nokes Lang shared her understanding of why inmates share their stories so enthusiastically. This was what she wrote:

I think this project gives some inmates the opportunity to do something good for someone else, for some of them, this may be a first

in a lifetime experience. Second, I think this project gives inmates an opportunity to express their faith publicly, and it also gives them the opportunity to receive positive reinforcement and recognition for doing good. These thoughts relate to the writers. For the readers, I think the books bring new enlightenment about how dramatic conversion experiences can be, even in this modern day and age. I think that readers may for the first time become acquainted with the kind of freedom written about in the Bible – spiritual freedom that cannot be squelched by imprisonment, persecution, torture or poverty. The inmates who have written these books and who have read these books have found freedom that many people in the ‘outside’ world do not know. (Personal Email Correspondence, 12/31/2014)

### **8. Commitment to the Great Commission**

People who are dedicated to the Great Commission helped it to grow. Ms. Nokes Lang also mentioned,

“the promoters of the project are spirit driven and not afraid to bring the books to the attention of the people who can get them into the jails and prisons where they are so happily received and make such a difference in the lives of the people who read them” (Personal Email Correspondence, 12/31/2014).

The fundamental growth of this project was the result of inmates and outside volunteers commitment to fulfill the Great Commission. Salvation of souls was a critical matter to many who were involved in this project. The Lord has love for lost souls and love for prisoners. Prison ministry is a command and not a recommendation. When the inmate Ricky wrote his testimonial book, *The Long Hard Road*, the Lord asked me to do a mass production. I asked the Lord if I should print 5,000 or 20,000 copies. The answer I received from the Lord was, “Do you want to save 5,000 or 20,000?” We decided to print 20,000 copies, and in the end, the publisher sent us 22,000 copies.

### **9. The Holy Spirit’s Lead**

The fact that the Holy Spirit led this project was the main reason for its growth. Evidence of that was demonstrated in the people who donated their time to the project,

editing, writing, or donating funds. They shared how the Holy Spirit motivated and blessed them. One example of this was the inmate Vizcarra who did not want to help at first, but later the Holy Spirit convicted her to help (McDonald, *PVP* 46). When the Holy Spirit directs people, they are more committed to doing a good job. The Holy Spirit also directs donations. One incidence of this was Laura Padilla who donated \$1,000 to TPPM when God told her to do so. Her story was an example of how God was leading the project. She shared that God told her if \$1,000 would save one person, it would be worth it.

Another incident demonstrating the leading of the Holy Spirit in making donations was when TPPM was prepared to publish 10,000 copies of *Maximum Saints Forgive*, the Lord asked me to visit the New Gate Korean Church. While I was driving to the church, the Lord asked me to order 20,000 copies of the book, not 10,000. When I arrived, I shared this with the pastor, and she asked me to make an announcement. The next day, New Gate Church brought a check for \$3,160, and we were able to order 20,000 copies. Without the Holy Spirit's leading in this project, there was no way it would grow. I have seen many miracles of God providing funding for the project.

## **10. Alternative Prison Ministry**

The TPPM provided an alternative to the common concept of prison ministry and that helped it to grow. Usually, people think of prison ministry as going into prisons to meet inmates to minister to them, but TPPM provided another alternative where people could visit prisoners through the books. The books were an easy and effective way to reach out to prisoners, which was another reason why people were supporting this project. Chaplains can visit most of all the places in jail or prisons, but there are limit to what they

can do because of the time and restrictions in each facility. However, books can go anywhere as long as they are put into the hands of the people who can distribute them in prisons. Most of the time, chaplains can distribute books, but volunteers have limitations. If someone knows a prison chaplain, they could put the books in the hands of the chaplains. TPPM worked with both chaplains and volunteers.

## **11. Momentum**

TPPM's continued growth gave momentum that encouraged further growth. Starting TPPM in Korea was another encouraging thing that happened. In 2013, TPPM found a Korean Regional Director, Reverend Lee Born. His book had already been published before he joined TPPM, but TPPM re-edited it for prisoners, published and distributed it in Korea and in the United States. With his help, TPPM published 4,000 books in 2013, and 10,000 books in 2014. This encouraged the TPPM volunteers who saw what this project could do.

## **12. Stories Give Hope**

*Maximum Saints* books gave hope, and inmates wanted more books. This encouraged the project to produce more books. Here was one example of how a person found God and hope:

I am currently in protective custody (23 hour lockdown) facing a life sentence at the Larimer County Detention Center. I saw the *Maximum Saints* books at the Denver County jail and Jeffco County Jail. When I began to read the first *Maximum Saints* book and I couldn't put it down. I finished it in one session. Everything was so real, honest and not sugar coated or edited fancily for a reader's appeal. It was simply full of the Spirit's work and encouragement! I was not a believer at that time, I was a rebelling Satanist...but these books...they poked and pierced my very being with hope! Hope of something more than what I was or what I had. There are many investments one can make in life, but to invest in such hope and encouragement in these publications such as the Transformation Project endeavors to help those in need,

such as myself and the many who suffer without Christ behind these walls. This is an eternal investment that rewards the salvation of souls. I would love to read the next *Maximum Saints* publication and share it with others within these walls.”

-- Matthew, an inmate from Larimer County Detention Center, Fort Collins, Colorado. (McDonald, *MS Forgive* a letter from an inmate, Book Comment)

Prisoners are in desperation situation and are in need hope and healing.

The Lord can provide hope through other prisoners testimonies of healing.

### **13. Chaplains' Participation**

Chaplains who distributed the TPPM books encouraged the TPPM organization to expand and grow. Chaplain Stanley Harrell, Georgia Department of Corrections Facility, Jackson, Georgia, wanted truckloads of books, not just boxes.

The Georgia Diagnostic & Classification Prison, as part of its mission, is to help any male person convicted of a felony when entering the prison system. After going through the classification process, an inmate is then shipped to the prison where he will serve his sentence. Last year we had over 14,000 inmates go through the prison. Our population is constantly turning over each week. When they are shipped, they take their reading material with them. Therefore, a box of 500 books are gone in one month. The Transformation Project books are very helpful in our ministry to provide Christian books (not just tracts) for the men to read. It provides them ‘manna’ to chew and reveals to them stories and experiences that relate to their lives. The writing style is conducive to the level of the reading ability of the typical inmate. Yet, the depth of the book’s content strikes at these men’s hearts. The artwork catches the men’s attention. Once an inmate reads one of Transformation Project books, they come back looking for another one with a different title or pick one up for their buddy. (McDonald, *MS Forgive* Book Comment)

Chaplain Harrell recognizes how TPPM books are touching inmates’ hearts and lives. Consequently, he inspired TPPM to send books one or two pallets at a time. He certainly understood why inmates liked *Maximum Saints* books, so he promoted and distributed them.

#### 14. Volunteers Distribution

Elizabeth McLaughlin, who distributed TPPM books not only to prisoners but also outside where the books were needed, said:

I am working (gaining experience) working in an outreach center on Colfax by Fitzsimmons where we serve those who have a mental health disability. I work with homeless, veterans, gang members and those who are also felons. God has led me to give books to many people. I cannot even tell you how powerful they have been. These men are coming back to me each week asking me for more books. They are cherishing them like treasures. One man, who is very young and completely at risk, has gone through five books. The last one he received, he left the center, risking not making it back in time to have his lunch, to take his book home and placing it in his bedroom. He did this just so he would make certain that he had 'his book'. Every week he asks me for books...his favorite is 'his forgiveness book' (*Maximum Saints Forgive*)...he said he likes the stories and he cries. (McDonald, *Restorative Justice, GFRT*, 103)

Prisoner-authored books are popular because they touch people. Because of the dedicated volunteers who donated and distributed books, this project grew.

#### 15. Support from Prisoners' Families

Occasionally, TPPM received letters and donations from the families of the incarcerated because they had seen the positive impact of the TPPM books that were sent to prisoners. Nedra Walker sent a check for \$1,000 to TPPM with this letter:

Thank you so much for my copy of *Maximum Saints Forgive*...Yesterday we visited our son at the prison and he informed me that the prison is awfully lacking of good books in their library. The one you sent to him has already been read and then given on to other inmates and he doesn't see anymore. If you could please send copies of all the Transformation Project books to Wrightsville Prison ICFI program, I would greatly appreciate it. I also have another Christian program that I'm involved in which is called, 'Teen Challenge.' I would love to add your books to their library as well...Enclosed is my contribution to the Transformation Project. Use it however you feel would be most beneficial to the program. You must be very gratified by all you've accomplished in your ministry and

feel extremely blessed. I think your work is one of the most wonderful projects I've encountered and it has inspired me into developing somewhat of my own ministry in helping others. (Personal Correspondence, 5/1/2011)

Mrs. Walker is not the only one but others like Shirley Bowman is also a mother of a prisoner and faithfully prays for TPPM. She also sends monthly donation to TPPM. Families of the incarcerated are making a difference in many prisoners' lives by donating and participating in the ministry of TPPM.

## 16. Inmates Request

Another factor in the growth of this book project was the requests from inmates for the books and how they used the books to bring others to Christ. Here is one letter we received:

I am currently incarcerated in the Pueblo County jail. Approximately 6 months ago I received a copy of *Journey With Jesus* and *Maximum Saints Forgive*. There is virtually no inspirational material available there and very limited services. Having met you in Adams County Jail in 2003-2004 and having read the books you had made available at that time I knew they would be a true blessing and inspiration. The two books I received from a volunteer from the Ascension Episcopal Church are falling apart from use. Numerous inmates that have read them have wanted to keep them and wished they had more. Both books have made a positive impact for everyone who has read them. If there are any more, could you arrange a way for me to obtain additional copies, I would all be very grateful and so would others. It is and has been exciting to see other lives changed and people uplifted by reading the books. One young man I've known for 14 years (who is now 24) came to the Lord and has forgiven many of those he was angry at or others he has been hurt by. I didn't know how to approach him in regard to having faith and believing in the Lord. He was always open and close to me but I could never draw him into my conversation or discussions about God. Last month, he asked if I had any good books he would be interested in. I gave him *Maximum Saints Forgive*. Two days later, after reading the book, he told me he asked God into his life. We have had numerous talks daily since then. He is not angry like he was and he is more positive about everything. I/we can't thank God and for the blessings that *Maximum Saints* books has done and

will continue to do. May God continue to bless you and your ministry.  
(McDonald, *Restorative Justice, GFRT 104-105*)

As a result of this letter, we sent more books to Ascension Episcopal Church volunteers so they could take them to Pueblo Jail in Pueblo, Colorado. Christian inmates are concerned about other people's salvation and share TPPM book. TPPM books can provide inmates resources to share with others the love of Christ and the gospel message. TPPM is aware that inmates are using these books effectively so we are encouraged to produce more books for inmates.

### **17. Korean-American Prisoners' Needs**

The following letter came from one Korean after he received the Korean books from TPPM: "In our facility I am the only Korean and there are no Korean books in the library. Afterward, I received three inspirational books. God bless you. L.J.B." (Personal Correspondence, 2014). The TPPM was aware of the needs of the minorities in prison so they continuously produced Korean books to help prisoners.

### **Conclusion**

TPPM's growth was a blessing from God. The Lord sent many volunteers to do the work and had blessed this project. I gave thanks, praise, honor, and glory to the Lord Jesus for this project. He had blessed me to work with many dedicated God's servants, both prisoners and volunteers. God continually sent people to make this project grow and to promote it so more prisoners could be reached, could find God, and could be saved. It was for this reason that I hoped this research could reveal information about how people came to volunteer and how they could be encouraged to continue to be involved in this ministry of Restorative Justice.

### **The Effects of Transformation Stories:**



The stories of inmate transformation were powerful. Their stories told of transformation by the Holy Spirit. They experienced healing, and were not the same people anymore. Others could see that. Their transformation had ripple effects. First, as their fellow prisoners were changing, their families would be affected by their transformation, and then the society in which they live would also be affected.

Rita Finney, one of the incarcerated saints at the ACDF who had edited many books, mentioned that when one criminal-minded person's life was transformed by God's grace, usually many people surrounding them, including possible victims, would be affected as well. One individual's restoration could affect many, possibly eliminating many victims and creating many more transformed people. We have seen the ripple effects of *Maximum Saints* books, and here was an example of how *Maximum Saints* stories are affecting people.

William Hellhake gave his testimony after he watched a *Maximum Saints* DVD which included Corey, an amazing illustrator, who had a transformation after he met God. This was what he wrote:

Before I came to the chaplain's worship service, I called my wife. She told me that we were losing all of our things. I felt angry and wanted to hurt someone. They then called, "church" and I went. The chaplain played the DVD documentary *Maximum Saints Eyes of Blazing Fire*. As I was watching, I was so touched by the stories...I was in tears. Amazingly, tears cleansed all my hate and anger and desires to hurt anyone. That was one of the most powerful experiences I've had in my life. This documentary touched me more than when I was stabbed 12 times. The Lord picked me up and told me that it wasn't my time (to die) and I had to go back. Testimonies from the *Maximum Saints* books encouraged me greatly. Then after watching this DVD, I realize that material things mean nothing. I knew then giving everything to God was what I needed to do, so I turned everything over to the Lord. (McDonald, *MS EOB*)

The Lord was certainly opening the hearts of many prisoners to share their stories

and also opening listeners' and readers' hearts as well. ACDF deputies' transformations was another ripple effect. After one staff member witnessed Corey's transformation and saw his artwork, this was what he wrote.

I have worked in the ACDF for the last three years. Although I have seen a lot of different talent by many inmates, I have only seen less than a handful of artwork at Corey Wagner's level...I too am a Christian...I have worked closely with Corey for about seven months and have gotten to know him on a personal level...I was able to fellowship with, minister to, encourage and help keep Corey accountable. Most importantly, I was able to be a friend who listened...The thing that makes Corey's artwork stand out the most is the fact that he uses his talent only for the Lord's glory. I have never known him to offer to draw any pictures for personal gain. I keep many of his drawings on my iPod and show them off when I can. When I give a brief testimony of how Corey changed his life while in jail, these drawings touch many people's lives...Corey has been an inspiration to many people's lives both inside the jail and out. He has even touched deputy's lives in which I've been tried for years. I thank the Lord for having Corey Wagner cross my path. And I thank Corey for being true to the Lord and making it easier for me to prove that the Lord can really change lives. (McDonald, *MS OBG* 128-129)

This is an amazing testimony of a deputy who saw the changes in Corey and his faith grew. This is an affirmation of how God can use anyone, even a prisoner, to touch people's lives. Another deputy wrote about Corey's transformation and how it affected his own transformation.

I was able to witness firsthand the supernatural miracles that took place in Corey's life. I have become more than just a witness to the entire transformation he has made. I can honestly say I am blessed and honored to call Corey my friend. God works in ways that we cannot understand and so with that said, I don't know what is in store for Corey? However, I do know he is a mighty warrior for God's Army. I believe he is going to assist God in leading people to their salvation. Thank you, Corey, and know that you will always be in my prayers! God bless you brother! (McDonald, *MS OBG*, 2008, 130-131)

This deputy believes in God's powerful leading in Corey's life and has confidence that Corey is working for the Lord. TPPM not only records prisoners but the deputies

transformation stories. These two deputies wrote their testimonies for the book *Maximum Saints Ordained by God: Corey Wagner's Art and Stories*. The TPPM books included stories of deputies, volunteers, and inmates. Consequently, these stories of transformation touched a wide range of people. As a chaplain, I was an eyewitness to the transformation of these inmates. There was no doubt about how God was leading their lives from a place of tragic incarceration to a place of seeing God's mission field. What touched me the most was that God was willing to reach out to anyone who was open to God and to seeking Him. This openness allowed for hope because God was alive and responded to those who are searching. Not like the outside, in prison, many people hit the bottom and they are open to God. That's why a person can be changed and transformed so quickly. I am blessed to see revival inside prison.

Brett Eastman et al. wrote a study book and it stated, "A surrendered heart is what pleases God most" (13). This book gave instructions on how to surrender to God in a small group session. This surrender was what was actually happening among prisoners. They were transparent when they became Christians. Their surrender to God showed because a person who did not have any interest suddenly started carrying a Bible and attending worship services where other prisoners could see.

Prison was where some people perceived having a religion as a weakness. The price of being a Christian could be costly in the prison population when prisoners started proclaiming their faith. The fact is that transformed people would start smiling and talking about how God changed them. The reason *Maximum Saints* stories were powerful to other inmates is that they saw how others had changed right before their own eyes. They saw personality and demeanor changes, not only to other inmates but to the staff as

well. That was what these deputies saw in Corey Wagner. The stories were powerful because they came from their hearts.

Transformation brought transformation. God was blessing hurting people and bringing healing to others, which created a ripple effect. I have witnessed countless inmates' transformations before my eyes. The inmates who shared their spiritual journey with me inspired me and helped me grow in faith. When people are truly open to God, they will find hope in Christ. Because I was a chaplain, I saw and heard what was happening in their spiritual journeys. I was privileged to hear and witness what God was doing in the lives of many inmates.

Dr. Henry G. Covert, a chaplain at the State Correctional Institution at Rockview in Belafonte, Pennsylvania, shared his encounter with an inmates who was filled with anger and wanted relief. What this inmate wanted was what other Christian inmates had, which was contentment and peace. Chaplain Covert knew that what this man was saying was true and stated,

This story is a clear example of how God works in our penal institutions. It exemplifies the witness of Christian inmates and their influence on other residents. It also reveals that regardless of circumstance, God's plan for us begins at the time of our conversion. Prisons are mission fields that desperately need a strong priesthood, and the most effective servants are the incarcerated. (11)

Inmate transformation stories were powerful. That was what was happening at ACDF through the inmates' book project. God blessed many people through the book mission project. This was the story of Edmundo who accepted Jesus in his heart at ACDF, after he read *Maximum Saints Never Hide in the Dark*.

