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REFORMATIVE EXPLORATIONS

A PSYCHO-SPIRITUAL AND CRIMINO-SOCIAL QUARTERLY ON REFORMATION AND REHABILITATION



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REFORMATIVE EXPLORATIONS

A PSYCHO-SPIRITUAL AND CRIMINO-SOCIAL QUARTERLY
ON REFORMATION AND REHABILITATION

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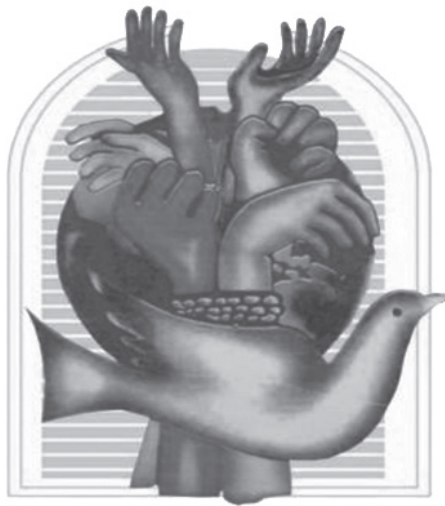
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PMI Warriors

A warrior is a very brave, skilled, fearless and experienced combatant like Benaiah one of David's mighty men who killed a lion in a pit on a snowy day (2 Sam: 23,23) or like Spartacus, the Thracian gladiator (111-71 BC). Every Christian is a warrior. Every Catholic priest, every consecrated religious is a super dynamic warrior. Prison Ministry India (PMI) volunteers are called to be the most super dynamic warriors like Jesus the greatest warrior who accomplished his entrusted task even allowing himself to be crucified on the cross. PMI had many such warriors, heroes and heroines who did marvellous deeds for the Lord among Indian prisoners. We honour them, imitate their heroic virtues and receive inspirations and mediations from them to do prison ministry in the complexities of twenty-first century.

The second issue of the sixth volume of Reformative Explorations launches a new series called PMI Warriors which will illustrate the heroic deeds of prison ministry volunteers to be imitated by the new generation. We begin with Sr Leena Kattookaran FMM who heroically served the prisoners in Andhra Pradesh. Mr MD Vincent who meritoriously served as the Andhra Pradesh PMI Secretary together with Sr Leena unveils the success story of Sr Leena, the legend. In the article section, besides my article on the *Initiatives and Contributions of Prison Ministry India*, we have three more articles: 1) Fr Shibi Kattikulakat from the Missionary Congregation of the Blessed Sacrament (MCBS) who is a professor at Divya Karunya Vidyapeetham (DKV), Thamarassery, writes on the ecclesiological perspectives of the prison ministry; 2) Fr

George Panthalanickal from the Claretian Missionary Fathers (CMF), who teaches at Sanyasa - Institute of Consecrated Life, scribbles on the biblical inspirations on prison ministry; 3) Fr PD Mathew from the Society of Jesus (SJ), the first Catholic priest lawyer in India and the national president of Lawyers' Forum, scrawls on the legal standpoints of prison ministry.

Sr Lini Sheeja MSC, the national secretary of PMI, illustrates the reformation, rehabilitation and reintegration story of Mr Felix, the released prisoner. Fr Stanly Lourdu John MSC, the PMI assistant national coordinator analyses the history and reformation methodology of *Premodaya*, a home for prisoners' girl children run by St Anne's Sisters of Chennai, Bengaluru. In my recent visit to Cambodia to participate in the FABC 2020 Preparatory Meeting I was introduced to the plights of the Cambodian human trafficked people. Reysel Hyacenth Bendana explains elaborately the human trafficking in Cambodia under the title, *I Am Not for Sale*. Bro John Kodackanal CMF reviews *Rainbow: The Theological Foundations of Prison Ministry India* of Dr Francis Kodiyan and Sr Jane Agnes Singh SJC reviews *Sound of Silence* of Sr Lini Sheeja MSC

Article

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Initiatives and Contributions of Prison Ministry India¹

Dr Francis Kodiyan MCBS

1. Introduction

“Be a love Bomb. Let it be exploded. Not to kill but to heal the broken hearted”. The whole story of Prison Ministry India (PMI) began with the sharing of this statement by Brother Varghese Karippery to Francis Kodiyan MCBS at St Thomas Apostolic Seminary, Kottayam, Kerala, India in 1981. Jesus’ crucifixion on Calvary was a Super Dynamic Love Bomb explosion by which millions were risen from dead. If Jesus is a Super Dynamic Love Bomb, every one of us can become a dynamic love bomb, not to kill but to heal the broken-hearted. This article on the Initiatives and Contributions of Prison Ministry India reveals how PMI volunteers have become love bombs to explode and to emit rays of hope, love, compassion and life to prisoners.

2. Indian Prisons and Prisoners

Prisoners	4,33,003
Convicts	1,35,683
Undertrials	2,93,058
Detenues	2,089
Female Prisoners	18,498

¹ This paper was presented to the International Conference on Prison Pastoral Care organized by the Dicastery for Promoting Integral Human Development, Vatican on 7-8 November 2019.

Children	1942
Foreign prisoners	6,370
Prisons	1412
Sub Jails	732
District Jails	394
Central Jails	137
Open Jails	64
Special Jails	42
Women Jails	20
Borstal Schools	20
Other Jails	3

3. Prison Ministry India (PMI)

Prison Ministry India is a Catholic Spiritual Movement working for the release, reformation, rehabilitation, reintegration and redemption of prisoners under the Justice, Peace and Development Commission of the Catholic Bishops' Conference of India (CBCI) with its headquarters in Bangalore. PMI was born on 8th December 1981 at St Thomas Apostolic Seminary, Kottayam by the initiative of two brothers – Bro Varghese Karipery and Bro Francis Kodiyan MCBS. In 1989 Kerala Catholic Bishops Conference recognised this ministry and welcomed it under its justice, peace and development commission giving it an office at its headquarters at Pastoral Orientation Centre (POC). On 24 August 2000 CBCI recognized PMI under its Justice, Peace and Development Commission. Most Rev Allwyn D'Silva, the auxiliary bishop of Bombay, is presently the Chairman of PMI and Rev Dr Francis Kodiyan MCBH its CBCI Secretary

3.1 Administration

PMI has 7000 volunteers who visit more than 950 prisons. It has 4 regional coordinators, 28 state coordinators, 96 diocesan coordinators, 15 seminary coordinators, and 950 unit coordinators. In every state PMI prefers to have a bishop as chairman representing the state/regional bishops' conference. He in collaboration with the state coordinator in the state executive body takes the major decisions in the state. The national coordinator under the guidance of the PMI Chairman in the national executive body takes the major decisions at the national level.

3.2 Lifestyle

Mantra – Thank You Jesus

Action – Search & Serve the Lost

Bank – Bank of Divine Providence

Style – Maximum Inconvenience

Weapon - Fasting and Prayer

Mode - Begging and Blessing – No Foreign Fund

Goal – Saving the Lost

3.3 Methodology

1. Reach-out
2. Release
3. Repentance
4. Reconciliation
5. Reformation
6. Rehabilitation

7. Reintegration
8. Redemption
9. Redeemer, Jesus

3.4 Spirituality

Overwhelmed by the Love of God

Redeemed by the Precious Blood of Jesus

Led by the Holy Spirit

Empowered by the Word of God

Nourished by the Sacraments

Enlightened by Spiritual Exercises

Fortified by Ascetical Practices

Adorned by Virtues

Enriched by Fraternity

Enthralled by Seeking and Saving the Lost.

4. Outreach

As Jesus went to reach out to the sinners, the sick and the suffering, PMI volunteers go in search of the lost sheep in prison, juvenile homes, observation homes, and rescue homes, and do innumerable services to them.

4.1 Ministries Inside the Prison

PMI does innumerable ministries inside the prison such as sacramental celebration, spiritual discourses, moral instructions, cultural activities, entertainment programs, counseling and spiritual directions, consoling the broken hearted through letters, setting-up of libraries, and job-oriented training programs, literary, arts and sports competitions,

preparing prisoners to write school and university exams, conducting medical camps, providing free legal aid, releasing, reforming, rehabilitating and reintegrating prisoners, assisting foreign nationals with the help of embassies, assisting Indian citizens in foreign prisons and so on.

4.2 Liturgical Celebrations

On every Sunday in those prisons where there are Catholics, PMI celebrates Holy Mass and the sacrament of reconciliation. During Lenten season in many prisons PMI conducts retreats and way of the cross.

4.3 Literature Distribution

PMI distributes Bible in different languages as well as lots of Catholic literature in different languages. Many lay associations and generous lay faithful help us in bible and literature distribution.

4.4 Festivals and Celebrations

National festivals like Diwali, Onam, Independence Day, etc. are celebrated well with our brethren behind the bars. Lots of programs are organized inside the various types of prisons, observation and juvenile homes during these festivities. Families and children were helped in a special way; bible stories, street plays, skits and cultural programs were enacted; and food, prizes and gifts are distributed.

4.5 Christmas Celebrations

Christmas is a great season to bring the message of Jesus to brethren behind the bars as He was born to seek and save the lost. Various programs are organized inside the various types of prisons during this season.

4.6 Easter Celebrations

The Lord's passion, death and resurrection were celebrated in almost all the prisons all over India and many prisoners actively took part in

the three days celebrations. The Maundy Thursday was earmarked with washing of the feet of the prisoners with the Master's call to serve the needy and helpless.

4.7 Women's Day Celebrations

Women's day was celebrated in various prisons with great love and joy. PMI celebrates this day with prayer services, cultural programs, talk on women and their service, games and prize distributions. Sarees, nighties, and other garments were distributed in many prisons.

4.8 Senior Citizen's Day Celebrations

In many prisons especially in Bangalore central prison, Senior Citizen's Day celebrations were conducted with cultural programs, group games, prize and food distribution. Many pious associations come forward to assist us in these ventures.

4.9 Youth Day Celebrations

Youth Day celebrations are conducted with cultural programs, group games, sports competitions, and end with prize and food distribution. Many college students, seminarians and school students came forward to perform cultural programs.

4.10 Mothers' Day Celebrations

Mothers' day and children's day are celebrated with cultural programs and group games followed by prize and food distribution. Catholic pious associations like Couples for Christ, Legion of Mary, etc. came forward to assist us by providing sarees, nighties, and other dresses.

4.11 Vocational Training Programs

PMI volunteers took lots of initiatives in conducting seminars and training programs for the brethren behind bars, such as life skills,

computer, detergent making, welding, plumbing, carpentry, etc. We invite many companies to offer this kind of assistance to prisoners.

4.12 Fantasy Drawing Competition

Every year PMI organizes Fantasy drawing competition in all the jails all over India. Prizes for the three best entries are awarded, in addition to 10 consolation prizes. A prize for the prison from which the highest number of prisoners participated is also awarded by the national office.

4.13 Medical Camps

PMI organises many types of medical camps for prisoners such as eye camp, dental camp, orthopaedic camp, kidney and heart camps.

4.14 Counselling

PMI sends many volunteers for counselling the prisoners. Their regular visit develops profound personal relationships with the prisoners which would gradually lead to their transformation.

4.15 Living in Prison Quarters

In some prisons like Bangalore Central Prison religious sisters live in prison quarters nearby the prison and serve prisoners. They are like prison staff and have lot of freedom in serving prisoners. It is through their love and care for prisoners PMI is well accepted and gets easy entry in prisons. It is through their personal care for prisoners that many prisoners could reform their lives.

5. Release

Jesus' outreach ministry liberated and released many from their bondages and they were led to repentance, reconciliation and reformation. Similarly, PMI, after their visit to the prison, helps to release many prisoners, lead them to repentance, reconciliation and reformation.

5.1 Legal Aid

As a response to the cry of many innocent prisoners and the pleading of many culprits for mercy PMI formed legal clinics nearby the prisons with the assistance of Catholic lawyers to get justice for the innocent ones through legal channels. By our constant visits, meetings and legal aid, we could release tens and thousands of innocent incarcerated brethren.

5.2 Releasing Prisoner with Financial Assistance

There are many in prisons caught in petty cases and remain in prison having nobody to assist. PMI helps to release these poor brethren by providing them financial assistance.

5.3 Premature Release

With the assistance of PMI legal clinics, we release many prisoners before the completion of their confinement. This is possible firstly by their good behavior, secondly by the legal assistance and thirdly by financial settlements. PMI could release innumerable prisoners in this way which is not only a great consolation but also an easy way for their reformation.

5.4 Bail

PMI assists many prisoners to obtain bail. We are happy that the MC sister in Ranchi prison and innocent Christian prisoners of Kandhamal obtained bail recently.

5.5 Repatriation

PMI serves in a special way, foreign prisoners in Indian prisons and do whatever is possible to repatriate them. We have succeeded in transferring many prisoners of foreign countries with the assistance of embassies. Similarly, PMI assists Indian citizens in foreign countries through the mediation of embassies.

6. Ministries Outside the Prison

PMI conducts many ministries for released prisoners such as rehabilitation centers for released male & female prisoners, homes for prisoners' children, educational assistance for prisoners' children, research and documentation centers, volunteers training programs, legal cells to assist prisoners, counseling and moral instructions in rehabilitation centers, reconciliation and forgiveness with victims, counselling prisoners' families, marriage settlement, vocational training and job settlement, house construction and settlement in family, awareness programs for the general public, printing literature - books, magazines, brochures, etc.

6.1 Repentance

Jesus' most significant message was to repent. Similarly, the most important mission of PMI volunteers is to lead prisoners to repentance. For this they make use of the following ways and means:

6.2 Retreats and Seminars

Besides liturgical celebrations, PMI organizes retreats in prisons so as to awake in them the guilt consciousness and repentance. In certain prisons where Christian presence is less, we make use of seminars, rhapsodies, puppet shows, and street plays which lead them to repentance, self-acceptance, and reformation.

6.3 Counselling and Psychotherapy

We make use of psychological means such as counsellors and psychotherapists to lead the prisoners to self-awareness and self-acceptance and thereby to regain their lost self-image and self-esteem. They will be motivated to lead a better life.

6.4 Passion of Christ

The passion of Christ, the paschal mysteries and the passion narratives in the Gospel play a vital role in leading them to repentance. The way of the

cross and Holy Week ceremonies especially the washing and kissing the feet on Maundy Thursday have great significance in this regard.

6.5 Reading Passion Narratives

Reading passion narratives in the gospel is one of the best medicines to develop repentance, hope and confidence.

7. Reconciliation

Anchoring on Jesus' priority in reconciliation PMI volunteers guide prisoners to reconciliation with God, family, victim, society and self. This is done first by building a personal relationship with them and gaining their trust and confidence by means of genuine love.

7.1 Reconciliation with God

All our ministries inside the prison and rehabilitation centers are oriented towards the reconciliation with God. Frequent visits, prolonged counselling and profound friendship with prisoners can slowly lead them to regain their friendship with God.

7.2 Reconciliation with Family

Regaining contact with family members is crucial in prison apostolate. PMI volunteers especially religious nuns visit their families and counsel them to take interest in reconciling with those in prisons. When these nuns visit the families of the prisoners, they also visit the parish priest and religious nuns in the parish and ask them to take care of the prisoner and his family.

7.3 Reconciliation with the Victim

PMI volunteers after developing a profound friendship with the prisoner, slowly lead them to reconcile with the victim and vice versa. For this lot of prayer and fasting is needed. We also ask for intercessory prayer from

many retreat centers and perpetual adoration centers. Following are the preparatory works done by PMI volunteers to lead them to reconciliation:

- Regular Visits by Elderly Religious Sisters
- Developing Friendship and Trust
- Earning Credibility by Frequent Assistance
- Spiritual and Psychological Counselling
- Leading them to Sacraments
- Family Visit and Counselling
- Involving Parish Priests and Society Leaders
- Intercessory Prayer
- Offering Holy Mass for Their Repentance
- Fasting and Sacrifices

8. Reformation

Reformation of a prisoner is one of the chief goals of prison ministry. As conversion is an act of grace, we make use of the following ways and means for prisoners' reformation:

8.1 Eucharistic Adoration

In most of the rehabilitation centers, national, regional, and state offices we have Eucharistic adoration for the reformation of prisoners. All PMI volunteers daily participate in the Eucharistic celebration, receive Holy Communion and are empowered with this medicine of immortality. From experience we have understood that offering the Holy Mass for the conversion of prisoners is very effective. St Therese of Lisieux converted the murderer Pranzini with this method.

8.2 Intercessory Prayer Group

As PMI deals with people haunted with evil spirits and influences, we fully depend on God's grace and divine protection in reforming prisoners. We have many intercessory prayer groups in different states under the supervision of state coordinators to pray and fast for prisoners' reformation.

8.3 Ascetical Practices

As self-reformation is the root of world renewal volunteers are strict to themselves. They do chain fasting, mortifications and many ascetical practices for the reformation of prisoners. One of the maxims of PMI is inconvenience is our convenience. Experience has taught us that the most fruitful mission is the one which we do with maximum inconvenience.

9 Rehabilitation

Many prisoners when released have no place to go. Families abandon them. Society does not welcome them. Taking into consideration the plight of these sons and daughters PMI decided to open rehabilitation centers for them in 1991. Now PMI has 20 rehabilitation centers in different states for the released prisoners. There are separate centers for male, female, boys and girls under the care of different consecrated communities.

9.1 Rehabilitation Centers for Male Released Prisoners

- 1) Snehashramam, Vettukad PO, Thrissur 680 014, Kerala; Director – Fr Sunil, Congregation of the Priests of the Sacred Heart of Jesus (SCJ), Tel. 7558914919; Estd 1 October 1991.
- 2) Santhinivas, Pathadipalam, Changampuzha PO, Edappally - 682033 Kerala; Director – Fr Binoy, Claretian Congregation (CMF) Tel. 9961272928; Estd 6 August 1995.

- 3) Snehatheeram, Market Road, YMCA, Alappuzha – 688 001, Kerala; Director - Fr Thobias, Tel 9526389005.
- 4) Kolbe Home, KG Kandigai, Tirutanni 631205, Tamilnadu, Director - Fr Thomas, Society of St Eugene De Mazenod (SDM), Tel 894 080 3689, Estd 2017.
- 5) Van Thuan Home, Bengaluru, Karnatataka, Director – Fr George, Vincentian Congregation (VC), Tel 9447710488, Estd 2020.

9.2 Rehabilitation Centres for Female Released Prisoners

- 1) Snehashramam, Monvila, Kulathoor PO, Thiruvananthapuram 695583, Kerala; Director – Sr Beena, Sisters of the Poor of St Catherine of Sienna (SDP) Tel 8078818239; Estd 11 October 1992.
- 2) Ashadeepam, Vettukad PO, Thrissur 680014, Kerala; Director - Sr Ajita, John the Baptist Sisters (SJB) Tel 994320488, Estd 16 February 1993.
- 3) Jeevodaya, Doddakannelli, Janatha Colony, Carmelaram PO, Bengaluru - 560035, Karnataka, Director – Sr Clara, Holy Cross Congregation, Tel. 0802 843 9926; Estd 22 January 1995.
- 4) Karunasadan, Kannur, Kerala, Ursulines Mary Immaculate (UMI), Estd 2004.
- 5) Vishwa Jyothi, Guntur Andra Pradesh, Sisters of St Anne's of Guntur (CSSA), Estd 2004.

9.3 Homes for Prisoners' Children - Boys

- 1) Snehadeepam, Inchiyani, Kanjirappilly - 686512, Kerala. Director – Sr Beena, Holy Spirit Congregation, Tel. 94479 33675, Estd 3 July 1994.

- 2) Nirmal Bhavan, Thrissur, Kerala. Director – Bro Kuriakose, Malabar Missionary Brothers (MMB); Estd 20 December 1998.
- 3) Kolbe Home, 52 Thomas Layout, Sarjapur Road, Carmelaram, Bengaluru -560035, Karnataka. Superior – Sr Gertrude, Satya Seva Catechist Sisters (SCS) Tel 8296304931, Estd 2016.
- 4) Deepanjali, Chaibasa, West Singh Hum, Jharkhand, Daughters of the Cross; Superior – Sr Usha Elizabeth Bage, Tel 9771534777; Estd 2014.

9.4 Homes for Prisoners' Children - Girls

- 1) Asha Sadan, A 43, Sector 33, Noida, UP - 201 303, Franciscan Clarist Congregation, Estd 3 May 1999.
- 2) Karunyashram, Thoppil, Thrikkakkara PO, Kochi - 682021, Kerala, Director – Sr Anne Maria from Sisters of the Adoration of the Blessed Sacrament (SABS) Tel. 04842 425270; Estd 8 January 1999.
- 3) Ashakiran, Fudi, Khunti, Jharkhand - Sr Julia, The Ursuline Sisters of Tildonk, Ranchi, 7033404870, Estd 2001.
- 4) Premodaya, St Francis Xavier's Cathedral, St John's Church Road, Bangaluru - 560 005, Karnataka; Director – Sr Raji, Sisters of St Anne's, Tel. 080 555 4683.
- 5) Jeevan Jyothy, St Joseph's Convent, Anavilasam PO, Idukki – 685535, Kerala, Director – Sr Savio, Augustinian Congregation, Tel 9747627889, Estd 2014.
- 6) Bonal Bhavan, Kadumeni PO, Kasaragod – 670511, Kerala, Director – Sr Tresa Chacko, Sisters of Charity of St Anne, Tel 8606350100, Estd 2015.

- 7) Marie Pushpan's Girls Home, Upper Vidyapati Nagar, Kanke Road, Ranchi - 843008, Jharkhand, Director – Sr Jini, Dominicans of the Presentation (DP), Tel 7254043957, Estd 2017.

9.5 Scholarships for Prisoner's Children

PMI volunteers go beyond the prison walls in reaching out to prisoners' children for their education. This is very significant as the breadwinner of the family is behind bars and as mother becomes helpless. This year we helped nearly 650 children for their education.

10. Reintegration

Every conversion shall bring back the converted to the mainstream of the society. PMI did great initiatives in this regard.

10.1 Family Visits

The reintegration of released prisoners begins with family visits and counselling. PMI volunteers visit prisoners' families and counsel them to accept the situations and guide them to accept as they are and to do necessary initiatives in reintegrating them.

