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CHARLES DE FOUCAULD: LIFE AND MISSION

Dr Francis Kodiyan MCBS

INTRODUCTION

«Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit» (Jn 12,24). Charles de Foucauld, a grain of wheat, fell in the Saharan desert and died on first December 1916¹. Though it seemed that his life had been a total failure ending in absolute desperation without a single soul to follow him, today 106 years after his martyrdom, the world is convinced that his life of total simplicity and poverty in the Saharan desert had great meaning before God and exercised an enormous power to influence innumerable men and women into the twenty first century. The grain of wheat which fell in the soil of the Tamanrasset did not merely die but sprouted again with great vigour to grow and spread its branches all over the world bringing thirty-, sixty- and hundred-fold fruits. The body which was broken by being brutally assassinated in the hermitage of Tamanrasset has risen with great luminosity to be placed on the top of the mountain to spread divine light to people in darkness. The blood that was shed by bullets and washed down into the soil of Tamanrasset became a stream of living water, flowing to

¹ R. Voillaume expresses it well: «Il padre de Foucauld morendo lasciava un seme, un piccolo granello, che prima di germogliare doveva morire». See R. VOILLAUME, *Messaggio del P. De Foucauld*, Gruppo Romano Laureati di A.C., Roma 1961, 6.

all corners of the world². 50 years after his assassination F. Louvel wrote:

Fifty years have passed [...] this man, who lived a solitary life in a hermitage in the desert, exercises today a fascination, an attraction, I was going to say, a seduction. His example has given rise to the creation of many Congregations of men and women, Secular Institutes, Lay Fraternities; and beyond these groups, and further more throughout the Church the spiritual influence of Father de Foucauld is immense³.

A century after his martyrdom (1916-2016) thousands of his followers all over the world continue to live out the vocation, the mission and the life principles that Charles envisioned and practised in his own life. There are 18 indigenous spiritual families who as descendants⁴ of Charles de Foucauld, proclaim the gospel of Jesus of Nazareth not by preaching but by silent witness among prisoners⁵, prostitutes⁶, slum dwellers⁷, AIDS

² See the diagram, Foucauldian Universal Brotherhood: From Tamanrasset to the Whole World in appendix 4.

³ F. LOUVEL, «1916-1966», *La Vie Spirituelle*, 115 (1966) 647-648.

⁴ See F. DE JESUS, *Homme de relations. Charles de Foucauld*, Editions C.I.F., Sainte Maxime 1995, 30-31. See also M. CORNELIS, «Cinquante ans après ou Charles de Foucauld aujourd'hui», *La Revue Nouvelle*, 44 (1966) 574; Id., «Charles de Foucauld hoy», *Criterio*, 39 (1967) 230; R. VOILLAUME, *Sur le chemin des hommes*, Les Editions du Cerf, Paris 1966.

⁵ The Little Sisters of Jesus in Bern, Switzerland, live inside the prison together with the prisoners to love and serve them. See «After Spending Six Months as a Voluntary Prisoner in a Prison in Switzerland», *Fraternity News*, March (1976) 10-13. See also R.M. DE JESUS, «Switzerland», *Little Sisters of Jesus. News Notes*, 25 (1993) 45-48; F. KODIYAN, «To be with the Prisoners», *The Echo*, 61-62; H. WAACH, *Charles de Foucauld. Einsiedler mit Offener Tür*, Steyler Verlag, Nettetal 1988, 125-128. Little Sisters of Jesus are also working in the central prison, Kigali, Rwanda. See DATIVA, «Rwanda», *Little Sisters of Jesus. News Notes*, 27 (1996) 16.

⁶ For a study on the history of the ministry of Little Sisters of Jesus among the prostitutes, prisoners and drug addicts, see the unpublished document of R.M. DE JESUS, *Historique des fraternités dans les milieux de prostitution et prison*, Little Sisters of Jesus, Rome 1996.

⁷ The Little Sisters of Jesus in Bombay, India work among the slum dwellers. See ELSAMMA, «Bombay, India», *Little Sisters of Jesus. News Notes*, 19 (1987) 42-46.

patients, victims of genocide⁸, factory workers⁹ and the like. Why should men and women leave all the conveniences of this age to follow the example of a man who lived a life of maximum inconvenience? What is the mystery behind the enormous influence of Charles de Foucauld? The answer is his profound religious conversion, the radical return to the Source, which has the power to invite many others to the same conversion.

This article investigates briefly the *Sitz im Leben*, life and mission of Charles de Foucauld.

LIFE

The lifestyle, the life-vision and the life-mission of Charles de Foucauld have become an inspiration and model to thousands. By his radical religious conversion and the simple life, he lived thereafter as a silent witness to the life of Jesus in Nazareth, he opened a new chapter in the history of spirituality and thereby laid the foundation of the spirituality of the third millennium. E. Klein, in his book, *Die Schriften von Charles de Foucauld*, relates how Charles managed to liberate himself from the meaninglessness of life and dedicate himself to something great and useful: «He is a leader, a man of activity, a pioneer, thereby a passionate worker... He liberated himself from the tedium of a meaningless life and chose the difficult, that was not yet done, not out of any interest for adventure, but out of the will, to do something great and useful and that cost his life»¹⁰.

⁸ See SESILIYA, «Rwanda», *Little Sisters of Jesus. News Notes*, 27 (1996) 16-17.

⁹ See «Factory Life in Europe», *Fraternity News*, January (1979) 21-26. See also GILLIAN, «Sri Lanka», *Little Sisters of Jesus. News Notes*, 20 (1988) 9-15.

¹⁰ See E. KLEIN, *Die Schriften von Charles de Foucauld*, Übers. D. Barrat, Benziger Verlag, Einsiedeln 1961, 13. On the uniqueness of Charles de Foucauld's personality see, M. CARROUGES, «Charles de Foucauld est-il ou non un maître de vie spirituelle?», *La Vie Spirituelle*, 102 (1960) 77.

In order to understand the life, the conversion, the trajectory and the types of his conversion we need to comprehend the historical and cultural background of his society and the tradition and atmosphere of his family. This is because the family, society, culture and time play great roles in the ideological, spiritual, character and conversion formation of every human being¹¹. As Annie de Jésus expresses it: «He was a man of his time, rooted in a historical epoch and moulded by the human surroundings that produced him»¹².

SITZ IM LEBEN

Just before the first world war (1914-1918) ours was a world of wonders, discoveries, inventions and explorations. Europe witnessed transformations in major areas of human concern such as politics, economics, culture, art, religion and spirituality. The industrial revolution brought fast developments in communication and transportation. Locomotives, airplanes, telegraphs and telephones came into being. Cities were born and city cultures established. At the same time, Europe was still experiencing the ripples of renaissance, reformation, counter reformation and counter reformation refutation.

France, after the decade of the French revolution (1789-1799) was still in chaos, culturally, politically, religiously and

¹¹ It points out the significance of the historical spirituality. Because every age develops its world view. It serves not only as the context for events but also the very expression of the period as well as the generative source of the era's spiritual developments. For instance, the world view of the French school is formed from its historical grounds and every author like Berulle could only be understood fully in the background of his historical milieu. To be historically conscious is to know how profoundly humans are affected by their social and cultural environment. See J.M. NUTH, «History, Historical Consciousness», in *NDCS*, 476-479.

¹² A. DE JESUS, *Brother Charles of Jesus. In the Footsteps of Jesus of Nazareth*, Little Sisters of Jesus, Rome 1994, 55.

economically. The main thrust of the French people was to renew and remake everything according to the old fashion. The key rulers were Napoleon 1 (1804-1814), Louis XVIII, Charles X (1814-1830) and Louis Philip (1830-1848). The February and June Revolutions of France in 1848 spelled the permanent end of the monarchy and Louis Napoleon established the Second French Republic (1852-1870). After the fall of the Second Empire, there followed a brief period introduced by the insurrection of the Paris commune under the leadership of the National Assembly (1870-1876). The Republicans came into power between 1876-1879 and the opportunists controlled the machinery of government between 1879 and 1899. From 1899 to 1905 a fairly coherent coalition of left-wing and centre parties provided France with stable government. From 1905 until almost 1940 France was governed by heterogeneous centre coalitions in which radicals most often held the key posts¹³.

Politically, it was a century of instability and wars. France was many times a battlefield. During the Franco-Prussian war in 1870, the province Alsace and its city Strasbourg fell to the Prussian invaders. Paris fell and the French throne collapsed. With the restoration of peace, Strasbourg was ceded to Germany. As a result, Charles de Foucauld and his family had to flee from their birthplace to take refuge at Nancy. In 1896 the Armenians were massacred by the Turks¹⁴. In

¹³ See A. RAYEZ, «De la révolution au début du XXe siècle», in *DSp*, V, col. 953-997. See also A. DANSETTE, «France since 1789», in *NCE*, VI, 15-25; G. WR., «The History of France», *NEB*, VII, 669-671.

¹⁴ Charles wrote about it from the monastery of Our Lady of the Sacred Heart in Akbès, Syria to his cousin: «All over Armenia, and quite close to us too, there have been terrible massacres [...]. For the Armenians it was horrible; people speak of 100,000 killed». Letter to Marie de Bondy, on 19 February 1896. See *LMB*, 58. See also A. DE JESUS, *Brother Charles of Jesus*, 58.

1914 the first world war broke out¹⁵. Practically for the French, it was a war between France and Germany. In a sense Charles de Foucauld, who was assassinated on first December 1916, was a victim of this war.

As the nineteenth century drew to a close, Europe was under the grip of colonisation fever¹⁶. France craved for a vast colonial empire in Africa and Asia. In 1830, France began its conquest of Algeria. After gradually occupying and annexing the whole territory, the French army stayed on¹⁷. One of the by-products of this colonisation was the establishment of the foreign missions. French foreign missionary activity began in earnest in 1830. French missionaries went to Asia, Africa and Oceania. Among the French religious congregations who sent missionaries to foreign countries, the Holy Ghost Fathers, the White Fathers, and the Society of the African Missions were very prominent. The Fathers of the Sacred Heart, the

¹⁵ When the first world war broke out, Charles was at his hermitage in Tamanrasset. On 3 September 1914, early morning at 5 o' clock Charles learned that Germany had declared war on France. See A. FREMAUNTLE, *Desert Calling*, Hollis and Carter, London 1950, 316.

¹⁶ On European colonisation see, M. CARROUGES, «De l'ouvrier d'Akbès aux états du tiers monde», *La Vie Spirituelle*, 115 (1966) 680-686. See also *L'évangélisation des colonies Françaises*, L'Association Charles de Foucauld, Paris 193; L. PORTIER, «L. Massignon et Charles de Foucauld», in *Louis Massignon*, ed. J.F. Six, Editions de l'Herne, Paris 1962, 349-358.

¹⁷ The idea of the universal brotherhood of Charles might be developed as a reaction to the colonisation and domination mentality of the French, especially towards Algeria. Because the French in Algeria did not mix with the native people, neither did they try to understand nor accept them well. Instead, as was the style, tradition and method of every European colonisation they looked down upon the natives and made maximum profit out of them. So there was no wonder that the Tuaregs considered the French as infidels and barbarians. Charles, being aware of this condescending attitude, took a new Christian and human approach of equality, dignity and fraternity. See A. DE JESUS, *Brother Charles of Jesus*, 9.

Marist Fathers, and the Sacred Heart Missionaries dedicated themselves to the work in Oceania¹⁸.

At the same time, the European intellectual world was haunted by Cartesian (1596-1650) philosophy. The thoughts of Friedrich Wilhelm Nietzsche (1844-1900), Ludwig Feuerbach (1804-1872) and Karl Marx (1818-1883) who were the heralds of atheism, scepticism and materialism, were becoming well-known¹⁹. For instance, Edith Stein (1891-1942), a contemporary of Charles de Foucauld, wrote that from the age of thirteen to twenty-one she was an atheist. Some of the world-renowned Catholic literary lights of the time were Georges Bernanos (1888-1948), Paul Claudel (1868-1955), and Thérèse of Lisieux (1873-1897). McNeil sums up this entire period as «cultural Pluralism»²⁰ and Karl Rahner describes it as a qualitatively new kind of pluralism²¹.

For the first half of the nineteenth century, the Roman Catholic Church was under the shadow of the Council of Trent (1545-1563); while during the second half it came under the influence of the first Vatican Council (1869-1870) and its affirmations of papal primacy and infallibility. The popes of the period were Pius VII (1800-1823), Leo XII (1823-1829), Pius VIII (1829-1830), Gregory XVI (1831-1846), Pius IX (1846-1878), Leo XIII (1878-1903), Pius X (1903-1914), Benedict

¹⁸ See A. DANSETTE, «France since 1789», 24. See also J.G. DECOSTE, *Contemplation et mission. Etude critique de la spiritualité missionnaire de Frère Charles de Jésus à la lumière de sa vie et de son oeuvre*, Pontificia Studiorum Universitas A.S. Thoma Aq. in Urbe, Roma 1993, 18-22.

¹⁹ See J.F. SIX, *Charles de Foucauld*, tr. G. Jahn & G. Rintelen, Herder, Freiburg 1977, 10. See also H. WAACH, *Charles de Foucauld*, 15; J. HOFFMANN-HERREROS, *Charles de Foucauld. Der Zukunft auf der Spur*, Topos Taschenbücher, Mainz 1988, 9-12.

²⁰ W. MCNEIL, *A World History*, New York 1979, 325-326.

²¹ See K. RAHNER, *Theological Investigations*, VI, 21-30.

XV (1914-1922)²². Among the papal encyclicals of this period, the social encyclical, *Rerum Novarum* (1891) and *Providentissimus Deus* (1893) of Leo XIII stood as the most prominent influences on Charles de Foucauld²³.

Theology was Tridentine and pre-Vatican II. According to Yves Congar, theology at this period was «on the way toward becoming arid, uncreative, and scholastic»²⁴. Catholics considered mostly the moral aspects of their religion. They admired its organisation, respected its prescriptions, honoured the virtues exemplified by its saints and practised sentimental devotions like those of the rosary and the month of Mary. L. Poirier describes this period as the age of de-spiritualisation and de-Christianization. According to him, the age of religion was gone and the age of science began²⁵.

In the sphere of spirituality, the golden age of the French school of spirituality²⁶ had begun to fade. The spiritual world was overflowing with new devotions and movements. Both

²² See M.R.P. McGUIRE, «The List of Popes», in *NCE*, 11, 574-576. See also A. DANSETTE, «France since 1789», 15-25.

²³ See LEO XIII, «*Rerum novarum*», *ASS*, 23 (1890-1891) 641-670; Id., «*Providentissimus Deus*», *ASS*, 26 (1893-1894) 269-292.

²⁴ Y. CONGAR, *A History of Theology*, tr. H. Guthrie, New York 1968, 171-178.

²⁵ L. POIRIER, *Charles de Foucauld, et l'appel du silence*, Maison Mame, Tours 1936, 13. J.G. DECOSTE, *Contemplation et mission*, 17.

²⁶ The French school of spirituality emerged from the thorough reading and interpreting of a number of significant movements in the 16th and 17th century Church in Europe. Its historical, mystical and theological consciousness made a tremendous impact in and outside the Church, in spite of its heretical distortions like Jansenism and Quietism. The fountainhead of the French school of spirituality was Cardinal Pierre de Berulle. Henri Bremond in his classic treatise *Histoire du Sentiment Religieux en France* first popularised the term. According to him, all orthodox spirituality from Berulle to Louis de Montfort can be classified as the French school. See H. BREMOND, *Histoire littéraire en France*, III, tr. K.C. Montgomery, Paris 1923, 10. Madame Acarie's parlour was its seed bed. Other prominent personalities of the school were Charles de Condern (1588-1641), Jean-Jaques Olier (1608-1657), John Eudes (1601-1680), Madeleine of St. Joseph (1578-1637), Jean Baptiste de la Salle (1651-1719), Louis de Montfort (1673-1716), Lawrence of the Resurrection

the Eucharistic and Sacred Heart devotions²⁷ evolved as did movements with perpetual adoration, Eucharistic congresses²⁸ and processions. There were a series of Marian apparitions. Mary appeared to Catherine Laboure in 1830 at Rue de Bac, Paris, to two children called Melanie Mathieu-Calvat and to Maximin Giraud in 1846 at La Salette and to Bernadette Soubirous in 1858 at Lourdes. All these apparitions of Mary strengthened the Marian devotions. Consequently, there arose worldwide pilgrimages to these shrines. In 1880 France witnessed the Catholic Renewal Movement under the initiative of Léon Bloy (1846-1917); simultaneously, the liturgical and the popular mission movements also grew up. As a result of these spiritual movements, several new religious congregations such as Oblates²⁹, Marists (1836), the Blessed Sacrament Fathers (1856) and Sisters (1858)³⁰, the White Fathers (1868) etc.³¹ came into existence and devoted

(1614-1491), Blaise Paschal (1623-1670), Fenelon (1651-1715) etc. They inaugurated one of the greatest eras of French mysticism. Their mystical heritage with a distinctive typology of styles reveals a clear Neoplatonic thrust and resembles the theological anthropology of Pseudo-Dionysius which enables people to personalise it in an intense manner and at once awakens them to God in a new way. See L. COGNET, *La spiritualità moderna 1500-1650*, Aubier 1966, 310 ff.

²⁷ The revelations of the Sacred Heart to St. Margaret Mary Alacoque happened between 1673-1675. The Church in Paray-le-Monial became the Basilica of the Sacred Heart in 1875. See M.L. LYNN, «Paray-le-Monial», in *NCE*, X, 997-998. See also H. WAACH, *Charles de Foucauld*, 43-44.

²⁸ The beginnings of the Eucharistic Congresses date from the work of Marie Marthe Emilia Tamisier (1834-1910) of Touraine, France. The first congress took place in 1881 at Lille, France. See J.C. WILLKE, «Eucharistic Congresses», in *NCE*, V, 617-618.

²⁹ Among the many Oblates, those of the 19th century founded in France are 1) Oblates of Mary Immaculate (OMI - 1816), Oblates of St. Francis de Sales (OSFS - 1871) and Oblates of the Sacred Heart of Jesus and Immaculate Heart of Mary (1843). See L.E. BOYLE, «Oblates», *NCE*, X, 610-611.

³⁰ See P.J. WENGER et al., *Eucharistie - Licht und Leben. Der Hl. Peter-Julian Eymard und Sein Erbe*, Eigenverlag, Wien 1995, 7-10.

³¹ In 1868 Cardinal Lavigérie founded this congregation. See L. VOLKER, «White Fathers», *NCE*, XIV, 894-895.

themselves to the active apostolate³².

CHILDHOOD

Charles Eugène de Foucauld was born on 15 September 1858 at Strasbourg in the province of Alsace, France, as the eldest son of François Edouard and Elizabeth de Morlet³³. He was brought up in an atmosphere of traditional Catholic piety³⁴. His aristocratic family had a longstanding military tradition³⁵ and had enjoyed the confidence of both the French crown and the French democratic governments. As a true and loyal son of the Foucauld family, Charles was patriotic. Elizabeth de Morlet, his mother died on 13 March 1864. François Edouard, Vicomte de Foucauld, his father was the deputy inspector of water and forests for the French government. In

³² Some of the great saints of the 19th century were St. André Hubert Fournet (1752-1834) co-founder of the Daughters of the Holy Cross of St. Andrew, St. Madeleine Sophie Barat (1779-1865) the foundress of the Society of the Sacred Heart, St. John Vianney (1786-1859) the patron of diocesan priests, Maria Pelletier (1796-1868) the foundress of the Good Shepherd Sisters, St. Catherine Labouré (1806-1876) the inaugurator of the miraculous medal devotion, St. Julien Eymard (1811-1868), the apostle of Eucharistic devotion and the founder of the Congregation of the Blessed Sacrament, St. Marie Thérèse de Soubiran (1834-1889), the foundress of the Society of Mary Auxiliatrix, St. Bernadette Soubirous (1844-1879) who was reputed to have had 18 visions of the Blessed Virgin Mary between February 11 and July 16, 1858 and St. Thérèse of Lisieux (1873-1897), the herald of the Little Way.

³³ See *IS*, 15. See also *Autobiography*, 9. For a history of the family of Foucauld see, R. BAZIN, *Charles de Foucauld, explorateur du Maroc, ermite au Sahara*, Plon, Paris 1921, 1-3. His house was situated at Broglie Square 9, Strasbourg. See A. FURIOLI, *L'amicizia con Cristo in Charles de Foucauld*, Morcellina, Brescia 1980, 17. It was also in 1858 that Mary, the Mother of God appeared to Bernadette Soubirous at Lourdes, France. See M. CARROUGES, *Le Père de Foucauld et les fraternités aujourd'hui*, Editions du Centurion, Paris 1963, 9. Castillon du Peron mentions that there was another child before the birth of Charles who died soon. See P.M. DU CASTILLON, *Charles de Foucauld*, Grasset, Paris 1982, 21.

³⁴ See R. BAZIN, *Charles de Foucauld*, 4. See also I. LATHAM, *The Vision of the Gospel that Filled the Mind and Heart of Brother Charles*, Jesus Caritas Fraternity of Priests, Kent 1993, 1.

³⁵ See A. DE JESUS, *Brother Charles of Jesus*, 3.

1863, suffering from tuberculosis³⁶, he decided to stay with Inès, his sister, in Paris in order not to infect his young children³⁷ and died on 9 August 1864. Thus, Charles became an orphan at the age of six³⁸.

In a letter to Henri Duveyrier dated 21 February 1892, Charles shared the sad story of his childhood: «At the age of five and half in 1864 I lost my father and mother»³⁹. Thereafter, Colonel de Morlet, his maternal grandfather took care of him. In his letter to Henri Duveyrier, Charles wrote about his grandfather: «From then on, I was raised by my maternal grandfather and grandmother; my mother was an only daughter; I have a sister who was raised with me by these excellent grandparents. My grandfather, Mr. de Morlet, a former officer of the Engineers, had retired in Alsace where we remained till the war»⁴⁰.

On 3 February 1878 Colonel de Morlet died. It was a heart-breaking event for Charles. The depth of sorrow at this new death is evident from his letter to Henri Duveyrier: «There also I experienced the immense pain of losing my grandfather whose sharp intelligence I had admired, whose infinite tender-ness had enveloped my childhood and younger days with an atmosphere of love; I always feel with emotion its warmth; it was indeed a great sorrow for me and after 14 years (February 3, 78) it still remains very alive in me»⁴¹.

³⁶ According to M. Castillon du Peron, the disease was not tuberculosis but something that affected the brain «ramollissement cérébral». See P.M. DU CASTILLON, *Charles de Foucauld*, 22.

³⁷ See J. HOFFMANN, *Charles de Foucauld*, 12. See also A. DE JESUS, *Brother Charles of Jesus*, 3.

³⁸ See J. HOFFMANN, *Charles de Foucauld*, 13.

³⁹ LHD, 2. Henri Duveyrier was a Saharan explorer who had helped Charles prepare for the Moroccan exploration.

⁴⁰ LHD, 2.

⁴¹ LHD, 2.

Marie Moitessier, Charles' cousin, later married to Vicomte Olivier de Bondy⁴², was the only relative ever to properly understand his emotional and spiritual needs. For Charles, she was like his mother and he frequently called her *mother* or *little mother*⁴³. She was one of the most important instruments of God in the trajectory of Charles' religious conversion⁴⁴.

STUDENT AND SOLDIER

When Charles was eight, he was sent to the diocesan school of St. Arbogast in Strasbourg⁴⁵. But the war in 1870 and the consequent invasion of Strasbourg by the Germans forced him to move to Nancy⁴⁶. There he completed his secondary schooling. In October 1874 Charles became a boarder at St. Genevieve's in Paris, a Jesuit institute for preparing for the entrance examination to Saint-Cyr, the French Military Academy⁴⁷. In 1876, he entered Saint-Cyr. There he worked hard to develop his intellectual calibre. He scored well in his military studies and manifested a genuine talent for the study

⁴² See P. HILLIER, *Charles de Foucauld*, The Liturgical Press, Minnesota 1990, 13.

⁴³ Many writers of Charles de Foucauld try to see the Mary figure in Marie de Bondy. Because she was a person reproducing for Charles the role of the Virgin Mother, conceiving and supporting his faith in Jesus. Her role was like Mary, the mother of God, carrying and radiating Christ through the ordinary actions. See I. LATHAM, *The Vision of the Gospel*, 4. See also P.M. DU CASTILLON, *Charles de Foucauld*, 127-154. C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Méditations sur les Évangiles. La bonté de Dieu*, VI/I, Edition Intégrale, Nouvelle Cité, Paris 1996, 211.

⁴⁴ There is also a reference to a priest in his *Meditation on the Mercies of God* who guided him in his childhood spiritual formation. «And then my further instruction, under the direction of a good, holy, intelligent, zealous priest, with my grandfather always there, encouraging me in the path of devotion, by word and example». *ES*, 71-73. See also *Autobiography*, 11.

⁴⁵ R. Bazin quotes in his book the comments of one of the teachers of Charles in Strasbourg. See R. BAZIN, *Charles de Foucauld*, 5. See also J. HOFFMANN, *Charles de Foucauld*, 13.

⁴⁶ For a brief description on the Franco-Prussian war in 1870, see J. HOFFMANN, *Charles de Foucauld*, 15-16.

⁴⁷ See R. BAZIN, *Charles de Foucauld*, 5-19. See also J. VIGNAUD, *Vita eroica di Charles de Foucauld*, Richter, Napoli 1954, 22-30.

of classical Latin and Greek authors. When Saint Cyr was closed Charles entered the cavalry school at Saumur in 1878 and completed his studies there at age 20⁴⁸.

Immediately after his graduation from military school, Charles received his first commission in October 1879 as a sub-lieutenant in the French army with an appointment at Pont-à-Mousson⁴⁹. From his letter to Henri Duveyrier we get a glimpse of his career as a French soldier: «From St. Cyr, I went to Saumur, then to a Hussards Regiment, then to the African Chasseurs: within a year I was with the army of Bone, Sétif, Mascara and of the expeditions in the South Oran: in 1881-1882 I spent seven or eight months in the tent in the Sahara of Oran»⁵⁰.

In October 1880 his regiment was sent to Algeria to the garrison of Sétif in North Africa. There he was forced to resign from the army because of bad conduct⁵¹. He moved to Evian on Lake Geneva, in Switzerland with his mistress. After a few months of scandalous living, he learned that there had been a native revolt in Southern Algeria and that his regiment had been sent to quell it. Breaking off relations with his mistress, he immediately re-enlisted in the army and was sent to fight against Bou Amama and the Ouled Sidi Cheikh Federation⁵².

⁴⁸ See J.F. SIX, *Charles de Foucauld. Bruder aller Menschen*, Herder, Basel 1979, 7-8. See also J. VIGNAUD, *Vita eroica di Charles de Foucauld*, 31-41; *Cry the Gospel with your Life*, Dimension Books, New Jersey 1981, 8.

⁴⁹ C. DE FOUCAULD, *Au fil des jours. Nouvelle anthologie des écrits spirituels*, Nouvelle Cité, Paris 1997, 14. On his military career see, *LFT*, 11. See also H. DIDIER, *Petite vie de Charles de Foucauld*, Desclée, Paris 1993, 21-35. For a study on Charles' life at Pont-à-Mousson see, M. DE SUREMAIN, «Quelques réflexions sur la vie à Pont-à-Mousson en 1879-1880», *BTACF*, 114 (1994) 13-17.

⁵⁰ *LHD*, 2.

⁵¹ See *Autobiography*, 9. See also A. DE JESUS, *Brother Charles of Jesus*, 9.

⁵² Bou Amama was a Moslem holy man who preached a holy war against the French. See T.M. GANNON, «The Relevance of Charles de Foucauld», *Cross and Crown*, 19

MOROCCAN EXPLORATION

Re-enlistment in the army to fight with his comrades in Algeria inspired him to make a geographical exploration of Morocco. The Kingdom of Morocco was a closed country and Europeans were forbidden to enter. Charles prepared for this journey by seriously studying the Hebrew and Arabic languages. He learned all that was necessary to accomplish his project. He wrote to Henri Duveyrier that he prepared for one and half years in Algeria for his journey: «I submitted my resignation in 1882 to satisfy freely this desire for adventures. I prepared myself for one and half years in Algiers for my journey to Morocco»⁵³. The purpose of the expedition was not merely to escape from boredom through adventure, but rather to make a scientific geographical study of the unexplored and unknown Kingdom of Morocco.

Since the Moroccan natives looked upon Christians and Europeans with suspicion and moreover since there was every possibility of suspecting a French Christian as a spy, he made the whole exploration disguised as a poor Jew⁵⁴. Rabbi Mardochée Abi Serour was his guide. On 10 June 1883 at 5 o'clock in the morning they set off and on 21 June at 3 o'clock in the afternoon, Charles and his guide made their first penetration into Moroccan territory by a steamer to Tangier.

(1967) 437. See also P. HILLYER, *Charles de Foucauld*, 14. Although his re-enlistment in the army might have come about because of national sentiments or of a taste for adventure, it also demonstrated an upsurge of generosity, maturity and a feeling of solidarity with his comrades and countrymen. It became the initial stage of his renewal and rehabilitation; the first step in the process of his religious conversion trajectory as well as of his human and faith maturation. The correspondence during his military career with Gabriel Tourdes furnishes us with further information about this period of his life. See *LGT*, 111-118.

⁵³ *LHD*, 2.

⁵⁴ It was according to the advice of Oscar McCarthy, the old explorer who looked after the Algiers library that Foucauld disguised himself as a Jew. See P. HILLYER, *Charles de Foucauld*, 15.

The journey was difficult and dangerous. They were robbed several times. They risked death at the hands of robbers and also at the hands of the authorities who might have had them executed as spies. From June 1883 to May 1884 Charles found himself in severe conditions of poverty and social stigma⁵⁵. T.M. Gannon states that during Charles' eleven months' exploration, he took careful notice of all that he saw, gauging latitudes and longitudes, measuring the altitudes of hills and mountains, all with the painstaking diligence of a professional geographer⁵⁶.

Charles' scientific exploration of the unknown country, Morocco, was extraordinarily successful. After accomplishing his mission in 1885 he stayed in Algeria to write up his travel notes. His letter to Henri Duveyrier explains it well: «I did it, and then spent still a year and a half more in Algeria to write it up. In the beginning of 1886, I came to settle in Paris in order to publish the report of my journey and with a plan to prepare myself for another»⁵⁷. His findings were published in February 1888, with the title *Reconnaissance au Maroc (The Reconnaissance of Morocco)*⁵⁸. This work won world-wide acclaim in scientific circles and won a gold medal from the Paris Geographical Society. Explorer Duveyrier while reporting on Foucauld's work to the Paris Geographical Society wrote that Charles had re-explored and perfected 689 KM of the works of his predecessors, and added 2,250 other KM to them. As to astronomic geography, he had determined 45 longitudes and 40 latitudes; instead of the then existing few dozen altitudes, he had brought back 3,000 and thereby had opened

⁵⁵ See G. GORRÉE, *Sur les traces du Père de Foucauld*, La Colombe, Paris 1953, 43-44.

⁵⁶ See T.M. GANNON, «The Relevance of Charles de Foucauld», 437.

⁵⁷ *LHD*, 2.

⁵⁸ See C. DE FOUCAULD, *Reconnaissance au Maroc*, I-II, Challamel, Paris 1888

a new era due to his self-sacrifice, courage, and ascetic abnegation⁵⁹.

As Father Voillaume comments, the period after the exploration and publication of his book were the days of his glory⁶⁰. But despite this appreciation for his intellectual and scientific achievements, he remained empty inside. Frustration and despair developed within him resulting from the guilt due to the rejection of his Christian faith and moral principles. His encounter with other faiths and the austere religious life of the Moslems and Jews in Morocco had only added oil to this fire. Interiorly he was in great turmoil. It was at this time of great inner struggle that he considered marriage and actually became engaged to a young French lady, Miss Marguerite Titre⁶¹. He loved her dearly but had to break off the engagement. He felt this disappointment keenly. His life had reached a dead end.

It was precisely at this point of seemingly total collapse that the grace of God came to him. God was preparing him for the “God explosion” - the love-bomb explosion was about to detonate in his life⁶². The Moroccan exploration not only made him more famous and more mature but also led him to explore his own inner self. Above all, it paved the way for returning

⁵⁹ C. DE FOUCAULD, *Reconnaissance au Maroc*, II. viii-ix. See also R. BAZIN, *Charles de Foucauld*, 58; P. HILLYER, *Charles de Foucauld*, 16.

⁶⁰ «Interview with Father Voillaume about Charles de Foucauld», *Little Sisters of Jesus. News Notes*, 25 (1994) 58.

⁶¹ See *IS*, 40. Miss Marguerite Titre was the daughter of commandant Titre, a geographer. It was due to the request of Charles' family members that he abandoned the idea of this engagement.

⁶² «Be a love bomb! Let it be exploded. Not to kill but to heal broken hearts» is the maxim of Father Varghese Karipperry, the co-founder of Jesus Fraternity, an organisation working for the renewal and rehabilitation of prisoners in India. See V. KARIPPERRY, «Prison Ministry India. Origin and Development», *The Echo*, 26. See P. GIUNTELLA, «Charles de Foucauld nostro fratello del deserto», *Jesus*, 19 (1997) 15.

to his Source as well as undertaking the great missions and projects of God. Consequently, the Moroccan exploration and the publication of the book became the preparatory stages for his religious conversion which happened at St. Augustine's in Paris on one of the last days of October 1886.

TRAPPIST

As soon as Charles believed that God is, he understood that he could not do otherwise than to totally live for Him. This meant that his religious vocation was born at the same moment as the rebirth of his faith. He wrote to his friend Henry de Castries on 14 August 1901: «My religious vocation dates from the same instant as my faith; God is so great! There is such a difference between God and all that is not He»⁶³. Though Charles wanted to enter religious life immediately after regaining his faith, Abbé Huvelin, his spiritual director, urged him to wait three more years.

Abbé Huvelin⁶⁴ led him to make four different retreats to find out which religious order would offer him the best opportunity for imitating Christ in the lowliness and poverty of His life at Nazareth, since this was the vocation to which Charles felt himself called⁶⁵. Finally, on January 16, 1890, he arrived at

⁶³ LHC, 92-101. See also C. DE FOUCAULD, *Optionor spirituel*, 38; *Autobiography*, 9; J.F. SIX, «Charles de Foucauld», *DSp*, V, col. 729; *OS*, 661-665. Henry de Castries was an officer of the French army who devoted his life to historical and geographical studies on Morocco.

⁶⁴ For an excellent study on Abbé Huvelin see, F.X. NGUYEN-HUU-TAN, *L'Abbé Huvelin, directeur d'âmes*, Theresianum, Rome 1970. See also L. PORTIER, *Un précurseur. L'Abbé Huvelin*, Cerf, Paris 1979.

⁶⁵ On the retreats Charles made before entering the Trappist monastery, see the introduction to *LMB*, 9-24. See also T.M. GANNON, «The Relevance of Charles de Foucauld», 438.

the Trappist Monastery of Our Lady of the Snows⁶⁶ (Notre-Dame des Neiges) at Ardèche in South Central France. Charles decided to enter the Trappists precisely because he felt that it would be for him a Nazareth, a place of prayer, poverty, community and manual work in imitation of Jesus. It seemed closer to the hidden life of Jesus than any other life. In a letter to H. Duveyrier he himself explains: «Why did I enter the Trappists? Out of love, pure love. I love our Lord Jesus Christ, though I wish my heart could love Him better and more. Still, I love Him and I cannot bear to lead a life different from His. I do not want a comfortable, respected life when His was the hardest and most reviled that ever was»⁶⁷. It becomes further evident in another letter to him:

Jesus was obedient on this earth, and I have entered a religious order to be obedient like Him: I have chosen an order that is poor, despised, working in order to share the poverty, the abjection and the labour of Jesus. Finally, since the life of Jesus was full of sacrifice and pain, I wanted to sacrifice with Him and for Him all that made my happiness, the presence of those I love⁶⁸.

On 26 June 1890 he joined the Trappist Monastery of Our Lady of the Sacred Heart (Notre-Dame du Sacré Coeur de Cheikhlé), in Akbès, Syria⁶⁹. There he was known as brother Marie-Albéric. The monks there were poorer than the monks in Our Lady of the Snows in France. They put in long, hard days at work and ate very little and maintained the continual Trappist silence. He continued the noviciate there under the

⁶⁶ On the Trappist Monastery of Our Lady of the Snows, see *LFT*, 437-440. See also R. BAZIN, *Charles de Foucauld*, 101-145. For a reference to the correspondence between Charles and Abbé Huvelin while he was in the Trappist monastery, see *LAH*, 1-44.

⁶⁷ Letter to H. Duveyrier, 24 April 1890; A. DE JESUS, *Brother Charles of Jesus*, 19.

⁶⁸ *LHD*, 2.

⁶⁹ See *ES*, 1. See also *LFT*, 441-447.

guidance of Father Polycarp. On 2 February 1892, he made his temporary profession of vows and began the theology course in August⁷⁰.

At Our Lady of the Sacred Heart, chastity, poverty and obedience became Charles' life-style. He experienced the taste of purity in mind and body and felt that it was an inner necessity for him. Comparing to Our Lady of the Snows, there was more opportunity to practise poverty at Our Lady of the Sacred Heart. On 8 July 1893, he wrote to Abbé Huvelin: «What a beautiful, blessed and divine thing is poverty, and how repulsive it is to human beings»⁷¹. His life of obedience was manifested well in the relationship with his spiritual Father. He found obedience to the constitution and to the superiors of the Trappists, a practical way to obey the will of God.

But gradually, a longing to imitate even more closely the life of poverty and simplicity of Jesus at Nazareth began to grow still stronger within him. On 12 September 1892, from the Trappist Monastery of Our Lady of the Sacred Heart, Syria he wrote to Father Martin expressing this: « To be a good religious, full of humility, poverty, obedience, yes, these are the things you have to pray to the good God for me; to be with Him as a poor and humble worker, to lead with all fidelity, love and thanksgiving a life that is the lowest, to be always in the last place, this dear last place which was so much of His while He was here below».⁷² Since he could not find any possibility of living this life of simplicity and poverty within the Trappist, there grew within him an ardent desire to found

⁷⁰ See G. RANDLE, *Interioridad de Carlos de Foucauld*, Claretianas, Madrid 1995, 107.

⁷¹ LAH, 28; *Autobiography*, 26.

⁷² LFT, 102.

a new congregation by himself which would provide the chance to imitate the simple life of Jesus in Nazareth⁷³.

Later, on 22 September 1893, Charles expressed his discontent openly in a letter to Abbé Huvelin. He felt that the Trappists were turning ever more completely and further away from the poverty and the humility of the lowly life of Nazareth that he came there to seek. He asked Abbé Huvelin whether there was any way of forming a little congregation to lead the life of Nazareth, living solely by the labour of one's own hands - as did the Lord Jesus, who supported Himself neither by alms nor by offerings. He wrote that he wanted to follow Jesus of Nazareth by following all His precepts, totally renouncing all property and making an absolute duty of alms-giving. He wanted to follow all the examples set by Jesus' hidden life and all the precepts uttered by his lips. In short, he wanted a life of work and prayer⁷⁴.