I was misled by others and fell into the devil's trap. But now with the help of Jesus and the Word of the Lord, I have given my soul to Him

and asked for forgiveness for all of my sins. I truly believe that God never left me and He has forgiven me for what I have done. Now I know that He is with me all day and every day...I am glad I am in this place now because I have accepted Him into my heart and as my Savior. He promised that all you have to do is close your eyes and say a prayer. The way I accepted Him is written in a book, *Maximum Saints Never Hide In The Dark*, 'An Invitation to Prayer.' (McDonald, *MS MNL P 132*)

This shows how powerful inmates stories are. A letter I received from an inmate from Georgia was his confession of how he accepted Christ after reading a book:

Thank you for writing such an inspiring book. After reading *Maximum Saints*, it has given me a different outlook on life. The book changed me so much that after being in and out of prison for almost 20 years, I have finally done what I should have done a long time ago and that's open my heart and let God take control of my life. (McDonald, *MS MNL P* a letter from an inmate, Book Comment)

Inmates' powerful stories can motivate a person to open their heart to God. God used prisoners' testimonies for restoring people. Inmates shared their stories through the TPPM and the effects of the books are phenomenal. So far, six inmate books and four DVDs had been produced, focused on God's mission outreach through their transformation stories. As I heard more about how the TPPM *Maximum Saints* books were helping others find Christ and bring healing in their hearts. God's restoration mission projects include not just through outside volunteers but also through prisoners who had experienced transformation.

*Maximum Saints*' books inspired many people. I was one of them. I was an eyewitness of the many inmates who had been transformed by the Lord's grace. Their transformations were powerful stories through the Holy Spirit and I was filled with the joy of knowing that their stories were a testament to my belief that God was alive. God's mission continued in America and the Holy Spirit was shining His light through these

saints behind the prison walls. The *Maximum Saints* stories were shining that light on people who did not have any idea how God's restorative justice was working in prisons. The Bible changed the world because of the stories of people who met God, and the Holy Spirit worked through the testimonies of those whom society may have forgotten—prisoners. The TPPM gave them a voice to tell the world that the Lord cared and that He was alive and bringing transformation to their hearts and lives.

### **Procedure for Collecting Evidence from Participants**

An email was sent out, asking the volunteers of TPPM if they wanted to participate in an interview that asked questions about their motivation in volunteerism. See Appendix F Consent Form.

### **Analytical Method**

I analyzed TPPM volunteers' motivation by using Manfred F. R. Ket de Vries book, *The Hedgehog Effect*. The Ket de Vries book talked about self-discovery, which was very critical to understanding personal growth and development; consequently, he stressed that this applied to organizations as well. If an organization was to grow and be effective, it was critical to understand the motivations of the volunteers and organizational values and culture (Ket De Vries 270). Therefore, this study of TPPM volunteers' motivation gave insights on their values, beliefs, and attitudes to show how it represented the organizational culture as well. The next chapter will analyze Ket De Vries evaluation methods for understanding the team dynamics underlying 22 motivational factors, and understanding 12 organizational cultures.

### **Review of the Chapter**

In this chapter, I examined not only the historical background, growth, and impact

of the TPPM ministry on prisoners, but also on volunteers and people who are outside of the prison population. TPPM was one ministry that demonstrated God's restorative justice. TPPM grew, and there were many reasons for its growth.

God was active in prison ministry even though outside people were reluctant and hesitant to reach out to prisoners. Inmates and volunteers were involved in restorative justice, which is the work of God's design. They responded to the call by making disciples of all nations. Additionally, this chapter will discuss that there are many ways of looking at restorative justice and we Christians have the responsibility to participate in God's mission of meeting Jesus in prison. God is doing amazing work with prisoners' stories and bringing transformation to both prisoners and non-prisoners. God calls us to prison ministry. When more people are involved in the ministry, the participants will be blessed. Finding out the motivations of the volunteers will be one way of finding the path or direction to take to motivate outside churches to be more involved in prison ministry.

## **CHAPTER 4**

### **ANALYTICAL PROCEDURE**

#### **Overview of the Chapter**

The TPPM's growth may be related to many different factors, but the motivation of the volunteers was notably one of significant interest. So far, no study has been done on the motivation of volunteers. Therefore, understanding the motivations of the TPPM data was based on the methodology used by Ket De Vries' book. Ket De Vries wanted readers to "realize the full potential of teams, and contribute to the creation of a better place to work." He wrote this book for a leader who "realizes the importance of running effective teams, and wants to know how to go about it" (Preface xxi). Ket De Vries stressed, "All of us have to study human motivation from the inside, to truly understand what is happening on the outside" (258). This book told how to assess motivations of people inside and out.

If organizational leaders, consultants, or coaches see only the task rationale or social psychological purposes of team formation, and fail to consider the underlying psychodynamic factors—such as social defenses, hidden emotions, internal motives, shared anxieties, unexpressed conflicts, etc.—opportunities for improved effectiveness are missed. (258-259)

His analysis was helpful to developing a framework to understand both the TPPM volunteers' motivation and the culture of this organization. He developed an extensive list of those two concepts helpful to analyze the data with his findings.

#### **Summary of Vets De Vries Book**

Ket De Vries was an expert on leading clinical studies of organizational leadership, development, and discipline. He wrote, co-authored, and edited more than 35 books and has started INSEAD's Global Leadership Centre, which he chaired and where



he trained professional coaches.

INSEAD's Global Leadership Centre was a business leadership research center that provided information on the results of coaching to help leaders all over the world. Faculty and business partners worked with INSEAD to develop leaders. Their mission reflected their leadership development model.

Our mission is to develop reflective leaders who create results-driven, sustainable organizations by putting people first. This leading leadership-training center is continuously working on getting results from coaching and non-coaching results.  
(<http://centres.insead.edu/global-leadership/index.cfm>, Web, Feb. 16, 2016)

As their mission statement suggests, the life of the organization is the people. The reflective, creative, and results-driven leaders can help sustain people in the work environment. The main idea and focus of Ket De Vries' model was to develop leaders who recognize that people are the most important asset. He tries to promote this idea to the leaders who built teams.

### **Developing Reflective Leaders**

He started with reflective leaders and demonstrated the differences between organizations who utilized his model and those who didn't. This helped so they could focus not only on success, but what was needed to sustain that success. Ket De Vries stressed that his organization, to be successful, also needed this reflection in his leaders, but no one seemed to pay any attention to that. He tried to help readers identify what made groups work or fail. This knowledge could come through reflection; this book contributed to that by illustrating several different group methods. Ket De Vries defined leadership coaching as helping leaders to "identify and define their specific goals, then

organize themselves to find a way to attain them” (59). Finding goals could be the result of reflection. Their mission statement first mentioned that developing reflective leaders was what leaders should put first and strive towards. .

Ironically, after ten years of leading INSEAD’s Global Leadership Center, Ket De Vries not only recognized his contribution to leadership intervention technique but also told of concerns for his organization and where they lacked reflective leadership. He reflected:

But despite this success, there was something that concerned me. Over the years, most of the coaches did not seem, as a group, to be analyzing how and why the group coaching process worked. Also, executives, although excited about the coaching interventions they experienced, did not understand why this kind of intervention was so effective. No one seemed to be thinking about the underlying rationale of the process. This worried me. Intuition, an element of using “self as an instrument”—is very important in coaching, but I also feel it is necessary to understand the reasons for success, as well as the derailing factors linked to any process. If such understanding is lacking, group interventions risk becoming yet another management fad...when it goes well, it’s like magic. And over time, many coaches take this magic for granted...What I am saying is that magic occurs when the coach not only trusts the process but also understands the elements of group dynamics that will lead the coaching session to success or failure. (33-34)

He explained that even though his organization’s magic (success) happened, many did not understand clearly why it happened. He stressed that not only did magic happen, he also stressed that people could make this magic happen if they know how it happens. In that way, they could sustain successes. This explained why having reflective leaders are critical in organizations for sustainable success. When magic does not happen, we need people who can create magic. The leaders who know how to make this magic by doing these things can create success. People can create success through understanding

the process of what works and what does not.

This is the case for the TPPM organization. I have been involved with TPPM for the last ten years; however, there has been no time for reflection about why TPPM was successful or why people volunteer for this organization. Therefore, this is a timely study for us to reflect on our work based on Ket De Vries' methods.

### **Creating Result Driven Leaders**

Ket De Vries stressed that group coaching is building a corporative culture that enhances teamwork. He defined a group as individuals who are a social gathering, but a team has a purpose and goals of accomplishing something for the greater purpose (17, 6).

Teams are specific groups of people with complementary skills and abilities who join together to collaborate. People in a team possess a high degree of interdependence geared toward the achievement of a common goal or completion of a task for which they hold one another mutually accountable. In contrast to most groups, teams often identify and reach an agreement on their common goals and approaches, rather than looking for a leader to define them. (6)

According to Ket De Vries, the success of the team is to provide a place where people could use their gifts and work together for something that gave them meaning. He talked about belongings, wanting to be recognized and understood, and altruism as a motivation to be involved as a team. He defined altruism as – the desire to make a difference” (8-9).

The TPPM organization was not a group, but a team. The volunteers had a purpose and mission they were trying to accomplish by working together to produce books, and raising funds so they could distribute them. The survey will give us insights on how this team was motivated to minister together.

Teamwork is what Ket De Vries continuously emphasized in his book. He stated,

The best team is one where members are ready to take personal risks, prepared to tackle conflict, and willing to have courageous conversation. These developments, however, are contingent upon an underlying team culture of trust, reciprocity in self-disclosure to improve interpersonal dialogue, and constructive conflict resolution. (5)

In his book, Ket De Vries explained how teams not only meet the desire to work on the task but also meet their social and individual needs such as affiliation, pride, and altruism. Therefore, they could be contributing without even tangible monetary benefits through being a volunteer (8, 9).

He also talked about dysfunctional teams where team killers create a “toxic environment” with “competitive feelings, unjustified criticism, withholding information and resources, contributing to the breakdown of the teams’ proper functioning and creating neurotic organizations” (11-12). He talked about the result of successful teamwork having “efficiency” and “effectiveness” (16). They “maximize each individual’s strengths and compensate for weaknesses, enabling the team to produce top quality results” (16). Teamwork also can reinforce creativity and innovation, share knowledge more effectively and help workers become more productive (17).

### **Two Categories from Ket De Vries for the Study**

There are two areas where I used Ket De Vries’ analytical methods. One was to understand the motivation of people through the “inner theater” and the other one was the “organizational culture audit.” These two approaches explained how each person was motivated to do what they were doing.

#### **The Inner Theater**

To improve effectiveness of organization, Ket De Vries emphasized studying “underlying motivation forces” (271) and developing ways to measure the motivation of people:

Through self-exploration and self-analysis, we can create greater awareness of our values, beliefs, and attitudes. The Inner Theater Inventory (ITI) assesses the most important drives in an individual’s personal growth, and development to navigate the journey of self-discovery. The insights provided by the ITI help executives understand the drivers in their inner theater, the values, beliefs, and attitudes that guide their behavior. (270)

Ket De Vries asserted that just looking at a person’s behavior was not good enough to assess the motivations of people. He gave a broader range of ways to measure the motivation of people in “The Inner Theater of Underlying Motivation.” He talked about self-exploration and self-analysis that could help us to understand our personal values, beliefs, and attitudes. To analyze the inner motivation, he developed 22 areas that motivate us, which was a great tool to understand the values, beliefs, and attitudes of volunteers associated with the TPPM:

1. Aesthetics/beauty – consider music, theater, art, or nature essential for their well-being.
2. Achievement –drive to be successful in whatever one does.
3. Affiliation – high value given to close relationships to be loved, liked and accepted by others.
4. Autonomy – need to be self-reliant and independent and have a strongly developed sense of self. They are not easily influenced by others.
5. Care – refers to the need to look out for and nurture others.
6. Learning - need to discover and master new things, and search for life-long pursuit for knowledge and new experience.
7. Lifestyle quality – seek a satisfactory balance between all the priorities in their lives, such as work, family, and friends.
8. Food/eating – preoccupation with food and the experience of eating in general.
9. Health – is a key life anchor for people who are interested in their physical well-being through regular exercise, eating well, etc.

10. Inclusion – needs to be involved in the decisions and events that affect our life; wants to be involved in the decision-making process and have a sense of responsibility for the decisions made.
11. Integrity – refers to adherence to a set of moral and ethical principles and always strive to do what they believe is right.
12. Meaning – needs to make a contribution to society, going beyond narrow personal interest.
13. Money – preoccupation with the acquisition of money and financial security.
14. Order – needs things to be in their proper place and preoccupied with details, rules, lists, and organization.
15. Power - refers to the exercise of authority or influence, and the desire to make decisions and control or command the behavior of others.
16. Pride - the intrinsic feeling of pleasure or satisfaction in one's accomplishments or possessions and have a very high opinion of their own dignity, importance, merit, or superiority, and reason that if they cannot do something perfectly, they should not do it at all.
17. Recognition – need for popular acclaim, public esteem, and social approval. They strive to rise above the crowd and to earn public recognition for their contributions and efforts.
18. Security – refers to the need to protect oneself from danger or risks. They like predictability and certainty, safety, security, and require steady, predictable performance.
19. Sensuality/sexuality – the need for sensual and/or sexual gratification and finding pleasure from the senses of sight, touch, smell, and taste.
20. Spirituality – refers to the incorporeal, as opposed to the physical part of human life. They anchor their focus on the moral or religious purpose of life and believe that without spiritual faith, life has no direction, meaning, or justification.
21. Status/rank – refers to the position of an individual about another or others, especially regarding social or professional standing according to criteria such as beauty, intellect, physique, wealth, and power.
22. Revenge – refers to retaliation for injuries or wrongs, and have a strong desire to inflict punishment in return for injury or insult they have endured. (271-274)

### **The Organizational Culture Audit**

Ket De Vries emphasized the importance of understanding the organizational culture and people's perception of the organization. This analysis gave understanding about why people continue to volunteer. He elaborated,

The Organizational Culture Audit (OCA) is designed to provide an organizational culture as well as a detailed understanding of the culture it is striving for, by examining employees' perceptions of the organization's current values and the values they consider important...By doing so, it provides a useful complement to the tools that are focused solely on perception of the individual. (274, 276)

He gave 12 Dimensions of the Organizational Culture Audit (OCA):

1. Change Orientation – how volunteers are managing internal and external changes.
2. Client/stakeholder Orientation – understand the customers.
3. Competitiveness – how do you perceive competitors and outperforming them?
4. Entrepreneurship – creativity and innovations are encouraged in all levels.
5. Fun – Does organization encourage volunteers to enjoy their work?
6. Learning Environment – does organization encourage learning, developing new knowledge?
7. Respect for the Individual – how flexible is the organization in meeting individual needs.
8. Responsibility and Accountability – people take responsibility for their own project.
9. Result Orientation – focus on results, learn from mistakes, high expectations for members.
10. Social Responsibility – make an effort to meet the needs of the community.
11. Team Work – achieves individual and organizational success through teamwork.
12. Trust – creates an environment of openness, honesty, integrity, fairness, and mutual respect (276-277)

These 12 cultural values functioned as a very important tool for analyzing the TPPM organizational culture. Using this list, I found some special aspects of organizational culture that did not apply to the TPPM volunteers. One such element to consider was that of the “Client/stake holder orientation, which understands the customers” (276-277). Arguably, if prisoners were considered as client/stakeholders, and the volunteers viewed them the same because they were to be evangelized, this was one area in which we could add a new concept. The gospel message could be considered as a

product and, accordingly, I added evangelism to make this applicable to TPPM.

Another area missing in Ket De Vries text was one of the reasons people worked together for the same purpose: they were able to contribute with their gifts. This area was notably absent from the list. I added 'Use Spiritual Gifts' to the inventory. If the volunteers volunteered because they were able to use their gifts to help the prisoners, then this was another potential part of the organizational culture. I added these two new concepts in analyzing the organizational culture audit: (1) Evangelism in place of Client/Stakeholders and (2) Using Spiritual Gifts.

I used these two tools as part of my framework to compare and analyze the motivations of volunteers from the interviews.

### **Goal of Inquiry**

The goal of gathering information from the interviews of the TPPM volunteers was to learn about their motivations based on the Ket De Vries two models: The Inner Theater of 22 motivational reasons and the Organizational Culture of 12 dimensions.

### **Structure of the interview**

I used grounded theory for the interview to capture volunteers' stories. I started with interview data to understand and analyze the list of questions I have developed for this study (Appendix G Interview Questions). Also, I asked participants to reflect on Ket De Vries motivation and organizational culture list to see if any of these items fit into their motivation for volunteering and why they continued with the volunteer work to see if it matched anything in Ket De Vries organizational culture list.



## **Interview Methodology**

This interview aimed to determine what their inner and outer motivations were; I sent questions to the participants by email so they could answer them. Since I needed to interact with them as per the reflections of Ket De Vries, I either spoke in person, over the phone, or by email to get the answers for their reflection and choices.

### **Recruitment**

I interviewed eleven people from the TPPM volunteers and whoever wanted to participate in this interview was included in the study.

### **Scheduling**

I scheduled appointments with them for about an hour through Skype, a phone call, or by meeting with them in person.

### **Interview limitations**

The interviews were not conducted as an in-depth study based on the Ket De Vries model. Therefore, I explained the motivation list and organizational culture dimensions as in the questions already presented. Therefore, the interviews did not go into substantial biographical information or explanations of the concepts from the list unless they asked for further explanations of the list. I briefly explained what these lists were and they could choose the areas that motivated them. However, if they have other motivations besides the ones in the list, they were free to let me know.