10.2 Vocational Training and Career Guidance

Those who come to the rehabilitation centers of PMI are led first to personal reformation through the process of repentance and reconciliation and then lead them to vocational training and career guidance. PMI guides them to learn different skills such as plumbing, motor mechanic, and electrical works, etc.

10.3 Small Scale Business

PMI volunteers assist the reformed released prisoners to launch small scale industries and businesses such as haircutting saloons, tailoring shops, fish business, tea shops, egg business, etc.

10.4 Marriage Settlement

PMI assists the inmates in rehabilitation centers to find a suitable partner and help them to settle in family life by organizing marriages and family reconciliation.

10.5 House Construction

Those who are reformed and ready to settle in family life will be helped by PMI to have a house and a job with necessary income. We will introduce them to the parish nearby and then it would be the duty of the parish priest to take care of this lost sheep.

11. Redemption

Jesus came to seek and save the lost. In imitation of Jesus who came to call sinners for repentance PMI sets its goal as the redemption of prisoners. The ultimate goal of PMI is to redeem the lost sheep. Our criterion to measure the ministry is by counting the redeemed. Thanks to the grace of God and the commitment of volunteers PMI can be proud of having more than 5000 redeemed prisoners. We can read their redeeming stories in the research magazine called Reformativ Explorations and, in our Newsmagazine, called Prison Voice.

12. International Conferences

12.1 Dicastery for Promoting Integral Human Development, Vatican

PMI was invited to participate in an international conference convened by the Dicastery for Promoting Integral Human Development on Prison Ministry held at the Vatican on 7-9 November 2019. Rev Dr Francis Kodiyan presented a paper in this meeting on the Initiatives and Contributions of Prison Ministry India which was well appreciated by representatives from other continents.

12.2 ICCPPC

PMI is a member of the International Commission for Catholic Prison Pastoral Care (ICCPPC) and used to attend its meeting. PMI's innovative ventures and reformatory and rehabilitative attempts are an inspiration and model for other countries. Recently PMI has become the Asian delegate and is responsible for spreading the PMI spirituality and reformation methodology to 50 Asian countries.

12.3 FABC

PMI had been invited by the Federation of Asian Bishops' Conference (FABC) to participate in its 2020 Preparatory Workshop held from 1st to 3rd February 2020 at Mindol Metta Karuna, Phum Kasekam, Siem Reap, Cambodia.

12.4 Kyoto Conference

PMI has been invited to the 14th United Nations Crime Congress scheduled for 21-26 April 2020 to be held at the International Conference Center, Kyoto, Japan. The Crime Congress, the largest conference by the United Nations concerning crime and rehabilitation, is held every five years and is organized by CURE organization, USA.

13. National Coordination

13.1 PMI National Office Silver Jubilee

On 19 November 2019, the silver Jubilee of PMI national level ministry was celebrated at St Joseph's Auditorium, Bangalore. Most Rev Bishop Allwyn D'Silva was the main celebrant of the Eucharistic celebration and president of the public meeting. Most Rev Peter Machado delivered benedictory address. Most Rev bishop Peter Remigius and Mar Jose Pulickal were felicitated. A documentary film on Prison Ministry India produced and directed by Captain Lavy Pinto was released. Reformatory

Explorations - PMI research journal, two other books written by Fr Francis Kodiyan and the silver jubilee souvenir were also released on the occasion. Certificates and mementos were distributed to those who served in prison ministry for more than 25 years and to all those who served in PMI national office.

13.2 RRDC - PMI Research Centre

The long-cherished dream of PMI to have a research center was realized on 20 November 2019. This jubilee memorial institute RRDC – Reformatory Research and Documentation Center - was inaugurated by Most Rev Peter Remigius, the former PMI Chairman and blessed by Most Rev Allwyn D'Silva the PMI Chairman. RRDC is meant for research studies, documentation as well as for the volunteers training.

13.3 PMI Publications

13.3.1 Reformatory Explorations

PMI Research Journal known as *Reformatory Explorations* – a Psycho-Spiritual and Crimino-Social Quarterly for prisoners' reformation, rehabilitation and reintegration. Dr Francis Kodiyan MCBS is it's Chief Editor.

13.3.2 Prison Voice

The topics of *Prison Voice* for the past months were as follows, November – Prisons for Welfare or Security? December – Justice and Justice denied, January – Walls do not Create Prisons, February – Spirituality in Prisons, March – Incarcerated Children with mothers, April – Foreign Nationals in Indian Prisons, May – Fast Track Courts, June – Best Prison Practices for Welfare and Rehabilitation, July – Healthcare in Prisons, August – Wall-Less Prisons, September – Travel the Untraveled, October- Count Your Redeemed, November- Reach Out Redeem, December - Year of Jubilee, January - Celebration of Love Behind the Bars, February -

Rehabilitation Centres Daily Miracles, March- Rehabilitation Centres Hope for the Hopeless. Sr Lini Sheeja MSC is it's Chief Editor.

13.3.3 New Books

Fr Francis Kodiyan has written a new book, *Love Bomb – Prisoners' Reformation Trajectory*. It briefly illustrates the history of PMI and the theory of prisoners' reformation. He also has reprinted the book, *Rainbow – the Theological Foundations of Prison Ministry India*. He also published a new book – *The Lost: An Eightfold Path for Prisoners' Reformation*. Fr Sebastian Vadakumpadan wrote a book called *Prison Ministry India – Volunteers' Guide* which is a handbook obligatory for every PMI volunteer. Sr Fidelis HCM wrote a book called – *Jeevodaya – A Gift of God* and Sr Lini Sheeja MSC published *The Sound of Silence*.

13.4 National Convention

The 12th National Conference of Prison Ministry India was convened at Christ the Bearer of the Good News Cathedral, Dispur, Guwahati, Assam, with the theme of "You are not Alone" from 23-26 October 2018. 560 volunteers from all over India participated in it and were motivated to do their ministry in a fruitful way.

13.5 National Executive Meeting

The National Executive Meeting was held at Prison Ministry India national office on 3 April 2019, former and present Chairman of PMI, founder of PMI, national coordinator, secretary, treasurer, regional coordinators, representatives of state coordinators, rehabilitation centers, laity, seminary, nominees of both old and new team were present. Meeting was headed by Most Rev Dr Allwyn D'Silva, the Chairman of PMI. The old executive members were thanked in a special way. Mission reach out 2019-2020, full timers' training program, strengthening of rehabilitation centers were discussed in detail. Three names were proposed for the post

of the new national coordinator: Fr Francis Kodiyan MCBS, the PMI cofounder, Fr Anthonisamy, the Southern Regional Coordinator, and Fr Wilfred Fernandes, the Central Regional coordinator.

The national executive meeting held on 20 November 2019 at the PMI National office was presided over by Most Rev Allwyn D'Silva, the PMI chairman. As silver jubilee privilege almost all state coordinators and rehabilitation directors participated in this meeting. The meeting passed the audit report and proposed many new ventures for the next 10 years.

13.6 New National Coordinator

On 28 May 2019 the PMI volunteers bid farewell to Fr Sebastian Vadakumpadan who served tirelessly as the national coordinator for the past 14 years. With much joy and gladness Fr Francis Kodiyan, the newly appointed national coordinator was welcomed by the PMI volunteers on the same day.

13.7 CBCI Secretaries Meet

On 7 November 2019, PMI report was presented by Sr Lini Sheeja MSC, the national secretary at the CBCI meet at St John's Medical College Hospital, Bengaluru. On 19 February 2020, PMI report was presented by Dr Francis Kodiyan MCBS at the 34th Plenary Assembly of CBCI at St John's Medical College Hospital, Bengaluru

13.8 Prison Ministry Sunday Celebration

In 2003 CBCI decided that every year a Sunday shall be dedicated to pray for prisoners' release, reformation and rehabilitation in India. Since 2003 every second Sunday in the month of August is celebrated as the Prison Ministry Sunday in connection with the feast day of St Maximillian Kolbe on August 14 who died for his coprisoner in Auschwitz concentration camp. Every year there will be a theme and pastoral letter and special

liturgical prayers shall be prepared, printed and distributed in different vernaculars to all the states in India. The Prison Ministry Sunday 2019 was celebrated all over India on 11th August with an enlightening theme of “Walls do not Create Prisons”. The Prison Ministry Sunday 2018 was celebrated all over India on 12th August with the theme of “You are Not Alone”.

13.9 Full-timers’ Training Program

The full-timers’ training program, which commenced on 13 May 2019 and went on till 28 May 2019, was held at Passionist Retreat Centre, Carmelaram, Bangalore. 40 volunteers took part in it, including priests and religious and laity from all over India. Prison Ministry India, Management Skills, Lead like Jesus, Juvenile Justice Act, Legal, Counselling, Interpersonal and Life Skills were the main topics by various resource persons. They were also taken to the Bangalore central prison. They were taken to St Alphonsa parish, Sultanpalya for the Prison Ministry Sunday Exposure.

From 8th May to 23rd May 2018, the full-timers 2018 Training Program was conducted at Passionist Retreat Centre, Carmelaram, Bangalore. 31 full-timers got trained on various topics, legal and practical aspects. They were also taken to the Bangalore Central prison for the Visit. The full timers 2018 batch went to Jalahalli parish for the Prison Ministry Sunday Exposure.

13.10 Training Programs for Religious

Theoretical and practical aspects of prison ministry were taught to the novices, the young religious and perpetually professed sisters. The young religious are motivated and enlightened by the national team at Jnanodaya (CMC Sisters), Redemptorists brothers, AVP-Spirituality Centre, St Ann’s of Bangalore province and Mater Dei (Goa).

13.11 Regional Conventions

PMI has been divided into four regions for administrative purpose: North, North East, Central and South. There are regional coordinators and regional executive bodies. Once in a year they meet to discuss and decide regional prison ministry matters.

13.11.1 North Regional Meeting

Under the initiative of PMI national team, we organized the North Regional meeting at the North Regional headquarters in Delhi. The volunteers had expressed their joy of serving prisoners especially their service in Tihar Jail, Delhi as it is the largest prison in India. The meeting bid farewell to Br Nabin Ekka who served as the North Regional coordinator in the past 3 years and wished him all the best as he travels to Peru as a missionary.

13.11.2 South Regional Executive Meeting

The first South Regional Executive meeting was held at National Office on 11 December 2018 and the executive members were elected. The second South Regional Executive meeting was held at Social Service Centre, Vijayawada on 19 July 2019. Most Rev Dr Anthony Poola, Bishop of Kurnool, Most Rev Dr T Joseph Raja Rao, Rev Dr Francis Kodian, all the executive members, the volunteers from Andhra Pradesh and Telangana were present for the gathering. The fruit of the meeting was the decision to open two rehabilitation centers for the ex-prisoners and prisoners' children.

13.12 State Gatherings

Every state has a coordinator and an executive body to take care of the prisoners in that state. In every state there are zonal coordinators and under every zone there are unit coordinators.

13.12.1 Jharkhand State Conference

Prison Ministry India Jharkhand State had its first state gathering with the two days seminar on legal aid. Most Rev Dr Annad Jojo, the president of PMI Jharkhand state, Rev Dr Francis Kodiyan and most of the volunteers from the state were present for the meeting. The PMI local units were formed and new executive team members were elected. The national coordinator visited Ranchi prison, celebrated Holy Mass and consoled Sr Concelia MC and Fr Alphonse.

13.12.2 Maharashtra State Conference

On 23-29 September 2019 PMI Maharashtra convened the state gathering together with all its units' representatives and discussed in detail the Kolbe Home project and the regional headquarters.

13.12.3 Chhattisgarh State Conference

Fifth State Conference of Chhattisgarh was held on 4 March 2019 at Raigarh. Most Rev Dr Paul Toppo, Bishop of Raigarh highlighted that prison ministry is a divine appointment to bring deliverance and comfort to the prisoners. Restoration of joy and dignity of the captives was focused during the conference.

13.12.4 Tamilnadu State Conference

With the theme of 'We are worthless Servants' on 25 April 2019, 180 volunteers from Tamilnadu gathered at Vianney Pastoral Centre, Shivagangai for the 20th State Gathering. Most Rev Dr George Anthonysamy, Archbishop of Madras-Mylapore, Most Rev Dr Soosaimanickam, Bishop of Shivagangai and Most Rev Dr Jude Paulraj, Emeritus of Palayamkottai Diocese were present for the Conference. The final message of the conference was, 'We the volunteers of PMI need to embrace this ministry with the Heart of Jesus and say we are unworthy servants and we had done only our duty'.

13.12.5 Madhya Pradesh State Conference

We shall be present in all the Prisons was the decision taken by national level and Madhya Pradesh PMI members visited all Prisons in their state.

13.12.6 Kerala State Conference

The Kerala State gathering was held on 7-9 April 2018 at Kottiyam Animation center, Kollam. His grace Thomas Mar Koorilos inaugurated the meeting, Most Rev Paul Mullassery presided over the meeting, Sri Gopakumar IG of prisons delivered the message, Mar Jose Pulickal, Most Rev Stanly Roman and Mar Remigius Inchananiyil felicitated.

13.12.7 Andhra State Conference

Andhra Pradesh State gathering was held on 29th November 2019 at Jeevasudha Pastoral Centre, Kurnool under the leadership of Fr Lahastraya, the AP PMI coordinator.

13.12.8 Odisha Conference

The Odisha state gathering was held on 4th December 2019 at Bishop's House, Rayagada under the leadership of PMI Odisha state coordinator Fr Timothy Victor Pinto SVD.

13.13 Diocesan Gatherings

13.13.1 Gandhinagar Gathering

The Archdiocese of Gandhinagar, Gujarat witnessed a historical event on 8 August 2019. The volunteers shared their experience of working in this ministry for years which encouraged and motivated the other volunteers. The core team was elected to organize the forthcoming events and decision was taken to launch a rehabilitation center for released prisoners.

14. New Ventures

14.1 White Angels Meet

On 24-25 November 2019 PMI organized a retreat for white angels – professional prostitutes at Sanjo Bhavan Kanakamala, in which more than 70 people participated and expressed their readiness to return to normal life.

14.2 Transgenders

At Kanakamala retreat many transgenders came and asked us to help them in their spiritual growth. We agreed to help them by inviting them every month for a one-day retreat.

14.3 FBA

PMI in association with FBA - Friends of the Birds of the Air – a ministry for beggars' rehabilitation and reintegration, brought back hundreds of beggars to their villages.

14.4 Half Marathon

To create awareness on the need of respecting prisoners on 13 January 2019 PMI Pune unit organized a Half-Marathon dedicated to the release, renewal and rehabilitation of our brethren behind bars. The focus of the marathon was two-fold: to sensitize the general public to the cause of prisoners and to raise funds for the construction of a fully equipped state-of-the-art rehabilitation and skill development center for released prisoners and their families at Karjat, near Mumbai.

14.5. Death Row Commandoes (DRC)

Special PMI commandoes to pray, fast, visit and counsel those condemned to death.

14.6 Terrorists Saving Squad (TSS)

Special PMI squad to pray, fast and do whatever is possible for the transformation of terrorists.

14.7 Mafia Redeemers (MR)

Special PMI wing to pray, fast and do whatever is possible for the transformation of mafia people.

15. Challenges

15.1 Closing Down of Rehabilitation Centers and Homes for Prisoners' Children

Due to the severity of the rules and regulations of the Juvenile Justice Act more than ten rehabilitation centers for released prisoners and homes for prisoners' children were closed down in the last six years.

15.2 Permissions to Visit Prisons

General permissions to visit prisons in many states have become difficult to obtain. Through personal contacts and good rapport with superintendents we get individual permissions to visit prisons.

16 Future Plans

- a) Reaching out to Asian countries. PMI is extending its ministries to Asian countries with the guidance of FABC and ICCPPC.
- b) PMI has grown in many ways and it has many new ventures and branches such as White Angels, Transgenders, Sarathi - Drivers' ministry, FBA, etc.
- c) Strengthening of Rehabilitation Centers
- d) Outreaching to the States where PMI is to be further strengthened
- e) Local PMI Units nearby every prison

- f) Rehabilitation Centers in every state
- g) Give me a Drink Ministry for the uplifting of trafficked women.

17. Conclusion

PMI brings forth innumerable and eternal fruits thanks to the close collaboration of its Chairman Most Rev Dr Allwyn D'Silva, all Cardinals, Archbishops, Bishops, CBCI Secretaries, Priests, Religious, and lay faithful. We extend our highest appreciation and most warm thanks for their blessing, guidance and cooperation. We thank wholeheartedly all the benefactors for their big heartedness. Thanks to their generosity we could reach out to our incarcerated brethren and their families. Prison Ministry does not end with visits to the prison; it goes beyond the prison walls, to their families, their children and victims. Anointed by the Holy Spirit, we serve the Lord in incarceration and thereby renew the face of the earth. We also gratefully recall all prison authorities for their wholehearted support in visiting, releasing, reforming and rehabilitating the prisoners. Every city, diocese, and parish has its lost – prisoners, prostitutes, criminals – those who do not come to the church. Let's join our hands in sanctifying and saving them. "There will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (Lk 15, 7).

Rights of Prisoners: Crimes and Punishments**Dr P D Mathew, S J****Q. What is a Crime?**

A. A crime is an offence against the entire society.

Q. What Should be Done to Prevent Crimes?

A. Criminals must be punished adequately and reform them.

Q. Can all the Criminals be Reformed with the Same Type of Punishment?

A. No, because they differ socially, economically and psychologically. They must be given different punishments.

Q. What Should be the Aim of Punishing Criminals?

A. The aim should be their correction and reformation, so that they can be assimilated into society as its useful members.

Q. What Can Cause Crimes?

A. Socio-economic situations in families and communities. There is a need to identify those causative factors and take preventive action.

Q. Where Can Crimes Easily Flourish?

A. Crimes can easily flourish in pathological situations created by poverty, destitution, unemployment, illiteracy etc.

Q. Should Prison System be Modified in India?

A. Yes, it must be modified on modern patterns. So new ways and means must be devised to reform and rehabilitate even the branded criminals. It must follow the reformatory trend of thoughts.

Q. Can Social Misbehavior Like Prostitution and Begging be Tackled Through Court and Punishment Alone?

A. No. It needs social welfare action.

Q. What is required to tackle socio-economic crimes arising out of poverty, destitution and ignorance?

A. Legal reforms are necessary.

Q. Which law in India deals with crimes and punishments?

A. The Indian Penal Code. It is western in inspiration.

Q. Does this law draw inspiration from the traditional criminal justice system in India?

A. No. It did not take note of the indigenous social system such as family or Panchayat criminal behaviors.

Q. Which law must be amended to give justice to the victims of crimes?

A. The Criminal Procedure code 1973. A new legislation must be enacted to give them adequate compensation to the victims for the damages suffered.

Q. What should be done to bring speedy justice to the people?

A. Reform judicial procedures and practices by adopting informal adjudication mechanism.

Q. What is required to create a just social order in our society?

A. Maintenance of law and order based on values of socio-economic justice, freedom and equal opportunity is required to create a just social order in our society.

Q. Can a just social order accelerate overall development and technological progress?

A. Yes. It will ultimately help in improving the national integration, political stability and overall growth.

Q. What should law makers, police officers, prison administrators, social animators and others dealing with prisoners be aware of?

A. They must be aware of the modern theories related to crimes, punishments, prisoners and prison-life.

Q. What is the advantage of knowing them?

A. So that they can collaborate to amend or delete outdated theories on crimes and punishments and offenders can be treated and transformed as responsible citizens and victims can be adequately compensated.

Q. What else should be done to contribute effectively in the legal reform movement related to criminal justice system in our country?

A. Create awareness among the common people and social activists about crimes and punishments rights of prisoners and duties of prison administrators.

Purpose of Imprisonment

Q. What is the purpose of imprisonment according to the principle of reformation?

A. The main purpose of imprisonment is decriminalization of the criminal and restoration of his dignity, self – esteem and good citizenship, so that when he emerges from the forbidding gates, he becomes a socially useful person.

Q. Are our prisons adequately equipped and administered to achieve the above goal?

A. No. Much reforms are required in the administration of prisons to make them 'development of person' oriented.

Change in the Concept of Punishment

Q. What changes have been brought in the concept of punishment?

A. Punishment in civilized societies must not degrade the human dignity of prisoners. Treatment of prisoners must conform to the basic standard of humanity and fairness. A convicted person cannot be rehabilitated in society through brutality and disrespect. Long prison terms do not humanize prisoners but debase and promote recidivism. Punitive measures must be more enlightened otherwise prisoners can be made an embittered enemy of society. An indelible stigma as a convict stamped on him can transform a potentially good person into a hardened delinquent or criminal.

Need to Develop Alternative Mode of Punishment

Q. Should alternative mode of punishment be found for those serving short term sentences instead of keeping them in the company of confined criminals?

A. Yes, otherwise they will learn about the art of committing crimes from the hardcore criminals.

Measures to Reduce the Rate of Crimes

Q. What is required to reduce the increasing volume and rate of crimes?

A. 1. Radical changes are required in police and judicial organizational and investigation system. 2. The measures should reflect changes in the socio – economic profiles of the people. 3. Some immediate measures required within the police administration and organization which directly deal with crimes and with pending cases in courts.

Q. Why is there a big gap between proven and non-proven cases?

A. It is result of ineffective legal system which is due to defects in laws, judicial mechanism and judicial power.

Q. Is there any immediate need of changes required in the magnitude and mechanism of the police and the judicial departments?

A. Yes, particularly in the area of investigation and punishment system and their approaches.

Q. What should be the basis for granting punishment to a criminal?

A. The punishment to be declared by the court of law should be based on the gravity of the offence.

Change in Notion of Crime and Punishment

Q. Has the entire notion about crime and punishment undergone a change?

A. Yes.

Q. What was the old notion?

A. The old notion was the protection of society through the repression of crime.

Q. What is the modern concept?

A. The modern concept is the prevention of crime and the treatment of offenders adopted by the United Nations.

Q. What was lacking in the traditional approach?

A. In the traditional approach, prevention and treatment were lacking.

THE CONCEPT OF SOCIAL DEFENCE

Q. What is the modern concept of social defence and its new approach?

- A. In its modern meaning, social defence is a new approach to the problem of crime and it envisages a system for the protection of society with due regard to criminological facts and the existing criminal laws in a particular community. Social defence is a new method of approach to criminological problems based on the substitution of treatment for retributive punishment. It endeavors to ensure the prevention of crime with the ultimate objective of re-socialization, rehabilitation and reintegration of offenders. It is a new movement which has, of late, acquired a new dimension in promoting certain specific reforms with respect to criminal science including criminology, criminal law and penal policy. From the historical point of view, the idea of social defence emerged when it was realized that society could be best protected by giving humane treatment to an offender and ameliorating his condition, rather than inflicting a purely exemplary or retributive penalty. The idea of re – education and reformation of convicted offenders was prevalent even in older days although in a rudimentary form.

