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REFORMATIVE EXPLORATIONS

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



REFORMATIVE EXPLORATIONS

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

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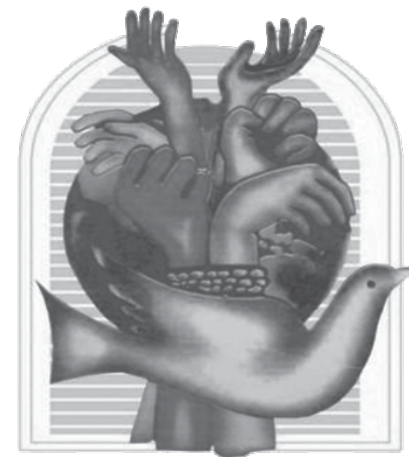
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ON REFORMATION AND REHABILITATION

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PRISONERS' REFORMATION AND REINTEGRATION

Dr Francis Kodiyan MCBS

PRISON MINISTRY INDIA

Prison Ministry India, a registered charitable society (ER 375/95), is a national Catholic spiritual movement for the integral human development of prisoners and works under the Justice, Peace and Development Commission of the Catholic Bishops Conference of India. Since its conception in 1981 at St Thomas Apostolic Seminary, Kottayam, Kerala, PMI has been serving the brethren behind bars by reaching out, releasing, reforming, rehabilitating, reintegrating and redeeming them. PMI has more than 20 rehabilitation centres for released prisoners and homes for prisoners' children. Its 8000 volunteers regularly visit 1300 prisons in India and extend to them opportunities of release, reformation and reintegration. PMI has various programs for integral human development of prisoners such as prisoners' releasing scheme, employment and housing scheme for released and reformed prisoners, scholarships and shelters for prisoners' children and marriage and family settlement schemes. During the last 41 years of serving the brethren behind bars we have encountered and experienced various problems and challenges faced by prisoners such as overcrowding, corruption, unhealthy living conditions, staff shortage and inadequate training, prolonged detention of undertrial prisoners, unsatisfactory living conditions, indifferent and inhuman approaches of prison staff, inadequate prison programs, poor budget for health and

care for prisoners, insufficient legal aid and so on.

Appeal to Government

The prison shall be a home of awakening and enlightenment of the inmates so that they may be able to lead a pleasant life after their release. Incarceration must give every opportunity for prisoners to accept their own guilt, acknowledge their need for repentance and reformation. It is the duty of the concerned government agencies to make sure that prisoners enjoy the following fundamental and basic human rights: Right to Religious Assistance, Right to Psychological Assistance, Right to Legal Assistance, Right to Moral Assistance, Right to Education, Right to Leisure, Recreation and Cultural Activities, Right to Vote, Right not to be Tortured, and Right to Work and earn Money. Prisoners in India face the following serious problems which are to be remedied immediately: Overcrowding, Corruption, Unsatisfactory Living Conditions, Delay in Trial, Neglect of Health and Hygiene, large percentage of Undertrials. Prison Ministry India recommends Government to do immediate action on the following areas: Frequent Jail Visits by Spouses and Family Members, Classification of Prisoners, Adequate and Qualified Prison Staff, Scientific, systematic and Regular Training of Prison Staff, Accountability of Prison Staff, Alternatives to Imprisonment, Efficient Rehabilitation and Reintegration of Prisoners, Abolition of Capital Punishment, Smaller Prisons, Frequent Parole, Special Consideration to Women Prisoners Especially the Pregnant and those Mothers with Children, Educational Facilities to Prisoners' Children, Impartial Judges and Judgements, More Open Air Prisons, and Adequate Arrangements for the Reformation of Prisoners.

Appeal to the Catholic Church

As Pope Francis stated a true social re-insertion begins by guaranteeing opportunities for development, education, worthy jobs, access to health care, as well as generating

public areas of citizen participation. If these brothers and sisters have already paid for the evil committed, why is a new social punishment put on their shoulders by rejection and indifference? As a response to Pope Francis' request for true social re-insertion, PMI diocesan coordinators are invited to launch many more schemes for released prisoners such as employment, housing, healthcare, marriage, shelter homes and homes for prisoners' children. Pope Benedict XVI in *Sacramentum Caritatis* exhorts Catholics the significance of taking care of prisoners: "The Church's spiritual tradition, basing itself on Christ's own words (cf. Mt 25:36), has designated the visiting of prisoners as one of the corporal works of mercy. Taking up the recommendation of the Synod, I ask Dioceses to do whatever is possible to ensure that sufficient pastoral resources are invested in the spiritual care of prisoners" (*Sacramentum Caritatis* 59). Anchoring on *Sacramentum caritatis* Prison Ministry India appeal to bishops and diocesan coordinators to take care of the integral human development of prisoners by providing them opportunities of education, employment and shelter.

Appeal to PMI Volunteers

Prison Ministry India is in preparation for its golden jubilee celebrations. As part of the golden jubilee celebrations, we shall pledge to strive hard to implement the following golden jubilee dreams.

The Reawakening

Every year PMI convenes retreats for our volunteers to reawaken and to recommit ourselves for the integral human development of the incarcerated. These spiritually enlightening retreats are to be continued in the coming years.

PMI Burning Bush Spiritual Banquet

We shall continue the spiritual reawakening of PMI volunteers on every first Saturday from 06.00 to 08.00PM by convening

online Burning Bush Spiritual Banquet. You are welcome to join and be flamed and inflamed.

Incessant Intercessory Invocation for the Incarcerated

To spread the PMI spiritual fragrance worldwide and to sanctify prisoners worldwide, PMI launched the Incessant Intercessory Invocation for the Incarcerated. Thereby we extended our ministry to the whole world by interceding 24 hours of the day, 7 days of the week and 365 days of the year for the renewal and redemption of prisoners worldwide. Please join the zoom link and offer your half an hour of prayer in reparation for the sins of prisoners.

Homes for Prisoners' Children

Being inspired by PMI patron St Maximillian Kolbe we shall launch 10 more homes for prisoners' children like Kolbe Home, Bangalore.

5000 Scholarships for Prisoners' Children

We shall extend distant educational scholarships to 5000 children of prisoners.

500 Prisoners' Release

We shall assist legally and financially the release of 500 prisoners.

50 New Books

We shall strive our best to publish 50 more books on prison ministry in the next decade.

50 Special Task Forces

PMI shall establish 50 special Task Forces and each STF will have 50 prayer warriors and will have a 50 days program with 50 Holy Masses, 50 hours of Eucharistic adoration and so on. You are welcome to join in one of these STFs.

50 Houses for Released Prisoners

As part of PMI Golden Jubilee, we shall construct 50 houses for the released and reformed prisoners. We offer Rs 3 lakhs to a family and the rest have to be raised by them from other sources.

500 Jobs for Released Prisoners

As part of the Golden Jubilee Celebration, PMI has introduced an employment scheme for released and reformed prisoners. PMI will provide Rs 3 lakhs each for a small-scale industry or to purchase an autorickshaw etc.

PMI Legal Clinics

PMI shall introduce legal clinics in almost all states and dioceses. These legal clinics will provide free legal aid to prisoners.

PMI Rehabilitation Centers

PMI shall launch 10 more rehabilitation centers for released men and women prisoners.

Homes for the Human Trafficked

PMI shall launch 10 more homes for the human trafficked girls and boys.

Provision for 5000 Prisoners' Families

PMI shall provide provisions for 5000 prisoners' families.

Medical Care for 5000 Prisoners' Families

PMI shall provide medical care for 5000 prisoners' families.

5000 PMI Volunteers

PMI shall promote 5000 volunteers from all over India especially from those states from where we have fewer volunteers.

Conclusion

The above-mentioned recommendations and proposals are carved out of the 41 years of prison ministry experiences in almost all the states and Union Territories of India. The Catholic Church in India expects that the respective prison departments would consider them seriously and make necessary amendments in the course of time. We are sure that these recommendations would be able to radically transform not only prisoners but also the prison atmosphere and would be able to achieve the greatest goal of the prison system which is prisoners' reformation and rehabilitation. Let us resolve to improve our prison system by introducing new systems of management and by educating the prison staff with our constitutional obligations towards prisoners. Let the dawning ray of hope see the end of the gloom cast on the faces of majority of prisoners and let a new awakening percolate every prison wall.

Message

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His Holiness Pope Francis sends cordial greetings to all gathered in Goa for the “Reform to Reintegrate” conference sponsored by prison Ministry India. In a context in which incarcerated persons frequently experience indifference and rejection, he is grateful for the witness of the many volunteers who care for the spiritual and material wellbeing and dignity of our brothers and sisters with equity, compassion and fraternal solidarity, for to serve those in prison is to serve Jesus Himself (Cf Mt 25,40). His Holiness likewise hopes that the work of the conference will renew the zeal of all involved in prison ministry to work for the rehabilitation of the imprisoned, as well as for their eventual reintegration into society. Upon those taking part in this event, the Holy Father invokes Almighty God’s blessings of wisdom, strength and peace.

Cardinal Pietro Parolin
Secretary of State

*Message***REFORMATIVE EXPLORATIONS**

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The Apostolic Nuncio to India and Nepal
Archbishop Leopoldo Girelli

Dear participants of the 13th National Conference of Prison Ministry India, I am pleased to present you this message on the occasion of the 13th National Conference of Prison Ministry India, to be held at the St Joseph Vaz Spiritual Renewal Centre in Old Goa from 15 to 18 November 2022.

You have chosen a very appropriate theme for this event, namely, Reform to Reintegrate, which focuses on the rehabilitation of the prisoners, by reforming them and also helping them to reintegrate themselves in society. The Doha Declaration which was made at the conclusion of the 13th United Nations Congress on Crime Prevention and Criminal Justice in Doha in April 2015, highlighted the usefulness of supporting the rehabilitation and social reintegration of prisoners into the community.

Pope Francis in his Address to participants at an international meeting for regional and national chaplains responsible for prison pastoral care, expressed that “the situation in prisons continues to be a reflection of our social reality and a consequence of our selfishness and indifference summarized in a throwaway culture... True social integration begins by guaranteeing opportunities for development, education, decent work, access to health, as well as generating public spaces for civic participation. Today, in particular, our societies are called to overcome the stigmatization of those who have made a mistake” (Pope Francis, 8 November 2019).

I was glad to learn that Prison Ministry India has launched more than 25 rehabilitation centres and homes for prisoners’ children in India and also many projects for the reintegration of prisoners, such as prisoners’ releasing schemes, employment schemes for released prisoners, and hostels for prisoners’ children. I acknowledge the zeal and dedication of the 8,000 Prison Ministry of India volunteers, comprising of Bishops, priests, consecrated persons and lay faithful, who visit the 1,350 prisons in India, and are working for the release and rehabilitation of prisoners, as well as their reintegration in society.

The Letter to the Hebrews urges us to remember those who are in prison as though we were in prison with them (cf. Heb 13:3). May St. Maximilian Kolbe, the Patron of Prison Ministry India inspire you to seek new ways of caring for prisoners, and rehabilitating them and reintegrating them in society. And may this National Conference bear much fruit.

Article

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REFORM TO REINTEGRATE**Most Rev Allwyn D'Silva**

As Church, we have always strived to reach out to and accompany the “least of these”— the hungry, the thirsty, the stranger, the naked, the sick, the prisoner (cf. Matthew 25:31-40). They are the people on the periphery, those we find very easy to discard, to close our hearts to. After all, they have very little agency and it is convenient to not listen to their anguish. If we turn to statistics and figures, this becomes even easier to do. Yesterday on 15th November 2022, the global population was projected to reach 8 billion people, less than 0.15% of whom are incarcerated. In our country of around 140 crores, under 6 lakhs are in jail. That works out to be less than 0.04% of India's population.

But, my dear friends, numbers do not feel. The despair, the hopelessness, the helplessness, the agony, the pain, the suffering, the legal and judicial hassles, the ordeals of the prisoners and their loved ones – how can we quantify that? Even so, numbers do not lie. As we in Prison Ministry India have seen first-hand, our jails are over-crowded with an occupancy rate of 130%. For every ten prisoners, only two have been convicted. Only five other countries in the world have a higher share of pre-trial detainees in prison than India (Liechtenstein, San Marino, Haiti, Gabon and Bangladesh). Guilty or not, imprisonment is traumatic and damaging to the human body, soul and spirit. When finally released, how we do live with dignity? How can we minister to and enable them to live with dignity?

As we commence this 13th National Convention of Prison Ministry India, let us delve a little into its theme Reform to Reintegrate. This theme is taken from a speech Pope Francis made back on 8th November 2019 at an International Meeting for Regional and National Managers of Prison Pastoral Care organised by the Dicastery for Promoting Integral Human Development. The Holy Father urged for a change in the outlook and approach in treating prisoners who, he said, must be offered equal opportunities for reform, development and reintegration. Often, the persons leaving prison face a world which does not recognise them as trustworthy, and they are denied the possibility of dignified work. Now, as we all know, we are accustomed to discarding such people. Which school principal, for example, would hire a known murderer no matter how brilliant a teacher? Or which parent would want such a teacher around their impressionable children?

Thus prevented from regaining the full exercise of their dignity, the Holy Father points out that they are once again exposed to the dangers of the lack of development opportunities. Having already served their prison sentences, they should not be subject to a new social punishment with rejection and indifference. Such aversion places criminals at risk of falling back on the same mistakes, while the vulnerability of the innocent or falsely convicted remains. On the contrary, Pope Francis said that real social reintegration, starts by guaranteeing opportunities for development, education, decent work, access to healthcare, as well as generating public spaces for civic participation. Much, much easier said than done.

Through the grace of God, at Prison Ministry India (PMI) we have already made some headway into this challenge. Our eight-fold path for prisoners comprises outreach, reformation, reconciliation, repentance, release, rehabilitation, reintegration and redemption. For this reforming and redeeming methodology, we start and end with God. It was the Blessed

Sacrament that gave the original impetus to the Prison Ministry movement in India. Today, PMI has more than 8000 volunteers who reach out to those in India's 1306 prisons. Prior to their visits, they pray and fast at times, while seeking the same from many others. They offer masses, Eucharistic adorations, make intercessory prayers, recite rosaries and Divine Mercy chaplets for fruitfulness of our PMI ventures of leading prisoners to repentance, reconciliation and reformation. Let us not forget that repentance and reconciliation are acts of grace and spiritual warfare for overcoming our worldly challenges and struggles. May we all take heart in the words of the angel Gabriel in Luke 1:37, "For nothing will be impossible with God."

And what does God desire but the redemption of the lost? Jesus came not merely to seek and liberate prisoners from their bondages and dungeons but also to redeem them. As PMI volunteers, we strongly believe that that no one is beyond transformation. Therefore, our PMI works find their summit in redemption. Christ our Redeemer has taught us that no one is beyond redemption as he assured paradise to the 'good thief' while being crucified (cf. Luke 23:42-43). God chooses the filthiest and most desolate places to carry out redemption, thirsting for the for the souls behind dark prison cells. Behind the walls of maximum-security prisons, hard-core criminals are being transformed into messengers of hope; those who have given up on themselves are reassured that God has not given up on them. The mainstream society may be averse to them, but PMI is ever ready to accompany them and facilitate their repentance, reconciliation, reformation, and reintegration. May the least of these sisters and brothers of ours see the face of Christ in every PMI volunteer.

Fortified with the spiritual, let us turn to the material aspects. We will hear more about our mission and concrete actions during the convention, so I will not talk much about our work now. As we are aware, PMI has many homes to rehabilitate

released prisoners, both for men, women, children and juveniles. We also have many homes for prisoners' children, both for boys and girls in different states, and are always ready to welcome more children in need. PMI also assists released prisoners with their reintegration. We facilitate this with job, marriage, family settlements, and even assisting them in constructing their houses. Like Mathew Albin, thousands of released prisoners have been reintegrated into the mainstream of society.

My dear friends, let us never falter in our ministry for our brethren behind bars. May we continue our prayers, visits to prisons, PMI rehabilitation centres and homes for prisoners' children. Let us generously support Prison Ministry India financially for the integral human development, rehabilitation and reintegration of prisoners.

Before I conclude, in my role as its Adjunct Secretary, permit me to share a little about the General Conference of the Federation of Asian Bishops' Conferences held on occasion of the FABC's golden jubilee from 12th to 30th October in Bangkok. Just as the PMI accompanies the prisoners, the theme of FABC 50 was Journeying together as Peoples of Asia. The seventeen Episcopal Conferences and two Synods of Oriental Churches that comprise the FABC sought to reaffirm our journey of the past fifty years, revitalise the Church in Asia, and envision new pathways of service.

We acknowledged the challenges of the different voices crying out help and justice: the poor, deprived, and marginalised; the refugees, migrants, displaced and indigenous peoples; the cry of the earth pleading for more adequate care; the youth seeking for more significant roles; the women asking for a more inclusive Church that respects their dignity and recognises their rightful place; and families looking for better stability and more support. The Bishops are also deeply concerned about: suffering churches that need to receive relief; the

rising voices of extremism; the urgent need for inculcating in society a greater respect for life; the escalating violence and conflicts that call for dialogue and reconciliation; and the digital revolution, which has impacted all both positively and negatively.

Just as in the PMI, at FABC 50 we turn to prayer and collaboration, relying on the power of love, compassion, justice, and forgiveness to fructify our desire to respond to these challenges; peace and reconciliation being the only way forward. We have envisaged new pathways for our ministry based on the Gospel, the recent teachings of Pope Francis, mutual listening and genuine discernment. We commit ourselves to reach out to the peripheries, to serve the most needy joyfully. We are called to a pastoral and ecological conversion to positively respond to “both the cry of the earth and the cry of the poor.” Genuine dialogue; promoting a culture of peace and harmony with neighbouring religions and traditions; bridge-building with governments, NGOs, and civic organisations on issues of human rights, eradication of poverty, human trafficking, care of the earth, and other common concerns; fostering a culture of “reciprocal listening”; and improving the way we form ourselves in faith and accompany our families and communities, especially those in difficulty are the new pathways we envisaged. I have shared all this as from the official FABC 50 message, and encourage you to read the whole document. On behalf of the Organising Committee, I thank you for all your prayers during these Kairos moments of the Church in Asia.

To our PMI journey of loving service to the incarcerated, may we also journey together on these new pathways at the service of the human family and all creation.

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THE ‘CURSE’ BECOMES A ‘BLESSING’!

Fr Varghese Karipperry

Prison Ministry India volunteers are called to be messengers of Jesus, the Innocent Prisoner. The Crucified Jesus gives a powerful message for the volunteers to be lived and experienced, so that it can be transmitted to the inmates of the prisons. Dialysis, as we know, is the process of purifying the blood in our body. Likewise, the process of purifying our mind and our thoughts is called Thought Dialysis (Thought Purification). When our thoughts are pure and positive, we experience happiness. St. Paul tells us that we are called to be happy always (1 Thess 5.16).

It is not the reality but response to the reality that makes our Destiny. This wonderful method we get from the Crucified Lord. Before Christ, the Cross was the symbol of ‘Curse’ (Deut 21:23; Gal 3: 13). After Jesus the same Cross became the symbol of ‘Blessing’. This is called Thought Dialysis. The positive attitude of Jesus turned the cross, a symbol of Curse into a ‘Symbol of Blessing’. Our attitudinal change is very important to make our life joyful. The three attitudes of Jesus on the cross made it a ‘Symbol of Blessing’. In our daily life too, this same methodology of maintaining a positive attitude can generate happiness and peace on us here on earth.

Jesus applied three Basic Positive Attitudes when He was crucified. They are: Forgiveness, Other-orientedness and Faith. When Jesus was crucified, (Crucifixion was a form of Capital punishment at that time), first of all He uttered the words of positive attitude, Forgiveness. ‘Father, forgive them because they do not know what they are doing’ (Luke 23:

34). Forgiveness is a powerful spiritual operation or Thought Dialysis to remove a great block to pave the way for the flow of creative and positive energy in our whole life. Forgiveness purifies and energizes us (Mt 5:44-45, 5:23-24, Mt 6: 14-15). How can we use this method? Our good thoughts lead to good deeds (Mt 12:35).

We make use of the Imagination Method for the purification of our mind. Imagination in our mind works in our body. That is what we see in the life of the Bleeding Woman (Mt 9:21). She imagined positively; as a result she got Healing (Mk 5: 34). I stand near Jesus and the person (whom I hate) stands on the other side of Jesus. Jesus, who made the greatest act of forgiveness to the world, helps me then to ask pardon from the concerned person. He gives pardon to me. He asks pardon from me. Then I give pardon to him. I wash all the impurities in the precious blood of Jesus. Jesus blesses both of us. We feel the heaviness of mind gone. Please experiment, experience and enjoy for yourself. The Curse becomes a Blessing!

The Second positive attitude is Other-orientedness (concern towards others) Lk 23:43. Jesus told the thief at his right-hand, "Today you will be with me in paradise" (Lk 23: 43). Even at the last moment Jesus had concern for others. One of our main problems is selfishness. Our concern is often our self only. We often think only about our wellbeing and the happiness of our family members. We have to come out of our selfish world. The whole cosmos is created in an inter-dependent way. Who can say, I can live by myself. The oxygen which we breathe in, we get from the plants and trees whilst the carbon dioxide, which we breathe out, is food for plants and trees. We all are dependent on this wonderful co-operative system. As we get our life force from outside, so we have to show concern for others. When we begin to come out of our self and our family, and start caring for the needy in the world, we experience real joy and happiness in our life. Our many problems will disappear. The Curse becomes a Blessing!

The Third Positive Attitude is Faith (Lk 23: 46). From the cross, Jesus uttered the words, 'Father, into thy hands, I submit my life' (Lk 23: 46). This is real faith which is filled with confidence. Faith and confidence lead to happiness and joy in one's life. When we use only our reason, anxieties and worries follow. It is like a single dance, which means we alone work out remedies for our problems with our own reason and hence we fail, leading to anxieties and tensions. If we use Faith in the face of our problems and difficulties, automatically we shall see possibilities. When reason sees blocks and difficulties, Faith sees possibilities. Faith is a group dance. In faith I myself, cosmos and God work together like a group dance to solve the problems and difficulties that confront us. Change your CD of reason to CD of faith, and we become calm and peaceful.

The bleeding woman used reason for 12 years. She consulted many doctors and spent her whole wealth on them but the disease only became more severe. When she heard about Jesus, she believed in Him and said to herself, 'if only I can touch the garment of Jesus, I will be healed. It became her firm belief. This powerful faith worked out in her life. She touched the garment of Jesus and got healed. Jesus told her, 'Daughter, your faith has saved you, go in peace and get free from your sickness' (Mk 5: 34). Faith Heals! The Curse becomes a Blessing! For Jesus, full confidence and faith in the Father, became a Blessing!

I invite Prison Ministry India volunteers to experiment this Thought Dialysis Technique for yourselves and experience real joy and happiness in your life. If it is positive, it should be communicated to the brethren who are behind the bars. Even though they are in prison, they will be mentally released from the bondages of hatred, anxiety, tension and dejection. They can experience real healing and enjoy life. The Innocent Prisoner Jesus, teaches us this great lesson: it is Not the Reality but our Response to the Reality that makes our Destiny!

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**PRISON MINISTRY INDIA AND SPIRITUAL
FORMATION OF SEMINARIANS****Dr Francis Kodiyan MCBS****Introduction**

Jesus began His earthly mission by reading from the book of Isaiah in the synagogue of Nazareth, “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour” (Lk 4, 18-19). Going to the tax booth of Mathew, Jesus declared that he had come to call not the righteous but sinners (Mk 2,17). Visiting the family of Zacchaeus, Jesus highlighted the uniqueness of his mission that he came to seek and save the lost (Lk 19,10). Jesus illustrated the significance of visiting prisoners in his portrayal of the last judgement, “I was in prison you visited me” (Mt 25, 36). By assuring paradise to the good thief on the cross Jesus proved that he had successfully fulfilled the task entrusted to him by God the Father (Lk 23,43). Prison Ministry India, born in a seminary and brought up by the encouragement of seminary professors, bishops, priests, religious and laity, is a militia to regain the lost; it continues the significant mission of Jesus to seek and save the lost by reaching out to prisons, releasing, reforming, rehabilitating, reintegrating and redeeming them.

1. For more information on Prison Ministry India see, Francis Kodiyan, *Warriors of Prison Ministry India* (Bangalore: PMI Publications, 2020) and Francis Kodiyan, *Prison Ministry Sunday Pastoral Letters 2004-2021* (Bangalore: PMI Publications, 2021).

Jesus Fraternity/Prison Ministry India

On 8th December 1981, Bro Varghese Kariperry and Bro Francis Kodiyan MCBS during their friendly conversation in the telephone cabin at St Thomas Apostolic Seminary, Kottayam decided to become love bombs to heal the broken-hearted. We formed a prayer group and began to visit the peripheries of Kottayam such as slums, beggars’ colony, old-age homes, orphanages and prison. In 1986 the Jesus Fraternity prayer group members set forth for an All-Kerala Prison Pilgrimage which brought forth innumerable blessings both on prisoners and pilgrims. We experienced great joy in seeking and saving the lost: “Rejoice with me; I have found my lost sheep... I tell you that in the same way 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, 1-7). Recognising the positive impact of this ministry on seminary formation Kerala Catholic Bishops Conference (KCBC) asked us to begin this group in other major seminaries. Today more than 20 major seminaries have Prison Ministry India prayer groups .

Ecclesiastical Recognition

The Kerala Catholic Bishops Conference (KCBC) recognised Jesus Fraternity on 8th September 1989 under its justice, peace and development commission and gave an office for us at the Pastoral Orientation Centre, Palarivattom, Kochi. In 1994 we extended this ministry to the national level with a secular name – Prison Ministry India with its headquarters in Bangalore. On 24th August 2000 Prison Ministry India was officially approved by the Catholic Bishops Conference

2. See Francis Kodiyan, *Love Bomb, Prisoners’ Reformation Trajectory* (Bangalore: PMI Publications 2018).

3. See Francis Kodiyan, *Saga of Divine Providence, The History of Jesus Fraternity and Prison Ministry India* (Bangalore: PMI Publications 2000)

of India (CBCI), recommended St Maximilian Kolbe as its patron and decided to celebrate the second Sunday of August as Prison Ministry Sunday all over India. On 1st October 2014 PMI was made a separate desk under Justice, Peace and Development Commission in CBCI and appointed the PMI national coordinator as the CBCI secretary to Prison Ministry India desk. PMI national headquarters is at Carmelaram, Bengaluru and Most Rev Allwyn D'Silva, the auxiliary bishop of Bombay, is its chairman. In 1991 after presenting the Prison Ministry report to the KCBC, Most Rev Francis Kallarackal, the then KCBC chairman of justice, peace and development commission remarked that PMI through its various ministries to the incarcerated had renewed the face of the Catholic Church.