### **Why Ket De Vries Methods?**

There were three reasons why I choose to use Ket De Vries model for analyzing the motivations of the volunteers. The first reason was to adopt another leadership skill to grow in leadership. The second, was to see if the Ket De Vries list was comprehensive

enough to use in a study of religious volunteers instead of paid workers in business. Third, this model provided the best framework I have found so far to help understand the motivational factors of people on a business team, which closely matched the information I was seeking to understand in this study.

Christian leaders seek to learn how to enhance their ministry skills. The Rocky Mountain United Methodist leadership development website provides a definition of what the church leaders need:

Leadership Development is about developing disciples of Jesus Christ for the transformation of the worlds.” That’s what TPPM is trying to do by distributing Christian books to prisoners and homeless. Also, this website explains three different areas of leadership development: spiritual leadership, technical leadership, and adaptive leadership. Spiritual leadership is one has a clear calling and have faith in God. This is the basic foundation of spiritual leadership. The next thing a leadership development is in the areas of preaching, administration, finance and stewardship. Another area is how a leader tries new things to find out how that will enhance leadership skills and expend performance. (Rocky Mountain Conference Leadership Development. Web. 2/18/16)

Spiritual leaders need to use the three areas from the business model of: calling, skills, and innovative leadership in an innovative way to understand people’s motivation. Innovative leaders in the business world and spiritual leaders who can learn from such models could use them to understand people. Also, even though his language was a business language, it could be translated into a spiritual language or concept.

The Inner Theater of Underlying Motivation listed 22 items that fully covered spiritually and non-spiritually-based motivation. However, the organizational culture model lacked the spiritual aspects of why people were attracted to the TPPM organization or mission. Therefore, I have added two aspects to the list: evangelism and the use of

spiritual gifts. Christian organizations like TPPM could not be separated from the spiritual organizational culture that they were a part of. This reflected why the Ket De Vries organization culture did not cover all areas, especially the aspect of spirituality. The Christian world expresses the spiritual aspects and values of a selfless life. It does not necessarily represent the same principles that the business world values.

## **CHAPTER 5**

### **PRESENTING THE DATA AND REPORT**

#### **Methods**

The method of this study involved conducting interviews with eleven volunteers who worked with TPPM. I interviewed each individual who volunteered for this study over the phone. Two people sent their answers by email, and I interviewed them by phone later. The interviews lasted 30 minutes. I transcribed their interviews.

The interviews were semi-structured in nature and focused on how volunteers perceived various aspects of their involvement and motivation within their ministry. Interview questions in this study asked subjects to respond to topics regarding the following issues: What do you do to help TPPM? Are you a board member? Who introduced you to TPPM? How did you start volunteering at TPPM? What motivates you to volunteer at TPPM? What do you want to see or accomplish through TPPM? What is your goal in ministry? Which Scripture(s) describe your mission and ministry? What is your understanding of your ministry relative to restorative justice? I examined the interviews to identify patterns and themes, along with any commonalities that may exist among the volunteers.

At the time of this study, all eleven volunteers were active in TPPM. All interviewees were Christians who volunteered and consented to participate in this study. The subjects were involved in different areas of volunteer work, and some of them were involved in more than one area, as you will see from the chart showing their involvement and scope. All of the volunteers consented to use their full name in this study.

### **Data Analysis**

I interviewed all the volunteers one-on-one, and transcribed. I organized the data by grouping each volunteer's response according to the relevant overarching theme about the semi-structured questions they were asked. I analyzed their responses according to the content which I presented to them. I conducted multiple readings for motivations on these responses with each reading focusing on a specific theme, i.e., personal motivation for involvement, why did they keep volunteering, and what did they see as important in their involvement in ministry.

All findings reflected the concepts and themes that emerged from the data. In the interview, I focused on what was significant in their life story, what motivated them to volunteer with TPPM, what kept them volunteering, what they liked about the TPPM organizational culture inventory, to give insight on why they volunteered and what made them continue to volunteer. The last segment dealt with their understanding of restorative justice and the themes that emerged from their interview. Finally, I compared their motivation, organization, culture inventory, and restorative justice themes to find out where there were similarities and differences to understand how they related to each other and how their motivation was related to restorative justice themes.

### **Demographics of Volunteers**

Among the volunteers interviewed, eight volunteers were female and three were male. The racial/ethnic makeup of the volunteers is: Koreans (5), Hispanic (1), and Americans (5). The self-identified religious affiliations of the volunteers were: Roman Catholics (4), Protestants (7). Only two volunteers were affiliated with the same church, showing diversity in how this group was organized, and how they came from different

churches and denominations to volunteer with this particular ministry. There were a total of five different denominations of Christianity represented, which were as follows: Roman Catholic (4), Lutheran (1), Methodist (2), Presbyterian (2), Non-denominational (2). The ages of volunteers in this group were between 50 and 70. Occupations of the volunteers: Pastor (1), Counselor (1), Computer worker (1), business owner (1), professor (1), retired or don't work outside of the home (6). Out of eleven, two were TPPM board members, and the rest were directors and volunteers. All volunteers lived in Colorado, except one volunteer who lived in New York.

### **Interviews**

#### **1) Choong-Hee Lee's story – God opens the doors**

Choong-Hee is Korean. Her Korean husband immigrated to the United States. Her husband, a doctor, became ill. After two years of progressive illness and in spite of her care, he passed away. After her husband's death, she immediately pursued her Master's Degree in counseling and became a counselor. She volunteered to counsel those in need, some of whom are pastors. She had been a Roman Catholic but, after her husband's death, she started attending the United Methodist Church and became active in the Korean United Methodist Women's mission project. She participated in the Chinese Christian leadership training in China.

**What motivated her to volunteer with TPPM?** Choong-Hee had no prior desire to help prisoners or be involved in prison ministry before she was involved in TPPM. What she did have was an open heart and a desire to help others. Now she realizes that God opened the door for her to serve. In 2013, I needed someone to translate my story from English into Korean and I asked her if she could do the translation. Before that, I

had been invited to the Korean National Network of United Methodist Women's leadership training program as a speaker and to lead the retreats. Choong-Hee translated the story, and I liked it. After that, she offered to help me with TPPM and translated two more books into Korean.

She was motivated to volunteer for TPPM because she valued her faith and spiritual growth. She found direction through God's leading in her life, and she wanted to help others find hope and direction in Christ. She also reported that she found meaning in her service, liked to help others, and experienced healing from grief. She said she wanted to make a difference in other people's lives, and she believed translating books could help others grow in faith. She stated that she valued and knew that caring for each other was important in our spiritual journey, and she was practicing caring by volunteering.

**What kept her volunteering?** She knew that TPPM was reaching out to those who were in need of God, helping them more than anyone. Her translation work was vital for TPPM because there were Korean prisoners who could not read English. Using her spiritual gifts was important to her, and she understood she needed to give whatever she had. She continued to volunteer because she liked to use her gifts to help the prisoners' spiritual growth, and her goal of evangelizing was realized through her translation work. Also, she trusted that spiritually nurturing books could make a difference in many prisoners' lives.

**How did she see her ministry as an extension of God's Restorative Justice?**

Choong-Hee explained her understanding of God's Restorative Justice was that He cares about underprivileged and undervalued people in society; prisoners are in that category. God can give new direction by offering forgiveness and hope; she believed that

we need to help them realize it. Since she started helping TPPM, she became involved in a prison reform system in prison ministry in the New York correctional system. This was something she had not envisioned, but she shared that ever since she started volunteering for TPPM, she had been connecting with people who were involved in prison ministry. Therefore, she thought that God was leading her in that direction. The Scripture that described her ministry was, “Knock and the door will be opened to you” (Matthew 7:7b). She saw her ministry opportunities as answers to her prayers and believed God has opened many doors for her to practice Restorative Justice; TPPM is one of them.

## **2) Young Ja Chang – Wanted to serve**

Young Ja, a teacher in South Korea, married her husband, came to the U.S., and worked for the post office. She worked diligently for 25 years and wondered what she could do that would give meaning to her life. She took early retirement and started searching to find out how to help others. She attended the Korean Christian Church in Colorado.

**What motivated her to volunteer with TPPM?** Young Ja had no idea about prison ministry and how she could be involved. Then, one day while she was reading *Journey with Jesus*, she learned more about prison ministry and had the desire to help. In 2015, a friend from her church asked if she could volunteer with the TPPM organization to help with Korean editing on the computer. Her immediate answer was “Yes, I can learn how to work on the computer and help.”

This conversation led her to many ministry opportunities. She not only learned how to use new computer software, but she also got involved in shipping Korean books to Korean prisoners in the U.S. She typed the manuscript of *How a Lifer Became a*



*Minister*, by Reverend Lee Born, in English. This book was first published in Korean through TPPM and was being distributed to Korean prisoners in the U.S. and Korea. A Korean inmate translated it, mailed it to TPPM, and Young Ja typed it. At this writing, she was involved in the very extensive editing of Korean Pastor Kee Chun Kim's commentary to help the incarcerated.

Her motivation for this ministry was to share God's love with prisoners. She wanted to offer the message of God's forgiveness and give them a new direction, so they could find hope in Christ. She did that by donating time volunteering with anything TPPM needs.

**What keeps her volunteering?** At first, Young Ja thought that TPPM was just helping prisoners with my books. As soon as she got involved with TPPM, she learned that TPPM was publishing many other authors' books. While editing the books, she was inspired and challenged. She was excited about the learning environment TPPM provided. She admitted that another challenging job was editing on the commentary written by Rev. Kee Cheon Kim. Even though it was difficult and it took a long time to finish it, she valued the work. Also, she has sent out many books to Korean prisoners and helping with many task.

**How does she see her ministry as an extension of God's Restorative Justice?**

Young Ja reported that sharing God's love and forgiveness gives new direction for prisoners and that is practicing restorative justice. She shared that she had received a lot by sharing her gifts and time participating in God's restorative justice in the world.

The Scripture she used to describe her ministry was: "Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you

or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel” (Philippians 2:27).

### **3) Matilda Kim – Listening to God’s heart**

Matilda immigrated from Korea. She attended a Korean Catholic church. She and her husband were business owners. She used to be active in serving, but she quit volunteering and for the last seven years has devoted her time in prayer to find out what God wanted her to do. She felt she was busy with the ministry of the church, but she wanted to do what God wanted her to do.

**What motivated her to volunteer with TPPM?** Matilda found one of my Korean books, *Prisoners Victory Parade*, in a Korean beauty shop in 2013. After reading the book, she called me. Since then, she has been editing Korean books for TPPM. In 2015, she started organizing fundraising for TPPM. Before she got involved in helping with TPPM, she did not have any desire to be involved in prison ministry.

Her recognition of the importance of spirituality was the reason she volunteered with TPPM. People can find purpose and meaning in life through God, and she firmly believed that God can transform anyone. She also believed that helping prisoners gave meaning to her life because we are here for each other, and if God values everyone, we should value them, including prisoners.

**What keeps her volunteering?** Matilda believes that God can change a person’s heart, and TPPM books are great tools to introduce God to prisoners. She expressed that TPPM stories and testimonies are powerful. Sometimes the messages are a vehicle for prisoners to find God more easily than reading the Bible. Some may not pick up the Bible but will pick up a book to read. Prisoners can relate to other prisoners’ or ex-prisoners’

stories, which opens their hearts. She liked to use her gifts to help others while gaining respect for other TPPM volunteers in the process. This inspirational work kept her motivated to volunteer.

**How does she see her ministry as an extension of God's Restorative Justice?**

Matilda stressed that God's Restorative Justice was sharing God's love with those who are not saved and offering God's message of forgiveness. She was doing that by praying for them and helping with TPPM. Her Scripture for expressing her ministry came from Matthew 25:40b: "Whatever you did for one of the least of these brothers of mine, you did for me." Her attitude toward prisoners was "respect" because they were serving their sentences, yet there are others who had not been caught in the system even though they did wrong. She sees prisoners paying for their sins more than others, and believed that, in God's eyes, we were all sinners.

**4) Phil Valdez – Sometimes God opens the back door**

Phil previously worked in the post office and was currently retired. He attended a Roman Catholic Church in Brighton, Colorado. He had problems with alcohol, and finally came to the conclusion that he had to stop drinking before he destroyed his life. One day while he was in rehab, a young man committed suicide. This shocking event changed Phil's life's direction. Since then he has stayed sober, and he has focused on helping others find hope and direction in Christ. He believes that Christ can change lives as He did with him.

**What motivated him to volunteer with TPPM?** After he had decided to help people who are in difficult situations, Phil wanted to volunteer at the Adams County Detention Facility, so he went through volunteer training. He wanted to offer hope to

prisoners by sharing his testimony with others so that God can change them. After the training, he requested to work with prisoners; however, he was denied. He was disappointed and thought his ministry to help prisoners was over. Then in 2007, when I was working at the ACDF, three pallets of TPPM books arrived. I needed someone to help me take the books to the post office and the storage unit. I did not know anyone who could help me, so I was flipping through a list of volunteers and found Phil's name. I did not know who he was, but I called him and explained that I needed help with book deliveries. He told me he could not work as a volunteer because he failed the background test. I told him not to worry but to come through the back door to help me with delivering books, and he was there within five minutes. Since then, he has delivered books to prisons and homeless shelters in many towns and faithfully prepared the pallets of books to send to prisons in other states.

His motivation for volunteering with TPPM came from his spiritual journey, which taught him that God was the only one who could heal him from addiction. He was directionless and didn't know how to live a life that could be productive until he found God. Because of his experiences, he had more compassion for those who were having a difficult time with addiction and he wanted to share the hope he found in God. He wanted to see lives changed through Christ. He strongly believed that life has no meaning if we do not share God's love with others. He stressed that our love comes from the Lord and others can feel God's love through us. He mentioned that we may never know how a book could change a life, but it could be the reason for transformation.

**What keeps him volunteering?** Phil had been helping with the TPPM organization for nine years. He kept volunteering with TPPM because he wanted to use

his gifts to help others. He believed that when God gives something, He wants us to help others; unlike Jonah, who ran away when he was told to do something. Phil wants to say, “Yes,” and obey Him. The TPPM organization needed help, and he was happy to help. He could not say no when he was able to do it. He believed the ministry of TPPM was teamwork, where we all did different parts to make the ministry possible. He believed that taking care of prisoners is a social responsibility; we should not ignore them, but help them experience transformation in Christ so that they can have a better life.

**How does he see his ministry as an extension of God’s Restorative Justice?**

Phil says that God’s restorative justice offered transformation in Christ, and we have the responsibility to share the message. God cares for the underprivileged and undervalued, so we should do the same. Sharing God’s love through TPPM by providing and sending books to prisoners was a way of extending God’s restorative justice.

The Scripture that describes his ministry is, “Come near to God and he will come near to you” (James 4:8a). Getting closer to God helped him find healing and direction, and that was what he was trying to offer prisoners through books.

**5) Carol Emery – Keeps on learning through volunteering**

Carol has worked as a special education teacher and has retired. When she taught school, she encountered many emotionally disturbed children. She developed a great deal of compassion for those students. She thought that many of her students who had emotional problems could end up in prison, even though she had no proof of it. She used to attend a Roman Catholic Church, but she had not had a home church for a long time. Even though she had not attended church, she had kept her faith and continuously tried to grow in her relationship with God.

**What motivated her to volunteer with TPPM?** In 2015, motivated by her teaching experience with disturbed children, Carol desired to serve prisoners. When she went to Prison Fellowship training, the director told her that she was not qualified to be a volunteer because she had no home church. That was one of the program requirements for her to train and become a volunteer. The director suggested Carol should contact the ACDF chaplain's office to find out how she could volunteer.

I met Carol in the ACDF lobby, and learned that she was a Christian. She told me she was going to go through surgery soon, so I asked her if she could do some editing of some English language TPPM stories since she would not be able to come to the facility for a while. She agreed. She helped me with editing to help the prisoners.

Her motivation for volunteering with the TPPM was that she thought spirituality was the most important aspect of our journey with God. Therefore, helping the spiritual growth of others was very important for her. Another thing that motivated her to help was that the TPPM books helped her with her personal spiritual growth. As she was editing and reading through many of the different TPPM books already published, she learned more about spiritual warfare. She expressed that the TPPM books helped her get closer to God. She also found meaning in being able to go above and beyond and help others through book editing.

**What keeps her volunteering?** She liked to work with the TPPM organization because she felt that TPPM focused on evangelism and the books helped people find God and get closer to God. She also liked the learning environment TPPM provided through the books. Also, she thought that TPPM was involved with the social responsibility of taking care of the prisoners.

**How does she see her ministry as an extension of God's Restorative Justice?**

Carol believed that God's Restorative Justice was to offer love, and that is what we should do by helping others and sharing the message of salvation and forgiveness. She described her ministry from the Scripture: "And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men"(Colossians 3:23 KJB).

**6) Reverend Joseph Choi – Use my gifts to serve**

Reverend Joseph Choi was a pastor of Siloam Church in Aurora, Colorado. He came from a family that had many pastors. His brother was a pastor and his father was a pastor. Trying to avoid becoming a pastor, he took a different route, accounting, and he helped non-profit organizations. He eventually did become a pastor and helped other non-profit organizations, as well as actively helping the community.

**What motivated him to volunteer with TPPM?** In 2015, the TPPM organization was looking for someone, bilingual in Korean, who could audit the financial books. After hearing this, he volunteered to help TPPM audit the books and also translated the TPPM by-laws. He has been a great help to TPPM when we needed someone who could be a mediator for Koreans and Americans who handled funds.

His motivation for helping TPPM was not that he was seeking to be involved in prison ministry. He already was busy with his parish and actively involved in other non-profit organizations that send out medical equipment to hospitals in third world countries.