PRISONS FOR TREATMENT OF OFFENDERS

- Q. What is the contribution made by the positive school of thought?**
- A. The positive school of thought contributed significantly to the ideas of social defense. The latest development with respect to individualized treatment of offenders has led to the innovation of a number of treatment methods for offenders. It is now realized that the criminal and not the crime is to be punished and the punishment must be regulated solely by consideration of social defence. Prisons are no longer the only places for detention of criminals but they have acquired a new dimension as therapeutic centers to reform the personality and behaviors pattern of prisoners.
- Q. According to the contemporary correctional practices what are the objectives of maintaining prisons?**

A. Today prisons stand mainly for three principles in the treatment process, viz. (i) separation of prisoners according to sex, age and criminal status. (ii) classification, and (iii) individualization.

Q. what are the extra-moral treatment methods proposed by the positive school for ultimate rehabilitation of offenders of society.

A.

- Indeterminate sentence
- Premature release
- Parole
- Furlough
- Emergency leave
- Pre-release
- Guidance centers
- Community residential training centers
- Half – way houses
- Work release, etc.

Q. What is the criminological thought of the positive schools?

A. Enrico Ferri of this school emphasized social welfare and social defence. According to him, the purpose of criminal justice was to afford maximum protection or defence of society against the criminal. He placed the defence of society above the rights of the individuals. But at the same time, he recognized the value of the individualized treatment of the criminal. It was the positive school which for the first-time laid emphasis on the criminal rather than a crime.

Article

REFORMATIVE EXPLORATIONS

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From a Passionate Appeal to a Positive Theology of Failure**Discovering the Biblical Inspiration for Prison Ministry****Dr George Panthalanickal, CMF****Introduction**

“I was in Prison you visited me” (Mt 25:36); the gospel verse in which Jesus virtually identifies himself with the prisoners extends a passionate appeal to all disciples of Jesus to involve some way or other in the challenging prison ministry today. But it requires a quantum leap from this passionate appeal to a positive theology of failure found in the gospel tradition to circumscribe the biblical scope of Prison Ministry today. Strange but true that there are reasons why Matthew 25:36 quoted in the title of this article or any other verse which mentions about prison or prisoners in the bible are not sufficient for defining the scope of prison ministry today. It is because prisons or prisoners referred to here by Jesus and any other part of the bible are not at all analogous to that of contemporary society. This is because prisons as we know them were largely unheard of prior to the thirteenth century. In biblical times and up until the thirteenth century, most people in prison were either debtors or political prisoners.² In other words, most prisoners in biblical times were not guilty of anything contemporary culture would be defining as crime because, historically, most people caught committing crimes were summarily executed, flogged or enslaved, but not imprisoned.

² A. Scotnicki, “Prison: Christian Reflection” in *A Series in Faith and Ethics* (Waco, TX: Baylor University Press Center for Christian Ethics, 2012), 25.

Matthew 25:36 is part of a series of clauses of last judgment scene in which Jesus speaks of the necessity of involving in acts of compassion to fit ourselves into the life of the kingdom of God. Here Jesus is emphasizing the Old Testament themes of caring for the orphan, widow, and stranger by meeting their need for food, water, clothing, shelter, medical care and understanding. We have already noted that substantial part of the prisoners before 13th century was either the political prisoners or the debtors who were not able to pay back the debts due to the exorbitant interests demanded by the money lenders of that time. Thus, Matthew 25:36 does not address the underlying issues faced by the people who are involved in the prison ministry today in dealing with imprisoned criminals and matters related to their reentry into society. While hospitality to prisoners and ex-prisoners is a necessary component of prison ministry, hospitality is not the appropriate foundation for Christian response to the physical, emotional, and spiritual needs of persons incarcerated for crimes. Prison ministry services will be crippled if what they are offering goes no deeper than a helping hand of hospitality. Rather it primarily concerns about dealing with fears, prejudices, and traumas of people involved in the ministry related to crime and criminals.

Today prison ministry is directed to two broad classes of people in the prisons ranging from absolutely innocent victims to hardcore criminals. Innocent or Guilty is not the criterion directing the persons who are involved in the prison ministry today. Search for biblical inspiration for prison ministry today ends up in finding out God's characteristic attitude towards both these two broad classes of people who are justly or unjustly confined in the prisons. As followers of Jesus, the spirit of our attitude to persons and realities are defined by the characteristic attitude of Jesus to these various classes of People as accounted in the biblical tradition especially in the gospel tradition. Imbibing the characteristic attitude of God is important because in Bible holiness in the Old Testament (Lev

19:2) or discipleship in gospel tradition (Lk 6:36) is defined as imitating the primary quality and direction of God's actions. This article attempts to identify the two broad classes of people we encounter in the prisons namely the victims and the criminals and searching the characteristic attitude of God or Jesus to those classes of people as accounted in the biblical tradition.

1. God of the Bible as God of the Victims (Mt 25:36, 43)

Certainly one of the two broad classes of people we encounter in the prisons even today could be innocent victims as a result of the unholy alliance between people supposed to execute justice and the rich and powerful who are perpetrators of violence and exploitation³. It is no surprise even for a casual reader that God of the bible is the God of the victims. In comparison with the gods of the religions, the radically new revelation of the God of the Bible in the Exodus event is that He is a God who stands with the victims. In all the religions of past or present, normally the priests are the spokes-persons of God. But surprisingly they always sided with the rich and powerful because it is the rich and powerful who can construct the huge temples and donate large offerings. The priests naturally siding with the rich and powerful claimed that wealth and power are blessings of God and poverty and sufferings are curses or punishments of God. The unique God experience of Israel in comparison with gods of the contemporary religions was that though they were slaves Yahweh heard their cry and sided with them and liberated them from the rich and powerful Egyptians. It is this primary nature and direction of His actions that makes God of Israel different from gods of the nations and cultures.⁴ In both the testaments of the Bible, the hero to be imitated

³ Like Naboth who was victimized by Ahab and Jezebel in 1 Kings Chapter 21.

⁴ R. Girard, *Job the Victim of his People*, trans. Yvonne Freccero (Stanford, California: Stanford University Press, 1987), 154-168

is this God who championed the cause of the victims. In contrast to the Judeo-Christian revelation, the myths of the world and cultures, witnessed a god who stood by the rich and the powerful, which in turn justified the violence and persecution against the victims as divine will.

After the first two chapters of creation account, the third chapter of the book of Genesis itself starts this principal thesis of the bible and accounts the conflict between human victims and the powerful evil forces here personified as the serpent. God stood with the victimized first man and woman. In the first murder story of the Bible in the very next chapter of Genesis (ch. 4) namely Cain's murder of Abel, God stands with the victim and vindicates divine justice on behalf of Abel. After the pre-history the salvation history proper starts in the bible with the call of Abraham in the 12th Chapter of Genesis. Behind the popular call story of Abraham, there could be a story of forceful expulsion from his fertile homeland of Ur and running for life leaving behind his homeland and the family due to a violent attack from some violent groups of barbarians. The call story of Abraham could be read as a believer and victim looking at his painful experiences through the eyes of faith hearing what God is talking to him through that experience as "go from your country and your kindred and your father's house to the land that I will show you." If this is true, salvation history proper in the bible starts with a story of God siding with the victims and guiding them. As noted earlier, the central story of exodus in the Old Testament is certainly a story of God hearing the cry of the victimized Israel in Egypt. In the later books of the bible also we have the same thesis of God siding with the victims. Let it be the case of Uriah and David (2 Sam 11) or Naboth and Ahab (1 Kings 11), the examples are pervading all through the bible to make it one of the primary theses of Bible. As the king of his people, Yahweh champions the cause of the victims, very specially the widow, orphan, prisoners, the exploited, the exiled and the refugees who were defenseless and helpless

(Deut 10:17-19; Ps 68:5).

Bible presents Yahweh as vindicator of Poor and victims (Ps 76:9; 146:5-9). He demands with earnestness (Ex 22:21-24) a similar concern from his people (Deut 24:17-18; Jer 7:5-7; Ps 82:1-4) and from their kings (Jer 22:1-5). Yahweh condemns through his prophets every kind of oppression and victimization with violent anger (Amos 2:6-8; Mic 2:1-13; Is 3:11-17; Jer 5:26-29). The oppression of the poor, the needy or the victims is a crime for which Yahweh will destroy the kingdom (Ezek 22:29-31). Thus, Matt 25:36 which comes as part of a series of clauses to fit the disciples to the kingdom of God can be read as Jesus' continued focus of the prime thesis of the bible and portrayal of God as God of the victims.

2. God's Care and Concern to the Failed Even to the Murderer

Discovering the primary quality of God and the direction of his actions is so important to define the expected attitude towards prisoners especially the second broad class of prisoners namely the criminals. Just like Pharisees had conflict with Jesus regarding the primary quality of God and the consequent primary virtue of imitation, our attitude towards criminals and murderers in the prisons could be also an area where a person's values could be in conflict: for example, between our sense of justice and compassion. The study of biblical inspiration behind the prison ministry is centered on identifying God's characteristic attitude towards the proclaimed criminals, murderers, offenders or the failed.

Once again it is the first eleven chapters of Genesis or the very introduction to the entire bible that reveals the characteristic attitude of God to man and his failures, even to a murderer. These pages of the bible reveal that while man has a continuous story of sin and failure, God's primary attributes are compassion and love. God is neither indifferent nor abandons the mankind to doom due to their sins and failures. He

not only constantly intervenes with judgment, but also forgives with compassionate forgiveness and promise of salvation. Thus, after the sin of the first parents and God's judgment, He gives them a sign of His continued love: "And the Lord God made for Adam and for his wife garments of skin and clothed them" (Gen. 3:21). And he gave them a promise that one day the seed of the woman will bruise the head of the serpent that deceived them: "I will put enmity between you and the woman, and between your seed and her seed; and he shall bruise your head and you shall bruise his heel" (Gen. 3:15).

In yet another stunning act of God in the very next chapter of Genesis (Ch. 4), in the account of the murder of Cain no repentance stirs within him even after he murdered his brother. When questioned by God, he only says; "Am I my brother's keeper?" (Gen 4:9). One of the great mysteries of grace is that God still embraces the sinner in his loving care. The story ends with the affirmation of God's loving care of Cain who was the murderer of his own brother: "And the Lord put a mark on Cain, lest any who came upon him should kill him (Gen 4:15). "Herein lies the supreme miracle and mystery of grace. God will not let man go or abandon him to his justly merited fate: Cain in his wanderings – even far away from the presence of God – nevertheless stands under the protection of God."⁵ "Where sin increased, grace abounded all the more" (Rom 5:20). God preserves the dignity and life of the sinner. Even Cain who murdered his brother is under God's care. The Fathers of the church said that the cross (Tau) was the sign God imprinted on Cain.⁶ God's love for the sinner is greater than his sins and gives him a sign of his protection or his pardon and forgiveness. Here we can already see the anticipation of the parables of the 'Two Debtors,' 'Prodigal Son' and

⁵ Z. Mattam, *Opening the Bible*, (Bangalore: KJC Publications, 1998), 218-19.

⁶ Z. Mattam, *Opening the Bible*, 218-19.

of the ‘Good Shepherd.’ Cain becomes the type of cruel murderers and criminals in our prisons and God’s care for Cain is the type of care and compassion of God that has to be witnessed to each of the criminals we encounter in the prisons today.

3. Parable of the ‘Two Debtors’ (Lk 7:40-43): Amazing Revelation of the Positive Theology of Failure

Parable of the ‘Two Debtors’ (Lk 7:40-43) is a story within the story of ‘Sinful Woman anointing the feet of Jesus’ (Lk 7:36-50) at the house of Simon the Pharisee. It presents a picture of God’s scheme of grace for the forgiveness and salvation of all, irrespective of the gravity of the crime or the amount of debts. In the parable, both debtors stand together in their experience of debts and in their need for a compassionate patron. They again stand together in their experience of forgiveness from the patron and the corresponding natural responses of love or gratitude towards the patron with a possibility of differences in their expression of gratitude proportionate to their experience of forgiveness. The one who has a smaller debt is forgiven less, and consequently he would love less. Though many scholars consider his ‘less love’ as negative, in the logic of the parable, the differences in response are accepted as natural, and it is not the focus in the parable for the application to the rest of the narrative. Later in the application of the parable, ‘the sinful woman’ is clearly identified with the one with a larger debt. Quantitative and qualitative abundance of gratitude in the sinful woman and its complete absence in the Pharisee are the points of comparison in the application of the parable, and that demonstrates the present status of Sinful Woman and the Pharisee (forgiven or not forgiven).⁷

To Barbara Reid, “Lk 7:36-50 provides a heartening vision of the gracious mercy of Christ healing a broken life and revitalizing it with strength

⁷ G. Panthalanickal, *Love Knows When to Break the Law*, (Bangalore: TPI. 2015), 472-73.

and peace for a fresh beginning.”⁸ According to Kawlani, Jesus’ Parable of the Two Debtors (Lk 7:41-43) reveals the amazing grace of God.⁹ Thus, according to him, the final purpose of this parable is to confirm the person and ministry of Jesus as God’s offer of grace to the sinful world, which is at the center of Luke’s theological motivations. For example, Jesus presents the Good News in the story of the failed younger brother (Lk 15:11-32): he failed in the eyes of society, but once he acknowledged his debts and decided to return, he is given as a model to the elder brother, who did not fail in the eyes of contemporary society and considered himself righteous. The sinful tax collector, who acknowledged his debts and the need of divine grace, is preferred in the gospel to the Pharisee who considered himself righteous. Prostitutes, tax collectors and sinners who acknowledged their debts and unworthiness before the Holy God, are preferred in the kingdom to the religious leaders and responsible members of society, who considered themselves worthy and righteous. The story of a dacoit, murderer, modern alcoholic, a drug addict or a prostitute or anyone who is affected by any form of social deviancy is not different. Though such people may experience despair and hopelessness, they can recover with the power and inspiration of the Good News of grace, and like St. Augustine, make use of their negative past in a positive way, witnessing and inspiring all those who continue to live in similar negative, hopeless and despairing social realities.

The parable and its application reflect the importance of Jubilee themes of liberation in Luke’s view of Jesus’ mission and ministry.¹⁰ The parable of the two debtors in the narrative is a Jubilee release of the debtors

⁸ B. M. Ahern, “By the Grace of God,” Way 17, (1977), 3.

⁹ R. C. Kawlani, *Lord God Most High My Saviour: Theocentricity in Lukan Theology; an Exploration into the Portrayals of God in Luke-Acts* (Delhi: ISPCK, 2009), 342.

¹⁰ J. A. Sanders, “Sins, Debts, and Jubilee Release,” in *Luke and Scripture*, ed. C. E. Evans and J. A. Sanders (Minneapolis: Fortress Press, 1993), 88.

(sinners) by a generous, gracious and compassionate creditor.¹¹ The relationship between Jesus and offenders is likened to the mutual binding relationship between a doctor and a sick person (Lk 5:31-32). Though it may appear strange and paradoxical, Luke 7:36-50 presents a positive theology of failure, offering the Good News of Jubilee release to the failed. The achievement of Luke as a literary artist and a writer is the persuasive power of this narrative to bring one into contact with Jesus, enabling him or her to find salvation in Him, whatever might be the past story one has to narrate. They understand how grace works within them and change their negative past into a positive reality. What is radically new is that when God extends grace and forgiveness, the negative past turns out to be manure for the ground, where life grows vigorously, and flourishes and produces fruits (Lk 8:4-8). God is portrayed as the one who creates and recreates everything from the state of chaos. It is this picture of God's primary nature and direction of action that is to be imitated by disciples of Jesus and passionately proclaimed to the prisoners as part of the prison ministry.

Conclusion

This article analyzed Mt 25:36, "I was in prison you visited me;" the most popular biblical verse associated with prison ministry. We have seen that Mt 25:36, is part of a series of clauses related with acts of compassion that are essential for disciples of Jesus to fit into the life of the kingdom of God. But we have seen that the prisoners in the biblical accounts are not analogues with the inmates of prisons of today. Today we come across two broad types of people in the prison namely innocent victims and criminals. As part of understanding the biblical inspiration for prison ministry today we have analyzed the characteristic response of God

¹¹ J. A. Sanders, "Sins, Debts, and Jubilee Release," 86-87.

to these broad classes of people. Regarding the first class of people our conclusion from the analysis of biblical data is that ‘God of the bible is God of the victims.’ Regarding the second group of criminals we have analyzed the biblical data and are fascinated by the account of care and concern God extended even to murderer which is the point of imitation for the disciples of Jesus. Finally, by analyzing the parable of two debtors (Lk 7:41-44) we are struck by the amazing positive theology of failure which is the powerful message to be communicated to the failed. God is not particularly worried about the shadows of their past but He sees a future for all of them transforming their negative past as fuel for a positive future scope. Scope of the prison ministry is to make this gospel message of positive theology of failure more appealing and relevant, particularly to those who are looked down or hated upon in society, like the criminals in jails, by communicating to them that it was them whom God in Jesus was particularly concerned about.

Theological Foundations of the Ministry of the Church in Prison Based on Two Imageries of the Church in *Lumen Gentium*: “the People of God” and “the Body of Christ”

Dr Shibi Kattikulakattu MCBS

1. Introduction

Christians all over the world are concerned of the need of their service in prisons seeing the face of Christ on the prisoners. The Catholic Church has been ministering the people in prisons for a long time. Theologians have tried to formulate the theology of this ministry considering different theological perspectives. Most of the theologians who have attempted to present the prison theology from different perspectives have relied much on Mt 25:36b: “I was in prison and you visited me.” These words of the Lord in the episode of the last judgement have touched the lives of many Christians to work for the broken, wounded, and unwanted people in prisons.

This essay attempts to present a theology for the ministry of the Church in prisons from an ecclesiological perspective. This ecclesiological approach to the prison ministry is based on two imageries of the Church in *Lumen Gentium*: “the people of God” and “the body of Christ.” This study argues that the traditional approach to the prison ministry which is based on the Lord’s words, “I was in prison and you visited me” (Mt 25:36b) is founded on and motivated by one’s own justification and salvation, and this ecclesiological approach is more agapeic and Christian because

it tries to see the prisoners from their side more than one's own side. Though I do not claim that this is the best way to explain the ministry of the Church in prison, I argue that it has something unique to contribute to the prison theology. I do not dare to present a pedagogy for the prison ministry in this essay but just limit to the ecclesiological foundation of the Church's concern for the prisoners.

The essay is divided into four parts. First, it presents the main two imageries of the Church in *Lumen Gentium*:¹ the people of God and the body of Christ. Then, the essay attempts to find the place of prisoners in these imageries of the Church. Next, it deals with the theological importance of the images and their significance in the ministry of the Church in prisons. Finally, the essay sketches the uniqueness of this ecclesiological approach.

2. The People of God and the Body of Christ

Lumen Gentium, the Second Vatican Council's Constitution on the Church, uses a number of imageries to explain the mystery of the Church. These imageries explain the nature, meaning, and the mission of the Church. Among these imageries, the people of God and the body of Christ are very often used in the document. Other than these two imageries, vine and branches (LG 6; cf. Jn 15), shepherd and flock (LG 6, 8, 15, 18; cf. Jn 10), the eschatological Israel (LG 9; cf. Rev 7), the heavenly woman (LG 55; cf. Rev 12), the bride of the lamb who awaits the wedding feast in heaven, (LG 4, 6, 7, 9; Rev 19:7), sheepfold, cultivated field, building of God, Jerusalem, our mother, spotless spouse

¹ Vatican Council II, "Lumen Gentium, Dogmatic Constitution on the Church (November 21, 1964)," in Vatican Council II: The Conciliar and Post-Conciliar Documents, ed. Austin Flannery (Mumbai: St. Pauls, 2004).

of the spotless lamb, etc. (LG 6)² also explain the mission and sacramental and mystical nature of the Church. This study explains two imageries, the people of God and the body of Christ, in order to present the theological foundations of the Church's ministry in prisons.

2.1. The People of God

The image of "the People of God" is derived from the Hebrew Scriptures, in which Israel is understood as a people chosen by Yahweh (cf. Ex 6:7, 19:5, 23:22; Deut 7:6, 14:2, 26:18; Lev 26:9-12; Jer 32:38-41).³ The early Church appropriated this imagery and made use of it to explain their election, which has much importance in salvation history (cf. Rom 9:30f, 10:9-13, 11:11-2, 25; 1 Pet 2:9-10).⁴ *Lumen Gentium* Chapter II, People of God, opens with the salvific arena, where Israel was specially chosen by God. At their failure, a new covenant is established by Christ, and a new people of God is formed as one in Spirit (LG 9). The new covenant was signed by the blood of Christ and it was sacramentally established during the Last Supper.

The Church as "the people of God," from the sacramental point of view, "has a visible and an invisible side. The invisible side is the presence of the triune God. The visible side is primarily the baptized persons who

² Ibid.; Cf. Henri de Lubac, *The Motherhood of the Church*, trans. Sergia Englund (San Francisco, CA: Ignatius Press, 1982), 75-84; Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, trans. William V. Dych (New York: Crossroad, 2004), 340; Mathew Vellanickal, *Church: Communion of Individual Churches; Biblico-Theological Perspectives on the Communion Ecclesiology of Vatican II* (Mumbai: St. Paul's, 2009), Chapter 2.

³ Richard P. McBrien, *The Church: The Evolution of Catholicism* (New York: HarperCollins Publishers, 2008), 50-1; Cf. George S. Worgul, "People of God, Body of Christ: Pauline Ecclesiological Contrasts," *Biblical Theology Bulletin* 12, no. 1 (1982).