Reach out and Release

Jesus' style of action was to go out to the peripheries and reach out to the lost, the least, and the last such as the marginalized, the oppressed, the neglected and the rejected of society. "He went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness" (Mt 9,35). Following the footprints of Jesus, PMI volunteers go out to the peripheries in search of the lost to places like prisons, rescue homes, juvenile homes, observation homes and so on. PMI organises various ministries for prisoners all over India such as celebrating sacraments to Catholic prisoners, conducting spiritual discourses and moral instructions, organizing cultural and entertainment programs, arranging counselling and spiritual directions, writing letters, setting-up of libraries, establishing job-oriented training programs, providing vocational training facilities, steering literary, arts and sports competitions, preparing prisoners to write school and university exams, conducting medical camps, providing free legal aid, releasing prisoners, etc. PMI volunteers visit

prisons and release prisoners by means of legal aid and financial assistance. PMI establishes rehabilitation centres for released male and female prisoners, launches homes and educational assistance for prisoners' children, founds research and documentation centres, organizes volunteers training programs, counselling and moral instructions in rehabilitation centres, contacts families for reconciliation and forgiveness, provides treatment to the sick, reconciliation of prisoners with victims and their families, arranges marriages and job settlements, conducts awareness programs for the public, prints literature like books, magazines, brochures, etc.

Enhancing Seminarians' Spiritual Formation

Formation is an organic, life-long, and holistic process involving right thinking, right behaviors, and right feelings of individuals and communities. Christian spiritual formation is the process of being conformed to the image of Jesus Christ for the glory of God and for the wellbeing of others (II Cor 3:17-18). Prison Ministry India is not a social work agency. Instead, it is basically a prayer group. Its members gather together once a week and pray for the renewal, rehabilitation and reintegration of prisoners. We prepare ourselves for the prison visit with chain prayer and fasting. For the financial assistance and for the transformation of brethren behind bars we trust absolutely in the Lord. We do the ministry with maximum inconvenience embracing voluntarily personal sacrifices, mortifications and penances. We do this ministry trusting fully in divine providence. This pastoral, spiritual, social and personal encounters and experiences with prisoners, their families and the victims assist seminarians to have profound God experiences, divine providence experiences, faith experiences, inconvenience experiences, exposure

4. See Francis Kodyan, *The Lost, An Eightfold Path for Prisoners' Reformation* (Bangalore: PMI Publications 2020).

experiences and above all prayer experiences that could enhance their priestly vocation and empower their spirituality and personality.

These rich experiences enhance their personal conviction in priestly and religious vocations. Many who thought of the meaninglessness of seminary life and wanted to leave the seminary could continue their seminary formation and became priests and serve as excellent priests now. Through prison ministry we felt that our lives have meaning; we were convinced that we could do something for the lost; we experienced that the Lord is with us and does wonders through us. These experiences enhanced and strengthened our vocations. We could easily overcome the hurdles on our way to become priests. Our involvement in prison ministry gave ample occasions to discern, decide and do many things for the brethren behind bars. These opportunities for discernment, decision making, and doing good for others transformed us into better, mature, confident and fruitful priests .

Pastores Dabo Vobis

Involvement of seminarians in prison pastoral care accelerates the principal foundations of priestly formation such as human, spiritual, intellectual, and pastoral level explained in *Pastores Dabo Vobis* by St John Paul II . Prison ministry assists seminarians to grow in human formation by developing a solid moral character, to be well-oriented to the truth, to become men of communion, to manifest affective maturity, to be respectful towards every person, to exercise appropriate care for their physical well-being, to be good stewards with respect for temporal goods, and to be confident leaders. Involvement in prison ministry enhances their spiritual formation as they grow in their relationship with Christ through prayer and contemplation. In this relationship, they encounter the overwhelming love of God in their lives and

share in His merciful compassion to the incarcerated. Very Rev Fr Joseph Koikakudy of happy memory, our rector at St Thomas Apostolic seminary, allowed us to do prison ministry only if we scored above 70% marks in all exams. This encouraged us to study well and enhanced our intellectual formation. The exposure programs we enjoyed at St Thomas apostolic seminary provided us enough opportunities for pastoral, apostolic and spiritual formation.

PMI Spirituality

Mercy/ compassion towards the incarcerated form the identity kit of PMI. Like the good shepherd who carries the lost sheep on his shoulder, we take care of prisoners by reaching out, releasing, reforming, reconciling, rehabilitating, reintegrating, and redeeming them . Pope Francis in his Letter for the 160th anniversary of the death of Saint John Marie Vianney wrote that it is precisely mercy the “exquisite quality” of the priest that configures him to Christ the Good Shepherd . PMI follows the lifestyle of St Peter who said to the beggar at the beautiful gate of the temple, “I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk” (Acts 3, 1-11). We do wonders for the incarcerated such as rehabilitation centres and homes for prisoners’ children and do impossible and unbelievable things such as transformation of hardcore criminals like

5. See Francis Kodiyan, *Prisoners’ Rehabilitation and Reintegration* (Bangalore: PMI Publications, 2021) and Francis Kodiyan, *Prison Voice* (Bangalore: PMI Publications, 2022).

6. See John Paul II, *Pastores Dabo Vobis* (Vatican City: Editrice Libreria Vaticana, 1992).

7. For a profound study on PMI Spirituality confer, Francis Kodiyan, *Rainbow, Theological Foundations of Jesus Fraternity and Prison Ministry India* (Bangalore: PMI Publications, 2008).

8. Alessandro De Carolis, “Formation of Priests: A Combination of Strength and Mercy”, [www. Vatican News.va/en/Vatican-city/news/2021-05](http://www.VaticanNews.va/en/Vatican-city/news/2021-05).

terrorists, hired and serial killers, mafia dons and so on with absolute trust in the Lord.

Conclusion

Prison ministry activities assist seminarians to accomplish the goals of spiritual formation, namely: to empower, guide, and challenge them to deepen their relationship with the Lord, to discern their gifts of service in the community, to accept their call to ministry in the Church and the world, to establish attitudes, habits, and practices in the spiritual life that will continue after ordination. Prison Ministry does not end with visits to prison; it goes beyond the prison walls, to their families, their children and victims. Anointed by the Holy Spirit, we serve the Lord in harmony to renew the face of the earth and glorify the Lord. Let me conclude with Pope Benedict XVI's words in *Sacramentum Caritatis*, "The Church's spiritual tradition, basing itself on Christ's own words (cf. Mt 25:36), has designated the visiting of prisoners as one of the corporal works of mercy. Prisoners have a particular need to be visited personally by the Lord in the sacrament of the Eucharist. Experiencing the closeness of the ecclesial community, sharing in the Eucharist and receiving Holy Communion at this difficult and painful time can surely contribute to the quality of a prisoner's faith journey and to full social rehabilitation. Taking up the recommendation of the Synod, I ask Dioceses to do whatever is possible to ensure that sufficient pastoral resources are invested in the spiritual care of prisoners" (SC 59).

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Article

REFORMATIVE EXPLORATIONS

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PRISONERS' REFORMATION AND REINTEGRATION

Fr Dominic Puthenpurackal MST

Introduction

We are prone to get lost any time while we travel. These transgressions, of course, may happen as we are fragile and weak. Sometimes the background and matrix of our lives pull us into dangers which cannot be overcome effortlessly. Very often people fall into grave mistakes without deliberation, and later the society marks and label the person as a criminal. Sometimes people will be imprisoned without any mistake of their own. Prison ministry volunteers often face such people who underwent deep traumatic experiences. Here the process of reformation to reintegrate them into the society which they often hate strongly is not at all an easy task. In this small paper we try to look at certain theories of reformation in order to understand and evaluate how reformation would lead to reintegration, and to find ways in which reintegration is supported and targeted by the reformation process.

Theories of Reformation

Here we are dealing with few theories of Reformation in order to see how they help to reintegrate a person:

Prison Ministry of India Theories

Prison Ministry of India (PMI) puts forth various theories from time to time according to the needs and development of the ministry. The first theory in this respect is the 3R Theory

which was formed by the founding fathers of PMI. According to 3R Theory, reformation consists of the Release, Renewal and Rehabilitation of a prisoner. Later, Francis Kodiyan expanded it to 5R Theory based on empirical studies he made in the field of reformation in PMI and from the researches he made. He added two more principles to the 3R theory, namely reintegration and redemption. Later PMI developed the whole process and published it as an Eightfold way (8R Theory). As the 8R theory contains other two theories mentioned above, let us discuss it briefly.

1.1.1 The 8R Theory

The Eight-fold path proposed by PMI for a lost prisoner can be shortlisted as 8R Theory. They are: Reach out, Release, Repent, Reconciliation, Reformation, Rehabilitation, Reintegration and Redemption. It elaborates, connects, explains and systematizes 3R and 5R theories.

Reach-out

The ministry of Jesus was concentrated on those people who were in the peripheries and he reached out to the lost, the least, and the last such as the marginalized, the oppressed, the neglected and rejected of society and to their *sitz im leben* (Lk 4:18-20). He moved with compassion (Mt 14:14) going through all their towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and

9. The founders of Prison Ministry India were two Seminarians, namely Francis Kodiyan MCBS and Varghese Karippery. It was found as a ministry of seminarians in Kerala and named it as Jesus Fraternity. At present it developed all over India, having more than 8000 volunteers. It has got its headquarters in Carmalaram, Bangalore and one of the founders Francis Kodiyan as its National Coordinator. Varghese Karippery another founder was the first national coordinator, and he developed a theory called 3R Theory.

10. <https://www.prisonministryindia.org/3r-theory.html>, retrieved on 28th July 2022.

11. Here I coin this term basing on the books and documents published by Francis Kodiyan. In 5R Theory we see mainly five basic principles through which PMI reforms the prisoners.

healing every disease and sickness (Mt 9,35). He asked the sinners and downtrodden to follow him, he treated them as a doctor treats the sick, and he was loosening their burden. Following the model of Jesus, the one who commits his life for the marginalized, go in search of the last, the least and the lost.

Release

The ministerial manifesto of Jesus declares that releasing the captives is a divine mission, a very significant part of Jesus mission. The birth of Jesus is announced as the birth of a Saviour (Lk 2:11). John introduces Jesus as "the Lamb of God who takes away the sins of the world (Jn 2:29)." Two great apostles, Peter and Paul had divine interventions in jail and were brought out by divine intervention, which obviously points out that the release from the prison is a divine intervention (Acts 12:1-10; 16:25-34). There is something similar in the Old Testament characters of Joseph, Jeremiah, Daniel, Susanna and three young men in the furnace. Release involves providing hope in life, leading them to forgiving

12. The very name eight-fold path gives us the picturization of Astangamargas, where Budha gives the ways to attain moksha. They are: Right view, Right thoughts, Right speech, Right action, Right livelihood, Right effort, Right attentiveness and Right concentration. Same way the PMI also focuses eight ways to make the lost person to redemption. Here the reader may give attention to the fact that one step leads to another in both eightfold ways, when each step is complete in itself, but in greater or lesser degree. Attainment of higher step is not automatic but it needs the effortful follow up.

13. Mk 2:13; Call of Mathew, the tax collector is an example. Bible gives witness that he was dining with sinners and tax collectors. Except Judas Iscariot who betrayed Jesus, all other apostles were from Galilee, the area of darkness and sin and symbol of broken and downtrodden.

14. "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." (Mk, 2:17).

15. Cf. "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Mt 11:28). Here 'yoke' is Jesus' time stood for the burden of the laws imposed by Jewish religious community. So, Jesus' invitation is to the invitation to redemption (to which the 5R theory of Francis Kodyan calls for).

16. Lk 4:18-20; cf. the very prophecy of Isaiah thousands of years before in Isa 61:1-2.

love, strengthening their willpower, and thereby to self-transformation. Renewal comprises of mental resetting, reconciliation with those whom he/she hates, visualizing good in others and self, work therapy, prayer, and living in the present.

Repentance

Repentance (metanoia) is the answer to the first proclamation (kyrigma) of Jesus, "to repent and believe the good news!" (Mk,1:15). It is the proper task of a prison missionary to help a person to take a 'U-turn', where he has to be courageous to look back at himself and admit his mistakes like Zacchaeus, and never look back to follow past lives like the true followers of Christ, and finally be able to dine with Jesus.

Reconciliation

Reconciliation is the by-product of true repentance that makes resolution to restore what is lost. Among what is lost the most important is relationships. Reconciliation enables one to restore the relationship with oneself, to others, to God and even to the one who hates him. Reconciliation was the basis of Jesus' sacrifice and Eucharist. Pope John Paul II says, "Reconciliation comes from God, who is always ready to forgive those who turn to him and turn their back

17. Gen 41:39-43; Jer 38:6-28; Daniel 3:1-30; 6:1-28; 13:1-64

18. Zacchaeus decided to give restitution as the symbol of repentance and promised that he will not repeat the mistakes; the true followers of Jesus never looked back, left everything including possessions and relationships which hinder their journey; dining with Jesus is always a sign of receiving the joy of renewed life, like that of in Holy Eucharist.

19. Cf. the story of prodigal son in Lk 15, Zacchaeus' resolution in Lk 19, Jesus' prayer in Mt 6:9-14.

20. Our Eucharistic adoration and prayers may work here at the heart of hard-core criminals, as Eucharist is the source of reconciliation with God.

21. Pope John Paul II, From the Message of the XXX World Day of Peace Offer Forgiveness and Receive Peace, as given in Dr Francis Kodyan MCBS (ed.), Pope to Prisoners, PMI Publications, Bangalore 265-266; also cf. Is 38:17.

on their sins.” Reconciliation is facilitated and made possible by realization of unconditional and unprejudiced love of Jesus Christ. True reconciliation leads to reformation and reintegration.

Reformation

Reformation means to form something or someone in a new way, improving, changing and altering. The book of Genesis testifies that God formed man in His image and likeness (Gen 2:7), and so, the sole aim of reformation is to help one to improve, to change and to alter oneself to be like the original - the first and fine human being who resembles Adam the first man and Christ, the full man. Reformation is, in other words, regaining the originality of one's identity, improving one's self through various means of self-awareness, reading, recollection and meditation. It is a process of remoulding the whole person, including behavioral patterns as well as frame of thinking which may be badly dominant in a person. PMI entrusts these interventions solely to the work of the Holy Spirit who guides and inspires the process.

Rehabilitation

In rehabilitation, one who renewed his/her life through release, repentance and reformation is rehabilitated. Here a person is trained and helped to continue the renewed life. In this view, PMI began various rehabilitation centres where the prisoners or their family members can have their training and formation to be rehabilitated. Today PMI has rehabilitation facilities for men and women prisoners, and children of the prisoners. Rehabilitation is the way for reintegration once a

22. Reintegration is defined as the process of recalling an entire memory from a partial cue, as remembering a speech upon hearing the first few words. It is the tendency to repeat the response to a complex stimulus on later experiencing any part of that stimulus. Cf. Dictionary.com, retrieved on 08-08-2022 from the website: <https://www.dictionary.com/browse/reintegration>

23. Francis Kodiyan, Warriors of Prison Ministry India, PMI Publications, Bangalore, 2020, p.13-17

person is reformed.

Reintegration

Reintegration means restoration to a unified state. Reintegration is a technical term in psychology which can be adopted here too; that is restoring the entire part if one is given a cue. It is putting the reformed person in a normal society (given a cue, a stimulus), so that he will automatically function well, if the society is receptive and amenable. The aim of reintegration is “regaining the lost image, esteem, personality, and property and thereby return to the mainstream of society by living like a responsible citizen.” In short, it is placing a reformed prisoner in an accepting, unprejudiced and understanding society.

Redemption

Redemption of a human being is the ultimate aim of any ministry in the Catholic Church. If we take any of the teachings of Jesus, teaching of the Fathers of the Church and the Magisterium, as well as the ministries and sacraments, all aim at the redemption of the human race. The paschal mysteries of Jesus and all the preaching and martyrdom of the saints till today was to redeem the souls of human beings. Jesus the rising sun incarnated to shine on those living in darkness and in the shadow of death to guide our feet into the path of peace (Lk 1:77-79). Redemption of prisoners, in the preaching of Jesus are not constraints to their liberation, but it is beyond to the redemption of their souls. The concept of redemption calls for total dynamism of a prisoner, including political, social, cultural, religious psychological and anthropological milieu.

Theory of Reintegration Trajectory

Francis Kodiyan explains prisoners' reintegration Trajectory as “prisoners' reformation, as a non-instantaneous event and a lifelong process that may commence with a divine touch, or

with a crisis, may advance through contrition, faith in God, tranquility, and after a while, rupture and subside at length into an abiding consolation and peace.” He mentions the example of St Paul and Augustine in detail. He picturizes reintegration trajectory starting from the sin one commits and leads us through the different phases one undergoes like imprisonment, release, point of departure, awareness of sin, true contrition, reconciliation, forgiving love, reformation, and finally reaches self-transcendence through self-transformation and self-actualization.

A person who leads an immoral life, arrives at a certain time in his life at a “momentum of reformation”, and then begins a new way of life leaving all the sinful ambients and fostering virtues and commandments. Then slowly one grows in theological virtues. He explains this trajectory on the matrix of psychological understanding of man's needs. In short, one transforms oneself through self-awareness and change of attitude on self-esteem (vs inferiority complex), forgiveness

24. Francis Kodiyan, Prison's rehabilitation and Reintegration, Prison Ministry India, Bangalore, 2021, p.20

25. St Paul began his trajectory with the Damascus experience (Acts 9), and progressively moves forward through Arabian experience (Gal 1: 17), the mystical experience (II Cor 12:2-4), the persecution experience (Ii Cor 11:23-29) and culminated in martyrdom. Augustine, the sinner also had such an experience of trajectory and finally became a saint of the Church. Cf. Francis Kodiyan, Prison's Rehabilitation and Reintegration, 20-21

26. Here he describes sin and deconversion and the causes behind it, especially giving emphasis on broken families, where one grows in criminal mind, having a lot of possibility to fall habitual sins and substance addictions. 27. Francis Kodiyan, Prison's rehabilitation and Reintegration, Prison Ministry India, Bangalore, 2021, p. 27-38

28. Francis Kodiyan uses this term as a cue for the conversion like a retreat, counselling with volunteer, reading bible, etc., in short, a divine intervention cf. Francis Kodiyan, Prison's Rehabilitation and Reintegration, p. 21.

29. Here we may see the connection of this notion in relation with the hierarchy of needs presented by Abraham Maslow: basic needs, safety needs, social needs, esteem needs, self-actualization and self-transcendence (the authenticity of self-transcendence of Maslow is not accepted by many).

(vs revenge), humanization (vs dehumanization), liberation (vs victimization), servant (vs hero), virtue (vs crime), humility (vs pride), hope (vs despair), optimism (vs pessimism), being in the present (vs past), hard work (vs laziness) and spiritual life (vs material life).

Labelling Theory

Labelling theory was first developed by the Austrian-American criminologist, Frank Tennenbaum, in his 1938 work, *Crime and Community*. As the name suggests, labelling theory argues that a member of society will commit a crime by virtue of the fact he is called a 'criminal'. It is a social reaction theory, where a transgressed is labelled for his action, typically from disapproving reactions of three groups of people:

- Informal social others, like friends, parents, or partners
- organizations or institutions such as the criminal justice system, whose function it is to “do something about” crime; and
- those who perceive a threat by some behaviour and want to see legislation passed to outlaw it.

Labelling theorists suggested that powerful individuals and the state create crime by labelling some behaviours as

30 Cf. Francis Kodiyan, Prison's Rehabilitation and Reintegration, p. 38-43.

31. Criminology, What is labelling theory?, Police Test Blog, Retrieved on 9 August 2022 from the website: <https://policeteststudyguide.com/what-is-labeling-theory/#:~:text=Labeling%20theory%20was%20first%20developed%20by%20the%20Austrian-American,of%20the%20fact%20they%20are%20called%20a%20%E2%80%9Ccriminal%E2%80%9D>

32. The theory which is also known as “symbolic interactionism,” a school of thought developed on the ideologies of George Herbert Mead, John Dewey, W.I. Thomas, Charles Horton Cooley, Herbert Blumer and others. Ray Paternoster & Ronet Bachman, *Labelling Theory*, Oxford Bibliographies, Retrieved on 8th August 2022 from the website: <https://www.oxfordbibliographies.com/view/document/obo-9780195396607/obo-9780195396607-0078.xml>

33. Ibid,

inappropriate. The focus of these theorists is on the reactions of members in society to crime and deviance, a focus that separated them from other scholars of the time. From this theory what we need to obtain is how the society manipulates and stamps a person, labeling him or her as offender and as PMI volunteers we need to look for the ways to work against this social system.

Theory of Reintegrative Shaming

This theory is proposed by a famous criminologist, John Braithwaite in 1989, where he finds that shaming can be used to reform people in transgression. It is actually strengthening the moral bond between the community and the transgressor. Here the transgressed is availed to meet the destructions and victimized circumstances and he is to understand the gravity of the act he committed from different perspectives of the people affected. This is a practical and adaptive theory which is used today in many of the psycho-criminological milieu for further research and treatment as well. Here more than labelling theory, Braithwaite theorizes that sanctions that are reintegrative, that are directed toward the offender's actions and not the offender, and that attempt to bring the offender back into the community are likely to reduce crime, while those that are stigmatizing, that blame the offender as a type of person, and that are rejecting are likely to result in more crime.

34. Reintegrative Shaming, Criminology Wiki, https://criminology.fandom.com/wiki/Reintegrative_Shaming, Retrieved on 28th July 2022

35. John Braithwaite, *Crime, Shame and Integration*, Cambridge University, 1989, United Kingdom as found in https://books.google.co.in/books?id=UutOv-VP0NwC&printsec=frontcover&dq=John+Braithwaite&hl=en&sa=X&ei=WxRHUfvzDIbL2QXfsoHg-BA&redir_esc=y#v=onepage&q=John%20Braithwaite&f=false, retrieved on 9 August 2022.

36. Ray Paternoster & Ronet Bachman, *Labelling Theory*, Oxford Bibliographies, website: <https://www.oxfordbibliographies.com>

Critical Evaluation

If we analyze the theories we have seen, we understand the connection between reformation and reintegration and the way reformation leads to reintegration. The 3R Theory provides the ways and means for the reformation of a person by releasing, renewing and rehabilitating. In 5R Theory, this theme is well developed and culminated in reintegration and it is supposed that even one has to surpass the stage of reintegration, to the metaphysical ideologies, to redemption and self-transcendence. When it is developed into eightfold ways (8R Theory), reaching out to prisoners was given emphasis, as the volunteers are increased; and the renewal of a human being (in 3R and 5R theories) is elaborated into different stages like repentance, reconciliation and reformation.

And the subject 'reform to reintegrate' presupposes that reformation is understood in the wide sense, where reaching out to prisoners, renewing them through repentance and reconciliation, and rehabilitating them in our rehabilitation centres or where it is feasible. The whole process of reformation is called to reintegration (as redemption is understood in this paper as a metaphysical and divine intervention to which the PMI would encourage and support) to the society where one is to live. Theory of reintegration trajectory would explain all these points joining together and mutually complimenting and thus giving a wholistic idea of how the reformation of prisoners aims at reintegration and how PMI would become a means for sanctification, i.e., redemption, the process of saving souls. Theory of reintegration trajectory is given a matrix by the socio-economic theory of integrative shaming which actively advocates to send back the transgressors into the community where they came from, opposite to the theory of labelling. Theory of integrative shaming stands close to the attitude of Jesus that maintained that sinners are not to be hated but only their sins. The theory of Labelling excludes

people from the society based on their actions, while the theory of integrative shaming corrects the behaviour.

Reform to Reintegrate

Reformation aims at reintegration of an individual. Let us try to focus on how the reformation leads to reintegration.

Reformation Assists Acceptation

While rehabilitating a person there are two possibilities: One is to be rehabilitated to a new situation and another is to reintegrate the person into his/her own community and society. The stand of the Church is always looking for the second option. It is clear in the exhortation and appeal of Pope Francis to all the people of good will and especially to the parents: "To you parents the first educators of your children in the faith, I ask you to help your children to look up on all the people as their brothers and sisters, to reach out to others without prejudice, with an attitude of trust and acceptance." There are many examples in the gospels that Jesus sends people who had an intervention with him back to their own society. The task of the facilitator is to prepare the reformed as well as conscientize the society.

Reform to Reintegration is Divine

We have mentioned that reformation is solely a divine venture.

37. This assumption is based on the theory of reintegrative shaming, in which one can live in a society with equal dignity of any other member, just opposite to the effect made by the labelling theory.

38. Francis Kodiyan (ed.), Pope to Prisoners, PMI Publications, Bangalore p. 269.

39. For instance, reformed Samaritan woman was sent to her village for reintegration (Jn 4), the blind man was sent to his home, not to the village for reintegration to the family (Mk 8:22-26), man with demon was sent back to his home, not permitting to follow him in spite of his request (Lk 8:38-39).

40. Francis Kodiyan, Pope to Prisoners, p. 201.

It is the work of God, who 'formed' us in His image and likeness. Pope Francis notes it obviously:

On the other hand, a true and complete reintegration of the person does not come about as the end of an exclusively human journey. This path also involves an encounter with God, the ability to allow ourselves to be looked at by God, who loves us... It is more difficult to allow God to encounter us than to encounter God, as we always resist... The Lord is a master at reintegrating people. He takes us by the hand and brings us back to society and community. The Lord always forgives, always accompanies and always understands; it is up to us to allow ourselves to be understood, to be forgiven and to be accompanied.

Here the Pope clearly mentions that the process of reintegration is the work of the divine, and the Lord as the master in integrating people, would help one to integrate to the society.

Reform through Rehabilitation to Reintegrate

Reformation to Reintegration is only possible through proper and well-established rehabilitation. Francis Kodiyan explicitly defines this notion by setting the goals of rehabilitation centres as integral renewal and rehabilitation. This rehabilitation itself is the formation of reintegration. Rehabilitation helps to reform the person through reconciling and repenting. John Paul II says,

The truth is that one cannot remain a prisoner of the past, for individuals and peoples need a sort of 'healing of memories', so that the past evils will not come back again. It does not mean forgetting the past events; it means re-examining them with a new attitude and learning precisely from the experience of suffering that only love can build up, whereas hatred produces devastation and ruin.