His motivation to help others was that he had the heart to care for and help others who were in need of his skills. He also wanted to do things beyond himself. He found meaning in making a difference in other people's lives by helping them. He saw that

TPPM was trying to make a difference in the spiritual lives of prisoners. These reasons combined motivated him to volunteer.

**What keeps him volunteering?** What Reverend Choi liked about the TPPM organization was that TPPM focused on evangelism and had respect for people. He wanted to see TPPM continuously change and transform prisoners' hearts for the Lord, and he wanted to use his spiritual gifts. He was interested in the globalization of the gospel, and he mentioned that until he came to the TPPM celebration meeting, he did not realize that TPPM was reaching out globally.

**How does he see his ministry as an extension of God's Restorative Justice?**

Reverend Choi stressed that God's Restorative Justice was to reach out to the underprivileged and spread the gospel message so we could all share God's love. As he wrote, "The restorative justice (is) also needed for the social justice and globalization of the Gospel. I pray for the weak, the poor, the physically and mentally sick, and the sinners including prisoners every day." Praying and using his gifts to help non-profits, such as TPPM, was his way of reaching out to people who need God's hands of love. The Scripture that described his ministry was: "You were bought at a price. Therefore, honor God with your body" (1 Corinthians 6:20). "So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Corinthians 10:31).

**7) Lynette McClain – They (prisoners) teach us about God and love**

Lynette is a co-executive director of TPPM. She had a tragic childhood, not feeling loved by her mother who was mentally ill. Unfortunately, this brought her to the point that she had not had any contact with her mother for several years. She married a man who was successful in the community, but abusive at home. She took a road to



recovery, a hard one, and eventually broke off her marriage and found recovery and healing. She went on a spiritual journey of finding herself, and eventually she came out strong. She learned how to heal her mind through silent prayer and meditation. She finished her Ph.D. and started working with prisoners who needed a treatment program. For 13 years, she operated a non-profit treatment program for released offenders. Lynette practiced silent prayer every day. Prayer gave her calmness and an understanding of God's love, and in turn, she was filled with love for others. She had always felt close to prisoners because she felt she could understand them. She said prisoners taught her so much that she understood their pain and that she always had compassion and love for them.

**What motivated her to volunteer with TPPM?** In 2010, Lynette was at a writers' conference when I met her for the first time. She was interested in prison ministry, so I invited her to visit ACDF. After she had visited one of the women's worship services at the ACDF, which I was leading, she volunteered to help with the TPPM organization. She had been volunteering and helping with book covers and graphic work, as well as many details of ordering books. She has spent time helping with TPPM, and she eventually became a board member in 2015.

Her motivation for volunteering with TPPM was her realization of the importance of spirituality in prisoners' lives. She said many times when she counseled with the inmates; they talked about God, and spirituality was a very important part of their lives. They taught her what was important in life – God. Prisoners had a special place in her heart and she found meaning in the work she did. She believed that she was doing something valuable to help the prisoners when she donated her time. She also thought

that her motivation to help TPPM was her love for the prisoners and the deep compassion she had for them. Somehow, she could relate to them more than outsiders. She says, “They are my people.”

**What keeps her volunteering?** What kept Lynette volunteering were the gifts that she could offer, and she thought that the community should help the prisoners. She also liked the TPPM teamwork as she got to know more people during the celebration meetings.

**How does she see her ministry as an extension of God’s Restorative Justice?**

Lynette stated that volunteering with TPPM was an expression of love for the prisoners who may have a similar background to hers since she grew up in a dysfunctional family. Consequently, that was an extension of God’s restorative justice. She stressed that society should help the underprivileged, including the prisoners, so they could find new direction and hope in Christ. The Scripture that explained her ministry came from the love chapter.

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. (1 Corinthians 13:1-7)

**8) Cathy Oasheim – Learning from others**

Cathy grew up in an abusive and dysfunctional family. Even though she found God at the age of 11, she struggled with many issues for several years. She eventually joined the Navy and experienced further challenges raising her daughter as a single mom.

When she finally got serious about her relationship with God, she started healing her soul, and has focused on serving God ever since. She reached out to others, and she had a heart for veterans.

**What motivated her to volunteer with TPPM?** In 2012, Cathy attended a community veteran volunteer meeting to learn more about hospice care to veterans. She met Bob, and told him that she felt God was leading her to work with veterans to tell their life stories, instead of hospice care. Bob knew me, and God told him that Cathy should meet me. I work as an on-call hospital chaplain once a week at St. Joseph Hospital, Denver, Colorado, where Bob volunteered to give communion to Roman Catholic patients. Bob knew that I had started Veterans Twofish Foundation (VTF) to publish and distribute veterans' books. When Cathy and I met for the first time, we had no idea where God was going to lead us. Then, the Lord led her to work with the VTF, and she did most of the promoting for VTF. She started helping me with the editing of the VTF books, and also the TPPM books. Eventually, she started distributing the TPPM books in other countries and became involved in the promotion of the ministry. Her heart was with veterans; however, she realized that there are many veterans who are incarcerated, so she helped TPPM whenever she could.

Her motivation for volunteering with the TPPM organization was that she found meaning knowing that what she did made a difference in the lives of others. Her gifts could be used to help many prisoners whom she did not know. She also liked the affiliation she had with the TPPM organization because she was learning that VTF could grow more if she knew more people who could help spread the word about what she and VTF could do. Her latest promotion of TPPM was a radio interview, which she thought

was a great way of using her gifts and time to help the TPPM organization. She volunteered to help me when I was preaching at a Korean church in Pueblo, Colorado. She did all this with a great, loving heart because she believed that she showed her care for others and that was what God wanted her to do.

**What keeps her volunteering?** What Cathy liked about the TPPM organization was that TPPM had many intercultural, interdenominational volunteers who all respected each other as servants of God, while all serving God together. She also saw that many people were taking responsibility and accountability that went beyond their own needs. She also liked to use her spiritual gifts as part of this group of people who worked as a team.

**How does she see her ministry as an extension of God's Restorative Justice?**

Cathy sees that sharing her time and love, editing, promoting, distributing, and helping with fundraising was reaching out to prisoners who needed God's love. God's restorative justice could bring transformation by educating society with our materials, as we needed to give prisoners an opportunity to succeed. The book project could be a way for God's hand to lovingly touch their lives. She believed that we needed to do something to help prisoners, and providing spiritually nurturing books could give them new direction and hope in Christ. The Scripture to describe her ministry came from the Book of Revelation. "Be faithful, even to the point of death, and I will give you the crown of life" (Revelation 2:10).

**9) Clara Weipz – Help others experience beauty**

Clara immigrated to the United States from Korea after she married her husband who was in the military. Her life was busy after she had her son, and she barely worked

outside the home, but instead spent her time taking care of the family. She attended a Roman Catholic Church in Brighton. Her hobbies were drawing and painting.

**What motivated her to volunteer with TPPM?** In 2013, Clara was at a Korean women's picnic in Brighton and met me for the first time. She had not thought about helping prisoners before this event. After she learned that I was working on a book project for the TPPM organization, she volunteered to draw the covers and illustrations. She did extensive work for TPPM with editing, and illustrated many pictures for the book. When inmates drew pictures that needed final touch ups, she did that as well. She had been a consultant for book covers. Sometimes, she drew in black and white, and Lynette colored the illustrations with a computer program.

Clara's motivation for volunteering with the TPPM organization was to help others in their spiritual growth. She understood the impact of faith and a person's relationship with God. She created beauty through drawings and found joy in serving God by using her talents. She realized that creating beauty was also caring for others, and she found meaning in her work because she was reaching out to the larger community with her artistic work.

**What keeps her volunteering?** Clara liked to use her artistic gifts to help others through TPPM because the stories in the book could help people find God. The books were a tool for evangelism, while TPPM was reaching out to prisoners, she was becoming a part of doing what society should do to help prisoners.

**How does she see her ministry as an extension of God's Restorative Justice?**

Clara saw her ministry as trying to help prisoners experience transformation in Christ. She realized God's restorative justice could work through creating beauty for people who

might not see much beauty in their environment. She also believed the TPPM books could offer forgiveness and new direction, and being a part of the production of the books was extending her offering to the world where God's restoring power was needed.

The Scripture for her ministry was: "Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'" (John 14:6).

### **10) Laura Nokes Lang – Help others to find meaning**

Laura had a son who committed suicide, and she had been educating people about suicide and alcoholism. She visited many churches and organizations to share her tragic story and to teach others how they can prevent suicide. She was a community leader in many organizations and was active in education.

**What motivated her to volunteer with TPPM?** I met Laura in 2006, at the Westminster United Methodist Church one Sunday after I had preached. Laura first came to ACDF shortly after to share the dangers of alcoholism and suicide. When she saw inmates so excited about working on a "Maximum Saints" book project, she was touched. She started helping TPPM with editing the books. At the time, TPPM was affiliated with Park Hill United Methodist Church, but within a year, Laura helped TPPM to be a separate non-profit organization. She was actively involved in fundraising by assisting me, as I went to different churches, by sharing her involvement with TPPM. She has also encouraged her church to make a yearly donation to TPPM. Laura became the TPPM Treasurer when Park Hill could no longer help with TPPM's accounting. She eventually quit this because she was not able to give the time that it needed.

At this writing, her role was to assist and motivate Peter, a business consultant, in creating a new, wonderful TPPM website. Even though she felt the need to take a break

from being a board member, she continued to work with TPPM. Her highest interest was in the Maximum Saints book productions.

**What keeps her volunteering?** She said that the reason she continued to volunteer for TPPM was because she cared for prisoners and it gave her life meaning. Another thing she liked about TPPM was the spiritual focus. As she edited, she was inspired and grew spiritually.

**How does she see her ministry as an extension of God's Restorative Justice?**

Laura saw that the most important Restorative Justice we could offer was forgiveness, so the prisoners could find new direction and hope in Christ. Also, her focus was on helping the underprivileged and undervalued in society and that was the reason she had a heart for prisoners. She believed TPPM was reaching out to prisoners through the books and was also reaching out in such a way that outside people could hear.

She felt her ministry involvement with the TPPM organization was an expression of God's love through service. She wrote her ministry goal as follows: "to express my love of God by service to my fellow man through my works, words, and actions." She described her ministry from Joshua 1:9: "Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go" (Joshua 1:9).

**11) Mike Goins – God offered the opportunity for me**

Mike felt a call to ministry and went to another seminary before moving to Denver, Colorado to attend the Iliff School of Theology. While he was looking for a place to do an internship, the school suggested that he should work with me at the ACDF. Interestingly, the school thought Mike's conservative background and theology would

work out well with my own theology. Mike attended a United Methodist church, but then moved to a Lutheran church after his disappointment with a United Methodist pastor who did not believe in the biblical understanding of salvation through Christ.

**What motivated him to volunteer with TPPM?** Mike spoke about prison ministry this way: “I only considered it once, when a chaplain spoke at our men’s event. At that time, I figured I would not be effective in prison ministry because I have no common experience. Then, prison ministry was offered by Iliff for an internship, and that interested me very much.”

In 2007, Mike started his internship at the ACDF and he has since worked with me up to the present. After he came to ACDF, he immediately got involved with TPPM. He liked the idea of the Maximum Saints prisoners’ books and DVDs, and he became involved in many areas of ministry: editing, producing DVDs of Maximum Saints inmate’s stories, giving presentations about TPPM in churches and the community, and helping with fundraising events. He also took over the Treasurer’s job and became Co-Executive Director of TPPM in 2009. What motivated Mike was that he wanted to see prisoners’ lives and their families’ lives changed in Christ. He emphasized the importance of spirituality. He wanted to care for the spiritual condition of prisoners. He felt that having faith would transform a person. He said, “Do no harm” is an important reminder for him in his ministry goal. He also thought that sincere repentance could bring transformation in a person. Lastly, he mentioned his motivation to volunteer was to find a meaningful ministry and TPPM had many ways to provide that.

**What keeps him volunteering?** Mike’s indicated that his goal in life was “to obey God, and to make a difference.” He continued volunteering with the TPPM



organization because he liked to use the spiritual gifts God had given him. Also, introducing Christ to others was important for him. The TPPM organizational focus was evangelism, as seen time and again through stories of inmates and many others. He also had respect for prisoners, which was another motivation for him to help others.

**How does he see his ministry as an extension of God’s Restorative Justice?**

Mike emphasized that the forgiveness message was very critical for prisoners in bringing restoration. If they could forgive themselves and others, they could move on to a better place to be effective in serving God. Second, it was important for the Restorative Justice Ministry to have a salvation message through Christ. TPPM’s stories in the books were helping people find Christ, and that was one of the reasons he valued the ministry with TPPM. He also grieved over the fact that society mistreats the poor, and there was racial injustice in the prison population. He wanted to embrace all who were God’s beloved children. In his work with TPPM, he found that he could treat people with respect no matter who they were or their background. His priorities of restorative justice were: forgiveness, sharing the salvation message (closely related to forgiveness), and identifying or ending true unfairness and injustice where it occurred.

The Scripture describing his mission and ministry came from James:

To obey God and seek His ways...Now listen, you who say, “Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.” Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, “If it is the Lord’s will, we will live and do this or that.” As it is, you boast and brag. All such boasting is evil. Anyone, then, who knows the good he ought to do and doesn’t do it, sins. (James 4:13-17)

### Findings of Interviews

From these interviews, it was apparent that many volunteers were doing different tasks according to their gifts. There were three Korean translators among the five Koreans interviewed. There were: Korean editors (4), English editors (5), Distributors including distributing to prisons, homeless shelters, and for the promotion of TPPM (8), Fundraising (10), media promotion (3), authors of TPPM books and publishing work (5), graphic artwork and illustrations (2), production of DVDs (1), and website development (2). This diverse list of volunteer support activity illustrated that the TPPM organizational volunteers were very active in not only the production of books and distribution, but they were also fundraising and promoting the project through the website and media, such as, newspapers, radios, and televisions.

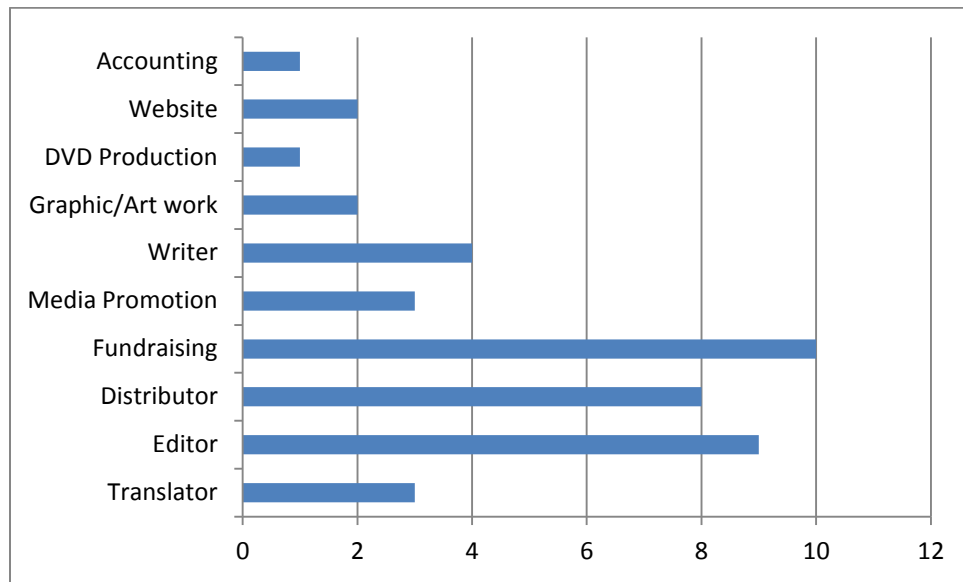
Table 4.1 Volunteers Gifts Inventory

	1	2	3	4	5	6	7	8	9	10	11
	Choong-Hee	Young Ja	Matilda	Phil	Carol	Joseph	Lynette	Cathy	Clara	Laura	Mike
Translator	1					1			1		
Editor		1	1		1	1	1	1	1	1	1
Distributor		1		1			1	1			1
Donor/time and funds	1	1	1	1	1	1	1	1	1	1	1
Fundraiser			1			1		1	1	1	1
Promotor/Media				1				1		1	1
Writer							1	1		1	1

What this showed was the volunteers' dedication to this work, and they were very active in the life of giving and donating their time, talents, and gifts. The high number involved in fundraising showed an especially significant commitment to the ideals of the

ministry and not just their individual parts within the ministry. Here is the combined gift inventory chart.

Table 4.2 Gifts Inventory Chart



### What Motivated Them to Volunteer?

During the interview, when they shared their motivation, I also discussed with them the list of 22 reasons for motivation from “The Inner Theater Inventory” and they identified the top three reasons for their motivation. I learned that there were commonalities among the volunteers’ motivation. The main motivations of the TPPM volunteers were most significantly identified in five areas: Caring for others, personal meaning, spirituality, learning, and affiliation. From this study, we learned that the TPPM volunteers were not motivated by money, status, security, power, lifestyle quality, health, or even recognition through monetary benefits since they are non-paid volunteers. They did not choose a sense of pride, accomplishment, and recognition as motivating factors

either. They may have developed those senses, but those were not the main reasons for their motivation.

Table 4.3 What motivated them to volunteer?