The years 1894, 1895 and 1896 were years of agony for Charles. He dreamt constantly of the Nazareth life. On June 14 1896, he completed composing a rule for a new Religious Congregation called the *Hermits of the Sacred Heart*. He asked for the dispensation from his Trappist vows. But his superiors sent him to Rome in October 1896, to continue his theological studies⁷⁵. In Rome, he studied theology for three months at

⁷³ *Autobiography*, 23.

⁷⁴ See LAH, 30-34. See also *Autobiography*, 28-30.

⁷⁵ See C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Seul avec Dieu. Retraites à Notre Dame des Neiges et au Sahara*, X, Nouvelle Cité, Paris 1975, 19-11. Henceforth cited as *Seul avec Dieu*. See also ID., *Meditazioni sui passi dei vangeli relativi a Dio solo, fede, speranza, carità*, Città Nuova, Roma 1973, 11; *Autobiography*, 30; J.F. SIX, «Charles de Foucauld», col. 730. For a conference on Charles de Foucauld in Rome, by Bernard Jacqueline, held at *Centre d'Etudes Saint Louis de France*, on 26th March 1974, see B. JACQUELINE, «Carlo de Foucauld a Roma», *Vita Consacrata*, 10 (1974) 622-630.

the Pontifical Gregorian University⁷⁶.

Finally, after seven years of Trappist training, on 23 January 1897, ten days before his perpetual profession, his superiors recognised that Charles had a vocation which was personal, exceptional and different from that of the Trappists. They dispensed him from his vows, to allow him to pursue his personal vocation, the Nazareth vocation⁷⁷. From Rome, on 24 January 1897, he wrote about this to Father Jerome:

Our good and excellent most reverend Father General called me; he examined my sentiments, reflected over my vocation, prayed, called in his council and all unanimously declared that the will of God is that I follow this path of abjection, poverty and humble manual work; this life of the worker of Nazareth which He himself shows me since long time⁷⁸

NAZARETH VOCATION

The long-cherished dream of Charles de Foucauld to live the Nazareth life was realised in March 1897⁷⁹. On 14th February 1897, he made private vows in the presence of his confessor, a vow of perpetual chastity and a vow never to have at his disposal more than a poor workman would have⁸⁰. Abbé Huvelin had advised him that the best place to live the Nazareth life was in Nazareth itself. He suggested Charles to attach himself as a porter to some religious house in Nazareth,

⁷⁶ See C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Voyageur dans la nuit. Notes de spiritualité 1888-1916*, XV, Edition Intégrale, Nouvelle Cité, Paris 1979, 227-228. See also ID., *Der Letzte Platz*, Übers. M. Gisi, Johannes Verlag, Einsiedeln 1957, 91; M. SERPETTE, *Foucauld au désert*, Desclée de Brouwer, Paris 1997, 19; J.J. ANTIER, *Charles de Foucauld*, Librairie Académique, Perrin 1997, 131-138; B. JACQUELINE, «Carlo de Foucauld a Roma», 626-627.

⁷⁷ See *LFT*, 25. See also J.F. SIX, «Charles de Foucauld», col. 730.

⁷⁸ *LFT*, 151.

⁷⁹ See P.M. DU CASTILLON, *Charles de Foucauld*, 239-291.

⁸⁰ See A. DE JESUS, *Brother Charles of Jesus*, 24.

possibly a Franciscan Monastery, where he could live at the door, alone, independent and not subject to the Franciscan Rule. On 5 March 1897, Mother Michael, abbess of the convent of Poor Clares took him in as a servant⁸¹.

It was an experiment of hermitage life. He lived in a tool shed and christened it *Hermitage of Our Lady of Perpetual Help*⁸². He swept, went on errands, gardened, painted pictures, drew sketches, served at Holy Mass and benediction, acted as sacristan and spent the remaining time in personal prayer, meditation and spiritual reading. On 25 November 1897, he wrote to R. de Blic about this new hermit life: «it is a wonderful hermitage, perfectly solitary»⁸³.

In Nazareth, Charles sought to penetrate more deeply into the hidden and simple life of his Master and to imitate it. This was exactly the life he was looking for. On 25 March 1897, he shared his joy and satisfaction with his cousin: «This exactly is the life I was looking for»⁸⁴. He was constantly in communication with Abbé Huvelin for spiritual direction. On 16 January 1898, he wrote to him stating:

In my board hut at the foot of the Clarist's tabernacle, in my days of work and nights of prayer, I have had so completely what I have been looking and longing for over a period of eight years that it is clear that God had prepared this place for me in his Nazareth. It had long been in my mind's eye; it is

⁸¹ See C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Considérations sur les fêtes de l'année*, I, Edition Intégrale, Nouvelle Cité, Paris 1987, 11. See also *Autobiography*, 47; *Charles de Foucauld à Nazareth 1897-1900*, Monastère des Clarisses, Nazareth 1994. On the correspondence between Charles and Abbé Huvelin while he was in Nazareth, see *L'AH*, 44-181.

⁸² See A. DE JESUS, *Brother Charles of Jesus*, 25.

⁸³ «C'est un délicieux ermitage, parfaitement solitaire». *OS*, 737. See also A. DE JESUS, *Brother Charles of Jesus*, 25.

⁸⁴ «C'est exactement la vie que je cherchais». *LMB*, 71. See also *Autobiography*, 47.

a good thing to be able to imitate in this way the hidden life of our Lord, sharing his obscurity and poverty⁸⁵.

Charles worked during the day at Nazareth. In the morning and the evening and a part of the night he either prayed or read. He enjoyed meditating on the gospels, reading theological books, especially the works of St. Teresa of Avila⁸⁶, St. John Chrysostom and the lives of the saints. He prayed the Divine Office so as to join the prayer of the Church and was convinced that the Divine Office, in the fullest sense, was the prayer of the Church. He also prayed the Rosary and the Way of the Cross. On rising, he recited Matins and meditated on the Sacred Scriptures. He received Holy Communion every day and went to confession every week. On Sundays and holidays, he spent the whole time in Church reading and meditating at the foot of the tabernacle in the quiet little chapel of the Poor Clares⁸⁷.

Charles' letter of October 15, 1898 to Abbé Huvelin further clarifies his life in Nazareth. He was living like a labourer at the door of the convent. He followed the Benedictine timetable and worked and prayed as long as the rule prescribed⁸⁸. He spent much time in prayer before the Blessed Sacrament and wrote down the thoughts that came to him during his meditations⁸⁹. Upon his arrival in Nazareth, he had sought to

⁸⁵ *LAH*, 60; *ES*, 58-63. The translation is taken from *Autobiography*, 106. Since his pilgrimage to the Holy Land (December 1888 to January 1889) he had envisaged, imagined and longed for the imitation of the hidden life of Jesus in Nazareth. See his letter to Marie de Bondy on 24 June 1896 in *LMB*, 59-60.

⁸⁶ See J.F. SIX makes a study comparing the lives of St. Teresa of Avila and Charles de Foucauld. See J.F. SIX, «Charles de Foucauld & Thérèse d'Avila», *Carmel*, 41 (1958) 257-271.

⁸⁷ *LAH*, 50-63. See also *ES*, 58-63; *Autobiography*, 104.

⁸⁸ See *LAH*, 87-95. See also *Autobiography*, 113.

⁸⁹ The meditations of this period (1897-1900) were written in two small note books entitled as *Notes spirituelles détachées* (Unconnected notes on the spiritual life). See *Autobiography*, 48.

live the poverty, humility and lowliness of Jesus. But gradually, he understood that to love Jesus was to enter into his work as saviour and to become a brother to everyone, especially to those who do not yet know the love of Christ.

But Charles' life in Nazareth was not always joyous. Sometimes, the Nazareth days were like the days of the desert for Brother Charles. It was a period of trial and temptation. Many a time he doubted, and longed to go back to the Trappists. In a letter to Abbé Huvelin on 16 January 1898, he mentioned that sometimes he told himself that he could have done some good if he had stayed with the Trappists, that he would have been superior in two years, and with God's help he could have done some good in that little monastery at Akbès⁹⁰.

In 1898, Charles was sent to the Poor Clare Convent in Jerusalem. There he met Mother Elizabeth who was to change the whole *weltanschauung* of Charles de Foucauld. The meditation on the mystery of visitation also played a great role in redefining his own life visions and world views, especially in finding an apostolic dimension for the Nazareth life. Inspired by Mother Elisabeth, convinced by his own meditation and in consultation and discernment with Abbé Huvelin, Charles decided to be a priest. On 16 August 1900, Charles went back to France to continue his priestly studies and was ordained on 9 June 1901 in Viviers, France⁹¹.

SAHARAN MISSIONARY

Just after his priestly ordination, Charles went to the Algerian Sahara as a missionary. During the retreat before the sub-

⁹⁰ See *Autobiography*, 106.

⁹¹ See *L-AH*, 58-63. See also *ES*, 128-131; A. DE JESUS, *Brother Charles of Jesus*, 27-31.

diaconate at Our Lady of the Snows, answering the question where to go, he wrote: «Where could I find the *Hermits of the Sacred Heart*: first of all, in the Holy Land [...]. Then, if it is God's will, in Saharan Africa, where there are so many souls without an evangeliser and where some monks, *Hermits of the Sacred Heart*, would do a lot of good»⁹². *Seul avec Dieu* makes it clearer and more concrete:

There, where Jesus would go: to the sheep that is the most strayed, to the brother of Jesus who is the most sick, to the most abandoned, to those who have the least help from the pastors, to those who are sitting in the thickest darkness, and in the shadow of the deepest death, to the most miserable prisoners of the devil, to the most blind, to the most lost. First of all, to the non-believers (Moslems and the pagans) of Morocco and of the neighbouring regions of North Africa»⁹³.

Charles obtained permission from the Prefect Apostolic of the French Sahara to settle in the Algerian Sahara, at Beni-Abbès, the Algerian oasis closest to Morocco⁹⁴. He sailed for Algiers on 6, September 1901. Msg. Guérin welcomed him⁹⁵. There Charles constructed a small hermitage with bricks and palm trunks and named it, the *Hermitage of the Sacred Heart*. On 28 October 1901 Charles began his Saharan missionary

⁹² C. DE FOUCAULD, *Seul avec Dieu*, 21-22. See also *LFT*, 28.

⁹³ C. DE FOUCAULD, *Seul avec Dieu*, 80. See also *LFT*, 28.

⁹⁴ The idea behind the settlement in Beni-Abbès was the evangelization of Morocco, a country which was closed to Europe. Since Beni-Abbès is very close to the Moroccan frontier and a trade centre, Charles' thought that there might be possibilities to establish relationships with the Moroccan people and gradually enter Morocco through the friendship with some traders but the borders remained closed. See *L'évangélisation des colonies Françaises*, xiii-xxviii, 1-18. See also *Cry the Gospel*, 18-19.

⁹⁵ See *LAH*, 192. For a geographical information of Charles' Saharan mission, see *Ibid.*, Appendix 2. See also C. LEPELLET, *Plus loin sur la piste Charles de Foucauld*, Cerf, Paris 1981, 14.

life at Beni-Abbès⁹⁶. He wanted to be a brother to everyone, totally available to everybody, and devoted himself fully out of universal love to the poor of the Sahara. Gradually, his hermitage became a centre of prayer and hospitality. People soon came to call the little hermitage «the fraternity» and slowly the fraternity grew into a hive of activity.

Charles was a great missionary among the Moslems⁹⁷; not an ordinary missionary but a monk missionary⁹⁸. As R. Bazin affirms, Charles was the first to expound, both in theory and in practice, the difficult art of instructing the Moslems⁹⁹. He began to draw up his great plans for the Moroccan Mission from the beginning of 1903. His idea for the conversion of Morocco was to organise a little legion of religious. Its simple rule he summed up in three phrases: 1) personal adoration of the Blessed Sacrament exposed, 2) imitation of the simple hidden life of Jesus at Nazareth, and 3) life in mission countries

⁹⁶ C. DE FOUCAULD, *Au fil des jours*, 21. See also P.M. DU CASTILLON, *Charles de Foucauld*, 292-365; H. WAACH, *Charles de Foucauld*, 74-76; M.M. VAUSSARD, *Charles de Foucauld. Maître de intérieure*, 99 ff.

⁹⁷ See JACQUELINE, «Charles de Foucauld et le Maroc», *Vie Consacrée*, 6 (1993) 374-389. See also *Le Père Charles de Jésus, vicomte de Foucauld*, Maison-Carrée, Alger 1931, 31-46; B. JACQUELINE, «Appel de Charles de Foucauld pour le Maroc», *Supplément BTACF*, 110 (1993) 2-19; ID., «Appello di Charles de Foucauld per il Marocco», *Rivista di Vita Spirituale*, 48 (1994) 58-76.

⁹⁸ See LAH, 208-211. See also A. DE JESUS, *Brother Charles of Jesus*, 35.

⁹⁹ People call Charles de Foucauld the apostle of Sahara, the Saharan saint and the saint of the desert. See D. BARRAT, «Pourquoi nous aimons le Père de Foucauld», *Vie Spirituelle*, 75 (1946) 537. See also L. DE GRANDMAISON, «Un homme d'aujourd'hui, le Père Charles de Foucauld», *Etudes Religieuses*, 169 (1921) 422-432. On his apostolate among the Moslems, see *Autobiography*, 179-182. See also A. MERAD, *Charles de Foucauld au regard de l'Islam*, Chalet, Bellegarde 1976; MH, vi; J. AMSTUTZ, «Beni-Abbès. Das Klösterchen von Charles de Foucauld. Modell der missionarischen Präsenz?», *Neue Zeitschrift für Missionswissenschaft*, 50 (1994) 103-115. ID., «Charles de Foucauld in Tamanrasset», *Neue Zeitschrift für Missionswissenschaft*, 53 (1997) 163-197. For a classical study on the conversions to Christianity in Algeria and its juridical effects, see A. BONNICHON, *La conversion au Christianisme de l'indigène Musulman Algérien et ses effets juridiques*, Recueil Sirey, Paris 1931.

and practice of evangelical virtues and charity¹⁰⁰. They would be contemplative and active and would live in poverty supporting themselves by manual labour. He explained his evangelization method for the Moslems in one of his articles entitled *Petite introduction au catéchisme*. In it he spoke of God as the All Powerful. Here the child of Islam could learn that the Moslems and the Catholics have a common faith in the One God. The first lesson deals with consecration to God, which is appealing to Moslems. Only in the eighth lesson does he speak of the dogma of the Trinity. The ninth lesson treats the incarnation and only later comes the ten commandments of God and the commandments of the Church¹⁰¹.

In January 1904, Major Laperrine, one of his comrades at St Cyr, later a general in the French army, gave him some information about the Tuareg tribes and invited him to work among them. After much reflection, discussion and prayer Charles made the discernment to begin a new hermitage at Tamanrasset to serve the Tuaregs¹⁰². On 13th January 1904, he set off for the mountainous part of the Hoggar in the Southern part of Algeria and settled in a village of about twenty homes, on the mountain, far away from the important centres. He was accepted by Moussa äg Ämâstan, the chief of

¹⁰⁰ See *ES*, 249 ff. See also *Autobiography*, 148-149; *LHC*, 83-85; A. DE JESUS, *Brother Charles of Jesus*, 30-31.

¹⁰¹ Charles wrote these twenty-one *Conferences* in 1903 at Beni-Abbès. See *ES*, iv. See also *MH*, vii.

¹⁰² For a brief study on Colonel Laperrine, see M. DE SUREMAIN, «Laperrine, l'ami incomparable», *BTACF*, 101-104 (1991) 4-6; 15-19; 14-18; 5-11. See also R. HERISSON, *Avec le Père de Foucauld et le Général Laperrine*, Plon, Paris 1937. On Tuaregs see, H. WAACH, *Charles de Foucauld*, 86-88. See also *Autobiography*, 152-153. R.P. COUDRAY, «Un moderne Père du désert», *Revue de Clergé Africain*, 4 (1949) 455-456. P.M. DU CASTILLON, *Charles de Foucauld*, 366-406. On the military organisation and its structure of evolution in the Saharan oasis between 1900-1916, see C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Carnets de Tamanrasset 1905-1916*, XIV, Edition Intégrale, Nouvelle Cité, Paris 1986, 411-418. Henceforth cited as *Carnets de Tamanrasset 1905-1916*.

the Ähaggar. There he built a hermitage and on 13 August 1905, began his evangelization works among the Tuaregs¹⁰³.

Charles continued to develop his missionary style and evangelization methods which today have perennial values. Out of his prolonged experience, he developed seven great means of converting the unbelievers. In short, they are: 1) offering the Holy Sacrifice, 2) putting ourselves in the presence of the Blessed Sacrament, 3) goodness, 4) prayer, 5) penance, 6) good example, and 7) personal holiness¹⁰⁴. H. Waach manifests better Charles' missionary life style: «Primarily, he wanted to evangelise not through the proclamation of the Word of God, but through the life-witness, through his brotherly, friendly concern for each one, through his ever 'open door' that was closed before nobody, at least before the poor»¹⁰⁵.

However, the prolonged experience with the Moslems taught him that the Moslems were very stubborn in nature and came to the conclusion that preaching was not the way to bring Christ to them. He saw the task as one of patience and prudence: to make friends, remove prejudice, build up confidence. He envisioned a very slow process of evangelization. According to him, centuries must pass between the spade work and the final harvest¹⁰⁶. «We all have a common destiny», Charles used to say to his Tuareg friends. It showed a common purpose in life. This common purpose was on three levels: 1) social life in community, 2) seeking the common

¹⁰³ C. DE FOUCAULD, *Au fil des jours*, 22.

¹⁰⁴ Among the resolutions of his 1902 annual retreat. See *Autobiography*, 144.

¹⁰⁵ H. WAACH, *Charles de Foucauld*, 7.

¹⁰⁶ See *The Life and Message of Brother Charles of Jesus*, Carmelite Monastery, Norfolk 1981, 22.

good, and 3) ultimate destiny in God, whose beginning is in the here-and-now of ordinary every-day life.

Gradually, there emerged new and deeper principles and convictions from Charles' experience with the Tuareg people. First, he realised that he ought to be very simple because the people with whom he lived were very simple. Secondly, he felt the need to establish small groups of followers consisting of men and women to continue his work. Thirdly, he concluded that the real conversion of the Tuaregs to the Catholic Church ought not be the fundamental objective¹⁰⁷. He wrote about this on 9th June, 1908 to Abbé Caron, a priest of Versailles: «The further I go, the more I think that there is no ground to seek and make isolated conversions for the time being»¹⁰⁸. In the same way, in the same year, he shared this notion to a Protestant doctor, Dhauteville:

I am here not to convert all the Tuaregs all of a sudden but to try to understand them and improve their condition [...]. And then I desire that the Tuaregs have a place in Paradise. I am certain that the good God will receive in heaven those who do good and honest things without the need of becoming Roman Catholics. You are a Protestant, Teissère is an unbeliever, the Tuaregs are Moslems; I am persuaded that God will receive us all if we merit it and I try to improve the condition of the Tuaregs so that they may merit Paradise¹⁰⁹.

¹⁰⁷ See A. CHATELARD, «Une conversion de Charles de Foucauld», Février (1986) 7 (unpublished). This points out the fact that Charles was far advanced of his time in missionary and evangelization concepts, for his standpoint was in agreement with the Second Vatican Council document of NA 1-5.

¹⁰⁸ *LJ*, 43. The translation is personal and hereafter all the references to this book will be personal translations.

¹⁰⁹ L. LEHUREAUX, *Au Sahara avec le Père Charles de Foucauld*, Edition St. Paul, Paris 1946, 115.

The basic conviction of Charles was that Jesus is the Saviour of all. But while proclaiming without compromise, Jesus and His gospel in his life, Charles showed a total respect for the faith of all those whom he met. He was convinced that God will accept all persons of genuine goodwill, be they Catholic, Protestant, Jewish, Moslem or pagan. He asked M. de Bondy to send rosaries without crosses to give to his Moslem friends. He taught them to pray with that rosary reciting «My God I love you» on the small beads and «My God I love you with all my heart» on the large ones¹¹⁰.

Charles was interested in everything that made up the people's daily life and he worked to improve it. He asked his sister to send knitting needles for the Tuareg ladies. He even requested hair-dye for them. To Moussa äg Ämâstan, the young chief, he offered his advice and passed on his requests to the French authorities. He even discussed the possibility of a Trans-Saharan Railway. He had a passionate concern for the Tuareg language and culture¹¹¹. The basis for the activity of Charles was a genuine respect for the Tuareg which the French soldiers had lacked. For him, all were brothers and thus equal.

10. LITERARY CONTRIBUTION

Charles de Foucauld was an apostle of linguistics and Ethnography. He had written much. The words of J.F. Six affirm it: «The entire collection of the spiritual writings of Charles of Jesus covers about fifteen thousand typed pages»¹¹².

¹¹⁰ See I. LATHAM, *The Vision of the Gospel*, 44-45.

¹¹¹ See I. LATHAM, *The Vision of the Gospel*, 34-35. For further writings on Foucauld's missionary activities see, J. DERMINE, *La vie spirituelle du Père de Foucauld*, Editions de la Cité Chrétienne, Bruxelles 1935, 66-99; J. AMSTUTZ, «Beni-Abbès. Das Klösterchen von Charles de Foucauld. Modell der missionarischen Präsenz?», 1-32, 81-127.

¹¹² J.F. SIX, «Charles de Foucauld», 731 ff. For many years, the manuscripts of Charles de Foucauld were kept at the Grand Séminaire de Saint-Sulpice, Rue de Regard 6, Paris. But at present, they are kept in the archives of the French Catholic Church,

The work which won worldwide acclaim in scientific circles was *The Reconnaissance of Morocco*, (*Reconnaissance au Maroc*) which was the result of his geographical expedition to Morocco¹¹³.

Charles' great literary contributions were mainly in the Tuareg language. As soon as he came into contact with the Tuaregs, he began studying their language and undertook to compile dictionaries. In his letter to Abbé Huvelin on 13 July 1905, Charles explained that the study of the Tuareg language was to prepare the way for those who would come after him. In the same letter, he wrote that he made lexicons and translations¹¹⁴.

In his letter to Abbé Huvelin on 22 November 1907, we get the picture that he had been preparing a short Tuareg grammar and two small lexicons. The grammar and one of the lexicons were ready, and since one of the Tuaregs was helping him a great deal, he thought that he would finish the other lexicon¹¹⁵. In Hoggar, his hermitage was full of books, notes and manuscripts from which would come grammars, dictionaries, anthologies, proverbs and poems. There is no wonder that in his statement Pope Paul VI described Charles de Foucauld as a missionary who contributed a precious dictionary of the language of Tuaregs¹¹⁶.

at Rue du Bac 106, Paris. Some manuscripts are also kept at the Generalate of the *Little Sisters of Jesus*, 2 Via delle Acque Salvie, Tre Fontane, Roma. J.F. Six makes a list of the writings of Charles de Foucauld upto 1958 in his *Itinéraire spirituel de Charles de Foucauld*. See IS, 407-423. On the writings of Charles, published after 1958, see C. DE FOUCAULD, *Meditazioni sui passi dei vangeli*, 9-10.

¹¹³ See C. DE FOUCAULD, *Reconnaissance au Maroc*, I-II.

¹¹⁴ Letter to Abbé Huvelin on 13 July 1905. See L²AH, 235-238. See also A. DE JESUS, *Brother Charles of Jesus*, 45; H. WAACH, *Charles de Foucauld*, 92-93; J.F. SIX, «Charles de Foucauld», 731.

¹¹⁵ See *Autobiography*, 174.

¹¹⁶ PAUL VI, «*Populorum progressio*», AAS, 59 (1967) 263. See also LGT, 6.

Charles not only contributed dictionaries of the Tuareg language but also translated passages from the Bible into that language¹¹⁷. He prepared translation of the gospels and some passages from the books of Genesis and Psalms¹¹⁸. On July 15 1904, Charles wrote to Abbé Huvelin that he was translating the four gospels into the Tuareg language¹¹⁹. The thirteenth volume of *Oeuvres spirituelles du Père Charles de Foucauld* states:

He considers it very useful to prepare a translation of the gospel into Algerian Arabic, Magrebin and the popular Arabic of the Apostolic Prefecture of Sahara and then, in view of his contacts with the Tuaregs, he says that he has to prepare from today onwards a translation of the holy gospels in Tamahaq. He himself will work at this translation of the gospel in this Tuareg language. Finally, he is filling his work with Bible quotations called: The Gospel Presented to the Poor Black People of Sahara¹²⁰.

Charles took an interest not only in the Tuareg language but also in their culture. Over the years, he transcribed the poems which people sang in the evening around the fire, and which

¹¹⁷ Letter to Abbé Huvelin, 15 July 1906. See *LAH*, 260-263. See also A. DE JESUS, *Brother Charles of Jesus*, 46.

¹¹⁸ It was into the Tamahaq language that he translated. The fourteenth volume of the integral edition of the *Oeuvres spirituelles* describes almost all his literary works: Grammaire, dialogues et dictionnaire touaregs, Lexique abrégé touareg-français (dialecte de l'Āhaggar), Dictionnaire des noms propres (dialecte de l'Āhaggar), Dictionnaire touareg-français, dialecte de l'Āhaggar (complet). See C. DE FOUCAULD, *Dictionnaire touareg-français. Dialecte de l'Āhaggar*, I-IV, Imprimerie Nationale de France, Paris 1951. Poésies touarègues (dialecte de l'Āhaggar), Notes pour servir à un essai de grammaire (dialecte de l'Āhaggar) and textes touaregs en prose (dialecte de l'Āhaggar). C. DE FOUCAULD, *Carnets de Tamanrasset 1905-1916*, 419-421. See also M. SERPETTE, *Foucauld au désert*, 207-238; C. DE FOUCAULD, *Chants touaregs*, Albin Michel, Paris 1997, 17-18.

¹¹⁹ See *LAH*, 220-222. See also *Autobiography*, 158.

¹²⁰ C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Carnet de Beni Abbès 1901-1905*, XIII, Edition Intégrale, Nouvelle Cité, Paris 1993, 14-15. Henceforth cited as *Carnet de Beni Abbès 1901-1905*.

transmitted the tribe's history and its soul¹²¹. Among them, Dassine, a well-known poetess in the Āhaggar encampments, provided a precious collaboration in this work. Three days before his death he noted: «finished the translations of the collection of Tuareg poems»¹²².

Most of Charles' writings in the field of spirituality were in the form of retreat notes, meditations, letters, diaries, Constitutions and Regulations of the Congregation, prayers and reflections. Almost all of them were written not with the intention of publishing but only for his personal use¹²³. However, all manuscripts are published in fifteen volumes by the Edition Intégrale, Nouvelle Cité, Paris. Among the manuscripts, the four notebooks of *The Retreat at Nazareth*, *The Essay on the Companionship of Jesus*, *The Scriptural Meditations*, the *Diaries* and the *Constitutions* especially reveal the spiritual life of Charles de Foucauld¹²⁴.

¹²¹ For an integral edition of the translated Tuareg poems of Charles de Foucauld see, C. DE FOUCAULD, *Chants touaregs*, Albin Michel, Paris 1997. In this work, there are the collection of poems from Kel-Āhaggar, Tāitoq, Kel-Ājjer and of Kel-Ādghagh. See also the annexes of A. MERAD, *Charles de Foucauld*, 133 ff. It reminds one of the declarations of the NA. «The Church, therefore urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions». NA 2. See A. FLANNERY, *Vatican Council II*, Dominican Publications, Dublin 1992, 739. It calls to mind the lives and works of the German Jesuit Hugo Eunomiya Lasalle in Japan, the Benedictine monk Bede Griffiths and Francis Acarya in India, the Cistercian monk Thomas Merton in Japan, who by their studies on the spiritual richness of the eastern religions and by spending many years in eastern countries contributed much to the communion of East and West. See H.D. EGAN, «Prayer and Contemplation as Orthopraxies», *The Catholic Theological Society Proceedings of the Thirty Fifth Annual Convention*, 35 (1980) 63. It reminds also of the lives and works of Matteo Ricci who became a mandarin to bring the gospel to the court of the Chinese emperor, Robert de Nobili, who bore witness to the upper caste Hindus, the Brahmins, in India by adopting the Indian culture. See T.M. GANNON, «The Relevance of Charles de Foucauld», 443. See also W.G. OXToby, *World Religions*, 301-304.

¹²² A. DE JESUS, *Brother Charles of Jesus*, 5.

¹²³ The only exception is the small booklet called *Le modèle unique*, which he wanted to publish. See C. DE FOUCAULD, *Le modèle unique*, Editions Publiroc, Marseille 1935.

¹²⁴ See C. DE FOUCAULD, *Scriptural Meditations on Faith*, 8.

Although Charles de Foucauld cannot be considered a great theologian, René Bazin contends that by his love of the cross and by virtue of his unceasing search for the will of God and his complete self-effacement, he was undoubtedly the equal of many masters in the exacting science of theology. He mentions how the writings of Charles de Foucauld took shape: «In his rush-thatched hut through the quiet night of the African desert, or the Holy Land, Brother Charles would draw the packing-case that was his table up to his little window to save lamp oil, and would write by the light of the stars»¹²⁵. The sources of his writings were the lives and the writings of the saints especially St. John Chrysostom, St. Teresa of Avila and St. John of the Cross¹²⁶.

Charles' repetitive style of writing, carves rich insights in our hearts and provides a fuller understanding of the scriptural passages cited. In the pages of his *Meditations* and *Letters*, there is no element of emotion of the grand style. Instead, it is filled with simplicity, the habitual and familiar prayer of a contemplative. His whole writing seems to be an overflowing of prayer. It is an overflow of Biblical verses and a sincere attempt to live them. As René Bazin affirms, we can never find in Charles' writings either a word of doubt or the smallest tendency to enlarge upon the disorders of his past life. Instead,

¹²⁵ See preface of M. René Bazin, in *MH*, vi.

¹²⁶ Bernard Jacqueline in the introduction to the IXth volume of the *Oeuvres spirituelles du Père Charles de Foucauld*, the integral edition of the writings of Charles de Foucauld, states that from the patristic writings Charles depends mainly on St. John Chrysostom, St. Ambrose, St. Augustine and St. Jerome. From the medieval authors, Charles quotes often St. Bernard, St. Thomas Aquinas, St. Francis of Assisi, and St. Bonaventure. From the modern writers he depends on St. John of the Cross, St. Theresa of Avila, Surin, Bossuet, St. Francis de Sales, etc. He prefers the lives of saints like St. Francis of Assisi, St. Paul, St. Clare, St. Colette and St. Mary Magdalene. He is also influenced by the encyclicals of Leo XIII. See C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Retraites en Terre Sainte. La dernière place*, IX/I, Nouvelle Cité, Paris 1974, 17-19. Henceforth cited as *La dernière place*. See also C. DE FOUCAULD, *Seul avec Dieu*, 16-17. See also *ES*, II; P. HILLYER, *Charles de Foucauld*, 47-69.

we find only the purest sentiments, the unconquerable faith, the inspirations that come from deep contemplation, a genuine attempt to imitate the hidden Christ and to preach the gospel to the Moslems. He puts the tenets of Christian teaching into an order in which they could be understood by the Moslems¹²⁷.

RELIGIOUS FOUNDATIONS

Since 1893 Charles had dreamt of founding a new religious congregation that could provide the possibility of living the simple and poor life of Jesus in Nazareth¹²⁸. It was with this intention, while still in the Trappist Monastery of Our Lady of the Sacred Heart in Syria, that he wrote the Rules¹²⁹. In his letter to Abbé Huvelin on 15 October 1898, he discussed with him this secret longing to found a religious congregation¹³⁰.

On 22 October 1898, Charles wrote again to Abbé Huvelin about his idea of a congregation. His vision was very simple, that is, a community, numerically small, resembling the simple communities of the early Church; a few souls united to lead the life of Nazareth like the Holy Family, living by their own labour and practising the Nazarene virtues. A little family, a little monastic home, quite small and simple which would

¹²⁷ See *MH*, vii.

¹²⁸ Letter to Abbé Huvelin on 22 September 1893. Three years later on 24 January 1897, he mentioned again the same wish to Father Jerome. *L'AH*, 30-31. See also A. DE JESUS, *Brother Charles of Jesus*, 21-23.

¹²⁹ On the foundations of the religious congregation, see C. DE FOUCAULD, «Projet de fondations», «Projet de congrégation», «Conditions d'admission de ses compagnons», «Règlement des petits frères», «L'union des frères et secours du Sacré Cœur», «Le directoire de l'union» in *OS*, 397-496. See also H. WAACH, *Charles de Foucauld*, 56-61; P.M. DU CASTILLON, *Charles de Foucauld*, 472-518; J.J. ANTIER, *Charles de Foucauld*, 318-321; J.F. SIX, «Le Père de Foucauld et ses recherches de fondations évangéliques», *Revue d'Ascétique et de Mystique*, 36 (1960) 64-72; *Id.*, «Legacy of a Spiritual Master Who Loved the Desert», *L'Osservatore Romano*, Weekly English Edition, 8-19 February (1997) 6-7.

¹³⁰ See *Autobiography*, 116-117.

live the contemplation, work, hospitality, charity, and simplicity of the early Christians¹³¹. In 1899, he modified the Constitution and the Rule of the *Little Brothers of the Sacred Heart* with the help of the Rule of St. Augustine¹³². In 1902, he prepared the Constitution and Regulation of the *Little Sisters of Sacred Heart of Jesus*¹³³. On 28 April 1902, he wrote to his cousin: «He had been granted the permission to found a new religious family under the Rule of St. Augustine with the name: *The Little Brothers of the Sacred Heart of Jesus*. Its task is to pray day and night before the Blessed Sacrament exposed, in solitude within the monastic enclosure, living in poverty by work in mission countries»¹³⁴.

On 15 December 1904, Charles wrote to a pious woman that he wanted to dedicate his life to the building up of two little families: one called *the Little Brothers of the Sacred Heart of Jesus* and the other the *Little Sisters of the Sacred Heart of Jesus*; both with the same aim: the glorification of God by the imitation of the hidden life of Jesus, the perpetual adoration of the Sacred Host and the conversion of the unbelievers¹³⁵. Since he did not succeed to have priests and sisters as members of his congregation, in 1909, he formulated the statutes and directory for the *Union of the Brothers and Sisters of the Sacred Heart of Jesus* an organisation meant for the lay

¹³¹ See LAH, 96-99. See also *Autobiography*, 120.

¹³² The Constitution consists of 40 articles and the Regulation consists of 40 chapters. C. DE FOUCAULD, *Oeuvres spirituelles du Père Charles de Foucauld. Règlements et directoire*, XI-XII, Edition Intégrale, Nouvelle Cité, Paris 1995, 39-313. Henceforth cited as *Règlements et directoire*, XI-XII.

¹³³ As the Constitution and the Regulation of the *Little Brothers of the Sacred Heart* have 40 articles and 40 chapters, the Constitution and the Regulation of the *Little Sisters of the Sacred Heart* also consist of 40 articles and 40 chapters. *Règlements et directoire*, XI-XII, 329-561.

¹³⁴ See LMB, 100; *Autobiography*, 141.

¹³⁵ See *Autobiography*, 160.

people¹³⁶. He visited Msg. Bonnet, the Bishop of Viviers and got his approval for the statutes of the *Union of Brothers and Sisters of the Sacred Heart* (*Union des Frères et Soeurs du Sacré-Coeur de Jésus*) on 6 March 1909¹³⁷.

On 11 March 1909, Charles wrote to Abbé Caron that after his last retreat, he had jotted down a scheme for a *Catholic Union* having three aims: 1) to bring Christians back to a life in conformity with the gospel by drawing their attention to the example of Him who is the only true model; 2) to make love for the Holy Eucharist grow among them as a unique possession and our all; and 3) to awaken among them an effective movement towards the conversion of unbelievers, leading them especially to fulfilling the strict duty binding on all Christians to offer a Christian education to unbelievers in the colonies¹³⁸. On 1 May 1914, Charles composed the Rules and Regulations for the *Catholic Union* (*Union Coloniale Catholique*)¹³⁹ and on 14 June 1916, he wrote the Constitution for the *Congregation of the Little Brothers of Jesus*¹⁴⁰. At present, there are eighteen flourishing religious communities based on the spiritual and missionary vision of Charles de Foucauld.

J.F. Six considers the Foucauldian foundations according to different periods. He divides them into three periods. The

¹³⁶ See *Règlements et directoire*, XI-XII, 575-679.

¹³⁷ See LAH, 288.

¹³⁸ See *Autobiography*, 183.

¹³⁹ See *Règlements et directoire*, XI-XII, 699-704.

¹⁴⁰ See *Règlements et directoire*, XI-XII, 27-36. There are sufficient reasons to believe that during his own life time candidates came to live the life that Charles was envisioning. For instance, on 7 March 1907, he wrote that Michael turned back from him. OS, 380. On 24 July 1914, he wrote to Joseph Hours, a layman, who was thinking of joining the *Association* for the lay people that the first requirement to join was to undergo a profound personal conversion. See IS, 356. See also *Autobiography*, 190. But mainly Charles was alone on a long, hard and narrow road, the end of which he knew he would never see.

first is from 1916 to 1933¹⁴¹, the second from 1933 to 1951¹⁴² and the third from 1951 to today¹⁴³. But we will make a modification in this division for two reasons. First of all, Charles began his reflections, prayers and writings on the foundations from 1893 onwards¹⁴⁴. Secondly, already in 1909 there existed the *Sodality, Charles de Foucauld* at Viviers, France¹⁴⁵. Hence, we will make the division of the Foucauldian foundations into different periods, each period consisting of 50 years. Therefore, the first period is from 1893 to 1942, the second period from 1943 to 1992 and the third period from 1993-2042¹⁴⁶.

During the first half of the first period (1893-1916) Charles laid the theoretical, constitutional and spiritual foundations by praying, reflecting, discerning and formulating the Constitutions and the Regulations for the foundations and tried to get ecclesiastical approvals¹⁴⁷. This was also the period of experiment. As we have seen above, in 1909 there came

¹⁴¹ During this period three movements took place. 1) Le Groupe Charles de Foucauld, 2) L'Union des Fraternités Nazaréennes du père de Foucauld, and 3) La Sodaliété. See J.F. SIX, «Le grain de sénévé devient un grand arbre», *La Vie Spirituelle*, 115 (1966) 690-691.

¹⁴² During this period there came into existence 1) Les Petits Frères de Jésus, 2) Les Petits Soeurs du Sacré-Coeur, 3) Les Petits Soeurs de Jésus). See J.F. SIX, «Le grain de sénévé devient un grand arbre», 692.