⁴ McBrien, 50-1. See other examples: 2 Cor 6:16; Titus 2:14; Heb 8:10; See also the references of the new covenant (Lk 22:20; 1 Cor 11:25; 2 Cor 3:6; Heb 8:13; 9:15; 12:24; Col 2:11), and the tension between the old and the new people (Rom 9:11; 1 Cor 10:18-20; Gal 6:16; 3:28-9).

constitute the Church.”⁵ At one level, all members share in the “common priesthood” of Christ by becoming members of his body; and at another level, some share in the ministerial priesthood of Christ. “The people of God” has the dignity and freedom of the sons and daughters of God in Christ. The Church as “the people of God” is actualized and realized in the sacrament of Eucharist, which is consonant with the Thomistic à propos of the Eucharist that “the reality (res) of the sacrament is the unity of the mystical body.”⁶

In the first three centuries, the word *ekklesia* primarily denoted the assembly of the Christian worship, or the Eucharistic community.⁷ The Second Vatican Council’s usage of the image, “the people of God,” was a retrospection of the original understanding of the word “*ekklesia*.” This image brings forth the theological importance of all members of the Church who have become part of her through the sacrament of baptism (cf. LG, chapter 2). The Council’s ecclesiological theme, “the people of God,” has inspired Christians to realize their duty in the functioning and the building up of the Church. *Lumen Gentium* prepares a common platform for all the members of the Church, cleric, religious, and laity (cf. LG Chapter 2; cf. also, nos. 39-40), being called to perfection.⁸ All

⁵ McBrien., 166. McBrien says that the Church is not something apart from its baptized members, the “recipients and beneficiaries of its spiritual assets, namely the sacraments. The people of God are the Church. Whatever structure and other institutional elements exist within the Church are to assist the people of God to fulfil their mission and ministries. These elements, therefore, exist to serve the whole people of God, not the other way around.”

⁶ Thomas Aquinas, “*Summa Theologiae*,” (Cambridge: Blackfriars, 1975), III.73.3.

⁷ Cf. Clement of Alexandria, “The Stromata,” in *The Writings of Clement of Alexandria* (Edinburgh: T & T Clark, 1980-2), VII. 5; Edward Foley, *From Age to Age: How Christians Celebrated the Eucharist* (Minnesota: Liturgical Press, 2008), 47-8.

⁸ Cf. Errol D’Lima, “The Laity in the Post-Vatican II Church: A. Re-Reading of the Church Teachings,” in *Laity in the Church: Identity and Mission in India Today*, ed. A. Pushparajan and X. D. Selvaraj (Bangalore: ITA & ATC, 2010), 35-6; John Paul II, *Christifideles Laici*, Post-Synodal Apostolic Exhortation, (Rome: December 30, 1988), http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html.

who are called by God to be his people through their baptism in Christ, share the priestly, prophetic, and kingly duties of Christ.

2.2. The Body of Christ

“The Body of Christ” image of the Church, which has its foundation in the teachings of Paul, emphasizes God’s call to a communal relationship with him and with one another in Jesus Christ.⁹ In Romans 12:4-21 (vv. 4-5: we who are many, are one body in Christ, and individually we are members one of another; v. 8: the whole body needs the gifts of each one) and 1 Cor 12:4-27 (vv.12-3: in the Spirit we are all baptized into one body; v. 26 – if one member is suffering, all members suffer, if one is honored, all rejoice together with it), Paul’s usage “the body of Christ” gives more emphasis to the union of the faithful than their relationship with Christ.¹⁰ In Eph 5:23, Col 1:18 (Christ is the head of the body, the Church), and 2:19, “the body” refers to the universal Church of which Christ is the head, and in this sense, “body of Christ” is something that is to be built up (cf. Eph 4:12, 16; 1:22-3: Christ as the head of the Church), and this is the purpose of the gifts of the Spirit (1 Cor 14:12). Paul’s image of the body of Christ was carried forward by the Fathers of the Church, especially Augustine, holding together the Eucharistic body and the ecclesial body.¹¹

Following Pauline tradition, Ignatius of Antioch saw Church as “the body of Christ” and Eucharist as “the sign of unity” in the Church.¹² Unity

⁹ McBrien, 51.

¹⁰ Cf. Ibid., 52.

¹¹ Richard R. Gaillardetz and Catherine E. Clifford, “Eucharistic Ecclesiology,” in *Keys to the Council: Unlocking the Teaching of Vatican II* (Collegeville, MN: Liturgical Press, 2012), 67.

¹² Ignatius of Antioch, “The Letter to the Smyrnaeans,” *The Seven Epistles of St. Ignatius of Antioch*, 1:2. The word for “body” used here in Greek is *sarx*, which means flesh. This is the word used by St. John (1:14; and Chapter 6). For Ignatius, the union of the Christian community is formed by the body and blood of Christ. Cf. also, Eugene LaVerdiere, *The Eucharist in the New Testament and the Early Church* (Collegeville, MN: The Liturgical Press, 1996), 160; John S. Romanides, “The Ecclesiology of St. Ignatius of Antioch,” *The Romans* (1956), http://www.romanity.org/htm/rom.11.en.the_ecclesiology_of_st_ignatius_of_antioch.01.htm.

being the primary concern, Ignatius defended the unity of God, unity of Christ, unity of the Church and the unity of the faithful. For Cyprian of Carthage, the body of Christ image of the Church shows the significance of all individual members of the Church.¹³ The unity of the Church in Cyprian's understanding could be defined as "one Church, made up of different local churches."¹⁴ The notion of the Church as the body of Christ lingers in various homilies of Chrysostom as well. In his Homily on the Gospel of John, Chrysostom says that Christians are called to be one with Christ who is the head of the body, and this chemistry works out in the Church in the communion of the Eucharist. He insists on a life centered on the Eucharist.¹⁵ Chrysostom also asks those who were hesitant to approach the table to be united to the table and to become "one Body" and members of his flesh and of his bones.¹⁶

Following Paul (1 Cor 10), Augustine says that though we are many, we become one in the sacrament of Eucharist,¹⁷ because the reception of the sacrament unites the faithful together, so that they are bound together

¹³ Cyprian, *On the Church: Select Treatises*, ed. John Behr, Popular Patristic Series (Crestwood, NY: St. Vladimir's Seminary Press, 2006), 29.

¹⁴ Nicholas Afanasiev, "The Church Which Presides in Love," in *The Primacy of Peter: Essays in Ecclesiology and the Early Church*, ed. John Meyendorff (Crestwood, NY: St. Vladimir's Seminary Press, 1992), 94-9.

¹⁵ Cf. John Chrysostom, "Homilies on St. John," in *Nicene and Post-Nicene Fathers*, ed. Philip Schaff, Chrysostom: Homilies on the Gospel of St. John and the Epistle to the Hebrews (Peabody, MA: Hendrickson Publishers, 1944), XLVII.1.

¹⁶ *Ibid.*, XLVI.3.

¹⁷ Augustine, "Sermon 272," in *The Works of Saint Augustine: A Translation for the 21st Century*, ed. John E. Rotelle, Sermons: 230-272B: On the Liturgical Seasons (New Rochelle, NY: New City Press, 1990). Augustine explains the union brought by the reception of the Eucharist with the symbolism of the bread and wine: As the bread is made of many grains, we are ground or mixed into dough to become the bread through our baptism. The Holy Spirit bakes us. Like the grains are mixed into one loaf of bread, the early Christian community had one soul and one heart in God (cf. Acts 4:32). As the juice made of many grapes is poured together in one vessel, Augustine says, Christ wished us to belong to him. Cf. also Augustine, "Sermon 229," in *The Works of Saint Augustine: A Translation for the 21st Century*, ed. Boniface Ramsey, Essential Sermons (Hyde Park, NY: New City Press, 2007).

and will not be scattered or separated.¹⁸ Even if there are a number of breads on the altar or many altars in the world, they are “one loaf” because this is the body of Christ. In the same way, though we are many, we are one body in Christ.¹⁹ As one loaf is made from single grains, collected together and somehow mixed in with each other into dough, the body of Christ is made one by the harmony of charity.²⁰ Augustine’s ecclesiology becomes intelligible with his concept of *Christus totus*, “total Christ,” which is formed by Christ together with his Church. It does not mean that Christ is incomplete without us, the members of the Church, but he did not wish to be complete without us, the Church.²¹ Based on Paul’s ecclesiology, according to which the Church is the body of Christ and Christ is the head of the body (Eph 5:23), Augustine says that Christ is comprised of both Christ, the head, and Church, the body: “Christ is us and we are Christ.”²²

The Second Vatican Council, rooted on *ressourcement* and going back to the teachings of the Fathers of the Church, has used the image of the body of Christ as one of the primary images to explain the theology of the Church (cf. nos. 3; 7; 12; 14; 17-18; 21-23; 26; 28; 30-33; 39; 43; 45; 48-50; 52; 54). This image explains Paul’s ecclesiology which is founded on the Eucharist and it continues to be meaningful for the last two millennia.

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¹⁹ Augustine, “Sermon 229a” in *The Works of Saint Augustine: A Translation for the 21st Century*, ed. John E. Rotelle, *Sermons on the Liturgical Seasons* (New Rochelle, NY: New City Press, 1990), 1.

²⁰ *Ibid.*, 2.

²¹ Cf. Augustine, “Sermon 341,” in *The Works of Saint Augustine: Sermons*, ed. John E. Rotelle, *Newly Discovered Sermons* (Hyde Park, NY: New City Press, 1990), 1 & 9; Antonyswamy, “Eucharist as the Binding Force of Unity in the Context of Paul’s Campaign for Harmony in Corinth” *Vaiharai* 12, no. 2 (July–December 2007), 29.

²² Leroy Huizenga, “Christus Totus: Why Catholics Care About Christians” *First Things*, <https://www.firstthings.com/web-exclusives/2012/05/christus-totus-why-catholics-care-about-christians>; Cf. also CCC 795.

3. Prisoners and the Imageries of the Church

The above discussion on the images of the people of God and the body of Christ has presented their origin, meaning, and the nature. Having seen the relationship between Christ and his people in the Church through the imageries of the people of God and the body of Christ, this section examines the place of prisoners in the Church with the expectation that it will help us to establish the duty of the Church, i.e., the members of Christ's body and the people of God, towards the people in prisons.

3.1. Incarcerate Ecclesia

In the history of the Church, on many occasions, the members of the Church - Apostles, other leaders of the Church, and the believers - were imprisoned for their faith in Christ. The Acts of the Apostles presents a number of incidents of such imprisonments: Peter and John in prison (4:1-22); Apostles in prison (5:17-18); Paul and Silas in prison (16:16-40); Paul in prison on many occasions (23:10-28:16), etc. Some of these occasions became moments of God's intervention in the life of the faithful and also the moments of conversion for unbelievers. Paul wrote a number of letters to his communities (Letters to Ephesians, Philippians, Colossians and Philemon) while he was in prison. All these experiences of the early Church show that God was not away from his people in prison. In other words, God made himself present to his people while they were in prison.

Today, the Church consists of people from all walks of life living all over the world: the faithful living in all continents and countries, the faithful living in palaces and slums, the rich and the poor, the educated and the uneducated, the employed and the unemployed, etc. Similarly, there is also a group of faithful who live in prison. Jason S. Sexton calls this group

of faithful *incarcerate ecclesia*, the Church in prison.²³ In his study on the situations of the prisons in California and the role of the Church in these prisons Sexton proposes that there lies an underground Church largely made up of marginalized people. He believes that the Church outside the prison has a responsibility towards the Church in prison. In this sense, prison is a place where Christ makes himself present, though it is a place underestimated, under-graded, or misprized.

3.2. A Member of the People of God

The Church, being the People of God, is not just a group of people located in a particular space or time, but all peoples who have become the members of the body of Christ through the sacrament of baptism. All the members of the Church are called to holiness because her founder is holy. Christ, the Son of God, who is with the Father and the Holy Spirit, is eternally holy. The Church, being the people of God and the bride of Christ, though living in this world with all chances of imperfections, is called to holiness (cf. LG, Chapter 5). All members of the Church, as a body or single unit, have the same goal, i.e., perfection or holiness. However, in reality, the members of the Church consist of sinners and people on different levels of perfection. The Church as the people of God, in its theological sense includes also the members both in heaven and on the earth. In other words, it includes the members of the Church militant (*Ecclesia militans*), the Church penitent (*Ecclesia poenitens*), and the Church triumphant (*Ecclesia triumphans*). In their faith in Christ, all members of these different levels have become one reality and one cannot separate one from the other. The faithful living in prison, *incarcerate ecclesia*, are not outside them but are part of them, and they

²³ Jason S. Sexton, "Toward a Prison Theology of California's *Ecclesia Incarcerate*," *Theology* 118, no. 2 (2015), 8. In his study on the prisoners in California Jason presents the possibilities of the Church's mission in *incarcerate ecclesia*.

are also the members of God's people. Therefore, a prisoner is a member of the people of God.

3.3. A Son/Daughter of God and a Brother/Sister of His Other Children

Ratzinger says that "it is only in the community of all the brothers and sisters of Jesus Christ that one is a Christian, not otherwise."²⁴ The Church as a community and the people of God consists of the children of God the Father. They have become the adopted children of God the Father in Christ, his only Son (cf. Gal 4:5-7 Eph 3:26; Rom 8:14-19). Christ is our elder brother (Heb 2:10), and in him all members of the Church have become one people, one body, and brothers and sisters. If we are the children of God, all people - both the rich and the poor, the high class and the low class, dalits and non-dalits, people in prisons and outside prisons – are brothers and sisters. It involves a responsibility towards each other.

Christ who shares himself for the brethren is the perfect model for taking the responsibility of the brethren. If it is affirmed that God loves everyone allowing us to call him our Father (Lk 11, 4), then it follows that each one of us must become our 'brother's/sister's keeper.'²⁵ The story of Cain and Abel shows the human tendency and sin that asks the question, 'am I my brother's keeper?' The biblical insight that everyone is called upon to be one's brother's/sister's keeper, is derived from the fact that the God of the Bible gives and seeks love and do justice for all.²⁶ Having concern for the people in prison is an expression of our brotherly/sisterly responsibility that we learn from scriptures, especially from the life of Christ, our brother.

²⁴ Joseph Ratzinger, "Review of the Postconciliar Era: Failures' Tasks' Hopes," in *Principles of Catholic Theology: Building Stones for a Fundamental Theology* (San Francisco: Ignatius Press, 1987), 375.

²⁵ Masilamani Azariah, *Pastor's Search for Dalit Theology* (New Delhi: ISPCK, 2000), 16.

²⁶ *Ibid.*, 17; Roger Burggraave, *Each Other's Keeper?* (Thrissur: Marymatha Publications, 2009), 41.

3.4. An Organ of the Body of Christ

The imagery of the body of Christ envisages the inevitable role of all members of the Church. Though the members are many they become one in Christ (Rom 12:4-21). In Christ, all members are mutually related and members of one another. In this relationship the whole body needs the gifts of each one. This relationship is experienced in the celebration of the Eucharist in a unique way, i.e., sharing the Eucharistic body of Christ, the members of the Church form the ecclesial body of Christ. In other words, they all become one in Christ.

The faithful who live in prison are also the members of the ecclesial body. They have become prisoners because of their unlawful or sinful acts and no member of the Church is free from this situation. We cannot say that those who are outside the prisons are always lawful and without sinfulness. There are also prisoners who have not received justice from the judiciary. Whatever be the reasons, the prisoners are organs of Christ's body who was broken for all people for their sins (2 Cor 5:21). Being part of the body of Christ who died for our sins we have the responsibility of the parts/organs of Christ in prisons, because they form an ecclesial body in prisons. The brokenness of Christ is the glue that attaches the organs in his body. As the members of the body of Christ the faithful living outside prisons have the responsibility to see the brokenness of the suffering brethren in prisons who ask us: "Don't you see my brokenness?" It is a personal invitation to the members of the Church to step into the sufferings of the little ones like prisoners in our society. When we see the brokenness of the Eucharistic Lord, who unites us in the ecclesial body, in the lives of our fellow brethren, it gives meaning to our Eucharistic celebration in which we become an organ of broken Christ.

3.5. Prisoners of Other Faith

Yves Congar says that in the last century, the Church discovered “the existence of other spiritual worlds” having positive values. In the process of the realization of these values, which is the result of a long discovery of study and dialogue, one also discovers “the riches and unique significance of the Christian faith;”²⁷ a faith in “a living and active God, who reveals and communicates himself” to his people as sons and daughters of God.²⁸ John Paul II gives his rationale for the existence of multiple religions in *Redemptoris missio*: “[T]he freedom of the Divine in self-manifestation and the creativity of the human in exploring the Divine” are the two factors behind the existence of many religions, and what leads the Church in her relationship with other religions is the respect for human beings’ quest to answer the deepest questions of life, and the Spirit’s work in them (cf. RM 29).²⁹ Following the teachings of Vatican Council II (cf. LG 16; NA 2), Indian theologians ask the Christians in India to approach the legitimacy of other religions and their salvific value with openness.³⁰

The existence of many religions raises the question of the goal of religions. Vatican Council II says, “All men form but one community. This is so because all stem from the one stock which God created to people the entire earth (cf. Acts 17:26), and also because all share in a common destiny,

²⁷ Yves Congar “Non-Christian Religions and Christianity” in *Evangelization: Dialogue and Development: Selected Papers of the International Theological Conference: Nagpur (India) 1971*, ed: M. Dhavamony (Roma: Universita Gregoriana 1972), 144.

²⁸ Ibid., 145; Cf also: Walter Kasper “Are Non-Christian Religions Salvific?” *ibid.*, 165-6.

²⁹ Cf ITA “Church’s Engagement in Civil Society: A New Way of Being Christian in India Today (the Final Statement of the Ita Meeting 2008),” ITA: <http://www.itanet.in/ITA%20Statements2008.html>

³⁰ ITA “The Church in India in Search of a New Identity (the Final Statement of the Ita Meeting 1996),” in *Theologizing in Context: Statements of the Indian Theological Association*, ed: Jacob Parappally (Bangalore: Dharmaram Publications 1996), no. 12.

namely God” (NA 1). Salvation is the goal of all religions, though they name it differently. The Church believes that everyone is saved through Christ and “everyone who is saved participates in the paschal mystery of Christ,” and “it does not require a conscious, explicit profession of faith in Jesus Christ” (cf. GS 2).³¹ Those who accept this concept can relate with other religions more openly. The Church’s conviction that the Spirit of God is present in all human beings, and the risen Christ is present to all people through his spiritual mode of presence, Chethimattam says, should help Christians celebrate the presence of the Spirit and Christ in all believers. This is the “recognition of Brahman as Atman” residing in every being.³²

As we recognize the work of God in other religions or the revelation received by the people of other faith, we must consider the people of other religions as “God’s other peoples.”³³ This is the reason of our concern for the peoples of other faiths. The absence of their membership in the Church does not mean that they are not God’s peoples. God has designed a different way for their salvation. They could also be part of the Kingdom of God in God’s plan because they are also the children of

³¹ Michael Amaladoss, “Is Christ the Unique Savior? A Clarification of the Question” in *What Does Jesus Christ Mean? The Meaningfulness of Jesus Christ Amid Religious Pluralism in India*, ed: Errol D’Lima and Max Gonsalves (Bangalore: Dharmaram Publications, 2001), 11; Cf Sebastian Athappilly, “The Uniqueness of Jesus Christ and the Plurality of Religions” in *Theology in India: Essays on Christ, Church and Eucharist* (Bangalore: Dharmaram Publications, 2005), 97; Dhanaseeli Dhivyanathan, “Theology of Marriage and Family from the Perspective of a Woman” in *Marriage and Family Today: An Indian Theological Search*, ed: Astrid Lobo Gajiwala and Vincent Kundukulam (Bangalore: ITA & ATC, 2016), 206.

³² J. B. Chethimattam, “Indian Spirituality and Liberative Action” in *Papers and Statement of the Fourteenth Annual Meeting of the Indian Theological Association: Towards an Indian Christian Spirituality in a Pluralistic Context*, ed: Dominic Veliath (Bangalore: Dharmaram Publications, 1993), 87-8; Cf also ITA, “Towards an Indian Christian Theology of Religious Pluralism (the Final Statement of the ITA Meeting 1989),” in *Theologizing in Context: Statements of the Indian Theological Association*, ed: Jacob Parappally (Bangalore: Dharmaram Publications, 2002), nos. 7-11.

³³ Cf Gerald O’Collins, *Salvation for All: God’s Other Peoples* (Oxford, NY: Oxford University Press, 2008).

God. Here, we must admit that “the Church is only a humble instrument and agent” and may not be the “exclusive agent” of the Kingdom.³⁴ The Church, “the universal sacrament of salvation,” mediate the blessings of the Trinity upon humankind “at once manifesting and actualizing the mystery of God’s love for men[women]” (cf. GS 4-5).³⁵ However, “God’s other peoples,” who stay outside the visible Church, cannot be branded as outsiders in God’s salvific plan, because Christ is the savior of the entire humankind. In this sense, as the beneficiaries of Christ’s gift of salvation, the prisoners of other faiths are also part of the imageries of the people of God and the body of Christ. It encourages the Church to show love and concern towards the prisoners of other religions as well.

4. Theological Importance of the Imageries and their Significance in the Prison Ministry

The discussion on the two imageries of the Church, the people of God and the body of Christ, has shown the participatory role of all the members of the Church in her mission. We have also seen how the prisoners have found their place in these imageries. Now, it is appropriate to see the theological importance of these images and their significance in the context of prison ministry.

4.1. Corporate Personality

The images of the Church, “the body of Christ” and “the people of God,” show the corporate nature of the Church. The concept of corporate

³⁴ Kuncheria Pathil, *Theology of the Church: New Horizons* (Bangalore: Dharmaram Publications, 2006), 67.