	Care for Others	Find Meaning	Spirituality	Learning	Affiliation
Choong-Hee	1	1	1		
Young Ja	1	1	1		
Matilda	1	1	1		
Phil	1	1	1		
Carol	1		1	1	
Joseph	1	1	1		
Lynette	1	1	1		
Cathy	1	1			1
Clara	1	1	1		
Laura	1	1	1		
Mike	1	1	1		
Total	11	10	10	1	1

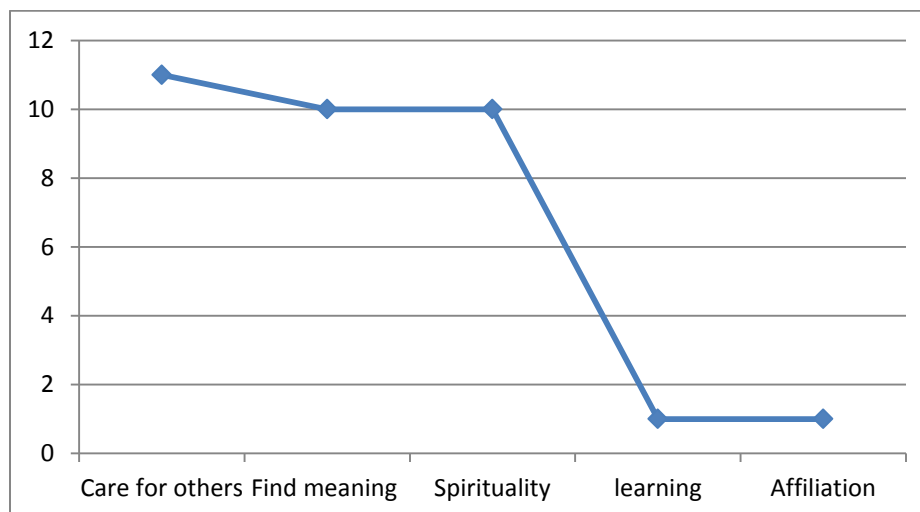
The volunteers might have felt included and might have enjoyed getting to know others through this organization, but those were not their main motivations. Most of the TPPM communication was through email and occasional phone conversations about what was going on with projects. Approximately every three months, the volunteers gathered to celebrate new publications and share their project update. This was a time to get to know each other, introduce new volunteers or guests, listen to a guest speaker, celebrate published book projects, announce new projects, and give prayer requests. Relationship building was also accomplished through these team meetings. Choong-Hee Han lived in New York, and her only contact was just one person, me, mostly through email or Skype. All the volunteers were affiliated with their own church and social network. Some were

very active in volunteering in their own churches, as well as within the community as they helped with the TPPM organization.

### The Motivation Inventory Results

There were five areas of motivation identified in the interviews: Caring, Finding Meaning, Spirituality, Learning, and Affiliation. The following table will show the relevance of each area and the results of each area will be analyzed below the table.

Table 4.4 Motivation Inventory Chart



#### Care for Others

“Care refers to the need to look out for and nurture others. People for whom care is a main life anchor are compassionate and have a genuine concern for the welfare/well-being of others” (Ket De Vries 272)

All the volunteers identified care as one of their motivations for volunteering with TPPM. They seemed to have compassion for prisoners and were willing to do something to help them. Where did that come from? It seemed people’s understandings of prisoners

came from either direct contact like Mike and Laura or indirect contact like Lynette who had experience working with incarcerated youth. For instance, Phil understood the pain of those who suffered from addiction. Others like Matilda mentioned “Prisoners are doing time for us. We are not any better than them.” Clara and Young Ja were touched by prisoners’ stories, and were convinced that they need encouragement and spiritual growth. Phil said, “We can’t see them, but if one prisoner can change a life because of a book, that will be what we want.”

### **Meaning**

Meaning refers to the need to make a contribution to society, going beyond narrow personal interest. People for whom meaning is a key life anchor need to be connected to something larger than themselves, to believe that they are doing something of value, and that they are making a difference. (Ket De Vries 272-273)

The next highest score on the Motivation Index for the volunteers was meaning. This meaning was an inner need of what they wanted to do to make a difference in their lives. It expressed the desires of the volunteers to focus on something bigger than themselves, therefore they were satisfied by helping others. Young Ja talked about how her work at the post office provided what she needed for financial security. Although, she felt she had received a lot for 25 years, she did not feel that she was contributing to God’s work. When her job offered an early retirement opportunity, she took it. Since then she has searched for volunteer work where she could contribute her time to serve God and the community. When she heard the TPPM organization was looking for someone who could work on the computer doing editing, she took the opportunity right away. She said, “Yes, I have received a lot and it is time to give back. If I have to learn how to use the computer software, I will learn and try to help.”

At the time Laura joined the TPPM organization, she was already involved in many community service organizations including her own non-profit, which focused on the prevention of suicide and the education of the dangers of alcoholism. When she closed this non-profit, she saw the potential of TPPM to help many people. Since she had the experience and expertise from starting a non-profit, she helped organize TPPM to become a non-profit.

Mike was called to the ministry and when his plan to be a minister did not seem to move forward, he decided to be involved in the TPPM organization. He had been using his gifts to move forward with helping prisoners. Lynette and Mike were the current co-executive directors of the TPPM organization, and they knew that TPPM was helping prisoners. They had a special heart for prisoners. Continual involvement with TPPM gave them meaning and the ability to make a difference in prisoner's lives through books.

### **Spirituality**

Spirituality refers to the incorporeal, as opposed to the physical part of human life. People for whom spirituality is a key life anchor focus on the moral or religious purpose of their life and believe that without spiritual faith, life has no direction, meaning, or justification. (Ket De Vries 273-274)

The other overwhelming factor of motivation for involvement with this organization was that ten of the eleven volunteers said that spirituality was very important to them. First off, the volunteers believed in God and in how much God blessed them. For example, Young Ja said, "I have received a lot and I want to serve."

Lynette spent time in silent prayer every day. This showed that she valued her spirituality. Her walk with God was very critical to how she related to a world that asked for her help. She got her strength and energy from the Lord so she might serve better. She

valued her spiritual walk with God, and she knew that was how she could function in the world of pain and suffering. She had more love to give when she spent time with God. She also believed that prisoners' spirituality was important for them to function in the world of pain and suffering. They needed healing from God and received it in their relationship with God. In return, they could have a healing relationship with other people. Without valuing spirituality, the TPPM volunteers would not be there to help the prisoners. Lynette recognized this and focused on filling her empty heart with God's love so she could share it with others. Her volunteering at TPPM allowed her to give what she has received from the Lord and made it possible for her to help others. She believed that the transformation of a heart could happen when one found God and she was excited that prisoners were finding Christ through books.

### **Learning**

“Learning refers to the need to discover and master new things. People for whom learning is a main life anchor are in an intense, lifelong pursuit for knowledge and new experiences” (Ket De Vries 272). Carol was the only one who said that learning was one of her motivations. She believed that once she had a deeper understanding of her relationship with Christ, she could live the way she was designed to live and could share his love. However, most of the people did not think that learning was the main motivation for volunteering with the TPPM organization. They cared more about how they could serve than what they could get. Although in the process of working on the books, people could learn and grow. These responses really showed that the TPPM volunteers were focusing on others more than themselves.



**Affiliation**

“Affiliation refers to the high value given to close relationships. People for whom affiliation is important will have a strong desire to be around others, and to be loved, liked, and accepted by them” (Ket De Vries 271). Only Cathy listed affiliation with others as one of the motivations for volunteering with the TPPM organization. She shared that she was learning about how other nonprofits worked. Since she was active in the non-profit, Veterans Twofish Foundation, she needed to learn more about how a non-profit organization operated. All the others were not concerned about affiliation or learning about the organizational structure. In fact, Lynette and Laura already had firsthand experience with nonprofits before they joined TPPM. The TPPM structure was not anything new except that we were producing books. Laura had been involved in producing DVDs for suicide prevention and was active in giving presentations in the community. Lynette, however, ran a nonprofit rehab program for 13 years, so she was continuing to help people inside as opposed to those outside of the correctional system.

**What kept them volunteering?**

The first part of this study helped us understand why people volunteered for the TPPM organization. The second part helped to explore why they kept volunteering for this organization. Interestingly, many of the TPPM volunteers had served for many years while some were new to the organization, but finding out why they kept volunteering could give us ideas on how long they would volunteer in the future.

Research data from this sample group of volunteers showed that there were many who had been in this organization for a long time. This section focused on what they

liked about this organization and what kept them interested and worthy of giving their time, resources, and dedication to promoting this project.

Table 4.5 Volunteers Years of Service for TPPM as of April 2016

	years	months
Choong-Hee	3	0
Young Ja	1	0
Matilda	3	0
Phil	10	0
Carol	1	6
Joseph	1	0
Lynette	7	0
Cathy	3	0
Clara	3	0
Laura	10	0
Mike	9	0
<b>Total</b>	<b>51</b>	<b>6</b>

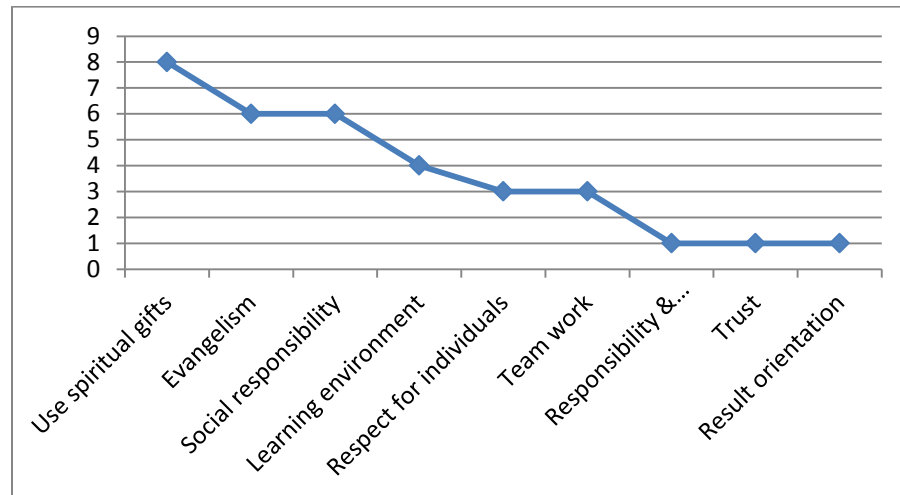
Findings from the TPPM volunteer interviews described that their focus and values were slightly different from Christian non-profit organizations and business models. Ket De Vries provided 12 values in The Organizational Culture Audit (OCA), but Client/stakeholder Orientation, Competitiveness, and Entrepreneurship, may not apply to the TPPM volunteers since the TPPM organization was a 501(c)3 non-profit, and they were volunteers, not employees. However, as I had discussed with individual volunteers, there were some areas of the OCA model that worked for the TPPM volunteers. Some of the OCA items that applied were: Learning Environment, Respect for the Individual, Responsibility and Accountability, Result Orientation, Social Responsibility, Team Work, and Trust. However, people scored high on using their gifts, evangelism, and social responsibility. Consequently, this showed they value a spiritual

focus in serving, sharing the gospel, and participation of social needs of the prisoners and homeless. Also, they liked the learning environment that the TPPM organization provided as well as the respect for individuals within TPPM. Interestingly, Matilda pointed out that the organization respected prisoners; while, Joseph and Cathy mentioned the respect volunteers had for each other.

Table 4.6 Organizational Culture Inventory

	Learning Environment	Respect for Individuals	Responsibility & Accountability	Result Orientation	Social Responsibility	Team Work	Trust	Evangelism	Use Spiritual Gifts
Choong-Hee							1	1	1
Young Ja	1			1				1	
Matilda		1						1	1
Phil					1	1			1
Carol	1				1			1	
Joseph		1						1	1
Lynette					1	1			1
Cathy		1	1						1
Clara					1			1	1
Laura	1				1	1			
Mike	1				1				1
<b>Total</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>1</b>	<b>6</b>	<b>3</b>	<b>1</b>	<b>6</b>	<b>8</b>

Table 4.7 Organizational Culture Inventory Chart



### **Their Understanding of Restorative Justice**

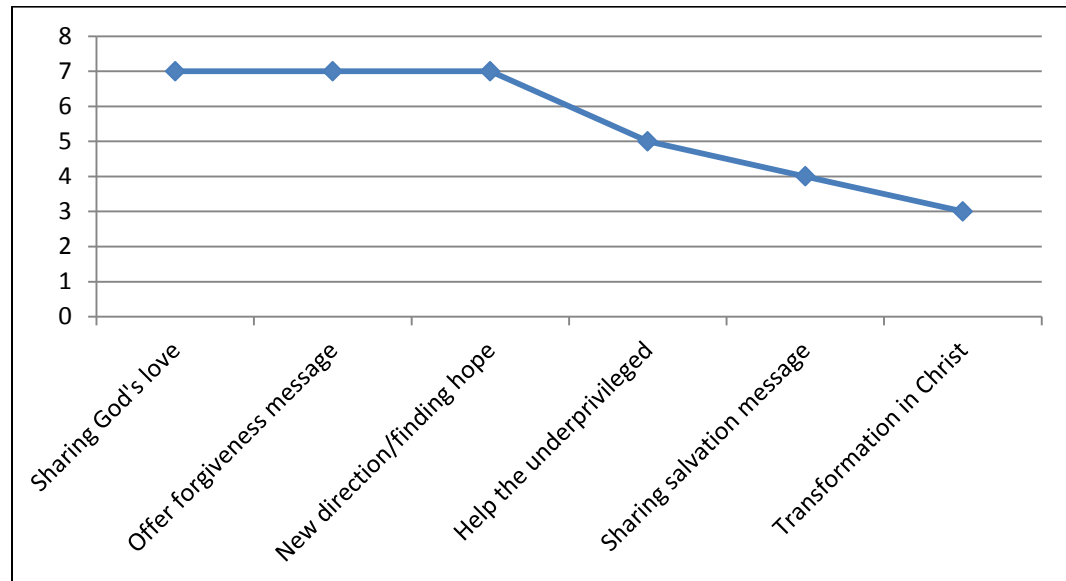
Table 4.6 Organizational Culture Inventory

The volunteers shared that their ministry is an extension of God's Restorative Justice: Sharing God's love offered a forgiveness message, new direction and finding hope, and helped the underprivileged are God's restorative justice. They believed that their ministry was a work of Restorative Justice Ministry that God could offer through their service. The following are the Restorative Justice Themes that emerged from the interviews: Love, Forgiveness, Transformation, and Helping the Underprivileged are considered as restorative justice. Here are the findings of the interviews that shows how they viewed the ministry in the light of the themes of restorative justice.

Table 4.8 Understanding of Restorative Justice

	Sharing God's Love	Sharing Salvation Message	Sharing Forgiveness Message	Transformation in Christ	New Direction/Finding Hope	Help the Underprivileged
Choong-Hee			1		1	1
Young Ja	1		1		1	
Matilda	1	1	1			
Phil	1			1		1
Carol	1	1	1			
Joseph	1	1			1	
Lynette	1				1	1
Cathy	1			1	1	
Clara			1	1	1	
Laura			1		1	1
Mike		1	1			1
<b>Total</b>	<b>7</b>	<b>4</b>	<b>7</b>	<b>3</b>	<b>7</b>	<b>5</b>

Table 4.9 Understanding of Restorative Justice Chart



### Restorative Justice Themes

#### Sharing God's Love

Love is one of the themes of restorative justice as shown in Table (3.1) and that was what volunteers perceived to be an important theme of RJ. They believed they shared God's love when they volunteered for the book project. As Phil had mentioned, "God is sharing His love through the volunteers' work." Interestingly, care was also one of the highest priorities the volunteers mentioned as their motivation for volunteering.

Therefore, the volunteers cared enough to share God's love through serving God.

Without love, there will be no relationship or healing. God offered that love to those who accepted His love through Christ. Love also was shown in compassion. God has compassion for sinners, which was what this interview showed. In fact, none of the volunteers for the TPPM organization showed an attitude that they were superior to

prisoners, nor did they show any critical or judgmental attitudes toward prisoners. In fact, they had more compassion for the prisoners than anyone I have met.

In one example, Matilda mentioned that prisoners were the ones who were doing the time for others. This thought introduced a new concept, but was perceptive in its view that prisoners may have broken the law, but they were no worse than others who have not been caught yet since we all are sinners before God. She also mentioned that the testimonies of the inmates' stories opened her heart to have a greater understanding of those who were suffering.

Lynette mentioned that there was something about people who have been to prison which she believes allowed her to connect with them better than others who had not gotten into trouble or did not know what these people have experienced.

The volunteers of the TPPM organization seemed to overcome the prejudice or judgmental attitudes of outside people. This attitude showed acceptance of the prisoners which society tends to reject. In fact, one of the things Mike mentioned about the TPPM books was that the stories provided a voice to the prisoners. God's love and acceptance of sinners was demonstrated when they repented in love. But without knowing that prisoners are repenting, the volunteers were continuously printing the books demonstrating the characteristics of God. He cares for and loves sinners who are continuously turning away from Him. Because of His love, He sent Jesus to die for the sins of the world. This love was deeply understood by the volunteers and that was what they were trying to share through their volunteer work. The books also speak about God's love through transformed stories. The volunteers thought that these stories could plant the

seed of God's love into the reader's hearts. Also, they showed love by showing concern for others and actively helped them through working on the book projects.

### **Offering Forgiveness**

Forgiveness is another theme identified as God's restorative justice in Table 3.1. Instead of punishing people, God provides another chance for them to repent and make things right. Mike mentioned how important it is for prisoners to forgive themselves and forgive others in order to function in society. The prisoners' stories of forgiveness not only helped other prisoners but the TPPM volunteers as well. One example of this was the book *Maximum Saints Forgive* in which inmates wrote powerful stories of forgiveness; therefore, the TPPM volunteers recognized the importance of these themes.

Another motivation was to find meaning in what they did. This inner desire was an expression of their concern for others as well, which was deeply rooted in a Christian theology of forgiveness and accepting others as they are.