¹⁴³ During this period the secular institutes developed, Union Sacerdotale Jésus-Caritas, Union Fraternelle de Laïcs Consacrés, Fraternité Jésus-Caritas, Fraternité Séculière, Fraternité d'amitié, d'entraide Internationale, Petits Frères de l'Evangile et Petites Soeurs de l'Evangile. See J.F. SIX, «Le grain de sénévé devient un Grand arbre», 693-695.

¹⁴⁴ «Genèse», *BTACF*, 110 (1993) 4.

¹⁴⁵ This is an association for the lay people. See F. DE JÉSUS, *Homme de relations*, 30-31. J.F. SIX himself writes that at the death of Charles there was a spiritual group numbering 48 which Charles had gathered in a sort of confraternity. See J.F. SIX, «Legacy of a Spiritual Master», 6-7. See also *L'évangélisation des colonies Françaises*, 222 ff.

¹⁴⁶ It is interesting to note that in the cause for his beatification, Charles de Foucauld is not considered a founder of congregations. See J.F. SIX, «Legacy of a Spiritual Master Who Loved the Desert», 6-7.

into being the *Sodality, Charles de Foucauld* and in 1923 the *Group, Charles de Foucauld* at Oran, Algeria. In 1933, four young priests under the initiative of René Voillaume set out from Paris for Algeria and settled at El Abiodh Sidi Cheikh, an oasis on the northern fringe of the Sahara Desert. This was the beginning of the *Little Brothers of Jesus*¹⁴⁸. In the same year, under the leadership of Sr. Marie Charles Capart, the *Little Sisters of the Sacred Heart* opened a fraternity at Montpellier, France¹⁴⁹. In September 1939, the *Little Sisters of Jesus* was founded by Sister Magdeleine of Jesus at Touggourt, Algeria in the Sahara¹⁵⁰.

The initial ideas for the *Priests' Fraternity* developed in the second period (1943-1992). This came into being in 1948 among the diocesan priests of Lyons and in 1951 at Le Tabet,

¹⁴⁷ Charles de Foucauld had written two principal Rules and a Project for the foundations. One in 1896 at the Trappist Monastery of Our Lady of the Sacred Heart, Syria and the second in 1899 at Nazareth. R. Voillaume writes: Le Père de Foucauld a écrit deux règles principales (1896 et 1899) et tracé les linéaments d'un projet (1911). See R. VOILLAUME, «Les fraternités du Père de Foucauld», *La Vie Spirituelle*, 75 (1946) 554.

¹⁴⁸ See H. WAACH, *Charles de Foucauld*, 115-118. René Voillaume is the founder of Little Brothers of Jesus. See «Meeting in New York with René Voillaume», *Little Sisters of Jesus. News Notes*, 27 (1996) 3. See also *Les fraternités du Frère Charles de Jésus*, S.O.P.I.C., Marseille 1959, 30-48; DENISE - R. BARRAT, *Charles de Foucauld et la fraternité*, Editions du Seuil, Paris 1959, 137-154. For an excellent work on the spirituality of Little Brothers of Jesus see, R. VOILLAUME, *An coeur des masses*, Cerf, Paris 1952.

¹⁴⁹ R. VOILLAUME, «Les fraternités du Père de Foucauld», 552. See also «Interview with Father Voillaume about Charles de Foucauld», 58-63; M. CORNELIS, «Cinquante ans après ou Charles de Foucauld aujourd'hui», 574; M. CORNELIS, «Charles de Foucauld hoy», 230; R. VOILLAUME, *Sur le chemin des hommes; Les fraternités du Frère Charles de Jésus*, 51; J.F. SIX, «Legacy of a Spiritual Master», 6; DENISE - R. BARRAT, *Charles de Foucauld et la fraternité*, 158-159.

¹⁵⁰ On Sister Magdeleine of Jesus, see the unpublished doctoral thesis of C. VASCLAVEO, *L'esigenza contemplativa della sequela Cristi nell'esperienza di P.S. Magdeleine de Jésus*, Pontificia Universitas Lateranensis: Academia Alfonsiana, Roma 1994. See also A. DE JESUS, *Little Sister Magdeleine of Jesus*, The Little Sisters of Jesus, Rome 1995; K. SPINK, *The Call of the Desert*, Darton, Longman & Todd, London 1993; MAGDELEINE DI GESÙ, *Dal Sahara al mondo intero*, Città Nuova, Roma 1983; ID., *He Took Me by the Hand*, tr. L. Cavanagh, New City, London 1991; DENISE - R. BARRAT, *Charles de Foucauld et la fraternité*, 154-157.

France. Gradually, it spread to Egypt, Cameroon, Germany and to all the continents¹⁵¹. Thereafter, there evolved a chain of fraternities like the *Jesus Caritas Fraternity* in 1952 at Ars, France¹⁵², the *Secular Fraternity of Charles of Jesus* in 1952-53 at Paris-Lyon, France¹⁵³, the *Little Brothers of the Gospel* in 1956 at Aix-en-Provence, France¹⁵⁴, the *Little Sisters of the Gospel* in 1963 at St. Maria, Venezuela¹⁵⁵, the *Little Sisters of Nazareth* in 1966 at Gand, Belgium, the *Community of Jesus* in 1968 at Montserrat, Spain, the *Little Brothers of the Jesus Caritas Community* in 1969 Foligno, Italy, the *Little Brothers of the Incarnation* in 1976 Haiti, the *Little Sisters of the Heart of Jesus* in 1977 in Bangui, Central Africa, the *Little Brothers of the Cross* in 1980 in Quebec, Canada, the *Little Sisters of the Incarnation* in 1985 Haiti, and in 1992 the *Fraternity of Charles de Foucauld*, France, came into existence¹⁵⁶.

All these families follow the rule of life written by Charles, with modifications and adaptations but keeping the principal

¹⁵¹ See *The Life and Message of Brother Charles of Jesus*, 36-37.

¹⁵² The *Jesus Caritas Fraternity*, an association of lay women, inspired by the example and witness of Charles consecrate their lives totally to God while remaining secular. They renounce marriage for the sake of the gospel. Through contemplation of the gospels, they try to know, love and imitate Jesus better. See *The Life and Message of Brother Charles*, 37-38. See also *Les fraternités du Frère Charles de Jésus*, 56.

¹⁵³ Also known as the *Lay Fraternity*. Each group consists of up to ten members from all walks of life, married, single people, priests and religious. The common goal is to live the gospel being inspired by the life of Charles. The fraternity meets regularly for Holy Mass and for adoration of the Blessed Sacrament, followed by study of the gospel and review of life. The life spring of the fraternity is adoration of Holy Eucharist which helps to adore Jesus not only in the Eucharist but in all those around. Every day work is their apostolate. See *The Life and Message of Brother Charles*, 39. See also *Les fraternités du Frère Charles de Jésus*, 64.

¹⁵⁴ On *Little Brothers of the Gospel*, see «Jusqu'au bout du monde», *La Vie Spirituelle*, 115 (1966) 698-726.

¹⁵⁵ On the vocation and characteristics of *Little Sisters of the Gospel*, see R. VOILLAUME, *Sur le chemin des hommes*, 265-292.

¹⁵⁶ See F. DE JESUS, *Homme de relations*, 30-31. See also DENISE - R. BARRAT, *Charles de Foucauld et la fraternité*, 160-161. According to J.F. Six, during the Council there evolved the *Fraternity of Little Bishops*. See J.F. SIX, «Legacy of a Spiritual Master», 7.

pillars of the rule such as the Eucharistic and gospel-centred life with the Nazarene virtues of simplicity and proclaiming Jesus by witnessing Him by their lives. Thus, today thousands of priests, religious both women and men and laymen and lay-women around the world try to live the spirituality and missionary thirst of Brother Charles by living as contemplatives in the midst of the world¹⁵⁷.

CONCLUSION

Charles was born and brought up in the de-Christianised and de-spiritualised context of 19th century France. This was strengthened philosophically by scepticism and materialism and theologically by pietism and devotion. Charles de Foucauld became an orphan at the age of six. During his school days he lost his faith due to the influence of the writings of his time. Immediately after his graduation from the military academy, he became a sub-lieutenant in the French army. His career coupled with patriotism brought him to distant countries which helped him encounter and experience the faith-life of the Moslems and the Jews. The adventurous and scientific Moroccan exploration and the glorious publication of the book *Reconnaissance au Maroc* revealed not only his greatness to the world but also the greatness and dignity of his soul and his lost Catholic faith to himself.

¹⁵⁷ For a glimpse of the Foucauldian foundations in different parts of the world see appendix 4. Philip Hillyer states that many more groups such as the Taizé community have arrived at a similar way of looking at Christian discipleship and the mission of the Church. All are discovering in their own situations a truth that Charles would undoubtedly have echoed, a truth perhaps most succinctly expressed by Latin American theologians like Sobrino and Gutierrez. J. Sobrino states: «It is the real following of Jesus that enables one to understand the reality of Jesus». J. SOBRINO, *The True Church and the Poor*, SCM Press, London 1985, 23. G. Gutierrez writes: «Reflection on the experience of following constitutes the central theme of any solid theology». G. GUTIERREZ, *We Drink From Our Own Wells*, SCM Press, London 1984, 1. Quoted in P. HILLYER, *Charles de Foucauld*, 10.

When the «prodigal son» returned, his family members welcomed him unconditionally. Marie de Bondy, his cousin led him to Abbé Huvelin. At St Augustine's parish church, he experienced his first conversion. He joined the Trappist Monastery of Our Lady of the Snows in France and in search of greater poverty went to Our Lady of the Sacred Heart, Syria. Since he could not find the expected simplicity and poverty there, he left the Trappists for Nazareth. At the Poor Clare's convent, Nazareth, he worked as a servant and deepened his Nazareth vocation. In 1901, he became a priest and went to the Algerian Sahara as a missionary and dedicated his whole life for the integral development of the Tuaregs until his assassination on first December 1916.

Charles made great literary contributions to the Tuareg language by writing dictionaries, grammars and translating the books of Bible and poems. His contribution to the field of spirituality is evident from his retreat notes, meditations, Rules and Regulations, letters, diaries, etc. Since 1893, Charles wanted to found a religious congregation. He wrote Rules and Regulations for the same and obtained the ecclesiastical approval for it. Though at his death there were only a few followers, today there are 18 indigenous congregations who follow the life principles of Charles de Foucauld.

CRIME AND CRIMINAL BEHAVIOURS IN SOCIAL STRUCTURE AND SYSTEM

Dr Viju Muringassery MST

Crime is the clear appearance of various complex factors. The causes of criminal behaviours of human beings lie in the social structure (e.g., family, religion, class) and systems (e.g., political, economic, cultural). Often times people do not have the sense to choose what is right and avoid what is wrong. They are very emotional and sensitive. Emotional immaturity and imprudence in their social and familial life tend to criminal behaviours. They become instant reactionaries and intend to criminality. Criminal behaviour is learned in contact with other people in a process of communication and relationship. The learning of the criminal behaviours mostly take place in close personal groups and it includes not only the techniques of committing crime but the motives, rationalizations and attitudes which accompany crime. Those people who want to keep and maintain a kind of familial and social bond, try to avoid criminal activities. Those who want to keep certain fundamental, religious, cultural values, good conduct and behavioural patterns as part of their personalities and the standards of the society will insulate themselves from criminal involvement.

CRIME

The word *crime* is derived from the Latin root *cernô*, meaning “I decide, I give judgment”. Crime is an illegal action or

activity for which a person can be punished by law, imprisonment and fine. Common examples are murder, robbery, burglary, rape, drunken driving, child neglect and failures to pay one's taxes and many others¹⁵⁸. A person who does this action is called a criminal. An individual becomes a criminal due to some abnormalities or certain situations of frustration.

MOTIVATION

There are many factors included in any full explanation of crime but it is the individual factors that become the center of any description of the causes of crime. So, it is important to know the aspect of motivation in one's life. Motivation is the driving force within a person. The term motivation is derived from the Latin verb 'movere' which means to move¹⁵⁹. It includes "desires," "wants," "needs," "aims," "goals," and "incentives". It is a process that begins with a psychological need that activates a behavior to goal incentives. Therefore the understanding of the meaning of it lies in the interacting and interdependent elements, i.e., needs, aims, and incentives¹⁶⁰. Others consider it as the power or drive that mobilizes a person or animal towards certain purposes. It has an impact on human behavior and it directs people in their efforts to accomplish a certain purpose willingly and voluntarily¹⁶¹.

According to Luthan (1998) motivation is "a process that starts with a physiological deficiency or a need that activates a behavior or a drive that is aimed at a goal incentive" . It

¹⁵⁸ Sampson, Robert J. and W. Byron Groves 1989.

¹⁵⁹ Schunk, Meece, & Pintrich, 2014.

¹⁶⁰ Tella, Ayeni, & Popoola, 2007.

¹⁶¹ Bahaddin & Esra, 2012.

begins with a biological or psychological desire that directs a behaviour or action toward the achievement of a goal. This has something to do with a movement within or an inner drive. A person's motivation is influenced by intellectual decision making, other times by emotions such as anger, greed or lust. Motivation alone cannot cause a crime to be committed but other factors, opportunities and temptations do.

CRIME RATE

There is always an increase in committing crime inside and outside India and punishment by incarceration or fine takes place every day. For example, thirteen people were shot and killed in the United States during the month of November, 2021 as there has been a constant spate of gun violence and deaths as reported by William Roberts. Among the European countries Belarus has 60.27 and France 49.20 as the crime index reported by Numbeo.com in 2021. The statistics report of Indian National Crime Records Bureau and Ministry of Home Affairs 2019, a total of 3225701 crime incidence happened in India with 242.2 crime rate. Among those 28918 cases of murder were registered during 2019. A total of 108025 (23104 male and 84921 female) victims were reported kidnapped or abducted during this year. Many other human trafficking cases were registered in the report. The rate of cyber-crime also increased from 3.3% in 2019 to 3.7% in 2020 and is still increasing day by day.

Some of my friends after having a dialogue said that an individual commits crime mostly with high rates of drug use, economic deprivation, deprived parenting, lack of proper education, bad friendship, too much pessimistic attitude, and many other personal, social and environmental factors as the cause of deviant behaviours. It is true that no one in the universe is born a criminal. Human beings involve themselves

in criminality by going against the laws and regulations of the country and social control.

CRIME TYPES

There are different ***types of crimes***: crimes against persons to victimless crimes (E.g. issues of drug addiction, abortion, homosexuality are private in nature), crime against property, hate crimes are against persons and property (E.g., in terms of race, gender, religion, disability, ethnicity and many others), crimes against morality, white collar crime, organized crime and others.

CRIME FACTORS

There are many reasons and factors in crime.

PSYCHOLOGICAL FACTORS

Some scholars argue that psychological factors, physical defects and many personality problems may become reasons for crime. People who are affected by personality disorders, schizophrenia, bipolar effective disorders, aggression, depression, adjustment disorders and sexual disorders and many others are possibilities to criminality.

FAMILY

Multiple family break ups and parents' divorce, cases of death in the family and members living separately are all family circumstances that produce an impact on the life of children who suffer a lot and sometimes turn towards criminality. Kids who are neglected in the family suffer a lot of emotional problems which tend to make them criminals. Children who belonged to the family of an alcoholic or drug addict, couples in extramarital relationships, illicit affairs, polygamy and

others, may not be morally well and the children belonging to these families are very probable to learn criminal behaviours. The following incident is one recent example of a brutal act of illicit affair that happened at KRS village near Mysore on February 9, 2022. A woman called Lakshmi was arrested for killing her paramour's family of five. According to the Police, the woman had an affair with Gangaram for many years and of late, Gangaram resisted her many times and told her that he could not continue the relationship as he was happy with his family (wife and four children). Gangaram and this woman used to fight frequently over the issue and he had asked her to stop annoying him. Finally, enraged over Gangaram's attitude, she meticulously planned the murder and killed his wife and four children.

PEER GROUP

Children may adopt criminal behaviours from their peer group and friends' circle. Recently a professor in Kerala rightly said that 40 percent of the students in professional colleges have used or are using different drugs at least once. Why? Because in teenage, judgemental capacity is not developed properly and the risk-taking behaviour is part of their brain function without logical thinking and therefore, drugs addiction is risk taking. Students, who are addicted to drugs, slowly tend to become criminals especially when they don't get it at wanted times.

IMITATION

Many children and adults want to imitate some of the characters from the movies and social media. Films, television, internet and other media are very powerful influencing elements which easily stimulate criminal attitudes in the life of children.

ECONOMIC CAUSES

There are many economic causes for committing crime. A good number of people try to live well and provide for the needs of the family without committing any crime. But there are people who commit crimes due to poverty, over-population, unemployment and urbanization. The theft and prostitution crimes are committed due to poverty also. Poverty has been one of the main economic causes of crime. Over-population in the country leads to unemployment and it becomes difficult for the nation to provide jobs to everyone and hence some of them commit suicide due to frustration. Industrialization and mechanisation created unemployment and a kind of social insecurity and instability. Most of the criminals hail from slum areas and commit crimes such as stealing, pick-pocketing, alcoholism, murder, burglaries, sexual assault and others.

POLITICAL CAUSES

Political areas are also related to criminal behaviours. Every day we read and understand about the political causes of criminality. We could see white collar criminals who have broken laws and satisfy their own personal interests and become serious offenders. Examples of crimes committed by white-collar criminals are: smuggling, black-market, monopoly, corruption and many others. According to the labelling theory created by Howard Becker in 1963, people become criminals as they are labelled by others and accept their social identity as criminals involving themselves in criminal behaviours. For example, if an adolescent or young adult is labelled as ruffian or rowdy, he may act or think like a rowdy.

DRUG

The rapid increase in the numbers of individuals who use illicit substances has become more extreme in drug use and criminal activity in the general population. According to a UN report, 1 million heroin addicts are registered in India but unofficially 5 million drug users are reported. Drug addiction and the criminality of addicts have become a major social problem in India. Most of them commit various offenses during addicted time. Evidence from the British Crime Survey suggests that about 34 per cent of the adult population have used illicit substances during their life span and 11 per cent have used during the previous 12 months. These figures suggest a current drug using population of about four million in Great Britain. It also seems that this behaviour is largely restricted to younger individuals¹⁶².

CRIME EFFECTS

Economic deprivation, inconsistent parenting, low educational attainment and limited employment prospects are risk factors not only for dependent drug use but also for heavy involvement in crime¹⁶³. From the primitive period to the modern, crime is a social problem in all social groups and it has serious effects on the social attitude of the individual. He/she as a criminal is considered as a dangerous person and an anti-social individual. His /her social and public relationship might be limited and not accepted by society. Crime also has a negative impact on victims. Psychological effects can be seen in a person who commits crime primarily developing depression and chronic personality disorders in his/her life.

¹⁶² Ramsay et al. 2001.

¹⁶³ De Li Periu and MacKenzie 2000; Walters 1998.

CRIME PREVENTION

Crime prevention is increasingly a significant component in every nation which causes for its development, public security and safety. The government officials, private institutions and corporate sectors have the responsibility and better role in preventing crime. Crime prevention must be done through social development, mainly through promoting the well-being of people and encouraging pro-social behaviours through different measures. For example, using educational and health measures, giving counselling and attendance to self-help groups in order to get back to normal life; providing them with life and job skills, training, education, orientation to new lifestyle and role models for their reintegration. Programmes in prison may also help to prepare them for release to assist with their reintegration and renewal. Moulding every person to be a better person or citizen is the prime educative motive of a country and of its social structure and system.

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THE STATE PRISON REVIEW COMMITTEE: A REFORMATIVE STEP FOR CORRECTIONAL TREATMENT

Dr James Vadackumchery

Government of Kerala has constituted a high-powered committee to recommend the premature release of life convicts who have completed eight years of actual imprisonment including set-off, if any, ordered by a competent court and excluding remission of any kind, and ten years with remission considering the nature of offence committed by the inmates in a correctional institution, their conduct in the prison and in whose cases the committee felt that premature release would help in their social reformation and rehabilitation. Perhaps, this is the first time that such a committee is appointed in any state in the country. The committee is constituted in accordance with the judgment of the High Court of Judicature, Kerala. The High court, inter alia, directed that the state of Kerala should make guidelines for pardon under article 161 of the constitution of India, taking into account section 433A of the Code of Criminal Procedure-1973 and the decision of the supreme court of India in Maru Ram's case. Accordingly, the government of Kerala constituted a High-Level Committee with Justice, V.R Krishna Iyer, Judge (Retired) of the supreme court of India as the chairman. The Prison Review Committee thus constituted on the basis of the recommendations made by

Justice V.R. Krishna Iyer Committee now considers the cases of life-convicts and makes recommendations for the premature release in suitable cases. While considering each case, The Prison Review Committee takes into account the nature of crime, possible effects on the community, their conduct in the prison and in whose cases the committee feels that premature release would help in their social reformation and rehabilitation.

CRITERIA FOR INELIGIBILITY FOR CONSIDERATION

The Prison Review Committee considers only those cases of life convicts not coming under the following categories for recommending premature release and they are:

- i. Professional or hired murderers.
- ii. Persons who committed murder for religious, communal or caste reasons and those sentenced to life imprisonment for offence against the security of the State.
- iii. Persons who committed murder while involved in smuggling operations or murder of prison staff, prison visitors and public servants on duty.
- iv. Those who have intentionally violated the conditions of leave.
- v. Those who were involved in sexual assault in any form against women and children resulting in death and pre-meditated murder of women and children for material gains.
- vi. Persons convicted under NDPS Act.

FEEDBACK ON VICTIM REACTION

A victim, for the purpose of consideration by the Committee, is any person who perceives injury to himself on account of the intended premature release of the prisoner. In order to find out the victims, the Superintendent of the Jail concerned will give public notice specifying the names of the convicts in respect of whom the Committee would consider proposals for pre-mature release and such notice invites objections, if any, with sufficient justification from possible victims. Such notifications are published in the local press, in the Gazette and affixed in the notice board of the jail concerned. The Jail Superintendent obtains comments on the victims' reaction from the District Probation officer and places the same for consideration by the Committee.

CONSIDERATION BY THE COMMITTEE

While considering the case of premature release of a particular prisoner, the committee keeps in view:

1. The general principles of remission of sentences as laid down by the state government or by the courts.
2. Welfare of the prisoner and of society at large.

The Committee ordinarily does not decline a premature release of a prisoner merely on the ground that the police have not recommended his release on certain far-fetched and hypothetical assumptions. It takes into account the circumstances in which the offence was committed by the prisoner and whether he has the propensity to commit similar or other offences again. The committee examines the copies of the judgements of the original court and of the appellate court, history of the convict's family background, economic background, habits, attitudes etc., report of the jail Superintendent giving particulars about the educational

progress, performance at work and vocational, training, interest in recreational and cultural activities, discipline, ground adjustability, conduct, attitude towards society and family members, conduct during release on leave, need for an aftercare program, and the manner in which the convict's propose to resettle after his/her premature release, medical report about the physical and mental condition of the offender, serious illness, if any, suffered by him/her and his/her fitness for premature release. On the basis of a study and evaluation of all those shown above, the committee makes a recommendation for the premature release of life convicts.

ADVANTAGES OF PREMATURE RELEASE

This is not 'parole' as traditionally understood. The benefit is extended only to life-convicts. Conviction for life means imprisonment for the whole life of the convicted. Such a conviction for life has only punitive content and is not correctional in nature. From the correctional point of view, a life-convict here is released after a period of time and is offered facilities for reformation, rehabilitation and reintegration to society. Presently, the convict when released is not provided with any controls, assistance or guidance by any agency. This is of bad taste and therefore, there is a view that voluntary organizations and their committed members should come forward to offer the needed assistance, guidance and counselling for the released prisoners. Premature release permits the convicts their normal social relationship in society. At the same time, they need care, supervision and guidance from people who come forward to rehabilitate them. Jesus Fraternity or the Prison Ministry India can take up the challenge and offer assistance and guidance so that the released prisoners do not become recidivists in life. Through their committed endeavors, they can see to it that the released prisoners do not maintain undesirable association and friendship with

antisocial individuals in society. The work of the voluntary organizations will certainly protect the society and will surely aid the released convicts to make an acceptable adjustment in the community which condemned them to prison.

What can the voluntary organization do to make the pre-mature release of life convicts successful? They can know the cases which are considered by the Prison Review Committee when the names are published in the media. Immediately, they can visit the houses of the prisoners to prepare them to accept the life convicts honorably when they are officially released. The family of the convicts needs counselling and so is the case with some of the victims of the offence.

The prison worker can interview them and prepare them for receiving the life convicts. Certainly, there will be a lot of problems for the convicts and their family members for mutual acceptance. The prison workers can be the welders in such situations. The victims of crime may have hostility, vengeance and anger towards the convicts. By the intervention of a prison worker, the attitude can be changed. Some of the voluntary organizations have half-way houses and they are said to be the released prisoner's intermediate residential stations between prison life and freedom in society. The half-way houses provide facilities for many released prisoners who need support and other assistance such as food, shelter, counselling, guidance, care and supervision. Why can't they be provided? Today we have a committee to recommend the pre-mature release of the life-convicts and the Committee does not have any support system officially formed for offering assistance and guidance to the released life-convicts. The voluntary organization must come forward to perfect the system for a better tomorrow.

ARMY OF GOD IN THE BATTLE

Fr Jaison Dominic MST

INTRODUCTION

Prison Ministry India engages voluntarily into the life of the people behind the bars. These volunteers are the people who are actively working for the conversion of the minds of the incarcerated that they become completely human and divine. The work, ministry, prayers, mortifications and fasting of the members of PMI make real changes in the approach and life of Prisoners and Prison Staff. In and through the formation of Special Task Force (STF), PMI aims to reach the root causes of crimes one committed and to rehabilitate and integrate the him/her through all the support possible. Here in this chapter, we look at how the members of the Special Task Force work as the army of God in the battle and why the life of the volunteer should be a battlefield. Also, it is very important to note that the warriors are to be trained and properly armed. Let us see the background of considering Christian life as life in the battle field.

BATTLE BETWEEN GOOD AND EVIL IN OLD TESTAMENT

The Old Testament is the story of battle between good and evil. It begins from the garden of Eden and passes through the picturizations of battle between Cain and Abel, death and life, idolatry and worship, sin against faithfulness, allegiance and slavery, deportation and bringing back,

abandoning and saving etc. The morality of the Old Testament is to give adherence to the laws and statutes of the of the Lord, our God. “If you obey the commandments of the LORD your God that I am commanding you today, by loving the LORD your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the LORD your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses” (Deu 30: 16-19).

BATTLE: PERSONAL AND COMMUNITARIAN

This battle is seen in various levels of the life of the people of God. The Sin and Goodness is in highly conflicted not only in the person (for example, David) but also among various tribes of Israel (like Juda against Israel) and among different peoples (like Israel and Babylon/Persia). While God takes into consideration of sin of a person to punish a community (as in the case of Achan in Joshua 7), he also redeems them by the intercession of a person (Moses praying for Israelites during the war in Exodus 17 or Abraham pleads the Lord for Sodom in Genesis 18). The community is often praying to God in the Bible and they are blessed; and sometimes they do adultery and go away from the Lord and they receive punishments. The deportations and exiles are seen as the punishment of God to the people of Israel, while the love of God and Goodness of God brings them back.

OLD TESTAMENT BOOKS: PICTURIZATIONS OF WAR

Human being, whoever may be, is at the face of war, if s/he is a believer or even morally upright. Here there is an inherent freedom to choose good or bad for every one even if man is directed to good. By his selection of choices and firmness in following the choice determine one's allegiance to good or bad. It is clear in the book of Job, where Job is always keeping allegiance to God while his friends or even his wife slip before temptations from devil. Many of the Old Testament books are the battle between the good and evil, such as Genesis, Exodus, Joshua, Tobit, Judith, Esther, Job, etc. The Last book of the Bible, Revelation speaks about the final battle, where Satan would be completely defeated.

YHWH, THE GOD IN BATTLEFIELD AS A WARRIOR

About God himself prophet Isaiah speaks as the one who is in the battle field: He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak. (Is 59:17). Also, we see in his prophecy about the king of righteousness "righteousness shall be the belt of his waist, and faithfulness the belt of his loins" (Is 11:5). "The LORD is a warrior; the LORD is his name", (Ex 15:3) the people of Israel sing while Miriam acclaims "Sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea" (Ex 15:21). In the book of Exodus, we see that Moses instructs people, "do not be afraid, stand firm, and see the deliverance that the LORD will accomplish for you today; for the Egyptians whom you see today you shall never see again. The LORD will fight for you, and you have only to keep still (Ex 14:13-14)." And also, in the commissioning of Moses in Deuteronomy we see, "Do not fear them, for it is the LORD your God who fights for you (Deut 3:22)." The

descriptions of God of Israel in Psalms (Ref. Ps. 18, 27, 24, 144, 33, 35, 46, 60, 108, 138 etc.) and other books depicts God the Lord as great warrior. Hezekiah encourages his commanders saying, “Be strong and of good courage. Do not be afraid or dismayed before the king of Assyria and all the horde that is with him; for there is one greater with us than with him. With him is an arm of flesh; but with us is the LORD our God, to help us and to fight our battles (2 Chronicle 32:7-8).

CHRISTIAN LIFE IS THE LIFE OF BATTLE

St Paul writes clearly that the spiritual life of Christians is war, and be prepared for that: “Finally, be strong in the Lord and in his mighty power. Put on the full armour of God, so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore, put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people. Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray

that I may declare it fearlessly, as I should” (Eph 6:10-20).

Again, St Paul exhorts the believers in the Church of Thessalonica, “but since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation” (1 Thess. 5:8). Again, he exhorts Romans, “the night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armour of light” (Rom 13:12).

THE WORD OF GOD IN BATTLE FIELD

The author of the Hebrews says about the word of God as the weapon for one’s own renewal and that off others. “For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (Hb 4:12). The word that comes from the mouth of God is so powerful that no evil can stand against it. “When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick (Mt 8:16). During the temptation of Jesus in the desert, Jesus tells the importance of word of God in resisting the devil, “It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’ (Mt 4: 4). “So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it (Isa 55:11).”

SATAN IN THE BATTLEFIELD

The picturization of evil and its tendencies (the evil spirits) in the Bible is also can be seen as that of in the battle field. “Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour”

(1 Peter 5:8). St James in his letter ask us to “resist the devil, and he will flee from you” (cf. James 4:7). In the letter to Romans St Paul says “The God of peace will shortly crush Satan under your feet (Rm 16:20).” Again, he says, “For the weapons of our warfare are not merely human, but they have divine power to destroy strongholds. We destroy arguments and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ (2 Cor 10:4-5).”

LIFE OF JESUS, A BATTLE FOR THE KINGDOM OF GOD

In the life of Jesus if we look at, the entire life of Jesus is a battle with devil. He overcomes temptations of evil at the very beginning of his public ministry (Lk 4: 1-13). The main part of the ministry of Jesus was exorcism (Lk 4:31 where Jesus begins his active ministry with exorcism and so many instances follow if we observe in the Gospel). In the prayer Jesus taught “Our father...Your Kingdom come...do not bring us to the test but deliver us from evil” (Mt 6:9-13), it is clear that there is a battle going on between the Kingdom of God and Kingdom of Devil. “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you” (Mt 12:28). Jesus of the gospel is busy with the institution of Kingdom of God by exorcism and fight with the evil.

THE PASSION AND DEATH OF JESUS AS COMPLETE VICTORY OVER EVIL

The passion and death of Christ was a battle against all evil inclinations, the authority of devil and the death itself. Isaiah prophesizes, “Surely, he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace

was upon him; and with his stripes we are healed... He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isa 53: 4-8). St Peter in his letter writes, “He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed” (1 Peter 2:24). St Paul writes it clearly, “He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins” (Col 1:14-15). Also, he continues, “And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it. (Col 2:13-15).

SELECTION AND SENDING OF DISCIPLES FOR BATTLE

One of the very purposes of selection of Apostles was to drive out demons. “He appointed twelve that they might be with him and that he might send them out to preach and to have authority to drive out demons” (Mk 3: 14-15). “Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal” (Lk 9:1-2). He sends the Apostles commanding, “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment” (Mt 10: 7-8). The seventy disciples whom Jesus sent, returned with joy, saying, “Lord, in your name even the

demons submit to us!” He said to them, “I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven” (Lk 7:17-20).”

At the final commissioning of Jesus we read, “And he said to them, “Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned. And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover” (Mk 16: 15-18).

MOTHER MARY, THE PERPETUAL HELP IN THE WAR

Mother Mary is seen as a person who is the fighter and helper of fighters against the devil. The figurative mother of Genesis is the mother whose children will bring the Satan under their feet. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel (Gen 3:15). Mary is the giver of Jesus to the world in human form to enable human beings to fight against devil as Jesus modelled it. Mary is the one who was born without impurities. She lived holy life. She was taken into the heaven and was crowned as the Queen of heaven. As Queen of heaven, she is the leader to fight against the devil. She is picturized as the one who conquers the devil in the book of Revelation (Rev 12). As Mary was instrumental in the first miracle of Jesus, she would be helping us wherever

man would fall into shame or fail, she would reach there to uphold us and help us. Same as Mother Mary was help in the life of Jesus, in the life of Apostles and in the life of early Church to fight against the evil and to lead a spiritual life, so too she would still help us to fight against the evil perpetually.

BOOK OF REVELATION: WAR AGAINST EVIL

The book of Revelation clearly gives the message of the presence and reality of devil and his kingdom. It gives the picturization and depth of empire of devil which is rooted in idolatry and immorality. The book is the depiction of the story between the spiritual fight of the angels of heaven against those of hell. The lamb slaughtered will have the eternal victory and glory.

STF: AN EXHORTATION TO SPECIAL COMMANDOS TO BE READY FOR OPERATIONS

Special Task Force in PMI is a very special call from the PMI volunteers for the operations selected. It is a divine vocation where the volunteers who are recruited and specially selected for specific missions of PMI. The soldiers who are called for special tasks should prepare themselves: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect (Rom 12:1-2).” Some of the main important points which the commandos are to follow are given below: These are very necessary for a commando of STF of PMI should follow.

BE READY FOR BATTLE

The Bible asks us to be ready for the spiritual war. The commandos should be ready and equipped in the ways of slippery and dangerous. It is real fight against all the evil spirits and tendencies behind the works of imprisoned brothers and sisters or socially affecting dangerous tendencies people follow. It is a spiritual warfare with the help of God standing firm putting on all the armour of God and taking stand against all evil practices and inclinations. The first step for that is to clean up ourselves and fill us with God's armours. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places (Ep 6:12).

1. HAVE FAITH IN GOD

With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one (Ep 6:16). The most needed weapon of a commando of STF at the face of war is strong faith in God. Before entering to the sequence of battles Lord God said to Joshua, "Be strong and courageous; do not be frightened or dismayed, for the LORD your God is with you wherever you go" (Joshua 1:9). The disciples often prayed for strong faith in God. The apostles said to the Lord, "Increase our faith!" (Lk 17:5). The disciples failed before lack of faith. When disciples were unable to cast out the demons, they came to Jesus privately and said: "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you (Mt 17:19-20). The task of STF members may be very strong, may be hard, sometimes boring; standing

before problems and difficulties one must not be discouraged. Jesus says: “Do not let your hearts be troubled. Believe in God, believe also in me” (Jn 14:1)

2. BE EQUIPPED AND PREPARED

Finally, be strong in the Lord and in the strength of his power. Put on the whole armour of God, so that you may be able to stand against the wiles of the devil (Ep 6:10-11). God instructed Moses to say to the congregation of Israel, “You shall be holy, for I the LORD your God am holy” (Lev 19:2). Holiness is the criterion God ask of us. Joshua exhorts people: “Sanctify yourselves; for tomorrow the LORD will do wonders among you (Joshua 3:5). To be in a mission, a commando must be most vigilant about the presence, plans and attack of enemies. One of the most important virtue Jesus asks us is vigilance. Beware, keep alert; for you do not know when the time will come (Mk 13:33). The most important thing a commando has to see is that to keep himself safe. Keep awake and pray that you may not come into the time of trial (Mk 14:38). So then let us not fall asleep as others do, but let us keep awake and be sober (1 Thessalonians 5:6). The vigilance is also asked from the specially selected people because as they are gifted with special mission. St Paul says, “But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us (2 Cor 4:7). Humility and patients are the basic needs of STF Commandos.

3. BE FILLED WITH WORD OF GOD

“As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace” (Ep 6:15). “Take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Ep 6:17). As er have seen early, the word of God is

a weapon that hurts one who preaches and one who hears (Cf Hb 4:12). It is so powerful. Even if the word of God hurts at once, it purifies us. It heals us. It renews us. It brings back us to the union with God. It is the medicine for our soul. So the ultimate aim of word of God is to bring us to the peace of mind. Some were sick through their sinful ways, and because of their iniquities endured affliction; they loathed any kind of food, and they drew near to the gates of death. Then they cried to the LORD in their trouble, and he saved them from their distress; he sent out his word and healed them, and delivered them from destruction (Ps 107: 17-20). The word of God that is filled in us may attract the people behind the bar. The people who seek peace of mind due to anger or guilt, may find the word of God in us as their resting place. Pursue peace with everyone, and the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no root of bitterness springs up and causes trouble, and through it many become defiled (Hb 12:14-15). The word of God only can provide the peace which is the fruit of resurrection and new life, for it was the gift of the risen Lord. "I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you (Jn 14:25-27)."

4. FULFIL THE RESPONSIBILITIES

Therefore, take up the whole armour of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm (Ep 6:13). The members of the STF should lead a model Christian life. The comprehensive moral and Christian life make us model before others. We must be able to fulfil all our responsibilities to everyone to whomever

it is ought to. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received (1 Pet 4:10). The one who has the responsibility of household matters must do it. And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever (1 Tim 5:8). Also, he has to be fully in communion with Christ, Church and its leaders too. Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarrelling, to be gentle, and to show every courtesy to everyone (Titus 3:1-2).

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore, whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore, one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. Pay to all what is due them — taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due (Rm 13:1-7).

5. BE TRUTHFUL AND RIGHTEOUS

Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness (Eph 6:14). Justice is giving one one's due. But when it comes to the Bible,

the true justice is mercy. I have come to call not the righteous but sinners to repentance. Through the works of mercy, one becomes righteous. When St Joseph wanted to show mercy to Mary he was considered as just man. Through the words to the people who were about to throw stones to the woman caught in adultery, “Let anyone among you who is without sin be the first to throw a stone at her” (Jn 8:7), Jesus equals justice of the Old Testament to mercy of the New Testament. Through giving and receiving mercy one is called to truthfulness and holiness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification (Rm 6:19). Jesus, who presented himself silently before Pilot who asked “What is truth?”, tells his disciples “If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free” (Jn 8:32). Zachariah, the father of John the Baptist prophesized telling: that we, being rescued from the hands of our enemies, might serve him without fear, in holiness and righteousness before him all our days (Lk 1:74-75).