Reform to Reintegrate: The presence and Act of God

The Gospel of Matthew makes the visited prisoner as the embodiment of Christ when he tells, "I was in prison, you came to me... Truly I tell you, as you did it to one of the least one of these my brothers, you did it me" (Mt 25:31). The presence of God is implied here behind the bars. The 'imprisoned Christ' in the prisoners is to be released in order to reintegrate them into the community. The immanent presence of the Lord is explicitly illustrated in the words of Pope Francis; while addressing prison chaplains in audience, he said: "The Lord is close, but tell them with your actions, with your words and with your hearts that the Lord does not remain outside, he does not remain outside their cells, he does not remain outside the prison; rather he is inside, he is there." The Lord who inspired Paul who was in jail to exhort the Churches outside, may reform, remodel, remould and reintegrate the world and the spiritual life of the prisoners.

Reform to Reintegrate as a Call to Holiness and Love

God in the Old Testament and New Testament often manifests and reveals Himself in Two ways: Holiness and

41. Francis Kodyan, Pope to Prisoners, p. 201; The author explains various ways of reintegration like considering rehabilitation centre as a school, an ashram, a sanatorium, a home of retreat, a family, and a true dwelling place of humans.

42. Francis Kodyan, Prison's Rehabilitation and Reintegration, Prison Ministry India, Bangalore, 2021, p.62-65.

43. Francis Kodyan, Pope to Prisoners, p. 261.

44. Jesus himself became a prisoner and many of his followers and apostles too. It has got a spiritual dimension that even in our prisons of sins, frailties and shortcomings, there is the presence of Christ who is imprisoned.

45. Address of His Holiness Pope Francis to Participants in the National Meeting of Prison Chaplains Audience Hall, The Vatican City on 23 October 2013 as cited in Francis Kodyan, Popes to Prisoners, p.203.

46. Catechism of the Catholic Church, 25.

47 Francis Kodyan, Popes to Prisoners, p.125.

48. This is formulated on the basis of Address of His Holiness Pope Francis in the International Meeting for Regional and National Responsible for Prison Pastoral Care, 8 November 2019, as found in Francis Kodyan, Popes to Prisoners, p. 76-77.

Love. Going away from holiness is considered as going away from the love of God, and mainly it is picturized as idolatry and adultery in the Bible, especially in the Old Testament. The New Testament, giving sufficient emphasis on holiness, embodies God as Love. Love is the basis where reformation should fix its roots and lead the transgressor into repentance and reconciliation. Catechism of the Catholic Church says: "Whether something is proposed for belief, for hope or for action, the Love of our Lord must always be made accessible, so that anyone can see that all the works of perfect Christian virtue spring from love and have no other objective than to arrive at love." Reformation is the empirical result of unconditional love of God. Pope Francis says, "The page from the Acts of the Apostles, which recalls Paul's imprisonment, is moving: he felt alone, and wished that some of his friends would pay him a visit (2 Tim 4:9-15). He felt alone because the vast majority had left him alone." Love was the sign that Jesus gave for his disciples to recognize each other. At the same time, holiness was the virtue He searched for in everyone. Holiness and love alone can treat loneliness and bring a prisoner to the reintegration proper.

Allegories of Pope Francis on Reintegration

Pope Francis uses two imageries to look at the prisoners: window of the jail and mothers of prisoners. While the windows of jails provide them new horizons, mothers of prisoners who were not shameful to meet their children in front of shameful society gives a model for the Church, who is also mother to them. The ultimate basis of Pope's theory is the basic call of Christians to serve the lost, and it is a call to become volunteers of Prison ministry.

Reformation Calls for beyond Reintegration

Theory of Reintegration Trajectory does not stop with the

mere human self-actualization one can attain through proper reintegration. It goes beyond, metaphysically, into the realm of self-transcendence, to the attainment of reunion with the divine, called redemption. Reintegration is not only the vertical reintegration on the basis of anthropological co-existence, but also it is a growth in horizontal manner where one is fulfilling the greatest gist of the commandments given by the Lord: "The Lord Our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mark 12: 29-31).

Towards Restitutive Restoration

The Proper reintegration and redemption of a prisoner is purely metaphysical, reaching self-transcendence from self-actualization. A true self-transcendence can be measured only through the actions and decisions one makes. The reintegration of Zacchaeus was explicit in his decision to restore and to retribute . It is the opposite principle to 'the abused becomes the abuser'. Reintegration would help a person not only to understand and accept oneself, but s/he would transcend to the world where s/he can help certain people who struggle. Here one becomes a 'wounded healer'. A similar movement can be seen in 'Alcoholic Anonymous'. Here the healed is transcended to heal the people. It is true resurrection experience of a human being, a new baptism in Jesus Christ (Rm 6:1-14). When one prisoner becomes a volunteer in PMI after having a true reformation, we can say that he is not only reintegrated but he is in the stage of restitutive restoration .

49. Zacchaeus takes decision to give back fourfold is a restitution while giving half of the wealth to poor is a decision. Restitution is more legal while restoration is human. Here restoration does not mean literally, but it is restoring the lost person to one's own state. It is to make the poor to his stand by making other richer and diminishing one's own wealth.

Restitutive Restoration and Self-Transcendence

Restitutive Restoration is a true sign of reintegration and self-transcendence. But it is different from self-transcendence. Restitutive restoration is the stage of commitment and decision, that originates from one's good will and true reconciliation with God. It can be the outcome of communion with God and true transformation. It is the outpouring of reintegrating principles, an outcome of the imbibed values of reformation and an answer to the unconditional love of God.

Restitutive Restoration is a Divine Task of Forgiveness

God is with us (Immanuel) to call the sinners. It is evident in the liberative ministry of Jesus. Restitutive restoration of the Father to the repentant sinner is evident in the behavior of the loving father who restores the sonship and restitutes his lost possessions in the parable of Prodigal son (Lk 15). Jesus promises heaven to the good thief restoring his originality and restituting all that he lost through his life of transgression. It is evident in many of the characters of the scripture like People of Nineveh, Israel, Job, Peter, apostles and even today with so many living examples among us.

Conclusion

Pope Francis says, "Don't be afraid to help one another. The devil is looking for rivalry, division, gangs. Keep working to make progress". Here, in this paper we have seen a few important theories of reformation and tried to analyse how they help to lead the prisoners to reintegrate themselves. As conclusions we can find:

- Reformation leading to reintegration is a complex process that reaching out to prisoners, their release, repentance,

50. It is a newly under-research hypothesis in psychological world that the abused people has very great chance to become abusers.

51. It can be understood in a simple example. A transgressor goes for a charismatic retreat, and when he is reformed and reintegrated in his life, he slowly takes other people for the retreat, and work for the conversion of sinners. It is rather similar to restitutive restoration.

rehabilitation and reconciliation are done by voluntary persons with the help of the divine. And these trajectory of reformation leads to reintegration and redemption.

- Reintegration of a person is solely a divine grace, and PMI would cooperate with that. The integration of a prisoner is a call to transcendence, to holiness, to love of God and to renew oneself. Reintegration is not the ultimate aim of PMI, but it stands for transcendence, that is redemption. Reintegration is a process through holiness and love.
- Reintegration is to be done into the same community, not elsewhere. It is not through the way of isolating but reintegrating.
- Reintegration is a divine task. God identifies Himself with the prisoners. So, his presence is imminent behind the bars. Hence, prison service of PMI becomes a ministry in the Church.
- True reintegration leads a person to restitutive restoration, where one is ready to retribute for his mistakes and restore other people suffering on the way in which s/he already had passed through.
- Restitutive restoration is the outcome and exhibition of reintegration, a fruitful result, in which one is ready to commit oneself fully to the divine grace. So restitutive restoration is a cooperative task of human and divine.
- Restitutive restoration is the next to the eightfold path and can be a part of reintegration trajectory. It is based on the theory of reintegrative shaming, and it does not fall in the pit of isolation and labelling.

So, this paper is aiming at finding out how reformation avails of reintegration, to throw some light on some theories of reformation leading to reintegration and to introduce a new concept of restitutive restoration, that is at the root of fostering values of the Kingdom of God and working for progression.

52. Pope Francis said prisoners of Bolivia on 10 July 2015

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Article

REFORMATIVE EXPLORATIONS

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TOWARDS A THEOLOGY OF PRISON MINISTRY**Meins G.S. Coetsier**

It was the Irish poet and playwright Oscar Wilde who said: “prison walls are being “built with bricks of shame.” Wilde, who was a prisoner himself for two years, speaks in his poem, ‘The Ballad of Reading Gaol,’ about the pain felt by prisoners, speaking of “the heart of stone” which forms in prisoners as they shut down inwardly: “Though I was a soul in pain, my pain I could not feel.” This pain leads to the most pressing problem of prisoners: self-alienation, the capitulation to self-hate, and pervasive feelings of meaninglessness.[5] This, then, is the reality of many people held in prisons today, the world in which prison ministry must operate, and the existential challenge that my research, i.e. from within the German prison system, attempts to find an answer to.

Karl Rahner and “The Prison Pastorate”

Among Karl Rahner’s four thousand books and articles, we find a relatively small and unnoticed piece on “The Prison Pastorate.” This short essay, which initially served as a lecture to prison pastors, was eventually published in 1966 in Volume 3 of the collected works *Mission and Grace*. In his lecture-meditation, Rahner states that we must “read the words of Christ, his incredible, provocative, thrilling words”

53. Courtesy to Voegelinview, October 11, 2021

54. Oscar Wilde, *De Profundis: The Ballad of Reading Gaol and Other Writings* (London: Wordsworth Editions, 2020 [1999]), 135. The Irish poet and playwright Wilde was incarcerated from 1895 till 1897.

55. Wilde, *De Profundis*, 117-138.

56. *Ibid.*, 137. *Ibid.*, 118.

in Matthew 25: 34-40: “Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was in prison, and you came to see me.” In view of this Scripture passage, Rahner argues that “in the prisoners entrusted to our pastoral care we find Christ our Lord; and in these prisoners we find ourselves, what we see in them being the concealed truth of our own situation.”

His theological emphasis on Matthew 25, his central Scripture meditation provides universal insights for pastoral care in general up to this day, but also confronts us with the immanent and concrete limitations of his views on prison ministry. Such a ministry today deals increasingly with the existential needs, pain, and suffering in the lives of prisoners. My thesis argues therefore that Karl Rahner’s views on prison ministry, although valuable and of significance in their context, are not adequate to deal with the more complex needs and demands of prison ministry in the twenty first century. A central part of my argument is that significant pastoral aspects of prison ministry have been disregarded by Rahner. “The Prison Pastorate”

57. Cf. Dennis W. Pierce, *Prison Ministry: Hope behind the Wall* (New York, NY: Routledge, 2013 [2006]), 81.

58. Since 2016, I work as prison chaplain for the Catholic Diocese of Fulda in two German prisons (Justizvollzugsanstalten Fulda und Hünfeld). Keeping both academic theory and praxis together in a creative tension, I recently defended my four-year research project and doctoral dissertation “Towards a Theology of Prison Ministry” at the Loyola Institute of Trinity College Dublin. See Meins G.S. Coetsier, *Towards a Theology of Prison Ministry*, Ph.D. Dissertation, Trinity College Dublin, School of Religion, Loyola Institute, 2021 [<http://www.tara.tcd.ie/handle/2262/96469>]. The present contribution to *The Furrow* is a short introduction to the Thesis.

59. For Texts in the original German see Karl Rahner *Sämtliche Werke*. Herausgeber: Karl Rahner-Stiftung unter Leitung von Karl Lehmann, Johann Baptist Metz, Albert Raffelt, Herbert Vorgrimler (†) und Andreas R. Batlogg SJ. Freiburg im Breisgau: Herder, 1995-2018.

60 The English quotations [abbreviated MG] from Karl Rahner’s writings are taken from: “The prison pastorate,” in: *Mission and Grace: Essays in Pastoral Theology*, Volume 3, tr. Cecily Hastings (London and Melbourne: Sheed and Ward, 1966), 74-97. For the original German text see the two main sources [abbreviated SW & SG] that published the same transcript: (i) the 2005 complete and scholarly edition of Rahner’s *Collected Works*: “Gefängnis- und Seelsorge,” in: *Sämtliche Werke*, Band 16, *Kirchliche Erneuerung: Studien zur*

does not take the suffering and world-view of prisoners into account. Moreover, Rahner's Christian focus and rather priest-centred approach lack the kind of creativity, encounter and resources for group work and community building which is needed in the secular prison populations of today .

Consequently, I am convinced that a more contemporary approach to prison ministry, one which isn't solely based on Matthew 25, is required. I argue that a greater pastoral appreciation is necessary of the traumas, conflicts and suffering experienced by prisoners, prison pastors, prison staff and, indeed, in the wider world. The subjective world of the prisoner needs to be addressed in an effort to engage with his/her innate human desire for meaning and fulfilment. Consequently, I claim in my thesis that a theology of prison ministry must be based on empowerment that can be found through a creative and meaning-centred response to the suffering of prisoners, as I illustrate by the lives of Viktor E. Frankl , Aleksandr I. Solzhenitsyn and Etty Hillesum . Moreover, the fact that no extensive Rahner-study has been done before in relation to his theology of the prison pastorate, my thesis about his understanding of pastoral ministry in correctional facilities creates and advances the comprehension of a theological foundation for further scholarly analysis of a timely and imperative subject .

61. Pastoraltheologie und Struktur der Kirche, eds. Albert Raffelt, Roman A. Siebenrock, and Peter Suchla (Freiburg im Breisgau: Herder, 2005), 214-225.; and (ii) "Gefängnis-seelsorge," in: Sendung und Gnade. Beiträge zur Pastoraltheologie (Innsbruck, Wien und München: Tyrolia, 1966 [1959, 1961, 1988]), 447-463 [= Fassung C in: SW, 16: 214-225]. For the three available German manuscripts of the same text (Fassung A, B and C) see SW, 16 (Kirchliche Erneuerung): 567: – Fassung A: "Besinnung für Gefangenenhausseelsorger," in: Der Seelsorger (Wien), 29 (1959): 460-469. – Fassung B: "Gefängnis-seelsorge," in: Karl Rahner Sendung und Gnade: Beiträge zur Pastoraltheologie (Innsbruck 1959), 452-468. – Fassung C: Karl Rahner: Sendung und Gnade. Innsbruck 4. Aufl. 1966, S. 447-463. – Abdruck nach Fassung C. For a French Review on Fassung B see: A. Janssen, Review of "Karl Rahner, SJ, Sendung und Gnade: Beiträge zur Pastoraltheologie (Innsbruck-Vienna-München: Tyrolia, 1959), pp. 561," in: Ephemerides theologicae Lovanienses, 36.1 (1960): 117.

62. Ibid.

Contemporary Prison Terminology

In my study, I speak of 'the prison pastorate,' of 'prison ministry' and 'prison chaplaincy.' These terms refer to the emotional, social and spiritual support in prisons that can be subheaded under the wider category of 'pastoral ministry,' 'pastoral care,' and 'spiritual care' (where 'pastoral' is more broad, 'spiritual' is more specific). In clarifying the wider usage of terms, it is important to mention that "pastor," "pastoral" and "pastorate" are mainly used in relation to Rahner's theological understanding of the "Prison Pastorate." A pastor, in Rahner's sense of the word, is an "ordained priest," a "man," and a "leader" of a Catholic congregation. A person who gives advice and counsel, and maintains a careful watch for the spiritual needs of his people. Pastors in Rahner's understanding are to act like "shepherds" by caring for the flock, and this care includes teaching (Acts 20:28; 1 Peter 5:1; 1 Pet. 5:2). The term "chaplaincy" or "chaplain" is used in my thesis in a more modern institutional sense, referring to "a cleric" (such as a minister, priest, pastor, rabbi, or imam), or "a lay representative" of a religious tradition, who is attached to a secular institution such as a prison, hospital or military unit. It refers to men and women, representatives

63. MG, 3: 77. SW, 16: 215. SG, 449.

64. Ibid.

65. MG, 3: 89. SW, 16: 221. SG, 457: Wir finden in den Gefangenen uns selbst, indem wir in ihnen unsere eigene verborgene Situation erblicken.

66. Cf. Alexander Funsch, Seelsorge im Strafvollzug: Eine dogmatisch-empirische Untersuchung zu den rechtlichen Grundlagen und der praktischen Tätigkeit der Gefängnis-seelsorge (Schriften zur Kriminologie, 5) (Baden-Baden: Nomos Verlagsgesellschaft, 2015). Heinz Müller-Dietz, "Aktuelle Trends im Umgang mit Straftaten und Straftätern," in: Lydia Gassner-Halbhuter, Werner Nickolai, Cornelius Wichmann (eds.), Achten statt ächten in Straffälligenhilfe und Kriminalpolitik (Freiburg: Lambertus, 2010), 45-73. Julia Martínez-Ariño and Anne-Laure Zwilling (eds.), Religion and Prison: An Overview of Contemporary Europe: A Contemporary Overview, Boundaries of Religious Freedom: Regulating Religion in Diverse Societies, Volume 7 (Cham: Springer Nature, 2020). Andrew Coyle et al., As far as I am aware, Rahner's contribution "Gefängnis-seelsorge" ("The prison pastorate") As far as I am aware, Rahner's contribution "Gefängnis-seelsorge" ("The prison pastorate") has been occasionally referred to but not studied or analysed in detail. See the works of: Billy Farrell, "The Pastoral Care of Prisoners," The Furrow Vol. 30, 70. 70

of the Christian faith as well as to people of other religions or philosophical traditions. In recent times, lay people can receive, e.g., professional training in prison chaplaincy. The term “ministry” or “minister” (Latin: “servant”, “attendant”), however, is broader and represents the persons who are authorised to perform functions (e.g., leading services such as weddings, baptisms or funerals); and who provide spiritual guidance to the community. A German prison minister, for instance, who visits the inmates on a weekly basis may not necessarily be the official chaplain of that prison. So roughly said: “chaplain” refers to the position, “minister” to the direct performance, and “pastor” to the leading of the flock.

To Reverse the Effects of Incarceration

In my study, I present a practical approach to the existential frustration encountered in prisons together with an analysis of how this may be addressed by engaging prisoners in a search for meaning. I combine in this study, Rahner’s pastoral theology with the timeless insights of Frankl, Hillesum, and Solzhenitsyn, to work out a theology of empowerment that supports both chaplains and inmates by confronting the oppression and pain of incarceration as mentioned and seeking to reverse its effects.

I argue that Rahner has limited his anthropology in “The Prison Pastorate” by considering only how prison pastors themselves

are to find God in prison. He makes this important decision to strengthen the prison pastors so that they will see the value and meaning of such a challenging ministry. Due to this focus and the limited time-frame of his lecture, however, he neglects a clear argument for the empowerment of the incarcerated. My study seeks a rejoinder and argues that we need both. That is to say, the thesis I defend, thinks through how prison ministry is to be made fruitful and beneficial especially for those entrusted to our care: the prisoners. Reality for them is seriously different, especially when viewed through the lens of a prisoner. This was something Rahner’s theology bypassed from the outset. Moreover, unless we can help prisoners to make “larger sense out” of this “apparently senseless suffering,” as Frankl puts it, our ministry to the incarcerated will be empty and fruitless.

So to determine the contemporary relevance of Rahner’s theology on “The Prison Pastorate,” as well as to move towards a more contemporary theology of prison ministry, I have three main objectives: First, in my study, I review and critique Rahner’s theology of prison ministry; second, I identify areas where this theology fails to meet the pastoral challenges of today; and third, as a response, I develop an empowering theology of prison ministry. The situation faced by prisoners today in the German prison system and the suffering likely to be experienced by them is an important background to my thesis.

In my research, I trace Rahner’s theological views, outline his anthropology, and show some of his influences on Gaudium

Press, 2016). John D. Wooldredge and Paula Smith (eds.), *The Oxford Handbook of Prisons and Imprisonment*, Oxford handbooks in criminology and criminal justice (New York, NY: Oxford University Press, 2018). Yvonne Jewkes and Helen Johnston, *Prison Readings* (New York, NY: Routledge, 2006). Coretta Phillips, *The Multicultural Prison: Ethnicity, Masculinity, and Social Relations among Prisoners* (New York, NY: Oxford University Press, 2012). 67. Viktor E. Frankl, *Man’s Search for Meaning: An Introduction to Logotherapy* (New York, NY: Beacon Press, [1959] 1985); *Trotzdem Ja zum Leben sagen: Ein Psychologe erlebt das Konzentrationslager* (München: Kösel-Verlag, [1977] 2016). 68. For a detailed account of Solzhenitsyn’s life and experiences as a prisoner in the Soviet Gulag camp system see Aleksandr Solzhenitsyn, *The Gulag Archipelago Volume 1-3: An Experiment in Literary Investigation* (New York, NY: Harper Perennial Modern Classics, 2007 [1973, 1985]). The original Russian manuscript was written between 1958 and 1968 and first published in 1973.

69. For Etty Hillesum’s writings see *Het Werk* (Amsterdam: Balans, [1986] 2012). Meins G.S. Coetsier & Klaas A.D. Smelik (eds.), *Etty Hillesum: The Complete Works 1941-1943*, Bilingual, Annotated and Unabridged, Vol. 1 & 2 (Aachen: Shaker Verlag, 2014). See also Meins G.S. Coetsier, *Etty Hillesum and the Flow of Presence: A Voegelinian Analysis* (Eric Voegelin Institute Series in Political Philosophy, Studies in Religion and Politics) (Columbia, MO: University of Missouri Press, 2008); *The Existential Philosophy of Etty Hillesum: An Analysis of her Diaries and Letters* (Supplements to the Journal of Jewish Thought and Philosophy, 22) (Leiden/Boston, MA: Brill, 2014).

et Spes in Chapter One. Next, I give an analysis of “The Prison Pastorate” in Chapter Two and place it in the light of chaplains working professionally in prisons in the German-speaking world in Chapter Three; where I also identify six possible limitations in Rahner’s reflections. In Chapter Four, I examine the prisoner’s perspective in the works of Frankl, Hillesum and Solzhenitsyn in order to identify, based on their real-life experience of imprisonment, the needs and challenges likely to be felt by prisoners and possible ways to respond. Again, it is my thesis that Rahner’s work is valuable and of significance on its own terms but limited when confronted with the complicated development of our rapidly changing secular European communities. The final chapter aims to fulfil the last objective of the thesis which is to develop a theology of prison ministry that goes beyond Rahner with a more ecumenical, interreligious and less sacramental perspective. Moreover, it will demonstrate that Rahner’s theory continues to be of value and contemporary significance despite the limitations outlined in Chapter Three.

I seek to develop and enhance Rahner’s views with a lively pastoral theology that aims to strengthen and empower people in prisons through the adoption of a meaning-centred approach that acknowledges the role of prisoners as contributors in their own right to the process of rehabilitation. Using the pastoral principles found in our examination of Frankl, Hillesum, and Solzhenitsyn, of love, faith, and humour, as well as the spiritual dimension of art in all its forms, my work seeks to outline a theology that prioritizes the cultivation of healing and hope in a way that respects and defends the dignity of each prisoner.

70. No. 3 (Mar., 1979): 168-173 [with a reference to Rahner on p. 173]; Wolfgang Hartmann, *Existenzielle Verantwortungsethik: eine moraltheologische Denkform als Ansatz in den theologisch-ethischen Entwürfen von Karl Rahner und Dietrich Bonhoeffer* (Münster: LIT Verlag, 2005) [with a reference to Rahner’s *Gefängnisseelsorge* on p. 258]; Paul Eppe, *Karl Rahner zwischen Philosophie und Theologie* (Münster: LIT Verlag 2008) [with a reference to Rahner’s *Gefängnisseelsorge* on p. 189]; Andrew Skotnicki, *The Last Judgment: Christian Ethics in a Legal Culture* (New York, NY: Routledge, 2016) [with a reference to

Theology of Empowerment (Theologie der Stärkung)

Finally, I propose in my study seven elements of a theology of empowerment – dignity, meaning, transformation, liberation, creativity, hope, and community – which I argue supports a more contemporary and pastoral approach to prison ministry and is better able to meet the needs of prisoners today. That is, by gathering “two or three” people in “my name,” (Matt 18:20) and experiencing the power and uplifting energy of the One who says: “I am among them.” This more community-based dimension of prison ministry is not addressed at all by Rahner in “The Prison Pastorate” but, for those with experience of providing pastoral care in a prison setting, it is essential. Thus, while accepting and greatly valuing the profound insights in Rahner’s understanding of Matthew 25, our theology of empowerment moves beyond Rahner in the spirit of Matthew 18:20 “For where two or three gather in my name, there am I among them.”

Our theology of empowerment offers a framework of understanding and entails facing pastoral ministry in prison with spiritual confidence and social skill, with self-esteem and passion. Participating in empowering activities is for the incarcerated also an unrestricted way of dealing with the possibility of becoming a different person from the one who was sentenced to jail. Prison ministry thus becomes a mirror of Christian hope in the sense that providing pastoral care in a prison setting demands more than humans can do with their own abilities: only with the help of God whose “power at work within us is able to accomplish abundantly far more than all we can ask or imagine” (Eph 3:20) can we hope to work

Rahner’s “The Prison Pastorate” on p. 6].

71. MG, 3: 74. SW, 16: 214. SG, 447.

72. Ibid. On Tuesday, 23 June 1959, Rahner lectured at a summer meeting of prison ministers (Tagung von Gefängnisseelsorgern) in Innsbruck.

together with prisoners and others in the prison community to empower prisoners to find meaning and hope in life. Empowering theology begins where Scripture ends: “Be mindful of prisoners as if sharing their imprisonment, and of the ill-treated as of yourselves, for you also are in the body” (Heb 13:3). Echoing the words of Dietrich Bonhoeffer’s poem “By Powers of Good” (Von guten Mächten) that was sent out from jail early 1945:

*The old year still would try our hearts to torment,
of evil times we still do bear the weight;
O Lord, do grant our souls, now terror-stricken,
salvation for which you did us create.*

[...]