### **New Direction and Finding Hope**

God can transform a life, and having faith in God brings transformation. The TPPM volunteers have experienced this and they wanted to share it with others. They wanted others to find God so there would be transformation. Understanding God's love, learning to love God and others is the work of the Holy Spirit. The books that the TPPM organization produced had stories of transformation that could motivate prisoners to look up to God. Not only were they being saved, but they lived a life of hope and found direction to help others. Consequently, this was God's restoration of spirits and the volunteers hoped to see it. What was important was that they found hope and direction. Therefore, they saw the value of a spiritual life and if they could offer that to people in



prison, their lives would be changed for the better. Phil stated, “You will never know how this one book will touch a person in prison and change their lives.” Believing that God could change a life was the motivating factor for these volunteers.

### **Serving the Underprivileged**

Giving and caring for the sick, the poor, and the prisoners are what the Lord commanded us to do along with spreading the gospel message of salvation. Saving souls and taking care of the underprivileged or undervalued in society was a command and not an option. This was following the greatest commandment of loving God and loving our neighbors. But loving God is not complete when we ignore our neighbors who are in need of our help. Just as Jesus illustrated in the story of “the Good Samaritan,” those who act with compassion are the ones practicing love for their neighbors. The TPPM volunteers preached this action.

If our love for God and love for our neighbors are high priorities for our lives, we will be trying to find meaning in ministry for the Lord. The TPPM volunteers found a place where they could practice God’s love by taking care of others who were in need—prisoners. Prisons are far away for many people even though we may drive by jail or correctional facilities, the ministry opportunity is not just inside but also outside where people as a team work together to send the books to meet the prisoners’ spiritual needs, and introduce Christ to them to find hope and meaning. This act of giving and sharing their money, time, and gifts are what these volunteers were sharing. Many do not see prisoners as deserving the help of outside people, but the TPPM volunteers perceived this as one of their important missions of giving and sharing what they had received from the Lord. Therefore, finding a meaningful ministry was critical for many people who were

wasting their resources, time, and effort on something insignificant, especially, if they were doing it for their own benefit and selfish gain. The TPPM volunteers were still looking beyond their own needs. They were giving people and were trying to serve the Lord by serving the prisoners.

Table 4.10 Comparison

<b>Motivation of the volunteers</b>		<b>What keeps them volunteering?</b>		<b>Understanding Restorative Justice</b>	
Care for others	11	Use spiritual gifts	8	Sharing God's love	7
Find meaning	10	Evangelism	6	Offer forgiveness message	7
Spirituality	10	Social responsibility	6	New direction/finding hope	7
Learning	1	Learning environment	4	Help the underprivileged	5
Affiliation	1	Respect for individuals	3	Sharing salvation message	4
		Teamwork	3	Transformation in Christ	3
		Responsibility & Accountability	1		
		Trust	1		
		Result orientation	1		
		Trust	1		

### Overview of the Chapter

The TPPM organizational volunteers, who were interviewed in this study, shared that the motivation for serving in the TPPM organization was to care for others. Their understanding of God's restorative justice was also about showing love, forgiveness, and giving new direction. This, in turn showed that they tried to use their gifts to share their love to express God's love. This understanding also illustrated the similarities of what we have seen in the lives of the earlier studies of prisoners and the volunteers, such as John Howard and Elizabeth Fry and Dorothea Dix stories. This study has shown how the TPPM volunteers viewed their personal reasons, motivations for volunteering, and how their work related to the mission of Restorative Justice. They not only understood that their ministry was motivated by God's love like Phil said, but they actively showed their love for others who were underprivileged and within society. Volunteer work was without any compensation and it was a sacrifice of their time and resources. Many of the volunteers were willing to go beyond their own means to help the incarcerated.

These volunteers focused on sharing their love and dedicating their time to people they did not see. Although they rarely received much appreciation from prisoners, yet they expressed genuine altruistic reasons for volunteering and some have volunteered for a long time. What was important for them was to help those who were in a bad place or devastating situation to plant the seed of hope. Restorative justice was working in their motivation of sharing God's love no matter who they were and what they had done. This was God's love and the study showed that the main motivation of these volunteers was that they saw their ministry as an extension of God's love in caring for others without any judgmental attitudes.

Most of the people who volunteered for the TPPM organization had no idea how to help prisoners, so this gave them the opportunity to participate in prison ministry with the book projects. The volunteers have a high sense of social responsibility. TPPM opened new opportunities for them to serve people by producing books and spiritual resources. The TPPM volunteers valued God's principles, which were: sharing love with others and caring for others spirituality and socially through spiritual growth.

The interviews also revealed that all the study participants did not plan to volunteer in a prison ministry before their involvement with the TPPM organization, with two exceptions: Lynette and Carol. They searched for some kind of ministry where they could reach out to prisoners. Most of the volunteers stumbled into this ministry as they were looking for opportunities to serve God and others. When the opportunity to work with the TPPM organization was presented, they took it. What is amazing was their openness and willingness to continue serving in this organization. The primary similarities were their caring attitudes toward others who needed spiritual help, and their strong motivation to reach out to share God's love, salvation, and forgiveness message with the poor, underprivileged prisoners who were undervalued in our society.

## CHAPTER 6

### LEARNING REPORT FOR THE PROJECT

#### Major Findings

The finding from this study was that the TPPM volunteer interviewees clearly focused on what they wanted out of their volunteer work. They wanted to find an organization where they could use their gifts to share God's love. Appendix D, modes of Restorative Justice showed the foundation of God's love. Justice brings healing and gives new life and direction instead of punishment and retribution. The TPPM volunteers' motivation was also founded in God's RJ. It was sharing God's love; offering a message of forgiveness, and trying to give new direction. Also, these volunteers were seeking meaningful ministry opportunities.

They were open to reaching out to people who needed God's love and care. Their love for God was similar like Elizabeth Fry (Appendix B), and love for humanity like Dorothea Dix (Appendix C), and like John Howard (Appendix A) who had love for God and humanity. Their love was active in their justice work in prison ministry. Many are practicing restorative justice programs without having faith in Christ and Appendix E illustrates that. The TPPM volunteer's basic motivation was based on their focus of spirituality and that included social action to care for the underprivileged and undervalued, such as prisoners, the homeless, and the poor. In reality, the TPPM volunteers were practicing God's justice. They might not have fully realized the implications of the theological meaning of Restorative Justice. Their ministry was a part of the fulfillment of God's Restorative Justice.

In addition, their organization inventory showed that they liked the way they could use their gifts, which focused on evangelism. Consequently, this matched their motivation, which was related to spirituality. They valued spiritual work and a spiritual world which mattered significantly because they saw that God's RJ was sharing love, which provided forgiveness and new direction. Many of them have experienced that God could offer love, forgiveness, and direction to people who were lost and needed a transformed life. They perceived what the TPPM organization was doing by focusing on evangelism while practicing social responsibility by reaching out to people who needed help.

Another finding was that these volunteers valued learning. Remarkably, only one person listed learning as her motivational factor, but three people mentioned learning as a part of the TPPM organizational culture that they like. This showed that most of the volunteers were not for their own benefit, but as they participated in TPPM, they learned something new. One of them had more understanding and compassion for prisoners. Their involvement with editing the stories of prisoners or former prisoners changed their hearts. Consequently, new perceptions emerged with no judgmental attitudes toward prisoners.

Their interviews also showed that the TPPM organization gave a voice to prisoners to share their stories of pain and transformation in Christ. The volunteers of TPPM believed the power of God's love could transform a person, and they were willing to give their time to practice love and care. Their motivation was selfless and the focus was giving and sharing their love by using their gifts. The TPPM volunteers' perception of RJ was sharing God's love, offering forgiveness, helping people to find a new

direction in Christ, and serving the underprivileged. There were three questions that were considered in this study:

### **Research Question #1: Findings**

#### **How can individual stories, such as those in the “Maximum Saints” book project, reflect a theology of restorative justice?**

The Bible tells the stories of people who encountered God and how He restored them. Writing is one of the methods God used with His Biblical characters. He told them to write to preserve and prove His involvement in the history of Israel. He told Moses to write down what the Lord did to help Joshua win the battle. “Then the LORD said to Moses, ‘Write this on a scroll as something to be remembered and make sure that Joshua hears it.’” (Exodus 17:14)

God is still working through the written word to accomplish restorative justice in the world. Prisoners’ written testimonies brought life to those who were open to the touch of the Holy Spirit. Samuel Escobar, who worked with the International Fellowship of Evangelical Students in Canada and taught missions at Eastern Baptist Theological Seminary, Pennsylvania, presented the ecumenical mission statement approved by the Central Committee of the World Council of Churches (WCC), titled “Together towards Life” (TTL), which stated:

Life in the Holy Spirit is the essence of mission, the core of why we do what we do and how we live our lives. Spirituality gives deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life. This mission spirituality has a dynamic of transformation which, through the spiritual commitment of people, is capable of transforming the world in God’s grace. How can we reclaim mission as transformative spirituality which is life-affirming? (*International Bulletin of Missionary Research*, Web. 10/4/14)

The “Maximum Saints” stories were God’s intervention story in prisoners’ lives. Examples of God’s intervention included what happened with Moses and Paul. God brought healing and transformation to these saints, and no human could take the credit for the dramatic changes. The ultimate healing and restoration is the power of God working in the lives of broken people. Books telling powerful stories can touch people both inside and outside prison walls. “Maximum Saints” stories are, therefore, a continuation of God’s work through His people. This finding demonstrated the importance of writing personal testimonies as a form of ministry.

The effects of the “Maximum Saints” stories substantiated the belief that these testimonies were not just ordinary stories, but were the telling of God’s RJ working through the written word. They created amazing effects in the hearts of people who were open to the stories of the prisoners. God has chosen the prisoners He wanted them to speak on His behalf. God had spread His message of love and restoration through the inmates’ stories. The result of the publication and distribution of “Maximum Saints” books brought healing to people’s hearts. The healing shows in the restoration of relationships which occurred in many of the stories. “Maximum Saints” was God’s mission to the hurting world, giving hope to hopeless people, and giving life to lifeless people. This hope was what God has designed through the stories of the gospel.

In the Bible, God already has shown the power of the written word that tells the world about God’s love and plans for justice and restoration. The ministry of God’s RJ was continuing in many places where there may not have been anyone to tell others about God and His Son. Prison is a unique environment where what prisoners can do is limited, but their stories could reach other prisoners, as well as people outside, through their



writing. TPPM participants' testimonies were a part of the mission that the Lord had told them to do. This mission was not just the ideas and plans of people, but it was the work of the Holy Spirit.

### **The U.S. is training missionaries**

It might surprise many Christians to think of prisoners as missionaries, but through the written word prisoners can share testimonies with others, even from foreign places, while still incarcerated.

The U.S. sent missionaries all over the world with TPPM books, distributing them to missionaries in different countries. U.S. prison inmates were of many nationalities and cultures, and some of them who were not U.S. citizens would be deported to their countries of origin after they served their time. Prisoners who found God while incarcerated could be future missionaries in the field when sent back to their countries of origin. The conditions and environment for the prisoners to write their stories was possible in the U.S. because the U.S. was a melting pot of many nationalities and cultures. This book project touched many people who might have been sent back to their own countries.

If the inmates to be deported found God while in the U.S. through Christian materials like "Maximum Saints," written in their native language, they might become disciples of Jesus. There was a chance that they would share the truth of God and His son Jesus in their country of origin. The U.S. was sending missionaries to other countries through incarceration and deportation of inmates.

Reverend Lee Born found God in an American prison. After he served 22 years of his sentence, he was deported to Korea where he was released from the penal system,

became a pastor and began serving God. He preached in prisons, and the TPPM organization published his book, *How A Lifer Became A Minister*. His story was making a difference in many people's lives in Korea and in the U.S., inside and outside prisons. God can transform a person's life, and in turn, they can become an agent of God's restorative justice.

### **Calls the most unexpected and undervalued**

The words "criminal" and "convict" invoke a great deal of condemnation because of the sinful acts the labeled person may have committed, but the Lord will spread His message of forgiveness through these people. Paul wrote:

Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. (1 Corinthians 1:26-30)

Paul writes that God used people who were not valued in society. This TPPM organization was an example of God bringing justice to people in the most unexpected places and through the most unexpected people. "Maximum Saints" stories were filled with people who had been forgotten by the society because of poverty, alcohol, drugs, and many other adversities in life. Yet, God came and touched their hearts and brought them to a place where they could speak His message. God's perspective was different, and He used the "sinners" to teach the rest of the world of His justice. God used transformed prisoner's stories because of God's righteousness, holiness, and redemption.

“Maximum Saints” stories blessed people. Their stories shows God’s forgiveness and redemption. ACDF inmates used their gifts to the maximum to serve God and proclaimed God’s message to the world by sharing their testimonies. God seemed to favor those who were broken and seeking God for restoration. Jesus told us that we cannot enter the kingdom if we are not like children. “I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it” (Luke 18:17).

### **Research Question #2: Findings**

#### **How has TPPM developed as an example of restorative justice?**

This research revealed that TPPM was an arm of God’s restorative justice work. God’s mission work was to reach out to the spiritually poor and give them hope in a society where they were considered “sinners” and “undeserving.” The Lord sent many volunteers to do the work and had blessed this project. God continued to send people to make this project grow and to promote it so that more prisoners could be reached, find God, and be saved. Clearly, the TPPM focus was to bring God’s restorative justice to some of the most underprivileged. It was a program of social and spiritual justice that reached those who were hurting and were in need of hope. This research disclosed information about how people came to volunteer and how they could be encouraged to continue to be involved in this ministry of Restorative Justice.

#### **Justice Work**

“Justice is a call to recognize that all humans are worthy and to be honored simply because they are human. Injustice occurs when people are objectified. And the term restorative becomes meaningful as it specifically refers to resorting people to a state of being honored as human” (Vaandering, Web. 3/12/2015, 320).

The TPPM volunteers could work to publish inmates’ stories because many of

them had the heart to see the need for social and spiritual justice for hurting people, regardless of who they were. In an age where prison ministry was not popular or was ignored in many churches, the TPPM volunteers by-passed the barriers of prejudice or misperceptions of prisoners.

The development of God's RJ through TPPM happened because the prisoners expressed their spiritual need to know more about God. The TPPM organization responded by using the stories of inmates to create spiritually nurturing books to help prisoners and homeless people and expand this ministry.

### **Teamwork for RJ**

There were three dimensions to this teamwork: The Holy Spirit, prisoners, and outside volunteers. The Holy Spirit was the one who led people to write, translate into different languages, help with the project, and encourage people to donate money for the project. The prisoners who shared and wrote their stories told how the Lord led them to write and help with TPPM projects. We could see this from the high levels of commitment to spirituality and evangelism by the volunteers in their surveys.

Prisoners and volunteers recognized the value of the prisoners' stories and worked together to put their stories into books. The TPPM organization was not limited to current prisoners' stories, but also included the stories of former prisoners and others who had never been incarcerated but who offered spiritually nurturing personal narratives. This encouraging environment produced transformation and growth in many who could, in turn, help still other prisoners to grow in faith. We could see this through the personal stories of the volunteers involved in the ministry. They frequently reported relatives or past experiences, which pushed them to focus on involvement within a prison ministry.

The TPPM organization was like a big truck with many wheels carrying a heavy load. Someone had to drive, and that driving force was the Holy Spirit's leading. Without this teamwork, TPPM would not have been able to accomplish what needed to be done. Mountains needed to be moved, and one person alone could not move it; but with multiple people and equipment, they moved mountains to spread Restorative Justice.

God's RJ was more effectively accomplished through teamwork involving the TPPM volunteers using their different gifts to do the work of carrying out God's project. When Jesus called twelve disciples, he created a team that worked together to spread God's message. Jesus also trained seventy others and sent them out to preach. The church is a team-building ministry, and a spiritual team is not just within the church, but also outside of the church, such as businesses which can also do work for God. Nonprofits also carry out God's RJ, whether it be through the dimension of social or spiritual justice. Paul talked about using spiritual gifts to build up the body of Christ with the Holy Spirit as the overseer. This research also noticed the importance of spiritual gifts among the surveys of the volunteers, which was different from the original tools to evaluate workers in a secular environment.

The TPPM volunteers used different gifts to complement each other. This team concept emerged to accomplish God's use of the nonprofit organization to accomplish His restorative justice. Many people worked together to complete the ministry and raise the funds needed to put out a book, and all of them were needed to get the job done. The TPPM volunteers had been able to work together for the last ten years to promote God's RJ through the stories of prisoners and others. Ket De Vries recalled a statement made by the famous American basketball player Michael Jordan: "Talent wins games, but

teamwork and intelligence win championships” (Preface xxi). This study certainly supported this idea. One Christian could move some parts of the mountain, but with the gifts and strategies of many people, we could move the whole mountain.

God’s message of RJ was something that we could practice; but to accomplish the goal, we needed the help of many Christians working together. When we found a way to work as a team, we could move the mountain that was in our way: One person can do just so much, but when many work together they can accomplish much more by sharing the work of God’s restorative justice. This was the message of God’s love and power that transforms people. That was what TPPM did. Teamwork made possible what was impossible for prisoners to do alone. Together we could write, type, edit and print, while others were fundraising. The volunteers of TPPM were working together to make this happen!

### **Research Question #3: Findings**

#### **Why do people volunteer for restorative justice projects like TPPM, and how does restorative justice serve as a motivator?**

The volunteers’ study shows that the volunteers found meaning in the work they did, even without getting monetary compensation, because they valued seeing God’s restorative justice in action. I now have more confidence in them because they were my co-workers in God’s kingdom. Their motivation came from the Lord’s heart. In TPPM, I found treasures in prison ministry through working with prisoners and also by working with TPPM volunteers who had God’s values and who lived them out in their lives. I find this was like working with little copies of Christ in their surroundings, where they

selflessly gave what they had in the areas of time, gifts, and money that they contributed. They were making a difference in the hearts and lives of prisoners and homeless people.