6. BE SAFE WITH THE BLESSED SACRAMENT AND MOVE AHEAD WITH THE WORD OF GOD

“Take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Ep 6:17). The word of God and Eucharist are the two main ways to make a person converted. The participation in the holy eucharist, holy communion and adoration and prayers before the blessed sacrament safeguard ourselves from the attacks of devil and his angels. The blood of the Passover feast saved the children of Israelites (Cf Ex 12:1-28). Manna was the supernatural food for Israelites sustained them in desert. The twelve loaves of bread of

presence manifested the presence of YHWY in the community. Bread offered as sacrifice of Old Testament makes a replica of Jesus, the bread of life and the lamb of God in the New Testament. The blood gushed fourth from the heart of Christ is the helmet and armour that can protect all the evil and evil inclinations. It is very good and advisable that to receive the protection of Holy Blood before getting into active ministry and spiritual operations. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life (Jn 3:16). The letter to Hebrews says”: But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! (Hb 9:11-14).

7. BE WITH GOD IN PRAYER

“Pray in the Spirit at all times in every prayer and supplication” (Ep 6:18). Prayer is the means to communicate to God. Communication is the centre of any operation. So, prayer is the way to keep knowing the plans of God, give adherence to him and move according to his commands. In STF, the group of special people working under the command of God, in the name of God, ask their needs in prayer. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two

or three are gathered in my name, I am there among them” (Mt 18:19-20). The need and strength of prayer is exhibited by St James in his letter, “therefore, confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest (James 5:16-18). Strong and continuous prayers have made wonders in the past, converted many people like St Monica prayed for St Agustin.

It is always good that when you pray each other have empathy and regard for the other. It is highly recommended that the STF members may undergo the counselling courses and administration of psychological therapy courses, that they may help them to deal with the people systematically. STF members may guard their tongue and words that they will be blessed by God. “If you utter what is precious, and not what is worthless, you shall serve as my mouth (Jer 15:19). St James speaks about controlling the tongue, “For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle (James 3:2). Also we read, He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow; in his quiver he hid me away (Isa 49:2).

8. PRAY FOR EACH OTHER AND FOR THE SPECIAL INTENSIONS

“To that end keep alert and always persevere in supplication for all the saints” (Ep 6:18). Prayer for each other and intercessory prayers have much value in STF. In the battle, some of the soldiers only are directly fighting. All others give the back up for battle. The same way the prayer of intercession will back up the warriors in the front raw. St Paul in prison

writes to the Church of Philippians "...for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance (Ph 1:19). St Paul again says, "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone (1 Tim 2:1). We see that Jesus prays for his disciples (Jn 17). While the Church was praying together, Peter who was imprisoned, was released (Acts 12:6-12). The apostles were released from the prison by the angel of God (Acts 5:17-20), St Paul and Silas were released from chains while they were singing praise to the Lord (Acts 16:25-34) and many miracles and signs happen where the support of prayer is found. The early church prays when they send apostles for ministry: "...and grant to your servants to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus" (Cf. Acts 4:23-30).

CONCLUSION

The characters of the Bible, almost everyone is connected with the war. The Pentateuch tells stories of selection of rejection God while historical books are the wars on the side or opposite to God. Prophets are the people who strongly spoke to kings and people on the side of Yahuwah to reminding them about the curse and blessing of God. The wisdom books give the morality of people that is to be followed. The New Testament is the open war against the Devil and his kingdom, announced by Jesus of Nazareth proclaiming the Kingdom of God. The Church is the sacrament of salvation in this world, expanding the kingdom that Jesus inaugurated. As the members of STF of PMI, one has to be very strong warrior of Christ and work against the kingdom of Satan and his angels.

DO THE DEAD WALK? MY EXPERIENCES WITH DEATH ROW PRISONERS

Sr Adele Korah SCCG

DEAD-MEN WALKING

No one can imagine a dead man walking! It may sound strange for those who never had an opportunity to accompany the brethren who are convicted to Capital punishment. They spend every minute, day after day in great distress. They are dragging themselves behind the bars, confined to the four walls of a cell. They appear stupefied by the unexpected order they received from the court, as if they received a blow on the head. Only those who have listened to their woes, heard their sighs unheard by anyone, can understand the state they are in, as they spend days languishing behind the bars. Though externally they appear alive, yet they are walking like corpse with woe-begone faces, heavy hearts, lamenting over their wretched state. They are those prisoners who are, convicted to Capital punishment and are confined to the four walls of a prison cell. Capital punishment or the death penalty is a legal process by which a person is put to death by the State as punishment for a capital crime. It is given in the rarest of rare criminal cases. Absence of persons dear to their hearts who could have shared their heartaches and anguish, aggravate their woes leading them to despair, having no one with whom they can share their inner agony. As per the Statistics it is painful to know the truth that 156 prisoners have committed suicide in the year 2020.

DEATH ROW PRISONERS

From 2004 onwards I had the opportunity to walk with several brethren during the painful years of their life in prison. Some of them when they were undertrial have expressed their anxiety about the judgment that would be given to them at the end of their trials. They suffer going through nightmares and sleepless nights. I remember a prisoner when he was in military training, had kidnapped a young girl and offered her to his friends who raped her, killed her and escaped from the place. Unfortunately, the military man was caught by the police while his friends could never be traced. The man who couldn't escape was the only son of his widowed mother and was languishing in prison after getting the death sentence. His mother had approached me pleading to forward a mercy petition to the President which I did on her behalf. There might be many who go through this type of painful ordeal.

DESOLATION AND CONSOLATION

Prisoners sentenced to death spend their days in utter desolation. I recall the occasion once when I was called by the Superintendent of the Central Prison, Bangalore, requesting me to go without delay to the ladies' section and spend some time with a lady prisoner who was convicted to Capital punishment as she was found guilty of having murdered six women. When I entered the small prison cell in the ladies' section of the Central Jail, I found the lady prisoner in a desperate state, beating her head on the wall of the prison cell. I found her in despair and in distress. After seeing me sitting beside her, she calmed down and started telling me that she was innocent and that she was accused and arrested with a false case and was brought to the prison. Without asking any inquisitive question, I felt that what she needed was just a silent and patient listening to her pain and sorrow at the

desperate situation she was in. I gave her a patient and compassionate listening without enquiring or judging her whether it was true or not. Though she spoke to me in this strain the report reveals the facts based on the investigations made regarding her crime.

SERIAL KILLER

In her wicked plan to become wealthy, she would approach women in distress and offer her assistance to perform Mandala Puja which she promised would solve all their problems. But before accompanying them to the temple she would request the women to wear their precious dress and all their jewels. She would take them to temples in the outskirts that they were unfamiliar with. There she managed to murder them very tactfully. She said that the movies she watched had taught her about Cyanide and its use as a poison. She devised a brilliant murderous idea to become rich in a matter of days. She used to take the women for Puja and ask them to close their eyes and she would pretend to pray after that. The women had no idea that it would be their last. Then she would serve them with Cyanide laced water as “Holy water”. That was how she would end the Puja. She was India’s first convicted female who was found responsible for the murder of six women in the State of Karnataka. As it was one of the rarest of rare cases, she was sentenced to Capital punishment.

SADANANDA’S TACTICS

Another death row prisoner whom I met years ago in the prison was Sadananda (name changed) who appeared quite calm and composed. He was kept in solitary confinement in the prison. He spoke to me for a long time quoting from scriptures of different religions including the Holy Bible. I was told by other brethren that he was a death row prisoner. He had very

tactfully succeeded in getting rid of his beautiful wife for unknown reasons. But the cunning plan he made to get rid of his wife whom he hated for unknown reason was very strange. He managed to put his wife to sleep in deep slumber with the help of heavy drugs. When he found out that she had lost her senses, and after having ascertained the fact that no sound or touch would wake her up, he managed to lower her body closed up in an airtight box in to a rather deep pit dug under the concrete floor in his own house. After a period of time, his daughter who could not get in touch with her by phone, grew anxious and found that her mother was missing. The daughter was working abroad and in no way she could get in touch with her mother.

LOVE DARES TO BREAK ALL BLOCK

With a firm determination to trace out the whereabouts of her mother, she came home and asked her father and enquired among her relatives and neighbors. She was unable to accept the sudden disappearance of her mother. After a series of enquiry, she decided to make a thorough inspection of all the nooks and corners of her house. Sadananda had owned many apartments and villas in different countries too. But her love and attachment to her mother prompted her to fight tooth and nail engaging in vigorous combat, using all her resources to reach her target. She felt suspicious of the appearance of a specific area on the floor of her house, and succeeded in digging a particular portion of the floor in their house with the assistance of the police. She successfully discovered the remnants of her mother's corpse under a slab. Police officers handled the next step. Sadananda was imprisoned and court cases went on for years ending in declaring him guilty and convicted for Capital punishment. Several years passed. Sadananda managed to get his death sentence reduced to Life imprisonment at Hindalga jail.

HINDALGA JAIL

All the prisoners who are sentenced to Capital punishment in Karnataka are shifted to the Hindalga jail at Belgaum as it is the only prison in the State of Karnataka which has the facility for hanging those on the death row. There are 46 death sentence convicts at Hindalga jail. Two of them were released recently by the High court of Karnataka, twelve death row convicts including Cyanide Mallika were given Life imprisonment that is, Life unto death within the prison. Out of those 46 convicts, plea of nine for Mercy petition are pending with the President of India and appeals of 36 convicts are pending in the High court of Karnataka. In India, three cases are pending in the Supreme Court. Currently there are around 404 prisoners on death row with Uttar Pradesh leading. Though Capital Punishment is a legal course of action, with eye brows raised, we ask the question, why do we kill people who kill others only to show that killing people is wrong?

PRISONERS' REFORMATION SPIRITUALITY

Dr Paul Raj SG

WHAT IS SPIRITUALITY?

Spirituality has to do with our experiencing of God and with the transformation of our consciousness and our lives as an outcome of that experience. Since God is available in principle to everyone, spirituality is not exclusively Christian. Christian Spirituality is the expression of Christian discipleship. Christian discipleship can be understood better if we understand what spirituality is. “For those who live according to the flesh, set their minds on the things of the flesh, but those who live according to the Spirit, set their minds on the things of the Spirit”. (Rom 8, 5) The awareness of who we are and what we are called to become, and to direct our lives accordingly, in response to God’s grace within us is what spirituality is all about. There are many factors that influence the Spirituality of PMI. One thing is sure that the PMI spirituality is not a Spirituality of ***Flight from the World***. In the initial period of Christian history, the best way to imitate Jesus was to die like him. To be a martyr meant to be fully conformed to the crucified Lord. But once persecution ended and there was no opportunity for martyrdom, Christians looked for a substitute. Thus, religious life was born. I would like to reflect on FOUR simple areas of life in my reflection today. They are:

OPEN OURSELVES TO HURTING PEOPLE

Jesus opened Himself up to a painful death, to bring eternal salvation to the whole hurting world. (The PMI Mission is this). The spiritual season of Lent has come to revolve around the theme of “conversion.” Christian conversion is a slow process of becoming transformed into the perfect image and likeness of God, in and through his beloved son, Jesus Christ. Thomas Merton describes the Lenten process of conversion and transformation as he cites the Gospel of St. John: “every dead branch will be purged, while every good branch will be pruned so as to bring forth more fruit (Jn 15:1).” He also suggests that while fasting and self-denial are vital expressions of Lenten spirituality, what matters most is the fruit of those practices, our faithful and Spirit-empowered efforts to share the fullness of God’s life and love in our broken world. Gandhi’s principle of non-violence by inflicting violence on oneself is relevant here.

FOCUS ON HOPE DURING LENT

Too often I let myself get discouraged by all the needs in the world. Pope Francis reminded us in his Lenten Message 2021: “To experience Lent in hope entails growing in the realization that, in Jesus Christ, we are witnesses of new times, in which God is ‘making all things new’ (cf. Rev 21:1-6). It means receiving the hope of Christ, who gave his life on the cross and was raised by God on the third day. Jer 29:11: “I alone know the plans I have for you,” declares the Lord, “plans to bring you prosperity and not disaster, plans to give you hope and a future”. Those of us facing difficult situations today can take comfort in Jeremiah 29:11 knowing that it is not a promise to immediately rescue us from hardship or suffering, but rather a promise that **God has a plan for our lives** and

regardless of our current situation, He can work through it to prosper us and give us a hope. The people of Israel were asking for immediate rescue from the sufferings that they were experiencing, and Jeremiah had a huge responsibility to tell them the truth about God's promise. He was also tasked to rebuke a very huge lie that the false prophet Hananiah circulated, which was not a very easy task to do. The verse 29:11 was his message, inspired by God's guidance, to tell the people that God's response is not an immediate answer, rather, that God has a plan to prosper His people amidst hardships and that God has a promise for the future of His people. What can we learn from this? God has a plan for us to prosper and hope for our future. We should not give up. We may be experiencing different situations such as the pandemic or crises of various kinds or a difficult political situation; but this verse tells us that these things are in passing and God has a plan.

NEW HOPE

There's only one certainty in PMI future: the life of prisoners is about to change. "You can't stop change any more than you can stop the sun from setting." As you go about in your Prison ministry, you will meet new challenges, you will explore new ministries, and you will discover new ways of being an ambassador. You may feel some fear as you experience the shape of the future ahead. But remember this: "Fear is the path to the dark side. Fear leads to anger. Anger leads to hate. Hate leads to suffering." Fear also can lead to hopelessness! You must face your fear and its various manifestations with prayer and trust in the Lord. Understanding suffering in all its deeper dimensions, the role of the Church in the Easter mystery of Christ is: Rom 8:17: "Only if we suffer with him, we will be glorified with him".

EMBRACING LENT CAN BE CHALLENGING

You need hope and a new hope to embrace Lent. Our path ahead is not an easy one. Our path ahead includes the unseen and unexpected potholes, unpleasant experiences, and unfavorable odds. But you have been well trained under the unfailing and powerful protection and intercession of Our Bl. Mother. You will be reminded of this often during this Lenten season. For you PMI ministers, the Cross has become an integral part of your PMI spirituality. It calls on each of you to “learn how even the Cross can be borne as a gift.” Our world is also filled with wonders, new technologies, creativity, and great imagination and challenges. We need training and knowledge too, to face them.

POSSIBILITIES FOR REFORMATION ARE BOUNDLESS

As a part of your Lenten spirituality, make it a point to learn more about a particular social issue (immigration, human trafficking, racism, the prisoners’ plight, Indian legal system, child poverty or child trafficking etc.). Pray for somebody: Be mindful of the words of philosopher Philo of Alexandria, who said, “Be kind, for everyone you meet is fighting a great battle.” Read the Works of compassion as Jesus describes them in Matthew 25:31-46. Each one can put this teaching into practice and choose an act of service we can perform throughout Lent.

POSSIBILITIES FOR COMPASSIONATE MINISTRY ARE BOUNDLESS

Jesus identifies God as his Father and declares the humanitarian emphasis (vv. 35 and 36) - feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, and visiting the sick and prisoners - these make for the outcome of a disciple’s commitment to Christ. (vv.

35-36). These six deeds of compassion are not exhaustive. Each meets a specific need of a particular needy person. There are other needs too. PMI cannot feed the entire world. A kind word or listening ear can help a person in despair. The possibilities for mercy are boundless, just as human needs are boundless.

The very basic nature of these six ministries: Food, drink, hospitality, clothing, nursing care, and visitation. PMI cannot be doing all of these at the same time. But we know that every person has the potential to provide these kinds of helps or mercies. One need not be a nurse to help a sick person. One need not be ordained to visit a prisoner in jail or do prison ministry. PMI is one of the ministries where all the Baptized Christians are called to one vocation: that is vocation to do prison ministry. All are equal, all are treated with equal respect and dignity. Only the services they render may be different. This Lenten spirituality in Prisoners' reformation can help a PMI volunteer to ask himself or herself: One important element in renewing my sense of call, the passion and the sense of connectedness I bring to my PMI mission is by asking the following questions:

1. What am I doing that PMI would like me to do more of?
2. What am I doing that PMI would like me to do less of?
3. What am I not doing that PMI would like me to start doing?

PMI IS NEEDED FOR THE CHURCH AND FOR THE WORLD

You have been part of PMI community in which you are proud to continue and contribute. You have created enriching experiences for Prisoners, their families, their children in

schools, in parishes, and in education for life. You have provided services in our country and in the Church through visits, accompaniment, teaching, researching, counselling, and training in life skills and advocacy. I have seen your compassion and your dedication to improving our Church and our world through PMI. The message is that endless possibilities are now open to you. A good soul once said, "Somewhere, something incredible is waiting to be known." I hope, you as PMI go to that somewhere. I hope you find that something. I hope PMI chooses to move forward with into the unknown but where the Spirit is leading you to.

PSYCHO-SOCIAL PROBLEMS BOOST UP CRIMINAL BEHAVIOR

Dr Mary Lucita CMC

INTRODUCTION

“The faults we first see in others are the faults that are our own” (Honore de Balzac). Criminal tendencies and crimes can enter a person’s life at any time, destroy a sense of safety and security and leave a legacy of anxiety and mistrust. The feelings of insecurity, anxiety and mistrust increase in the midst of rising crimes especially among the youth in contemporary society. Hatred and aggression seem to overtake love, compassion and kindness when confronted with mistakes, offences and crimes. Retaliation and revenge seem to whirl around once again in the hearts and minds of people, injecting aggression and vengeance taking the sophisticated and civilized society, back to the primitive, barbaric and lawless culture.

Street crime is increasing in countries and communities, and families are terrorized. Violence is an epidemic in homes, against spouses, against siblings and their own children. Protection is anxiously sought in guns. Law and order fail, legislatures pass laws allowing citizens to carry concealed firearms, the public cries for more police, more prisons and speedier executions. The severity of poverty and illiteracy lead many into the temporary relief of alcoholism, drugs and

anti-social activities. This leads to frustration. Frustration with social currents leads some to blow up government buildings and destroy government property by burning buses, breaking valuable things, etc. Violence that is more common in our college and university campuses, destroy the future of many students in darkness. Violence at all levels - personal, family, community, nation and world - penetrates the very fabric of our existence.

Crime is as old as the history of humanity. The amazing aspect of rise in crime is primarily due to the excessive exposure of crimes to the youth through movies. Young population in prison is more all around the world. The alarming increase of youth in criminal offences, the ever-increasing number of youths in prisons and the contemptible experiences they go through in confinement, arouse our curiosity to know and learn how far the conventional methods of dealing with young offenders deter them from their criminal behavior. It also helps to know how far it is effective in correcting and rehabilitating these young people in prison. When a young person is involved in violence or exhibit violent behavior, our patterned response is to strike or damage his property etc. Our society seldom questions the matter. The community is happy having them locked up and often view them as enemies of society and the nation. Due to this feeling of resistance, the community fails to see the strength of the youth in prison, as persons who are still in the process of growth.

The common public and political outcry is to “get tough” to do something more punitive and threatening than what is currently being done. Scientists and criminologists have been motivated to study the development of aggressive behavior, which results in criminal acts and offenses. This has resulted in the development of various casual factors, such as the

genetic, social, psychological and the environmental that lead to the growth of violent and aggressive behavior. This article analyzes the co-relation between the psycho-social problems and the criminal behavior of individuals.

2. PSYCHOLOGICAL FACTORS

In the psychological perspective, it has been primarily psycho-analysis that has made the most in-roads into criminology. Psycho analysis emerged out of psychiatry with the work of Sigmund Freud (1856-1939). Psychology, particularly the branches of it having the most relevant criminology and abnormal psychology, have come into its own during the 20 century. All of us have the idea that the causes of criminal behavior originate in the personality. Personality is defined as the complex set of emotional and behavioral attributes that tend to remain relatively constant as the individual moves from situations to situations. The traumatic experiences in early childhood leave their mark on the individual despite the fact that the individual was not aware of these experiences. The idea of unconscious determination of behavior flew headlong first against the idea of free will, and was quickly jumped on by positivistic criminology.

The next important idea is "Conflict". It has a three-part personality consisting of id, ego, and superego. This will operate in constant conflict with one another producing the basic problem of guilt, which will use one or more defense mechanisms. The idea of personality conflict as a cause of crime; Id is a part of the unconscious that contains all the urges and impulses including libido. It is a kind of sexual energy. Id is also a kind of stubbornness and it is called the "Pleasure principle". The ego is also called reality principle. It is continually trying to mediate the demands of the id and prohibitions of the super ego. The super ego is the voice of

conscience (doing what is right) and the source of self-criticism. It reflects society's moral values to some degree, and also becomes aware sometimes of their own morality and ethics. But always the superego contains a vast number of codes or don't statements. Sometimes they are tricky because parents always demand conditionally, and so children experience love conditionally. The basic cause of crime is over socialization, leading to an overly harsh superego, which represses the id and cause pressure to build up in the id and where it is an explosion of acting out in behavior. This repressed and silenced urges create frustration called guilt for impulsive action, which does manage to slip out. Guilt is a very common problem because of all the urges and drives coming from the id and all the prohibition in the super ego. There are many ways the individual handles guilt, and these are called defense mechanisms. This is the number one choice for explaining crime.

Axis I mental disorder is also known as schizophrenia and it has been linked to violence and crime (Modestin & Ammann 1996). Axis II, known as anti-social personality disorder (APD), has received the most criminological attention. For example, people who do not have empathy, and are also highly impulsive, harm or take others into criminal ways. Next, individuals having criminal behavior have history of childhood behaviors associated with: 1) Bed-wetting, 2) Fascination with fire, 3) Cruelty to animals. These individuals usually use other people as game pieces, and they seldom show anxiety or feel guilty.

CRIMINAL PERSONALITY

“Criminals are poor conditioners and are people who think differently”. Poor conditioning means that delayed punishment amplifies criminality, and thinking differently means that

criminals have learned to give themselves various excuses and justification that make it alright for them to commit crimes. These excuses and justification are best seen as criminal beliefs or self-talk.

PSYCHOPATHY

Psychopaths are the “incurables” of psychological criminology. But all of them are not criminals. Criminals at least have a code of conduct. True psychopaths are beholden to nobody and nothing. They are rarely distinguishable from people in power, and they do a good job of “faking normality”, in fact, some are quite charming and possess high intelligence. The case probably is that they were under-socialized as children, but there is no research about it at all. Like anti-socials, they do not have a superego and also do not express genuine desires and urges originating from the id. But it is clear that they are reality oriented, and they are careful to put on what likely is called a “Mask of Sanity”.

Criminal behavior is that which is in violation of the criminal laws. Crime is an offence against the law of the land. Crime is an act which is harmful to group welfare and the state has power to punish. Motive is the main factor in crime. They are classified as follows:-

1. Economic crime
2. Sexual crime
3. Political crime
4. Miscellaneous crime

CAUSES OF CRIME

1. Physical environment
2. Heredity

3. Anatomical conditions-primary crime is biological inferiority.
4. Physiological - Ocular - irritability leading to emotional disturbance.
- Mental Illness-leading to violence.
5. Race and birth - primitive race.
6. Alcoholism
7. Mal-adjustment problems
8. Frustration

HOW TO HELP CHILDREN TOWARDS BETTER ADJUSTMENT

Careful upbringing, balanced growth and development of a Child's personality, provide basic need satisfactions. A child should not suffer from physical, mental, emotional and social starvation. Teach the SWOT analysis.

The child should be helped to realizing his/her S = Strength, W = weakness, O = Opportunities, and T = Threats. So the child is able to accept himself/herself with all the limitations and shortcomings. Next, the child must be helped in setting a proper level of aspirations, ideals, and ambitions for going ahead in life. Children have also to be assisted to develop tension-tolerance in them so that they may not break at the stresses and strains of the odds of life. To enable children to be in harmony with the demands of society and culture, teachers and parents should themselves try to practice right ways and good habits. "Preaching is very easy but practicing is difficult".

Above all, provide a healthy environment to all children. Mal-adjustment is faulty up-bringing and uncongenial environment

at home, school and other places of social contact. Parents and others should provide adequate care and love to children, arrange conducive and satisfactory environment for their needs as well as actualize their potentialities. Finally, providing guidance and counseling to children is important. Life is made up of numerous problems. They are bound to exist. Help children to face problems independently, but many of them need proper guidance in making the right choices and proper selection with respect to their education, vocation and personal world. Therefore, we should arrange for guidance and counseling services in our schools for helping children in tackling their problems and making adjustments with them.

CRIME AND SOCIAL PROBLEMS

No problem is due to a single cause. Among several causes it is difficult to set priorities. War, poverty, unemployment or crime does not offer a single explanation for their occurrence. Sometimes one problem is so interwoven with other problems that one cannot be solved apart from the others. For example, Problems of crime cannot be solved without solving the problem of poverty, and the problem of poverty cannot be solved without solving the problem of illiteracy. In other words, social problems should be considered in their complex totality and then only it will be understood and dealt with effectively. Lombroso, the father of modern criminology was of the view that criminal behavior is inborn and is primarily a biological phenomenon. But this view is disproved by Charles Gorin, who says there is no difference between criminals and non-criminals. Henry H Goddard, an American psychologist, asserted that crime is due primarily to mental deficiency especially feeble mindedness. A situation or circumstance may cause one person to turn to another but may not affect another. Criminal behavior is due to criminality and a number of

interrelated factors involving environment and personality.

What is true of crime is also true of other social problems like unemployment, poverty, suicide, war etc. Other social factors are like urbanization, industrialization, immobility, conflicting codes, and standards and weak social institutions.

Thus P. A. Parsons said that incomplete adjustment to man, money and material resources is responsible for his problems. Another major social problem is “Population explosion” as man failed to nature, and constant changes occurred in society and culture.

CONCLUSION

Criminal behavior is a product of many factors or problems interacting together. Every factor or problem such as social, psychological, economic, sexual, family, society, educational, occupational and even religious has its own influential role in the development of criminal behavior. Biological behavior has a significant role in the individual’s criminal behavior; other factors which help violent behavior are also due to the environment. People inherit abnormal behavior from their parents. This article deals with the psycho-social problems that boost up the criminal behavior of individuals.

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THE UNSEEN TRIAL - FROM INCEPTION TO EXISTENCE

Parul Uppal

I have tried to study the condition of children in the prisons of India in order to enhance my understanding of their life in prison, the issues faced by them and the possible methods for resolution of the same. The findings are based on a review of reports commissioned by the Ministry of home affairs, a review of Prison Manuals, data shared by the NCRB, NHRC as well as orders/judgements of the Hon'ble Supreme Court. The issues concerning imprisonment become even more pronounced in the context of women inmates as prison systems are primarily designed to cater to men. As per the latest data, Indian prisons were home to 17,834 women and there are 31 jails for women in 15 Indian states and Union Territories, while 21 states and UTs have no separate jails for women. Of all women undertrials in 2019, about one in 10 were with children. It was found that on an average, a pregnant woman delivers every two and a half months in Tihar Jail. These are women who are pregnant at the time of arrest in criminal cases and have to give birth to their child while in jail. Around 1,779 children lived with their mothers in jail in 2019, according to NCRB data. There are issues of hygiene, privacy, concern for mothers in jail, and psychological problems.

WHAT THE LAW SAYS?

First and foremost, pregnant women must be provided with information and access to abortion during incarceration, to the extent permitted by law. Apart from the usual provisions like being arrested by a female officer, being segregated from the male prisoners, avoidance of being arrested post sunset etc, the provisions specifically say that all necessary prenatal and post-natal care should be provided to females who are arrested. The law also says that restraints should only be used on pregnant or lactating women as a last resort. Their safety or the safety of their foetus should never be put at risk. Women must never be restrained during labour.

Mothers in the postnatal stage should also be allowed separate accommodation to maintain hygiene and protect their infant from contagion, for at least a year after childbirth. Women who have undergone abortion or have had a miscarriage should also be included in treatment and nutrition programmes. In case of childbirth situations in pregnant prisoners, the provisions of the National Model Prison Manual must be followed strictly to make arrangements for temporary release for delivery of children in a hospital outside the prison. Suspension of sentence may be considered in the case of casual offenders. Most importantly, the birth certificate of the child born to a woman in prison should never mention the prison as place of birth to protect them against social stigma.

Recently the Bombay high court directed jail authorities not to wait for court orders but to send women prison inmates to the nearest state hospital if they seek to terminate a pregnancy. No court order is required for jail staff to act. Aadhar cards must be made for all inmates, especially for mothers and infants to enable them to become beneficiaries

of various government welfare schemes. When deciding on the prison to which the woman is to be sent, regard to her caretaking responsibilities should be made, if she has a child, and as far as possible, the woman must be given the choice of selecting the prison. The prison staff must display sensitivity, respect and dignity when searching for children. Body cavity searches should never be applied to children.

FINDINGS

Most cases of imprisonment of women prisoners involve spousal murders. In such circumstances, the children below the age of six usually accompany their mothers to prison or are left in the care of some relatives. In case of children above six years (whereby the law does not permit the children to be brought inside prison), kins sometimes come forward to look after the children or the children are admitted to children's institutions through the Child Welfare Committee (CWC) by the police or upon application made by the mother before the trial court.

These circumstances cause a lot of negative outcomes in children that affect their psychological, physiological and emotional health to a great extent. In a way these innocent children become victims of penalties too. The confinement of children along with their mothers leads to the confinement of their psyche as they are never able to develop socialization skills. They don't understand the concept of home like normal children do. They often get uprooted from one institution to another along with the transfers of their mothers. They never experience the comfort of settlement. Mothers in jail often struggle to get food for their children. Their children seldom have access to learning, and often lack social skills, having lived in a closed jail environment. After turning six, children are separated from their mothers and housed in state-run

institutions until their mothers are released, or they are capable of earning a livelihood.

The home ministry's overarching Model Prison Manual for all procedures in prisons, prescribes procedures for the welfare of women inmates with children. These and the SC judgment have all had a positive impact on their welfare, but there still remains a gap between implementation and policy. The way forward to this issue is that the needs of women and children in jail must be contextualized in different states, as prison is a state subject and policies should differ accordingly. The government needs to create a separate structure for women in prisons and one way of achieving this is to have combined facilities for women housed in Nari Niketan [women help centres], rescue homes and women prisoners in a single complex in each district. They can have common facilities for vocational training and counselling, to address economic viability. The prison administration must be the sole authority responsible for all related work and must be provided adequate staff and funds, instead of the multiple departments covering different aspects of women and children's welfare at present. Staff vacancies in prisons ranged from 33% to 38.5% on average, in November 2019 based on the "India Justice Report". There should be a facility to buy edible items for children inside the premises as women now earn inside the jail premises and they can afford to buy food for their children.

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A CASE OF EDUCATIONAL DISPARITY AMONG THE CHILDREN OF WOMEN PRISONERS

Muskaan Jain

In the landmark judgment in April 2006 *R.D. Upadhyaya vs State of Andhra Pradesh & Ors (Civil Writ Petition No. 559 of 1994)*, the Supreme Court had released guidelines for providing various facilities to the children of women convicts and had directed the states to follow the guidelines and make provisions for food, shelter, medical treatment, clothing, education, and recreation as a matter of right. In this regard, the Ministry of Home Affairs issued an advisory to all Principal Secretaries/ Secretary Home of all States and Union Territories in May 2006, instructing them to enforce the Supreme Court's directives. The guideline states,

“There shall be a crèche and a nursery attached to the prison for women where the children of women prisoners will be looked after... the prison authorities shall preferably run the said crèche and nursery outside the prison premises” (NCPCR, 2021). The goal of the provision was to provide an environment for children's upbringing that was as similar to that of a child outside of jail as possible, with minimal security constraints and the ability to socialise with peers outside of prison. Similarly, Even the Model Prison Manual 2016 prescribes the need for a crèche facility for the children so as to obtain educational and vocational training along with compulsory hour education for the women inmates along with

recreational activities.

As of December 2020, a total of 1628 children live with their mothers in prison. Out of which, 1184 women prisoners were accompanied by 1,345 children and the rest 214 convicted prisoners were accompanied by 246 children. As per the 2006 judgement, children only up to the age of 6 can stay with their mothers and anyone above 6 years is put under institutional care in the absence of any guardian or close relative. Uttar Pradesh has the highest number of women prisoners accompanied by children, followed by Bihar and West Bengal. Up until, 2019, no facilities of crèche has been provided to children up to the age of and no nursery facility has been set up for children up to the age of 6 in Uttar Pradesh and Bihar.

Various research suggests that children of the women inmates lack social and cognitive skills due to the isolated environment in which they are been brought up. Children have become the ‘invisible victims of crime’. In terms of education, NCPCR released a report “*Education Status of Children of Women Prisoners in India*”, revealing the situation of education in prisons is very different. Some of the key findings and problems are:

1. From the survey conducted, the majority of the women were satisfied by the educational training and curriculum.
2. Language plays a major role in children’s learning. It is noted that those who were not taught in their mother tongue would hamper their learning.
3. Lack of learning equipment and inadequate recreational activities

4. Crèche facility is utilised for women's vocational training and the facility is run by the prison department.
5. For those, above the age of 6 who are under institutional care and are living in children's homes and hostels either run by a government or voluntary organisations, "Around 71% of child care institutions (Children homes and hostels) have enrolled children in nearby schools, 12% have enrolled these children through National Institute of Open Schooling (NIOS), 13% of the child care institutions (Children homes and hostels) have not enrolled the children to any educational institutions but providing bridge courses or informal learning to them within the facilities and around four per cent (4%) have neither enrolled the children to schools nor providing any bridge courses to them"(NCPCR, 2021). Few of the hostels and children's homes have schools on the same campus or in the nearby locality. However, very few hostels provided transportation facilities to the schools located in distant areas.
6. One of the women stated that there is no special provision for her children who are intellectually disabled. However, in the above report, the responses are by women/mothers. This report does not essentially measure a child's capabilities and skills. Other research suggests that the quality of education received by the children is very low as compared to those received outside of the prison. Children are losing out because of the crimes committed by their parents. They not only get a lower quality of education but also face societal backlash due to the social stigma attached to them.

RECOMMENDATIONS

Although The Right to Education Act 2009, provides for free and compulsory education to all children between the age group of 6-14 years, we see that there are discrepancies between the act and its implementation. Despite being a fundamental right, many children are failing to reap its benefits. Many government schemes like Samagra Siksha Abhiyan, National Education Policy 2019 does not take into account the children of women prisoners and their needs. One of the main reasons would be as stated by Professor Vijay Raghavan, that due to the lower number of women prisoners, the investment received is also minimal which then makes it economically unviable to build infrastructure. The same reason could be applied to the children of these women prisoners.

Organisations are developing a special educational curriculum so as to accommodate the needs of these children. They realised that growing up in prison tends to have affected the overall development of the children: physical, social, behavioural and psychological. Other recommendations include:

1. To have a strong regulatory framework for prison administration that supervises the conditions of crèches and nurseries and all the learning materials.
2. To have a separate body that overlooks the conditions of children and their special needs in prisons and outside of prison.
3. To create a standardised education policy for these children while also considering the different needs based on states so there is no regional disparity.

4. To conduct a periodic assessment of children's cognitive and physical development and address any issues accordingly.

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BLESSED TITUS BRANDSMA

Br Pradeep Anthony L OFM

INTRODUCTION

Father Titus Brandsma, a Dutch theologian, journalist, and author who forcefully opposed and spoke out against the anti-Jewish laws the Nazis were passing in Germany before World War II, was arrested in January 1942 when Germany invaded the Netherlands. The Nazis told him that he would be allowed to live a quiet life in a monastery if he would announce that Catholic newspapers should publish Nazi propaganda. The Carmelite priest refused, for which he was subject to hardship and starvation in the Dachau concentration camp. He died after he was injected with carbolic acid on July 26, 1942.

RESPONDING WITH LOVE FOR HATRED

“Never be a spectator of unfairness or stupidity, the grave will supply plenty of time for silence,” are the words of Christopher Hitchens that resonate with the stance of Blessed Titus Brandsma. Yes, Blessed Titus Brandsma stood vehemently against Nazi ideologies during the 2nd world war and paid with his life as the price for opposing the Nazis. However, he stands as a role model on how to respond to hatred with love.

BRANDSMA’S VOCATION TO BE A PRIEST

Blessed Brandsma was born on 23rd February 1881 at Oegeklooster, Netherland, and named *Anno Sjoera Brandsma*.

He was brought up in a pious family. Out of four, three of his sisters became nuns, and his brother a Franciscan priest. His father was Titus Brandsma and his mother was Tjitsje Postma and they had a small dairy to help make their livelihood. He joined at a very early age to become a Franciscan but his bad health hindered him from going ahead. Yet, later through his perseverance, he joined the Carmelites. During his Novitiate he took the religious name of Titus Brandsma from being Anno Sjoera in honour of his father's name. The vocation of a Carmelite is to be a contemplative. However, his choice of becoming a journalist didn't stop him from raising his voice against the Nazi ideologies. He was ordained and became a priest at the age of 24.

BRANDSMA'S SPECIAL TRAITS

Blessed Brandsma completed his doctorate in philosophy at Rome when he was only 28 years old, and then went on to teach in the Carmelite seminary and at the Catholic University, Nijmegen, Netherlands. He spoke Italian, Frisian, Dutch, English and was able to read Spanish. He was a popular confessor, orator, journalist, author and lobbyist. The peculiar characteristic of Blessed Brandsma was his availability to all. He was recognised noteworthyly for his availability than for his scholarly works. He also worked in various capacities such as president of the university, ecclesiastical advisor to catholic journalists and conducted speaking tour all over the United States. He was also appointed as the spiritual advisor for more than 30 catholic newspapers. He was also meticulous in utilizing his time as the greatest resource person, because of which he could translate the works of St. Teresa of Avila from Spanish to Dutch and also write meditations on the Stations of the Cross.

COST OF DISCIPLESHIP

Blessed Brandsma's conviction to stand for the truth was very high. He was strongly against the Nazi ideologies not only in his thoughts, words and deeds but also in his writings. His writings were against anti-Jewish Marriage laws, Nazi propaganda, which made the eyes of the Gestapo, the secret state police of Germany, to fall on him. Blessed Brandsma was arrested on 19th January 1942 at the Monastery in Boxmeer. First, he was taken to Scheveningen, Amersfoort, and Cleves. It was the time when priestly ministry was banned, yet Brandsma carried on by giving sacraments to those in need. He made the sign of the cross on the hands of the prisoners, heard their confessions, visited the dead and conducted way of the cross. On account of this he was transferred to the prison that was later recognized as "the largest priest cemetery in the world," the Dachau Concentration Camp.

Blessed Brandsma gave his life by standing for the truth, as he wrote to the prison officials at Scheveningen prison on behalf of Dutch nation stating: "If it is necessary, we will give our lives." Though Blessed Brandsma was made to overwork, was underfed, frequently beaten up, experimented medically yet his compassionate heart prayed for his prison officials. "Not my will but yours be done!" were his loud cry, when he was experimented with and tortured. These words show us the inner disposition of Blessed Brandsma towards the cross that he was carrying. Blessed Brandsma stood for Truth by not propagating Nazis Ideas in the newspaper. He was finally murdered as a martyr on 26th July 1942 by lethal injection at Bavaria, Germany.