*By powers of good so wondrously protected,
we wait with confidence, befall what may.
God is with us at night and in the morning
and oh, most certainly on each new day .*

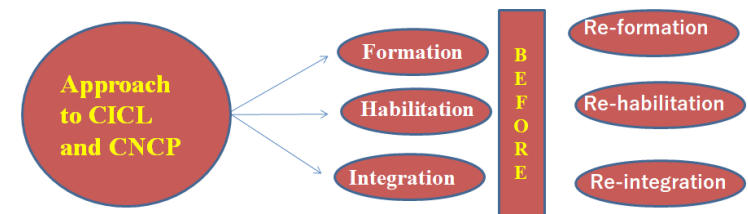
Dietrich Bonhoeffer, DBW Vol. 8. Widerstand und Ergebung, eds. Christian Gremmels, Eberhard Bethge, and Renate Bethge with Ilse Tödt (Gütersloh: Chr. Kaiser/Gütersloher Verlagshaus, 1998),

REFORMATION, REHABILITATION & REINTEGRATION OF CHILDREN/ADULTS IN CONFLICT WITH LAW

Dr Antony Sebastian, O Praem

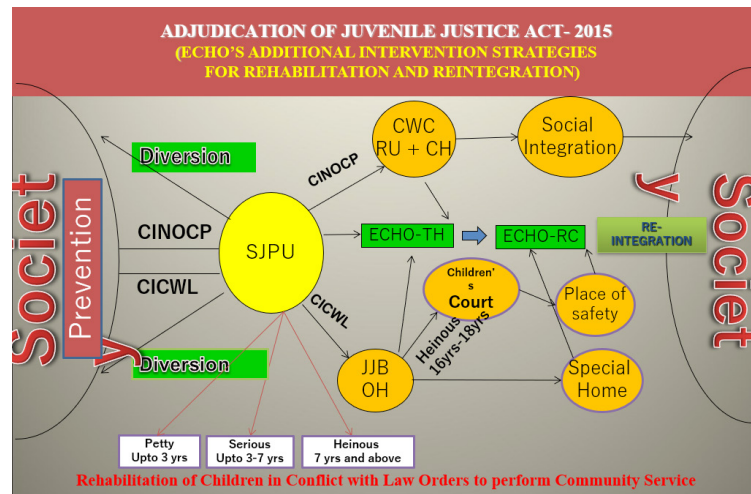
Objective of JJ Act 2015

An act consolidated and amended for children alleged and found to be in conflict with law and in need of care and protection, caters to their basic needs through proper care, protection, development, treatment, social integration. It adopts child friendly approach in disposal of matters in their best interest for their rehabilitation and reintegration through process provided and institutions established.



The Guiding Principle in Dealing with Children in Conflict with Law by Adopting of the JJ Act 2015

- Presumption of innocence
- Principle of dignity & worth
- Principle of participation
- Principle of best interest
- Principle of diversion



Understanding Juvenile Crimes and Causes

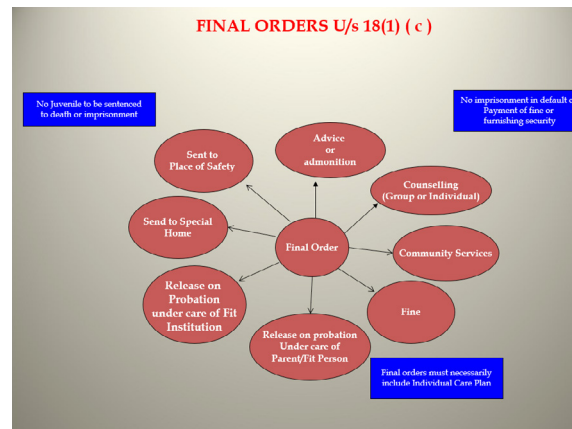
73 percent of the crimes were found to be committed by those aged between 16-18 years.

- Children in conflict with law (CICL) were found to be lacking in formal education.

- Up to 23 percent have never received formal education.
- 37 percent were educated only up to primary.
- Majority of the children who were alleged to be are from poor back ground.
- Reflective of unfavourable living circumstances - poor economic status (53 percent).
- Lack of parental care (94 percent).
- Living with single parents or having no parents (22 percent).
- 65 percent live with parents & 22 percent children live with single parents or no parents.
- But 94 percent of CICL perceived inadequate parental care because of broken homes, and other demands of everyday life.
- Major incidence of first-time offenders (80 percent) and non-serious offences (73 percent).
- Fifty nine percent of the serious crimes committed were found to be in the category of murder or attempt to murder and 10 percent in the category of rape.
- Out of 27 percent crimes of serious nature a major proportion of 90 percent of serious crimes being committed by adolescents between 16-18 years of age
- The test of correlation proved the existence of a highly significant positive correlation between the two variables, i.e., as age increased the likelihood of involvement in serious offences also increased significantly.

Rehabilitation of Children in Conflict with Law

- Prevention Crime Mapping
Special Juvenile Police Unit (SJPV)
- Community Based Rehabilitation Program
- Intervention
- Free & timely legal aid
- Observation Home, Children's Home – Case Studies & Follow up
- Rehabilitation
- TPAP
- Hotel Management
- Group Foster Home
- Follow up



Juvenile Crime Mapping

An innovative program to identify crime prone areas affecting children within the city and a useful tool to start crime prevention interventions.



Community Level Intervention for Prevention of Crime & Rehabilitation

ECHO-Happy Kids (Model Center for Crime Prevention)

ECHO is a Crime Prevention Program in order to prevent children from getting into crime. It conducts research and identifies the locations and provides awareness programmes to the families in the slums for better child care practices and to promote interest among children for education. Crime Prevention center can provide 1 year bridge course for school dropout children and enrolls them back to mainstream schools thus preventing juvenile crimes.

Community Based Rehabilitation Program (CBR)

A preventive program extending further benefits for children

of slums and neighboring area is supported in the form of Monthly Ration, Medical & sanitary welfare along with educational support.

Rehabilitation Starts at Special Home

Special Home looks into all round and holistic development of Children in conflict with law and has unique reformation program to rehabilitate and reintegrate juveniles back to society with Dignity. By aiming for zero recidivism, Special Home has become a model home for the entire country.

- Counseling for both parent and child / Family counseling
- Individual care plan
- Assistance in job placement
- Assistance in completing SSLC, PUC, Vocational Training and Higher Education
- Regular Follow up and meeting
- Reintegration back into society through TPAP, Hotel Management.
- Group foster homes

Activities at Special Home

- Life orientation, career guidance
- Personality development programs
- Yoga and meditation

- Counseling and guidance
- Therapeutic treatment-dance, music and theatre art
- Vocational training, computer skills
- Idol making, Paper pen making
- Farming
- Celebrations of all religious festivals
- Life skills – Bala Panchayat

Innovative Experiments of ECHO for Rehabilitation of Children in Conflict with Law

Kith and Kin Reunion

Juveniles washing the feet & feed sweets to their parents during the Kith & Kin program as an act of reconciliation and accepted back into family. Traffic Police Assistance Program is one of our rehabilitative programs & is initiated by ECHO, in cooperation with Traffic Police Department, Bangalore. Its aim is to convert juveniles into responsible member of society -Earlier lawbreakers become law enforcers & earn their own living. Children who have completed their term at the special home are enrolled in this unique program which gives them an opportunity to live a life with dignity.

Hotel Management Program for the children in difficult circumstances

This program started in the year 2014 in partnership with ROC Mondriaan College of Hotel Management Netherlands

and TISS Mumbai offering 1 year diploma and 3 years degree in hotel management. It aims at providing quality and professional education to children in difficult circumstances. This is ECHO's new step towards professional rehabilitation.

Innovative Programs of ECHO

Group Foster Home - Towards independence...

Group Foster Home is one of the innovative programs of the organization for the children who are about to complete the rehabilitation period

- Providing rented house facilities to the job placed inmates
- They prepare their meal together, share the monthly expenses
- Participate in household chores as like in the regular home
- They visit their family
- They show interest to go back to the family or it may be vice versa at this junction

Exchange Program

- Department of Women and Child Development, Govt. of Uttar Pradesh & Bihar is in partnership with ECHO to train its staff on effective implementation and rehabilitation of children under the Juvenile Justice Act 2015.
- ECHO has trained three batches of delegates from Uttar Pradesh & Bihar.

- States such as Jammu & Kashmir, Madhya Pradesh, Kerala, Maharashtra, Rajasthan, Odisha have sent their representative to study about successful Rehabilitation Model of ECHO
- Celebration of Transformation ECHO annually celebrates the spirit of transformation by bringing together children from Observation Home and ECHO Special Home
- Children get an opportunity to interact and share their joys and sorrows.
- It is also a platform where children who are reformed and reintegrated back to society share their story to motivate the children in OH and Special Home.

The Echoes of ECHO Reaches the Oscars

- Movie themed on Juvenile delinquency, C/o Foothpath-2 directed by the child prodigy and Guinness world record holder Master Kishan S. S. has entered Oscars.
- The movie is inspired by ECHO's activities and the success rate of the reformation and rehabilitation program for children in difficult circumstances.
- The movie was specially screened for ECHO and it also entered on Bollywood Boulevard Festival.

Article

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INDIAN PRESIDENT'S VOICE FOR THE INCARCERATED

Br Pradeep Anthony L OFM

Indian President's Voice for the Incarcerated

It was on 26th November 2022 the President of India, Draupadi Murmu, stunned the audience by her cry for Indian prisoners. It was the occasion of the celebration of Constitution Day. She spoke about her life and shook the Supreme Court and all the dignitaries present, like the Chief justice of India-Dhananjaya Y. Chandrachud, union law minister-Kiren Rijiju, supreme court judges Sanjay Kishan Kaul, and so on. She revealed that when she was an MLA, she was elected as the chairperson of a standing committee and in that capacity visited almost all the prisons in Jharkhand. She wanted to know who were there in prisons, what they ate, what they did and how they lived, in what circumstances and what crimes they committed. Some were there for 5, 10, 15, 20 and others 25, 30 years.

Undertrials for Ever

Draupadi Murmu remarked that people who are in prisons really do not know the meaning of fundamental rights, nor the Preamble, nor their fundamental duties. They are put inside prisons in the name of petty cases, a minor mistake, like slapping someone, cheating someone likewise many cases were booked against them. Sadly, even after years nobody was

there to release them. Whatever was left for them at home like land, property, utensils were lost to meet the cost of paying for lawyers for running their case. For several years they have been in that state with the undertrial tag. It is still a sad thing, she remarked, that 76% of the people in prisons are undertrial. It means people who are held up in custody and awaiting to be declared as convicts or to be acquitted. She also commented in sharp contrast about the real criminals who did commit major crimes but are outside enjoying their life.

Overcrowded Prisons

The Indian President Draupadi Murmu agonized as the voice of the voiceless. She narrated her encounter with her brethren in prisons. She said, after a period of time, they become a burden for the government. We have a commission of human rights, when prisoners come out, they are treated by these people, for skill training. But however, prisoners don't like to come out of prisons because as they come out, the society doesn't accept them, as it labels them as bad. The President said, "Strangely some people say that we should build more prisons, as we face overcrowded situation in prisons. Is this kind of thinking a progressive or regressive one". She went on saying, "There is no need of preparing more jails, and instead we should aim at closing the jails".

The Legislative, Executive and Judiciary

As a solution she said, the three constitutional wings are legislative, executive and judiciary who should work together with the same mindset. Especially, working towards the interest of the people, therefore, it's important to think alike. Checks and balances should be there, however, all the three constitutional wings should work together. We are here for the people, we are here by the people therefore, thinking

for the good of people is our duty. We have amidst us much experienced people and great knowledgeable judges. They should find a solution to this situation.

In the same event, the law minister-Kiren Rijju acknowledged the present situation, saying, there are about 5 crore pending cases. Some states have taken recourse to fast-track courts but many states have yet to take initiatives on this matter. He concluded saying the ease of justice leads to ease of living. Later, the Chief justice of India- Dhananjaya Y. Chandrachud, spoke that a nation of India having diverse and large culture and community has to resolve the challenge of making the legal process accessible to the ordinary. He said in his concluding remark, that the constitution of India is not made up of a choice between rights and culture but rather with an integrated approach, building upon the values of liberty, equality and fraternity.

The impact of the President's speech made the Supreme Court to ask the jail authorities across the country to provide details of such prisoners to NALSA (National Legal Services Authority which is an Indian agency providing free legal services) within 15 days, after which a national plan could be made for the release of the undertrial prisoners.

Prison Ministry India

After rendering more than forty years of commendable service to prisoners, Prison Ministry India volunteers found out several times the same truth that the president of India, Draupadi Murmu had found. Even now many innocent and undertrial prisoners do exist in Indian prisons. The irony is that people who really commit crimes are not caught mostly, but are on the contrary, in fact flying with the wings of power and money. Most of the prisoners come from a marginalized

background. The Scheduled Tribes are only 8.6% of the population. About 11 percentage of the people in the prison are tribals. Judicial delays make them to stay in the prison for years without committing any crime. Prison Ministry India has been collaborating with the government officials working for the liberation of such prisoners. PMI does this in eight stages namely, by reaching out, releasing, repenting, reconciling, reforming, rehabilitating, reintegrating and finally working for their redemption.

Conclusion

Prison Ministry India's foundational values are fraternal prayer, fraternal fasting, fraternal begging and fraternal belief in divine providence. We should study well and absorb the original spirituality, charism, style and structure of the Jesus Fraternity before forty years when its pioneers were living it at St Thomas Apostolic seminary, Kottayam. Let us concentrate on each one's strength and participate in the mission of Christ in the coming year.

Reformation and Reintegration

REFORMATIVE EXPLORATIONS

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**60 YEARS-OLD MAN WANTS
12 YEARS-OLD-CHILD!****HUMAN TRAFFICKING****Sr Lini Sheeja MSC**

“My parents were finding hard to feed us as we were extremely poor! All our neighbours knew that we were very poor and a particular man in our village had a special eye on us. I was calling him uncle without knowing his hidden intention on me. On a particular day, he said to my parents that he can get a job for me in Mumbai city. My parents hesitated as they didn’t want to send their only daughter to a far place for the survival. I tried to convince them and finally they agreed to send me with that uncle. It was first time that I travelled without my parents and throughout my journey I cried silently as I could not cry aloud.

After some time, I slept off in the train and when I woke up we were already in Mumbai city. This uncle who brought me from my village handed me over to an old man who took me to a beauty parlour. They didn’t give me breakfast, but directly I was taken to a beauty parlour. When I asked them for the reason they said, ‘I had to look beautiful for my new job in Mumbai. Customers had to be greeted by a pretty girl’. I thought I would get a job in a shop as a Sales Girl and that’s why I am brought to the beauty parlour. After I was done with a lot of make-up, this old man took me to an apartment and

handed me over to another man who was his partner.

I heard him whispering to his partner, she is young and fresh. I never knew that this Vignesh, new man to whom I was handed over by an old man wanted to take my virginity. I was new and fresh to him, but many young innocent girls have become prey to him for years.

As he neared me, I started to scream in my helplessness with fear and trauma. I thought of my parents and cried. I can do any work, but not this, I cried bitterly. But, who can hear me? There was no one to rescue me. I looked for a knife to kill me than giving myself as a prey for his sexual desires. I was helpless..... I woke up next morning and found myself naked. As I looked down, I was bleeding all over. No one had the heart to take me to hospital. I was kept locked in their apartment and after a few days I was shifted to another place where I was forced to work in sex trade. In a day 10-12 men came to my room and I was only 15 years old. So many men came to my room as they wanted a young girl and I was broken into pieces.

My body couldn’t handle and it was like dying with each breath. Each customer made me to act the way they wanted. Once it happened, 7 men came together to my room and did what they wanted. I was beaten, mocked and tortured. At my tender age, I cried bitterly as I wanted to see my parents. Whenever I cried, whenever I asked them to send me home, they would threaten to kill me and or throw me out naked.

I was told, that I was bought for money and I have to serve them the way they wanted me. Every day was a hell for me and I wished to die than to live. Each night when I retired to bed, I never wished to see the next morning. Is this the life? Is it a crime to trust someone? I trusted our neighbour uncle

and travelled with him who promised me a job. I came to Mumbai in search of a good fortune. But now, I am waiting to close my eyes. This is the cry of a girl who was trafficked from West Bengal.

Where is Humanity?

Our society has lost the sense of humanity. Sometimes, even police are part of it. It's huge money earning game for a lot of people as it's known as Sex Trade Industry. What are you going to do with this money? Are you going to educate your children, start a new business and buy flats with these innocents' tears? Why are our women and children not protected? Are they objects to sell and buy? What business are we doing with these human beings who have also the feelings, who have the breath and who have the right to protection? Many times, the victims undergo punishment and the criminals go scot-free. It's unbelievable kind of injustice done to the vulnerable women and children.

It's heart-breaking to see the minor young girls serving their clients and fulfilling their sexual gratifications. Human trafficking is widespread across the globe. COVID 19 has pushed many women and children into sex trade as their survival to feed their hungry stomachs. Where is humanity? Why are our women and children treated as slaves? Women and children are not animals, they are humans! Unimaginable gang-rape in our societies! What makes you to torture another human being? Are your ears too dull that you cannot hear another human being crying?

Definition

Human trafficking, as defined by the United Nations, is the "recruitment, transportation, transfer, harbouring or receipt of persons, by means of threat, use of force or coercion...

for the purpose of exploitation." According to the non-profit organization, Human Rights First, an estimated 24.9 million people are trapped in this form of modern-day slavery, most often exploited for labour or sex. Human trafficking is the process of trapping people through the use of violence, deception or coercion and exploiting them for financial or personal gain.

Why and How?

Who are generally trafficked in our society? People trapped by traffickers are mostly from poor-socio economic background, who struggle for their daily bread, who want to improve their lives and support their families with little source of income. Do you think, trafficking takes place only from country to country? No, it even happens within a single country, or even within a single community. In various ways, human beings are trafficked, exploited and forced into sexual exploitation, labour, begging, and crime; such as growing cannabis or dealing with drugs, domestic servitude, marriage or organ removal. It's the vulnerable group of our society who become victims of trafficking. They trust someone who seduces them with an offering of a job and a bright future. They trust these so-called PIMPS in their nothingness. Don't ever take advantage of their poverty and nothingness. Why so much of injustice on these young girls and women in the name of offering a job and bright future?

Sad Statistics

The numbers are on increase day by day in human trafficking. 1000s of customers are entering to the brothel houses daily. The sad part is so many young girls are trafficked today. Why the little young girls who have not even seen life are pushed into? Yearly, traffickers exploit 1 million children in the commercial sex trade. Why the vulnerable women are

forced into this trade? Sex trafficking disproportionately affects women and children and involves forced participation in commercial sex acts. Women and girls make up 80% of the people trafficked transnationally. The 3 most common types of human trafficking are sex trafficking, forced labour, and debt bondage. Victims may be forced into any of the following types of labour, among others: domestic works, agricultural work, manufacturing, hotel service, construction, health and elder care, hair and nail salons, prostitution and strip club dancing.

The Cry Continues

“Is this the life? Why at all am I alive? I wish I could die. My neighbour brought me here. I was married and my husband left me. I see 10-15 clients every day and I don’t feel worth living. I’ve to understand my clients, but there is no one here, who can understand me. Many clients burn me with cigarette and it’s too painful to bear. See the scars on my body? What crime have I done to experience this fate in my life at this young age? They only see the body, not the heart. They only see the flesh and not the breath. Will I be ever able to get out from this dungeon? I was just sold for Rs 25,000/- by an aunty from my village who promised me an excellent new job and bright future. I trusted her and came along with her in search of a bright future and everything here is dark. All customers want only my body! I too have a heart, I too can feel, I too want to live in a family and have children, but now it’s too late. All over!” cries another lady who was trafficked and sold just for Rs 25,000 at age 18.

“I was only 12-years-old when I was trafficked in front of my house. I was taken to an apartment and they put me together with a few girls who were also trafficked like me. Next

morning, few buyers came in and I heard the PIMP talking to these buyers in a language which I couldn’t understand. We were asked to stand naked in-front of them. All buyers went around us for 10 minutes looking our naked body. I need not explain of what we felt! You can understand! So uncomfortable, tears rolling down our faces! They touched us examined us like we were cattle. After sometime they took us to a room to see our performance in sexual acts. We were brutally tortured. I am afraid to close my eyes. The moment I close my eyes I see those men and the man who abducted me in-front of my house. Why am I alive? Are we objects to hire out?” cries another girl who was trafficked.

Buying and Selling

Are these women and children objects to buy? How much will it be exhausting and painful for these vulnerable women and children to be in brothel houses? They live with fear every day and night in these places. “Even if we are nice to them, these men hurt us. A lot of girls have died because of the horrific acts of customers. It’s so dangerous to be here. We are not safe here” cries another girl from the brothel house who was trafficked at her age 14.

Why are these tiny ones kidnapped and broken into pieces? So many children are employed in bars and they are shattered and depressed. 40 years-old man wants 10 years-old child. 50 years-old man wants 9 years-old child. 60 years-old man wants 12 years-old-child. Why? Is this called a developed society? These 20-30kgs children are afraid of 80-100kgs men who walk into their rooms to whom they have to expose their body. “I don’t ever want to recall his face, because of what he did to me” cries another girl who was trafficked.

The sad part in it that some are sold by their own family members. Some are cheated by their boyfriends and husbands.

Some are kidnapped in bus stands, railway stations and even in-front of their houses by PIMPS. Some are kidnapped as gangs. Most of them are illiterate. Some of the children's parents who are forced into brothel houses are addicted to drugs and alcohol.

"I was playing outside, but now some men come and play with my body" cries another girl who was trafficked at age 10. Some children grow up in brothel houses with their mother and grandmother, with two generations inside".

There is nothing good here" cries another girl of 14 who is a victim of human trafficking.

"My daughter counts the number of slippers outside my room and she knows how many men had walked into my room the whole day. She is only nine, but she knows everything" says mother from brothel house who was trafficked at 15 and she has a daughter who is also growing with her in that hell.

"I am afraid of my sister who is 8 years-old. Nothing has happened to her till today, but anything can happen to her at any time" says Sunitha (name changed) who is living in a brothel house with her mother and sister.

Conclusion

Why do we strip their human identity by trafficking them and shattering their future? They are caged! They are crying out for human hands to rescue and to release them. Who can voice their violations? Who can speak for them? They are traumatized, victimized to injustice. Dear friends, they too have dreams. They too have families. They too want to be with their families. Oh! PIMPS and traffickers, with their money you live with your family and you take away their right to be united with their families. O justice, where are you?

PMI: HOUSING PROJECT

Dr Francis Kodiyan MCBS

Prison Ministry India launched its housing project for the released and reformed prisoners during her ruby jubilee celebrations in 2021. It was known as Donate a Brick and Construct a House. We outreached many families whose one or both parents was incarcerated, released and reformed. PMI assisted them to realize their dream to have a house. By the grace of God, we could help 32 families and the project is extended to PMI golden jubilee, that is until 2031. We praise and thank God for providing us generous benefactors and take this opportunity to thank and appreciate all those who collaborated with this program for the most neglected and rejected of our society. We have assisted 19 people in Kerala, 8 families in Karnataka, 2 in Andhra Pradesh, one each in Odisha, Madhya Pradesh and Tamil Nadu. "Remember those who are in prison, as though you were in prison with them, those who are being tortured, as though you yourselves were being tortured" (Heb 13,3).

Kerala

Alphi Johnson

Alphy was an inmate of Snehashramam – rehabilitation Centre for released women prisoners, Trivandrum, Kerala. Sr Beena, Snehashramam director recommended her and she supervised the construction. PMI provided her Rs 2,80,000/- On 6 October 2021 Mar Jose Pulickal, PMI Chairperson,

blessed the house in the presence of PMI founders and PMI Kerala state coordinator.

Viji Reni Antony

Viji Reni Kunnathu, Kannur, was at Snehashramam, Trivandrum for 6 years. She was living with her husband and two children in a rented building. Fr Shaji Stephen, PMI Kerala state coordinator recommended her. PMI provided her Rs 2.50,000/- to complete her house and it was blessed on 27 December 2021.

B Lalitha

Lalitha a bedridden patient lives at Udaya Colony, Kochi. Sr Anisha SD, former RRDC secretary recommended her to PMI housing project. We forwarded Rs 2,00,000/- for her house construction and it was completed and blessed in 2021.

Ashwathy Rajan

Ashwathi Rajan lives in Udaya Colony, Kochi. She is recommended by Sr Anisha SD. PMI paid Rs 2 lakhs and the rest amount they received from government and other sources. The construction is completed and they live happily in the new house.

C. Karunan

Karunan and his wife Sajitha live at Erimayur, Thrissur. They needed to repair their house. Fr Varghese Kariппery recommended this family. Mr Shinto the righthand of Fr Varghese supervised the construction. PMI provided Rs 50000/- on 5 August 2021 and the work is completed.

Jessy Jose

Jessy was in Trivandrum Snehashramam. Some years ago, PMI constructed a house for them in Ankamaly. They have two sons. They asked assistance to floor their house with tiles.

Fr Shaji Stephen recommended to help her. PMI forwarded Rs 50000/- on 13 September 2021 and the work is completed.

Manju

Manju's husband was at Shantibhavan the second stage of rehabilitation centre for released prisoners at Pathadippalam, Kochi, under the supervision of Fr Binoy CMF. Though PMI sanctioned Rs 3 lakhs we provided only one lakh. Because of some legal and land issues Panchayat could not provide her permission for the construction.

Devichandra

Devichandra, Kochi was recommended by Fr Binoy CMF. Construction commenced in February 2021. PMI provided 3 lakhs and construction is still to be completed.

Pennamma George

Pennamma George lives in Udaya colony, Kochi. She is a widow with a mentally ill son. She is recommended by Sr Anisha SD. PMI provided 2 lakhs and the construction is completed and they live happily in the new house.

Mini Roy

Mini Nizar in Udaya colony, Kochi whose husband is sick. She works as corporation waste collector. She is recommended by Sr Anisha SD. PMI provided Rs 2 lakhs and the construction is completed.

Chinnamma

Chinnamma is from Udaya Colony, Kochi. Sr Anisha SD recommended her. PMI partially assisted the construction of this house by providing Rs one lakh. Construction completed.

Haseena Nizar

Nizar in Udaya colony, Kochi. Sr Anisha SD Recommended

her. PMI partially assisted her by paying Rs one Lakh/ on 7 October 2021. Construction is completed.

Lekha

Lekha is in Udaya colony, Kochi. Sr Anisha recommended her. PMI paid Rs 2 lakhs and the construction is completed.

Pushpa

Pushpa lives in Udaya Colony, Kochi. Sr Anisha SD recommended her. PMI paid her Rs 2 lakhs and the construction of her house is completed.

Sibin Devassy

Siby Devassy lives in Udaya colony, Kochi. Sr Anisha recommended him. PMI provided Rs one lakh and the construction is completed.

Paulson

Paulson Manempambil, Thrissur has been suffering from kidney problems. He has 4 children and no proper house. Fr Babu Mathew, his vicar and Mr Shinto recommended him to assist him partially to complete the work of his house. PMI forwarded Rs 50000/- on 25 July 2021 and the work is completed.

Radha

Radha in Wayanad, Kerala wanted to renovate her house and we provided Rs 2 lakhs to complete the work.

Sheeba Jaison

Sheeba has two girl children who pursue their studies. Fr Joy Tharackal former PMI Kerala state coordinator constructed a house for her many years ago. Now it is to be renovated and needs to put sheet on roof to avoid leaking. PI forwarded Rs 50000/- on 5 May 2022 and completed the work.