This study showed that their focus was on sharing God's love through His RJ, which offered forgiveness and new direction. Those volunteers involved in editing the books were touched by the stories, and their hearts and souls were also transformed. The writers and readers of the final products, the books, were being transformed, but it was interesting to see that the volunteers themselves were also becoming transformed people through the volunteer process. Many people had donated to TPPM as a result of being touched by the stories in TPPM's books. The volunteers were continually growing as they volunteered, which may be similar to the people who visited prison and were transformed by what they experienced through witnessing the prisoners' transformations.

I was amazed by the commitment of the TPPM volunteers to work together for a long time, and I understood that the Lord's values which were planted in their hearts, continued to inspire them to keep on volunteering. Restorative Justice inspired people to volunteer and kept them coming back to work together. That was one of the reasons why this TPPM organization was stable and continually growing.

### **How Can I use These Findings to Make TPPM More Successful?**

The findings showed that people who were involved in TPPM were willing to share their gifts, talents, and time to make this project successful. They also recognized the importance of RJ issues, and had the heart to help the prisoners and homeless people.

The success and future of TPPM lie in increasing the number of volunteers who have the heart of God's RJ and practice their faith by donating their time, gifts, and talents. The TPPM volunteers were passionate, and stayed with this project for a long

time. As I see it, TPPM could grow, but there are areas that could be improved in the future by developing faithful, strong leaders. Leadership development had been a struggle because TPPM had American and Korean volunteers who had different language barriers. This made qualified leaders more hesitant to take leadership positions.

Other challenging areas were fundraising and promotion of this project. In the beginning, only local people and their friends were involved with TPPM. This base has broadened since the fundraising committee was formed. However, only limited growth had taken place, because the only way TPPM had been promoted was by distributing brochures and books and making personal presentations. Mike gave presentations with me locally, and I was the only one who went out to give presentations in different states. This showed that we needed more leadership development, and leadership development was critical for effectiveness and sustainability

### **Limitations of the Study**

Only eleven people were involved in the interview, so the findings cannot be generalized as representative of all volunteers. There are many volunteers involved in the TPPM organization in Colorado and other states, and other countries translating the books, writing their stories, and editing and distributing books in their locales. This study did not give a full view of why people were motivated to help with this project. If all volunteers were involved in this study, the findings might have been very different.

### **Further Studies**

This research was directed to only eleven volunteers, so the next study may include more people involved in this project, especially those in different cultural settings or from different nations. In this way, there would need to be a more in-depth study of the



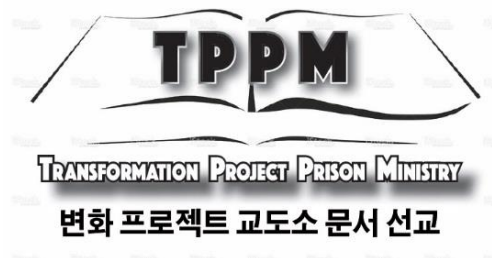
motivation of volunteers. During September 2015, the TPPM organization started a new project called the Peace Officer's Peace Project (POPP). At the founding of the TPPM organization, the mission statement included a vision of publishing police officers' books. In 2015, ten years after TPPM started, TPPM began working with police officers. The TPPM organization encouraged them to write books and organize speaking engagements in churches, and in other places and media.

The POPP project had three active police officers, three volunteers who helped promote POPP, and two sponsoring churches to organize prayer meetings with and for the police officers. During January 2016, a radio broadcaster from Public Radio, Heather, contacted us to do a radio program and "POPP Talks" was born. POPP Talks did radio interviews with police officers and their families including chaplains, missionaries, and community leaders who worked to create peace in the community and the world. This radio station also did a Facebook radio airing every Saturday from 11:00 a.m.-1:00 p.m., focusing on both Christian and non-Christian officers. POPP was only promoting Christian police speakers, so already POPP had encouraged two separate programs and was working to reach out to many people.

A future study will include how TPPM and POPP work together to bring restorative justice to churches, communities, and the world. The TPPM organization planned to print a book of police officers' stories. To make POPP an official project, TPPM revised its mission statement and by-laws to include the idea that the TPPM organization would organize leaders who would speak inside and outside of prison. The POPP project was a leadership development program.

A study of the motivation of POPP volunteers could be another future study. At this point, POPP is in its infant stages and developing under the TPPM umbrella, so we would have to wait to find out how things would work out. Certainly, when TPPM published police officers' stories of transformation, there would be transformation among not only police officers but also prisoners since they distributed the books to prisons and homeless shelters. In fact, one of the POPP volunteers was one of my interns at ACDF and preached to prisoners. He was writing a book and TPPM planned to print his book in the future. Therefore, there were many other areas that could be studied as different ministries of the Transformation Project Prison Ministry develop.

During 2015, TPPM volunteers created a new logo and a new mission statement. This new mission statement addressed leadership development inside and outside of prisons. This new element was included to expand the ministry of TPPM. The new logo and mission statement are as follows:



### **Revised TPPM Mission Statement**

#### **ARTICLE II PURPOSE**

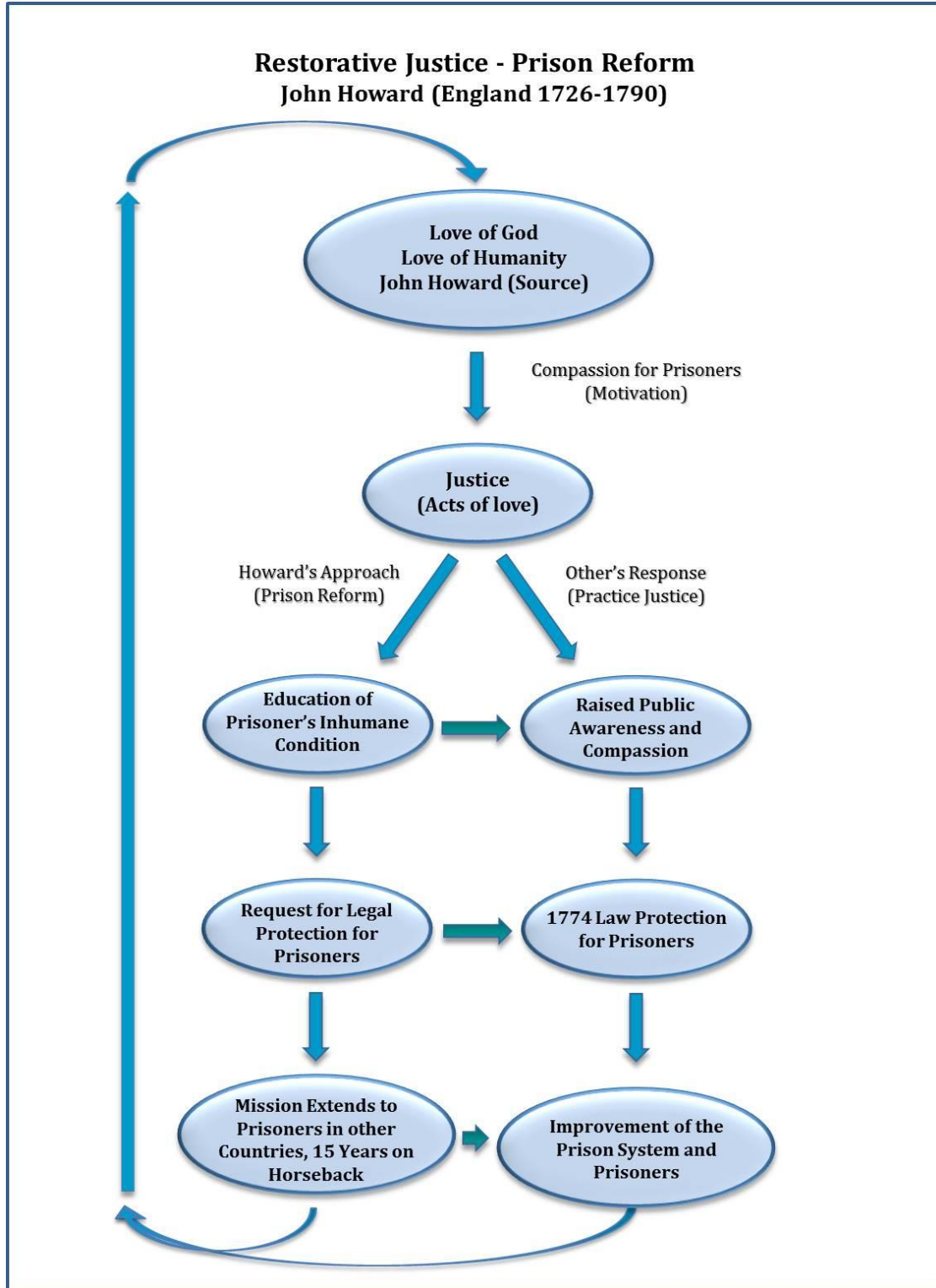
**Mission Statement: The Transformation Project Prison Ministry (TPPM) brings hope and encouragement. It offers healing to the incarcerated, disadvantaged and to people affected by incarceration by distributing books and media. TPPM, not only publishes books but also develops leaders who can speak inside and outside prisons. They also speak in churches and at community events to spread the good news of the gospel message of Jesus Christ.**

The TPPM produces, publishes, and distributes Maximum Saints books, which are written and illustrated by the incarcerated inmates, and other books and media written by other authors. The organization produces and distributes movies, videos, DVDs, tapes, and books developed by Christians to encourage and give spiritual support to the incarcerated and to those affected by incarceration such as: (1) Families of the incarcerated, (2) Those who minister to the incarcerated, and (3) Law enforcement officers and staff who serve and are responsible for the incarcerated, homeless, and disadvantaged.

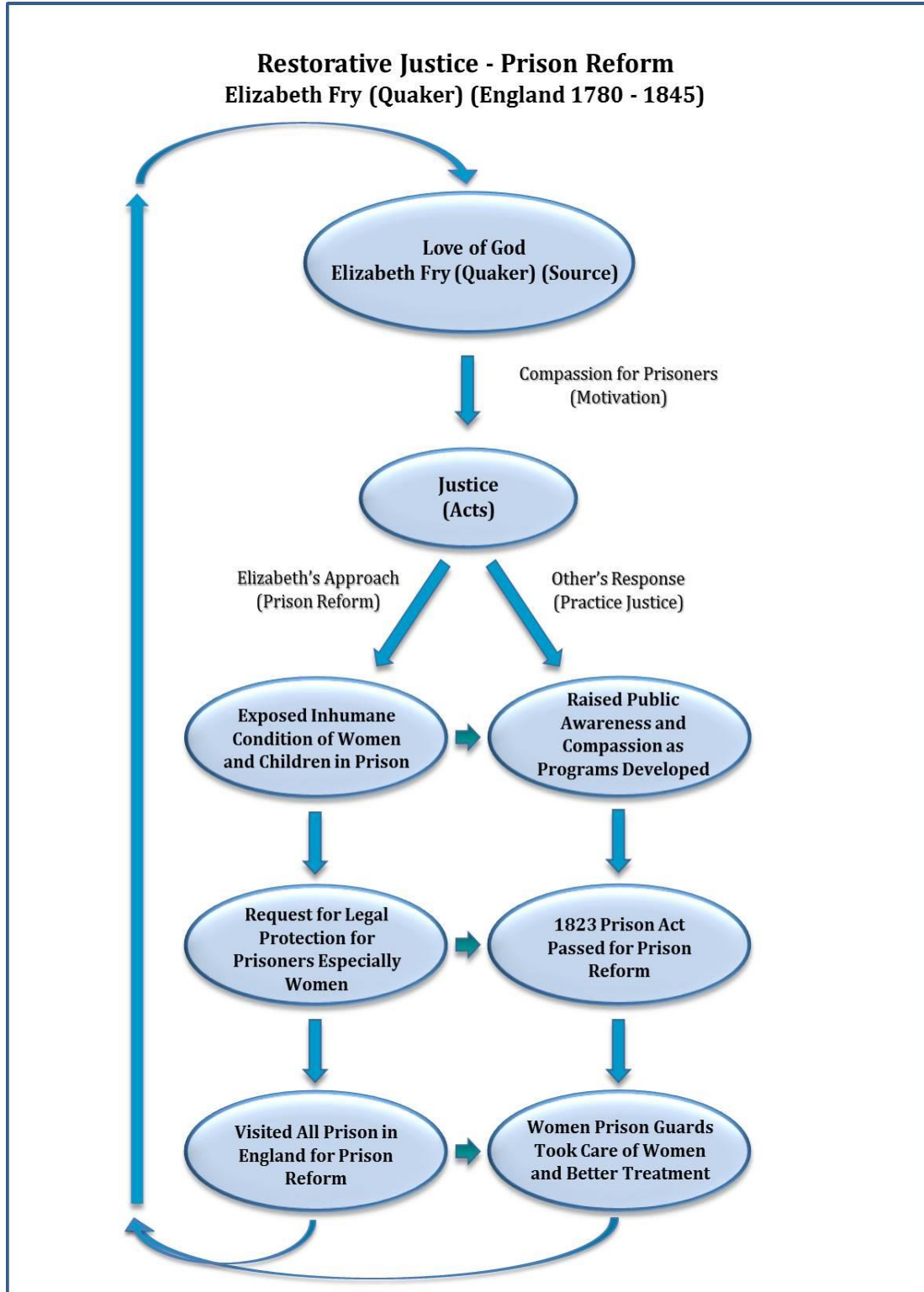
The TPPM encourages talented inmates to use their gifts to the maximum to serve the Lord through their writing and art work, giving spiritual support to others.