BRANDSMA'S SAINTHOOD

"He really responded with love for hate," said Pope John Paul II during the beatification of Blessed Brandsma on 3rd

November 1985. Blessed Brandsma will be canonized on 15th May 2022 by Pope Francis. Pope Francis acknowledged that recently a miracle has been attributed to Blessed Brandsma. Sources reveal that Fr. Michael Driscoll, O. Carm., was healed from cancer through the intercession of Blessed Titus Brandsma. Fr. Driscoll, O. Carm., gave his testimony to Catholic News Agency in 2018. In 2004, Fr. Driscoll, O.Carm., was diagnosed with advanced Melanoma and his healing was anonymously accepted by a congress of theologians and Cardinals.

At Present Blessed Brandsma is considered as one of the greatest citizens of Nijmegen that ever lived. In 1968, taking the studies on mysticism by Blessed Brandsma, one of the institutions is dedicated after him to the study of spirituality. On 15th May 2022 Blessed Brandsma will be canonized as a saint by Pope Francis. May we all take the inspiration from the life of Blessed Brandsma, to think the Truth, speak the Truth, live the Truth and if necessary, die for the Truth, as we know, the Truth is Christ Himself for every human life.

ANTHONY RAY HINTON – INNOCENT DEATH ROW PRISONER

Sr Lini Sheeja MSC

Anthony Ray Hinton walked out of the Jefferson County Jail in Birmingham, Alabama, a free man for the first time in 30 years at 0930am on Friday, April 3, 2015. “The sun does shine,” he said as he was embraced by family and friends. One of the longest serving death row prisoners in Alabama history and among the longest serving condemned prisoners to be freed after presenting evidence of innocence, Mr Hinton was the 152nd person exonerated from death row since 1983. Thirty years ago, Mr Hinton was arrested and charged with two capital murders based solely on the assertion that a revolver taken from his mother’s home was the gun used in both murders and for a third uncharged crime.

INCIDENT, ARREST AND DEATH SENTENCE

Anthony Ray Hinton (born June 1, 1956) is an American activist, writer, and author who was wrongly convicted of the 1985 murders of two fast food restaurant managers in Birmingham, Alabama. On February 25, 1985, and July 2, 1985, two fast food managers, John Davidson and Thomas Wayne Vason, were killed in separate incidents during armed robberies at their fast-food restaurants in Birmingham. A survivor of a third restaurant robbery picked a photo of Anthony Ray Hinton, then age 29, from a line-up, and the police investigated him. At the time, Hinton worked at a supermarket warehouse and lived with his mother, Buhlar

Hinton, at her home in rural Alabama, about half an hour north of Birmingham.

Mistaken witness identification, false or misleading forensic evidence, and inadequate legal defence caused his imprisonment for a 1985 double robbery-murder that he had not committed. His case was appealed all the way to the Supreme Court of the United States, which paved the way for his exoneration in April 2015. His case rested on shoddy ballistics and mistaken eyewitness testimony, and a polygraph he passed that was not allowed into evidence by the trial judge. In 1986, it took the jury just one hour to convict Anthony of both murders by a vote of 10-2. Alabama is one of three states that do not require a unanimous verdict to send a person to death row.

After the murders of Thomas Wayne Vason and John Davidson at two restaurants in Jefferson County in 1985, Anthony was identified as the shooter in a third robbery, which caused the police to search Anthony's mother's house, where they found an old, very worn .38 revolver hidden under a mattress. Even though there was no other physical evidence tying him to any of the crimes, state firearms experts claimed that the bullets used in all three robberies came from the same gun. The defence expert, whose specialty was vintage WWII weaponry and who was blind in one eye, did not test-fire the weapon and was unable to properly examine the bullets using a microscope.

Throughout this, Anthony maintained his innocence, claiming he had been at work all night in a warehouse that locked its employees in from midnight to 6am, so he couldn't have possibly committed the murders. Moreover, neither of Anthony's cars fit the description of the larger automobile an eyewitness claimed the attacker was driving. Still, the jury sentenced him to death. Hinton was 29 when was convicted and sentenced to die in the state's electric chair. It was 1986.

RACISM THE REASON

Speaking to the BBC, Mr Hinton said: “I was at work when one of the crimes took place. That wasn’t good enough for them. They didn’t even begin to check my alibi. “They just had a young black man - I was 29 years old - and I didn’t have no money and in the United States, especially in the South that spelled conviction.” This whole case was built around racism and a lie. He said he was told by police the crime would be “put on him” and there were five things that would convict him. “The police said: ‘First of all you’re black, second of all you’ve been in prison before, third, you’re going to have a white judge, fourth, you’re more than likely to have a white jury, and fifth, when the prosecution gets to putting this case together you know what that spells? Conviction! Conviction! Conviction! Conviction!’ He was right and that’s what happened.” He said: “I think if I’d have been white they would have tested the gun and said it didn’t match and I would have been released, but when you’re poor and black in America you stand a higher chance of going to prison for something you didn’t do.”

30 YEARS OF FAITH AND RESILIENCE

Hinton was sent to death row, which meant that he was held in solitary confinement for nearly three decades. During his decades in prison, he was supported by his mother’s unwavering faith in his innocence, as well as that of a long-time friend, Lester Bailey, who visited him monthly. Unfortunately, Hinton’s mother died in 2002. While on death row, Hinton spent much of his time reading. He eventually organized a book club that was allowed to meet in the prison’s law library. Among the authors whom the prisoners read and discussed were James Baldwin and Harper Lee. After a few years, the club grew for the news spread quickly in the prison that reading was such a good escape. However, the number

of members also gradually became smaller when book club members were executed. During Hinton's time on Death Row, 54 men and one woman were put to death in a chamber that was 33 feet away from his cell. He could smell burning flesh every time someone was electrocuted. But Hinton never wavered that the truth would prevail one day.

NO STAR AND MOON FOR 30 YEARS

"In my mind, I never did see myself going (to the death chamber)," he said. "But what I never lost sight of was I was sentenced to death. And every day I woke up with a death sentence over my head and every night I lay down with a death sentence over my head. And I just had to believe that God would not allow me to die for something I didn't do." Instead of spending time worrying, he used his mind to escape. While sitting in his 5×7 cell, he saw himself marrying actress Halle Berry, playing for the New York Yankees and the New York Knicks and traveling. He even started a book club on Death Row. "Solitary confinement is really designed to break you, to make you crazy," he said. "But it didn't for me."

FORGIVENESS BEHIND THE BARS

During the meeting, Hinton said that he forgave those who put him in prison. "What I learned about forgiveness is that it's not about the other person. It's about me," Hinton said. "I didn't forgive those people who did this to me because they asked me to or because they called me or wrote me. I didn't forgive them so that they could sleep well at night. I forgave them so I could sleep well at night."

BEHIND THE BARS TO FRONTLINE

Since his release, Hinton has spoken in various venues about the injustices of the Alabama judicial system and other issues related to his conviction and imprisonment. He completed a

memoir entitled *The Sun Does Shine: How I Found Life and Freedom on Death Row* (2018), and has given readings and talks around the country about the book and his experiences. Hinton's book received extremely positive reviews. Writing for *The Guardian*, Tim Adams described the book as, "A story of forgiveness and struggle"

Hinton has met President Obama and Queen Elizabeth. He attended Nelson Mandela's 100th birthday. He also visited Oprah Winfrey, who's looking at making a movie about his 2018 book, "The Sun Does Shine: How I Found Life and Freedom on Death Row." The book, which was on the New York Times best seller list in June 2018 and on Oprah's Summer Book Club list, was nominated for a 2019 NAACP Image Award. On May 19, 2019, Hinton spoke at St Bonaventure University's commencement exercises and was awarded an honorary Doctor of Human Letters degree. He had previously spoken to the students of the Class of 2019, six months after his release, in 2015. The students had been so inspired by his earlier address that over 100 of them submitted a petition to the university administration, asking that he be invited to speak at commencement.

HOPE IN REDEEMER AND SEE WONDERS

"I'm a true believer that God will never allow you to go through anything that He cannot bring you out of," said Hinton. "Since I've been out, I've had the pleasure of traveling all over the world, meeting different people. It just shows you what God can do if you put your faith and trust in Him." And if that's not enough, Hinton is a sought-after public speaker, delivering messages of faith, forgiveness and a flawed criminal justice system. "I am just happy to be alive and well," said Hinton, of Walker County. "I'm happy to be able to try to bring changes to a broken system. And more than anything, I'm happy about hope. I want to give young men hope, the hope that has inspired me to do what I am doing."

SHAILA' RESILIENCE AND REINTEGRATION

Sr Fidelis HCM

CHILDHOOD

Shaila (name changed) comes from a nuclear family consisting of her parents and one younger brother. Her father is an alcoholic and does not care for the family. He used to fight with her mother often and the children were helpless. He was very irresponsible and never used to bother about the children or their education. Mother was working in a garment factory and had to struggle hard to make ends meet and to see to their education. Shaila was a happy child, pleasant, active and smart. Her mother made it possible for her to go to an English medium school and she was good at studies.

While studying in 10th class Shaila went with her friends for sightseeing without informing her parents. She went with a neighbourhood boy who was a car driver in his car. When this news reached her parents, her mother was very upset and angry which was natural for any parent especially for mothers. She was scolded thoroughly and was pushed out of the house and she remained outside the house till 12.00 o'clock in the night. She then called the boy and informed him about it and he in turn pleaded with Shaila's mother to let her in, but the mother was very adamant and didn't budge. So she went to the boy's house and his mother let her in and she remained there for one day and the next day she was taken to his aunt's house.

MOTHER'S STRESS AND STRUGGLES

After one week she was called back home and she resumed going to school. But the mother was so critical about what had happened and started pecking at her continually and irritating her. Her mother discussed this matter with one of her cousins and decided to file a case against the boy and he was arrested and put in prison. He was just 21 years old only. Shaila then tried to commit suicide by hanging from the fan but luckily just before hooking herself it was noticed by someone and she was rescued. She was sent to CWC as she was still a minor and was there for five months. While being there the authorities encouraged her to study and write the exam. But finally when it was nearing time for the exam, the other inmates of CWC discouraged her and she didn't go to get the hall ticket and lost her interest in studies. With all the problems she was facing, she tried to commit suicide three times while remaining at home. While staying in Jeevodaya we also encouraged her to write the 10th exam but she did not pay heed to it.

WHY TEENAGERS BECOME STUBBORN?

Shaila was then brought back home from CWC after five months. She was quietly going on and even then, her mother used to peck at her often and make her upset. However, her mother didn't want to lose her only daughter, as she loved her so much. But she couldn't imagine her daughter living with a boy from a different caste with no job and no means to live. That was making her so irritated and upset that once she even tried to suffocate Shaila and she was at the point of collapsing, and she just pushed her mother's hand somehow from her throat and escaped. She then went straight to the police station and complained that she didn't want to live at home with her mother. She was then taken by the lady police

to CWC again and remained there for three months. Shaila was so angry towards her mother for having sent the boy to jail and that made her to remain strong and adamant in her decision not to go back to her home again. In this case, this problem would not have been so complicated perhaps, if her mother could have handled her with a little understanding and concern. But she was helpless as Shaila's father was so indifferent towards the whole situation at home. He was only bothered about his drinking and once he even said that if this girl was there, he wouldn't come home.

FACTORS THAT AFFECT OUR LIFE IN THE SOCIETY

In the lower middleclass families of this type, most of the parents are illiterate and are helpless in such situations of problems and struggles and, moreover, they don't want to make it known to others but keep the matter a secret. They are not in a position to direct their wards or guide them in a peaceful way. They don't have any values to impart to the children either. Most of such parents have to work hard to take care of the families. They can spare no quality time to be with their children even in their tender age. The environment in the family is a significant factor in the formation of a good conscience which is the basis of character. Children of alcoholic parents, who fight at home, usually turn to their friends to while away their time which slowly leads them to involve in unhealthy and untruthful activities. Her brother 14 or 15 years old has already started beating his father. Media is one of the greatest dangers to the life of teenagers and the youth. The peer group is another important factor that leads the youth to the wrong path. In the villages of our country, even in schools no proper care is taken to train children's character and many of them become drop-outs and finally end up in Observation Homes and Girl's Homes.

LESSONS FROM THE LIFE OF DELINQUENTS

The Observation Home is a place where young 'criminals' below eighteen, are confined as punishment for the crimes they have committed. It is a correction home. I used to visit the observation home for the boys as a guide and teacher to impart some moral values and some knowledge about life to them etc. There were sometimes more than thirty to forty boys who were kept there. Even after committing crimes like murder, most of them don't feel any remorse. Thirteen- or fourteen-year-old boys caught in POSCO cases take it so lightly and go on as if there is nothing wrong in it. 80% of the brain development takes place within five years of age. This first five years of the life of any child is spent only at home with the parents and relatives. This is the crucial time in the life of every human being. During these years of their formation the parents should be able to guide them, correct them and form them. When children make mistakes and are notified to the parents, instead of supporting and pampering them they should correct them with love and understanding. Some of the children, regardless of their parent's corrections, fall prey to their peer group pressure.

SHAILA'S LIFE

Her life is a bundle of lies. She is not scared of saying 'whole sale' lies. How did she learn it? She feels no regret whatsoever for having told lies. She is so confident that she can make others believe that what she says is true. While in CWC, since she was smart and intelligent, she was entrusted with the responsibility of minding other inmates and see to their needs. She was referred to Jeevodaya by CWC, thinking that she could get further education and develop herself. But she was less interested because the boy with whom she was in love was only 7th standard.

Shaila has not been steady in her character. She is unable to control her emotions. She is easily attracted and falls prey to the pranks of some boy or another. She keeps communicating with other boys stealthily from some other's mobile. When she is corrected, she resists immediately with lies. She needs continuous help and support. She is not a bad person but somewhere something is not in order with her. She is talented and is able to do lot of things in life if only she makes up her mind and become determined. When she completed eighteen years of age, she was taken back and got married to the same boy with whom she was in love and is living happily now. When girls become attracted to boys at a young age, they find it difficult to get away from it unlike boys. When corrected by parents they become all the more rebellious, adamant and angry. These types of cases are increasing day by day in our society. Since they are very young and are not in a position to take any proper decision, finally end up running away, and after a short period of life together they come to know the real colour of each other, they start fighting with each other or commit suicide.

SOLUTIONS

- Education for girl children could be one thing that could be looked into. In most Indian villages, the parents consider the daughters a liability that they are to be married and are to go to another family. They do not see why they should spend so much money on them by getting them educated?
- Life skills and moral values should be taught in the Secondary schools.
- When they are in the high school, parents-teachers meeting should be held where the parents could be

enlightened about their wards and given necessary help and support.

- Parents should encourage children to be sincere and truthful. Both the parents should be responsible in bringing up their children. When the father is an alcoholic or drug addict, there won't be any bond of love and affection and we cannot expect positive outcome from such families.

Many children in the girls' home or observation homes are from broken families; brokenness due to various reasons such as drug abuse, alcoholism and extra marital affairs of the parents, death of a parent, poverty, doubt and disunity among the spouses etc., etc.

CONCLUSION

If people could see life as a journey towards cultivating the values that are to be followed in society to live peacefully, tolerating one another and being of help and support to one another, it would bring out the best in ourselves and others and we could make this world a better place to live. This journey is not just for the average person, but one that all of us have embarked upon. Here the first thing to be followed is to be honest with oneself. You can never have an impact on society if you have not changed yourself. We all have to be people of integrity, of honesty and humility. Children should be encouraged to cultivate the habit of acknowledging their mistakes, asking pardon for their wrong doings, respecting elders, and disciplining themselves. Being of help and support to such children, we can look forward with hope for a better future for our children.

MURDERER TO MARTYR – SAUL TO PAUL CONVERSION OF ST PAUL

Sr Lini Sheeja MSC

There was a man chasing after Jesus' followers. His name was Saul. He was sure that everything people were saying about Jesus was wrong. He didn't believe Jesus had risen from dead. He was so sure he was right, that he hated and even killed the people who believed in Jesus. God wanted Saul to work for him, to spread the news of Jesus. One day when Saul was journeying God sent a bright light. The light was so bright that it made Saul to fall to the ground (Acts 9:1-19). The road to Damascus is a symbol of transformation. Damascus is where Paul, a tent maker who hated the Christians, was blinded by a light from heaven until his baptism in the Barada River. He was healed of his blindness and baptized by Ananias of Damascus. Journey of a missionary which started on the road to Damascus ended in Rome as a Martyr. God who chose Paul from his mother's womb anointed him as the Apostle of Gentiles. Saul, a strong man was made weak on the road to Damascus and from that frailty God made him stalwart to die for Him who called him. Saul wanted to kill, but God wanted to save. Saul wanted to destroy, but God wanted to restore and finally God wanted a Saul to become a Paul – from questioning to Amen.

MURDERER TO MARTYR

Saul who killed the followers of Jesus became a martyr for Christ after becoming Paul. The meaning of Saul is ‘question’ and the meaning of Paul is small/humble. God chose the great intellect from the Jewish to become a small/humble to live and die for him. Paul was not merely a man of great intellect but one of heartfelt emotions, especially for his fellow Jews and God knew that this intellect man would die for Him by becoming small. Before encountering the risen Jesus Christ on the road to Damascus, Paul was large, in charge, and very much in control of his world. He was clearly the authority and had little patience for others who would upstage his grandiose character. At Acts 9:3–8, Paul was blinded by a light and fell down then heard Jesus. Paul in his falling to the ground heard Jesus. Paul in his weakness heard Jesus. The men who were with him didn’t see the light, but Paul saw it. Paul calls himself a worst of sinners as he in deep repentance for his previous sins, especially persecuting the believers, recognizes the depths of his own sinful nature and therefore describes himself as “the worst of sinners” (I Timothy 1:13-15). “Saul” indicates the persecutor, while “Paul” refers to the changed, Christian man.

VISION TO MISSION

The conversion of Paul the Apostle (also the Pauline conversion, Damascene conversion, Damascus Christophany and the “road to Damascus” event) was, according to the New Testament, an event in the life of Saul/Paul the Apostle that led him to cease persecuting early Christians and to become a follower of Jesus. The story of Paul’s conversion on the road to Damascus is told in Acts 9:1-19 and retold by Paul in Acts 22:6-21 and Acts 26:12-18. Paul believed that his vision proved that Jesus lived in heaven, that Jesus was

the Messiah and God's Son, and that he would soon return. Paul was commissioned to preach among the Gentiles (Galatians 1:16). St Paul stands for missionary and someone sent on a mission. For Paul, it was the death and resurrection that brought salvation from sin. Paul transformed the simple religion of Jesus into the religion about Jesus, thereby creating Christianity. Paul had a great vision and he went on with his mission day and night overcoming all the hurdles. "If God be for us, who can be against us" (Rom 8:31), says Paul with conviction.

GENTILES' APOSTLE

Paul was called and set apart from his mother's womb to be the Apostle of Gentiles. "But when God, who set me apart from my mother's womb and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being". (Galatians 1:15-16). Paul realized his call to be the Apostle to the Gentiles and freely admits that he had previously persecuted the church of God. As an educated man with Roman citizenship who spoke Greek, Paul made it his special mission to convert non-Jews, called Gentiles, to the new religion. He spent 17 years visiting cities throughout the Greek-speaking world. Paul made an impact as apostle, as theologian, and as letter-writer. Paul the apostle had expanded the church far and wide, flinging open the doors to Gentiles, strenuously fighting for his conviction that the Gospel was for all people and that no barriers should be put in the way of Gentiles.

TRANSFORMATION AND MISSION

Saul who persecuted Jesus (Acts 9:4) became Paul and was later persecuted for His sake. A zealous Jew who persecuted

the early followers of Jesus became the zealous missionary for Him. Paul was very intelligent and he spoke several languages. During Saul's life before his conversion to Christianity, he persecuted the followers of the Way – the way was Jesus. Saul threw individuals into prison and even to death (Acts 22:3-5) and this was the Saul who was transformed for His glory as Paul. God knew this zealous man would die for him. God changed Saul's heart to become kind to those who believed in Jesus after which Saul was called Paul and began to tell others about Jesus and became greatest missionary of all time. Since he grew up in a strict Pharisee environment, the name Saul was by far the more appropriate name to go by. But after his conversion Saul determined to bring the gospel to the Gentiles, so he dusted off his Roman name and became known as Paul, a name Gentiles were accustomed to.

PERSECUTED; NOT ABANDONED

Persecuted, but not forsaken; struck down, but not destroyed (2 Corinthians 4:9), says St Paul with conviction and passion for the Lord who created him, called him and sanctified him. Paul who was transformed, commissioned to be the Apostle of Gentiles was persecuted, tortured and imprisoned by the people, but was not abandoned by God whom he encountered on the road to Damascus. The below Bible verses depicts on how Paul the chosen one was persecuted. "And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death" (Acts 9:29). "But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district" (Acts 13:50). "But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead" (Acts 14:19).

The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order them to be beaten with rods” (Acts 16:22). “But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat” (Acts 18:12). “They listened to him up to this statement, and then they raised their voices and said, ‘Away with such a fellow from the earth, for he should not be allowed to live!’” (Acts 22:22). “And as a great dissension was developing, the commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and take him away from them by force, and bring him into the barracks” (Acts 23:10). “Five times I received from the Jews thirty-nine lashes” (2 Corinthians 11:24).

PAUL – PATRON SAINT OF WRITERS AND AUTHORS

St Paul is often considered to be the most important person after Jesus in the history of Christianity. His epistles (letters) have had enormous influence on Christian theology, especially on the relationship between God the Father and Jesus, and on the mystical human relationship with the divine. Although St Paul was not one of the original 12 Apostles of Jesus, he was one of the most prolific contributors to the New Testament. Of the 27 books in the New Testament, 13 are traditionally attributed to Paul. Paul’s writings are a beautiful gift from God and are meant to be explored. St Paul was threatened by the elements, peers, imprisonment, death and, ultimately, the Evil One, himself; yet he kept moving and he kept writing. Even the prison walls didn’t stop him in writing and evangelizing. St Paul is the patron saint of missionaries, evangelists, writers, journalists, authors, public workers, rope and saddle makers, and tent makers.

TENT-MAKER TO PEOPLE-BUILDER

“In all things, we are more than conquerors through him who loved us” (Rom 8:37). When the whole world is once again battling with this deadly virus called Coronavirus, remember our living God is greater than this deadly virus. When someone calls me and share their struggles, hardships after listening to them, I’ve no other message than saying to them, ‘Our God is greater than this problem that you are facing’. When we face struggles, starvation, persecution, deprivation remember our God is greater than these. After a fall to the ground Paul was lifted up for God’s mission. God’s grace is poured in abundance on each of us from eternity. But He said to me, “My grace is sufficient for you, for my power is made perfect in weakness”, says St Paul who was transformed from Tent-maker to People-builder.

CONCLUSION

Paul endured the persecutions and suffering, he blessed all those who reviled him as he himself says, “and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure” (1 Corinthians 4:12). Paul who received vision on the road to Damascus became a man of humility, selfless, lived with eternity in mind, focused on God’s call in his mind. He knew his call, convinced, focused and worked wholeheartedly to bring glory to God and not please men (Col 3: 23-24). When he was filled with God’s grace, having transformed he went on radiating the love of the risen Christ. We too are created by love and for love by the Creator, saved by our redeemer, purified by the Sanctifier. How are we participating in the redeeming mission of Christ is the question put forth on this feast day of Conversion of St Paul. The goal of Paul’s mission was “to win obedience from the Gentiles” (Rom 15:18). What’s the goal of our mission?

THE VALUE OF JESUS' SUFFERING AND REDEMPTION OF PRISONERS

Bro S Michael SHJ

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GENERAL INTRODUCTION

As we all know, Christians consider the suffering and death of Jesus as quite accidental. They think that Jesus came to this world to accomplish a particular mission of establishing the kingdom of God; nevertheless, it ended up in His death. This mistaken belief just disregards the will and plan of God that Christ should suffer and die. God could have sent one of His angels for the same mission, if He did not want His Son

to die. Rather God willed His Son to suffer the most unbearable physical pain and mental agony in order to redeem the humanity from the beginning to till the end, because the omniscient God knows that the price for attaining this redemption is the blood of His Own Son.

In today's context young generation is corrupted and misled by various influences. The problems like crimes, prostitutions, alcohol, and drug abuse, corruption, beggary, suicide are increasing day by day. Morality and ethics are being questioned. Due to this, they are coming to prison. We can't change a person only by punishment alone rather we must give holistic approach in terms of reconciliation, counselling, care and love. Jesus is the greatest example for this approach who was a spiritual and social liberator who responded positively in a unique way the lives and situations which he had encountered during his earthly ministry. His ministry and life style were radical and dynamic. He meticulously challenged all the inhumane laws and offered a new way to the sinners and outcasts of the society. He came to liberate the captives and the poor. Understanding the signs and implications of the time my aim is that every Religious should work for the redemption of the Prisoners because it is the need of the hour.

In this context, I have divided my thesis into three chapters. First chapter speaks about the Impact of Christ's suffering. Second Chapter on Prison Ministry a Participation in Christ's Redeeming Mission for the Lost and Third chapter speaks about the Redemption of Prisoners.

The methodology that I have used in my thesis is both quantitative and qualitative research. In the final chapter, I have used the results of the quantitative study from the survey

of different people in today's scenario, like having interviews with the imprisoned persons and released prisoners.

CHAPTER ONE

THE IMPACT OF JESUS' SUFFERING

INTRODUCTION

During His passion, Jesus had gone through a great emotional pain. The purity decided to bear the filth on His shoulders. Christ's sinless soul wept at humanity's sin and trembled at the prospect of bearing it. His soul was tortured by the conflict between his desire and his unwillingness to carry it. The betrayal of Judas, Peter's denial, the flight of other disciples, and the rejection from His own people added to His emotional torment, which continued throughout His passion. Jesus suffered on the cross because of our human fault. This first chapter discusses about the Impact of Christ's Suffering. This chapter includes many sub-topics like, the grieving soul of Jesus Christ, the cup of suffering, the impact of Christ, higher the species of suffering, reaction of suffering upon the human mind, the inseparable mental suffering throughout his passion, suffering and love of Christ and how to accept suffering and human participation in Christ's suffering.

1.1 JESUS' GRIEVING SOUL

Christ's entire earthly presence was a foreshadowing and preparation for the cross of Calvary. In the shadow of the cross,¹⁶⁴ he was born and from the moment of His birth, He was destined to die. It is important to grasp the essence of suffering in order to recognise the importance of redemption.

¹⁶⁴ Colaco J. M, ed., *Jesus Christ in Asian Suffering and Hope* (Madras: Christian Literature Society Publications, 1977), 53.

The gift of God's beloved Son by the holy angels is an indication of such devotion.¹⁶⁵ "God loved the world so much that He gave His only begotten Son, that whoever believes in Him might not perish but have everlasting life" (Jn 3:16). "The Father was happy that all fullness should live in Him." "Who, considering the fact that he was in the form of God, did not consider harmony with God as anything to be abused, nor emptied himself, assuming the form of a slave and being born in human likeness." (Phi 2:6-8). Christ's death reflected the righteousness of His father's rule in punishing wrongdoers, in that He freely endured the law's punishment in order to save fallen man from the curse.¹⁶⁶ God's rule is unchangeable, as proven by the death on the cross of God's beloved son. His death exalts the law, rendering it honourable, and showing the law's invariable existence to man.

1.1.1 DEFINITION OF SUFFERING

Suffering is an everyday fact that impacts everyone, regardless of status, wealth, or nationality. Suffering has an effect on a person's or a community's health and well-being. Suffering may be described as any event that affects a person's or a community's sense of well-being.¹⁶⁷ Pain, sorrow, misery, disturbance, affliction, imposition, injustice, prejudice, and some feeling of loss or victimhood are all antonyms for oppression. Suffering, then, is a person's knowledge of life's dark side, the human experience that not everyone is happy

¹⁶⁵ Peter Kochalumkal, *Suffering and Joy* (Bangalore: Dharmaram Publication, 2003), 41-42.

¹⁶⁶ Benny Punnnathara, *Sambathika Purogathiyude Surisesham* (Kozhikkodu: Published by Shalom Trust), 102.

¹⁶⁷ James Walsh, *Divine Providence and Human Suffering* (Wilmington: Michael Glazier, 1985), 241.

and harmonious in our minds, spirits, relationships, and the universe.¹⁶⁸

1.1.2 FATE OF HUMANITY

The fate of all mankind revolves around two gardens: The garden of Eden and the garden of Gethsemane. Adam was created in God's image and likeness.¹⁶⁹ The area selected for Adam's residence was a garden, not a palace. This garden had a very nice atmosphere and environment. It is a metaphor for peace and enjoyment. It had two different plants, the tree of life in the centre of the garden and the tree of the knowledge of good and wrong. The tree of life was meant for Adam's continued life, even to salvation and eternal happiness.¹⁷⁰ The tree of the understanding of good and evil reminded him that it is good not to eat from it and that eating from it is evil. The first temptation Eve faced was to doubt God's honesty, which she resorted to. This doubt caused her to reject God, as well as Adam.¹⁷¹ As a consequence, the first garden experienced man's alienation from Heaven. As a consequence of Adam's sin, humanity as a whole wanted to be redeemed. God may have overlooked Adam's sin, but it would have been a denial of divine justice, which is impossible for Him to do.¹⁷² In order to save humankind, God selected the garden of Gethsemane. It was the location of three significant events in the history of salvation: the agony, Judas'

¹⁶⁸ R. Sparks, *The New Dictionary of Catholic Spirituality*, ed. Downey M (Bangalore: Theological Publication, 1995), 950.

¹⁶⁹ Fulton J. Sheen, *Life of Christ* (Bangalore: Asian Trading Corporation, 1977), 316-317.

¹⁷⁰ Basilea M. Schlink, *Nature Out of Control* (Secunderabad: Om Books, 1994), 74.

¹⁷¹ Gerald Peterman, *The NIV Mathew Henry Commentary* (Michigan: Zondervan Publication, 1992), 6-7.

¹⁷² Sheen, *Life of Christ*, 23.

betrayal, and Jesus' arrest.¹⁷³ As a result, the word Gethsemane is a forewarning in and of itself, since Gethsemane means both "sufferings" and "oil press,"¹⁷⁴ and the eternal saviour had endured tremendous tribulation in Gethsemane to ensure humanity's redemption. God wanted not only a new Garden, but also a faithful new Adam to replace the disobedient Adam in order to correct the garden of Eden. The disobedient Adam loved the joy of consuming one apple in the garden of Eden, while the faithful Adam-Christ loved the pleasure of eating the fruit of His father's will in Gethsemane.¹⁷⁵ The first caused the fall and the latter the redemption. In Eden, God sought out Adam in His sin of rebellion and in Gethsemane the new Adam sought out God. Finally, in Eden, God placed a sword flaming and turning to guard the way to the tree to life and thus preventing the entrance to the garden, but in Gethsemane a sword was sheathed.¹⁷⁶ Christ started His redemptive work with the reversal of the Garden of Eden in Gethsemane where He entered into the extreme mental suffering.

1.2 THE CUP OF SUFFERING

The words used in the gospels to explain Jesus' experience in Gethsemane speak of Christ's deepest grief and pain. In Luke. 22: 44 the word 'anguish' and in Mark. 14: 34 and Matthew 26: 38 the word 'grief' is used to speak of our Lord's experience. It is Luke who gave the physical description that His sweat became drops of blood falling down upon the ground. (Lk.22: 44) Luke also mentions another incident in which an angel from heaven came to Jesus and gave him

¹⁷³ Tongue, D.H, *New Bible Dictionary* (Secunderabad: O.M Books, 2002), 407.

¹⁷⁴ David L. McKenna, *Mastering the New Testament*, Vol. II (U.S.A: Word Publications, 1973), 292.

¹⁷⁵ Fulton J. Sheen, *The World's First Love* (Mumbai: Paul's Publications, 2003), 195.

¹⁷⁶ Sheen, *Life of Christ*, 317.

courage in order to demonstrate the depth of Jesus' suffering.¹⁷⁷ This great burden and sacrifice was undoubtedly caused by the expectation of the cross, where the son of God will see man's great in humanity to man and be abandoned by both God and men in fulfilling his task as Yahweh's servant.¹⁷⁸

According to the Old Testament understanding the cup is the symbol of one's fate as prepared by God and it can be either a reward or a punishment. "Drinking a cup" in particular, is a symbolic expression to indicate great suffering or punishment that one has to undergo.¹⁷⁹ Here the cup is a metaphor used by Jesus to indicate the lot that falls to a person. The lot he visualises here is the supreme trial, which would culminate in his death that he must undergo to reach His triumph.¹⁸⁰ It was more than physical pain, because many martyrs have shown greater courage than Jesus has in the similar situations.¹⁸¹ To be crucified by the same people he came to save, to perish on the cross without a pitying glance, to be surrounded by a crowd insulting him, and to die without being forced to die all of these circumstances added to his suffering.¹⁸²

St. Paul in his letter to the Corinthians (2.Cor 5:21) says "For our sake God made Jesus to be sin who knew no sin". Evil people can never understand the pain of a sinless soul being

¹⁷⁷ Gerald O. Mahony, *The Cup That I Drink* (Gujarat: Sahitya Prakash Publications, 2000), 24-27.

¹⁷⁸ Gasque W. Ward, "Gethsemane," *The International Standard Bible* Vol II (Michigan: Eerdmans Publication, 1988), 457.

¹⁷⁹ John P. Meir, *New Testament Message*, Vol. 3 (Delaware: Michael Glazier Publication, 1980), 324.

¹⁸⁰ Aloysius Grofi, *Life of Christ*, Vol. I (Chicago: Catholic publication, 1967), 334.

¹⁸¹ Guthrie Donald, *New Bible Commentary* (Secunderabad: O.M Books, 1997), 882.

¹⁸² Sheen, *Life of Christ*, 298.

turned to guilt.¹⁸³ Since he is unable to withstand the weight of the world's sin, Jesus expresses both his unwillingness and desire to adhere to the Father's will.

Suffering and death are the ultimate expressions of the son's complete submission to the father. it can be said that "where sin increased, grace abounded all the more" (Rom 5:20). Jesus made up for the disobedience, which is always, included in human sin, by satisfying on our behalf, the demands of divine justice. Jesus Christ's suffering was the manifestation of God's vengeance toward sin. That was the core of His agony.

1.2.1 YES AND NO TO THE CUP OF SUFFERING

The deep emotional suffering has worn down the soul of Christ. The sad scene with all the torments, public humiliation, and disgrace that had been prepared for Jesus was then presented to him. In his physical suffering all these afflictions came upon Him one by one but in the garden, the blows, the spittle, the scourges, the thorns, the nails and the reproaches, which he was to suffer, came altogether to torture him.¹⁸⁴ He then trembled, agonized and threw himself on the ground and prayed. It was the collapse to the earth of the one who is no more able to stand erect, and hence he prayed prostrated to the ground.¹⁸⁵ It is this action of Jesus that gave rise to the christian custom of kneeling for prayer.¹⁸⁶ Falling on His face he now prayed to his heavenly father, "Abba Father, for you all things are possible; remove this cup from me; yet not I want, but what you want". Mk 14: 36

¹⁸³ Donald, *New Bible Commentary*, 885.

¹⁸⁴ Alphonsus D. Liguori, *The Passion and the Death of Jesus Christ* (New York: Published by Redemptorist Fathers, 1927), 174.

¹⁸⁵ Grofi, *Life of Christ*, 357.

¹⁸⁶ Tongue, D.H "Gethsemane" *New Bible Dictionary*, 415.

The words, 'Yet not what I want, but what you want', doctrinally illustrate an important truth that there was in Jesus present a real human will other than the will to do the will of the Father, although it was always submissive to the Father's will. In other words, this prayer indicates the dual nature of Jesus as fully human and divine, because these two natures are involved in this prayer. He sweetened the bitter cup by adding God's will in it, in order to end the conflict between the will of God and the will of man.¹⁸⁷

1.2.2 GOD'S WILL VS HUMAN'S WILL

The whole history of the universe has been summarised in one appearance in Gethsemane, the struggle between God's will and man's will.¹⁸⁸ Since the cross is made up of two bars horizontal and vertical, the horizontal vertical bar is the bar of death because death is prone, prostrate and flat. The vertical bar is the bar of life because all life is erect and upright. The only way a cross can be made is by laying the bar of our will against the will of God. In other words, as soon as we place our desires and our wills against God's will and desires, we form a cross.¹⁸⁹ The starting point of evil is nothing but the exaltation of self will against the loving will of God, the desire to be God unto himself and accusing His wisdom as foolishness.¹⁹⁰ Men sinned wilfully and rejected the loving will of God. This was the moment when Christ took upon himself the iniquities of the whole world and became the sin bearer in obedience to the Father's will. He felt the nakedness of those who deny God. He felt the stupidity of those who exalt themselves as god. He looked at the past, present and

¹⁸⁷ Sheen, *Life of Christ*, 318.

¹⁸⁸ Ibid., 342.

¹⁸⁹ Fulton J. Sheen, *The Eternal Galilean* (Mumbai: Paul's Publications, 2003), 137.

¹⁹⁰ Sheen, *Life of Christ*, 320.

future and saw the dreadful sin of the world from the beginning to the end, in all its gravity and startled at the consciousness of it which demanded these sufferings.¹⁹¹

1.3 THE IMPACT OF CHRIST'S SUFFERING

The impact of Christ's Suffering is the grace of God lavished on humanity and with the grace the humanity is sanctified and bought redemption and salvation is extended from the people of Israel to all. The scriptures teach the importance of the suffering of Christ extended far beyond the floggings of the whip and the pain of the cross. Far beyond this his suffering's result are specified in scripture that is the redemption of humankind.¹⁹² Humans are bought by the blood of Christ. The salvation is extended to all humankind.

1.3.1 GRACE, SANCTIFICATION, SALVATION, REDEMPTION

Grace is the free and undeserved gift which is given by God to respond to the vocation becoming God's adopted Children. God shares the divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God to act by his love which is sanctifying grace.¹⁹³ The sacramental grace and special graces are gifts of the Holy Spirit to enable us to live our christian vocation.

Sanctification is the reparation of oneself to God for offences against God. It is the way of amending oneself to God through penance especially from the sacrament of reconciliation which constitutes such sanctification.¹⁹⁴ United with Christ Church

¹⁹¹ Sheen, *Life of Christ*, 317.

¹⁹² Leon Morris, *The Cross in the New Testament* (London: The Paternoster Publications, 1979), 21.

¹⁹³ Cornelius Ernst, *The Theology of Grace* (Ireland: The Mercier Publications, 1973), 62-64.

¹⁹⁴ Jacob Parappally, *The Meaning of Jesus Christ* (Bangalore: Theological Publications, 2016), 50.

is sanctified and through him and with him Church becomes sanctifying.