Jose Plankuzhiyl

Jose was at Snehashramam, Thrissur, Kerala. His marriage was arranged by Jesus Fraternity and he was living in a rented building. He was recommended by Fr Alexander Kureekkattil, Fr Binoy and Fr Shaji Stephen. He was given five cents of land by Mrs Priya Maliekal through the intervention of Fr Joseph Mackolil and Adv Sebastian Kalaparambath worth Rs 7.5 lakhs.

Karnataka

Savitha

Savitha was at Jeevodaya more than ten years. Her husband died recently. Jeevodaya sisters recommended her. She purchased a plot of land near Bennarghatta. Her house construction was done under the care of Jeevodaya Sisters. PMI provided her Rs 4 lakhs. On 15 September 2021 Fr Francis Kodiyan MCBS, PMI national coordinator blessed the house.

Padma

Padma in Bangalore has no house and wanted to have a house. Sr Clara from Jeevodaya recommended her. PMI provided two lakhs and construction began. We have to give her one more lakh to complete the construction.

Mary Vennila

Mary Vennila in South Bangalore wanted to construct her house and approached Sr Clara. Fr Francis Kodiyan MCBS, PMI National coordinator supervised the construction. PMI provided Rs 3 lakhs and Fr Jose Thannippara MST, PMI Delhi state coordinator blessed the house on 16 October 2022.

Gayatri

Gayatri in Bangalore had no house. Sr Clara in Jeevodaya

recommended her. PMI provided Rs 1 Lakh and construction commenced. We need to pay her 2 more lakhs.

Lakshmi

Lakshmi in Bangalore has two children and no house. Jeevodaya sisters recommended her. PMI gave Rs 1 lakh and construction commenced. We need to pay her 2 lakhs more.

Lilly Malar

Lilly Malar in Bangalore has two sons and has no house. Jeevodaya sisters recommended her. PMI provided Rs 3.5 lakhs and the construction is completed.

Gayatri, Malur

Gayatri in Malur has no house and her son and her brother's children are with us at Kolbe Home, Bangalore. Recently government gave them a plot of land and began to construct her house. PMI gave her Rs 1.5 lakhs and has to give her 1.5 more lakhs.

Govindaraj

Mr Michael Nornha, PMI Karnataka state secretary recommended Govindaraj to assist him completing the construction of his house. PMI gave what he asked for that is Rs 60000/-.

Andhra Pradesh

Sasirekha

Sasirekha's son is with us in Kolbe Home. She was at Jeevodaya and her house in Karnul. On 1st August 2021 she purchased a plot of land in her village. Pmi gave her Rs one lakh. Andhra Pradesh PMI volunteers assured that they will complete the construction of her house.

Rayavarapu Shankar

Shankar and Shyamala near Vishakapatanam have 2 girl children. No house to stay. They were recommended by Sr Mary James, Vishakapatanam. They want to purchase an old house and renovate it. Total cost is 1.5 lakhs. Sr Mary James, volunteers in Vishakapatanam and PMI national office will contribute him the amount.

Madhya Pradesh

Mrs Savitha Halke

Mrs Savitha Halke in Bhopal had no house. PMI MP state provided Rs 3 lakhs for her house construction. Congratulations to FCC Bhopal provincial, Sr Sophia Thomas and Sr Olive D'Sousa PSOL who were in the forefront of this mission.

Odisha

Santhosh Nayak

Sr Shanti Pulickal recommended Mr Santhosh Nayak in Berhampur diocese. PMI national office provided Rs 3 lakhs and the construction is going on.

Tamil Nadu

Bindhu Kuzhumbil

Bindhu was at Karunyashram, Ernakulam. SABS Sisters arranged her marriage. She has two boys. One is MR. Husband died. No House. Parish purchased 10 cents of land for her. PMI gave her one lakh on 10th October 2022

Reformation and Reintegration

REFORMATIVE EXPLORATIONS

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DON'T CONDEMN PRISONERS**Sr Lini Sheeja MSC**

Yeshwanth (name changed) had been living happily with his wife and 6 children in the house that he had built on inherited land. The property was a portion of the 7 acres that his father had cleared in the forest area, with due permission from the Tehsildar, and divided between Yeshwanth and his 2 brothers. His brothers too had constructed houses in their portion of the land. They cultivated the land and reared animals for a living. It was not a luxurious life, but they did manage to make ends meet, and were happy. Life was going on smoothly for the 3 brothers, until a few years down the line when tribals from the neighbouring village came with the claim that the land was rightfully theirs as it fell in the tribal belt. The tribals went to the extent of destroying their crops and forcefully taking the yield from the land.

One evening as it was getting dark, Yeshwanth saw 3 tribals ploughing his land. When he confronted them, a scuffle broke out and they started throwing stones. Unfortunately, a stone that Yeshwanth threw back at them, accidentally killed one of the 3 tribals. The next day the police accompanied by a huge crowd arrested Yeshwanth. He was beaten up mercilessly, despite him narrating the truth. He was thrown into jail - the sub-jail first, then the district jail, and finally the circle jail. Fearing the tribals, nobody came to his rescue. He was sentenced to 20 years imprisonment. As he was poor, he

could not hire a lawyer to fight his case. His family too was on the streets with no place to live, as they had been driven out of the village.

Why was Yeshwanth imprisoned for 20 years? Every prisoner, whom we encounter behind prison walls, has a history to give to us. While Yeshwanth was behind dark cells, his family was on the street? Why there is so much of injustice? Why is there so much of inhumanity in our world? This true story invites humanity to understand the injustice done to the poorest of the poor in our society. "As long as poverty, injustice and inequality persist in our world, none of us can truly rest", acclaimed Nelson Mandela, former president of South Africa who was convicted along with several other ANC leaders and sentenced to life in prison in June 1964.

Cry of Prisoners

Jeevan (all names in this true story have been changed) spent his childhood along with a number of homeless people living in tents. It was a time of extreme poverty and illness. His parents worked hard for their livelihood. Sending the children to school was the least of their concerns. Along with the parents, all the children were engaged in the sale of lottery, drugs and begging. After a few years of staying there, the government provided them with a one-room house and finally, they had land. It was a criminal activity prone area and naturally, Jeevan and his siblings joined a gang of drug users and dealers. Finally, he was arrested by the police and thrown behind the bars.

No One is Born a Criminal

After his release, a girl named Jessy came into his life and he

wanted to marry her. He wanted to be baptized and to marry in Church. He married Jessy, was blessed with two children and lived happily. He started working as a garbage collector with the Corporation. This true story invites humanity to understand the agony of poverty-stricken families and to understand the fact no one is born a criminal. Jeevan was not born a criminal but his environment led him, together with his family, to criminal activities - for survival, for daily food. Jeevan was thrown into the dark cells of the prison and was in a hopeless situation. Whose fault was it? Why do so many people land in prisons? Did we ever take a chance to reflect on this? Does the media present the stories of these vulnerable ones? When we read/hear the murder/theft/rape stories from the media, with our human tendency, we judge immediately. How many of us can ever think of their past? What must have led them to commit these crimes?

The Cry Continues

Many poverty-stricken children suffer, leave home in search of good fortune and end up in prisons after committing a series of crimes. On account of poverty and hunger Ravi (name changed) ran away from home one day in search of a fortune. He wandered along the streets and landed among street boys. He learned soon to adjust with the life of children on the street and he picked up every type of bad actions of the children there. He learned to be totally on his own and earned his living from the street and became totally a child of the street. His friends took him to their masters who were professional pickpockets. He was apprenticed to them and eventually excelled in the nefarious art of pick pocketing. The money that was picked was usually squandered in liquor shops and such other places. He thrived in the business for about twenty-two years, spent years in prison and finally came back

to his home as a renewed man and lived with his mother as he had lost his father by then. Whose fault was this? Did Ravi's mother give birth to a pick-pocket? What dreams his mother must have had when she first held him in her arms? It was hunger that led him in search of good fortune. Thinking of getting a good job, he left his home, but landed on the streets. There are so many Ravis found in our so-called developed society.

They Never Intended to Do!

The brethren behind bars are deprived of their human freedom which they long for. The prisoner living within the four walls reflects on many questions. Physical custody and separation from their loved ones make them lose hope. We feel suffocated when we are away from our own homes and live in a place which is not ours. We try to pack off as early as possible and get back to our shelter. If we go for a trip we buy many gifts for our dear ones, our imaginations running riot. Today, lakhs of prisoners are behind bars, many of them on life sentences who have to serve time in prison for years. I had the chance to speak to many 'life-sentence' prisoners. They said that when the sentence was passed their life had shattered. Some said to me that they had not wanted to commit the crime; circumstances made them act in a way that branded them as criminals. Many said it was accidental! They never intended to do it. God looked upon all that he had made, and indeed, it was very Good (Gen 1:31), if so how can God create a 'Criminal'. No mother gives birth to a child to make him/her criminal. Every mother or father invests a lot of time, money and takes interest in nurturing their children to bring them up as 'good' persons.

"The years have gone by faster than I could ever imagine.

Years ago, when I came to this prison, I was depressed” said Manoj when I interviewed him in 2019 at Parappana Agrahara Central Prison, Bangalore. “The way before me was closed. I’m the only child of my parents. I was loved, pampered; had more things than I needed. I was like a flower in the garden loved by parents and relatives. I’m an MBA graduate. I was brought up by my parents and they had instilled family values in me. When it was time for my marriage, my parents arranged one girl. I loved my wife and respected her. But I found that my wife did not love me nor my parents. She was under the influence of her mother.

My wife would always speak negatively about my parents and I still remember her words, ‘If we have a baby, I’ll never allow your parents to touch my baby’. I began to construct a house, a two-storey building with the plan of having my parents in the first floor which she opposed tooth and nail. I felt like I was caught between a hammer and an anvil. Neither could I share certain things with my mother nor could I fight with my wife because I was brought up in a serene and calm family atmosphere. I kept quiet many times and my emotions started building up to a breaking point. Life was totally different after marriage and I no longer had peace of mind. We lived together only for two years and many things which were bottled up within me fizzled out when my wife died. I never intended to kill her. During our breakfast as she was nagging me so much, I took the knife from the table and stabbed her. I never thought of killing her. When I saw her dead body, I thought of ending my life too. I was charged with killing my wife and I was put behind bars. Life turned to be a series of thorn bushes. A person full of love became a person with scars”. Whom shall we blame? Whose fault was this? Did Manoj ever think he would serve the life imprisonment at the time of his marriage? There are so many Manoj’s behind prison walls with

similar stories.

Whose Fault is this?

“My name is Jude (name changed). I was born in 1980 in a Christian family. I did my schooling and graduation in Bhopal. Since my childhood, I had a happy life. We used to go to Church for Sunday service. I came to Bangalore in 2004 and was working. After few years, I asked my parents to look for a girl for me. On 24 April, 2010 as my parents’ choice, my marriage took place. From the day of our marriage, my wife started nagging me, saying that her parents had forced her to agree to the marriage and she had no love for me. One day, while we were talking, she said that she didn’t love me and I was not up to the mark for her. I was so upset, that I hit her violently and it resulted in choking her windpipe leading to her death. In desperation, I slashed my forearm and I was bleeding profusely. I was arrested and brought to Bangalore Central Prison” said Jude during my interview with him in 2020 at Parappana Agrahara Central Prison, Bangalore.

Prisoners: God’s Image and Likeness

We often hear that prison is not a safe place as it is the living space of criminals. But dear friends, don’t ever forget that it is the living space of human beings created in the image and likeness of God. The hearts of some of many prisoners are filled with revenge and hatred. They need someone to guide them in their desperate moments. As St Therese of Child Jesus called Pranzini, a death row prisoner, Mon Premier Enfant (my first child), the broken ones behind bars are our children and that’s why Pope Francis invites us to learn to become mothers for these broken ones. As Moses was entrusted to lead and guide the Israelites, we too are called to guide these

broken ones behind bars and lift their souls to God. We need to reach out to them in their wounded-ness and tirelessly work for their integrated development.

They too are Human

Who are we to brand them as criminals? Did they ever want to become criminals? Let us not judge our brethren behind bars, rather let us do our best to give them a bright tomorrow. Just because they are behind prison walls, let us not look down at them. They too are God's children. They too are human. Who gave us the authority to judge them as criminals? When God doesn't judge us who are to judge them? Let us stoop through the prison gates, walk into the prison cells and walk into their lives to know them whom God created in His image and likeness. Every prisoner has a history to narrate. Let us lift them by our service, but not pull them down by our judgments.

Article

REFORMATIVE EXPLORATIONS

9/1 (2023)

Pages 99-101

YUSUF ALI'S COMPASSION FOR THE CONDEMNED TO DEATH

Sr Fidelis HCM

Gestures of Clemency

Pope Francis, the renowned personality who kissed the feet of prisoners, a gesture that changed the whole life of prisoners, has asked for a "gesture of clemency," for prison inmates in the run-up to Christmas. In a letter to the Heads of State, he invites them to make a "symbolic gesture" towards our brothers and sisters, who are deprived of their liberty and who are held eligible to benefit from such a provision. Thus, a time marked by tensions, injustice and conflicts, may be opened to the grace that comes from the Lord. Pope Francis has shown his closeness to prison inmates in the course of many of his apostolic visits and in other instances. He has issued an appeal "in favour of improving the living conditions in prisons throughout the world, that the human dignity of detainees be fully respected. He also reflected on the need for criminal justice system that is not exclusively punitive, but opens to hope and the prospect of reintegrating the offender into the society.

Yusuf Ali – Man of Goodwill

Human beings are not born as criminals, but are made so by society in the course of time. Human beings are capable of changing their attitudes by their interactions with other

human beings who are gifted with kindness, compassion, understanding and forgiveness. Here is an example of such a man who could get a “so called criminal” out of the gallows. It is Mr Yusuf Ali, the chairman of the Lulu group, a gentle man with a big heart, who reaches out to the one who suffers.

Bex Krishna

Mr Bex Krishna, was a man from Kerala working as a driver in Abu Dabhi. In 2012, he was driving as usual, but suddenly he lost control of the vehicle and it ran into the midst of a group of children playing on the ground and hit one Sudanese child killing him instantly. This tragic event made his life totally upside down. After a long time of prosecution, the Supreme Court of UAE judged him guilty and sentenced him with death penalty. You can imagine the plight of that person – who hears the judgement of death penalty for him. He and his family were totally broken not knowing what to do and how to go about tackling the situation. They became numb and in great distress, unable to think of anything. Then one of his relatives who had heard about the chairman of the Lulu group who reaches out to suffering humanity in their time of need, suggested that they could approach him for help. When the court closes the book of a criminal, a few chosen ones open a new chapter showing that no one is lost forever and no one is beyond redemption. This is what was proved by Mr. Yusuf Ali, the angel of God. To kill and eliminate a criminal from the face of the earth is human but to bring a criminal to repentance and forgiveness is divine.

Reaching out to the Incarcerated

Mr Yusuf Ali took the baton in his hand and started his mission of saving a so called ‘criminal’ from the gallows, knocking at all the doors possible and meeting with the

concerned officials and doing whatever he could to bring him back to life. And his efforts did not go in vain. After a long time of relentless efforts and negotiations with the victim’s family and paying them a lump sum amount of Rupees one chore, he could grant justice to this man and bring him out of the gallows. Till Becks reached back his home town in Kerala, Mr. Yusuf Ali stood by him. God be praised!

Tears of Joy

Mr Becks and his family wanted to meet this ‘angel’ of God face to face for giving him a second birth. Mr. Yusuf Ali, came to Kerala to participate in the 15th anniversary of ‘Kerala Vision’ and to inaugurate the function for starting a Trust to give help to children from poor families born in the government hospitals and to release their logo. Mr Becks and family took this occasion as a chance for meeting him and arranged everything for this meeting. Becks fell at the feet of Mr. Yusuf Ali and said to him, “You came as God into my life and saved me,” but Mr Yusuf Ali lifted him up and responded with tear-filled eyes, “Don’t ever say that, I am only appointed by God to be his angel to bring you help at the proper time. Neither caste nor creed, but only love for humanity matters which will bring peace and happiness to our lives.” With this he embraced the whole family, his wife Veena, son Adwaith and daughter Aishwarya. Here is an example of a great life. If there were a few more people like him in our country and in the world at large, many more would have a better, peaceful and happy life. Let us glorify god for the gift of Mr. Yusuf Ali. May he be blessed to bring the good news of justice, peace and happiness into the lives of many more, especially the marginalised and the downtrodden, who stand in need of help and support.

Documentation

REFORMATIVE EXPLORATIONS

9/1 (2023)

Pages 102-132

PRISON MINISTRY INDIA: 13TH QUADRENNIAL NATIONAL CONVENTION REPORT

Vinita Brito and Sr Shirly Kidangan OSB

Introduction

A year-long preparation of solemn Holy Masses, intercessory prayers & fasting and PMI endeavours for a successful and fruitful event crowned the start of the 13th Prison Ministry India Convention. On Tuesday, 15 November 2022, St Joseph Vaz Spiritual Renewal Centre, Goa, welcomed the dignitaries of Prison Ministry India, an impressive ensemble of bishops, clergy, religious, regional and state co-ordinators, rehabilitation centres and seminary unit directors and volunteers from across India. Fr Francis Kodiyan MCBS, PMI cofounder and national coordinator for this four day convention, offered opportunities for participating audiences to interact with experts, resource persons on various topics around the issues (a) to deepen solidarity and fraternity among PMI family members; (b) to provide new insights on the eight-fold path for reach-out, reformation, reconciliation, repentance, release, rehabilitation, reintegration and redemption for prisoners' reformation; (c) to share experiences and thereby to enrich and enlarge the horizons of the ministry; (d) to evaluate the past and plan for the future; and (e) to update volunteers regarding the reforms and developments undertaken by Prison Ministry India family.

Reform to Reintegrate

The theme for the convention, Reform to Reintegrate, carried Pope Francis' message that was delivered at the International Conference of Worldwide Prison Chaplains on Integral Human Development and Catholic Prison Pastoral Care at the Pontifical Dicastery for Promoting Integral Human Development chaired by His Eminence Peter Cardinal Turkson on November 6-8, 2019. Pope Francis reiterated on the Church's concern for imprisoned brethren to the mission laid down by Jesus Christ for the vulnerable and homeless less fortunate in whom Jesus is present (Mt 25:30-40).

Day 1: Tuesday, November 15, 2022

Theme – Reach-out to Release

“I was in Prison you Visited me” Mt 25, 36.

We pray for Worldwide Prisoners

On 15 November 2022 at 9.00am the convention registration began. The six registration teams i) Maharashtra ii) Karnataka, Andhra Pradesh, Uttar Pradesh iii) Kerala, Telangana, North Eastern States iv) Gujarat, MP, Jharkhand, Bihar, Delhi, Odisha v) Tamil Nadu, Chhattisgarh, PMI National Office, Resource Persons vi) Goa were geared to take up the task of welcoming the delegates both from far and near. With smiling faces and with “Name it and do it” mantra, they were eager to complete the task entrusted to them. Delegates were accommodated at five residential locations viz. Pastoral Centre, Angels, Cathedral, Mont Fort and Cruz Milagres.

PMI National Executive Meeting

The PMI national executive meeting was held at 3PM at the

main hall of St Joseph Vaz Spiritual Renewal Centre. Most Rev Allwyn D'Silva, PMI chairman presided over the meeting. Fr Francis Kodiyan MCBS, PMI national coordinator welcomed the members. Sr Amala DC readout the report. Fr Jose Thannippara MST presented the audited financial report of 2021-2022 and the six months accounts of 2022. The executive members discussed, evaluated and approved the 13th national convention program and decided to establish a home for prisoners' children and a PMI office in Delhi. Fr Antony O de M proposed a vote of thanks.

Eucharistic Adoration

PMI Goa conducted the Eucharistic Adoration invoking blessings for the convention in which all volunteers enthusiastically participated.

Holy Mass

Most Rev Allwyn D'Silva, PMI Chairperson, was the main celebrant of the Holy Eucharist. Most Rev Peter Remigius, Fr Francis Kodiyan MCBS, Fr Varghese Karipperry, the PMI founders, Fr Wilfred Fernandes, Fr Martin Thattil and Fr Jose Thannippara the PMI regional coordinators concelebrated. Bishop Allwyn during his homily illustrated the theme Reach-out to Release basing on the biblical passage "I was in Prison you visited Me" (Mt 25:36) and prayed for the renewal and rehabilitation of prisoners' worldwide. PMI Madya Pradesh unit assisted the Mass. The choir under the leadership of Mr David Fernandes was enthralling.

Welcome

Sr Mabel introduced and welcomed Fr Maverick Fernandes,

Caritas Director of Goa, who was entrusted with the task of welcoming the delegates on behalf of the PMI Goa unit. Fr Maverick first and foremost thanked the PMI founders and executive members for deciding to have the 13th PMI national convention a Christ-witnessing event in God's own Abode, Goa. Mrs Veera Pinto, secretary of PMI Bangalore unit thanked Fr Maverick Fernandes for his welcome speech.

St Joseph Vaz Spiritual Renewal Centre

Mr Michael Noronha, PMI Karnataka state secretary, welcomed Fr Henry Vaz of St Joseph Vaz Spiritual Renewal Centre who spoke on the brief history of the Centre. The first miracle of the vision of the cross took place in 1619. Hence, the Church is named the Cross of Miracles. From 1835 to 2011 the place remained abandoned. In 2011 St. Joseph Vaz Spiritual Renewal Centre was rebuilt under the Archdiocese of Goa. St Joseph Vaz was canonised by Pope Francis on 14 January 2015 and is the first saint of Goa and Apostle of Sri-Lanka.

Convention Dynamics

Sr Nakshatra introduced and welcomed Fr Francis Kodiyan MCBS, cofounder and PMI national coordinator. Fr Francis Kodiyan began his talk with praise and thanksgiving in the words 'O Sacrament Most Holy, O Sacrament Divine, all praise and all thanksgiving be every moment thine'. Fr Kodiyan mentioned that as per statistics there are 1306 prisons, nearly six lakhs' prisoners in India. We are called, he said, to serve and save them; reach-out, renew, release, reform, re-integrate, rehabilitate, redeem and through continued prayers and sacrifices, to save the lost. The re-integrate mantra is 'Thank

you Jesus'. Mrs Goretti Martins, PMI Goa secretary thanked him for his words of wisdom.

Orientation Talk

Mrs Nisha, PMI Bangalore unit treasurer welcomed Fr Varghese Kariperry, the cofounder of PMI, the first national coordinator and the present director of the first renewal and rehabilitation centre for released men prisoners at Thrissur. Fr Kariperry in his orientation talk quoted the Scriptures to convey his message. Deuteronomy 21:23; Galatians 3:13; Jesus coming becomes a blessing; Luke 23:34 Methodology of Forgiveness: "Father, forgive them; for they do not know what they are doing."; 1 Thessalonians 5:16-18 "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you"; Luke 23:43 "Truly I tell you, today you will be with me in paradise and concluded with Luke 23:46: "Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit". Mr Rajendra Dushing, thanked Fr Kariperry for his insightful message.

Cultural Program

The cultural program on 'Colour the Life of Prisoners' by PMI Goa was a delight. The parish teams danced to the tune on themes, Koti Kukdi, the Mando which portrays the social issues of life and Portuguese Kuridino. As day one came to a close, PMI Maharashtra conducted the night prayer.

Day 2: Wednesday, November 16, 2022

Theme – Repent to Reconcile
“Son of Man Came to Seek and Save the Lost” Lk 19,10
We Pray for Prisoners in India

Holy Mass

PMI Kerala conducted the morning prayers. PMI Karnataka organized the Mass. The Eucharistic celebration focussed on the theme Repent to Reconcile. His Eminence Filipe Neri Cardinal Ferrao, Archbishop of Goa was the main celebrant. Most Rev Gerald Almeida, the president of Justice, Peace and development commission of CBCI, Most Rev Allwyn D'Silva, chairperson of PMI, Most Rev Peter Remigius, former PMI chairperson, Fr Varghese Kariperry, Fr Francis Kodiyan PMI founders and Fr Maverick Fernandes concelebrated. In his homily his eminence narrated an incident in the life of Lt. general Sen. One day on his way to meet his superior for an important appointment, on seeing a poor person carrying his ill father on his back, he got out of the car and took them to hospital. He waited on him even to the extent of missing out on a very important appointment. This is what Lt. Sen had to say "I learnt an unforgettable lesson in Christian courage and compassion". God calls us, gives us gifts, tests and rewards us. A short story of a boy who was blind: the blind boy's writing read 'I am blind' but in turn it fetched him only a few coins. But what mattered was when the change happened, when the revised writing read 'The day is beautiful, but I am blind'. To the boy's delight he found that the pail was soon filled with coins. It's a matter of perception.

Inaugural Program

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| Prayer Dance | PMI Goa |
| Welcome | Fr Francis Kodiyan MCBS, PMI National Coordinator |
| Keynote Address | Most Rev Allwyn D'Silva, PMI Chairperson |
| Flag-Hand over | PMI Founders to Regional Coordinators |
| Lighting the Lamp | Dignitaries |
| Bringing Lamps to the Dais | PMI State Coordinators |
| Inaugural Address | Hon Desmond D'Costa, Former District Judge & Member, Human Rights Commission, Goa |
| Presidential Address | His Eminence Filipe Neri Cardinal Ferrao, Archbishop of Goa and Daman |
| Prize Distributions | Preparatory Competition Prizes |
| Message of Pope Francis | Fr Maverick Fernandes, Director Caritas |
| Benedictory Address | Most Rev Gerald Almeida, President JPD Commission CBCI |

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|--------------------------------|--|
| Book Release | Prison Voice – Fr Francis Kodiyan MCBS |
| Message of Apostolic Nuncio | Fr Wilfred Fernandes |
| Benedictory Address | Most Rev Peter Remigius, PMI Former Chairperson |
| Book Release | Holy Warriors in Prisons – Sr Lini Sheeja MSC |
| Felicitation | Fr Varghese Karippery, – PMI Cofounder |
| Book Release | PMI Special Task Forces Fr Dominic Puthenpurackal MST |
| Felicitation | Fr Martin Thattil, PMI South Regional Coordinator |
| PMI Calendar 2023 Release | Sr Amala DC, PMI National Secretary |
| Felicitation | Fr Sebastian Theckanath, PMI Former National Coordinator |
| Felicitation | Sr Jobina UFS, PMI North East Regional Coordinator |
| Vote of Thanks | Mr David Fernandes, PMI Goa State Coordinator |
| Concluding Prayer | Sr Amala DC, PMI National Secretary |

Prayer Dance

The 13th PMI national convention inauguration began with a prayer dance by a group of girls from St Xavier's Academy for differently abled children, trained by Diana Cuto.