**APPENDIXES**

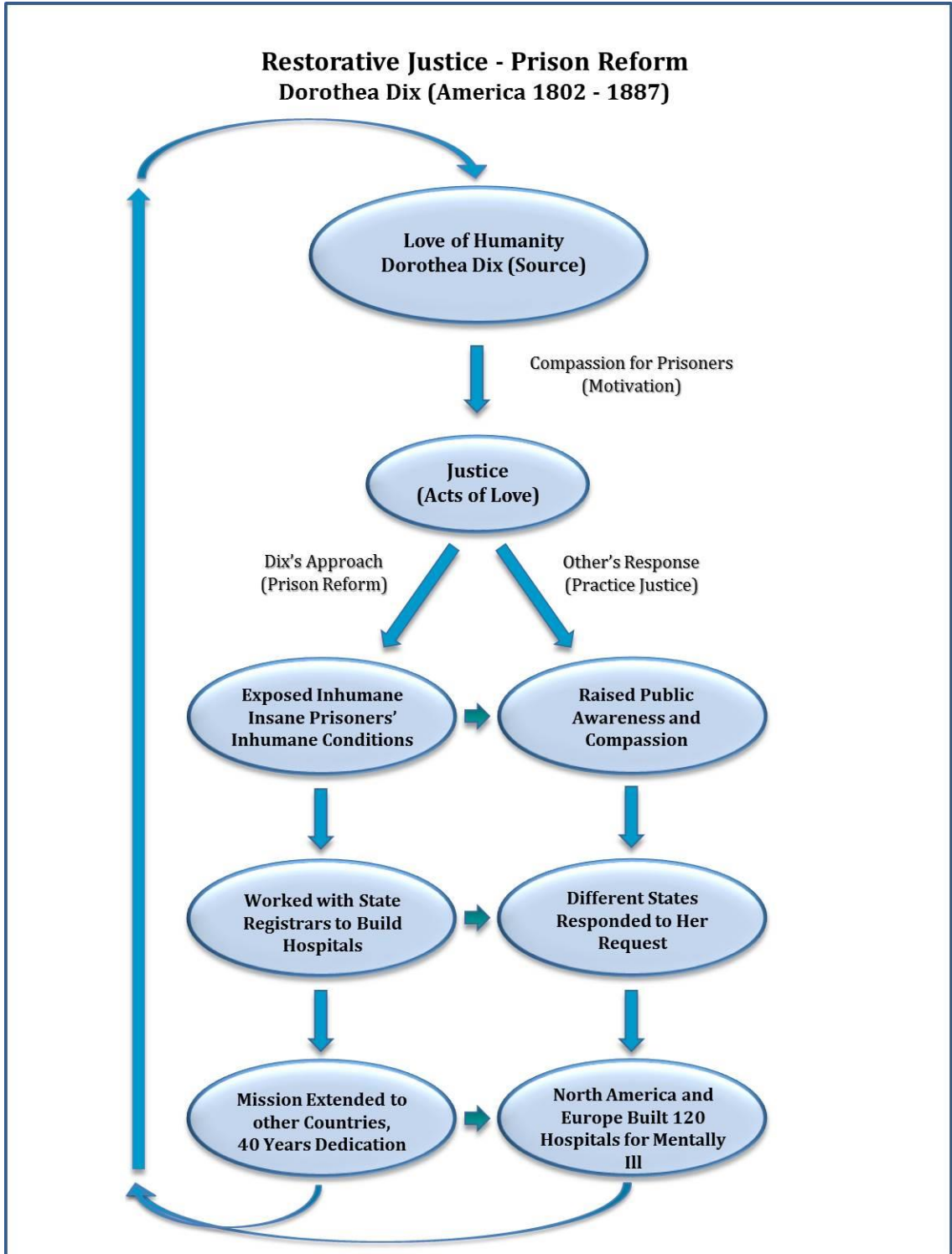
APPENDIX A



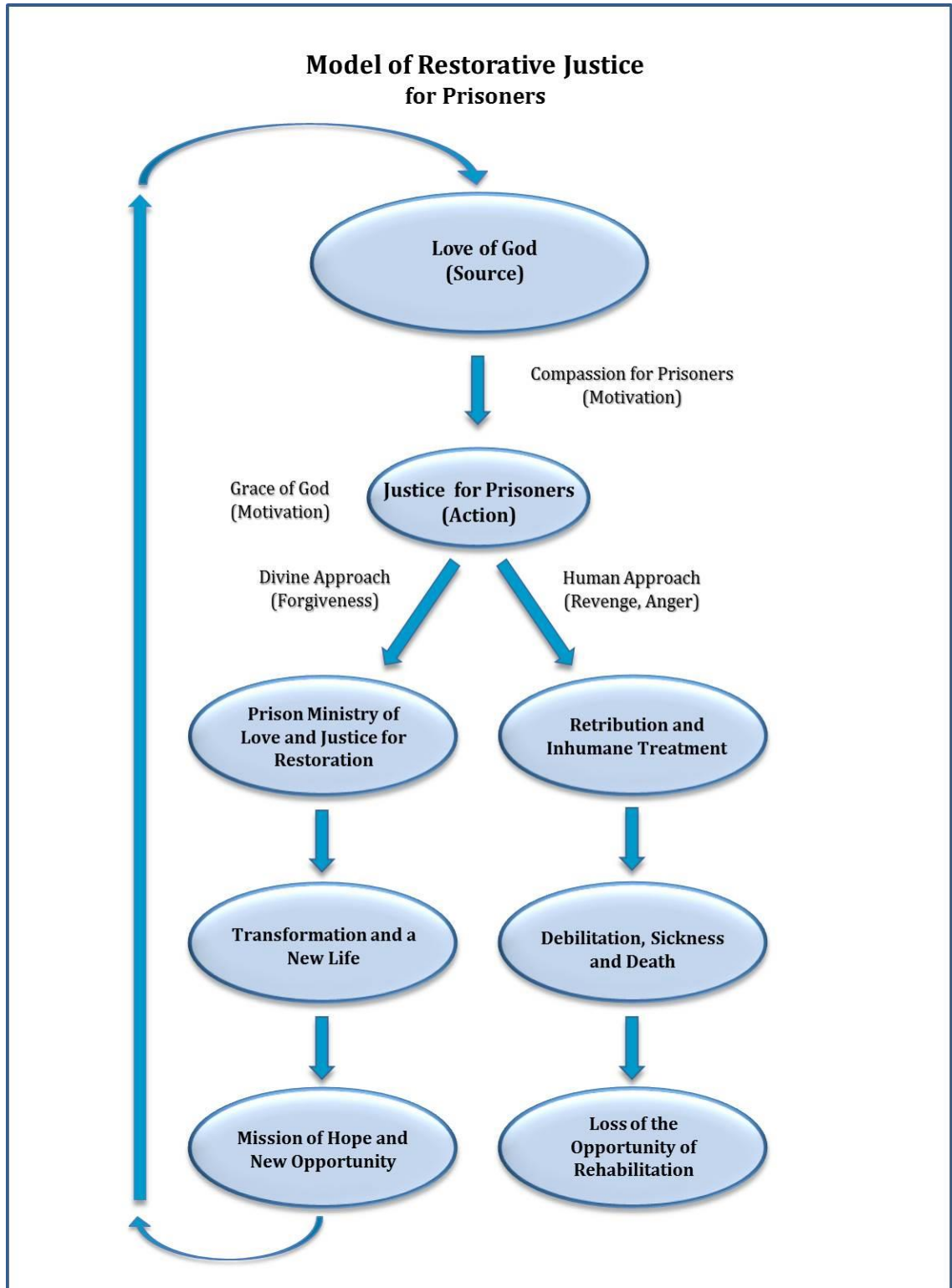
### APPENDIX B



APPENDIX C

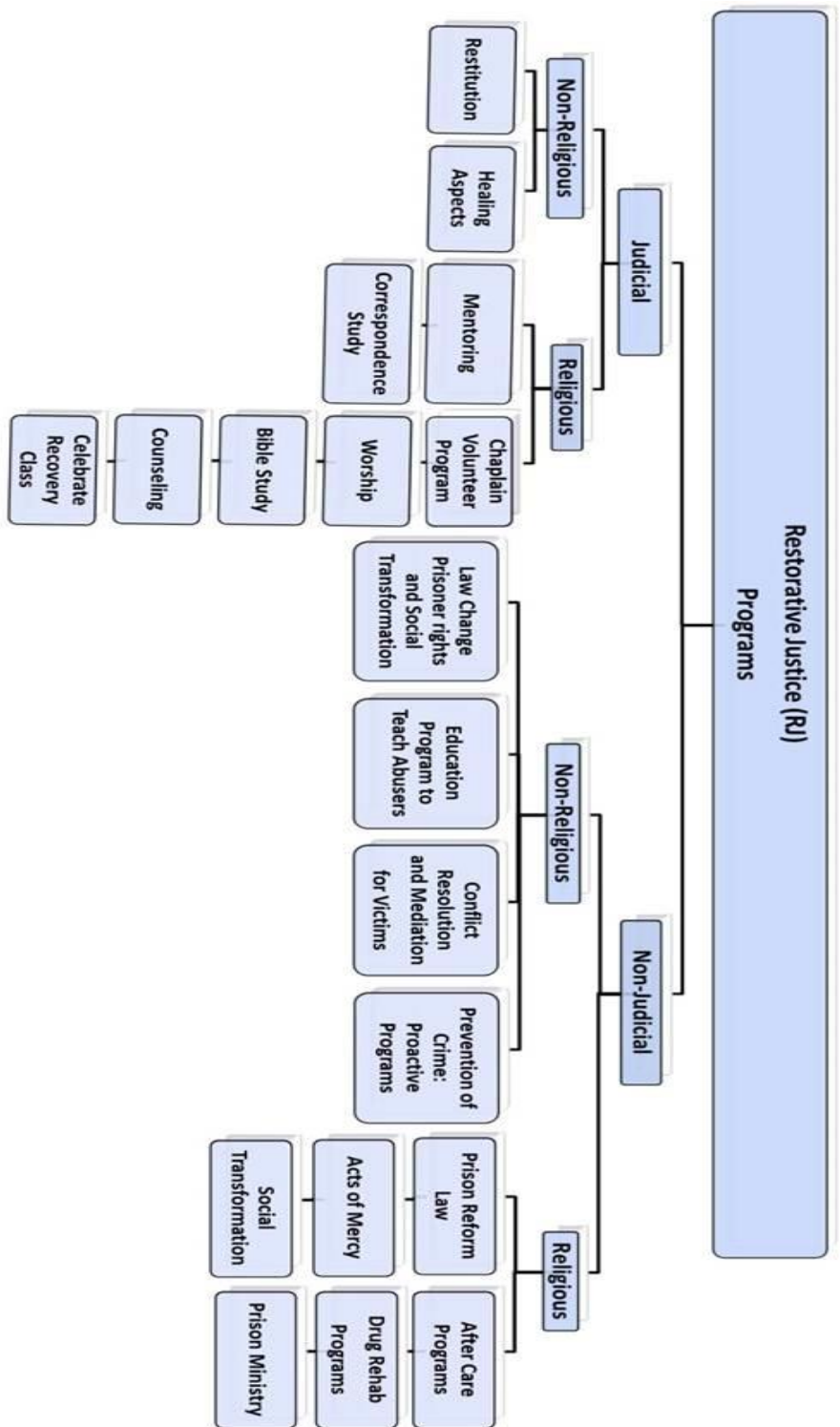


### APPENDIX D





APPENDIX E



**APPENDIX F****CONSENT FORM**

Date \_\_\_\_\_

Dear \_\_\_\_\_

I am a Doctor of Ministry candidate at Asbury Theological Seminary and I am conducting research on the topic of “Restorative Justice: Transformation Project Prison Ministry’s Reason for Growth and Motivation of the Volunteers.” I would like to interview 10 people who volunteer for Transformation Project Prison Ministry (TPPM), a non-profit organization which publishes and distributes books to prisoners and the homeless free of charge. You are invited to participate in this research project because you are a volunteer for TPPM. There is no compensation or pay for people who participate in this study.

The purpose of the interviews is to learn about the motivations of TPPM volunteers in relation to the biblical model of restorative justice. This study will benefit TPPM volunteers and board members by helping them develop a deeper understanding of the volunteers and why they serve in this ministry, and it will help other non-profit organizations understand why people volunteer.

I assure you that your responses will be kept confidential unless you want me to use your name and give me permission to do so. Data will be collected using a code and all of the surveys will be collated to give a blended view rather than identify any person unless you otherwise indicate that you want me to use your name. This research will be published after it is finished so if you give me permission to use your name, your name will be shown in the publication so others can identify you but I would not add your address or any other identification other than your name/title/position in TPPM.

Once the research is completed, in approximately three months, I will destroy the individual surveys and keep the anonymous data electronically until my dissertation is written and approved. Then the files will be destroyed.

If you agree to be in the study, you will be asked to meet at a restaurant to answer the survey questions, or if you prefer to answer over the phone, we can arrange this. It will take about 1-2 hours to answer the questions. I will be recording the session with your permission. You don’t have to answer any question from the survey that makes you feel uncomfortable. I will attach the interview questions with this letter so you can see them. If you decide at any time you do not want to finish the study, you may stop whenever you want without penalty.

I cannot assure confidentiality if interviews occur in a restaurant or through the telephone, computer internet, or skype because phones and computer technologies are not secure technologies.

Your participation is entirely voluntary. Please free to call or write me at any time if you need any more information. You can call me at 303-919-7492, and my email is [yonghui.mcdonald@gmail.com](mailto:yonghui.mcdonald@gmail.com). If you would like to contact my research advisor, please contact Asbury Theological Seminary Professor Robert Danielson. His phone number is 859-858-2351, and his email is [Robert.danielson@asburyseminary.edu](mailto:Robert.danielson@asburyseminary.edu).

If you are willing to assist me in the study, please sign and date this letter below to indicate your voluntary participation. Thank you for your help.

Sincerely,

Yong Hui V. McDonald

If you would like your comments from the interview to remain confidential, please initial next to your choice below.

- I give permission for comments I have made to be shared using my exact words and to include my name/position/title. \_\_\_\_\_ (initials)
- You can use my data for research and publishing, but do not associate my name/position/title with direct quotes. \_\_\_\_\_ (initials)

This interviews have limitations of confidentiality, so if you still want to give permission to be interviewed, please initial your name.

- I acknowledge the limits of confidentiality of unsecure locations/means, but give permission to be interviewed in either a restaurant, by phone, internet, or skype. \_\_\_\_\_ (initials)

Do you give the researchers permission to audiotape your interview? Please initial next to your choice below.

- Yes, I agree to be digitally recorded \_\_\_\_\_ (initials)
- No, do not audiotape my interview \_\_\_\_\_ (initials)

I volunteer to participate in the study described above and so indicate by my signature below:

Your signature: \_\_\_\_\_ Date: \_\_\_\_\_

Please print your name: \_\_\_\_\_

Principal Investigator:

Name: Yong Hui V. McDonald

## APPENDIX G

### INTERVIEW QUESTIONS

1. Name (optional): \_\_\_\_\_
2. What do you do to help with TPPM?
3. If you are a board member of TPPM, what is your title?
4. Who introduced you to TPPM?
5. How did you start volunteering at TPPM?
6. What motivates you to volunteer at TPPM?
7. What do you want to see or accomplish through TPPM?
8. What is your goal in ministry?
9. Which Scripture describes your mission and ministry?
10. What is your understanding of your ministry relating to restorative justice?

## APPENDIX H

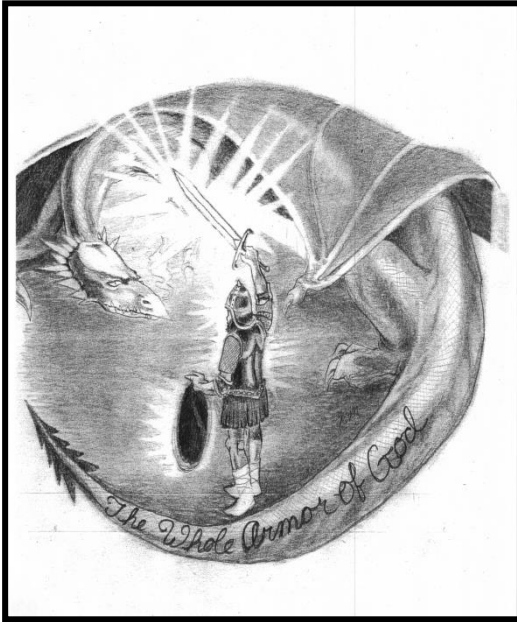
TPPM Books and DVDs Production and Distribution as of April 2016

	Books	English	Korean	Spanish
1	<i>Maximum Saints Never Hide in the Dark</i>	V		
2	<i>Maximum Saints Make No Little Plans</i>	V		V
3	<i>Maximum Saints Ordained by God</i>	V		V
4	<i>Maximum Saints Dream</i>	V		
5	<i>Maximum Saints Forgive</i>	V	V	
6	<i>Maximum Saints All Things Are Possible</i>	V	V	
7	<i>Journey With Jesus, Visions, Dreams, Meditations &amp; Reflections</i>	V	V	V
8	<i>Dancing In The Sky, A Story of Hope for Grieving Hearts</i>	V	V	
9	<i>Twisted Logic, The Shadow of Suicide</i>	V	V	V
10	<i>Twisted Logic, The Window of Depression</i>	V	V	
11	<i>Dreams &amp; Interpretations, Healing from Nightmares</i>	V	V	
12	<i>I Was The Mountain, In Search of Faith &amp; Revival</i>	V	V	
13	<i>The Ultimate Parenting Guide</i>	V	V	
14	<i>Prisoners Victory Parade</i>	V	V	
15	<i>Four Voices, How They Affect Our Mind</i>	V	V	
16	<i>Tornadoes, Grief, Loss, Trauma, and PTSD</i>	V	V	
17	<i>Prayer and Meditations, 12 Prayer Projects</i>	V		
18	<i>Invisible Counselor, Amazing Stories of the Holy Spirit</i>	V		
19	<i>Tornadoes of Accidents, Finding Peace in Tragic Accidents</i>	V	V	
20	<i>Tornadoes of Spiritual Warfare</i>	V	V	
21	<i>Lost but not Forgotten, Life Behind Prison Walls</i>	V		
22	<i>Loving God, 100 Daily Meditations and Prayers</i>	V	V	
23	<i>Journey With Jesus Two, Silent Prayer and Meditation</i>	V	V	
24	<i>Women Who Lead, Stories about Women Who Are Making A Difference</i>	V		
25	<i>Loving God Volume 2, 100 Daily Meditations and Prayers</i>	V	V	
26	<i>Journey With Jesus Three, How to Avoid the Pitfalls of Spiritual Leadership</i>	V	V	
27	<i>Loving God Volume 3, 100 Daily Meditations and Prayers</i>	V	V	
28	<i>Journey With Jesus Four, The Power of The Gospel</i>	V	V	
29	<i>Tornadoes of War, Inspirational Stories of Veterans and Veteran's Families</i>	V	V	
30	<i>How A Lifer Became A Minister</i>		V	
31	<i>God Who Wouldn't Give up</i>		V	
32	<i>A Smallest Person's Prayer</i>		V	

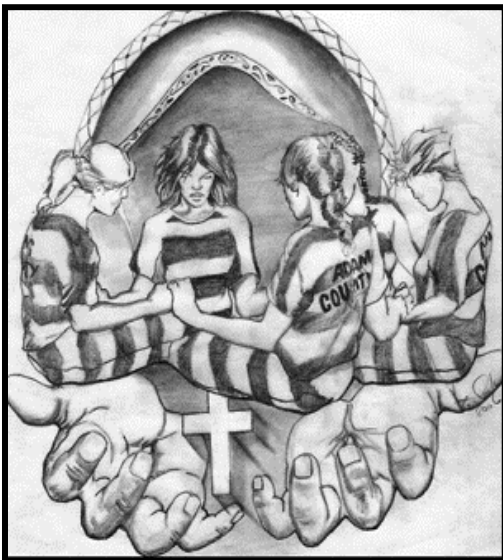
33	<i>Foundation of Faith and Meditation of Colossians</i>		V	
34	<i>Long Hard Road, U.S. Army Ranger Ricky's Story With Reflections</i>	V	V	
35	<i>Bitten Wind, A Memoir of Korean War</i>	V	V	
36	<i>Restorative Justice, Grace, Forgiveness, Restoration, and Transformation</i>	V		

	<i>DVDs:</i>			
37	<i>Maximum Saints Eyes of Blazing Fire</i>	V		
38	<i>Maximum Saints Walk into the Light</i>	V		
39	<i>Maximum Saints Forgive</i>	V		
40	<i>Dancing In The Sky, Mismatched Shoes</i>	V		
41	<i>Tears of The Dragonfly, Suicide and Suicide Prevention</i>	V		

**LIST OF ILLUSTRATIONS FROM ACDF MAXIMUM SAINTS**



1.1. Drawing "The Armor of God" by Rachel 1.2. Drawing "Praying Saints" by Charles



1.3. Drawing "Praying Saints" by Charles 1.4. Drawing "Prayer" by Bobbie



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1.5. Drawing “Mission” by Anthony



“I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God’s fellow workers; you are God’s field, God’s building.” (1 Corinthians 3:6-9, NIV)

TPPM and POPP Volunteers



Transformation Project Prison Ministry (TPPM) and Peace Officers Peace Project (POPP) Volunteers' celebration gathering in Brighton, Colorado, (January 31, 2016)  
Photo by Mike Goins