Salvation is the forgiveness of sins and restoration of friendship with God which can be done by God alone. Baptism is necessary for salvation either by actual reception or by desire. By this people are freed from sin and become children of God. Church our mother teaches us our faith to God who is our salvation.¹⁹⁵

Christ the redeemer paid the price of his sacrificial death on the Cross to ransom and to set us free from slavery of sin through which Christ achieved our redemption. The word ransom seems to designate above all our deliverance from captivity that is the negative aspect of the redemption. The word ransom points out that we once were slaves of sin. The word purchase indicates that we now are owned in a supernatural way by Christ and therefore by God.

1.3.2 THE VALUE OF VOLUNTARY SUFFERING IN THE CHURCH

For Christians, imitating Christ is a challenge and there are several ways to address this challenge. One is voluntary suffering that, in some types of philosophy, theology or history, is an exception.¹⁹⁶ Healthy people who find meaning in it, take the pain positively. This is because Jesus' example is practiced by Christians. Jesus suffered gladly.¹⁹⁷ The element of the voluntary surrender of suffering and self-denial works have often been used by Christian culture as a means of imitating Christ's own love.

¹⁹⁵ Sebastian Athappilly, *Christian Images of Salvation* (Bangalore: Dharmaram Publications, 2016), 11-12.

¹⁹⁶ Kochalumkal, *Suffering and Joy*, 53.

¹⁹⁷ S.A. Janto, In Catholic Faith and Theology, *New Catholic Encyclopaedia* Vol-X, USA: Catholic University Publications, 777.

1.4 SUFFERING OF THE SPECIES

An animal suffers more intensely than a plant. A human being suffers more intensely than an animal. In this sense it is God whose suffering is greater than that of any other being. Human is a fallen being composed of body and soul. He stands midway between animal and the angel. Since a person is spirit as well as matter, he can descend to the level of beasts, and it is this possibility that makes his suffering peculiar and greater than that of animals.¹⁹⁸ When man suffers pain, he can go into the past with his intellectual memory. He can combine with the present suffering all the past sufferings and multiply the intensity of suffering. In addition to this, man can look to the future and pull back on himself all his imagined agony, which lies ahead in the future. Hence a man suffers more than a beast.¹⁹⁹ When we compare the sufferings of Jesus with that of a mere man, we should keep one fact in mind that, in addition to having a human intelligence, Jesus also had a divine intelligence. He had the infinite intellect of God, which knows all things and sees the past and the future as present. Therefore, what was predominant in the mind of Jesus was not the physical pain but the moral evil or sin. It was the mystery of world's sin laid on His heart that dominated His agony. It was far more deadly than death itself.²⁰⁰ His suffering was the greatest of all suffering, the keenest pain. The prophet Jeremiah had foretold this fact with a loud cry, saying, "It is nothing to you all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger" (Lam.1: 12).²⁰¹

¹⁹⁸ Fulton J. Sheen, *Peace of Soul* (Bangalore: A.T.C Publications, 1949), 17-19.

¹⁹⁹ Sheen, *Life of Christ*, 318-319.

²⁰⁰ Ibid., 320.

²⁰¹ Paul Glenn, *A Tour of the Summa of St. Thomas Aquinas* (Bangalore: Theological Publications, 1993), 351-352.

1.5 REACTION OF SUFFERING UPON THE HUMAN MIND

Human suffering, depending on how one embraces suffering, may respond positively or negatively to an individual. We often talk as if current misery and pain, such as expiating our sins or taking our hearts closer to Heaven, is in any way a ground of faith in themselves as to our future prospects. Indeed, even the most loyal of us might be deceived to feel that suffering makes them happier than it actually does.²⁰² Some Christians and religious persons claim that the mystical consequence of wiping away iniquity is misery. Does misery have a sanctifying effect? Let it be well understood that it in itself has no sanctifying impact.²⁰³ We like to think of our sins when we are sick and sad and console ourselves that our pain is not in vain and that we have suffered for the sins we have committed

1.5.1 POSITIVE OUTCOME

Some people become converted after a suffering or a series of painful events. They realise the meaninglessness of the world and its pomp and circumstance. Pain carries on the Christian mind from the thought of self to the contemplation of Christ, His passion, His merits and His pattern, and thence, further to that united company of sufferers who follow Him and are what he is in this world.²⁰⁴ We encounter God who shows us how to accept pain positively. There are faithful who believe that suffering is a stepping-stone for a realisation of their sinful past. As Christians, we have to see God's will in a positive manner even in extreme suffering.

²⁰² John H. Newman, *Parochial and Plain Sermons*, Vol. III, (San Francisco: Cross Reach Publications, 2018), 575.

²⁰³ Viktor Frankl, *Man Search for Meaning* (Austria: Beacon Publications, 1946), 55.

²⁰⁴ Kochalumkal, *Suffering and Joy*, 59-60.

1.5.2 NEGATIVE OUTCOME

Though there are positive effects of pain, there are negative implications as well. During extreme pain, some people lose trust in God. Sufferings weaken one's spiritual earnestness. The catechism of the Catholic Church speaks about this negative outcome.²⁰⁵ "Our experience of evil and suffering, injustice and death, seem to contradict the good news; they can shake our faith and become temptation against it."²⁰⁶ Men find an excuse in their infirmities for some extraordinary attention to their comforts. God is the only one that has the power to solve any problem. If one accepts positive suffering, life becomes simpler and happier than that of a person who accepts negative suffering.

1.6 GOD'S TROUBLED FOREKNOWLEDGE

As the sufferer contemplates the past and the future, Jesus contemplated the past and all of humanity's sins. He also saw a mistake that will be done before the end of time as he looked into the future. By his divine awareness, he saw the sin of the universe around creation, through existence, and outwards from existence, and discovered the terrible fact that he is the ransom to be paid.²⁰⁷ He saw the sin committed by Adam the head of the humanity, who, by sinning, lost for all men the heritage of God's grace.²⁰⁸ He saw the first murder, the abominations of Sodom and Gomorrah, the forgetfulness of his own people who fell down before false gods, etc. He

²⁰⁵ John M. Medermott, *The Bible on Human Suffering* (England: Paul's Publications, 1990), 21.

²⁰⁶ Jorege Tadeu Hermes, *Don't Waste Your Tears* (Bangalore: Paul's Publications, 2009), 39-41.

²⁰⁷ Romano Guardini, *The Lord* (Chicago: Henry Regnery Company Publications, 1954), 383-384.

²⁰⁸ Seban Kottaram M.C, "The Suffering Distitute is a Sacrament of Christ," *Probhodhana* (2010): 58-51.

saw that his coming into the world to reconcile men with God would cause hatred in some people against God. Like Samson he reached up and pulled upon the guilt of the whole world from alpha to omega from the beginning to the end.²⁰⁹ Jesus also saw with much pain, the sufferings that his friends and disciples had to undergo after his death. All these thoroughly exhausted the sinless soul of Christ. He saw quite a number of people who are afraid of professing him in public, walking away from the Church, although they saw the wounds of the Church.²¹⁰ They walked away as the Levite who saw the wounded man who is robbed by the bandits. Jesus wept at the sight of them, and out of love for his own creatures he accepted and willed wholeheartedly all the suffering and prepared himself to face them.²¹¹

1.7 THE REJECTION OF A LOVED ONE

The comparison between his sin and the divine master's goodness was the source of his enmity. To put it another way, the divine kindness of Jesus made Judas unhappy.²¹² Since it is a judgement on bad and a reproach of unrepentant wickedness, evil cannot bear the sight of goodness. Many people who think themselves happy and connect happiness with sensual pleasures and greedy impulses see the bearer of reality as a danger to their happiness, and therefore despise him. Similarly, one can despise Christ, who is reality itself, for he demands a lifestyle that is diametrically opposed to the current state of sloth and sin. In their sin, Christ makes wicked

²⁰⁹ Sheen, *Life of Christ*, 323-324.

²¹⁰ Roji Thomas George, "Unjust Christian Suffering as Missional Suffering in 1st Peter," *Dharma Deepika* 2 (2016): 66-70.

²¹¹ Merlin Rose, *The Vision of Ann Katherine Emerich* (Kozhikode: TAN Nooks Publications, 2001), 65-66.

²¹² Sheen, *Life of Christ*, 349.

man uncomfortable.²¹³ Judas never realized it is the call of his own conscience to change his evil ways. He expected that Jesus will establish a kingdom and in that kingdom he would get a better position. But soon he realized that it is not going to be fulfilled and consequently he turned his full attention towards economic benefit through any unjust and unfair means. He also realized that Jesus and his disciples would be facing more and more hardships and therefore he tried to make friendship with the enemies of Jesus. It was customary to greet a Rabbi with a kiss. It was a sign of respect and affection for a well-loved teacher. Judas used the sign of affection and love to betray the one who had love and affection towards him and thus he complimented and denied the divinity with the same lips. It is the grimmest and most awful thing in all the gospel stories.²¹⁴ Only one word came back in answer to the kiss, "Friend." It was the last time our Lord spoke to Judas. Even in the cruellest act, for Jesus, Judas was a friend and not a traitor. But Judas who had been completely under the control of Satan tried to escape the situation. Evil men always throw accusations on those whom they wronged in order to appear innocent.²¹⁵ If there was anything that justifies this inhuman act of Judas, he would have definitely clung on that and exaggerated it in order to cover up his guilt and shame. But Judas himself pronounced our Lord innocent. Having found nothing to cover his sin and shame, the deepest despair settled in the soul of Judas. "The judge had not yet appeared and yet judgment had already had judged. The elaborate and beautiful composite of body and soul was so disordered that the conscience now condemned it to be separated."²¹⁶

²¹³ Fulton J. Sheen, *Life of Up to your Hearts* (Bangalore: ATC Publications, 1950), 30-32.

²¹⁴ William Barclay, *The Gospel of Mark* (Bangalore: Theological Publications, 1981), 345-346.

²¹⁵ Sheen, *Life of Christ*, 350-351.

²¹⁶ Sheen, *Life Up to your Hearts*, 37.

1.8 THE INTIMATE'S DENIAL

Peter, unlike Judas, loved Jesus and vowed to remain faithful to Him even though it meant his death. When he denied Jesus, his only thought was to save himself. After the denial of three times the crowing of the cock struck Peter like a hammer blow. Suddenly forgetting his annoyers, he lifted his gaze beyond them and saw Jesus passing through the court. The Lord turned and looked upon Peter with loving and divinely piercing eye with great grief. This look of the Lord conveyed the message to Peter that I am ready to forgive you and to love you as I have always loved you. That night Peter wept bitterly and did so during the remaining years of his lifetime in order to atone for his shameful denial. On the day of his resurrection Jesus appeared to him and comforted him as He promised, "Blessed are those who mourn, for they shall be comforted".²¹⁷

When Jesus after His resurrection asked Peter three times "Do you love me?" and three times Peter answered, "You know that I love you". Again three times Jesus said, "Feed my Sheep."²¹⁸ The boundless love of Jesus will be poured upon those who repent and return to Him however grievous their sin may be. Jesus who told how lovingly God receives the prodigal son on his return home, Jesus who had forgiven the woman caught in adultery, had forgiven Peter and appointed him as the head of the Church. Much was forgiven him and much was his love towards Jesus. It was the consciousness of his sin and mercy extended in its forgiveness that manifested the great love of Peter towards Jesus when he died as a martyr.

²¹⁷ James H. Gense, *The Tragedy and Triumph of Jesus of Nazareth* (Bombay: St. Xavier's College Publications, 1950), 377-379.

²¹⁸ Herve Morissette, *Jesus is Alive* (Bangalore: Holy Cross Fathers Publications, 1997), 250.

1.9 THE UNVOICED WORD OF JESUS

Jesus is the incarnated word and this word was wordless four times during his trials. He was wordless before the council (Mk.14: 61), before Herod (Lk.23: 9), and twice before Pilate (Jn.18: 38&19:9).

1.9.1 BEFORE THE COUNCIL

Jesus didn't say anything for His own defence although Caiaphas asked Him to speak, because it was unnecessary for Him to talk when his accusers were proving His innocence by their contradictory statements. Jesus also realized that Caiaphas is not at all interested in knowing the truth because the sentence has long since been passed and the hearing is only a lie and mockery, and therefore He held His peace and was silent.²¹⁹ His silence made the scripture fulfilled, and by his silence He became an example of prudence when a man shall be made an offender for a word and our defence made our offence. All the more His silence caused us to have something to speak when we stand before God.²²⁰

1.9.2 BEFORE HEROD

Herod continued his interrogations, asking, "How did you get the power to perform miracles? Why do you have no power now? Is it your birth that was foretold? Tell me are you a king? I have heard much about you. Are you really Jesus of Nazareth? The Roman governor has sent you to me to pass verdict on you. Do you have anything to say about the allegations unleashed against you? Are you the king of Jews? Are you the Son of God? I have heard much about your miracles. Is it true that you gave sight to the blind? Have you

²¹⁹ Guardini, *The Lord*, 387.

²²⁰ Gerald Peterman, *The NIV Mathew Henry Commentary*, 148-204.

raised Lazarus from death? Have you multiplied bread and filled thousands? Why are you not answering? He did not even utter a word.²²¹ He was wordless because, though Herod was greatly pleased and was glad to see Jesus, his gladness did not arise from any noble motive of repentance. Hence Jesus who spoke to a penitent thief and to Mary Magdalene and Judas did not speak to the fox who had a dead conscience.²²²

1.9.3 THE WORDLESS JESUS BEFORE PILATE

Twice Jesus was wordless before Pilate. When Pilate asked him “What is truth” (Jn.18: 38) Jesus didn’t tell Pilate what is truth, because truth is the pearl that rests upon those who persevere in sincerely searching for it and humble enough to accept it when they find it. Pilate lacked these both. Though Jesus did not explain it to Pilate, He revealed to His disciples that He Himself is the truth. (Jn.14: 6). Secondly Jesus gave him no answer when he asked, “Where are you from?” (Jn.19: 9). Pilate wanted to know whether Jesus is from men or from heaven, from above or beneath. It was a silence guided by patience, prudence and submission to the Father’s will. He was aware that He should not say anything to hinder His sufferings, which are necessary for the removal of the humanity’s sufferings.²²³

1.10 THE INSEPARABLE MENTAL SUFFERING OF JESUS

When the body of a human being suffers, his soul too undergoes suffering, because the soul in its essence is in the body and in every part of the body. Hence Christ too suffered all through His passion in His whole soul.²²⁴ From Gethsemane

²²¹ Rose, *The Vision of Ann Katherine Emerich*, 167-168.

²²² Sheen, *Life of Christ*, 347.

²²³ Gerald Peterman, *The NIV Mathew Henry Commentary*, 24-26.

²²⁴ Glenn, *A Tour of the Summa of St. Thomas Aquinas*, 353.

to Calvary His soul was sorrowful even unto death.²²⁵ The flogging, the crowning with thorns, the carrying of the heavy cross to Calvary, the crucifixion and the contempt of Pharisees inflicted inexplicable pain to His sinless soul. When He was hanging on the cross, being abandoned by heaven and earth and covered with shame and disgrace, He saw the pain and misery that His mother undergoes and yet to undergo, and felt them in His heart. His sinless soul wilfully and voluntarily accepted and suffered everything for the love of His own creatures.

1.11 SUFFERING AND LOVE OF CHRIST

God loves us absolutely, as shown by the fact that He sent His Only Son to save us. Suffering is tied to God's compassion.²²⁶ We cannot love Christ unless we have sincere appreciation for what He has done for us, and we cannot have heartfelt gratitude for what He has done for us unless we know acutely what He has suffered for us. Love does not seem to consist entirely of great sacrifices.²²⁷ The biggest sacrifices would be meaningless if they were not made with love, and just because they are great does not really mean they were made with love.

Spiritual discernment, faith, self-denial, almsgiving, and martyrdom aren't all indicators of love.²²⁸ But now that Christ has suffered in the flesh, we are compelled to arm ourselves with the same mind and to worship, as He did, in the middle of suffering. The cross of Jesus is to be borne by us. Accepting

²²⁵ Martin Israel, *Gethsemane The Transfiguring Love* (London: Fount Paperbacks Publications, 1987), 69-79.

²²⁶ John Neafsey, *The Suffering of the Tortured in Today's World* (Bangalore: Theological Publications, 2014), 11.

²²⁷ Newman, *Parochial and Plain Sermons*, 1496.

²²⁸ Kochalumkal, *Suffering and Joy*, 100.

our neighbour as he is, considering his shortcomings and negative characteristics, generally requires a change in mind-set, which is true suffering.

1.12 HOW TO ACCEPT SUFFERING

We cannot eradicate suffering, but suffering has little meaning in and of itself. The most effective cure for our sufferings is to act as if we were in His presence, pleading His cross and passion on a regular basis, speaking about His holy commandments, and trying to imitate His salvation form.²²⁹

When we are deeply shaken by sufferings, we pray to the crucified Christ for hope. When we are faced with a challenge, we must depend on Jesus' teachings and example. We may meditate on Christ's sufferings to make us grow faithfully.²³⁰

And, as time progresses, we will eventually come to understand that we cannot expect for stability at home when at war elsewhere. This will assist us in viewing suffering in a constructive way, and we will come to enjoy it because our greatest goal is to live happily in heaven, our home. Our dream, job, and activity are reunited in Christ, but not in the manner we think of union in human terms, but in a union with Christ crucified.²³¹ When we understand this great reality, we are more inclined to consider suffering in a creative way. Our brothers and sisters have been through a lot more than we have, and they seem to be motivating us by their achievements and sympathising with us in our article. We must transform our faith in Jesus, who is an optimistic outlook that frees us from guilt about pain. However, we still forget this in our

²²⁹ Paul A. Feider, *Healing and Suffering* (London: Darton Longman and Todd Publications, 1980), 52-57.

²³⁰ Sidney Callahan, *A Christian View of Suffering* (Mumbai: Paul's Publications, 2009), 83.

²³¹ Neafsey, *The Suffering of the Tortured in Today's World*, 11.

everyday lives. We must always be reminded that our Father is with us, comforting us through all of our struggles, while we continue to have hope and strong faith in God's goodness.²³²

1.13 HUMAN PARTICIPATION IN CHRIST'S SUFFERING

Participating in Christ's suffering communion is not something I do on my own. Suffering alongside Christ entails suffering alongside and in his church. Many areas of the world are experiencing the church's present misery. Christ also suffers where the martyrs' blood is shed. Christ struggles with his disciples everywhere they go. I am called to endure the pain of my brothers and sisters in Christ in all sorts of situations, not only in fields of martyrdom.²³³ My baptism and welcome at Christ's table all include the appeal.

The belief that Christians share in Christ's sufferings is strongly linked to the notion that Christ still suffers. In taking up his cross, Jesus summarised all human suffering for all eternity. Christ's vicarious agony now resounds throughout heaven, having been elevated to the Father's right side. Jesus suffered the pain that leading a faithful life requested during the days he shared our flesh. He felt the pain and humiliation of the world's rejection.²³⁴ He cried out in pain at the great damage sin and death is inflicting on God's perfect world. He continues to do these things today.

The force of Christ's resurrection will change all life and wash away every tear as he comes. The age of the cross is upon us.

²³² Joseph Mattam, "Suffering, Evil and God," *Millennium* 8 (2005):79-87.

²³³ Kochalumkal, *Suffering and Joy*, 55.

²³⁴ Walsh, *Divine Providence and Human Suffering*, 236-237.

Often the world, the body, and the devil win.²³⁵ Our Lord continues to share our pain for the good of the church and the earth. He encourages those who belong to him to join in his life.

CONCLUSION

The mental agony of Jesus cannot be separated from His physical suffering, because when the body undergoes suffering, the mind too suffers. But on the contrary, the mental agony does not explicitly cause physical suffering, although the mental agony can be reflected on the body as that of Jesus who sweat blood in Gethsemane due to the agony of His soul. That is why at the ninth hour Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” (Matthew 27:46) which means, “My God, my God, why have you forsaken me?” Jesus was abandoned, deserted, stranded by God Himself, and he feels this intense pain of loss and loneliness in the core of his soul. He suffered physically, emotionally, psychologically, and most of all, spiritually. Man can never understand this agony in its depth, because for man, to carry his sin is as easy as to carry his cloths, which he wears, because, he is born in sin and lives in sin. But for God this is the greatest agony.

²³⁵ Mitchell Lewis, “Koinonia of Christ Suffering,” (March 2016): 4-5, cited on 24.02.2021. <https://milewis.wordpress.com/2016/03/12/koinonia-of-christs-sufferings/>

CHAPTER TWO

PRISON MINISTRY INDIA

A PARTICIPATION IN CHRIST'S REDEEMING MISSION FOR THE LOST

INTRODUCTION

The eleventh edition of the World Prison Population list gives details of the number of prisoners held in 223 prison systems. There are more than 10.35 million people imprisoned throughout the world.²³⁶ Jesus started his public ministry by reading from the book of prophet Isaiah, saying that “The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind” (Luke 4:18). In our society, some people are imprisoned for genuine causes, but they too have the right for redemption. Jesus’s good news is for everyone, no matter what their conditions are. He keeps His heart open for the lost one to experience his redeeming spirit.

2.1 ORIGIN OF THE PRISON SYSTEM

Prisons began to be established solely for the purpose of holding prisoners during the nineteenth century.²³⁷ They were designed to prevent criminal behavior. People imprisoned of different offences would be transported to these prisons and their personal liberties would be taken away. During their incarceration, prisoners were frequently forced to undertake hard labor and live in deplorable circumstances. According

²³⁶ Sabrina Intelisano, “Happiness in Prison” (July 2016): 3-5, cited on 16.04.2021. <https://ethesesin.bham.ac.uk/id/eprint/7094/1/intelisano16phD>.

²³⁷ Harry Elmer Barnes, *Historical Origin of the Prison System* (America: Northwestern University Pritzher School of Law Publication, 1921), 35-60.

to a counter argument to the therapeutic effects of incarceration, being incarcerated causes people to get even more entrenched in a life of crime since they are so immersed in a criminal culture while living with other offenders.

2.2 PRISONERS

A prisoner is a legal term for a person who is imprisoned, and it refers to someone who is kept in legal custody for the time being as a result of any obligation imposed by a court or otherwise.²³⁸ A prisoner who is deprived of their liberty against their will is referred to be a prisoner. A person who is under custody, captivity, or a state of coercive restriction, particularly while awaiting trial or serving a jail sentence.²³⁹

Our imprisoned brothers and sisters are our own family members. Remember that even the worst of us has some good in us, and even the best of us has some bad. Our Lord's attitude toward the sinner is the one we should imitate. More compassion and empathy are required for a prisoner. The prisoners will have a permanent stigma for the rest of their lives. A prisoner is cut off from God, human interaction, and even his or her family. A prisoner suffers from the agony of separation.

2.2.1 WHAT IS PRISON?

The terms "prison" and "gaol" come from two Latin words that mean "seize" and "cage," respectively.²⁴⁰ Traditionally, a prison or jail is a location where people are punished for

²³⁸ The Prison Security act 1992, section-1, (6) cited on 14.04.2021. <https://en.wikipedia.org>

²³⁹ Jeffrey Goldberg, *Prisoners: A Jew Across the Middle East Divide* (United Kingdom: Picador Publication, 2008), 20.

²⁴⁰ Karthikeyan, "A Study on Reformatory Approach on Puzhal Central Prison," (March 2020): 5, cited on 17.04.2021. <https://www.whiteblacklegal.co.in/>.

committing a crime. Any jail used permanently or temporarily for the confinement of prisoners under the general or particular instructions of a local government is referred to as a prison. A prison is typically described as a location where people are held in custody before trial or are imprisoned as punishment after being convicted. To various individuals, the term “jail” signifies different meanings. It is a location where criminals end up, according to the law abiding. It might be a hazard or an inevitable indignity to the offender. It may be a safe haven for the socially disadvantaged. It may be the only location where some solitary folks may find some form of championship. It is a jail officer’s location of employment.²⁴¹

2.2.1.1 IS PRISON A HOME OR CELL?

Human being feels more comfortable at home because we feel freedom at home. When we hear the word home our mind experience the freedom of happiness, home provides security, control, belonging, identity and privacy, among other things. There is no fear in the word home because Jesus is the centre of our home his presence filled in every home.

There is no home in the cell and no freedom to experience home atmosphere of care, love and encouragement. Within four walls the person has to experience depression, loneliness and no one is there to understand him or her feelings. Even there is gym, sports, medical facility and library for the prisoners but there is no family environment to enjoy homely spirit in the cell. There is respect at home but in the cell only humiliation. At home we pray and experience God but in the cell we experience oneself. Jesus was hanging on the cross in the four walls of the world cell and he to experienced

²⁴¹ Inigo, *The Ever-Evolving Consecrated Life* (Mumbai: Pauline Publication, 2021), 125-129.

loneliness within the four walls of the world cell because Jesus also had a human nature but Mother Mary was with him to give home atmosphere to overcome loneliness and pain.²⁴²

2.3 HISTORICAL DEVELOPMENT OF PRISON

The history of the prison system may be split into three stages. During the first stage, which continued until the middle of the 16th century, a prison institution was primarily a cell of custody chamber in a safe and secure area of a city or village where prisoners awaiting trial or awaiting execution were imprisoned. In the second stage, jail as a form of punishment for exact groups of offenders, particularly juveniles, was tested. In the third stage, all capital sentences were abandoned in favour of imprisonment.²⁴³

2.3.1 UNDERSTANDING OF CRIME AND PUNISHMENT

In a broad sense, crime may be described as the breaking of laws and regulations enacted by the state and society. The legal view, crime is defined as behaviour that is prohibited by the criminal law. The current idea of crime is psycho-social, sociological, and legal.²⁴⁴ Generally, various penalties may be sought for different criminals who commit the same crime, and so uniformity of punishment cannot be maintained. For the involved authorities, enforcing the decision and enforcing the penalties will be extremely difficult and time-consuming.²⁴⁵ Punishment comes from the Greek Root Pu, which means 'to purify,' and the Sanskrit Phrase Dam, which means 'to

²⁴² Michael S, "Creating a Homely Atmosphere in Prison," *Prison Voice* Vol 18 (Bangalore: National Printing Press, 2021), 27.

²⁴³ Jose Pulickal, *Jesus the Dynamic Way* (Bangalore: Claretian Publications, 2004), 6.

²⁴⁴ Sukla Das, *Crime and Punishment in Ancient India* (New Delhi: Abhinav Publications, 1977), 13.

²⁴⁵ Gurumukh Ram Madan, *Indian Social Problems* (New Delhi: Allied Publications, 1993), 39-40.

check' or 'to restrict'.²⁴⁶ Danda also means stick, staff, or rod in Sanskrit, and it represents power and punishment.²⁴⁷

Punishments have historically been used to exact vengeance, restrict criminals, and rehabilitate them. Imprisonment is believed to serve three functions at the present time: custody, forceful, and corrective. A court may impose jail time as one of the consequences for persons guilty of criminal offences, according to the correctional element.

2.3.2 HISTORICAL BACKGROUND AND EVOLUTION

The goal of punishment was to keep criminals from repeating their crimes. The death penalty, hanging, beating, and flogging were all recognized methods of punishment. The inmates were mistreated, tormented, and subjected to the most inhumane treatment imaginable. They were kept under close surveillance and control. As a result, prisons were sites of dread and torture, and prison officials were expected to be harsh in their punishments.

During the 18th century, incarceration with hard labor began to be considered as an appropriate punishment for criminals. Penal Reforms in India began during the British colonial administration. The British jail service worked tirelessly to improve the conditions of Indian prisons and inmates. They made significant adjustments to the current jail system while also taking into account indigenous people's feelings. The jail administration, which was largely made up of British officers, divided the inmates into two categories, violent and nonviolent.²⁴⁸

²⁴⁶ Jose Pulickal, "Crime and Imprisonment," *Reformative Explanation* (2005): 35-36.

²⁴⁷ Das, *Crime and Punishment in Ancient Indian*, 55.

²⁴⁸ Venugopal Rao, *Facets of Crime in India* (Bombay: Allied Publications, 1967), 16.

The first Inspector General of Prisoners, who was also the Chief Administration of Prison in India, was appointed in 1855. His primary responsibility was to keep order among the inmates and the prison authorities.²⁴⁹ There was no common civil code under which punishments could be administered. The punishment's intent was to crush the prisoner. Jailors were also ruthless people. However, in 1835, the idea of reformation arose. In 1862, the second jail inquiry committee voiced worry about the unsanitary circumstances of Indian captives, which resulted in the deaths of many prisoners as a result of illness and disease.²⁵⁰

2.4 PRISONERS PUNISHMENT FROM THE GOVERNMENT POINT OF VIEW

Every crime is a crime against society. To discourage crime and reform criminals, they must be appropriately punished. Prisoners should be punished in order to rectify and reform them so that they can be united into society as valuable members. In India, the prison system has to be modernised. Thus, new methods for reforming and rehabilitating even branded offenders can be created. It must follow to the reformer's mind-set. A new law must be passed to compensate them adequately for their losses. By using informal adjudication systems, it is possible to bring court procedures and practises closer to the average person's doorstep. The maintenance of law and order based on principles of socioeconomic justice, liberty, and equal opportunity is a critical component of establishing a fair social order in our society. Lawmakers, police officers, prison administrators, social animators, and others who work with inmates need to be informed of current beliefs about crimes, penalties,

²⁴⁹ Das, *Crime and Punishment in Ancient Indian*, 27.

²⁵⁰ Pulickal, *Jesus the Dynamic Way*, 8-18.

prisoners, and prison life so that they may work together to change or eliminate old conceptions about crime and punishments, Victims cries can be fully paid, and criminals can be properly rehabilitated and converted into responsible citizens.²⁵¹

2.4.1 MEASURES TO REDUCE THE RATE OF CRIMES

Robbery, murder, and other crimes stem from a lack of basic requirements. This can be resolved by providing basic resources to all groups of society in a reasonable manner. Delivering justice in a timely manner is the most important requirement for reducing these types of crimes. Lack of security, these offences account for a small percentage of total crime. To protect oneself or herself against an opponent, a person can commit a crime. This type of crime rate may be reduced by providing or preserving safety to everyone at all times, around the clock, particularly children and adolescents.²⁵²

Absence of love might drive a person to take radical measures. Social inclusion, as well as the development of joint family and parent-child relationships, are the best ways to decrease it. It will be reduced through spreading love, empathy, and compassion. Gender issues must be broken down and gender equality must be promoted. Respect for all people and all legal professionals, regardless of their incomes, will help to decrease such crimes.

2.4.2 THE CONCEPT OF SOCIAL DEFENSE

Social defense refers to the state and civil society working

²⁵¹ Jahnavi Misra, *The Punished Stories of Death Row Prisoners in India* (Delhi: Harper Collins Publications, 2021), 5-10.

²⁵² P. D. Mathew, *Rights and Duties of Prisoners and Prison Administrators* (Vadodara: Nyay Darshan, 2016), 12.

together to defend society against crime. There is a clear understanding that the goal of social defense cannot be achieved just by focusing on known criminals but it also includes people who are vulnerable to crime. As a result, the social defense strategy strives not only to improve the system for dealing with criminals, but also to prevent the conditions that lead to criminality. It works closely with many sectors of socio-economic development in this process to create an environment favorable to crime prevention and mobilize resources adequate for the treatment and rehabilitation of offenders in the context of their whole lives.

2.4.3 HUMAN RIGHTS OF THE PRISONERS

Even in jail, everyone has the right to basic human rights. The French Revolution gave birth to this and humanitarian movements promote liberty, equality, and Fraternity. Following that, a number of countries banded together to offer a set of basic standards for the treatment of prisoners. The United Nations was provided with the proposed standard minimum standards in 1955. These guidelines were sent to all countries in 1958, with the suggestion that they be implemented in jail management. Various basic rights under Articles 14, 19, 20, 21, and 22 of the Indian Constitution imply that prisoners²⁵³ rights are protected. Article 14 deals with the right to equality, which guarantees all people equality before the law and equal protection under the law. The right to life and personal liberty are addressed in Article 21.²⁵⁴ As emphasized earlier, the conviction of a human does not render

²⁵³ N. S. Balakrishnan Nair, "Prison Discipline and Human Rights of Prisoners," *Reformatory Explanation* (2007): 46-48.

²⁵⁴ Kush Kalra, *Prisoners' Rights* (Chandigarh: Shree Ram Law House Publications, 2013), 10-50. (Pauly Mathew, *Indian Currents*: I agree with the author that the right to life of prisoner stood guaranteed under Article 21 even within the four walls of the prisons.)

him non-human. He still remains a human who should be treated like one. He should be given the basic human rights available to every man walking on the earth. But at the same time, he should not be treated as a free man with all absolute rights and luxuries.²⁵⁵ His freedom should be subject to certain limitations and legal restrictions. These restrictions, in addition, should be reasonable.

2.4.4 NORMS AND ETHICS FOR PRISON AND PRISONERS

There are many instructions that must be strictly followed in prison and by prisoners. There shall be no discrimination on the basis of race, colour, sex, language, religion, political or other beliefs, national or social origin, wealth, birth, or other status.²⁵⁶ Respecting a prisoner's religious beliefs and moral values, also very important. Proper bathing and shower facilities must be given to the prisoners with toiletries for general hygiene, depending on the season and situation. The areas of a prison that are regularly used by prisoners must be properly maintained and kept clean at all times. Facilities for proper hair and beard maintenance will be given, and males are to be allowed to shave on a regular basis, so that prisoners may keep a decent look that is fit with their self-respect. Every prisoner who is not permitted to wear his own clothing must be given with an outfit that is appropriate for the environment and sufficient to maintain his/her health. Such clothes must not be humiliating in any way. All clothes must be clean and in good condition. When a prisoner is taken outside the prison for an approved reason, he/she is permitted to wear his own clothes or other ordinary clothes under rare situations.

²⁵⁵ Pauly Mathew, "A Court Relief for the Aged and Sick," *Indian Currents* 10.01 (2021):42-46.

²⁵⁶ Standard Minimum Rules for the Treatment of Prisoners "Rules of General Application" (1955): 2-4, cited on 8.10.2021. <https://www.ohchr.org/Documents/ProfessionalInterest/treatmentprisoners>.

Every prisoner shall in accordance with local or national standards, be provided with a separate bed, and with separate and sufficient bedding which shall be clean when issued, kept in good order and changed often enough to ensure its cleanliness.²⁵⁷

At least one qualified medical officer with some understanding of psychiatric must be available at every prison. Medical services should be coordinated with the community's or nation's overall health management. Sick prisoners must be sent to specialized prison or civil hospitals for treatment. Every prisoner will be able to get the help of a qualified dental officer. All required pre-natal and post-natal care and treatment will be provided in specific facilities for women's prison. Wherever possible, arrangements should be made for children to be born outside of the prison. If a child is born in a prison, the birth certificate must not reflect this fact. While nursing infants are permitted to remain in the prison with their mothers, a nursery maintained by qualified staff must be provided where the newborns can be kept when they are not under their mothers' care.

2.5 RIGHTS OF THE ARRESTED PERSONS

According to Section 50 of the Criminal Procedure Code, anybody who is arrested by a police officer without a warrant has the right to know the entire details of the offence for which he is being under arrest, and the police officer is obligated to disclose the accused such details and cannot deny it.²⁵⁸ And according Section 55 of the Criminal Procedure Code, any police officer delegated by a senior police officer

²⁵⁷ Standard Minimum Rules for the Treatment of Prisoners "Rules of General Application," 6.

²⁵⁸ P.D. Mathew, *On Your Rights if Arrested* (New Delhi: Indian Social Institute Publications, 1985), 4-5

must notify the person to be arrested of the substance of the written order issued by the senior police officer specifying the offence or other reason for the arrest before making the arrest. If this requirement is not followed, the arrest will be ruled unlawful.

2.5.1 FUNDAMENTAL RIGHTS WHEN ARRESTED

If the individual is being arrested on a warrant, any person carrying out the warrant must tell the person being arrested of the warrant's details, or even present the warrant if necessary, according to Section 75 of the Criminal Procedure Code. The arrest would be illegal if the warrant's substance was not disclosed. No person who is arrested will be kept in prison without being notified as quickly as possible of the grounds for such arrest, nor may he be denied the right to consult and be defended by a legal practitioner of his choice, according to Article 22 of the constitution.²⁵⁹ Any police officer or other person making an arrest must immediately provide information about the arrest and the location where the arrested person is being held to any of the arrested person's friends, relatives, or other persons whom the arrested person has disclosed or nominated for the purpose of receiving such information.

2.5.2 SUPREME COURTS DIRECTIONS

At the time of the arrest, the police officer carrying out the arrest should prepare a memo of arrest, which shall be attested by at least one witness, who may be a member of the arrestee's family or a respected person from the area where the arrest is made. The arrestee's signature is required, as well as the time and date of the arrest. The police must notify the friend or

²⁵⁹ P.D. Mathew, *The National Security Act 1980: Your Rights If Arrested* (New Delhi: Indian Social Institute Publications, 1982), 3-7.

relative of an arrestee who lives outside the district or town, through the Legal Aid Organization in the district and the police station of the area concerned, telegraphically within 8 to 12 hours after the arrest, of the time, place of arrest, and venue of custody of the arrestee. An entry must be made in the diary at the place of detention regarding the arrest of the person which shall also disclose the name of the next friend of the person who has been informed of the arrest and the names and particulars of the police officials in whose custody the arrestee is.

The arrestee should be also examined at the time of his arrest and major and minor injuries, if any, present on his/her body, must be recorded at that time. The Inspection Memo must be signed both by the arrestee and the police officer effecting the arrest and its copy provided to the arrestee. The arrestee should be subjected to medical examination by a trained doctor every 48 hours during his detention in custody by a doctor on the panel of approved doctors appointed by the Health Services of the concerned State or Union Territory. Copies of all the documents including the memo of arrest, referred to above, should be sent to the Magistrate for record. The arrestee may be permitted to meet his lawyer during interrogation, though not throughout the interrogation. A police control room should be provided at all district and State headquarters, where information regarding the arrest and the place of custody of the arrestee shall be communicated by the officer causing the arrest, within 12 hours of effecting the arrest at the police control room it should be displayed on a visible police board.

2.5.3 POLICE ENCOUNTER RULES

All police encounter murders will henceforth be properly examined once FIRs are filed in order to bring the criminals

who take the law into their own hands to justice. An independent inquiry of the incident must be carried out by the CID or a police team from another police station, under the direction of a senior officer - at least one level above the commander of the police party involved in the encounter. Mass murders must be examined thoroughly and independently in a society ruled by the rule of law so that justice can be done. The investigation report must be sent to the appropriate court so that a magisterial investigation may be conducted and a final report, in the form of a charge sheet or a closure report, can be issued.

Under Section 357-A of the IPC, the trial court must compensate the dependants of the encounter victim. If the authorities fail to follow the Supreme Court's directions on either initiating or conducting an investigation impartially, the victim's family might file a complaint with a sessions court. If a police officer is determined to be self-evidently guilty of an offence, he or she must surrender their weapons and any other property, subject to their right to remain silent. The police officer's family should be notified of the event, and legal aid should be offered if requested.