Welcome

Fr Dr Francis Kodiyan MCBS, PMI national coordinator, welcomed the chief guests and participants. While he welcomed the chief guests the PMI volunteers honoured the chief guests with shawl, garland, cap, cup and flower. In his welcome address Fr Francis said that since the inception of PMI on 8th December 1981 at St. Thomas Apostolic Seminary, Kottayam, Kerala, Fr. Varghese and himself had gone out to the peripheries to seek Jesus in the lost. Now, PMI in its 41st year has more than 20 rehabilitation centres and homes for prisoners' children. PMI is an NGO under the Justice, Peace and Development Commission of the Catholic Bishops' Conference of India. PMI volunteers visit 1306 prisons and reach-out, renew, release, reform, reintegrate, rehabilitate, redeem and work for integral development of prisoners', families and victims. Fr Kodiyan thanked the commitment of team Goa, regional coordinators, national office staff, Mr David Fernandes, PMI Goa state coordinator, Sr Amala DC, national secretary, and all PMI volunteers.

Keynote Address

Most Rev. Allwyn D'Silva, PMI Chairperson in his Keynote Address, stressed the need to reach-out to the periphery. Over 0.4% of India's population are languishing in prisons. He brought out Pope's message on 'Reform to Reintegrate', the eighth fold path for prisoners' reformation – start and end with God, spiritual warfare to overcome difficulties, intercessory

prayer, prayer and fasting, hour of adoration, recitation of the rosary, divine mercy chaplet, seek guidance and energy from the Blessed Sacrament. Quoting the scriptural verse from Luke 1:37 says, "For nothing will be impossible with God", he said none of the prisoners is beyond transformation and redemption. PMI accompanies them on their journey of transformation and redemption.

Flag-Handover

Sr Amala DC, PMI National secretary spoke on the flag-handover from the PMI founders to the four PMI regional coordinators. The white flag, the symbol of purity and innocence and non-judgemental was received by Fr Martin Thattil, PMI South regional coordinator. Yellow flag, the sign of optimism, energy and friendship was received by Fr Wilfred V Fernandes, PMI central regional coordinator. Blue flag representing sky, sea, freedom, Mary our Mother was received by Fr Jose Thannippara, PMI North regional coordinator. Green, symbol of renewal, abundance, transformation and new legacy was received by Sr Jobina UFS, PMI North East regional coordinator.

Jesus the Light of the World

The lighting of the lamp by dignitaries began with His Eminence Filipe Neri Cardinal Ferrao, Archbishop of Goa and Daman. PMI state coordinators carried lamps to the dais and placed it around the lamp to show solidarity and oneness with the hymn, 'This Guiding Light of Mine, I will let it shine, let it shine, all the time let it shine' and to continue keep the fire burning and kindle it with care.

Inaugural Address

Honourable Desmond D'Costa, Former District Judge &

Member, Human Rights Commission, Goa in his inaugural address stated quoting Oscar Wilde “Every saint has a past, every sinner has a future”. The PMI activists of Goa are bringing positive changes to the prisoners in the Jails of Goa. He highlighted, Prisoners’ Rights Article 21 of the Constitution of India, Elgar Parishad Case, Article 14(2), 19, Article 21: Right to free legal, speedy trial, against and cruel punishment, Prisoners’ Act 1894 in force, Article 27 (separate for UT & convicts), 31, 34 release on parole, and Fundamental Rights. Human rights are part and parcel of human dignity.

Presidential Address

His Eminence Filipe Neri Cardinal Ferrao, Archbishop of Goa and Daman in his presidential address stated that St. Joseph Vaz was in prison in Sri Lanka and is a saint of prisoners. His Eminence thanked PMI volunteers for sacrificing their time, and talents for PMI. PMI unit Goa completes 25 years and has 60 dedicated volunteers who attend to the education of the incarcerated and children, welfare and wellbeing of families, re-integration of prisoners in society and still building, sports and music for a therapeutic value and a positive mind-set, re-entry into society, to be a synodic church of brothers and sisters of the periphery. Jesus words “I was in prison and you visited me” (Mt 25:36), gave special impetus to prison ministry. Pope Francis in Rome visits prisoners, washing the feet of prisoners on Maundy Thursday, kissing the feet of those in captivity and asking them to pray for him. Visiting prisoners both inside and outside prisons and transforming the lives of brothers and sisters is meaningful witness to the values of Jesus Christ.

Benedictory Address

Most Rev Gerald Almeida, president JPD commission

of CBCI, spoke about the 26 boys who were arrested for illegal cutting of trees, and punished for 14 years. We need legal knowledge and effort is required to release innocent prisoners. He spoke of a law college for tribals meant to get justice for them. We should be people of action, be proactive, and be an active member of Prison Ministry. Most Rev Peter Remigius, PMI Former Chairman said that we need to change our attitude towards prisoners’ and not be judgemental. The Catholic Bishops Conference of India in 2000 declared the Second Sunday of August as Prison Ministry Sunday. All glory is to God.

Pope Francis’ Message

Fr Maverick Fernandes, Caritas Director of Goa readout the message of Holy Father Pope Francis. In his message Pope Francis stated that in a context in which incarcerated persons frequently experience indifference and rejection he is grateful for the witness of the PMI volunteers who care for the spiritual and material well-being and dignity of our brothers and sisters with equity, compassion and fraternal solidarity; for to serve those in prison is to serve Jesus himself. His Holiness hopes that this conference will renew the zeal of all involved in prison ministry to work for the rehabilitation of the imprisoned as well as for their eventual reintegration into society.

Prize Distribution

His Eminence Filipe Neri Cardinal Ferrao distributed prizes awarded to winners of the preparatory competition for the PMI national convention. Mr Joy, Delhi, received prizes on behalf of Vijay Kumar and Julia. Mr. Sondal, Bhopal, on behalf of Mr Raj and Mr David Fernandes, Goa, on behalf of Mr Patel, Ms Dianna and Ms Mariama who bagged the

prizes.

Apostolic Nuncio's Message

Fr. Wilfred V. Fernandes, Central Regional Coordinator & Maharashtra State Coordinator read out the message of Most Rev Leopoldo Girelli, the apostolic nuncio for India and Nepal. He stated that PMI has chosen a very appropriate theme for this event, namely, Reform to Reintegrate, which focuses on the rehabilitation of the prisoners, by reforming them and also helping them to reintegrate themselves in society. The Doha Declaration which was made at the conclusion of the 13th United Nations Congress on Crime Prevention and Criminal Justice in Doha in April 2015, highlighted the usefulness of supporting the rehabilitation and social reintegration of prisoners into the community. Pope Francis in his Address to participants at an international meeting for regional and national chaplains responsible for prison pastoral care, expressed that “the situation in prisons continues to be a reflection of our social reality and a consequence of our selfishness and indifference summarized in a throwaway culture. True social integration begins by guaranteeing opportunities for development, education, decent work, access to health, as well as generating public spaces for civic participation. Today, in particular, our societies are called to overcome the stigmatization of those who have made a mistake” (Pope Francis, 8 November 2019). He was glad to learn that Prison Ministry India has launched more than 25 rehabilitation centres and homes for prisoners’ children in India and also many projects for the reintegration of prisoners, such as prisoners’ releasing schemes, employment schemes for released prisoners, and hostels for prisoners’ children. He acknowledged the zeal and dedication of the 8,000 Prison Ministry of India volunteers, comprising of

bishops, priests, consecrated persons and lay faithful, who visit the 1,350 prisons in India, and are working for the release and rehabilitation of prisoners, as well as their reintegration in society.

Book Release

The book Prison Voice written by Fr Francis Kodiyan MCBS was released by his Eminence Filipe Neri Cardinal Ferrao by giving a copy to Fr Varghese Karippery. Holy Warriors in Prisons written by Sr Lini Sheeja MSC was released by Most Rev Allwyn D’Silva by giving a copy to Sr Amala DC. PMI Special Task Forces written by Fr Dominic Puthenpurackal MST was released by Most Rev Gerald Almeida by giving a copy to Fr. Martin Thattil, PMI South Regional Coordinator. Most Rev Peter Remigius released the PMI 2023 calendar by giving a copy to Sr. Amala DC, PMI National Secretary.

Felicitations

Fr Varghese Karippery, PMI cofounder, Fr Martin Thattil, PMI South regional coordinator, Fr Sebastian Theckanath, PMI Former National Coordinator, Sr Jobina UFS, PMI North East regional coordinator felicitated and wished God’s abundant blessings to PMI in the coming years.

Vote of Thanks

Mr David Fernandes, PMI Goa State Coordinator delivered the vote of thanks. With the concluding prayer of Sr Amala DC the inaugural session came to an end. A photo session covering delegates from the Indian states represented by Prison Ministry India followed thereafter.

Session 1: Reach-out to Release

Mr Antony Marshall, Indore Diocese, a PMI volunteer spoke

of the work he carried out in jail. 800 people had graduated in the jail, opened a library in jail and had organized a special program by inviting a spiritual leader for moral guidance.

Rowena Louis welcomed Sr Adele SCCG, PMI National Executive Member to voice her views on the topic Reach-out to Release. As a child, she had received a call to carry the light to people who live in darkness. At first confused, but later through a prison visit with her retreat students, understood the meaning of darkness and what it meant to be released from bondages, anger and hatred (Heb 12:16). Jer 29:11 says, “I know the plans, I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future”. 8R – Reach-out, release, repent, reconcile, reform, rehabilitate, reintegrate and redeem - is the pathway to brethren behind the bars, a call to release prisoners. PMI is a call to carry the light of Christ to people living in darkness. Mt 18:14 says it is not the will of your Father in heaven that one of these little ones should be lost. “Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart” (Heb 4:12). “Pursue peace with everyone, and the holiness without which no one will see the Lord” (Heb 12:14).

Session 2: Reformation and Rehabilitation

Fr Alexander Kureekkattil CMF, PMI former Kerala State coordinator expressed his views on Reform to Rehabilitate. He visited 46 prisons. As a man on fire, he spreads his fire wherever he goes, has turned himself into fire for PMI. It is through brokenness that Jesus shed his life for sinners (Jn 1:29). ‘Here is the Lamb of God who takes away the sin of the world!’ (Jn 7:37). Let anyone who is thirsty come to me.

Group Discussion

Fr Francis Kodiyan gave instructions for the group discussion and introduced the theme to be discussed. The group discussion that followed brought in insights, inspirations, innovations, for PMI Golden Jubilee. The delegates were divided into 9 groups. Each group appointed a President and Secretary to report on the deliberations. Most Rev. Peter Remigius, PMI Former Chairperson was the moderator of the session to present the group discussion reports.

Session 3: Reintegration and Redemption

Sr Inigo Joachim SSA, former superior general of St Anne’s Chennai, spoke on Reintegrate to Redeem from the Biblical Perspective. What motivated me to join PMI? Passion for the Word of God, Sr Carmelita who regularly visited prisons and the IAS Officer Kiran Bedi, because of her prison reform she was attracted to the NGO. PMI is a biblical, moral, ethical, human & spiritual ministry. All Popes have taken keen interest in prisoners. Jesus’ mission statement: Isaiah 61:1, The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release from darkness for the prisoners. Matthew 25:36 says, I needed clothes, you clothed me, I was sick and you looked after me, I was in Prison and you came to visit me. Jesus is the founder of Prison Ministry. What is a prison: Genesis 39: A place for Reformation, Reintegration, Rehabilitation and Redemption. “He who opens a school door, closes a prison” Victor Hugo Who is a prisoner? Galatians 3:22 says, mankind are prisoners of sin. Some are caught and I’m not.

What do we do in prison? Why? Matthew 25:36 says, I needed clothes you clothed me, I was sick and you looked after me, I was in Prison and you came to visit me. Hebrews 13:3 points out, “Continue to remember those in prison as if you were together with them; and those who are mistreated, as if you yourselves were suffering. What is Spirituality? It is sensitivity, solidarity, service and sustainability. “It is said that no one truly knows a nation until one has been inside its jails. “A nation should not be known by how it treats its highest citizens but its lowest ones” Nelson Mandela. Joshua 1:9 says, Have I not commanded you? Be strong and courageous. Do not be frightened and do not be dismayed for the Lord your God is with you wherever you go. Psalm 68: Let us give Praise and Thanksgiving. It was indeed a knowledge-giving session to bring out zeal in the lives of ex-prisoners’ for living their lives once again to the fullest.

Kanthamal Prisoners

Mr Anto Akkara, freelance journalist spoke on the amazing story of releasing Kanthamal prisoners and its after-effects that left marks of distress, disturbances, and deprivation of peace and harmony. Prayer is important. Proclamation of the gospel gives me no ground for boasting, for it is an obligation laid on me, and woe to me if I do not proclaim the gospel! A real stimulating and engaging session on changing lives, a pursuit for passion.

Eucharistic Adoration

Fr Pious D’Souza from Shimoga led the Eucharistic adoration. The day ended with a cultural program conducted by Grace Notes, Salegaon Church, Goenchi Lara – We Are the World, Deanery Song Heh Vita, joined by the Calangute Akando Band which brought out the charismatic approach of the PMI Goa. PMI North East region conducted the night prayer.

Day 3: Thursday, Nov.17-2022

Theme – Reform to Rehabilitate

“Remember those who are in prison, as though you were in prison with them, those who are being tortured, as though you yourselves were being tortured” (Heb 13,3)

We Pray for Death Row Prisoners and Abolition of Capital Punishment

Holy Mass

PMI Odisha conducted the Morning Prayer. PMI Telangana prepared for the Mass. Most Rev Peter Remigius, former PMI chairman was the main celebrant. He prayed in a special way for death row prisoners and abolition of capital punishment.

Keynote Addresses

Sr Lucy Kurian, foundress of Maher, spoke on Rehabilitation and Re-integration. H.O.P.E: Human Organisation for Pioneering Engineering. Since 1995 Maher - the Mother Home, has established homes in all Indian States. Maher has set-up 65 homes for the homeless, cared for the education of the girl child especially educating the family, opened special kitchen, cooking food for migrant workers during covid-19, offering food packets and food grains to 30,000-40,000 jobless people. The Divine Lord was there to protect and none got Covid-19. Truly believe in divine energy. We were open for released prisoners. 188 marriages took place in Maher. Maher finds partners for orphans. Need people with commitment to live for people. It takes courage to answer a call. She has shared her life experience in Pune and all over the country.

Rev Dr Anil Joel Prasad, Karnataka Regional Director for Pastoral Plan on Prisoners' Integral Human Development: Post Pandemic Scenario, explained how our ministry should be. Every miracle in the Bible has one thing in common: Problem. We need to think and walk. Matthew 11:28 Come to Me, three things to note: Walk with Me to enjoy His presence; Work with me, accept the partnership; Watch Me and follow my example. The time is not in the duration but in the donation. How effective are you? We need 3 keys: caring about others, daring for and sharing with others, John 10:10. We only have what we give. Nothing can defeat love and hope. If there is no opposition, there is no mission.

Session 4: PMI Dynamics – Panel Discussion

Sr Theresa Mascarenhas, PMI Karnataka State coordinator was the moderator of the session.

PMI Seminary Units

Fr Jose Valiamangalam MST, coordinator for PMI Seminary Units – PMI Units of Major Seminaries said, Why Am I Here? God has a plan for each one. There are 55 major seminaries in India. In Kerala alone there are 7 major seminaries, who visit jail inmates, families, children and rehabilitation centres and are involved in rehabilitation work. With Prayer as the Power House, they conduct weekly prayer and fast for conversion of the brothers and sisters behind the bars and conduct computer classes so on and so forth.

Repatriation of Prisoners

Mr Jesu Raja, PMI Tamilnadu, Secretary – Prisoners' Repatriation said that it is a call within a call. For repatriation

of foreigners a valid passport is essential. A release court order and letter from the prison authorities is handed over to the NGO. Once this is done, a request letter from the inmate requesting for help, the Government Order for Deportation and Intimation to the Embassy is required to complete the procedure. As on March 2022 there are 4926 foreign prisoners', of whom 1140 are convicts. Bangladesh has 1630, Nigeria 615, 1295 in West Bengal, 400 in Delhi, 380 in Maharashtra and others.

Homes for Prisoners' Children

Sr Anjali SSA, Premodaya, Bangalore – PMI Homes: Prisoners' Children said that the home was started in 2001 and it primarily works for human development, provides food, clothing, shelter, education and skill development to prisoners' children and follow Christian values. Besides, yoga and extra-curricular activities opportunities are given to visit parents. More than 100 students have passed out. A proper time table is followed and daily prayer is a part of daily routine. The rights of children are upheld.

PMI Units

Br Sunnilal MMB, PMI MP Coordinator on PMI Unit Level Ministries said that every little change can make a difference in the community. 9.30-10.00 p.m. regular prayer meetings held. The unit meeting is held once a month. Extensive work activities viz., house visits, cricket match, celebration of national holidays, conducting skill development and awareness programmes, a set-up a library, medical camps, talks on health and hygiene, competitions, yoga and on-going computer classes, drama, legal ministry, and organic farming are some of the works carried out.

PMI Rehabilitation Centres

Sr Clara HCM, Jeevodaya Superior – PMI Rehabilitation Centres, said that along with Fr. Varghese Karipery and Sr. Fedilis, they started from a humble beginning in a farmhouse-cow shed. The need of the time is to work for the will of God, faithful to our calling. Praying on the sand packet brought from the prison got them permission to visit prison and thereafter the rehabilitation home. God works in numerous ways.

Legal Service Cells

Ms Caroline Collasso spoke on Legal Aid Cells: She categorically stated that every prisoner has the right to choose his lawyer and as per Article 14 & 21, the right to be represented by law by a lawyer free of charge as outlined in the 1987 act. The State Legal Service is bound to give awareness programmes free on women's day and national days. The Para legal volunteers need not have legal background and be abreast with learning the basic laws of prisoners.

Cafasso Squad

Fr Leo spoke on Cafasso Squad. The Cafasso Squad is for youth who are interested in Prison Ministry. Any youth who can commit 2 hours every week or at least twice in a month can join. The youth will have to teach teenagers/children in the Observation Home. The Cafasso Squad is named after St Joseph Caffaso and works in collaboration with Prison Ministry India.

Q&A Open to the Floor

The views expressed and explored on this platform by the resource persons

and presenters made the audience rethink ideas which we cling on to in our

day to day life. All the resource persons conducted very engaging and fruitful sessions.

PMI Inner Dynamics

Panel Discussion

Most Rev Peter Remigius, PMI Former Chairperson was the moderator of the session.

PMI Spirituality

Fr Wilfred V. Fernandes, PMI Central Regional Coordinator on PMI Spirituality said that PMI volunteers are not social workers. We are called to be witnesses of sharing God's love, mercy and compassion to our brethren behind the bars. PMI volunteers should offer hope, share God's love to overcome guilt, shame and rejection. Life of prayer is important and must meet God daily in the Holy Eucharist which is the summit of our life. Therefore, offer daily Mass for the incarcerated, families and victims, intercessory prayer, Eucharistic Adoration, recite the Divine Mercy Chaplet, works of mercy, Novenas. God's mercy is bigger than any mistake that has been made. Adopt Prisoners' Rosary: i) Jesus is arrested, ii) accused, iii) tried by Pilate, iv) sentenced to death, v) Jesus accepts thieves to paradise.

PMI Intercessory Prayer

Sr Shanti FC, PMI Intercessory Prayer Coordinator said that Holy Mass for Prisoners' Renewal is the source and summit. Incessant Intercessory Invocation for the incarcerated 24x365 intercessory Eucharistic Adoration to renew prisoners worldwide, Rosary Campaign for the Renewal of Prisoners

Worldwide, Chain Fasting for the Prisoners' Renewal. There are 1306 prisons in India, therefore, adopt 3 prisons to pray, fast and visit.

PMI Special Task Forces

Fr Michael Francis, PMI Special Task Force Coordinator – PMI Special Task Forces said that STF in PMI has a special goal to pray. The Parable of the Sower Luke 8:8: Some seed fell on good soil, and when it grew, it produced a hundredfold. As he said this, he called out, “Let anyone with ears to hear listen”. There are 40 STF's and if you receive God's call, please join!

PMI Basic Principles

Mr Ashok Kumar, PMI Vijayawada Unit Coordinator – PMI Basic Principles: He highlighted the 8- fold path for prisoners' reformation. The principles come from the Word of God empowered by the Holy Spirit. PMI volunteers follow the God of boldness and that 'You are not alone' - God is always there with you. He ended with the PMI Vision, Mission, Divine Providence Experience, Inconvenience is our Convenience and begging makes us humble and none is beyond reformation.

PMI Projects

Fr Antony O de M – PMI Projects Coordinator – the PMI Projects among others mentioned Homes for Prisoners' Children, 50 Houses for Released Prisoners', PMI Rehabilitation Centres and Homes for the Human Trafficked.

Q&A Open to the Floor

Honouring Full Timers: Sr Fulmani explained that the way forward is to pay daily visits to prisoners', families and children

and by maintaining good relationship with Govt. officers and approach through the Home Ministry. Fr. Arokiaswamy said that he has written to the Hon. Narendara Modi, Prime Minister, and awaits his response on the reformation and rehabilitation of prisoners'.

PMI Regional Meetings

PMI regional meetings were held in which State reports and accounts were presented and passed. Fr Jesu Amirtham, PMI UP State Coordinator, was the moderator of the reporting meeting of the regional coordinators.

Fr Martin Thattil, PMI South Regional Coordinator (Andhra Pradesh, Kerala, Karnataka, Telangana, Tamil Nadu, Pondicherry).

Permission was granted to visit only a few jails. PMI have built a rapport with the Jail Superintendent and other officials. Seminararians are also involved. Conduct Seminars, visit juvenile homes, skill development programs, family visits, educational help, construction of houses, marriages, releasing of prisoners are some of the activities held, and also supporting the PMI National Office. The general permission is not granted in Karnataka and Kerala. In 2023 intend to strengthen PMI at the grass root, parish level.

Fr Jose Thannippara MST, PMI North Regional Coordinator (Delhi & Haryana, Himachal Pradesh, Jammu & Kashmir-Ladakh, Punjab, Rajasthan, U.P. & Jharkhand). Fr Jose Thannipara, PMI North Regional coordinator said that spiritual counselling, prayer, meditation and yoga are held, celebration of Mahila Diwas, celebration of national festivals is a regular feature, many got themselves registered for education from GNU, computer education is provided; there

are around 15 priests and religious advocates, family visits and counselling, job orientation programs are conducted; 250 inmates bailed out with the help of families and 40 classes conducted. Fr Jesus Amritam got an award for his valuable contribution to the Ministry.

Sr Jobina UFS, PMI North East Regional Coordinator (Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura).

Since 2018, it is a registered society. Visiting of jails is held on a regular basis. Skill training, soap making, crime free awareness programmes, motivational and inspirational programs, medical camps, animation programs, providing library books, celebration of national festivals and snacks distributed, constructed volley ball court for prisoners' and competitions held, provided financial aid for HIV patients, Prison Ministry Sunday is celebrated with great fervour. During Covid provided soup, vitamin tablets etc. There is a lack of committed volunteers and there is a difficulty to reach prisons due to the distance in travel.

Fr Wilfred V. Fernandes, PMI Central Regional Coordinator (Maharashtra, Bihar, Chhattisgarh, Goa-Daman-Diu, Gujarat, Jharkhand, Madhya Pradesh, Odisha, West Bengal-Sikkim and Nicobar Islands).

Motivation program was held for volunteers. In-house computer classes, awareness programs for school children, personality development, prison kitchen, bakery and radio station set-up, intercessory prayer held, free legal aid, vocational training, skill development-carpentry, celebrated national festivals and cultural programs held, educational relief, state/diocesan level conferences held, drawing competitions, provided TVs for inmates, medical camps, yoga

classes, distant education programs, contributed to release of prisoners, acquitted lady inmates and provided employment, daily Mass offered during Covid for prisoners', families, victims and volunteers are some of the activities held. It has a healing Ministry. Prison Ministry Sunday is celebrated with great enthusiasm.

PMI General Body Meeting

The PMI General Body meeting began with a prayer. Most Rev Allwyn D'Silva PMI Chairperson presided over the meeting. Sr Amala DC, PMI national secretary read out the report. Fr Francis Kodiyan MCBS the PMI National coordinator presented the activity report. Most Rev Allwyn D'Silva raised the topic of the next national convention. It was decided to convene it in Kerala in PMI South Region.

Session 6: Prisoners' Reformation and Reintegration: Legal Perspective

Rev Dr Antony Sebastian O, Pream, Adv. Former Chairperson KSCPCR, Founder Director ECHO Centre for Juvenile Justice, Bangalore spoke on reformation and reintegration of prisoners and children in conflict with law. He clarified the Juvenile Justice Act of 2015 in handling the children in conflict with law. Majority of crimes are committed between the age groups 17-18. As prevention is better than cure, we need to focus more on preventative programs. He also spoke on juvenile child mapping, community level intervention for rehabilitation and community-based rehabilitation. He explained the success story of the hotel management program for children in difficult circumstances.

Eucharistic Adoration

Fr Pious D'Souza conducted the Eucharistic Adoration.

State-wise Cultural Program

Fr Dion Isaac was the coordinator of the program. A coming-together in love and friendship, showcasing the talents, created a friendly air of sorts. Amongst all the excitement and cheering, the states that conducted the cultural delights got them a thunderous round of applause. Well done! PMI Andhra conducted the night prayers.

Day 4: Friday, November 18, 2022

Theme – Reintegrate to Redeem

“Today you will be with me in paradise” Lk 23,43

We pray for the redemption of prisoners and PMI volunteers

PMI Jharkhand, organized the morning prayer. The winners for state-wise cultural program were announced: 1st Prize: Kerala State, 2nd Prize: North East –Mizoram and the 3rd Prize: Karnataka State-Bangalore.

Keynote Address

Adv Ravi Varma, Former Advocate General, Karnataka – Human & Prisoners’ Rights. A renowned social justice activist, working for the cause of Dalits and farmers said that inmate faith in human beings can change. Human Rights of Prisoners: Brethren behind Bars (BBB)-illegally arrested persons: In 1968 the United Nations drafted as Human Rights. The Indian Court has adopted as fundamental right - Article 32 states to move the Supreme Court by an ordinary petition. Awareness is Empowerment: Rights of Prisoners as recognized under Prisons Act 1994 - Acts under the Constitution of India 14,15, 19, 20, 21, 22 and 39A and Prisoners’ Act 1984, 1990.