³⁵ Cf. Augustine Mulloor, “People of God: Identity and Mission; Biblical Perspectives” in *Laity in the Church: Identity and Mission in India Today*, ed. A. Pushparajan and X. D. Selvaraj (Bangalore: ITA & ATC, 2010), 2; Vatican Council II, “*Gaudium Et Spes*, the Pastoral Constitution on the Church in the Modern World (7 December 1965),” in *Vatican Council II: The Conciliar and Post-Conciliar Documents*, ed. Austin Flannery (Mumbai: St. Pauls, 2004), nos. 4-5; Cf. also, ITA, “Church’s Engagement in Civil Society: A New Way of Being Christian in India Today (The Final Statement of the ITA Meeting 2008),” no. 21.

personality considers the individuals not as isolated from the groups they belong to, but are often treated as representatives for, or even as wholly identified with those groups. In ancient Israel, the concept of corporate personality was founded on Israel's specific call and covenant with God.³⁶ The idea of the Church as a corporate person derived in Christian thought with Paul's use of the image of the Church as "the body of Christ," and continued during the patristic period.³⁷ In the last century, the Eucharistic ecclesiology of Henri de Lubac and Zizioulas, which zoomed in on the image "the body of Christ," emphasized the corporate personality of the Church. The unity of "the body of Christ," for de Lubac and Zizioulas, is the work of the Holy Spirit,³⁸ who is behind the principle of 'One' and 'Many' in the Church: the members of the

³⁶ Cf H. Wheeler Robinson, *Corporate Personality in Ancient Israel*, Revised Edition ed. (Philadelphia: PA: Fortress Press, 1980), 27-44. Robinson presents the key traits of the corporate personality of Israel: ¹) A sense of unity with the past and the future according to which the ancestors live through their offspring; ²) Realism of the corporate personality that accepted the same breath or soul that animated many members and their common blood tie; ³) Fluidity that presented the individual in the collective and the collective in the individual; and ⁴) The maintenance of the corporate idea even after the development of a new individualistic emphasis within it. See also John H. McKenna, *Become What You Receive: A Systematic Study of the Eucharist* (Chicago: IL: Hillenbrand Books, 2011), 61-4; Worgul, 26.

³⁷ The corporate presence of the Trinity is also considered the model of the corporate personality of the Church. Trinity who is holiness itself challenges the Church to be transformed by the divine presence. Cf McBrien, 165-6.

³⁸ Cf Henri de Lubac, *The Splendor of the Church*, trans. Michael Mason (San Francisco: Ignatius, 1986), 130, 58; John D. Zizioulas, *Being as Communion*, vol. 4, *Contemporary Greek Theologian* (Crestwood: NY: St. Vladimir's Seminary Press, 1985), 110-1.

³⁹ Zizioulas, *Lectures in Christian Dogmatics* (London/New York: T & T Clark, 2008), 126-7. Cf also Zizioulas, *Being as Communion*, 4, 112. Zizioulas says that the Church is a mystery of "One" and "Many" at the same time. Cf Augustine, *City of God* (Peabody: MA: Hendrickson Publishers, 2009), X-6, 20; Cf also John Francis Kavanaugh, *Following Christ in a Consumer Society: The Spirituality of Cultural Resistance* (Maryknoll: NY: Orbis Books, 1982), 130; Antonyswamy, 31; Erasto J. Fernandez, *Eucharist: Step by Step* (Bangalore: St. Paul Publications, 1989), 143; E. Schillebeeckx, "Transubstantiation, Transfinalization, Transignification," in *Living Bread Saving Cup*, ed. Kevin Seasoltz (Collegeville: MN: Liturgical Press, 1982), 187.

Church (Many) becoming ‘One,’ in the Body of Christ.³⁹ The Eucharist, the new covenant, is the source that binds up the members of the Church as a corporate person.⁴⁰ The members are constituted as a corporate body under the bishop, who is the head of the local church;⁴¹ the temporal administrative system of the collegiality of the bishops that represent local churches is an expression of the communal and corporate nature of the Church (cf. LG 24-5).⁴²

The “people of God” image prioritizes the members of the Church. Thus, the members of the Church are more important than the structures of the Church. The idea of the Church as the people of God challenges all members of the Church, bishops, clergy, religious, and laity to work together, recognizing each other as members of the Body of Christ. The idea of corporate personality gives all members of the Church a goal to fulfill as a community. Different ministries and duties in the Church should help in fulfilling this corporate goal. At this juncture, it is appropriate to have a look at the words of Henri de Lubac: “Considered as a ‘body’ or as a ‘people,’ Body of Christ or people of God, the Church appears first of all as totality. She is, if it can be put this way, the total consciousness or, better yet, the total being of believers. Pastors and faithful are united in one same Church; together they form a single

⁴⁰ Roch A. Kereszty: *Wedding Feast of the Lamb: Eucharistic Theology from a Historical, Biblical, and Systematic Perspective* (Chicago: IL: Hillenbrnd Books, 2004), 177. The Eucharistic assembly which “shares in the body/person of the Crucified and Risen Christ” enters into a sacred space and becomes “a Temple of the Lord in the Holy Spirit” (1 Corinthians 6:19).⁴¹ Same as with the space: the assembly also enters into the time of the crucified and risen Christ. See also Karl Rahner: *The Eucharist: The Mystery of Our Christ* (Denville: NJ: Dimension Books, 1970), 13. Rahner says: in each Eucharistic celebration: what happened at the Lord’s Supper “enters into our place and our time” and acquires presence and redemptive power within our own being.”

⁴¹ Jonathan Martin Ciraulo: “The One and the Many: Peter and Peters,” *Journal of Ecumenical Studies* 48, no. 1 (Winter 2013): 48.

⁴² McBrien: 173; Henri de Lubac: *De Lubac: A Theologian Speaks* (Los Angeles: CA: Twin Circle Publishing Co., 1985), 19-20; See also: Afanasiev: 97.

People, a single Body. They are all together the flock of whom Christ is the Shepherd.”⁴³

The concept of corporate personality involves certain rights and duties or responsibilities, because each member of the group is part of the group and even represents the group or being identified with the group. There are sinners and saints in the Church; divine and human elements in the Church; and also, people having the role of ministers and being ministered – but all become one in Christ; and they are of God. This situation of contrasts is both an advantage and a challenge of the Church; on the one side it helps the members of the Church to think about one’s call to holiness and perfection, and on the other side it helps to be aware of one’s nature of sinfulness and imperfection. For some people, it is an opportunity to wake up or repent, and for some others it is an opportunity to practice Christian charity. It is the responsibility of the members of the body to support each other when one is weak and weary. The moto of the prison ministry of India, “Be a love bomb. Let it be exploded not to kill but to heal the bruised hearts”⁴⁴ becomes relevant in this context.

4.2. The Holy Spirit in the Imageries of the Body of Christ and the People of God

The Holy Spirit who worked in the apostles and the early Church continues to be present in the Church today.⁴⁵ It is the Holy Spirit who makes present the power of Christ’s redemption in the Church and to the entire humankind.⁴⁶ Jesus gives a new birth to his people through

⁴³ Lubac: *The Motherhood of the Church* 77.

⁴⁴ Francis Kodian, *Love Bomb: Prisoners’ Reformation Trajectory* (Kottayam: Lifeday, 2018), 31.

⁴⁵ See Francis’ *Evangelii Gaudium*: Apostolic Exhortation (Rome November 24, 2013), no. 50.

⁴⁶ Cf Yves Congar: *Christ: Our Lady and the Church: A Study in Eirenic Theology* 55.

the waters of baptism and the Holy Spirit. Explaining the Eucharist, Norris says that the reality brought by the Eucharist is the Church, a “unique ‘we’ born from the eternal ‘We’ of the Blessed Trinity,” “a people made one from the unity of the Father, the Son and the Holy Spirit.”⁴⁷ Yves Congar, in his famous example of the Church as “a building under construction” - a place of worship, considers the Holy Spirit as the builder who arranges each stone according to its shape or role.⁴⁸ *Lumen Gentium* is very particular in explaining the life-giving role of the Holy Spirit in the building up of the body of Christ from its very beginning to the present day (cf. nos. 1-2; 4-9; 11-15; 17; 19-22; 24-28; 32; 34; 39-45; 48-50; 52-3; 56; 59; 63-65).

The images of the people of God and the body of Christ explain the living mechanism of the Church. The “people” and the “body” become intelligible only when there is life in them. Thus, the Church is not mere a juridical institution or simply a structure, but much more deeply a communion or a fellowship animated by the Holy Spirit.⁴⁹ “The faithful, collectively known as ‘the people of God,’ receive Christ’s life poured out for them in the sacraments, and the Holy Spirit acts as the Body’s living principle, ordering its members to a common end.”⁵⁰ Emphasizing

⁴⁷ Thomas Norris’ “Communion: The Trinity and the Eucharistic Life of the Church” in *The Mystery of Faith: Reflections on the Encyclical Ecclesia De Eucharistia* ed. and Maurice Hogan James McEvoy (Dublin: The Columba Press’ 2005), 196.

⁴⁸ Yves Congar’ *Lay People in the Church*’ 104. For Congar’ the world is the quarry that supplies the stone. A whole organisation is necessary to bring the rough stone to its final state in the finished building; hammer and chisels’ means of transport’ scaffolding and ladders’ cranes’ an architect to give orders and industrious workmen. When the Church is finished’ every stone in its place according to the architect’s design’ the scaffolding and everything else that is no longer wanted is taken away’ and the workmen have a rest.

⁴⁹ Dennis M Doyle: “Journey: Congar and the Roots of Communion Ecclesiology.” 474.

⁵⁰ Daniel J. Catellano’ “Commentary on *Lumen Gentium*,” in *Repository of Arcane Knowledge* (2012). Cf Herwi Rikhof’ *The Concept of Church: A Methodological Inquiry into the Use of Metaphors in Ecclesiology* (London/Shepherdstown: WV: Sheed & Ward/Patmos Press’ 1981), 49-66. See also Richard R. Gaillardetz and Catherine E. Clifford’ *Keys to the Council: Unlocking the Teaching of Vatican II* (Collegeville: MN: Liturgical Press’ 2012), Chapter 7, “The Holy Spirit in the Church.”

the unifying work of the Holy Spirit in “the body of Christ” de Lubac says that we become “the body of Christ” in the Eucharist, not by the symbolism, rather, by the work of the Spirit. By receiving him (Christ/the body of Christ/the Eucharist), we become the body of Christ (Church); the bridegroom and the Bride become “one flesh.”⁵¹ History has shown that when the Church depended more on material wealth and powers than the Spirit of God she has lost her credibility in the world. We cannot imagine the Church of Christ without the Holy Spirit, because when the Spirit is absent in the Church, the People [of God] becomes merely a crowd, and the body [of Christ] becomes many organs scattered around.

Christian anthropology presents the human person as an indissoluble unity of an animated body, molded by God in his own image and likeness (cf. Gen 1:26).⁵² The Holy Spirit, who sanctifies the Church and dwells in the hearts of the faithful (LG 4), works in the hearts of all peoples (RM 29).⁵³ It compels the Church to work for the wellbeing of all peoples recognizing the presence of God in all human beings and acknowledging their dignity. This divine design places all people on single platform, and it is the basis for the Church’s social teachings. The principle of human dignity does not allow one as a prisoner or sinner, because s/he has also the image and likeness of God.

⁴⁹ Dennis M Doyle: “Journey: Congar and the Roots of Communion Ecclesiology,” 474.

⁵⁰ Daniel J. Catellano: “Commentary on *Lumen Gentium*” in *Repository of Arcane Knowledge* (2012). Cf Herwi Rikhof: *The Concept of Church: A Methodological Inquiry into the Use of Metaphors in Ecclesiology* (London/Shepherdstown, WV: Sheed & Ward/Patmos Press, 1981), 49.

⁶⁶ See also Richard R. Gaillardetz and Catherine E. Clifford: *Keys to the Council: Unlocking the Teaching of Vatican II* (Collegeville, MN: Liturgical Press, 2012), Chapter 7, “The Holy Spirit in the Church.”

⁵¹ Lubac: *The Splendor of the Church*, 158; Cf Vellanicall, 101.

⁵² Cf Adalbert Hamman: “Irenaeus of Lyons” in *The Eucharist of the Early Christians*, ed. Willy Rordorf and Others (New York: Pueblo Publishing Company, 1978), 93.

⁵³ ITA: “The Significance of Jesus Christ in the Context of Religious Pluralism in India (The Final Statement of the Ita Meeting 1998),” in *Theologizing in Context: Statements of the Indian Theological Association*, ed. Jacob Parappally (Bangalore: Dharmaram Publications, 2002), no. 5, 14-5; Cf also: GS 22; RM 28.

4.3. The Eschatological Significance of the People of God and the Body of Christ

The Church as the People of God is a group of people on heavenly pilgrimage. One cannot even think of a Church without its eschatological nature, because the absence of this nature is never an ontologically right concept of the Church. Examining the celebration of the Eucharist in the early Church, Otto Knoch argues that the principal task of the Church today is to recover the eschatological orientation and the communion and unity of the Christians at the Eucharist.⁵⁴ It is in the celebration of the Eucharist that the People of God have an experience of the eschaton. De Lubac's concept "the Eucharist makes the Church" is a reality fulfilled in eschaton.⁵⁵ For Zizioulas, the Eucharistic assembly, the body of Christ, has an eschatological movement and it is an indicator of the ecclesial hypostasis, i.e., not only of history, but also of eschatology; or "already" and "not yet."⁵⁶ "Any Eucharistic celebration which centers on our earthly life alone stands in contradiction to the biblical witness,"⁵⁷ because it's

⁵³ ITA: "The Significance of Jesus Christ in the Context of Religious Pluralism in India (The Final Statement of the Ita Meeting 1998)," in *Theologizing in Context: Statements of the Indian Theological Association*, ed: Jacob Parappally (Bangalore: Dharmaram Publications, 2002), no. 5, 14-5; Cf also GS 22; RM 28.

⁵⁴ Otto Knoch, "Do This in Memory of Me!" (Luke 22:20, 1 Cor 11:24-25): The Celebration of the Eucharist in the Primitive Christian Communities" in *One Loaf One Cup: Ecumenical Studies of the 1 Cor 11 and Other Eucharistic Texts*, ed: Ben F. Meyer (Macon, GA: Mercer University Press, 1993), 10.

⁵⁵ Paul McPartlan, *The Eucharist Makes the Church*; Henri De Lubac and John Zizioulas in *Dialogue* (Edinburgh: T and T Clark, 1993), 85; Cf also EE 18-9.

⁵⁶ Zizioulas, *Being as Communion*, 4, 61-2; Cf Estella Padilla: "The Encounter with Christ as Renewing the Asian Youth" in "Give Me a Drink (Jn 4:7): The Challenges of New Evangelisation and Creative Pastoral Responses" ed: Clarence Devadas (FABC Office of Theological Concerns, Baan Phu Waan, Samphran, Thailand: FABC, 2015), 39. Padilla says that the Church is not a wandering Church but a pilgrim Church. The pilgrim Church will have a specific goal: i.e., the reign of God which will be fulfilled in eschaton. Cf also Alkiviadis C. Calivas, "The Eucharist: The Sacrament of the Economy of Salvation" in *One Loaf One Cup: Ecumenical Studies of the 1 Cor 11 and Other Eucharistic Texts*, ed: Ben F. Meyer (Macon, GA: Mercer University Press, 1993), 131.

⁵⁷ Kereszty, 239.

focus is also the Kingdom of God.⁵⁸ In the celebration of the Eucharist the heavenly church and the earthly church unite in a unique way. Henri de Lubac says that Christ in glory reaches to the Church on earth through the veil of Eucharistic elements to draw her back through the veil and embody her in the Church in heaven. “The veil envelops both the *res et sacramentum* (Christ) and *res tantum* (the heavenly Church).”⁵⁹ The Heavenly Church or the Church in glory is the perfection of the earthly Church.

The Church, which is called to be the “symbol” and the “servant” of the Kingdom in the world, fulfilling its historical mission promotes the Kingdom in the world.⁶⁰ Jesus’ life and liberative mission (Lk 4:16-8) is the source and strength of the Church to continue the liberative work in the world and to be a promoter of the Kingdom. The Apostles presented an ideal community that took this mission seriously and tried to be a liberative Church engaging in the total liberation of the people.⁶¹

⁵⁸ Alexander Schmemmann, *The Eucharist*, trans. Paul Kachur (Crestwood, NY: St. Vladimir’s Seminary Press, 1988), 23; See Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, NY: St. Vladimir’s Seminary Press, 1979), 26; See also Jean-Luc Marion, *God without Being*, trans. Thomas A. Carlson (Chicago: University of Chicago Press, 2012), 174. Marion affirms that the Eucharistic presence has an eschatological dimension, because the Eucharist is “by itself the absolute gift, whose perfection anticipates our mode of presence, surpasses our attention, dazzles our gaze, and discourages our lucidity.” Cf also Sebastian Madathummuriyil, *Sacrament as Gift: A Pneumatological and Phenomenological Approach* (Leuven: Peters, 2012), 242.

⁵⁹ McPartlan, 85; See also Augustine of Hippo, 2. De Lubac agrees with Augustine in saying that the Eucharist makes the Church. However for de Lubac, it is fulfilled in the heavenly Church. Cf Augustine, *City of God* (Peabody, MA: Hendrickson Publishers, 2009), X-6; 20. Augustine says in *City of God*: “This is the sacrifice of Christians, who are ‘many’ making up one body in Christ.” This is the sacrifice which the Church continually celebrates in the sacrament of the altar...”

⁶⁰ Michael Amaladoss, “The Multi-Religious Experience and Indian Theology” in *Society and Church: Challenges to Theologizing in India Today*, ed. Victor Machado (Bangalore: Dharmaram Publications, 2004), 174; Cf also “The Kingdom of God as the Goal of Mission,” Vaiharai 1 (1996), 277-92.

⁶¹ ITA, “Towards an Indian Theology of Liberation (The Final Statement of the Ita Meeting 1985),” in *Theologizing in Context: Statements of the Indian Theological Association*, ed. Jacob Parappally (Bangalore: Dharmaram Publications, 2002), no. 13.

By perfecting them in Christian charity, early Christians prepared themselves to appear worthily before the Lord at his second coming. The Church that expects the eschatological fulfillment of the salvific experience, must commit herself to the transformation of the world and bring good news to the world, by participating in the mission of Jesus.⁶² The Church must see salvation and human well-being interrelated in such a way that the members of the body of Christ work here and now for the unity of the body as a sign of eschatological unity. In this hope, the Eucharistic celebration “urges Christians to cry out with their lives as well as their lips: *Marana tha! Come, Lord Jesus.*”⁶³ As no man/woman is away from the divine mercy, the Church has the duty to make the divine mercy available to all peoples based on the dignity of human beings. In this sense, on the one hand the charity towards the prisoners is a participation in the liberative mission of Jesus and on the other hand, it’s a proclamation of the faith in the eschatological kingdom in which the one who serves and the served will have a place.

5. The Uniqueness of the Ecclesiological Approach

The Church’s concern for the prisoners is mainly founded on the text on the last judgement (Mt 25:31-45). The Lord’s words, “I was in prison and you visited me” (cf. v. 36), point to a reward at his final coming; a place at his right side! He continues, “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me” (v. 40). The Lord’s words show that those who show mercy towards others, brothers/sisters in prison, will be rewarded for their gesture of mercy on the last judgement. Here, the eschatological hope or the reward of a place at the right side of the Lord motivates one for the acts of mercy. In this subjective approach, as one is guided by the reward of the Lord, the

⁶³ McKenna⁹⁸.

motivating factor is the desire for one's own justification or salvation, i.e., when one helps the other, who is in prison, more than the concern for the prisoner, one is concerned of one's own destiny.

On the other hand, the images of the Church, the people of God and the body of Christ, consider all members of the Church or the organs of the body as equal parts. More than one's concern for one's own destiny, the concern for the other motivates one to commit oneself for the other and to provide selfless service (*niskāmakarma*) to the other. In other words, one's act of mercy for the people in prisons is not for the justification of oneself alone, but it is an expression of Christian love fulfilling the command of the Lord "love one another, as I have loved you, so you also should love one another" (Jn 13:34). It is Christ's concern for his people that motivates one to engage oneself for the people in prisons. In Christ, being the part or organs of the body of Christ, the people in prisons are also related the one engaged the ministry.

6. Conclusion

The Church's engagement in prisons have a long tradition and theological back up. This research attempted to find the theological foundations of the ministry of the Church in prisons based on two imageries of the Church in *Lumen Gentium*, "the people of God" and "the body of Christ." The focus of this research is centered more on the ecclesiological understanding of this ministry. At the outset, it sketched the origin, meaning, and the nature of the two main imageries of the Church in *Lumen Gentium* namely, the people of God and the body of Christ. Christianity is indebted to Judaism for its concept of "the people of God." God established a new covenant in Jesus' blood and made a new people of God at the failure of the people of Israel. St. Paul contributed the body of Christ image of the Church in Christian theology. These two

imageries show the unique relationship between Christ and the members of the Church and also between the members of the Church.

The next section discusses how important are the place of prisoners in the imageries of the people of God and the body of Christ. In the history of the Church prisons have been places of God experience for many. In the inception period of the Church, the apostles were in prisons on various occasions and God miraculously worked in their life and in the life of others on some those occasions. Through the ministry of the Church in prisons, today, prisons are places of God experience for many. Like other members of the Church, a prisoner is also a member of the people of God; a prisoner is also a son/daughter of God; and a prisoner is also an organ of the body of Christ. Thus, there exists an *Incarcerate Ecclesia*. Christ who came in search of the sinners is present in prisons because he works in their life as well. The Church outside prison has a responsibility towards the Church in prison because prisoners are God's own people and they are organs of the body of Christ.

Following the discussion on the place of prisoners in the Church the essay presents the theological importance of the images of the people of God and the body of Christ and their significance in the ministry of the Church in prisons. These images show the corporate nature of the Church that evokes the duty of the members of the Church towards people who go weak and on the grey lines of sin. For others it is an opportunity to practice Christian charity and bring them back giving them chances to repentance. The other theological reason for the Church's ministry in prisons is that prisoners are also the temples of the Holy Spirit. The Holy Spirit who was active in the early Church is also active in the Church today. The Holy Spirit is the life-giving principle of the Church, and in the absence of the Spirit what remains is a crowd. The Spirit of unity in the Church helps her members to appreciate the work

of the Spirit in all peoples, even the prisoners, recognizing their human dignity. The Church as the people of God and the body of Christ has an eschatological hope in the full realization of these mysterious natures as she fully realizes the salvation offered by Christ through his salvific death. Today, the Church's ministry in prison is also the participation in the work of Christ who came to offer freedom to the captives. While the Church work for the human wellbeing she is also trying to make present the fruit of the salvation offered by Christ by making present the kingdom values in today's context.