2.6 CONVICTING AND SENTENCING PRISONERS

During the sentencing phase of a criminal case, a judge will decide on the appropriate penalty once a criminal defendant has been charged or has accepted a guilty plea. In rare cases, the court can increase or decrease a sentence depending on facts unique to the offence and the prisoner. The Supreme Court should ensure that all relevant facts and circumstances bearing on the matter of sentence are recorded.

2.6.1 MEANING OF LIFE IMPRISONMENT

According to any remission given by the appropriate government, the sentence of life imprisonment means that

the criminal will spend the rest of his or her life in prison. There is a misunderstanding in the society that a person given a life sentence has an unbreakable rule to be freed after 14 or 20 years in prison. But the fact is that they can be freed after 14 or 20 years.

2.6.2 POSSIBILITIES FOR A LIFE PRISONER ON MARRIAGE

A conjugal visit is an arranged meeting between an inmate and their legal spouse. A two-week conjugal visit was recently given to a prisoner in Tamil Nadu's Tirunelveli district for the "purpose of procreation."²⁶⁰ The Madras High Court granted leave to the life-sentenced offender by citing laws from other countries that permit such visits. The concept is slowly but steadily being embraced by countries throughout the world, based on the generally held belief that conjugal visits are an important component in maintaining family connections and lowering the likelihood of inmates breaking prison rules and regulations. There are currently no regulations in India that expressly enable prisoners to have conjugal visits. In 2015, the Punjab and Haryana High Court, while considering a case, allowed prisoners to have conjugal visits and artificial insemination.

2.6.3 WHO CAN PARDON A CONVICTED PERSON?

Article 72 of the Indian Constitution grants the President the power of pardon. It gives the President the ability to grant pardons, reprieves, respites, or remissions of punishment in any situations when the punishment is for a violation of any legislation that the union's executive power extends to. According to Article 161 of the Indian constitution, the

²⁶⁰ "The Status of Conjugal Rights for Prisoners in Indian." *The Indian Express* (New Delhi), 25 January 2018, 1.

governor has the authority to pardon inmates before they have served a minimum of 14 years in jail and even those who are facing the death penalty. The Governor's ability to pardon also overcomes a provision in Section 433A of the Code of Criminal Procedure, according to the court.²⁶¹

2.7 PRISON MINISTRY INDIA

Prison ministry India begins by loving the prisoners and delivering the good news that God loves them so much that He died to pay for their sins. Thousands of prisoners suffering in India's 1397 jails have been visited by the Prison Ministry India, who has developed a plan to reform them. In 1991, prison ministry built first rehabilitation centre for released male inmates. There are rehabilitation centres for men, women, teenagers, and children. Hundreds of released inmates have been rehabilitated by the Prison Ministry India (PMI) in the last 20 years of its existence. Every saint has a history, and every sinner has a potential future. The Prison Ministry India has 850 branches. Hundreds of well-wishers are participating in this wonderful effort in some way. PMI also has a research facility.²⁶²

Prison Ministry India has chosen St Maximilian M Kolbe, a Consensual Franciscan Friar Minor, as the prison's Patron Saint.²⁶³ He is inspiration for PMI. During Second World War, he was arrested and imprisoned in a detention camp. He prepared many prisoners to be reconciled with God through good confession while he was there. He prayed for them and encouraged them. Finally, he put his own life on the line by

²⁶¹ "Governors can Pardon Prisoners, Including Death Row ones: Supreme Court." *The Hindu* (New Delhi), 4 August 2021, 1.

²⁶² Sebastian Vadakumpadan, *Prison Ministry India: Volunteers' Guide* (Bangalore: PMI Publications, 2006), 15-18.

²⁶³ Vadakumpadan, *Prison Ministry India: Volunteers' Guide*, 36.

offering to take the place of another friend who had been sentenced to death at Auschwitz, a Nazi concentration camp in Germany. St. Pope John Paul II declared him a saint.

2.8 ORIGIN AND FOUNDERS OF PRISON MINISTRY

The seed of Prison Ministry India (Jesus Fraternity) was sowed by Bro. Varghese Karipperry and Bro. Francis Kodiyan (philosophy students in St. Thomas Apostolic Seminary, Kottayam) on 8th December 1981.²⁶⁴ They started to think of how they could become a love-bomb to blow-up love into lives of several wounded hearted. After that they discovered their special call for the least, the lost and the last. From the crucifix Jesus they got an inspiration that each person must become a Love-Bomb in order to give voice to the voiceless, hope to the hopeless. They realised that Jesus is a super-energetic Love-Bomb, who dropped the Love-Bomb which was broken into pieces but others got life in abundance. He also invites everyone to become a dynamic Love-Bomb. This idea of becoming “Love-Bomb”²⁶⁵ began to work within them; as a result they started the intercessory prayer for the least, the lost and the last. Sitting in front the Blessed Sacrament and prayed for the different group of down-hearted people such as alcoholics, prisoners, sick, drug-addicts, slum dwellers.

On 1st July 1985, when they had gone for field experience, Bro. Francis Kodiyan pointed out the name board ‘Prison Fellowship India, they entered the office and requested Mr. Kunjumon Chacko and his team for sharing. Mr. Kunjumon and his team came to St. Thomas Apostolic Seminary and shared Prison Ministry experiences. After encountering such

²⁶⁴ M. Jeyanthi, “Prison Ministry India and Rehabilitation of Prisoners” *Jeevadhara* issue 281 vol 47, (2017): 47.

²⁶⁵ Francis Kodiyan, *Love Bomb: Prisoners' Reformation Trajectory* (Kottayam: Lifeday, 2018), 13-32.

experience, they were taken up and formed a group called 'Prison Pilgrimage' in year 1985, with 8 Brothers and 3 Fathers. Each one of them took up 4 Jails among the 39 Jails of Kerala for their Prison Ministry.

March 1, 1986, was a remarkable day of starting the Prison pilgrimage with small orchestra program conveyed the powerful message of Jesus and inspired the Prisoners to have a new vision and mission in their life, many of the Prisoners got real peace and joy. In that moment, the great need of Prison Ministry was understood by everyone. The prisoners are really in need of renewing their life. This incident was an eye-opener for starting the effective jail ministry exclusively depending the providence of God. That is why the name "Jesus Fraternity" was given to this movement.

In 1991 October, they started renewal and rehabilitation centre for an effective prison apostolate. By the grace of God, they conducted the first national gathering for Catholic prison volunteers at Bangalore in August 13 to 14. At that meeting a decision was taken to enlarge the ministry at the national level. A name was given to the ministry in view of its national work, "Prison Ministry India" (PMI). Fr. Varghese Kariperry was elected as first national co-ordinator. Prison Ministry India was officially recognised by CBCI (Catholic Bishops Conference of India) 24th August 2000. The National monthly a registered magazine "Prison Voice" started in the year 2004. And finally in the year 2005 PMI introduced the full timers' ministry. The very primary core of all the national gathering is an occasion for the prison volunteers to come together and share the ideas for the growth of the prison ministry.

2.9 BIBLICAL FOUNDATION

"While Joseph was there in the prison, the Lord was with him and showed him steadfast love" (Genesis 39:20-21). Joseph's

pride enraged his brothers to the point that they plotted to murder him. But they did not murder Joseph; rather he was beaten, thrown into a pit, and sold into slavery as a result. He was set up by a beautiful woman and imprisoned for attempting to do the right thing while he was a stranger in a faraway place. He gained the respect of the guards and other inmates throughout his time in prison. His wandering, abuse, slavery, imprisonment, and eventual restoration all had a rhyme and a purpose.²⁶⁶

2.10 CHRISTOLOGICAL FOUNDATION

“Then they laid hands on him and arrested him” (Mk 14:46). After the arrest in the middle of the night, Jesus was brought before the High Priest, Caiaphas and all other chief priests, elders, scribes. It is here the first physical agony of Jesus was exposed. He was in the state of loneliness because his own disciples one who betrayed one who denied. His only hope was his beloved Father for whom he took up this great agony in order to save the humanity. Of course, it was not Jesus’ will to undergo such physical trauma but he obeyed the will of his Father. They also spit on him, spitting on someone was the lowest form of disgrace to a person, but Jesus accepted everything for us. Jesus was treated as a prisoner in the journey of Calvary.

The Son of God who came out of his heavenly dwelling place to dwell among us, he emptied himself took a form of slave and gave his own life for the sinners in order to have life in abundance. The compassionate Saviour who went about doing good was treated with scorn, jeered at and mocked.²⁶⁷ Jesus

²⁶⁶ Dwight Lyman Moody, *Bible Characters* (Bangalore: Omega Book World Publications, 2019), 138-140.

²⁶⁷ Bargil Pixner, *With Jesus in Jerusalem: His first and last days in Judea* (Rosh Pina: Corazin Publications, 1996), 137.

was able to accept those disgraceful suffering for the sake of bring about salvation for the so call sinners. Jesus accepted everything for our salvation, even though he was handled as a prisoner. There are many prisoners, who are being ill-treated, oppressed, abused, and tormented in the prison. Let us consider the prisoners as human being created in the image and likeness of God. Only this way we can help them to restore their dignity and make them again God's children. We should have the attitude of our Lord towards sinners. A prisoner needs more sympathy and understanding. Consider the feelings of a prisoner; sometimes he/she could be an innocent victim as our Lord Jesus, one who was innocent victim in front of the cunning Pharisees, elders and High-priest. Our mission is not to show others, it comes out of love for the least, lost and last of the society, as our Lord Jesus worked for it till his last breath being a so called convict.

2.11 ECCLESIAL FOUNDATION

Many of those who follow Jesus Christ have been imprisoned since he was captured and tied before Pilate. Christians are rarely imprisoned exclusively because of their religious beliefs. Ethnic, social, political, and cultural factors frequently play a role. During the early centuries of the church, persecutions forced many Christians into prison. Prison was primarily employed in those days to detain the accused awaiting trial and the convicted awaiting execution, rather than as a punishment in and of itself.

2.11.1 CHURCH FATHERS

In Rome, Justin founded a Christian philosophical school.²⁶⁸ He was executed alongside some of his students after being

²⁶⁸ William A. Jurgens, *the Faith of the Early Fathers* (Bangalore: Theological Publications, 1984), 50-56.

arrested for practising an unlawful religion and refusing to abandon Christianity. Persecution was also an issue in Origen's upbringing (185–254). Origen was only 17 years old when his father was killed. He was forced to flee Alexandria and ended up in Caesarea, where he was persecuted.²⁶⁹ Cyprian (c. 200–258), the son of rich pagan parents, became a Christian when he was in his forties. He went into hiding after being elected bishop of Carthage in 250 to avoid Emperor Decius' persecution, but he was unable to escape Valerian's persecution a few years later.²⁷⁰ He was murdered by the sword in an open spot near Carthage after being exiled and imprisoned, becoming Africa's first bishop-martyr.

2.12 THEOLOGY OF PRISON MINISTRY

When Jesus selected the first disciples, he told them, I have chosen you. “Come after me, and I will make you fishers of people and at once they left their nets and followed him” (Mt 4:19). Jesus, who transformed uneducated fishermen into people-fishers, welcomes many more people today, including those in prison, regardless of their background. Every person can assist our brothers and sisters behind bars in receiving the touch of God, who alone has the power to transform human hearts, through prayer and the power of the Holy Spirit. Every person has the potential to be a collaborator in the hands of the Almighty and a connection between a sinner and his savior. We must take bold and daring steps to mould prisoners and make them to understand that God is very close to the broken hearted and he will wipe away every tear from their eyes. Here, we have become real torch bearers to guide

²⁶⁹ Igino Giordani, *the Social Message of the Early Church Fathers* (Boston: St. Paul Publications, 1977), 36-37.

²⁷⁰ Benedict XVI, *Church Fathers: From Clement of Rome to Augustine* (Bangalore: Asian Trading Corporation, 2008), 48-52.

and lead them. “The harvest is plentiful, but the labourers are few, therefore ask the Lord of the harvest to send out labourers into his harvest” (Lk 10:2). Let us go forth to bring the light of Christ to those who are living in the valley of the shadow of death.

2.13 SPIRITUALITY OF PRISON MINISTRY

The prison ministry’s background the great divine, providential, and spiritual experiences its members had as they became totally immersed in prison ministry are manifested in India, a saga of divine providence. The firm spiritual foundation, spiritually rooted lifestyle, action plans, and reformatory approaches are the secrets underlying the extraordinary success of the prison ministry in India. The spirituality is divided into two parts: Jesus centred and the people oriented; each having seven spiritual aspects like the colours in a rainbow.²⁷¹ This Jesus centred spirituality, like a rainbow, has seven significant spiritual rays. Prison ministry members shall be overwhelmed by the love of the Father God, redeemed by the precious blood of Jesus, led by the Holy Spirit, empowered by the Word of God, nourished by the sacraments, enlightened by the spiritual exercises, and fortified by the ascetical practises. The continual prayer and fasting of the Prison Ministry India lifestyle indicates a complete dependence on divine providence. The practise of contemplative meditation and the search for the divine purpose creates a dynamic overflowing with fresh ideas and zeal. They show us the crucified Christ’s face in the form of suffering prisoners. We experience the presence of Jesus among prisoners, prostitutes, street children, drug addicts, beggars,

²⁷¹ Francis Kodiyan, *Rainbow: Theological Foundations of Prison Ministry India* (Bangalore: PMI Publications, 2019), 33-35.

and others, as Mother Teresa of Calcutta did.²⁷² We don't just express sympathy with prisoners; we also expose them to Jesus, the world's Saviour. To do so, we must first have had His salvific experience in order to pass it on to others.

2.14 CHURCH TEACHING ON PRISON MINISTRY

When Jesus was criticized for dining with tax collectors and sinners, he said, "I eat with tax collectors and sinners." "it is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners" (Mark 2:17). Tax collectors used to be treated differently from the rest of the sinners. They were thought to be crooked, deceitful, and even criminals. Jesus, on the other hand, went to them, spent time with them, and had a meal with them. He didn't look the other way when it came to what they'd done and who they'd become. However, He gave them forgiveness, redemption, and even companionship in the moral disease of their sinfulness. God desires to set prisoners free not necessarily from actual imprisonment, but most certainly from the chains of sin, ignorance, revolt, and poor decisions. Jesus claimed to be the source of this liberation. This is a significant part of God's work, and it is also significant in the Church's mission.²⁷³ Although society intends prison to be a place of punishment, God may use it to refine and transform people. He does not abandon those who are imprisoned, but rather embraces them with compassion.

²⁷² Kodiyan, *Rainbow*, 39

²⁷³ Dale S. Recinella, *When We Visit Jesus in Prison: A Guide for Catholic Ministry* (Mundelein, US: Acta Publications, 2016), 28.

2.15 POST VATICAN TEACHINGS ON PRISON MINISTRY

2.15.1 CHURCH VIEW ON ENRICHMENT OF PRISON MINISTRY

Keeping in mind Jesus' words that he has come to provide life in abundance (Jn 10:10), we must focus on educating the marginalised, according to the declaration of the CBCI's 27th General Body Meetings in 2006 on the theme Catholic education and the Church's care for the marginalised.²⁷⁴ They are referring to the weaker members of society, such as prisoners, migrants, and the displaced. Prisoners are always pushed out of society's mainstream. Counselling is another aspect of our church's ministry. The prisoners are given psychological help in order to reduce their deep-seated anger, emotions of vengeance, frustration, and even suicidal and homicidal tendencies. Our Church uses all of its resources to help them alter their lives so that they can seamlessly integrate back into society after they are released from prison.

2.15.2 NOTE ON FEW POPES TEACHING ON PRISON MINISTRY

Jesus was taken up by the repented thief who was ready to change himself thus Jesus gave him salvation to enter the kingdom of God. Keeping this as the great role model, the Popes of different ages have learned and understood the importance then they started to show care and concern towards the prisoners.

Pope Pius XII, during the Christmas of 1951, he especially dedicated a radio address to prisoners. He expressed his humblest sympathies to them. When a sinner repents, there is joy in heaven and earth. He said that our fragility and weakness that makes us as human spirit down to death. Let's

²⁷⁴ Inigo, *The Ever-Evolving Consecrated Life*, 147-148.

try to struggle to redeem every prisoner to rise up and live a happy life.

When Saint Pope John XXIII visited the prison in Rome, he began his talk this way: "I, John, your Brother. I have come to see you because you cannot come to see me". He told the prisoners you need to build your lives by doing one thing remove the word despair and make yourselves to do more good things because this is your father's house and you are all children of God. He received a special missal from the prisoners which he later used daily during his private celebration. When he visited the prison he was really touched by the murderer who was in his knees to see the Pope. I too have sinned too much will my sins be forgiven and the Pope embraced him that made him very happy.

Pope Paul VI visited the prison in Rome on 1964. He was with tears while addressing the prisoners, you are also part of the kingdom so you too can be loved, served and helped and saved. Remove your souls from imprisonment and let your hearts find reason, hope and meaning to start a new life once again. Christ's voice invites you to be good and live a new and happy life. He wrote a special prayer for the prisoners. Everyone is good at heart even though we all commit and do mistake and sin. Pope John Paul II was gunshot to be killed by Ali Agca, the Pope was upset and visited him in the prison in his own cell. They sat together facing each other and he held his knees then they had conversion where Pope says if he were my brother I shall forgive him who has got all my trust.

Pope Benedict XVI went to the prison to celebrate the holy

mass. In the year 2011 he had chat with the inmates that were very touching meeting. Anyone can fall but God wants all of us to come to him. We should cooperate and enable them to rise again and move forward with dignity & respect and also find joy & happiness in life. May God continue to help you and through him we may become close to the Lord.²⁷⁵

2.15.3 POPE FRANCIS' SPECIAL ATTENTION TOWARDS PRISON MINISTRY

Pope Francis held a Mass for the Jubilee of Prisoners or, as he called it, for our brothers and sisters in prison for the first time in St. Peter's Basilica. Nearly 1,000 prisoners and ex-detainees from 12 countries, ranging from Argentina, Mexico, and the United States to South Africa, Spain, and Italy, were present at the celebration on November 6, accompanied by their families, prison guards and staff, volunteers who assist prisoners, judges and lawyers, and prison chaplains. Pope Francis encouraged authorities to work for improving prison conditions during his sermon that day. He pushed for assistance programs and policies that will assist in the reintegration of prisoners back into society. He highlighted to politicians that people who have been imprisoned still have dignity. He also advocated for the abolition of the death penalty.²⁷⁶

Pope Francis urged prisoners to believe in themselves, telling them that hope is a powerful motivator "is the willpower to

²⁷⁵ Francis Kodiyan, "Popes Commitment to Prisoners: A Historical Introspection," *Prison Voice* Vol 18 (Bangalore: National Printing Press, 2021), 5-7.

²⁷⁶ Francis Kodiyan, *Popes to Prisoners* (Bangalore: PMI Publications, 2021), 127-123. (Author brings the point of Pope Francis very clearly that every prisoner should believe in themselves so that will transform one's life and Pope Francis said about his own personal reflections during his visits to prisons: "Let me tell you, every time I go into a prison I ask myself, 'Why them and not me?' Everyone has the possibility to make mistakes," I agree with author and Pope Francis views).

keep going. It is the ability to go forward and transform one's life. It's an encouragement to look forward to tomorrow, so that the love we have known might teach us a new way, despite our faults. In a word, hope is evidence of God's mercy's power, hidden deep inside our hearts." Pope Francis has always had a special place in his heart for prisoners.

2.15.3.1 POPE FRANCIS' HUMILITY IN WASHING THE FEET OF PRISONERS

Serving others needs humility, but allowing others to serve you needs much more humility. During Holy Week, Pope Francis created a really sensation when he celebrated the Lord's Supper Mass in a prison and washed the feet of a twelve prisoners. The majority of the media attention was centred on the deviation from tradition in washing the cardinals' feet, as well as the propriety of involving women in the ritual. Pope Francis told the young offenders, who included Muslims and Orthodox Christians, that on the night of his crucifixion, Jesus washed the feet of his disciples as a sign of love and service. This is a sign and a symbol, I'm here to help you by washing your feet and support one another. This is what Jesus teaches us to do. This is what I do for a living. And I do it from the bottom of my heart. This is something I do with my whole heart since it is my responsibility. I commit it to you as a priest and bishop to be at your service and may this act of service that shall make today enable us to be better servants, friends, brothers and sisters in service to one another.²⁷⁷ Let

²⁷⁷ Francis, "Brothers in Service," *L'osservatore Romano* (Trivadrum: Carmel International Publications), 26 April 2019, 4. (On Holy Thursday afternoon, 18 April, Pope Francis visited a correctional prison in Velletri, a town on the outside of Rome, where he presided over the Mass of the Lord's Supper and the traditional rite of the washing of feet, which mark the beginning of the Paschal Ceremony. The Holy Father's homily, delivered in Italian on the spot, is translated here in English).

us continue the celebration with the washing of the feet of the prisoners, having these emotions in heart.

CONCLUSION

There are over million people are imprisoned; many of them are looking for change, stability, and love. Many prisoners say that coming to prison was the finest thing that ever happened to them since it was there that they encounter Jesus. Prison Ministry does miracles in renewing the prisoners' spiritual life. Sharing the gospel with open ears, teaching the word of God to thirsty minds, and praying for people with broken hearts are all powerful methods to refresh one's spiritual life and purpose. Prisoners are not only our beneficiaries, but they are also our beneficiaries. They give our lives, vocations, and missions' significance. Of course, we listen carefully and compassionately to them. However, they freely share their suffering, misery, and problems with us, providing raw material and content for our prayers and reflection. We can learn a lot more from the lives of the prisoners. They contain pure and powerful life facts. They will teach us the values of hope, perseverance, patience, resilience, thankfulness, and so on. Above all, remember to learn. Rather than reaching out to them in service, I would certainly claim that our major goal in visiting the prisons is to learn those human qualities from the prisoners and to enhance our own spiritual lives.

CHAPTER THREE

REDEMPTION OF PRISONERS

INTRODUCTION

"Israel, put your hope in the Lord, for with the Lord is unfailing love and with him is full redemption" (Psalm 130:7). Yahweh,

who redeemed Israel from slavery, is still at work. Our brethren in prison had been saved from dangers and a sinful life by God, and they had been made holy for Him.²⁷⁸ Is it possible to find redemption in prison? This is a question that a lot of people have. Jesus' mission on earth was to call sinners to repentance and to redeem the lost. God is working on both creation and redemption. At the same time, he is now redeeming liars, frauds, thieves, adulterers, killers, and many more. God's grace is greater than our guilt, and the Lord redeems his people.

3.1 REDEMPTION

The word redemption appears frequently in the Old Testament to describe God's people's deliverance from slavery in Egypt. God is frequently referred to as the Redeeming God in the Psalms, and the term redemption is used interchangeably with the term liberation there. However, in the same way that God allowed His people to be enslaved and captivity in order to punish them for their infidelity, the entry of the Israelites into Palestine and the return of the Jews to Jerusalem clearly signified our deliverance from the slavery of sin and our entrance into the Kingdom of God, which was accomplished through the work of Jesus the Redeemer.²⁷⁹ The Jews in Palestine were oppressed by the Romans at the time of Jesus, and they awaited the arrival of the Messiah King who would free them of their suffering. However, Jesus never agreed to the Redemption or Israel's rebirth.²⁸⁰ He constantly presented this secret as spiritual liberation, and He described His Father's

²⁷⁸ Lini Shecja, *Redeemed Prisoner* (Bangalore: PMI Publications, 2021),1.

²⁷⁹ Paul J. Achtemeier, *Harpers' Bible Dictionary* (Bangalore: Theological Publication, 2005), 856.

²⁸⁰ Gaspar Lefebvre, *Redemption Through the Blood of Jesus* (USA: The New Man Press,1960),91.

kingdom, which He came to re-establish in this earth, as made up of all humanity who would trust in Him.

3.1.1 A UNIVERSAL AND SUPERNATURAL LIBERATION

The Savior's work is ultimately supernatural. The Redemption that Jesus was to bring about is supernatural in nature, and it was intended for all humanity, not just the Jews. In reality, the Savior stated that He was "not sent except to the lost sheep of the house of Israel" (Mat 15:24). But He also declared to the Pharisees who reproached Him for eating with publicans and sinners, "I have come to call sinners, not the just" (Matthew 9:13) and surely the pagans are to be included among sinners. Redemption is a narrative with a supernatural element. Its goal was to eliminate whatever that stood in the way of human beings perfect unity with God, as well as to reconcile all gentiles, Jews, and angels whom the Father had placed under the kingship of His Son in order for them to enter His spiritual and universal kingdom.²⁸¹

3.1.2 REDEMPTION AS A HUMAN REALITY

The term redemption refers to the act of being set free. Human freedom refers to a person's release from a difficult situation that is not conducive to salvation. For us, redemption is effected by our encounter with the other in Jesus Christ. In one way or another, all generations of Christians have given expression to this mystery which lies at the heart of our faith in analogies suggested by their culture-pattern and way of life. The redemption through Jesus' life comes to us through faith and through the sacraments. Through his faith, man goes outside himself and gives himself to another; in this case to someone who according to the testimony we have heard, took

²⁸¹ Lefebvre, *Redemption Through the Blood of Jesus*, 55-56.

death upon himself for our sakes. This happens in the sacraments especially baptism and the Eucharist, in which we enter into communion with the dead and risen Lord.²⁸²

3.1.3 PRISON VISIT

For many of us, visiting prisons has been not just an act of kindness, but also a tremendously empowering experience of entering into a world in need of redemption, equal to our own. It is our duty to kindle the light of hope in the lives of prisoners.²⁸³ When we visit them, counsel them, spend our time with them, we really translate the message of our redeemer, Jesus Christ, who was treated as convict was crucified for us. "I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Matthew 25:35-36). Prisoners are our own brothers and sisters; the pathetic reality of the world today is not accepting the prisoners as part of us. We try to judge them before knowing their situations. We should remember always, there is some good in the worst of us and some evil in the good of us. The spirit of our brother Jesus is always with us and working within us to bring good message to our brothers and sisters in prison.

3.1.4 JESUS IS THE REDEEMER

Jesus is our redeemer. To begin, let us consider our act of sin a way to forgiveness of our past activities. Asking for forgiveness from Jesus is the same as receiving forgiveness. As a result, Jesus cleanses us from our past sins, Jesus is a

²⁸² Williams B. A, *Redemption as a Human Reality* (USA: Paulist Press, 1966), 4-6.

²⁸³ Sebastian Theckanath, *Beyond the Iron Bars* (Bangalore: PMI Publications, 2004), 19.

teacher and a counsellor. We sin freely when we are left to our own ways, as well as when we are left all alone and no one to take care as the lost sheep that strives for a better firmament in its life. Jesus is the redeemer because he leads us to a new life of love and holiness, not only forgiving our past sins. Through his actions and teachings, he shows us how to live. Jesus took the burden of our sin in a very real sense. Jesus mentioned his sacrifice as a means of salvation for us finally, when Jesus informs us, “I am the way, the truth, and the life,” he creates a path between us and God the Father. “Except through me, no one comes to the father” (John14:6). It can be difficult to establish a deep personal relationship with God if we just understand God from philosophy. It’s difficult to accept how God might interact with us because he is both great and momentary. Jesus, on the other hand, is entirely human and totally divine. Because he has that link inside him, he gives a direct means for us people to stay in touch with God. Jesus redeems humanity and links us to divinity in this way.²⁸⁴

3.1.5 THE REDEMPTION IS ACCOMPLISHED

The redemption of Israel from Egypt was a success achieved by God in a fight with Pharaoh, Egyptian armies, and Egyptian gods. “In Christ God was reconciling the world to himself” (2 Cor 5:19). God came down to deliver his people once more, but this time in the person of Jesus Christ, he became human and redeemed human beings. With a powerful hand and an outstretched arm, terrible terrors, and signs and wonders, Christ, too, won. The victory got off to an unexpected start. He initially gave his life on the cross so that human beings could be redeemed from the destroyer by being

²⁸⁴ Gleason L. Archer, “The Synoptic Gospels,” *Encyclopedia of Bible Difficulties* Vol-6, Michigan: Zondervan Books, 364-376.

washed with the blood of the actual Passover lamb. He could then lead them to the promised land of true freedom.²⁸⁵

3.2 CALL TO PRISON MINISTRY

God called and said to Moses lead the Israelites out of Egypt. And also God answered, "I will be with you. And you shall bring them to this mountain to worship me." In our life we experience and state that we are children of God. He made us to His own way of life and He called us to do His mission to the prisoners.²⁸⁶ This is a call that has been carried down through the ages to followers of Jesus Christ. In today's world, this mission is carried out in a unique fashion by dedicated laypeople, religious, priests, and deacons who serve as chaplains in jails and prisons all around the world.

3.2.1 LEAVE EVERYTHING AND FOLLOW ME

When Almighty God calls someone by name, absolutely there is something to do for the person who is in need. As a consecrated person we have to leave everything for the Kingdom of God. "As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake for they were fishermen. And he said to them, "Follow me, and I will make you fish for people."²⁸⁷ Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him" (Matthew

²⁸⁵ Stephen B. Clark, *Redeemer* (Allahabad: Servant Publications, 1992), 259.

²⁸⁶ Theckanath, *Beyond the Iron Bars*, 46.

²⁸⁷ Leena Kattookasren, "Who Am I: A Call with a Call," *Prison Voice* Vol 15 (Bangalore: National Printing Press, 2019), 11.

4:18–22). Our lives change when we answer yes to Jesus Christ. The same God calling us to leave everything and to fulfilling the needs of our brothers and Sisters in the prison.

3.2.2 EVERY CALL IS A COVENANT WITH GOD

When you think about covenant it is not truly sharing the gifts are things. It is beyond things in itself. Like Abraham who shared covenant with the Lord to fulfil the words and left everything and stayed in unknown land. In same way we all also share covenant with Lord as religious in different field like education, evangelization, Health care, Marginalised and of course prison ministry.

3.3 PRISON MINISTRY BY SACRED HEART BROTHERS

Prison Ministry of India is doing remarkable service in all the prisons of India under the able leadership of diocesan coordinators. But 100 years back, without any facilities and proper organization, many Sacred Heart Brothers were actively involved in prison ministry at Palayamkottai General Prison. They visited prisoners on Sundays and moved with the prisoners freely. They made them to experience the love and compassion of Jesus. By doing so, they helped many prisoners to realize their mistakes and able to get rid of their guilty consciousness. One such a personality was Rev.Br. Masilamani SHJ.

3.3.1 MASILAMANI: AN EXEMPLAR OF PRISON MINISTRY

Br Masilamani SHJ was born on 1901 at Karuthapillayur, Tamil Nadu. He was brought up in the Catholic Faith by his devout parents. He became a member of the Brothers of the Sacred Heart of Jesus in 1922. He was a good Sacred Heart brother and died in 1941. Br Masilamani SHJ was deeply rooted in the spirituality of the Sacred Heart and humbly

followed the footprints of Brother Jesus who sacrificed his life for others. He offered his life for others by teaching them good moral values and guiding them in the right path. Br Masilamani was doing prison ministry along with Fr Lebo SJ. Inside the prison there was a criminal by name Dhanappan. He was working as a cook at CSI School, Palayamkottai. When he went home for holidays he got involved in a social crime and was accused by the police. On account of his crime his parents, relatives and village people ignored him. Nobody was ready to help him to get bail. He was alone in the prison. Since, his crime was proved he was sentenced to death. Br Masilamani SHJ had a special care and concern towards this man. One day Dhanappan was sharing about his bitter experience with Br Masilamani SHJ. Dhanappan was literally crying because his faults disturbed him a lot; he felt that he was a great sinner. He often said, "brother I am a great sinner; will God forgive me?".²⁸⁸ Br Masilamani SHJ was consoling him with the word of God, especially by explaining the Gospel of Luke chapter 23 where Jesus prays, "Father forgive them for they do not know what they are doing." He was explaining about the forgiveness of Jesus. He told him that Jesus forgave all his sins. "If you believe this, salvation is yours." These words penetrated his heart and soul and brought a tremendous change in his life. Fr Lebo SJ baptized him as Mariadhasan. Br Masilamani SHJ gave him to wear Uthiriyam on his neck. After two days he was supposed to face the death penalty. The whole night he was praying, "O good Lord, have mercy on me". When the death sentence was carried out, he pronounced the same words. This was witnessed by jail warden. Br Masilamani SHJ played a vital role for his conversion according to the gospel of Matthew 25:36 "I was in prison and you came to visit me".

²⁸⁸ Gasper G, *Verum Vizhuthum* (Palayamkottai: Caussanel Publications 2021), 88-92.

3.3.2 SACRED HEART BROTHERS - VOLUNTEERS WITH PRISON MINISTRY INDIA

Being inspired by the prison ministry done by Br Masilamani; Sacred Heart Brothers are involving in prison ministry more actively. Now, few brothers are doing this ministry effectively. "I was in prison, and you came to see me." Moved by the words of Jesus, Brothers relate with prisoners how Jesus had related with them. Brothers are regularly meeting them, praying for them, teaching them the word of God, meeting their families and giving special counseling, creating a good atmosphere among the prisoners and their families. In addition, Brothers educate prisoners' children directly and indirectly. They have been doing this ministry effectively. By this they bring harmony, peace and joy in the lives of prisoners and their families. Br Masilamani was a great inspiration for the Sacred Heart Brothers who continue to engage themselves in prison ministry even at present.²⁸⁹

3.4 PRISONERS REDEMPTION

The heart of Jesus is a sacred and something unique and one must remember that God hates sin not the sinners. The place for redemption is God's own dwelling where at last God redeems and picks the thief, gives one a reason to live, who really wants to be loved by divine. God wants us to give Him a gentle hush and his redemption is like this uttering these words "do not sin anymore." But we must understand one thing that God is never tired of forgiving because He knows wherever you may go and whatever you do, we will surely turn back to him at the earliest of our tribulations. Every prisoner undergoes lot of struggles inside and outside of

²⁸⁹ Michael S, "Renew My Church: Prison Ministry by Sacred Heart Brothers," *Prison Voice* Vol 18 (Bangalore: National Printing Press, 2019), 16.

prison and we have to lead them to have Jesus' redemption to stand equally in the society.²⁹⁰

3.4.1 MINISTRIES INSIDE AND OUTSIDE THE PRISON

The main functions of Prison Ministry India are helping the prisoners to overcome from their past to have better future in the life and to be a part of the society. The key purposes of Prison Ministry India inside the prison that are follows:

- Celebrating Sacraments to Catholic Prisoners
- Conducting Spiritual Discourses and Moral Instructions
- Organizing Cultural and Entertainment Programs
- Arranging Counselling and Spiritual Directions
- Writing Letters of Personal Concern and Healing the Broken Heart
- Setting up of a Good Library for Mental Growth
- 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

The work of Prison Ministry India does not stop inside the locked gates; it also extends to the life of a prisoner, including

²⁹⁰ Francis Kodiyan, "Count your Redeemed: Leads the Lost to the Paradise," *Prison Voice* Vol 17 (Bangalore: National Printing Press, 2019), 5-6.

their family, when they are released. There is hope for the prisoners to be changed into upstanding citizens if a good relationship is developed in them. So prison ministry India looking life after the prison for the prisoners that are follows:

- Establishing Rehabilitation Centers for Released Male and Female Prisoners
- Establishing Homes and Educational Assistance for Prisoners' Children
- Establishing Research and Documentation Centers
- Organizing Volunteers Training Programs
- Counselling and Moral Instructions in Rehabilitation Centers
- Contacting Families for Reconciliation and Forgiveness
- Treatment to the Sick
- Reconciliation of Prisoners with Victims and their Families
- Helping the Children of Prisoners with their Education
- Marriage settlement
- Vocational Training and Job Settlement
- Conducting Awareness Programs for the General Public
- Printing Literature like Books, Magazines, Brochures, etc.²⁹¹

As a result, prison ministry India serves those who are last, least, and lost. Let us adopt Mahatma Gandhi's perspective,

²⁹¹ Francis Kodiyan, *The Lost: An Eightfold Path for Prisoners' Reformation* (Bangalore: PMI Publications, 2019), 12-20.

which saw prisons as hospitals where offenders should be treated and cared for like patients.

3.4.2 COUNSELLING

Counselling is understood as a helpful connection between a prisoner who is seeking assistance, somebody who is willing to help a prisoner, and someone who is capable of being trained to help a prisoner, all of which takes place in an environment that allows aid to be given and accepted.²⁹² It's a method of assisting a distressed individual in feeling and behaving in a more personally satisfactory manner by interaction with a non-involved person. A correctional counsellor tries to influence people's thoughts who have a criminal record. These counsellors may teach their clients to discover more positive reactions to their life's obstacles by focusing on their attitude, which will assist them avoid returning into crime.

3.4.3 PSYCHOTHERAPY

Psychotherapy, often known as talk therapy, is a treatment option for persons suffering from a variety of mental diseases and emotional problems. Psychotherapy can help a person perform better, promote well-being, and recover by removing or controlling unpleasant side effects.²⁹³ Prison mental health professionals are frequently called upon to assist in the creation of case files and reports. They frequently collaborate with prison doctors to detect and treat mental illnesses in their prisoners. Suicidal offenders are also managed by prison psychiatrists. Psychotherapy help prisoner to develop problem-

²⁹² Kiruba Charles and N.G. Jyothsna, *Guidance and Counselling* (Hyderabad: Neelkamal Publications, 2012), 21-23.

²⁹³ Rainer M. Holm Hadulla, *The Art of Counselling and Psychotherapy* (London: H. Karnac Publications, 2004), 63-64.

solving skills, build their confidence, and become more self-aware. This encourages them to take personal responsibility for their actions and learn to manage their mental health issues, now and for the rest of their life.

3.5 PRISON MINISTRY SUNDAY

Prison Ministry Sunday, which has been celebrated in India since 2004, is a unique invitation to all Indian churches, and in particular to every member of the PMI family, to pray for prisoners, reach out to them, and assist them in any manner we can. Every year on the second Sunday in August, Prison Ministry Sunday is conducted. Pastoral letters are written for the faithful and read aloud according to the topic of the year, or celebrants compose sermons based on pastoral letters. Rev. Dr. Francis Kodiyan, PMI co-founder and secretary of the CBCI desk for prison ministry, has collated all of the pastoral letters from the last 18 years, which is quite noteworthy.²⁹⁴

3.5.1 A CHANCE TO PROCLAIM

Through prison ministry, the Church attempts to proclaim the fundamental dignity of every human being, regardless of their misdeeds, even those who are sentenced to death. God, our creator, in whose image we are all created, gives dignity to us. They want for love and attention, despite their illegal activity. The greatest agony endured by our brethren is loneliness, when their loved ones depart them. The volunteers of Prison Ministry India are attempting to reach out to such people. In the prison, thousands of people of our friends await us. The PMI volunteers visit the prison on a daily basis to join hands with our imprisoned brothers and sisters,

²⁹⁴ Francis Kodiyan, *Prison Ministry Sunday* (Bangalore: PMI Publications, 2021), 16.

proclaiming Jesus' unconditional love and forgiveness with prisoners.²⁹⁵

3.5.2 A CHANCE TO MAKE A JOURNEY

The Catholic Church invites us to begin on a journey to the prisoners and prisons in order to live Brother Jesus' words: "When I was in prison, you came to see me." It allows us to experience the crucified face of Jesus in the prisoners of India's 1394 prisons. Our imprisoned brothers and sisters are frequently forgotten by society, leaving them depressed and disappointed. Instead of a name, they are identified by a number. They are dressed in the cloth that was made for someone else. As soon as he or she reaches the prison, his time clock is destroyed. Our imprisoned brothers and sisters are constantly monitored. While being taken to court, our brethren are chained like animals. Our Catholic Church cannot forget about our brethren in prison. Regardless of his or her crimes, the Catholic Church holds every human being, including those sentenced to death, in high regard. It bears witness to the reality that a human being's value is not determined by his or her usefulness or abilities, health or illness, gender, religion, or nationality. More human dignity comes from God, our creator: "we are all created in His image and likeness." (Genesis 1:26). No amount of poverty or suffering can ever take away our dignity, since we are always important in God's eyes.²⁹⁶ We will work together with all those involved in this difficult ministry to reintegrate the prisoners, innocent people, and their families into society.