It is better to go through the prison manuals to understand what is legitimately proper and find out the prison reforms in India viz 1949 Pakwana Committee, Mulla Committee 1980, 2000 Model Prison Manual Committee, and V.R. Krishna 1986 - Women Prisons. Every undertrial prisoner can avail speedy justice under Article 2, a fundamental right. Amrita Committee on overcrowding of jails - prepare a dossier on overcrowding and file a petition Habeas Corpus. PIL could be done. Children born to sex workers - petition the Govt. on Justice V.R. Krishna Article 32 under the Supreme Court and present it to the Chief Justice of India (uphold right of women, same as sex partners). Malicious Prosecution (recover compensation including loss of freedom). Article 22: Fundamental Right. Released prisoner taken back to prison due to exposition of their own faults. PMI volunteers can petition to Dr. Y. Chandra Chur, Chief Justice of India.

Reformation Testimonies

Babu, Jolly & Nimmy – Reformed Lives. Recreation of new minds Babu had never experienced love except through the concern of PMI volunteers (James 5:19-20). It was after Fr George touched his feet; Babu accepted to follow Jesus. Under difficult circumstances, he was transformed to Jesus Babu. This news will be conveyed to his comrades to follow in the footsteps of Jesus.

Voice of CRI

Sr Elsa Muttahu PBVM, CRI National Secretary spoke on behalf of Conference of Religious India. There are 1302 religious congregations in India. She raised the question, how to motivate various superiors to collaborate to take the message of Christ to all? Each congregation has to rehabilitate people coming out of prison. “No place, but them on my

cot, under my cot, in my washroom” – Don Bosco. Sr Inigo responded, house them put them in schools/institutions. Every congregation shall provide a building for this purpose.

Honouring Volunteers

Certificates were awarded to all those who have completed 20 plus years in Prison Ministry India.

Thanksgiving

Fr Maverick Fernandes, Director of Caritas, Goa proposed a vote of thanks, an apt conclusion with specific summing of the conference and acknowledgement of the efforts of the whole Prison Ministry India team. Prison Ministry India has achieved much in the past few years and there is nothing to stop it from moving forward.

Mission Statement

Fr Francis Kodiyan MCBS, PMI National Coordinator – Mission Statement & Dreams for PMI Golden Jubilee. Fr. Francis gave a short background of Prison Ministry India. He brought out the mission statement that dwelt upon the need for organized engagements. He mentioned about the challenges in prisons, proposals made to the Govt., fundamental rights, namely: religious, moral, educational; right to vote, recommendations to Govt., recommendations to the Catholic Church, Pope Francis request to launch homes, Caritas: Care for Prisoners, and taking on the recommendations of the Synod. Fr. Francis highlighted the Golden Jubilee Dreams: Reawakening Dreams, PMI Burning Bush Spiritual Banquet on every first Saturday of the month from 06.00-08.00 p.m., Incessant Intercessory Invocation for the Incarcerated, Homes for Prisoners' Children, 5000 Scholarships for Prisoners' Children, 500 Prisoners' Release,

Experiences: Record and write books and articles; 50 Special Task Forces, 50 Houses for Released Prisoners, 500 Jobs for Released Prisoners, PMI Legal Clinics, 10 more Rehabilitation Centres, 10 more Homes for the Human Trafficked girls and boys, Provision for 5000 Prisoners' Families, Medical Care for 5000 Prisoners' Families, and having 5000 PMI Volunteers.

Thanksgiving Holy Mass

Most Rev. Allwyn D'Silva, PMI Chairperson, was the main celebrant of the Holy Mass. He specially prayed for the redemption of prisoners and PMI volunteers. He invited PMI volunteers to listen to the cries and groans of prisoners. Commit yourselves and be inspired by the Gospel to work in the periphery with a deeper commitment. The 3 kings after worshipping Jesus went a different way. Similarly, inspired by the Gospel, we are sure to go a different way. He thanked all PMI volunteers for their hope, courage and determination. Bishop Allwyn requested the delegates to read the book on the synod: we are journeying together, working together. In the evening an outing, a boat cruise was organized by the convention team.

Day 5: Saturday, November 19, 2022

Theme: Ad Majorem Dei Gloriam

“There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” (Lk 15,7)

We pray for Worldwide Prison Ministry Volunteers

Holy Mass

PMI Chhattisgarh conducted the Morning Prayer. Fr. Dion

Isaac was the main celebrant.

Sightseeing

At 9am all were ready to go for sightseeing. The buses took the participants to various churches such as Church of Our Lady of Immaculate Conception, Se Cathedral, the largest Church in Goa dedicated to St. Catherine, Our Lady of Pilar Church, and finally the Basilica of Bom Jesus where the remains of St Francis Xavier are kept.

Departure

The four-day national conference of Prison Ministry India offered opportunities to participants to interact with resource persons, activists, experts, who covered topics around the issues of Reformation and Reintegration. The four days comprised of incisive and insightful discussions on various topics of reformation, rehabilitation, reintegration and redemption of prisoners. Praising and thanking God, the participants departed to their homes. Ad Majorem Dei Gloriam.

society in the course of time. Human beings are capable of changing their attitudes by their interactions with other.

Documentation

REFORMATIVE EXPLORATIONS

9/1 (2023)

Pages 133-141

PRISON MINISTRY INDIA 13TH NATIONAL CONVENTION REFORM TO REINTEGRATE 15-18 NOVEMBER 2022

ST JOSEPH VAZ SPIRITUAL RENEWAL CENTRE, OLD GOA PROGRAM

Tuesday 15 November 2022

Theme – Reach-out to Release

“I was in Prison you Visited me” Mt 25,36.

We pray for Worldwide Prisoners

0300 Arrival

0800 Breakfast

0900 Registration

1300 Lunch

1500 National Executive Meeting

1630 Tea

1700 Eucharistic Adoration PMI Goa

1800 Holy Mass
Main Celebrant –
Most Rev Allwyn D’Silva,
PMI Chairperson
PMI MP

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| 1850 | Welcome | Fr Maverick Fernandes, Caritas Director |
| 1905 | Voice from the Director | Fr Henry Falcao, Director St Joseph Vaz Spiritual Renewal Centre |
| 1010 | General Information | Fr Francis Kodiyan MCBS, PMI National Coordinator |
| 1930 | Orientation Talk | Fr Varghese Kariperry, PMI Cofounder |
| 2000 | Supper | |
| 2030 | Cultural Delights | PMI Goa |
| 2130 | Night Prayers | PMI Maharashtra |

Wednesday 16 November 2022

Theme – Repent to Reconcile

Son of Man Came to Seek and Save the Lost” Lk 19,10

We Pray for Prisoners in India

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| 0630 | Morning Prayer | PMI Kerala |
| 0700 | Holy Mass | Main Celebrant - His Eminence Filipe Neri Cardinal Ferrao, Archbishop of Goa and Daman PMI Karnataka |
| 0800 | Breakfast | |
| 0900 | Inauguration | |
| | Prayer Dance | PMI Goa |
| | Welcome | Rev Dr Fr Francis Kodiyan MCBS, PMI National Coordinator |

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|--------------------------------|---|
| Keynote Address | Most Rev Allwyn D’Silva, PMI Chairperson |
| Flag-Hand over | PMI Founders to Regional Coordinators |
| Lighting the Lamp | Dignitaries |
| Bringing Lamps to the Dais | PMI State Coordinators |
| Inaugural Address | Hon Desmond D’Costa, Former District Judge & Member, Human Rights Commission, Goa |
| Presidential Address | His Eminence Filipe Neri Cardinal Ferrao, Archbishop of Goa and Daman |
| Prize Distributions | Preparatory Competition Prizes |
| Message of Pope Francis | Fr Maverick Fernandes, Director Caritas |
| Benedictory Address | Most Rev Gerald Almeida, President JPD Commission CBCI |
| Book Release | Prison Voice – Fr Francis Kodiyan MCBS |
| Message of Apostolic Nuncio | Fr Wilfred Fernandes |
| Benedictory Address | Most Rev Peter Remigius, PMI Former Chairperson |
| Book Release | Holy Warriors in Prisons – Sr Lini Sheeja |
| Felicitation | Fr Varghese Kariperry, PMI Cofounder |
| Book Release | PMI Special Task Forces – Fr Dominic Puthenpurackal MST |
| Felicitation | Fr Martin Thattil, PMI South |

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|---|--|
| | Regional Coordinator |
| PMI Calendar | Sr Amala DC, PMI |
| 2023 Release | National Secretary |
| Felicitation | Fr Sebastian Theckanath, PMI Former, National Coordinator |
| Felicitation | Sr Jobina UFS, PMI North East Regional Coordinator |
| Vote of Thanks | Mr David Fernandes, PMI Goa State Coordinator |
| Concluding Prayer | Sr Amala DC, PMI National Secretary |
| Photo Session | |
| 1100 Tea Break | |
| 1130 Session 1 | Most Rev Gerald Almeida, President, |
| Rech-out to Release | JPD Commission, CBCI |
| Reach-out to Reintegrate | |
| 1215 Reach-out to Release | Sr Adele SCCG, PMI National Executive Member |
| 1300 Lunch | |
| 1400 Session 2 Reformation and Rehabilitation | |
| Reform to Rehabilitate | Fr Alexander Kureekkattil CMF, PMI former State Coordinator |
| 1500 Group Discussion | Insights, Inspirations, Innovations for PMI Golden Jubilee |
| 1600 Tea Break | |
| 1630 Report Presentation | Moderator Most Rev Peter Remigius, PMI Former Chairperson |

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| 1730 Recess | |
| 1800 Session 3 Reintegration and Redemption | |
| Reintegrate to Redeem - Biblical | Sr Inigo Joachim SSA, Former Superior General |
| 1845 Releasing Kanthamal Prisoners | Mr Anto Akkara, Freelance Journalist |
| 1900 Eucharistic Adoration | Fr Pious D'Souza |
| 2000 Supper | |
| 2030 Cultural Delights | PMI Goa |
| 2130 Night Prayers | PMI North East |

Thursday 17 November 2022

Theme – Reform to Rehabilitate

“Remember those who are in prison, as though you were in prison with them, those who are being tortured, as though you yourselves were being tortured” (Heb 13,3)
We Pray for Death Row Prisoners and Abolition of Capital Punishment

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| 0630 Morning Prayer | PMI Odisha |
| 0700 Holy Mass | Most Rev Peter Remigius, PMI Former Chairperson PMI Telangana |
| 0800 Breakfast | |
| 0900 Keynote Addresses Rehabilitation & Reintegration | Sr Lucy Kurian, Foundress Maher |

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| 0930 Prisoners' Integral Human Development: Post Pandemic Scenario | Rev Dr Anil Joel Prasad, Karnataka Regional Director for Pastoral Plan |
| 1000 Session 4 PMI Dynamics Panel Discussion Moderator | Sr Theresa Mascarenhas, PMI Karnataka State Coordinator |
| 1005 PMI Rehabilitation Centres | Sr Clara HCM, Jeevodaya Superior |
| 1012 PMI Seminary Units | Fr Jose Valiamangalam MST, PMI Seminary Units Coordinator |
| 1019 PMI Homes: Prisoners' Children | Sr Angeli SSA, Superior, Premodaya |
| 1026 PMI Unit Level Ministries | Br Sunnilal MMB, PMI MP Coordinator |
| 1033 Prisoners' Repatriation | Mr Jesu Raja, PMI Tamilnadu, Secretary |
| 1040 Legal Matters | Adv Caroline |
| 1057 Questions and Answers | Open to the Floor |
| 1115 Tea | |
| 1145 Session 5 PMI Inner Dynamics Panel Discussion Moderator | Most Rev Peter Remigius, PMI Former Chairperson |
| 1150 PMI Spirituality | Fr Wilfred Fernandes, PMI Central Regional Coordinator |
| 1200 PMI Intercessory Prayer | Sr Shanti FC, PMI Intercessory Prayer Coordinator |
| 1210 PMI Special Task Forces | Fr Michael Francis, PMI Special Task Force Coordinator |

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| 1220 PMI Basic Principles | Mr Ashok Kumar, PMI Vijayawada Unit Coordinator |
| 1230 PMI Projects | Fr Antony O de M, PMI Projects Coordinator |
| 1240 Questions and Answers | Open to the Floor |
| 1300 Lunch | |
| 1400 PMI Regional Meetings | |
| 1500 PMI General Body Meeting | Most Rev Allwyn D'Silva, PMI Chairperson |
| 1600 Tea | |
| 1630 Reporting – Moderator | Fr Jesu Amirtham, PMI UP State Coordinator |
| 1730 Recess | |
| 1800 Session 6 Prisoners' Reformation and Reintegration: Legal Perspective | |
| Reformation and Reintegration | Dr Antony Sebastian O.Pream, Adv. Former Chairperson KSCPCR, Founder Director ECHO Centre for Juvenile Justice, Bangalore |
| 1900 Eucharistic Adoration | Fr Pious D'Souza |
| 2000 Supper | |
| 2030 State-wise Cultural Programs | Moderator - Fr Dion Isaac |
| 2130 Night Prayers | PMI Andhra |

Friday 18 November 2022**Theme – Reintegrate to Redeem****“Today you will be with me in paradise” Lk 23,43****We pray for the redemption of prisoners and PMI volunteers**

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| 0630 Morning Prayer | PMI Jharkhand |
| 0700 Keynote Address | Human & Prisoners’ Rights Adv Ravi Varma, Former Advocate General, Karnataka |
| 0800 Breakfast | |
| 0900 Reformation Testimonies | |
| Reformed lives | Babu Thomas, Jolly & Nimmy, Mrs Sashi Rekha |
| 1000 Voice of CRI | Sr Elsa Muttathu PBVM, CRI National Secretary |
| 1015 Honouring Volunteers | Bishop Allwyn D’Silva, PMI Chairperson |
| 1030 Mission Statement & Dreams | Fr Francis Kodiyan MCBS, PMI National Coordinator |
| 1100 Tea | |
| 1130 Thanksgiving | Fr Maverick Fernandes, Goa Diocesan Coordinator |
| 1145 Thanksgiving Holy Mass | Most Rev Allwyn D’Silva, PMI Chairperson |
| 1300 Lunch & Departure | |
| 1700 Tea/Boat Cruise | |
| 2000 Supper | |

Saturday 19 November 2022**Theme: Ad Majorem Dei Gloriam****“There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” (Lk 15,7)****We pray for Worldwide Prison Ministry Volunteers**

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| 0700 Morning Prayer | PMI Chhattisgarh |
| 0730 Holy Mass | Fr Varghese Kariperry, PMI Cofounder |
| 0800 Breakfast | |
| 0900 Sightseeing | |
| 1600 Return & Departure | |

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**MESSAGES OF HIS HOLINESS BENEDICT XVI
TO PRISONERS, PRISON ADMINISTRATION
AND PRISON MINISTRY VOLUNTEERS**

Dr Francis Kodiyan Mcbs

**ADDRESS OF HIS HOLINESS BENEDICT XVI
TO PARTICIPANTS IN THE XVII COUNCIL OF
EUROPE
CONFERENCE OF DIRECTORS OF PRISON
ADMINISTRATION
CLEMENTINE HALL, 22 NOVEMBER 2012**

Your Excellency, Deputy Secretary General, Ladies and Gentlemen,

I am glad to be able to receive you on the occasion of your Conference and I would like, first of all, to thank the Justice Minister of the Italian Government, Professor Paola Severino, and the Deputy Secretary General of the Council of Europe, Dr Gabriella Battaini-Dragoni, for their words of greeting, addressed to me on behalf of all present.

Matters of criminal justice are continually being brought to the attention of the public and of governments, especially at a time when economic and social inequalities and increasing individualism are feeding the roots of criminality. There is a tendency, though, to limit the debate to the legislative aspect of the question of crime and punishment or to the judicial process – how best to arrive swiftly at a sentence that corresponds as closely as possible to the true facts. Less attention is given to the way custodial sentences are carried out. In this regard,

alongside the parameter of “justice”, another essential element is respect for human dignity and human rights. Yet this too, while indispensable and unfortunately still far from being observed in many countries, is not enough to safeguard fully the rights of the individual. A concrete commitment is needed, not just a statement of principle, in order to bring about the offender’s effective re-education, which is required both for the sake of his own dignity and with a view to his reintegration into society. The prisoner’s personal need to undergo in prison a process of rehabilitation and maturation is actually a need of society itself, both because it stands to regain someone who can make a useful contribution to the common good, and also because such a process makes the prisoner less likely to reoffend and thus endanger society. In recent years there has been considerable progress, even if there is still a long way to go. It is not just a question of releasing sufficient financial resources to make the prison environment more dignified and to ensure more effective means of support and paths of formation for prisoners: a change in mentality is also needed, so as to link the debate regarding respect for the human rights of prisoners with the broader debate concerning the actual implementation of criminal justice.

If human justice in this area is to look to divine justice and be shaped by that higher vision, the re-educational purpose of the sentence must be regarded not as an ancillary or secondary aspect of the penal system, but rather as its culminating and defining feature. In order to “practise justice”, it is not enough that those found guilty of crimes be simply punished: it is necessary that in punishing them, everything possible be done to correct and improve them. When this does not happen, justice is not done in an integral sense. In any event, it is important to avoid giving rise to a situation where imprisonment that fails in its re-educational role becomes counter-educational and paradoxically reinforces rather than overcomes the tendency to commit crime and the threat

posed to society by the individual.

As Directors of Prison Administration, you can make a significant contribution, together with all those responsible for the administration of justice in society, towards promoting this “more genuine” justice that is “open to the liberating power of love” (John Paul II, Message for the Jubilee in Prisons, 9 July 2000) and is tied to human dignity. Your role, in a certain sense, is even more crucial than that of the legislators, since even when adequate structures and resources are in place, the effectiveness of re-educational strategies always depends on the sensitivity, ability and attentiveness of those called to put into practice what is prescribed on paper. The task of prison officers, at whatever level they operate, is by no means easy. That is why today, through you, I would like to pay tribute to all those in prison administration who carry out their duties with diligence and dedication. Contact with offenders paying the price for what they have done and the commitment needed to restore dignity and hope to people who in many cases have already suffered marginalization and scorn call to mind the mission of Christ himself, who came to call not the just, but sinners (cf. Mt 9:13; Mk 2:17; Lk 5:32), the privileged recipients of divine mercy. Everyone is called to become his brother’s keeper, transcending the homicidal indifference of Cain (cf. Gen 4:9). You in particular are asked to take custody of people who, in prison conditions, are at greater risk of losing their sense of life’s meaning and the value of personal dignity, yielding instead to discouragement and despair. Profound respect for persons, commitment to the rehabilitation of prisoners, fostering a genuinely educational community: these things are all the more urgent, in view of the growing number of “foreign prisoners”, whose circumstances are often difficult and precarious. Clearly, it is essential that the role of prison institutions and staff be matched by a corresponding willingness on the part of the prisoner to undergo a period of formation. Yet it is not enough simply to wait and hope for a positive response: this should be solicited and encouraged by

means of initiatives and programmes capable of overcoming idleness and breaking the isolation in which prisoners are often trapped. Particularly important in this regard is the promotion of forms of evangelization and spiritual care, capable of drawing out the most noble and profound side of the prisoner, awakening his enthusiasm for life and his desire for beauty, so characteristic of people who discover anew that they bear within them the indelible image of God.

Where there is confidence in the possibility of renewal, prison can perform its re-educational function and become the occasion for the offender to taste the redemption won by Christ through the Paschal Mystery, which guarantees victory over all evil. Dear friends, I thank you sincerely for this meeting and for all that you do, and I invoke upon you and your work abundant divine blessings.

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**Message of His Holiness Benedict XVI
for The Way of the Cross at Rebibbia
District Prison in Rome
22 March 2012**

Dear Friends,

I was glad to know that, in preparation for Easter, you are organizing, here in the Rebibbia District Prison, a Way of Cross at which my Vicar for Rome, Cardinal Agostino Vallini, will preside with the participation of detainees, penitentiary workers and groups of faithful from various parishes in the city. I feel particularly close to this initiative because the memory of my Visit to Rebibbia's prison just before Christmas is ever alive in my heart; I remember the faces that I met and the words that I heard that made a profound impression on me. Thus, in spirit I join in your prayer, and like this I can continue to be present among you, and for this I thank your Chaplains in particular.

I know that this Way of the Cross is also meant to be a sign of reconciliation. Indeed, as one of the detainees said during our meeting, imprisonment serves to enable one to rise again after having fallen, to reconcile with oneself, with others and with God, so as to be able to re-enter society. When, in the Way of the Cross, we see Jesus who falls to the ground - one, two, three times - we understand that he shares our human condition, the weight of our sins caused him to fall; but three times Jesus rose again and continued on the road to Calvary; and like this, with his help, we too can rise again after falling, and perhaps help another, a brother, to rise again.

But what gave Jesus the strength to go forward? It was his certainty that the Father was with him. Even though in his heart there was the bitter sense of abandonment, Jesus knew that the Father loved him, and it was precisely this immense love, the Heavenly Father's infinite mercy that consoled him. It was greater than the violence and contempt that surrounded him. Even though everyone despised him and no longer treated him like a man, Jesus, in his heart, had the firm assurance of being forever a son, the Son loved by God the Father.

This, dear friends, is the great gift that Jesus made us with his Way of the Cross: he revealed to us that God is infinite love, he is mercy, and he carries the weight of our sins to the end, so that we can rise again and be reconciled and find peace. Let us, too, then, not be afraid to make our "way of the cross", to carry our cross together with Jesus. He is with us. And Mary, too, is with us, his and our Mother. She remains faithful also at the foot of our Cross, and prays for our resurrection because she firmly believes that, even on the darkest night, the last word is the light of the love of God.

With this hope, founded on faith, I wish that all of you live this coming Easter in the peace and joy that Christ won for us with his blood, and with deep affection I impart my Apostolic Blessing, cordially extending it to your families and loved ones.

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**RESPONSES OF HIS HOLINESS BENEDICT XVI
TO THE QUESTIONS POSED BY THE
INMATES DURING HIS
PASTORAL VISIT TO THE REBIBBIA
DISTRICT PRISON, ROME
18 DECEMBER 2011**

My name is Rocco. First of all, I want to offer you our and my personal “thank you” for this visit which, on behalf of everyone here, is deeply appreciated and brings a great content of solidarity, humanity and comfort at such a dramatic moment for Italian inmates. I would like to ask Your Holiness, if your gesture will be understood in its simplicity, by our politicians and government officials too, so that the conditions of dignity and of hope, which both need to be acknowledged of every living being, might be returned to us, the lowest rung. Hope and dignity are indispensable to resume the path of a life worthy of being lived.

Thank you for your words. I feel your affection for the Holy Father, and I am touched by the friendship that I feel from all of you. I would like to say that I often think of you and always pray for you because I know that this is a very difficult condition which often, instead of helping to renew friendship with God and humanity, makes the inner situation worse. I have come, above all, to show you my personal and deep closeness, in communion with Christ who loves you, as I have said. But certainly this visit, which is meant to be personal to you, is also a public gesture reminding our citizens and our Government of the fact that there are great problems and difficulties in Italian prisons. And, of course, the purpose of

these prisons is to aid justice, and justice implies in the first-place human dignity. They should be built in such a way that dignity may grow, that dignity be respected and that you may renew within yourselves the sense of dignity, in order to better respond to this intimate vocation. We have listened to the Minister of Justice, we heard how she feels for your situation in all respects, and thus we may be sure that our government and those in charge will do their utmost to improve this situation, to help you really find here a good realization of justice that will help you return to society with the full conviction of your human vocation and with the full respect which your human condition demands. Therefore as much as I can, would always like to give signs of how important it is that these prisons respond to their purpose of renewing human dignity and not attacking this dignity, and of improving the situation. And I hope that the Government has each and every possibility to respond to this calling. Thank you.

My name is Omar. Holy Father, I would like to ask you a million things, which I have always imagined asking you, but today I find it difficult to ask you even one. I am moved by this event, your visit to the prison is a powerful thing for us inmates, Christian and Catholic. So, more than a question I prefer to ask you to let us cling to you with our own suffering and that of our families, like a power line to communicate with Our Lord. I love you.

I love you, too, and I am grateful for these words that touch my heart. I think my visit shows that I would like to follow the words of the Lord which always touch me, where he says — I read it in my discourse — on the Last Judgment: “you visited me in prison and it was I who waited for you”. The Lord’s identification with prisoners compels us deeply, and I must ask myself: have I acted according to this imperative of the Lord? Have I kept in mind this word of the Lord? This is one reason why I have come, because I know that the Lord waits for me in you, that you need this human acknowledgment and

that you need the Lord's presence, who, at the Last Judgement, will question us on this very point and, therefore, I hope that here, more and more, the true aim of these detention centres: that of helping one to find oneself again, helping one to move forward with oneself, in reconciliation with oneself, with others, with God, to reenter society and to assist in humanity's progress. The Lord will help you. In my prayers, I am always with you. I know that it is a special duty for me to pray for you, almost of "pulling you to the Lord", up high, for the Lord, through our prayers, helps: prayer is a reality. I also invite everyone else to pray, so that there is, so to speak, a strong cable that will "pull you to the Lord" and will connect us to one another, so that on our way to the Lord we are all linked together. Rest assured of this strength of my prayers and I also invite others to join with you in prayer, and in this way to find an almost single rope that goes toward the Lord.

My name is Alberto: Your Holiness, does it seem right to you that after losing one member after another of my family, now that I am a new man, and father to a beautiful two-month-old baby girl named Gaia, they do not permit me the possibility of going home, although I have well paid my debt to society?

First of all, congratulations! I am happy that you are a father, that you consider yourself a new man and that you have a beautiful daughter: this is a gift of God. I, naturally, do not know the details of your case, but I hope with you that as soon as possible you can return to your family. You know that in Church teaching the family is fundamental, it is important for a father to hold his daughter in his arms. And so, I pray and hope that as soon as possible you can really hold your daughter in your arms, be with your wife and child to build a beautiful family and in this way to collaborate for the future of Italy.

Your Holiness, my name is Federico, speaking for the inmates of G14, the infirmary. What could the incarcerated, the sick,

those with HIV possibly ask the Pope? Do they ask our Pope, already burdened by all the suffering of the world, to pray for them? To pardon them? To carry them in his heart? Yes, we would like to ask this, but above all that you carry our voices where they are not heard. We are absent from our families, but not from life. We fell and, in our falls, we did bad things to others, but we are standing up again. Too little is said about us, and then often in ways so cruel as to wish us wiped out of society entirely. It makes us feel subhuman. You are everyone's Pope, our Pope and we beg you to make sure that we are not stripped of our dignity, along with our freedom. So that it is not taken for granted that being secluded means being excluded forever. Your presence is a great honour for us! Our best wishes for a Holy Christmas to everyone.