The final part of the essay shows the uniqueness of this study in prison theology. Traditionally the Church explains her ministry based on Mt 25:36b: "I was in prison and you visited me." The limitation of the traditional approach is that it is motivated on one's own reward for what one does towards prisoners. However, this ecclesiological approach, which is based on the images of the people of God and the body of Christ, considers all people as members of the people of God and the organs of the body of Christ. It is more Christian and agapeic, because one's engagement in this ministry is more of "other-centered" than of "self-centered." This agapeic love of the ministers considers prisoners as God's own people and organs of Christ like them. Ministering prisoners nurtures this consciousness in prisoners and help them to enjoy the freedom of the Children of God and the members of the body of Christ.

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I Live Because I Have a Reason to Live

Sr Lini Sheeja MSC

1. Introduction

Life is a wonderful gift; an opportunity and a privilege to behold. During the times of great desperation and hopelessness one turns to the Creator and permits the ray of hope into one's life. There is a desire in every human being to become good. No one is born a criminal. Give everyone a second chance and you will see the wonders one can bring forth. Spirituality often becomes more important to us in times of tragedy, loss, suffering and illness, because it connects us to both, our higher power and those around us, helps us to find meaning and purpose, and brings us hope and healing. It was the same with Felix; when he encountered God, the transformation began. He regained the lost beauty of life.

2. Rejection to Redirection

Felix was a wonderful gift to his parents as he is the elder and long awaited child. He was born on 01 June 1974 at Bangalore, Karnataka. It was a great privilege for the parents of Felix to have him as a blessing to the family. The love of the family is life's greatest blessing. Felix received that love and care in abundance from his parents. After a few years Felix's parents had another baby and all the attention went to the second one. As both the children grew, Felix was compared with the younger brother John, in studies and all other activities. John excelled in his studies and co-curricular activities of the school. He was looked up to more than Felix which aggravated the situation at home. As time went by, Felix

felt ignored and rejected by his mother, who bestowed all her affection on her younger son. Felix saw his younger brother well cared for, while he was ignored even when he was sick. He heard his mother telling his father, “When we become old, it will be our younger son who will look after us” and hence, they neglected Felix totally. He went through sibling rivalry and he felt unwanted in the family.

3. Bad Company Ruins Good Morals

After the completion of class 10, Felix never wanted to go to school. He roamed about for almost 3 years without stepping into the school. In his need for acceptance, he went out and joined a gang of dacoits who made him feel wanted in the peer group. Since Felix had a very good physique, tall, hefty and energetic, he was very much wanted in the group. In order to get their acceptance, he had to be involved in all their illegal activities of looting and murder. He jumped headlong into all their criminal acts and he felt very much affirmed and welcomed by them. But in the long run, he had to pay too big a price for having become a member of the gang.

At the age of 21 he got arrested under 307 and for 2 ½ years he served a prison sentence, came out on bail and within 10 months got arrested for second time. After serving for 2 years he was granted bail for the second time and within a few months got arrested under Section 391 for the dacoity. As a double murderer and dacoit, he was arrested and taken under custody for several years with no hope for getting a bail or release. He spent the first few years of imprisonment in frustration. He was carrying within himself, the feelings of rejection, non-acceptance, which he experienced during childhood. When his mother visited him in prison, she turned down his request for help to pay for the lawyer’s fees, and so he lost the hope of getting out of the prison on bail.

Felix lost his father when he was an under trial prisoner. He had no chance even to attend his father's funeral. That was the great tragedy in the life of Felix that he couldn't see his father's face for the last time. To add to his great pain and discouragement, his mother blamed him saying, "You killed your father" accusing him for being the cause of his father's death and for his brother becoming an alcoholic. The accusations from the loved ones pierced his heart so that he had nowhere to go except to Jesus Christ, who redeemed the world by His Holy Cross and washed the sin of the world by His Precious Blood.

4. Encounter God: No Past is Dark Enough

Felix spent several years in the prison, and went through a sort of metamorphosis: drastic changes, during his life in the prison. His transformation impressed everyone the most. 'Formerly the world was my God and now the God is my world', it's between the closed walls people look for a ray of hope. People who live with shame and guilt look for the ways and means to begin a new chapter in their lives. The lost ones look for their Good Shepherd, whose unconditional healing touch, and forgiving love, brought them to a renewed life. Felix started to spend long hours in prayer, recalling the painful incidents and circumstances that made him move away from home and start a life of crime. When all doors were closed in his moments of frustration, Felix turned to God.

Changes began to take place in him, as he opened his heart to the healing touch of the Divine Healer. Each prayer meeting brought him a thirst to read, reflect and dwell deeply on the Word of God. He started meditating on the quotation from Isaiah, "Can a woman, forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you" (Is 49,15). It helped him to experience within him the personal love of a Living God, who can fill every deficient need of his heart.

5. I Am No More that Felix

As Felix grew in his experience of God's love in prayer and in his contact with the Sisters and Fathers who visited the prison, he received new insights. He met the Sisters and Fathers from Prison Ministry India who regularly visited the prison and helped him to rekindle his lost hopes. The change in his personality was visible to all. Once a constable asked him on his way to the court, "Have you really committed this crime you are accused of? By looking at your face, I don't feel that you are a criminal". Every onlooker had the same feeling about him. His transformation was not just external; he became an inspiration to others in his behavior. Once he was offered a bottle of Rum by his old friends when they came to visit him in the prison. They secretly placed a drinking straw in the Rum bottle and passed it through the iron mesh in the visiting place of the prisoners. Felix had the courage and firm determination to refuse them saying, "I am no more that Felix who was with you some time ago". His friends were truly surprised. Though they were disappointed, they discovered the change in their friend.

Felix experienced the closeness with the Creator and he said to himself, "If I die or live, I live for the Lord, what does it matter, if I live in the prison all my life or I live outside, the only thing I want is to live for the Lord ". He even stated that if he is called to the court and if he is questioned by the judge, whether he committed the crime, he would admit it. He said, "I am now a child of God and I refuse to tell a lie. I will admit my crime." Many of the inmates could not accept such a stand as they fear to get their punishment confirmed for life.

The Lord was so pleased with his total surrender that miraculously he got his acquittal and release order from the court within a week after making such a statement. Felix gave his life testimony during the last prayer meeting he attended in the prison. On the day of his release his friends

came to receive him at the prison gate. On his way back home, his friends wanted to celebrate his return in a bar, but he refused the offer. Later he procured a job, and lived with his mother taking good care of her as long as she lived. Felix is now happily married and he uses his spare time in evangelization, sharing God's Word along with his life experience, thus helping others to live a value-based life.

6. Matchstick Burns: Man of Fire

"Light yourself on fire with passion and people will come from miles to watch you burn". We need to burn ourselves completely for the Lord. Felix is filled with the fire of passion for the Lord who touched him personally and transformed him. The God who has created us is faithful and His right hand is heavy upon us. Felix is ready to do anything for the Lord. He carries the Holy Bible wherever he goes. God's Word is not just to be heard and repeated; it is to be breathed, lived and emulated with each action. The man who had heard and repeated the Word of God in the prison walls breathes and lives it in every moment of His life. The God who had intervened in Felix's life blessed him with the life to look beyond all the imperfections. When Felix witnesses to the goodness of the Lord, people are moved to tears. Having experienced the personal touch of the Lord, Felix, today, is able to transform many hearts and lead them to the Lord.

7. Conclusion

I am convinced that the Lord is delighted in persons like Felix and several others whom He touched and transformed during their prison life. They have turned a new leaf in their lives after having been touched by God, His values and His Word. "For as the rain and snow come down from heaven and do not return there until they have watered the earth making it bring forth and sprout giving seed to the sower and bread to the eater,

so shall my Word be that goes out from my mouth. It shall not return to me empty, but it shall accomplish that which I purpose and succeed in the thing for which I send it” (Is 55,10-11). I believe that transformation of a person who lived a life away from God’s light and was dragged into a life of darkness and crime can be brought back to light once again, only by the touch of God and His Word. A touch that is loving and saving. We can only be His instruments to reach out to others in need, with our love and compassion. When God gives us the grace He doesn’t measure and give; He pours it like rain. My prayer before the Lord is that many more of our brethren behind bars may receive this rain that the Lord wants to pour.

Premodaya - An Abode of Love

Stanly Lourdu John MSC

Introduction

“Our children are the rock on which our future will be built; children are our greatest asset for the nation. They will be leaders of our country, the creators of our national wealth, those who care and protect our people” states Nelson Mandela. Children are the best part of the humanity, yet so vulnerable, that they are often abused and exploited by the society. We need to protect children and give them the best care, particularly to those who are unprotected. The period of childhood is a phase in which the human being is more vulnerable because he or she has not finished developing physically or mentally.

The most forgotten victims of crime are the children of prisoners, who are orphaned and ostracized as a result of the crime of their parents. Even the manifold hardships of prisoners fade in comparison with the suffering of their children, who are stigmatized throughout their life for their parents’ penal offence. Besides, the children of prisoners themselves turn to criminal activities, thus perpetuating the cycle of crime. Statistics indicate that 70% of the children of prisoners and those of crime victims turn to criminal activities. Premodaya, a home for prisoners’ children, is blessed to take up this challenge following the footsteps of Jesus, who put children as the model to enter heaven. Premodaya extends best care to children who need care and protection and extends such service specially designed for the welfare of children of prisoners.

Prison Ministry India

Prison Ministry India (PMI) does a unique mission to the marginalized segments of the society, marred by the legal parlance, the prisoners behind bars. There are two types of prisoners who need our attention and legal assistance; they are convicts and the undertrials. They need to undergo long periods of imprisonment leaving behind their family and children. PMI took an initiative to support and aid the legal process of underprivileged prisoners who are in dire need. In the early 1990s, the Congregation of Sisters of St Ann's, Chennai fore-fronted prison ministry and gave an ample space for sisters to venture into and serve the needs of prisoners who are uncared for and their families. Sr Carmelita along with few other sisters took interest in this form of ministry and envisaged modes of providing full-fledged legal assistance and extending care for their families. The care and protection of children of prisoners became a priority of the PMI and efforts were taken to found homes for prisoners' children.

Premodaya - A Home of Love

The children of prisoners undergo the pain of marginalization and discrimination as their parents are behind the bars for having committed a crime punishable under law. The social stigma they experience is quite painful and hence they lack confidence in the social system and start becoming vagabonds and drop outs from schools. Hence, in order to cater to the holistic needs of prisoners' children, Sisters of St Anne's, Chennai, in Bangalore took the initiative of opening a home for prisoners' children way back in 2001 at Lourdes Convent, Coles Park within the campus of St Francis Xavier's Cathedral. The home took its initial steps with the guidance of Sr Carmelita and Fr Pascal Coutinho who was then in charge of Karnataka Prison Ministry. Premodaya, as the name stands for, is a Child Care Institute specially designed for the children of prisoners, who

are either convicted or undertrials languishing behind the bars. This home aims to offer holistic growth to these under privileged children through various child development components. Here below, we could see the salient features of Premodaya in order to have a clear understanding of what the Sisters of St Anne's do to provide care and protection to these underprivileged children.

Objectives of the Home

- Premodaya aims to offer shelter and protection to children of prisoners as they stand vulnerable and stigmatized in their neighborhood
- Premodaya aims to provide holistic development to children of prisoners with the provision for education and well being
- Premodaya aims to offer life coping skills and guidance to children of prisoners to enhance and give shape to their personality and future.

Guiding Principles

In *Premodaya*, love and value-based assistance prevail the running of the institute. However, the following basic norms are followed to guide inmates and parents as well.

- Only children of prisoners are admitted with the consent of either of the parents.
- Children should abide by the rules and regulations of Premodaya and remain within the home under the assistance of sisters in-charge.
- Education is the prime goal of Premodaya and hence the rules applicable at school are to be strictly abided by the inmates.
- At Premodaya, Christian value system is followed and hence inmates are guided in the same spirit of love for one another, forgiveness and thankfulness.

- Child rights are respected in Premodaya and child protection measures are followed.
- Children are given ample opportunity to express their talents and opinions in view of integral human development.

Three Dimensioned Activities

- **Shelter and Care:** The primary assistance to prisoners' children is giving a comfortable shelter in the model of a child care institute. Premodaya, - a home away from home, stands as a welcome home for them who are unsafe in their environment as either of the parents is in prison. A sense of belonging and mutual trust is created among children. Parents who lack any means of income do prefer to put their children in the care of Premodaya for ensuring safe home and familial care. Thus, sisters looking after children in Premodaya stand for offering motherly care and support to inmates. Inmates are provided with quality accommodation, nutrition, health care and sanitary provisions.
- **Education and Supplementary Education:** Children admitted in Premodaya are provided with quality education along with other children in the St Anne's High School. Inmates are provided education up to Xth standard and during the course of their learning they are supported with supplementary education to enhance their level of performance and to assist them to cope up with other children in the school.
- **Emotional Care and Life Coping Skills:** The inmates of Premodaya are assisted through life coping skills like self-awareness, self-actualization, positive thinking, decision making and problem solving and leadership skills. These skills assist the children to develop their personality and outlook on life. Sisters looking after this home

do provide regular counselling to children in times of stress and difficulties. Premodaya ensures holistic growth and development of the inmates under their care.

Premodaya Timetable

The inmates in Premodaya are given a comprehensive lifestyle, so that they are able to compete with other children and life outside. A regular timetable is followed during the week to help them develop physical, intellectual, emotional and spiritual requirements of each child.

05.30 am	Rising
06.00am	Prayer
07.30am	Study
08.00am	Breakfast
08.30am	School
04.00 pm	Tea/Snacks
04.30 pm	Gardening
05.30 pm	Games
06.00 pm	Study
08.00 pm	Supper
08.30 pm	Recreation
09.00 pm	Study
10.00 pm	Good Night

Statistics of Premodaya Children

Year	Number of Children	School Enrolment
2001-2002	08	08
2002-2003	15	15
2003-2004	12	12
2004-2005	14	14
2005-2006	11	11
2006-2007	12	12
2007-2008	11	11
2008-2009	13	13
2009-2010	12	12
2010-2011	12	12
2011-2012	13	13
2012-2013	14	14
2013-2014	12	12
2014-2015	14	14
2015-2016	09	09
2016-2017	09	09
2017-2018	08	08
2018-2019	07	07
2019-2020	08	08

For the past twenty years, 214 children have been educated in *Premodaya*. All the children are enrolled in formal education and are trained to go through the academic life. The inmates are guided to continue their higher education even after the stay at *Premodaya*.

Extracurricular activities

- Children in Premodaya along with education are given additional skills in performing arts like dance, theatre and sports. Premodaya

children are exceptionally talented in dance and theatrical performances. In fact, the inmates are invited to perform dance programs in other public events by various institutions connected with Premodaya. Such opportunities given to children deem to be helping them to develop their multifaceted skills and public relations as well increasing their confidence level.

- Yoga and spiritual activities such as group prayers, scriptural reading and sharing help children to develop their spiritual skills and internalize values especially spiritual values which aid them develop an integral personality to face any hardships in life.
- Children are taken for educational excursions during their academic course and outing to eminent places are organized by the school and PMI to ensure children get sufficient exposure to the world outside.

SPONSORSHIPS AND FOSTER CARE

Premodaya is primarily an endeavor of Sisters of St Anne's as the Bangalore Province looks after the entire running of the home. However, there are other pools of resources that assist the running of the Home. Key donors and supporters are PMI National Office, PMI Karnataka, Bangalore Women Legal Cell, Archdiocese of Bangalore, and many generous individuals.

The parishioners and other well-wishers also do support with the provision of food, snacks, stationery and toiletries to children. The donations in cash or in kind, however small it may be, show the community participation and involvement in the running of the Home. *Premodaya* thankfully acknowledges them. There are a few families who extend foster care to children who are totally destitute. The foster care parents take the children to their homes during holidays, support them for education and provide such children with clothes and thus sharing

emotional care and ensuring children that there is someone who cares for them.

HIGHER STUDIES

The children who got educated in *Premodaya* up to their secondary level are further guided to continue their higher studies. Though financial assistance is not provided, sisters provide opportunities to give them career guidance and counseling on continuing education. The past pupils also periodically visit *Premodaya* and share their experiences with inmates and encourage them to put on hard work to achieve a successful life.

TESTIMONIES OF CHILDREN

Child 1: “I and my sister were just worried after my dad was imprisoned as to what to do. My mom too was confused and did not know what to do to educate us. Sisters brought us to *Premodaya*; here we are very happy and safe. We get good education and care by sisters. We love this home”.

Child 2: “I am studying well at *Premodaya* and am happy. Suddenly I fell ill with chickenpox. I was frightened but sisters took very good care of me and I felt as though my mom was taking care of me. Such is the care I relish here”.

Child 3: “When I came to *Premodaya*, I did not know to read and write and was scared to go to school. But with lots of patience sisters here taught me the basics and now I have gained confidence and sure of getting good education and have good friends to play with”.

Child 4: “When the holidays are given to go home, I prefer to remain in *Premodaya* than going home. I feel more love and care here”.

WAY FORWARD

Premodaya is on its 20th year of service reaching out to hundreds of children and their families of prisoners. No child should be left behind is the focus with which *Premodaya* pioneers its service in Bangalore. This is the child care institute that solely serves the children of prisoners. Children should not carry the marks of their parents nor should they be put down by the stigma the society marks on them. Instead like the phoenix they should rise above the normal and reach the new avenues of life. Life is full of goodness and newness and *Premodaya* teaches its inmates to explore the various possibilities of life giving them confidence and guidance. This Home would keep growing with professional approach in handling children who need care and protection because their parent is in prison. *Premodaya* constantly would ensure that these children explore the freedom of life, because equality, liberty and fraternity are fundamental to human dignity. May our efforts to enhance the lives of children at *Premodaya* reach the peak of human dignity and integrity.

Sr Leena Kattookaran FMM – The Legend**M D Vincent****1. Introduction**

Having heard the knock at the door, Sri BP Acharya IAS, Collector of Warangal stood up to welcome warmly an elderly smiling short sister. After serving her a cup hot tea, the collector enquired what he can do to her. She introduced herself as Sr Leena Kattookaran FMM, a retired nun. She said, “Sir, I request you to permit me to visit prisoners behind the bars.” “What!” the collector wondered with shock and said, “Why on earth you want to visit prisoners?” Sr Leena presented her point very politely. “Well they are lonely, discouraged and no one to talk to them affectionately. Hence I wish to see them and console them. Kindly grant me necessary permission Sir.” The collector scratched his head and said, “But its risky for you to visit those unpredictable criminals know sister.” Sr Leena smiled and said, “Let it be Sir, I have no one. I gave up everything. I have no family bindings. Being all alone I can afford that much risk to make them feel that there’s some one to care them and to convince them that every saint had a past and every sinner a future.” Starring at Sister’s sincerity Mr BP Acharya said, “Okay sister, give me a couple of weeks and I will come back to you.” Hardly few days after the above incident, in 1988, Sr Leena and her community were surprised to receive a letter rather an order from the Direct General of Correctional wing of the Police Department of then United Andhra Pradesh that Sr Leena Kattookaran FMM is granted permission to visit not just the jail

in Warangal alone, but all the jails and sub jails in the State of Andhra Pradesh !!!

The second innings of Sr Leena began. She soon became a legendary person in the history of Andhra Pradesh. She was known as the Love Bomb to explode not to kill but to heal. The police department, her colleagues soon recognised her as an 'Iron Lady' with strong will and concrete skills in getting things done. Definitely the second innings (she called it as "a call within a call") brought her many laurels and feathers in her cap as it was more adventurous more thrilling and more rewarding like the second wine served at Cana wedding. No wonder that Mgr Searna Bernard, the spiritual director, always proclaims that Prison Ministry is the favourite ministry and most pleasing ministry to our Lord Jesus. Surely she lived every second of her life for the prison ministry and managed several golden milestones on her way. I happened to be the first General Secretary of PMI AP unit as she was the first State Coordinator. Though we were in office for 8 long years, she fondly introduced me to every one as her secretary, till she breathed her last. Having walked along with her magnificent journey let me explain her legends and glorious achievements as much as I can.

2. Prison Ministry

As soon as she got that blanket permission to visit all jails in AP she rounded off all 12 Dioceses, recruited, motivated by thorough training 360 volunteers in AP. She will make use every opportunity to address during CRI gatherings, Bishops conferences requesting them to spare priests and sisters for the ministry and to organise Diocesan level and Parish level gatherings to get lay volunteers.

3. 6th PMI National Convention, Hyderabad

With the help of other legendaries like Sr Alice Crasta (Charity), Sr Nazarine (charity), Sr Zavaria (Sisters of St Anns, Providence), Mrs Balaiah, Mrs Samantha, Mrs Rose Mary, Mr Christopher, Fr M Marraiah, Fr P Chinnappa Reddy, Mrs Brigith, Mr Edwin, Mrs and Mr Sundar, Sisters from St Anne's Guntur, St Anne's Catecheticale, JMJ and Nirmala sisters, she organised the 6th PMI National Convention at Birdy Hyderabad. The VIPs graced were Mr Devendra Gaud, then Home Minister along with IG Krishnarao IPS, for inauguration, while the closing ceremony was presided by Governor couples Mrs and Mr. Rangarajan. Till date this is applauded as one of the best conventions of PMI attended by 200 volunteers from all over India in the year 2000.

4. What Gun Cannot Change A Nun Changes

Few minutes before the function began, the Home Minister Devendra Gaud enquires from Sri Krishnarao, "IG sab, you always tell me that it's extremely difficult to deal with prisoners. Then what on earth this little Sister and team are doing in prison? Do the Prisoners care them?" IG Krishna Rao was more than delighted to answer, "Sir, its astonishing that the prisoners listen to this sister and team better than us." "Is it so!" The stunned HM probs, "What is the magic behind their abilities to get that much attention from prisoners?" "Well Sir" IG Krishnarao explains, "We the official staff approach the prisoners with law in one hand and the lotystick on the other hand, where as these sisters and volunteers meet the prisoners with Holy Scriptures in one hand and love on the other hand. No wonder that prisoners quietly sit, listening to them hours together like small kids." That eye witness of the DG prompted the Home Minister Sri Devender Gaud to make a public Statement that "A Gun cannot change the prisoner, but the Nun can change the prisoner". Next day all news papers flashed those words as head lines.

5. Local Collection for the Convention

Sr Leena along with Sr Alice Crasta and team managed to raise sufficient funds to meet the expenses involved in boarding, lodging, mementoes, transport, media coverage plus printing of 1500 copies of a colourful souvenir on this convention. The entire expense were met from locally raised funds for the occasion.

6. Idea Presentation Contest

Often the jail superintendents used to say, your work in the prisons are satisfactory. Your visits are like vacuums exits in pressure cookers, through which the prisoners who are like pressure cookers boiling with worries, stress and strain, vent out the excess steam of pressure and relax. Inmates are benefitting indeed by your visits. But how about doing something to the outside society, which has to accept the prisoners once they are released?

This question prompted Sr Leena to discuss with us, the executive members and organised “idea presentation contest” to educate the society at large by developing positive attitude towards the people like unfortunate prisoners and at the same time raise some funds to build a rehabilitation centre for the released prisoners who can use the rehab center as a stop gap to prepare themselves to be accepted by their kith and kin or stay there still they find some living. Under the dynamic leadership of Sr Leena, we organised, a state vide idea presentation contest on a given slow gun of famous psychologist Normen Vincent, who stated, “Every day in every way I am becoming better and better.” Students were asked to purchase an entry coupon for Rs 10/- and write five lines only on a post card and post it. The response was fantastic. The campaign was a grand success. After meeting all the expenses involved for all the 12 diocesan units in organising the contest and after giving away 12 costly

sets of first, second and third prizes to students by which we could generate substantial amount to start the construction of Rehabilitation Center at Medchal with the kind cooperation of St Anne's Sisters of Phirangipuram. She also managed to get Rs 5 lakhs from MPs lap and 25 sets of beds, steel cots, cupboards etc to the tune of 3 lakhs worth from SBH. The rehab centre now serves women in distress and children in need. Thanks to our Megastar Chirangeevigaru who permitted to print his photo on the coupon. Thanks to our State Diary which sponsored the printing of the coupons. Thanks to our 12 diocesan coordinators and 360 volunteers who made it a memorable lasting success indeed.

7. Vimichana Bible Diary

Initially Sr Leena was struggling to meet administrative expenses such as telephone bills, electricity bills and her driver bills (Someone donated her a four wheeler, to visit prisons). She appealed to the transport department and got exemption of Rs.45,000/- life tax on the vehicle. She introduced Vimochana Bible Diary, not only to meet incidentals but also publicise Prison Ministry Sunday, Prison Ministry Mass, prayer for prisoners and to popularise prison ministry services. Under her encouragement and support AP unit successfully published it for ten long years. Bishop Peter Remigius, former PMI Chairman advised never to give up the publishing of the diary. I am glad to state that Fr Francis Kodiyan, PMI national coordinator has taken interest to revive the Diary and advised me to take lead. So Sr Leena's brain child Vimochana Liturgical and Biblical Dairy will come into life again from the year 2021. All coordinators, volunteers, priests, religious and laity are requested to support Prison Ministry Diary.

8. Awards

The legends create records after records. Sr Leena Kattookarn FMM is no less than anyone.

A) Deena Bandu Award

Dr Vijaychander of Karunamayudu (Dayasagar film fame) who presided over a Christmas programme in jails at our invitation, was impressed with the work of Sr Leena and organised Deena Bandu award for Sr Leena in film club at Film City Hyderabad. 300 priests, sisters, lay people transformed the film cultural club into a mini Church for few hours of prayer and worship to the astonishment of the employees who for the first time witnessed a different kind of prayerful atmosphere in otherwise glamorous film club. Rs 50,000/- cash award with memento was presented to Sr Leena through the hands of Professor Kurian who was the chairman of Rajya Sabha at that time.

B) Best Socialworker Award

Apart from District Collectors award in Chenchelaguda jail, Govt of Telangana honoured Sr Leena at Ravindra Bharathi with Rs 50,000/- cash and memento through the hands of the Home Minister Raja Narasimha of TRS Party.

C) Two Chief Ministers Felicitations

Its again a record that a nun being felicitated in one public function, by two chief ministers of Telangana and Kerala at Shilpa Kala Vedika, Hytech City.

D) Inauguration of an International Commercial Outlet

We took up a new venture to produce a feature film on Saint Mother Teresa, who had a special tender heart towards the prisoners. But

then to get the finance was a tremendous task. Sr Leena managed to communicate the idea to the Gold Business magnet Mr Joy Allukas. To everyone's surprise, one day the illustrious Joy Allukas stepped into Rosary Convent to meet Sr Leena. Over a cup of tea, Joy Allukas said that she will inaugurate his new Jewellery store at Hytech City. Sr Leena laughed aloud and said, "Usually you people invite film stars for such events know? How come you invite this old and aged lady? Then Joy Allukas more firmly said, "Under Prison Ministry, your works are noble and impressive. The serving hands are better than the star hands. So Sister Leena, you please do me the honours". Thus on that inaugural day of the new posh outlet just in front of Google office at Hytech City, Sr Leena's photo along with Joy Alukkas dynamic daughter and other dignitaries was published in the first page of all leading news papers.

E) The Final Reward

In recognition of all her mighty contributions to Prison Ministry the Hyderabad unit headed by Fr Dian Isaac, Monsignore Swarna Bernard and the Chairman Bishop MD Prakasam were pondering over to propose Sr Leena's name along with Fr Francis Kodiyan and Fr Verghese Karripery, the two founders of PMI, for a papal award. In the monthly meeting it was proposed to forward to Vatican those three names to be bestowed with "Knights of Faith" award. Having heard this proposal Sr Leena's reaction was different. She said, "Dear all, enough of these awards, I am waiting for the Lord's final award."

9. Last Days

Just one month before her death with all her strength the 83 year old Sr Leena climbed all the stairs to DG's office, only to plead to open the prison doors for Prison Ministry in Telangana. Adding to that she got wet in the rain while returning back to Rosary Convent from DG's

office. The effect was she was badly infected with pneumonia. She was admitted in the hospital. Apart from affectionate Superior Sr Vimala and community, Mrs Brighth Michael, Mr BP Acharya IAS, Sr Rose Linda, Superior Genral of CSA, Sr Leena Ferenande of Nirmala Sisters, Mrs Regina AP PMI general secreatray together with her relatives who rushed from Kerala, Mumbai etc, were closely witnessing the progress of her health. At one point smiles were on the face of her wellwishers as she seems to have recovered. But alas, doctors' good efforts did not yield good results. Though Sr Leena known as Iron Lady she was also known for her great obiedence and reverence to her Master. She finally submitted to her Lord breathing her last as if wishpering "Lord let thy will be done." She fittingly went for her final award on 13th October 2018 which happens to be her 84th birthday. Only one in a million get such an opportunity to die on their birthday. Surely once again she proved even in her death that she was a legend.

Mr Narasima Rao IPS, Mr Ahmad IPS, the former IG and Mr Sidaiah DG, Mrs Basheera madam the retired superintendent of women central prison, Mrs Mini Mathew IAS and former principal secretary of Andra Pradesh, Mr BP Acharya IAS and several others attended the last rights and offered floral tributes to Sr Leena. As he was about to leave the premises, the DG said, "Whenever we meet Home Minster, Vincentgaru, he tells us only one thing. "You please take care of Sister Leena. Dont trouble that elderly lady." Mr BP Acharya also called and asked to fulfill her last desire. We shall definitely attend to her last wish. "See ! Even non- Christian officials recognised and respected her ambition for Prison Ministry. Home Minister admonished the prison authorities keeping in mind the new restrictions that they imposed on PMI volunteers in Telangana stating that they will take in only professionals who have done MA in Psychology and Sociology." In this context Sr Leena along

with Fr Dian Isaac and me, went to meet principal Secretary Home, and Home Minister himself requesting them to relax latest rules for PMI visits, as several IAS officers like Daana Kishore IAS, Mini Mathew IAS, BP Acharya IAS, Mrs Rajeev Acharya IAS, Mr Raymond Peter IAS are convinced that PMI volunteers mere visits alone fetch lots of joy in prisoners by bringing down their stress levels. Infact in countries like Canada its team of doctors, psychologists and social workers work for reformation of Prisoners. Sr Leena the Legend who worked for prisoners with pain and suffering till she breathed her last, rest in peace. May the doors of prisons open soon for PMI unit of Telangana.

10. Conclusion

Because of her extraordinary contributions to PMI, Fr Sebastian Vadakampadan invited her to Assam conference and offered her air tickets, when she expressed her inability to travel due to her health and advanced age. She for the last few years was unable to climb even one step without the assistance of others. She gently refused the offer but prepared 20 volunteers to attend the meeting by motivating the diocesan coordinators on behalf of Fr Dian. About 2 weeks before she breathed her last, she visited the DG Mr VK Sing along with 5 Fathers and 5 sisters as her last effort requesting DG to ease rules for PMI volunteers. I got the last phone call from her towards September end. Her last words were, “Vincent, visit DG. His new office is on the second floor. Imagine the hard task I had to climb so many stairs. The DG said he would allow those who did BA and M.A. in psychology to council and teachers to teach to languages and subjects. Where to get psychologists? I said, “Let’s request all our religious heads to train few of their candidates in psychology. Let’s also propose to our national office to create an educational wing to cater to this special requisition which may slowly spread to other states also. “Sister Leena said let’s prepare a new list and approach DG once again.”

These were her last words I heard from her. Alas within two days we had to see her in coma in Apollo Hospital! As Fr Dian said the strain she underwent in climbing so many stairs brought her health down to ruins. Further she got wet on the way to DGs office that led to pneumonia making her admit in ICU till she closed her eyes permanently. But its amazing that FMM superiors and community encouraged and supported Sr Leena's every effort to PMI unconditionally. Infact Sr Leena herself often used to say, "But for the extraordinary support and encouragement of my superiors and community, my services for PMI would have not been what you have witnessed. Thanks to FMM sisters for giving us a legend! So much so when she left office she left the bank accounts of Vimochana with impressive savings consisting of her awards, money, friends and relatives gifts to her. All resources are pooled into PMI account. Thus she lived and gave her last breath for PMI only. All of us are sure that she is in heaven praying for every one in PMI. If this world could see her noble services and rewarded her time and again "Don't the Heavenly Father know how much more to bestow upon (Mt 7,11) her beloved daughter ! "Eternal rest grant to her Lord! Let perpetual light shine upon her. May her soul rest in Peace. Amen.

I Am Not for Sale The Human Trafficking in Cambodia Reycel Hyacenth Bendana

1. The Cambodian Context

1.1. Human Trafficking?¹²

Trafficking in persons (TIP) involves three separate elements: the action of recruiting, transporting, transferring, harboring, or receiving person/s by means of a threat of use of force. Also, the giving or receiving of payments or benefits to achieve the consent of a person having control over another person. And other forms of coercion, abduction, fraud, deception, or abuse of power and/or abuse of a position of vulnerability, for the purpose of exploitation. Exploitation includes at a minimum the exploitation of the prostitution of others, other forms of sexual exploitation, forced labor or services, slavery or practices like slavery, servitude, or removal of organs.

Five important things to remember about Trafficking in Persons (TIP):

- i. It is a crime. Trafficked persons should be treated as victims of a crime rather than criminals who may have violated laws relating to immigration, labor, or prostitution because of being trafficked.
- ii. It is not limited to forced prostitution or sexual exploitation. There are other forms of exploitation of men, women, and children.

- iii. It does not require movement across borders. Trafficking in persons can take place transnationally across borders, within a single country, or even within a town
- iv. It extends from beyond the recruitment and transport of persons to the keeping and receipt of trafficked persons.
- v. It does not require abduction or threat. Sometimes, a person becomes a victim of trafficking because of deception, abuse of vulnerability (poverty and immediate need), and other forms of coercion.

1.2. Trafficking in Cambodia?

Cambodia is a source, transit, and destination for victims of human trafficking. As of 2018, at least 261 000 live in conditions of modern slavery. Cambodia has a global slavery index of 9 of 167, ranking it in the top 10 countries in the world where modern slavery is happening.¹³ Many of whom are in the following: Fishing, Manufacturing, Street Begging, Domestic Servitude, Commercial Sex, Forced Marriages

“My family borrowed money and failed to pay it on time. It eventually amounted to about \$6000 in debt. With money-lenders threatening us, I agreed to the offer from a woman who promised me big money for my daughter’s virginity. I sold my daughter for \$800.” Sephak’s Mother¹⁴

Poverty is just one parent and spouse for money. Other factors include increased tourism, weak law enforcement, corruption, and the lack of safe and legal ways for migration.

¹³ International Organization for Migration, 2018.

¹⁴ Hume, Cohen, & Sorvino, 2013.

1.3. Who is Trafficked Out?

All of Cambodia's 25 provinces are sources for human trafficking. Cambodians are promised jobs with good salary. Most willingly decide to leave the country expecting job arrangements so they could send money back home to their families. However, this is usually not the case. Instead, they are sent and sold to be abused in places such as Malaysia, Thailand, Indonesia, Senegal, Saudi Arabia, Singapore, Taiwan, China, South Korea, Papua New Guinea, Mauritius, Somalia, Eastern Europe, Pakistan, and South Africa.¹⁵

"I guess no matter how much information we spread on the risks and dangers, the reality is that people need to support their families, so they will go after all. They are not hard of hearing. They are desperate and poor". Thol Meng, Deputy Chief of the Anti-trafficking Bureau in Kompong Cham province, notable for bride trafficking.¹⁶

Most are trafficked out with a promise of a better future. Some are sold to commercial sex establishments abroad. Some are sold to forced marriages mostly to Chinese husbands. Cambodian men are sent to Thailand fishing boats and factories. Most are abused by the captains, given low wages, and forced to remain in boats in the middle of the ocean for years.

In the 2018 report of the Ministry of Foreign Affairs and International Cooperation (MFAIC), the primary government agency in charge of helping trafficking victims, the ministry repatriated 986 Cambodian trafficking victims. They came from nine countries including 382 victims from Malaysia, 288 from Thailand, 171 from Vietnam, 53 from China, 49 from Laos, 23 from Indonesia, 5 from Singapore, and 3 from Burma.¹⁷

¹⁵ International Organization for Migration, 2018.

¹⁶ Blomberg 2019.

¹⁷ United States Department of State, 2018.

1.4. Who is Trafficked In?

There is no consistent data about the breakdown of those trafficked to Cambodia.¹⁸ However, majority of reports introduce a pattern: Vietnamese women and children from impoverished rural provinces are usually the ones trafficked to Cambodia.¹⁹ Like those trafficked out, these victims are lured by the promise of a better future. Many have agreed to migrate to Cambodia with the promise of alternative work, such as being a maid or a waitress. However, when they arrive, they owed money for transportation costs. They are forced to brothel work to pay their debt and to hopefully earn savings.

“That middleman brought me to Svay Pak. When she took me to a brothel, I knew that they tricked me. I refused to stay in the three brothels, and I told her I wanted to go home, I did not want to work here, and I was crying. She said if I want to go home, I must pay her \$300 for the transport. I did not have money... so I had to stay and borrow money from the brothel owner. Then I stayed but I refused to have clients. The owner was not happy with me. She said I had borrowed money, so I had to work to pay my debt. I was afraid of them, so I had to work.” Interview with sex worker age 22²⁰

This system of debt-bondage worsens the situation. It tightens the control of traffickers and brokers to victims, making it difficult to negotiate work conditions or even go back home.

¹⁸ Keo, Bouhours, Broadhurst, & Bouhours, 2014 reported that NGOS claimed 80 000 -100 000 human trafficking victims. UNICEF suggested there were 55 000 sex workers in Cambodia. However, Steinfatt, 2011 showed that there were only 21 000, of which 2 500 may have been trafficked. Official statistics in Cambodia reveals equal inconsistencies. Some statistics recorded that there were no human trafficking events from 2005 to 2009, however the Annual Report of the National Police reported 200 cases in 2008 alone. A decade later, the lack of inconsistent data is still a problem.

¹⁹ ECPAT International, 2018.

²⁰ Busza, 2004.

1.5. Who is Most at Risk?

There are two major patterns shown in case interviews with convicted human traffickers serving in prison.²¹ The participants were poor and could not access legal work because of their lack of education and skills.

“I am an orphan and migrated from Vietnam with three friends. Once in Cambodia, my friends got jobs as builders, but I could not find a job. A brothel owner asked me to become a tout in his Svay Pak brothel. He told me that it was not illegal. It was easy, but competitive. I just hung around the street, approached men, and told them that the brothel had lots of beautiful girls and they were not expensive. I got 25 cents for each customer I introduced to the brothel, and each night earned about \$3”. Krouch, 22-years old, sentenced to 10 years imprisonment?²²

Although Krouch himself is a facilitator, not a direct victim of trafficking, people like him are vulnerable because of poverty. In desperation, they become involved in human trafficking, either through recruitment, client referral or being trafficked themselves.

Aside from poverty, more than half of convicted traffickers and brokers were women. This socio-economic and gender category influence who are the ones who usually get recruited, as most recruiters “recruit” within their circles. Most of these are people in need of money. Although human trafficking reports focus on women and children, Cambodian men are also as vulnerable.

With poverty and lack of access as major factors for trafficking, the most at risk are unregistered children, mostly of Vietnamese origin.²³ The lack

²¹ Keo, Bouhours, Broadhurst, & Bouhours, 2014.

²² Keo, Bouhours, Broadhurst, & Bouhours, 2014. Touts are independent male agents who are not paid a fixed salary, but a small commission depending on the number of customers they introduce to the brothel.

²³ ECPAT International, 2018.

of access to birth registration or identity documents classify them as non-citizens. This leads them to live in poor and segregated conditions, making them increasingly vulnerable to trafficking and exploitation. Furthermore, children usually do not have the maturity to detect deception and are likely to believe adults.²⁴ A research by Chab Dai suggests that half of Cambodia's ethnic Vietnamese families have sold their children to traffickers and brokers.²⁵

1.6. Who Returns?

Victims who have paid their debts? Victims who were rescued? Victims who rescued escaped? There are three types of people who return: 1) victims who have paid the money they borrowed from brokers, 2) victims who were rescued, and 3) victims who were able to escape. Usually, victims who return suffer from significant psycho-emotional pain and find it hard to reintegrate into society. Trafficked fishermen, for example, are forced to work up to 20 hours a day, endure beatings and sexual assault, and have seen injured colleagues thrown overboard and left to drown, researchers have found.²⁶ Recent study found that that 57 percent of men trafficked for work on fishing boats and other forms of forced labor showed symptoms of depression, while 46 percent suffered from anxiety and 41 percent were affected by post-traumatic stress disorder.²⁷

2. The Legal Framework of Trafficking in Cambodia

This section discusses the 6 components of justice response to human trafficking²⁸ such as Victim Identification, Investigation, Criminal

²⁴ Gleeson, 2012.

²⁵ Immigrant Connect Chicago, 2009.

²⁶ Thomson Reuters, 2015.

²⁷ Pocock, Zimmerman, & Kiss, 2014 in partnership with International Organization for Migration.

²⁸ International Justice Mission, 2016.

Prosecution, Aftercare, Inter-agency, Coordination, and Cross-border Collaboration.

2.1. Victim Identification

Victim identification can happen during or after the victim's exploitation. Without it, victims cannot access services and support. In 2016, the National Committee for Counter Trafficking in Persons' (NCCT) released the Victim Identification Guidelines²⁹ to help identify victims better. This is a huge improvement in identifying victims and referring them to appropriate and necessary social services.

2.2. Investigation

Once the victim is identified, evidence is gathered to support prosecution of the traffickers. This is led by the Anti-Human Trafficking and Juvenile Protection Police (AHTJPP). The cooperation of victims and witnesses are the most essential elements of successful investigations. However, victims are often too afraid to share due to fear that they will be arrested for illegal migration.

2.3. Criminal Prosecution

The 2008 passage of the Law on Suppression of Human Trafficking and Sexual Exploitation was a big achievement for Cambodia's Ministry of Justice. This resulted in an increase in the number of traffickers found guilty in Cambodian courts. However, the lack of trauma-informed practices, child-friendly approaches, and many out-of-court settlements make criminal prosecutions difficult. The connection of traffickers to top government officials also makes justice difficult.

"I was not surprised that the police released him, in fact, my jaw dropped when I heard that they had arrested him

²⁹ Coordinated Mekong Ministerial Initiative against Trafficking, 2018.

in the first place. A lot of traffickers are protected. They are connected all the way up”. Human Rights Activist’s Opinion on the Release of Richard Chun, a known syndicate.

2.4. Aftercare

13 years ago, Vannan needed money for his pregnant wife. He looked for work along the Thailand-Cambodia border. He was kidnapped, detained, and sold to slavery on a fishing boat. He worked 20 hours every day without food and rest. When their vessel neared the coastline, he jumped and escaped. He went to ask for help from the police officers of Malaysia. The police sold him into slavery. This time, he worked in a palm oil plantation. “I miss my family so bad. I just wanted to be free”. Vannak Anan Prum, twice a slave.³⁰

Survivors are vulnerable to be victims again unless given protection, safe living conditions, and sustainable source of income. The Ministry of Social Affairs, Veterans, and Youth Rehabilitation (MOSVY) provide direct support and services to these victims. They also operate the Poipet Transit Center to help trafficked women and children from Thailand.

2.5. Inter-agency Coordination

The formation of NCCT has improved inter-agency coordination. It has developed the NCCTS 2014 - 2018 National Plan of Action (NPA) which distributes the responsibilities of monitoring and evaluation to provincial and community level. It works with the following actors: Media for victim privacy, Ministry of Labor and Vocational Training (MOLVT) for better protection of workers’ rights, and Ministry of Foreign Affairs and International Cooperation (MFAIC) for ensuring protection, rescue, and care of Cambodians abroad. The following are the 5 component strategies of the NPA.³¹

³⁰ Stayner, 2019.