Yes, your words are truly memorable for me: We fell, but we are here to stand up again. This is important, this courage to stand, to go forward with the help of the Lord and with the help of all your friends. You also said that they speak in a "cruel" way about you. Unfortunately it is true, but I would like to say that that is not all, there are others who speak well of you and think well of you. I am thinking of my little papal family; I am surrounded by four "lay sisters" and we often speak of this problem; they have friends in different prisons, we even receive gifts from them and we send gifts ourselves. So this situation is present in a very positive way in my family and I think it is in many others as well. We have to tolerate some speaking in a "cruel" way, they speak in a "cruel" way about the Pope, too, and, yet we go forward. It seems important to me to encourage everyone to think well, to find meaning in your suffering, to aim to help you in the process of rising again. And, let us say, I will do my part to invite all to think in this just way, not disparagingly but humanely, realizing that anyone can fall, but that God wants everyone to come to him, and we must cooperate in the spirit of brotherhood and awareness of our own fragility, so that they can truly rise again and move forward with dignity and

always find respect for their dignity, so that it increases and in this way they can also find joy in life, for life is given to us by the Lord, with his plan. And if we recognize this plan, God is with us, and even the dark passages have their meaning to give us a greater understanding of ourselves, in order to help us become more ourselves, more the children of God and so to be really happy to be human beings, because we are created by God, even in diverse difficult conditions. May the Lord help you, and we are close to you.

My name is Gianni, from section G8. Your Holiness, I was taught that the Lord sees and reads inside us. I wonder why is absolution delegated to priests? If I asked for it on my knees alone in my room, turning to the Lord, would he absolve me? Or would it be another kind of absolution? What would the difference be?

Yes, you are asking me an important and true question. I would say two things. The first: naturally, if you kneel down and with true love for God pray that God forgives you, he forgives you. It has always been the teaching of the Church that one, with true repentance - that is not only in order to avoid punishment, difficulty, but for love of the good, for love of God - asks for forgiveness, he is pardoned by God. This is the first part. If I honestly know that I have done evil, and if love for goodness, a desire for goodness is reborn within me, repentance for not having responded to this love, and I ask forgiveness of God, who is the Good, he gives it to me. But there is a second element: sin is not only a “personal”, individual thing between myself and God. Sin always has a social dimension, a horizontal one. With my personal sin, even if perhaps no one knows it, I have damaged the communion of the Church, I have sullied the communion of the Church, I have sullied humanity. And therefore this social, horizontal dimension of sin requires that it be absolved also at the level of the human community, of the community of the Church, almost physically. Thus, this second dimension of sin, which

is not only against God but concerns the community too, demands the Sacrament, and the Sacrament is the great gift in which through confession, we can free ourselves from this thing and we can really receive forgiveness in the sense of a full readmission to the community of the living Church, of the Body of Christ. And so, in this sense, the necessary absolution by the priest, the Sacrament, is not an imposition - let us say - on the limits of God’s goodness, but, on the contrary, it is an expression of the goodness of God because it shows me also concretely, in the communion of the Church, I have received pardon and can start anew. Thus, I would say, hold on to these two dimensions: the vertical one, with God, and the horizontal one, with the community of the Church and humanity. The absolution of the priest, sacramental absolution, is necessary to really absolve me of this link with evil and to fully reintegrate me into the will of God, into the vision of God, into his Church and to give me sacramental, almost bodily, certitude: God forgives me, he receives me into the community of his children. I think that we must learn how to understand the Sacrament of Penance in this sense: as a possibility of finding again, almost physically, the goodness of the Lord, the certainty of reconciliation.

Your Holiness, my name is Nwaihim Ndubuisi, section G11. Holy Father, last month you made a Pastoral Visit to Africa, to the small nation of Benin, one of the poorest countries in the world. You saw the faith and enthusiasm of those people for Jesus Christ. You saw people suffering for different reasons: racism, hunger, child labour... I ask you: they put their hope and faith in God and they die surrounded by poverty and violence. Why doesn’t God listen to them? Maybe God only hears the rich and powerful who instead have no faith. Thank you, Holy Father.

First of all, I would like to say that I was very happy in your land; the welcome from the Africans was so warm, I felt a human cordiality which in Europe is somewhat obscured,

because we have other things in our heart that make the heart a little heavy. Here [in Benin] there was an exuberant warmth, so to speak, I too felt the joy of life, and this was one of my most beautiful impressions: despite the poverty and all the great suffering that I also saw - I met lepers, aids patients, etc. - notwithstanding all these problems and great poverty, there is a joy of life, a joy of being a human creature because there is a native awareness that God is good and loves me, and being human is being loved by God. Thus, this was, let us say, the dominant, powerful impression I had: seeing in a suffering Country, more joy, cheerfulness, than in rich Countries. And this also makes me think how joy is absent in rich Countries; we all are completely occupied with so many problems: how to do this, how to set this up, how to save this, to buy more. And with the mass of things that we have we are ever more distanced from ourselves and from the original experience that God exists and that God is close to me. Therefore I would say that to own large properties and to have power does not make one necessarily happy, it is not the greatest gift. It could, I would also say, be a negative thing that prevents me from really living. The measures of God, the criteria of God, are different from ours. God gives to these poor ones joy, the awareness of his presence, he makes them feel that he is close to them even in suffering, in difficulty and, of course, calls all of us so that we may do all we can to leave the darkness of diseases, of poverty. It is our duty, thus in so doing we can become happier. The two parts should therefore complete one another: we must help so that also Africa, these poor countries, may overcome problems of poverty, and help them to live; and they must help us to understand that material things do not have the last word. And we must pray to God: show us, help us, so that there may be justice, so that all may live in the joy of being your children.

At the end of the discussion, an inmate named Stefan, from section G11, read the following prayer: Oh God, give me the courage to call you Father. You know that I do not always

give you the attention you deserve. You do not forget me, even though I so often live far from the light of your face. Come close, despite everything, despite my sin however great or small, secret or public, it may be. Give me inner peace, that which only you know how to give. Give me the strength to be true, sincere; tear away from my face the masks that obscure the awareness that I am worthy only because I am your son. Forgive me my faults and grant me the possibility to do good. Shorten my sleepless nights; grant me the grace of a conversion of heart. Remember, Father, those who are outside of here and still love me, that thinking of them, I remember that only love gives life, while hate destroys and resentment transforms into hell long and endless days. Remember me, Oh God. Amen

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**ADDRESS OF HIS HOLINESS BENEDICT XVI
 TO THE PARTICIPANTS IN THE TWELFTH
 WORLD CONGRESS OF THE
 INTERNATIONAL COMMISSION OF CATHOLIC
 PRISON PASTORAL CARE CASTEL GANDOLFO,
 THURSDAY, 6 SEPTEMBER 2007**

Dear Friends,

I am pleased to welcome you as you gather in Rome for the Twelfth World Congress of the International Commission of Catholic Prison Pastoral Care. I thank your President, Doctor Christian Kuhn, for the kind words expressed on behalf of the Executive Board of the Commission.

The theme of your Congress this year, “Discovering the Face of Christ in Every Prisoner” (Mt 25:36), aptly portrays your ministry as a vivid encounter with the Lord. Indeed, in Christ the “love of God and love of neighbour have become one”, so that “in the least of the brethren we find Jesus himself, and in him...God” (Deus Caritas Est, 15).

Your ministry requires much patience and perseverance. Not infrequently there are disappointments and frustrations. Strengthening the bonds that unite you with your bishops will enable you to find the support and guidance you need to raise awareness of your vital mission. Indeed, this ministry within the local Christian community will encourage others to join you in performing corporal works of mercy, thus enriching

the ecclesial life of the diocese. Likewise, it will help to draw those whom you serve into the heart of the universal Church, especially through their regular participation in the celebration of the sacraments of Penance and the Holy Eucharist (cf. *Sacramentum Caritatis*, 59).

Prisoners easily can be overwhelmed by feelings of isolation, shame and rejection that threaten to shatter their hopes and aspirations for the future. Within this context, chaplains and their collaborators are called to be heralds of God’s infinite compassion and forgiveness. In cooperation with civil authorities, they are entrusted with the weighty task of helping the incarcerated rediscover a sense of purpose so that, with God’s grace, they can reform their lives, be reconciled with their families and friends, and, insofar as possible, assume the responsibilities and duties which will enable them to conduct upright and honest lives within society.

Judicial and penal institutions play a fundamental role in protecting citizens and safeguarding the common good (cf. *Catechism of the Catholic Church*, 2266). At the same time, they are to aid in rebuilding “social relationships disrupted by the criminal act committed” (cf. *Compendium of the Social Doctrine of the Church*, 403). By their very nature, therefore, these institutions must contribute to the rehabilitation of offenders, facilitating their transition from despair to hope and from unreliability to dependability. When conditions within jails and prisons are not conducive to the process of regaining a sense of a worth and accepting its related duties, these institutions fail to achieve one of their essential ends. Public authorities must be ever vigilant in this task, eschewing any means of punishment or correction that either undermine or debase the human dignity of prisoners. In this regard, I reiterate that the prohibition against torture “cannot be contravened under any circumstances” (*Ibid.*, 404).

I am confident that your Congress will provide an opportunity to share your experiences of the mysterious countenance of Christ shining through the faces of the imprisoned. I encourage you in your efforts to show that face to the world as you promote greater respect for the dignity of the detained. Finally, I pray that your Congress will be an occasion for you yourselves to appreciate anew how, in attending to the needs of the imprisoned, your own eyes are opened to the marvels God does for you each day (cf. Deus Caritas Est, 18).

With these sentiments I extend my heartfelt wishes to you and all the participants in the Congress for the success of your meeting and willingly impart my Apostolic Blessing to you and your loved ones.

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**ADDRESS OF HIS HOLINESS BENEDICT XVI
DURING HIS VISIT TO ROME'S PRISON FOR
MINORS "CASAL DEL MARMO"
GYMNASIUM IN THE JUVENILE PENITENTIARY
18 MARCH 2007**

Dear Young People,

I would first of all like to say thank you to you for your joy and for your preparation of this visit. It gives me great joy to have given you a little light with my Visit. Thus, our meeting has now come to an end; my brief but intense Visit has come to an end. As was mentioned, this was my first contact with the prison world since my election as Pope.

I listened with attention to the words of the Director, of the Commandant and of your representative, and I thank you for the cordial sentiments you have expressed to me as well as for your good wishes for my name-day. I also heard that the memory of Cardinal Casaroli, whom you called Fr Agostino in a familiar way, still lives on among you. He spoke to me on various occasions of his experiences here, where he always felt very much a friend and very close to all the boys and girls in this prison.

Dear boys and girls, you come from various nations: I would like to stay longer with you; unfortunately, time is limited. Perhaps on another occasion we will find a longer day. May

you know, nonetheless, that the Pope loves you and follows you with affection. I would next like to take this opportunity to extend my greeting to all those who are in prison and to all who in their various capacities work in the prison environment. Dear boys and girls, today is a feast day for you as has been said: the Pope has come to see you, the Minister of Justice, various Authorities, the Cardinal Vicar, the Auxiliary Bishop, your Chaplain and many other figures and friends are present. Thus, it is a day of joy. The liturgy of this Sunday itself begins with an invitation to be joyful: “Rejoice!” is the first word with which Mass begins.

But how can one be happy when one is suffering, when one is deprived of freedom, when one feels abandoned? During Mass we recalled that God loves us: this is the source of true joy. Even if one has all he or she wants, one can sometimes be unhappy; on the other hand, one can be deprived of everything, even freedom or health, and be in peace and joy if God is in his or her heart.

Thus, the secret is this: God must always have first place in our life. And Jesus has revealed the true face of God to us. Dear friends, before we part, I assure you with all my heart that I will continue to remember you before the Lord. You will always be present in my prayers. I offer you in advance my best wishes for Easter and I bless you all. May the Lord accompany you always with his Grace and guide you in your future lives.

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HIS HOLINESS BENEDICT XVI POST-SYNODAL APOSTOLIC EXHORTATION SACRAMENTUM CARITATIS, 22 FEBRUARY 2007

CARE FOR PRISONERS

The Church’s spiritual tradition, basing itself on Christ’s own words (cf. Mt 25:36), has designated the visiting of prisoners as one of the corporal works of mercy. Prisoners have a particular need to be visited personally by the Lord in the sacrament of the Eucharist. Experiencing the closeness of the ecclesial community, sharing in the Eucharist and receiving holy communion at this difficult and painful time can surely contribute to the quality of a prisoner’s faith journey and to full social rehabilitation. Taking up the recommendation of the Synod, I ask Dioceses to do whatever is possible to ensure that sufficient pastoral resources are invested in the spiritual care of prisoners (Sacramentum Caritatis 59).

RIGHTS OF PRISONERS¹

Jayaram Swathy

The word prisoner means any person who is kept under custody in jail or prison because he/she committed an act prohibited by law of the land. A prisoner also known as an inmate is anyone who against their will is deprived of liberty. This liberty can be deprived by forceful restrain or confinement. Prisoners' rights deal with the rights of the inmates while behind bars. Prisoners have basic legal rights that can't be taken away from them.[1] The basic rights include right to food and water, right to have an attorney to defend himself, protection from torture, violence and racial harassment. Section 1 of the Prison Security Act 1992, defines the term prisoner. The word prisoner means any person for the time being in a prison as a result of any requirement imposed by a court or otherwise that he be detained in legal custody. This paper presents the rights of the prisoners in detail with related case laws.

2. International Human Rights Law

International human rights laws protect people from racial discrimination, from torture and from enforced disappearances. They also recognise the rights of specific groups of people, including women, children, and people with disability, indigenous peoples and migrant workers. Some of these treaties are complemented by optional protocols that deal with specific issues or allow people to make complaints.

¹Courtesy to Legal Service India - E - Journal.

- **UN Charter:**

The charter of the United Nations was signed on 26 June 1945, in San Francisco, at the conclusion of the United Nations conference on international organization, and came into force on October 24 1945.

Basic Principles for The Treatment of Prisoners [2] was adopted and proclaimed by General Assembly resolution 45/111 of 14 December 1990. The principles are as follows:

#Prisoners shall be treated with inherent dignity and valued as human beings.

#No discrimination on the grounds of race, sex, colour, language, religion, political, national, social origin, property, birth, or other status.

#Respect the religious beliefs and cultural precepts of the group to which the prisoners belong.

#The responsibility of the prisons for the custody of the prisoners and for the protection of the society against crime and its fundamental responsibilities for promoting the well-being and development of all members of the society.

#All prisoners shall retain the human rights and fundamental freedoms set out in UDHR, ICESCR, ICCPR and the optional protocol as well as such other rights as are set out in other United Nations covenants.

#Right of the prisoners to take part in cultural activities and education aimed at the full development of the human personality.

#Abolition of solitary confinement as a punishment, or to the restriction of its use, should be undertaken or encouraged.

#Prisoners to undertake meaningful remunerated employment which will facilitate their reintegration into the country's labour market and permit them to contribute to their own financial support and to that of their families.

#Access to health services without discrimination on the grounds of their legal situation.

#With the participation and help of the community and social institutions and with regard to the interest of victims, favourable conditions shall be created for the reintegration of the ex-prisoner into society.

#The above principles shall be applied impartially.

- **International Bill of Rights:**

Universal Declaration of Human Rights:

i. In 1948 a movement was started in the United Nations in the form of Universal Declaration of Human Rights which was adopted in the General Assembly of the United Nations. This organic document is also called as Human Rights Declaration. This important document provides some basic principles of administration of justice. Among the provisions in the document are follows:

#No one should be subjected to torture or to cruel, inhuman or degrading treatment or punishment [3].

#Everyone has the right to life, liberty and security of person.

#No one shall be subjected to arbitrary arrest, detention or exile.

#Every one charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary

for his defence.

ii. The International Covenants on Civil and Political Rights, 1966:

The ICCPR remains the core instrumental treaty on the protection of the rights of the prisoners. Following relevant provisions of the covenants are as:

#No one shall be subjected to cruel, inhuman or degrading treatment or punishments.

#Everyone has the right to liberty and security of person. No one shall be subject to arbitrary arrest or detention.

#All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person [4].

#No one shall be imprisoned merely on a ground of inability to fulfil a contractual obligation.

- **UN Core Conventions and Specific Instruments:**

Standard Minimum Rules For The Treatment of Prisoners:

Amnesty International in 1955 formulated certain standard rules for the treatment of prisoners. Some important relevant rules are as follow:

Principle of equality should prevail; there shall be no discrimination on grounds of race, sex, colour, religion. Political or other opinion, national or social origin, property, birth or other status among prisoners[5].

Men and women shall so far as possible be detained in separate institution;

Complete separation between civil prisoners and persons imprisoned by reason of criminal offence; young prisoners should be kept separate from the adult prisoners.

All sorts of cruel inhuman degrading punishments shall be completely prohibited.

Availability of at least one qualified Medical officer with the knowledge of psychiatry.

Convention Against Torture And Other Cruel, Inhuman Or Degrading Treatment Or Punishment:

#State party has to take effective legislative, judicial and other measures to prevent acts of torture.

#No state party shall expel, return or extradite a person who is in danger of being subjected to torture.

#State party should ensure that all acts of torture are offences under its criminal law.

3. Indian Law:

A. Constitution:

The rights guaranteed in the part III of Indian Constitution are available to prisoners; because a prisoner is treated as a person in prison.[6] Article 14 contemplated that like should be treated alike, and also provided the concept of reasonable classification. This article provides the basis for prison authorities to determine various categories of prisoners and their classification with the object of reformation. Indian constitution guarantees six freedoms to citizens of India, among which certain freedom can't be enjoyed by the prisoners. They are #freedom of movement#, #freedom to residence and to settle# and #freedom of profession#.

But other freedoms conferred in this article are enjoyed by the prisoners. Moreover, constitution provides various other provisions though cannot directly be called as prisoners' rights but may be relevant. Among them are Article 20(1), (2), and Article 21 and Article 22(4-7).

B. Enactments and Rules:

1. The Prisons Act, 1894:

This act is the first legislation regarding prison regulation in India. The following are some of the important provisions regarding prisoners' rights:

#Accommodation and sanitary conditions for prisoners.

#Provisions relating to mental and physical state of prisoners.

#Examination of prisoners by qualified medical officer.

#Separation of prisoners for male, female, criminal, civil, convicted and under trial prisoners.

#Provisions for treatment of under trials, civil prisoners, parole and temporary release of prisoners.

2. The Prisoners Act, 1990:

#It is the duty of the government for the removal of any prisoner detained under any order or sentence of any court, which is of unsound mind to a lunatic asylum and other place where he will be given proper treatment.

#Any court which is a high court may in case in which it has recommended to government the granting of a free pardon to any prisoner, permit him to be at liberty on his own cognizance.

3. The Transfer of Prisoners Act, 1950:

This act was enacted for the transfer of prisoners from one state to another for rehabilitation or vocational training and from over-populated jails to less congested jails within the state.

4. The Prisoners (Attendance in Courts) ACT, 1955:

This Act contains provisions authorizing the removal of prisoners to a civil or criminal court for giving evidence or for answering to the charge of an offence.

C. Cases Decided By Supreme Court And High Court:

1.D.B.M. Patnaik v. State of Andhra Pradesh[7]

The SC asserted that the mere detention does not deprive the convicts of all the fundamental rights enshrined in our constitution.

2. Hiralal Mallick v. State of Bihar[8]

In 1977 the SC stressed for the rehabilitation of prisoners and reformation of prisons.

3. Sunil Batra v. Delhi Administration [9]

The court held that #the fact that a person is legally in prison does not prevent the use of Habeas Corpus to protect his other inherent rights#.

4. Prem Shankar Shukla v. Delhi Administration[10]

The court held that no person shall be hand-cuffed, fettered routinely for convince of the custodian's escort.

5. R.D. Upadhyay v. State of A.P and Ors.[11]

The right to fair treatment and right of judicial remedy are

pre-requisites of administration of prison justice.

6. Hussain Ara Khatun v. State of Bihar[12]

Court adopted a dynamic and constructive role with regard prison reforms. Court apart from other things stressed on the improvements of the conditions of the prisons in India.

D. Policy Documents, Government Schemes

Government of India appointed a National Expert Committee on women prisoners (1968-87) under chairmanship of Justice Krishna Iyer to examine the conditions of women prisoners.

National Conference on Human Rights of Prisoners on 14th Nov. 1995, consensus was emerged to work out the draft law on prisons. A Core Group has prepared a Draft Bill namely, the Indian Prisons Act, 1995 which was circulated to State Governments for their consideration and also to the Ministry of law. But the bill is still pending under consideration of the Government of India.

4. Regional Law:

A. European Convention on Human Rights (1953-69):

This convention has its own history in the importance of human rights. Some of the important provisions of this convention are as follows:

#No one shall be deprived of his life intentionally save in the execution of a sentence of a court following his conviction of a crime for which this penalty is provided by law.

#No one shall subject to inhuman treatment or degrading treatment or punishment.

#Everyone who is deprived of his liberty by arrest shall be entitled to take proceedings by which the lawfulness of his detention shall be decided speedily by a court and his release be ordered if the detention is not lawful.

#Everyone who been the victim of arrest in contravention of the provisions shall have an enforceable right to compensation.

5. Conclusion:

The Supreme Court in US in Manna v. people of Illinois [13] said that life is not merely animal existence. The souls behind the bar can't be denied the same. The rights guaranteed by Art.21 are for every person and not even the state could deny it. Prisoners also have all the rights which a free man has under some restrictions. Just being in prison doesn't deprive them from their fundamental rights.

Endnotes

- [1]<https://www.legalservicesindia.com>
- [2]<https://www.un.org>.
- [3]UDHR, 1948, Article.1
- [4]ICCPR, 1966, Article.10
- [5] standard minimum rules for treatment of prisoners, adopted by Aug.30,1955 Rule 6(1).
- [6]Prison Laws In India: A socio-legal study by Mudasir A. Bhat
- [7]AIR 1974 (SC 2092)
- [8]AIR 1977 (SC 2237)
- [9]AIR 1978 (SC 1675)
- [10]AIR 1980 (SC 1535)
- [11]AIR 2001 (SCC 437)
- [12]AIR 1979 (SC 1377)

Book Review

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PRISON MINISTRY INDIA: SPECIAL TASK FORCES

**Dominic Puthenpurackal MST,
PMI Publications, Bangalore 2022, 122.**

Rev Dr Lucian Legrand, one of the living giants in biblical theology and missiology opined that Sin (Amarthia, used as a personification in feminine gender) and Death (Thanathos, used as a personification in masculine gender) are employed and portrayed as a devilish couple by Paul in his letter to the Romans. Because we read in the letter to the Romans as follows:

There is, therefore, now no condemnation for those who are in Christ Jesus. 2 For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. 3 For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, 4 so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit. (Romans 8:1-4)

He explains that sin and death considered in St Paul as a devilish couple, prohibits freedom for human beings. One who is a slave to sin and to spiritual death is not free and hence the spirit cannot work in that person. But for the one who is free from sin and spiritual death (in other words, one who is 'living' a life of holiness, the spirit will definitely work

in him/her. What Legrand says briefly, explaining Paul, is that the work of the devil is organized and united, not merely opposing the work of God. And it is quite explicit in the ministry and teachings of Jesus and the Apostles (and also of the Church) that the Kingdom of God is established by having power and authority over Satan and his Kingdom and by living and preaching the word.

In the book Prison Ministry India Special Task Forces, we find mainly the same theme being dealt with. The book pictures true Christian living as something similar to what happens in war. The Special Task Forces of Prison Ministry India is truly waging a war which needs a lot of courage and dedication from the volunteers of PMI who involve themselves in the STF. Rev Dr Francis Kodiyan MCBS makes this idea as a keynote point in the message he has given in this book:

Prison Ministry is not merely a service of compassion but also a mission of empowerment and enhancement. In this sense PMI volunteers shall be well versed and acquainted with the significant elements of empowerment such as dignity, meaning, transformation, liberation, creativity, hope and community which would enable us to develop a more contemporary and pastoral approach to prison ministry. Prison ministry thus becomes a mirror of Christian hope.

This book is forwarded by Rev Fr Michael Francis, the commander in chief of PMI Special Task Forces, as he clearly identifies and explains why Christian life is a war and why we should be equipped:

Today, every nation is in the race for defense system specialization, mastering domestic and international intelligence, upgrading border posts with advanced technology to detect the enemy from a distance and neutralize them. It

looks like a mad race. But there is a mysterious reason. And the reason is that the enemy has started using more new advanced strategies and tactics. The spiritual world is also going through a similar war.

The book is meant for the close understanding and execution of Special Task Forces. It introduces and addresses the PMI volunteers directly to invite them to STF and induce them to a vocation to the same, even if it is open to and expected for a wide readership. The book opens with the special prayer for the STF of PMI, and the writings are dedicated to the PMI suffering bank managers, whose intentions and prayers are the core strength for the ministries of PMI. The suffering bank managers of PMI are the true warriors of PMI, who are either affected but still are fighting on the battle ground for the Kingdom of God in His saving ministry for the lost, or martyrs who spent their lives for the glory of God through serving the people behind the bars in various ways and means.

The book has got five chapters. The first chapter gives the reasons and foundation for waging the war against the forces that oppose the Kingdom of God. The chapter also attempts to find the reasons for the presence of divinity behind the bar, through a historical (as well as mythical) and theological analyses of different people. We can find here Jesus in the gospels as the founder of many STFs as well. The second chapter exclusively deals with the battle PMI is engaged in. It provides guidelines to be a good warrior, describing various qualities a STF member must acquire and inculcate to win over the battle, while fidelity and loyalty to Jesus, the commander, plays a larger role than personal strength.

The third chapter provides the sketch of PMI for the fresh readers, as well as to comprehend holistically the nature and purpose, vision and mission, and birth and growth of PMI.

Chapter four of the book defines and details very systematically what an STF is, how it is formed and how it functions. It will list out guidelines on the functions of STF and its rules and regulations. Here one can find the modes operandi of the STF and one can measure the quantity of commitment one has to invest in it. In the last chapter, we find the spiritual history of the origin of STF from a contemplative view point. It enumerates each STF and defines and confines them in their area of ministry and activity. This chapter is the synthesis of all the first four chapters.

The spiritual core of the PMI administration then, four of them, conceived the idea of STF while praying in Aradhanakunju, Bangalore. And the inspiration of Holy Spirit took flesh within no time, and STFs were formed and executed one by one. Each STF was given special tasks for completion. The story of the inception of STFs was special because: a) from the deep prayer experiences of its founders and long working experiences; b) koinonia among themselves and single-mindedness towards the mission; entrusted; c) disposition to undertake the mission entrusted and to listen earnestly to hear the Lord; d) the presence of Blessed Sacrament

The book is not complete, not complete, till it is executed properly. As it is often said in literature, once the book is out, the author is dead. Now the ideas are here; it searches the doers and executives. It is a vocation to move forward with that. I appeal you to read this book to commit yourselves, rather than to get knowledge; I exhort the readers to live it, to live it faithfully.

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