³¹ National Committee for Counter Trafficking in Persons MidTerm Review Report, 2017.

* (National Committee for Counter Trafficking in Persons MidTerm Review Report, 2017)

1. Strengthening Law and Policy and Enhancing Cooperation
2. Enhancing Prevention
3. Enhancing Criminal Justice Response to Human Trafficking
4. Protecting Victims of Gender and Age Appropriate and Qualitative Support
5. Plan for Implementation, Planning, Coordination, Monitoring & Evaluation

2.6. Cross-Border Collaboration

Cambodia ratified the ASEAN Treaty on Mutual Legal Assistance on Criminal Matters (MLAT) that requires member nations to help each other in victim identification, and investigations, among other things. However, implementation is lacking throughout ASEAN. Additionally, Cambodia also signed the ASEAN Consensus on the Protection and Promotion of the Rights of Migrant Workers. The policy aims to lessen huge recruitment fees and increase regulation.³²

2.6.1 Coordinated Mekong Ministerial Initiative Against Human Trafficking

In 2004, six governments of the Greater Mekong Subregion (GMS), namely Cambodia, China, Lao PDR, Myanmar, Thailand, and Vietnam, signed the Memorandum of Understanding on Cooperation against Trafficking in Persons in the Greater Mekong Subregion (COMMIT MOU) and established the Coordinated Mekong Ministerial Initiative against Human Trafficking (COMMIT).

In 2007, they signed a Joint Declaration of the Coordinated Mekong Ministerial Initiative Against Human Trafficking to re-affirm their

³² International Justice Mission, 2016.

commitments. COMMIT 4th Sub regional Plan of Action 2015 – 2018 (COMMIT SPA IV) was adopted. It focuses on five areas: 1) policy and cooperation, 2) prevention, 3) protection, 4) prosecution, and 5) monitoring and evaluation.³³

2.6.2 Association of South East Asian Nations (ASEAN)³⁴

In 2004, member states adopted the Declaration Against Trafficking in Persons, especially Women and Children (ADTIP). It sets out commitments to increase cooperation, adopts measures to suppress trafficking in persons, and assists and protects victims. ASEAN also endorsed the ASEAN Practitioner Guidelines on Effective Criminal Justice Responses to Trafficking in Persons (ASEAN Practitioner Guidelines). These aim to assist the criminal justice agencies of ASEAN member states to end impunity for traffickers and achieve justice for trafficked persons.

2.6.3 The Bali Process

The Bali Process provides a framework through which Cambodia and other countries in the region can work together on practical measures to help fight people smuggling and trafficking in persons, and related transnational crime in the region.

2.6.4 Bilateral Agreements³⁵

Cambodia has bilateral agreements concerning trafficking in persons including the following:

- A Memorandum of Understanding on Cooperation in the Employment of Workers between Thailand and Cambodia in 2003.

³³ Coordinated Mekong Ministerial Initiative Against Trafficking, 2015.

³⁴ Gleeson, 2012.

³⁵ All files were retrieved from the database of United Nations Action for Cooperation against Trafficking in Persons (UN ACT).

- A Memorandum of Understanding on Bilateral Cooperation for Eliminating Trafficking in Children and Women and Assisting Victims of Trafficking concluded with Thailand in 2003 and Vietnam in 2005. This was reaffirmed in the Guidelines for Cooperation on Criminal Justice Process Trafficking-Related Crimes with Thailand on 2006.
- An Agreement on Cooperation Against Vietnam-Cambodia Cross-border Human Trafficking. Especially Trafficking in Women and Children concluded between Cambodia and Vietnam in 2007.
- A Cooperation Agreement on Standard Operating Procedures for the Identification and Repatriation of Trafficked Victims between Cambodia and Vietnam in 2009.
- A Memorandum of Understanding on Bilateral Cooperation for Eliminating Trafficking in Persons and Protecting Victims of Trafficking between Thailand and Cambodia in 2014.
- A Bilateral Agreement establishing a Framework for the Recruitment, Employment, and Repatriation of Labor Migrants between Cambodia and Malaysia on 2015.
- A Treaty on Extradition between the Cambodia and Thailand on 2015.
- A Memorandum of Understanding on the Recruitment and Employment of Workers between Malaysia and Cambodia in 2017.

3. Progress and Challenges in Prosecution, Prevention, and Protection?³⁶

Half of Cambodians still live at less than \$2 per day.³⁷ Poverty forces many to migrate for work. The poor quality of education, lack of legal

³⁶ Section 3 is largely informed by Gleeson, 2012 and United States Department of State, 2018.

³⁷ Asian Development Bank, 2014.

protection, and low levels of awareness on migration makes many Cambodians vulnerable to ban trafficking.³⁸

The government increased anti-human trafficking efforts. Part of the national budget is given for raising awareness, increasing legal action, and collaborating with civil society. Some of its notable efforts included the following:³⁹

- Prosecuting and convicting more traffickers
- Repatriating more Cambodians subjected to trafficking abroad
- Strengthening efforts to raise awareness on child sexual exploitation in the hospitality industry
- Taking steps to incentivize safe migration to primary destination countries

The government also aimed at creating safe employment opportunities to prevent the vulnerable and poor from being part of human trafficking.⁴⁰

The government also developed stricter screening for migrant workers. They built partnerships with countries like Thailand and China to lessen human trafficking.⁴¹ However, appropriate punishments and sanctions to foreign nationals and recruiters who are involved are still not enforced. Even with increasing efforts, Cambodia fails to meet minimum standards. It remains in Tier 2 in the latest Trafficking in Persons Report.⁴²

³⁸ The Asia Foundation, 2013.

³⁹ United States Department of State, 2018.

⁴⁰ National Committee for Counter Trafficking in Persons MidTerm Review Report, 2017.

⁴¹ Check Sections 2.6.1 and 2.6.4 for list of partnerships built by the Cambodian government.

⁴² United States Department of State, 2018.

3.1. Prosecution

Cambodia is prosecuting an increasing number of cases under both Cambodian Trafficking in Persons Law and the Penal Code. However, the following concerns are still present:

- Low rates of arrest, prosecution, and conviction of cases compared to the reported scale of the human trafficking problem in Cambodia.
- Cases involving sexual exploitation and abuse of women and children are resolved extrajudicially through out-of-court payments and other forms of settlements.
- Low prosecution of owners and managers of private recruitment agencies and termination of their licenses for trafficking offenses.
- High corruption giving tip-offs that result in failed raids and crackdowns.
- Long legal processes and lack of effective witness protection discourage the victims from cooperating in cases.

3.2. Protection

Local and international organizations who work with trafficking victims believe that Cambodia can comply more with international and regional obligations to support and assist victims. The following concerns are present:

- Local organizations asked Cambodian Government to take over the responsibility of giving shelters and other post-harm services to victims.
- Lack of protection for victims under Cambodian domestic law, including recognizing trafficked persons as victims.
- Lack of political will to recognize certain trafficked persons as victims and extend protection after.

- Legal procedures are not accessible to victims because of cost, time, and complexity to obtain compensation or file civil cases against traffickers.

3.3. Prevention

Cambodia has made important efforts to stop trafficking in persons. Most efforts are focused on public awareness campaigns. Despite these, the following concerns remain:

- Police and immigration officers outside the provincial of Anti-Human Trafficking and Juvenile Protection Offices do not recognize their active role in preventing trafficking in persons.
- Law enforcement and immigration officers on the front-line are not trained enough to recognize trafficking, its concept, and implications.
- Local demand for commercial sex needs to be reduced especially child exploitation and sex slavery.
- Government corruption that enables trafficking must be resolved
- Bilateral labor agreements with receiving countries need to be improved to protect Cambodian workers against trafficking abroad.

4. Key Recommendations: What Can We Do?

The following are some actionable recommendations:

- Design national and local mass media awareness campaigns against human trafficking and services available to victims.
- Improve the quality of psycho-social support given to victims. Whenever possible, integrate faith into their healing process.
- Provide livelihood support to prevent the vulnerable and the poor from being involved in human trafficking.
- Assist communities in fighting human trafficking by helping in recording migration and labor recruitment processes happening in their villages.

- Suggest systematic method of quantifying data, especially number of victims and the status of the resolution of their cases.
- Regularly check on the well-being of repatriated victims as most victims suffer from post-traumatic disorders and anxiety as they reintegrate back into their communities.
- Implement anti-discrimination campaigns in local communities to reduce the stigma against repatriated trafficking victims.
- Train local officials and community leaders in rural villages to identify potential traffickers and victims of trafficking and report them to authorities.
- Urge the Cambodian government to implement legal ways for regular migration and resettlement. With the human trafficking situation in the country, this should be a priority.
- Urge the Cambodian government to fully implement the National Plan e. Action (NPA). Some of the outcomes that were not fulfilled for NPA 20 2018 include:
 - Development and implementation of Provincial Plans of Action.
 - Creation of new policies for seasonal migration.
 - Development of database for migrant and complaint mechanism.
 - Enhancement of prosecution database and release of regular report to the public.
 - Finalization and Implementation on the Guidelines for Repatriation.
 - Development of Standards to Monitor Recruitment Agencies.
 - Increase in the number of trafficking cases that end with conviction of perpetrators.

- Increase in the number of victims that were reintegrated with sustainable livelihood.
- Creation of a national case coding system for monitoring cases throughout the entire criminal justice process.
- Creation of a database that has clear guidelines for inputting and processing data and dissemination of regular reports to all stakeholders.
- Urge the Cambodian government to repeal all legislative provisions that discriminate and exclude domestic workers from the protection of labor and industrial relations laws.
- Urge the Cambodian government to simplify legal procedures for victims to obtain compensation and legal access, encouraging them to file civil cases and participate in criminal prosecution.
- Urge the Cambodian government to review the informal credit sector and its relation to increased vulnerability to trafficking.
- Urge the Cambodian government to recognize trafficked persons as victims under domestic law and grant them immunity from punishment for violations of immigration, labor, and prostitution laws which occur because of being trafficked.

5. Ending Human Trafficking as a Global Priority

5.1. Sustainable Development Goals (SDG)⁴³

Eradicate Extreme Poverty. By 2030, eradicate extreme poverty for all people everywhere. Currently measured as people living on less than \$1.25 a day. Indicator: Proportion of population below the international

⁴³ UNICEF USA 2016.

poverty line, by sex, age, employment status and geographical location (urban/rural).

End All Violence Against and Exploitation of Women & Girls

By 2030, eliminate all forms of violence against all women and girls, including trafficking and sexual and other types of exploitation. Indicators: Proportion of women aged 15 years & older violated by 1) a current/ former intimate partner & 2) non-intimate partner in the last 12 months.

Decent Work and Economic Growth

End Modern Slavery, Trafficking, and Child Labor

By 2030, take effective measures to eradicate forced labor, human trafficking and secure the prohibition and elimination of the worst forms of child labor Indicator: Proportion and number of children aged 5-17 years engaged in child labor, by sex and age.

Protect Labor Rights & Promote Safe Working Environments

Protect labor rights & promote safe & secure working environments for all workers, especially women migrants, and those in precarious employment Indicators: 1) Frequency rates of fatal and non-fatal occupational injuries 2) Increase in national compliance of labor rights based on ILO standards.

Responsible and Well-Managed Migration Policies

By 2030, facilitate orderly, safe & regular migration & mobility of people. Through the implementation of planned and well-managed migration policies Indicators: 1) recruitment cost by employee as proportion of income earned and 2) # of countries that have implemented well-managed migration policies.

Protect Children from Abuse, Exploitation, Trafficking & Violence

By 2030. end abuse, exploitation, trafficking and all forms of violence against and torture of children. Indicators: 1) proportion of children 1-17 years who experienced violence and/or aggression in the past month, 2) of trafficking victims per 100 000 population, and 3) proportion of people 18-29 years who experienced sexual violence by age 18.

5.2. Global Compact for Safe, Orderly and Regular Migration

The following are 7 objectives in the GCM that aim to combat trafficking:

- Minimize the adverse drivers and structural factors that compel people to leave their country of origin.
- Ensure that all migrants have proof of legal identity and adequate documentation.
- Facilitate fair and ethical recruitment and safeguard conditions that ensure decent work.
- Save lives and establish coordinated international efforts on missing migrants.
- Strengthen the transnational response to smuggling of migrants.
- Prevent, combat, and eradicate trafficking in persons in the context of international migration.
- Cooperate in facilitating safe and dignified return and readmission, as well as sustainable reintegration.

6. The Pope's Call to Action

Pope Francis believes that trafficking people is the worst manifestation of the commodification of others. According to him, "trafficking seriously damages humanity, tearing apart the human family and the Body of Christ. It hurts not only the victims, but also destroys the humanity

of those who take advantage of them because it denies them access to the abundant life of Jesus.” The Pope calls us to respond against human trafficking. He stressed that “All actions that aim to restore and promote our humanity and that of others are in line with the mission of the Church, as a continuation of the saving mission of Jesus Christ.” Thus, responding against human trafficking is a Catholic mission.⁴⁴

⁴⁴ Works cited & appendices are found in the full version of the document available at jrscambodia.org.

RAINBOW: THEOLOGICAL FOUNDATIONS OF PRISON MINISTRY INDIA

Dr Francis Kodiyan MCBS

Rainbow: Theological Foundations of Prison Ministry India, an authentic work of Rev Dr Francis Kodiyan MCBS, the co-founder of Prison Ministry India (PMI) is an excellent app and an efficient tool for all those who do prison ministry. Anchoring on Christian spirituality, *Rainbow* develops the spirituality of Prison Ministry India. Illustrating the reformatory spirituality with its different stages such as pre-formative, formative, per-formative and post formative *Rainbow* enhances the spirituality of those who serve at the rehabilitation centers for released prisoners. Highlighting the personality traits of the Good Shepherd *Rainbow* delineates the spirituality of those who do outreach ministry for the least, the lost, and the last.

Apart from the foreword, introduction and bibliography, *Rainbow* is structured in six chapters. The general introduction succinctly states the relationship between the biblical and spiritual rays as well as the Christian tradition. All these rays signify the divine touch of the heavenly Father who doesn't want any of his children to perish. The first chapter on *Christian spirituality* briefly speaks about the concept of Christian spirituality in general as well as the ultimate aim of religion. The author points out that man is a combination of matter and form and soul and body. He/she has infinite possibilities to transform his/her life. This is possible with the assistance of a mover who can quickly start such reform

in one's life. PMI volunteers are called to become and represent such movers.

The second chapter entitled *Prison Ministry Spirituality* highlights the salient features of the spirituality of Prison Ministry India. PMI is not merely an NGO, rather it is a spiritual movement fully trusted and oriented in God for the lost, the last and the least of the society and the prime task of PMI is to search, serve and save them. In this journey of redeeming prisoners, the author invites its members to practice spiritual exercises like fasting, intercessory prayers, receiving sacraments and purification of oneself, etc.

The third chapter *Reformative Spirituality* offers a unique methodology for the reformation of prisoners. The author clearly elucidates that the reformation of a prisoner takes place through four stages of growth and ends up only in death. These four stages are reformation, reconciliation, rehabilitation and reintegration. In order to reach the final stage of reintegration with the society and God, the released prisoner shall be transformed through the influence within and without. Once he/she is reintegrated with the society it is his/her duty to make known to others the divine love he/she received from the heavenly Father.

The fourth chapter analyses the spirituality of the Good Shepherd who went in search of the lost to make known to him/her the immense mercy and forgiveness of Father God. The Good Shepherd goes in search of the lost to serve and save them. It reminds us of to become searchlights who hear the voice and experience the mercy of the Father, before becoming good shepherds and puts forward to us a challenge to face the adversities coming on the way in doing ministries.

The fifth chapter develops the spirituality of the father of the prodigal son with its application to the prisoners' reformation and rehabilitation

centers. This chapter illustrates how the lost son takes interest in going back to the father to begin a new life, a life of reformation. This is meant for the staff of the rehabilitation centers to imitate the Father of the prodigal son so as to regain the released prisoners for the Lord. The process of saving the prisoner is an activity in which both prisoner and the volunteers play equal roles. Directors of PMI rehabilitation centers must have the qualities of the Father of the prodigal son.

The sixth chapter, *Prison Ministry Prayers*, elaborates the prayers with which everything happened, happens and will be happening in Prison Ministry India. PMI, first and foremost, works for the integral spiritual renewal of prisoners. Its volunteers must be filled with the spiritual nourishment from the table of the Holy Eucharist, Holy Bible and Divine Office. Other than these basic spiritual practices PMI has its own spiritual exercises, which volunteers have been practicing during the last three decades and experiencing its wonderful results. All these prayers help the PMI members to pray, “Father, I abandon myself into your hands; do with me what you will. Whatever you may do, I thank you; I am ready for all, I accept all; let only your will be done in me, and in all your creatures. I wish no more than this, O Lord”.

Anchoring on the spirituality of the first millennium *Rainbow* develops a spirituality for the third millennium meant both for the PMI volunteers and for the uplift of the lost, least and last. Rooted on the early Christian traditions and taking into consideration of the signs and needs of the time, people and situation of our own age PMI furnishes a spirituality suitable for the third millennium.

Bro John Kodackanal CMF

Book Review

REFORMATIVE EXPLORATIONS

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The Sound of Silence

Sr Lini Sheeja MSC

Sr Lini Sheeja MSC through her book *The Sound of Silence* speaks in a language of her own the whispering secrets that can only be heard with the heart. She has lot to say to us, provided we listen to it with our whole heart. As I went through this book I was reminded of the famous song, *The Sound of Silence* by Simon and Garfunkel: "And in the naked light I saw ten thousand people, may be more. People talking without speaking, people hearing without listening, people writing songs that voice never share. And no one dared to disturb the sound of silence".

Sr Lini dared to disturb the Sound of Silence. Her vision gives voice to the tens and thousands voiceless people; particularly of our brethren behind the bars; the voiceless of our society. Who would heed their cry of anguish but the Master, our Lord Jesus Christ? Yes, as the Psalmist prays, "Out of the depths I cry to You, O Lord, hear my voice! Let your ears be attentive to the voice of my supplications!" (Ps 130, 1). "Yes, the voice of the helpless and hopeless is heard once again in The Sound of Silence.

I have been silently reflecting each station of the Sound of Silence daily during our Eucharistic adoration in PMI National Office, this holy season of Lent. Each station touches the core of your being, every line, every reflection reawakens in us the word of God and the soul-searching questions helped me to see where I stand in my participation with the

suffering humanity. The only answer I found was the Cross of Jesus, who lifted us up from the dung heap.

The new approach of *The Sound of Silence*, the modern Way of the Cross, has a very powerful message especially the words of three/four captions on each station give a vivid picture and how it is related to the multiple realistic situations where the dreadful suffering exists. The following captions speak volumes from the Jesus' trial, the Via Dolorosa, His cruel death and our dear Mother Mary adoring the body of her crucified Son, It is finished! Then the glorious Halleluiah! Our Easter song! Jesus conquers death. Victory over death and evil!

She offers voice to the voiceless, who participated in Jesus' way of the cross and proclaims their message to the mankind. The Trial Court in which Jesus stood awaiting for the judgement, the wooden cross, the Mother Earth, the eyes of Mary and Jesus, the whip, the white towel, the stones, Via Dolorosa, the dust, His garment, the nails, Mount Calvary, the lap of mother Mary and the tomb of Jesus express their agonies, anxieties and insights on Jesus' sufferings. Silence is the sign of a profound God experience. Those who experienced God in silence can also communicate the God experience to others in silence. *The Sound of Silence* invites us to be silent, reflective, meditative and contemplative. It is an invitation to become *Munibs* through constant *Mauna* and *Nididhasana*. When our space scientists discover and advance in outer space, we the missionaries of the lost are called to be contemplatives to make inner journeys and introspections discovering the riches of both the Holy Eucharist and the human soul.

My heart felt appreciation to Sr Lini Sheeja MSC for bringing out *The Sound of Silence*, Way of the Cross. The book contains 62 pages. It was released on 7 March 2020, during the Symposium on Death Penalty

organized by Prison Ministry India, Bangalore. Every page has a powerful message and the reflections to ponder on the Christian suffering in order to be glorified with Him. We can clearly see the Spirit has led her to sound the profound mystery of the Way of the Cross. Being touched by the Heart of Jesus as a member of the Congregation of the Missionary Sisters of the Most Sacred Heart of Jesus, she reveals the love and compassion having personal experience of the heart of Christ. From this book we can fathom her deep spirituality and her great devotion to the Cross of Christ and particularly the prisoners.

Sr Jane Agnes Singh SJC

NOTES TO CONTRIBUTORS

Those who would like to contribute articles to the Reformative Explorations shall take care of the following aspects:

- Manuscripts of articles in two copies should be sent to the Chief Editor, “Reformative Explorations” Prison Ministry India, 52 Thomas Layout, Sarjara Road, Carmelaram PO, Bangaluru – 560 035, Karnataka, India. E-Mail: frandiyan@live.in; Only those papers, which have not been published elsewhere, will be considered for publication.
- Articles should be written within 4000-6000 words; Case studies within 2000 words; and book reviews within 600 words. Manuscripts should be typed in 1.5 space on one side of A4 size paper only, including the references.
- Articles and case studies should have the following steps: Introduction, Body and Conclusion. Body of the article should include Objectives, Hypotheses, Method, Sample, Tools, Results, Discussion and Conclusion.
- Graphs/figures, statistics, tables, etc will be highly appreciated and shall be ready for all aspects for the press.
- Quotations: in case of short quotations, they can be put within the text with inverted commas (“ ”); long quotation should be placed in intend, i.e., in single spaced paragraphs. However, all quotations, should have authors, titles of the book or magazine, years of publication and page reference.
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- If Book edited: Catherine Geertz, “Making Experience”, in Vinod W Turner – Earnest M Bruner, (Eds.), The Anthropology of Experience, University of Illinois Press, Chicago 1986, 127.
- If Journal Article: Robert Strom – Kevin McGrath, “Parental Success in Raising Physically Handicapped Children”, Journal of Instructional Psychology, 15/3, (1988) 100- 112.

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