²⁹⁵ Sebastian Vadakumpadan, *I Read Not Books but Prisoners* (Bangalore: PMI Publications) 117-120.

²⁹⁶ Vadakumpadan, *I Read Not Books but Prisoners*, 121-124.

3.6 REPENTANCE

“The time has come, the kingdom of God has come near repent and believe the good news” (Mark 1:15). Jesus Christ began his public ministry by proclaiming the message of true repentance that which involves a change of heart and mind, as well as new attitudes and behavior patterns. Repentance entails a change of heart, a conversion. The sinner repents of his sin and turns to God.²⁹⁷ Leading prisoners to experience repentance and forgiveness is the most challenging and important responsibility in prison ministry.

3.6.1 DELIGHT REPENTANCE

In first-century Palestine, we meet two categories of unpopular persons. ‘All the tax collectors and sinners gathered around to hear Jesus.’ Tax collectors were hated because they worked with Roman rulers to collect income for the Empire, and they frequently took extra cash. Those tax collectors were well-connected and wealthy, but that did not make them popular. Sinners was a general word for anyone who did not follow Jewish law. Others were just ritually unclean as a result of what they ate or dressed. These sinners were not members of high society; rather, they were on the outside of it. But, faults and everything, these two unpopular groups of individuals were doing something rather wonderful. They were listening to Jesus. They surrounded Jesus to hear what Jesus was telling. They were following Jesus’ command. “whoever had ears to hear, let them hear” (Matthew 11:15). And these tax collectors and sinners were wisely doing just that. The same concept applies to us, and especially to our imprisoned

²⁹⁷ Denis O. Callaghan, *Sin and Repentance* (New York: St. Paul's Publications, 1967), 18.

brethren, no matter who we are.²⁹⁸ Whether we are well-connected and rich, or criminals and social outcasts, Jesus invites us to gather and listen to his teachings.

3.6.2 REJOICE FROM REPENTANCE

“The Parable of the Lost Coin” 15:8-10. Jesus said, ‘Let’s say a lady has 10 silver coins and loses one of them. Will she not light a lamp, sweep the entire home, and search attentively until she finds it? ‘Rejoice with me because I have found my lost coin,’ she will announce when she finds it. When even one sinner repents, God’s angels rejoice.’²⁹⁹ God’s mercy is such that He rejoices with those who believe they have been lost, especially every prisoner who has lost something and has found repentance and joy, so Pope Francis encourages all of us to join him in a new way of spreading the Gospel by becoming apostles of mercy. ‘When we cannot love ourselves, God loves us the most,’ St. Augustine says. The experience of this unconditional love removes the darkness that surrounds a sinner’s life and leads them to the ultimate source of happiness.³⁰⁰

3.6.3 POWER OF REPENTANCE

The power of repentance includes not only sorrow for sins and humble penitence and repentance before God, but also the necessity of turning away from them, an out of all evil practises and deeds, a complete reformation of life, a vital transfer from evil to good, crime to virtue, and darkness to

²⁹⁸ Phil Weston, “St. Michael and All Angels,” *The Lost Sheep* (August 2018): 1-2. Cited on 31.12.2021. <http://stmichaelsgideapark.org.uk/sermons/the-lost-sheep-lk-151-7>.

²⁹⁹ Kodiyan, *The Lost*, 21.

³⁰⁰ Ann Marie, “Christian Encouragement,” (February 2020): 1. Cited on 05.01.2022. <https://busyblessedwomen.com/the-woman-and-the-lost-coin/>.

light.³⁰¹ “If thy brother trespasses against thee, rebuke him; and if he repents, forgive him” (Luke 17:3). It is important noting that forgiveness is conditional on repentance, therefore we must repent if we want to be forgiven for our past crimes.

3.6.4 RECONCILIATION

True repentance will lead to reconciliation, which is the healing of lost relationships involving a transformation in the connection between God and men. It is assumed that the connection has broken down, but that the condition of enmity and fragmentation has given way to one of harmony and togetherness. Jesus gives great importance to reconciliation:³⁰² “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift” (Matthew 5:23).

3.6.5 REFORMATION TRAJECTORY

The whole of a prisoner’s lifetime analysed in various stages of transformation, actualization, transcendence, divinization, and socialisation as a response to God’s grace is called to as the reformation trajectory. The reformation of prisoners is not a one-time event, but rather a lifelong journey. It has three parts: a start, a middle, and a conclusion. The five stages of reformation are: remand, release, reformation, rehabilitation, and redemption.

3.6.5.1 REMAND

In terms of the law, remand signifies that a court places a charged individual in police custody until the case is postponed

³⁰¹ Monika K. Hellwig, *Sign of Reconciliation and Conversion* (Wilmington: Michael Glazier Publications, 1986), 14-15.

so that more investigations may be conducted and the trial and ultimate result can be determined. It speaks to a dark moment in one's life, in our view. It refers to the experience of paradise being destroyed, as well as the turning away from God's unconditional love, family, circle of friends, and society. The remand stage involves the person's criminal behaviour, arrest, legal opinions, judgement, imprisonment, and other related aspects. Because renewal is strongly related with past sins and failures, experience plays an important part in the remand stage.

3.6.5.2 RELEASE

The act of a prisoner being released from imprisonment by the government is known as release. Release is the result of a continuous cycle in which a prisoner receives different positive messages that help them grow hope, forgiveness, and love, even for someone they hate, as well as see the wonderful parts of the world. The release stage of a prisoner's rehabilitation analyses the real process of a person's return to God. Awakening, enlightenment, illumination, a sense of greater control, powerful presence of God, profound guilt of sin, commitment to life restoration, self-surrender, and forgiveness are some of the experiences that may happen during this stage of renovation. This is primarily a strong feeling of a heavenly invitation and a human response of radical determination to be reborn. As a result, the individual enjoys a sense of ultimate happiness, peace, and harmony, as well as a lack of stress.³⁰³

³⁰² Kodiyan, *The Lost*:21.

³⁰³ Francis Kodiyan, *Prisoners' Rehabilitation and Reintegration* (Bangalore: PMI Publications, 2021), 27.

3.6.5.3 REFORMATION

The third stage of the healing process for prisoners is reformation. It refers to restoring a person's dignity, courage, and willpower by giving him or her new life and strength. In this situation, a newly released prisoner is encouraged to participate in various types of training in order to meet the society's challenges. PMI welcomes people who complete the first stage of rehabilitation to go on to the second stage, which focuses on career counselling, character development, and personality development. From its release stage, the reformation process is an organic and logical progression. It is a continuing of conversion; a deepening of one's inner life and an expanding of one's vision and mission's scope.

3.6.5.4 REHABILITATION

Employment, marriage, family, and social life are all part of the fourth stage of a prisoner's rehabilitation journey. The most important goal of rehabilitation is profound transformation. Instill in them a strong desire to become a perfect citizen and a complete human being. Try to convince them of the negative repercussions of social evils such as rage, greed, passion, revenge, and so on. Assist them in leaving crime and living a healthy, wealthy, religious, and fulfilled life. The universal purpose of rehabilitation is to rehabilitate the whole church in order to renew the entire world. This begins with self-renewal, family renewal, parish renewal, and diocesan renewal. The general purpose is to pray for the entire church, Christ's mystical body, especially for those who are imprisoned, persecuted, and those who are born and brought up in psychologically, sociologically, morally, and emotionally inhuman situations.

3.6.5.5 REDEMPTION

The ultimate purpose and orientation of every reformed person is redemption, which comes after the death of the conversion. Deny the reality that the prisoner's active effort ends with death, the results of restoration, its rays and haloes, stay on the horizon, spreading light to those who are wandering in the dark. It signifies that the journey of a prisoner's reformation will never complete unless and until he or she returns to heaven and experiences eternal life with the holy Trinity. As a result, redemption is a self-transcendence of human and worldly limitations like time, place, and finiteness in order to achieve God's plan. The Holy Spirit is the source of Jesus' single saving activity, the entire process of prisoner reformation is formed of an individual's remand, release, reformation, rehabilitation, and redemption. Every person is asked to follow this path of reformation and return to the source from which they came.³⁰⁴

3.7 TRANSFORMATION OF PRISONERS

We know that following Jesus is the most effective method to make a difference because we have seen hundreds of thousands of prisoners throughout the world transformed. Jesus recognizes the suffering of those who have been imprisoned. They are one of the world's most marginalized peoples, locked off from society and left to deal with their feelings of anger, hopelessness, and despair on their own.³⁰⁵ Prisoners are invited to join Jesus on a journey of hope, kindness, and forgiveness that will transform their hearts and minds from the inside out.

³⁰⁴ Kodiyan, *Prisoners' Rehabilitation and Reintegration*, 19-58.

³⁰⁵ Prison Fellowship International. "Jesus the Prisoner," Cited on 04.01.2022. <https://pfi.org/engage/jesus-the-prisoner>.

3.7.1 SPIRITUAL GUIDANCE

Spiritual guidance is a study that a prisoner might take to fulfill his or her spiritual needs. Some prisoners are religious or have a strong need for spiritual in their life. Bring in a religious guide from the community to lead our prisoners through prayers and create a sense of peace among them. Spiritual guidance is involved with personally strengthening the prisoners in their relationship with God.³⁰⁶ It is the service that is provided to someone in order for him or her to become themselves in their faith. It focuses on what happens when a person listens to and responds to God's self-communication. Several research has discovered that men and women prisoners' spiritual and religious activities help them in having fewer prison offences and adjusting to prison life in a mentally and emotionally healthy way, managing guilt, and finding motivation, guidance, peacefulness, and meaningful life, as well as hopefulness.

3.7.2 PERSONALITY DEVELOPMENT

Building prisoners' capacities, developing their talent, strengthening new skills and knowledge, focusing on their faults, and changing them into new path and strengths are all part of personal development. Prisoners have a variety of skills that is unique to them. their ability is great, and engaging in personality development allows prisoner to fully realise it. Individual personality development enhances prisoners' talents and supports in the achievement of their dreams and goals. Prisoners must develop both their inner and outside selves in order to become a more attractive person to the

³⁰⁶ Pascal Cuthina, "Spirituality in Prisons: The Spirituality of Hope," *Prison Voice* Vol 16 (Bangalore: National Printing Press, 2019), 12.

society.³⁰⁷ In both personal and professional life, the value of personality development cannot be overstated. Most of the religious brothers and sisters are helping this personality development to our brethren in the prison.

3.7.3 SELF ANALYSIS

To undergo a serious self-analysis, each prisoner must first have a general understanding of themselves, be very truthful and honest with themselves, and have a strong respect for themselves. This is the process of understanding themselves through God's eyes and recognising themselves as the result of God's selection. Self-understanding comes spontaneously from a deep and true examination of oneself. Self-awareness enables one to determine one's desired location. This clarifies one's long-term goals. It is the process of personalising our experience or determining how we are contributing to the creation of that experience inside ourselves. This enables us to identify a course of action which will take us from where we are to where we want to be. The purpose of initiating is to motivate us to act in order to solve our problem. It is a total dedication to co-operate in the mission of Christ himself.³⁰⁸

3.8 LISTENING TO THE SUFFERING PRISONERS VOICE

It is really a gift of God that we listen to the voice of the suffering just because you seemed to see yourself there in the situation of the prisoner. And for which you should have suffered more than the one who is at your sight. Saying nothing you would give a just smile conveying that nothing much than this. This is where the humanity lies. I have interviewed more

³⁰⁷ John J. Evoy and Van F. Charistoph, *Personality Development in the Religious Life* (New York: Sheed and Ward Publications, 1963), 3-7.

³⁰⁸ Francis Kodiyan, *Religious Conversion Trajectory* (Bangalore: PMI Publications, 1998), 206.

than ten people where you would see the change of life in them of about five are imprisoned persons and the others are released prisoners. Among these I have chosen two from each who had freely expressed their life experiences and their turning point from where they understood that they are the header and footer of their own life.

3.8.1 INTERVIEWING THE IMPRISONED

Interviewer - 1

Michael. What is your name brother?

Shiva. My name is Shiva (name changed)

M. How old are you?

S. I am 38 years old

M. When did you come here?

S. In 2011 around 2.30pm, I reached this prison.

M. Where is your native place?

S. My native place is Chikkaballapura in Bangalore

M. Have you got Parents, Brothers, and Sisters?

S. Wife is Suganya, two children, one is girl named Gheetika and another is a girl named Deepika. Parents are not alive.

M. What work were you doing in Chikkaballapura?

S. I was doing Agriculture.

M. What suffering you underwent that made you to come to this prison?

S. It was a family dispute. An emotional outburst, my uncle's daughter was pushed by me, she fell in a canal, her head hit on the stone and she died.

M. How has prison changed your life?

S. In the beginning of my stay in the prison had made me to be lonely, depressed, not able to mingle with the co-prisoners etc., after few years I could able to go one with them, depression changed into happiness and no longer felt loneliness because I could able to share with others. With the help of the PMI members and through their regular visit and guidance enabled me to transform myself to be a good person.

M. What is your favourite food in the prison?

S. I like any fresh vegetables

M. Did you have friends among the prisoners?

S. I was in chikkaballapura prison for two and half years, in Bellary four and half years, comparatively I have good friends in open prison.

M. Do your family members visit you regularly?

S. Very Occasionally

M. How do you feel after the heart to heart talk?

S. Hoping that I will be released soon and somebody can help My children's education. I felt so happy that you called me a brother.

Interviewer – 2

M. What is your name brother?

D. My name is Dinesh

M. How old are you?

D. I am 40 years old

M. When did you come here?

D. In 2014 around 3.15pm, I reached this prison

M. Where is your native place?

D. My native place is Madikere

M. Have you got Parents, Brothers, and Sisters?

D. Wife is Divya, two children, one is boy named Dhanush studying in 3rd Standard, and another is a girl named Charishma studying in 1st standard.

M. What work were you doing in Madikere?

D. I was doing Agriculture

M. What suffering you underwent that made you to come to this prison?

D. It was a land dispute, his own uncle wanted to get his property, came with few of the people to hit him. His uncle died unexpectedly when Dinesh defended himself.

M. How has prison changed your life?

D. Extremely it has changed my life for about 9 years my world has become prison. Listening to the stories of other inmates I was able to transform myself and able to console myself to make myself mingle with everyone.

M. What is your favorite food in the prison?

D. There is no any particular food that I like but, I am missing the taste of my wife cooking because I used to enjoy her cooking.

M. Did you have friends among the prisoners?

D. Especially in open prison all are good friends

- M. Do your family members visit you regularly?
- D. Not regularly but occasionally because my place is so far and my wife is finding very difficult to fulfil the livelihood of my children.
- M. How do you feel after the heart to heart talk?
- D. Hoping that I will be released soon.

3.8.2 INTERVIEWING THE RELEASED PRISONERS

(Answer of the released prisoner is narrated by the Interviewer, so kindly read the remarkable experience of the released prisoners from their prospective)

Interviewer – 1

- M. What were the circumstances that made you to be in the prison?
- G. Geetha (name changed) is an Andhra Pradesh native who was raised only by her mother. She was married to a man from her home community who worked in agriculture. They got a lovely male child as a result of their marriage. As they had a pleasant life, he gradually became addicted to drinking. As a result, family life has turned upside down. He used to drink every day and hit his wife and child, and then he began hurting and harassing her. As a result, she left him and moved to her mother's house. Due to the absence of his wife and child, he realised his faults and relocated to Bangalore in search of work. He returned to Andhra after a month to invite his wife to reside with him. He informed his wife that he had quit drinking. She followed him to Bangalore, believing in his words, to start a new life. He continued to drink, beat, and persecute her as the

days passed. When Geetha pushed him away from hitting his child, her husband fell to the floor and was hurt. When she discovered her husband was silent, she summoned her neighbours to assist her husband in getting to the hospital, but no one responded. She stepped out to the main road and approached the police, informing them of the situation. When the police arrived, they discovered her husband had died. They arrested her, and police charged her with murdering her husband.

M. What were the challenges that you encountered as a prisoner while you were in prisons?

G. When she entered the prison on the first day she felt happy because she is freed from her husband's worst behavior. When the days went on she started thinking of her child and felt loneliness in the prison. Then by knowing her situation, her co-prison helped her to meet the PMI members who used to visit the prison. When PMI members came to know the life struggles of Geetha, they supported and guided her to come out of that incident and made her to realize the true love of God. With lot of struggles of she was released from the prison by help of PMI members.

M. **Do you feel yourself to be accepted in the society?**

G. When she was released from the prison, she was rejected, neglect by the society but under the guidance of PMI members, sent to rehabilitation center, where she learnt to face the challenges of life and accepted herself as well as others. Now she is working in private sector and she is earning 10000rupees for month. Her son is studying in Golbe Home under the guidance of Rev. Fr. Francis Kodiyan.

Interviewer – 2

- M. What were the circumstances that made you to be in the prison?
- M. Malliga is from Tamil nadu, who lost her parents in her young age and brought up by her relatives. As she was growing she had affair with a Shari salesman who used to come to her village for Shari sales. She got married to him and moved nearby town, after sometime, she came to know that her husband got married already. She was not able to bear that, since they had a 3-month old baby girl. She accepted him but in the course of time her husband stop coming home and helping her out financially. He left her completely her situation had become worst and she was not able to survive. In order to take care of her baby with the help of her neighbor, she got a maid job in Bangalore. She moved to Bangalore with her baby and worked in a home where she underwent lot of struggles, even she was not given a room to stay. As she was working, it happened once that the owner of that house lost the set of gold jewels; they suspected the maid who was working over there. They complaint to the police and filed a case against her for stealing jewels from their home. At finally they sent her to Bangalore central prison.
- M. What were the challenges that you encountered as a prisoner while you were in prisons?
- M. As she was entered into prison, she knew no one. She was in the state of confusion. But with support and guidance of PMI members, she gained confidence to accept the challenges of the world and realities of life. She started to accept herself fully with help of the PMI

members. The PMI members took her case as their own and support her to come out from the prison. During her hard times she experienced the real love and providence of God.

M. Do you feel yourself to be accepted in the society?

M. When she came out from the prison, she was rejected by her own villages' people. She did not know where to go. Then with the guidance and support of PMI members, she was sent to rehabilitation center, where she was trained and gained confidence to face the challenges of the world. Now she is working as a maid in home, earning 15000 rupees for month. With her own earnings, her daughter got married. Now she is leading a happy life.

3.7.3 THE LEARNING OF MY SURVEY REPORT

I am sharing a heart-breaking experience that I underwent during my interview with the imprisoned and released prisoners. To understand the sufferings of the prisoners is very difficult because they came from different background and their sufferings too different. By the help of Holy Spirit and through prayer I could able to understand the inner sufferings of my brethren behind the bars and released brethren's challenges in the society today, how they are facing the challenges day to day life. I have learned, to listen the feelings of their loneliness, depression, anger and rejection by their own family members and society. Even they are so strong to overcome from their sufferings, through the guidance of the PMI members and more than that, they have deep faith in Jesus because everyone underwent Jesus' experience through prayer and with the help of the Holy Spirit when they are in deep confusion about their life. During the time

of corona, I was not allowed to meet the prisoners and there were lot of challenges I faced, but by the grace of God I could able to find way to meet them with the help of my moderator I could meet them in the open prison and able to listen to their own stories, and I was touched by their life experiences.

3.9 SUGGESTIONS AND RECOMMENDATIONS

- Out of many NGOs working for the redemption of the prisoners, only few are active, therefore government should take the lead to encourage these NGOs.
- The prison authorities and officials should have a verified ethical system, in other words to be kind, gentle, and understanding towards prisoners.
- The policies and the rules formed for the prisons towards prisoners should never hinder the dignity of the prisoners.
- Restorative justice could be an option for the prisoners then penalizing measures.
- Ø From the day the prisoner comes to the prison should be followed up in a continuous interval for his or her corrective behaviors.
- A creative solution should be found out for the overcrowding of the prisoners, and under staff of the prisoners.
- Many religious and priests need to be encouraged for Prison Ministry where one can be counseling and guiding the prisoners by active listening which is the main element of the Synodality.

- All the theology centers should create Awareness about Basic criminal law and the logistics of the prisoners by having prison ministry as one of the theological subjects.

CONCLUSION

Redemption is to be seen as sign of God's freedom from any sort of immoral that oppress the humanity. Prisoners are wounded and sinful persons on the one hand he or she is redeemed and graced on the other hand by redemptive work of Jesus Christ because Redemption is acts of God's love. Therefore, we should be agents of manifesting God's love and liberating people from all sorts of unlawful through our effective prison ministry. At the end of our life may we be able to hear Christ's voice that calls us, saying: "Come blessed of my Father, receive the inheritance of the kingdom prepared for you from the foundation of the world, because what you did for one of these my littlest brothers, you did to me. (Mathew 25:34-40).

GENERAL CONCLUSIONS

Suffering brings new hope; suffering brings new life; and it leads us to new horizons. Our human life is a mixture of different moments that are happy, sad, trial, falling, rising and this list goes on. As a simple human being, Jesus too underwent all these different moments and the highlight of all His life moments was his suffering and death.

In our day-to-day life, we see lot of people in desperate situations, suffering physically, mentally, psychologically in various ways and struggling for living a dignified and decent life. The world is in need of passionate hearts that can understand the inner feeling of these people and supporting hands, which can extend to redeem the suffering humanity.

The world is in need of liberation and the call of a religious and consecrated person is the answer for all these needs. To imagine this statement in Jesus words He could say that, 'If my people want to know where they are needed, tell them they are needed in the streets, the hospitals, the missions, and the prisons. When they come there, they will find me and the next move of' my Spirit.' The prison ministry is considered as one of the important ministries in the Catholic Church as it directly involves with the people who are neglected and discriminated in the society because of the crimes they committed knowingly or unknowingly. As the psalmist says that 'The Lord hears the needy and does not despise his captive people', the church tries to give them hope and inner freedom through various life-giving activities. May the dignity of the prisoners be regained and resolved through our ministries.

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PMI VOLUNTEERS TRAINING PROGRAM 2022: AN APPRAISAL

Sr Sherly OSB

INTRODUCTION

“Rejoice always, pray continually, give thanks in all circumstances, for this is God’s will for you in Christ for you” (1Thes 5, 16-18). God’s will is being fulfilled through human hands. Oh Lord, we are here to fulfil your will in our life, in the life of the poor and needy and those brethren who are behind the bars. The Prison Ministry India organized the volunteers training programme from 26th March to 9th April to strengthen and acquaint them with the pros and cons of the ministry that is being carried out across the nation. This ministry is a call within a call and it motivates us to take escapades and challenges in life even to the extent of risking one’s own life. The beauty of the ministry lies in Jesus Christ who was jailed, beaten, despised, condemned and rejected under Pontius Pilate. It was Jesus who opened the first rehabilitation centre for prisoners on the cross when he whispered to the good thief “Today you will be with me in paradise” (Lk 23,43). Therefore, when we put our mind, heart and will together He will offer us His hands, feet and graces in abundance to work miracles in the life of our brethren behind bars who are our brothers and sisters.

SYSTEMATIC PROGRAM

The program was well organized, meticulously planned and

systematically carried out with proficient whizzes by those who are well versed in the field. All the resource persons who animated the group were highly spirited and it simply enthralled us to become 'LOVE BOMBS'. All their experiences and knowledge inspired, motivated and boosted our hearts to throb and to plunge into action as they were highly informative, creative and motivating. The flow of the spirit was seen and felt right from the beginning and the love of Jesus was mirrored in every participant and members of the PMI family. With his wonted sweet and broad smile Fr Francis Kodiyan MCBS welcomed all the participants and cautioned them to be part and parcel of the day-to-day proceedings of the programme. The participants were divided into groups and the responsibilities of prayer, adoration, recap of the day, opening and concluding prayers, proposing vote of thanks and all the ongoing programmes of the day had to be handled by the participants. Sr Amala took keen interest to see that all the activities were done in time and she ensured that timely. The experiential sharing sessions of the participants shed more light as they facilitated sharing of more ideas, fostering more interest in everyone.

CHAIRMAN'S MESSAGE

Most Rev Allwyn D'Silva, the Chairman of PMI deepened the spirituality of the volunteers in a most amazing way. He emphasised that there is no one beyond redemption and everyone is redeemed in Jesus Christ. The act of serving prisoners in the name of Jesus must become our spirituality. We all have to change our minds and attitude in carrying out the noble tasks of Prison Ministry. Quoting from the Bible, the Bishop widened the horizon of the trainers to the realm of spirituality.

PMI FOUNDERS

The very root of PMI goes back to its conception from the vision and interest shared by Fr Vargheese Kariperry and Fr. Francis Kodiyan in St. Thomas Apostolic Seminary. A little seed that was sown in their mind infused with the love of Christ for the brethren behind the bars made them to 'DREAM BIG'. Commitment coupled with determination and dedication along with uncountable amount of prayer and fasting, enabled their inner being to get into the appropriate mode of action. Today it has grown far and wide across the nation with splendid fruits through a good number of committed Fathers, Sisters and volunteers who are working for our brethren behind the bars. "Be a LOVE BOMB not to kill but to be exploded and to heal the broken hearted" penetrated the spirit of everyone in this ministry. Edified by these captivating sentences, all who were under the PMI umbrella were anointed in their very being with a non-judgemental attitude combined with compassionate love of Jesus with the constant mantra "Thank you Jesus" adorning themselves with the weapon of prayer in the heart, pursuing the style of maximum inconvenience, embracing the mode of begging for our needs, confidently moving into action with the bank of Divine Providence, to search, serve and save the lost with the prime goal of saving the lost.

NATIONAL COORDINATOR

Fr Francis Kodiyan stressed upon the importance of prayer. The very success of PMI is that its strength comes from the 'Power Bank of Jesus' and the most significant one is the necessity of being seated in the presence of the Blessed Sacrament to draw power from there. We are called and sent by Jesus not to give material things alone but eternal life too. It's through suffering, passion and death that He has given us

eternal life. Hence it follows that from our fasting, penance and from our suffering bank we can contribute to the release, conversion and transformation of prisoners. This is the outreach programme of Jesus. For this one needs to sanctify oneself relentlessly with the Word of God. Jesus-centred spirituality consists in absolute faith in God and is empowered by the Word of God, nourished by sacraments, enlightened by spiritual exercises and fortified by ascetical practices. Good Shepherd Spirituality always becomes relevant in the context of the lost and we are to go in search of the lost, least and the lost. With the faith of Abraham, the zeal and passion of Elijah and the leadership of Moses one has to be the beacon of light in the life those who live in darkness. Fr Francis Kodiyan very charmingly explained the aspect of visualization as an important component in PMI and linked it with the life of Jacob from the Old Testament. We take our hats off to Fr. Francis for bringing to our notice the milestones of PMI very systematically and minutely, and highlighting the various accomplishments of it for the purpose of bringing his dream to reality. In short PMI is the work of God, mission of God, the hands of God and through the will of God.

MINISTRY INSIDE THE PRISON

With undivided hearts and having the compassion and unconditional love of Jesus, the participants were asked to enter into prison to strengthen the prisoners spiritually, to recoup their hope, to inculcate the significance of prayer, to motivate them to repentance and to anoint them with the oil of love. It is the acceptance of a person as the way he /she is that heals every wound. Sr. Adela's heart touching experience with the prisoners and the unsurpassable tasks that she had undertaken for their release and rehabilitation, visiting their families, freeing them from their guilt, shame, fear and

revengeful attitude to become fully loving sons or daughters of Jesus, and above all, the courage that she had shown for the burial of the dead with sisterly care, touched the core of the participants. Similar accomplishments from Sr. Fidelis and Sr. Clara, the earlier struggle to root up PMI in Bangalore, with their outreach programmes to rehabilitate prisoners, was highly inspiring. The transforming experience of prisoners and their conversion to being redeemed prisoners, moved the participants into remaining speechless.

LEGAL PROCEDURES

The session by Adv. Titto Paul enlightened and captured the mindset of everyone as he demonstrated all the relevant points with which one should be equipped. The explanations of the legal terms such as FIR, charge sheet, summons, bail order, anticipatory bail, E-court, surety etc enriched everyone.

BIBLICAL FOUNDATIONS

The counselling session directed by Fr. Jaison Puthenpurackal prompted each of us to sharpen our attentiveness through counselling skills. He also highlighted the topic of Special Task Force. He drew our attention and shed light on the first prisoner Prometheus and the comparison to Jesus Christ very methodically. The main prisoners in the Bible are Joseph and Samson in the Old Testament and the apostles too were in prisons in their turn. He cautioned the participants to create a protective cover around them and the need of becoming vigilant in our actions. Lk 10. 1-12 clearly points out the prerequisites of having complete dependency on God and the necessity of sharing the Word of God with whomsoever we meet. Once Jesus sends you out, He also gives the promise that He will be always with you and guarantees the fruit of your actions. The power of God will always accompany you.

HUMAN RIGHTS

Fr. Ravi Sagar S.J elucidated the topic of Human Rights and illuminated the word meaning of Human Rights and then in detail illustrated for our benefit the rights of the prisoners.

REGIONAL, STATE AND DIOCESAN ADMINISTRATION

Fr. Wilfred Fernandes threw light on the regional level ministry and the activities undertaken by them. Fr. Shaji Stephen dealt in his session on the responsibilities of state coordinators, directors, secretaries of units at the local and at the diocesan level and their very functioning. Fr. Clement Deep laid bare before the participants how Karnataka State takes care of its activities and how they motivate the volunteers to arm themselves with ascetical practices having deep roots in prayer etc. Mrs Nisha and Mrs Veera enlightened all regarding the duties of treasurers and secretaries.

PMI BASIC PRINCIPLES

Sr. Lini Sheeja elaborated beautifully on the meaning of emblem and the basic principles of PMI in relation to Jesus. Jesus went in search of one sheep leaving 99 out there. This should be the brashness with which each participant has to serve our brethren behind the bars. There is no one beyond redemption. She summarized beautifully that God is in search of the broken and rejected, of the lost, sinful, hardcore criminals etc. 'Be merciful to me a sinner' should be like a mantra in our lips. She emphasised that the very call of PMI is to listen to the unfed feelings of prisoners. The goal of having a dream is given quite explicitly in Joshua. 3:8. Sr.Lini further said unequivocally that the prisoners do look forward to hearing a kind word, to their aspirations being understood, to fulfilling their dreams and to be dealt with in a non-judgemental attitude etc. The call of all those who are in the

field of Prison ministry is to follow the example of a bold servant who is our master Jesus Christ by saying ‘yes’ to the call of the redeemer.

BEST PRACTICES

Fr. Sebastain Vadakumpadan, the former National coordinator, stirred us all with the best practices of prison visits. It was an eye opener for everyone to know the way to behave oneself while visiting it and to bear in mind what one needs to observe during the time one is over there.

REFORMED & REINTEGRATED PRISONERS

Mr. Reni George shared his experience in jail and how God transformed him into an ambassador of Christ to render a service to society. Jesus stoops down and makes the impossible possible to those who repent and turn back.

SPECIAL TASK FORCES

Fr. Michael Francis through his systematic and logical presentation led us to understand the Special Task Forces and the background behind them. Sr. Anisha S.D, Sr. Beena, Fr. Biju and Fr. Rojo also explained the way they collaborate and cooperate with the will God and the wonderful work they do in their own respective areas. Fr. Sebastain Theckanath, the former National coordinator reminded the participants about the necessity of outreaching our help to the staff, their families and the officials.

HOMES FOR PRISONERS’ CHILDREN

Sr. Basil pointed out to us that Kolbe Home is truly heaven on earth for the prisoner’s children. Every child there is an uncut diamond and we are there to mould the personality of every child to its best expression.

INTERCESSORY PRAYER

Mrs. Rowana drew our attention to the ongoing intercessory prayers and that we reap what we sow and she shared the use of the victory method for prayer. Declare the Word of God and believe in your heart that you have already received what you asked for, was the captivating theme of the session.

MINISTRY OUTSIDE PRISON

Fr. Benny Pachanal CRSP infused in everyone in a capsule form the ministries outside the prison. Sr. Amala expatiated on PMI projects such as Retreats of the volunteers, Burning bush and incessant intercessory prayers, etc in a nut shell. She also invited us to imbibe the spirit of PMI economy i.e., Prayer fund, suffering fund, penance fund, self -sanctification fund and material fund. She enlightened us on the topics like PMI wealth, economics, community life, divine providence and how to raise funds.

GROUP DYNAMICS

The journey of the training of the volunteers was a journey of faith, prayer and motivation. The informative, creative and revivifying style could be seen all throughout the training. The thought-provoking and encouraging approach of Fr. Francis Kodiyan added vigour and enthusiasm to the whole programme. Sr. Amala with her calm, serene and cheerful ways, bore the responsibility of posting, informing and reminding, etc in a most charming manner. The outing melted the initial break-up of the trainees and the insurmountable task of visiting the jail enhanced the knowledge of entering into the prison. The documentary films, games, competitions, exposure to different institutions like Jeevodaya and Swanthana etc helped us to have a practical and deeper

experience of everything. We acknowledge and appreciate all the initiatives that are being taken under the effective guidance of Fr Francis Kodiyan, who is a visionary, wholesale dreamer and a powerful prayer bank owner. Hats off to you all!

RED STREET MINISTRY

Mr. Anson Thomas exposed us to some valid information about the sex racket which is at work in red-street areas. By the grace of God, he has released more than 800 women from brothels. He has taken voluntary retirement from his service and dedicated his life to renew and bring such women to a new mode life.

EIGHTFOLD PATH FOR PRISONERS' REINTEGRATION

Fr. Francis Kodiyan elucidated further on prisoners' reformation and reintegration theories. The presentation of 3 R theory and the Eightfold path for prisoners' reform and reintegration served the whole purpose of Prison Ministry in tablet form. Bro. Pradeep shared his experience with PMI and put it forward in a most attractive and relevant way. He urged the volunteers earnestly to go on doing God's works, to do everything with him, to learn from the past and to keep oneself engaged so as to keep away from unnecessary things.

TIHAR PRISON MINISTRY

Sr. Inigo in a very simple but profound style expounded the interest, initiative and the heart-throbbing desire she had to be in the service of the brethren behind the bars. Her commitment, readiness and eagerness triggered the volunteers to bloom in this ministry. Sr. Jobina from North East region took us for a walk, so to say, to get to learn about the various mighty works of God they do in serving the least, lost and the last.

VALEDICTORY CEREMONY

Sr Rose Chirayil DC, provincial of Daughters of Charity gave the valedictory message and distributed the certificates to the participants. Sr Adele Korah SCCG and Sr Vyakula Mary from Premodaya felicitated everyone. Sr Sherly OSB did the appraisal of the Volunteers Training Program.

CHARLES DE FOUCAULD: HERALD OF THIRD MILLENNIUM SPIRITUALITY

Dr Francis Kodiyan MCBS

PMI Publications, Bangalore 2022

The fifteenth book of Dr Francis Kodiyan MCBS, the cofounder of the PMI is indeed a spiritual treat not only to PMI family but also to the world because the content of this book has universal value. As human beings are spiritual essentially, this book will satiate the thirst of the human soul for the Spiritual Quotient. In the Acknowledgement, Fr Francis Kodiyan explains the depth of influence knowing Foucauld had on him during his seminary days and how he enthusiastically shared it with his initial prayer group, namely 'Jesus Fraternity.' Later on, he completed his doctoral thesis on the 'Conversion of Charles de Foucauld as the application of personal religious conversion. He also acknowledges all who helped in the completion of the book.

The Message given by Bishop Allwyn comprises of the spirituality of blessed Foucauld and how it helps the present individualistic and consumeristic society. He writes of Foucauldian spirituality as Nazareth, Eucharistic, Presence, Fraternal, Interreligious and Life-witnessing Spirituality. In the forward Br Paul Raj SG links Charles de Foucauld to the title of universal brother by quoting the encyclical Fratelli Tutti on Fraternity and social friendship. In the Preface Sr Navya Maria LSC explains the Martyrdom of Blessed Foucauld on

1st Dec 1916 in the Hermitage at Tamanrasset. It is only after his death that people started following him. The first followers were from Sahara and then from the rest of the world. Sr Maria LSC writes about Foucauldian spirituality as the third millennium spirituality which is characterised by charity, poverty, contemplation, zeal for souls, love for Jesus and a call to live in small fraternity by adoring the Lord. She writes that Charity makes a person available and hospitable.

There are totally eight chapters in this book to explain about the herald of the third millennium. The first chapter is the crux of all the other chapters which prompts me to elaborate particularly on it. This chapter specifically covers the life and mission of Foucauld, as it portrays Foucauld as a fallen seed who lost himself completely in Jesus and brought forth hundred-fold fruits after hundred years (Jn12:24). There are about 18 indigenous spiritual families that have sprouted from his spirituality. It is an excellent description of the epoch, culture and society in which Foucauld was brought up, and a spirituality that was embedded in devotion to the Blessed Sacrament and Marian devotion. It was the time when many apparitions of Our Lady took place. Foucauld lost his parents at the age of six; at 21 he became a sub lieutenant after his studies. He is acclaimed as the great explorer after the work of 'Reconnaissance of Morocco.' But soon he fell into immoral activities for some years on finding a great emptiness within him. However, by God's Grace he made a general confession and received Holy Communion through the intervention of Abbe Huvelin. He was attracted to imitate the poorest and humble life of Jesus. Therefore, he joined the Trappist Monastery of Our Lady of the Snows.

As an explorer he sought Jesus more, seen from the letter he had written to Abbe Huvelin stating his desire to live a life more in imitation of Christ. In 1896 he wrote a rule for a new

congregation called 'The Hermits of the Sacred Heart.' He was unanimously dispensed from his Trappist vows to follow the Nazareth Vocation. He voluntarily chose not to have more material things than what a poor workman could have. He found his vocation to be a brother to everyone although later he becomes a priest. He says that the hermits of the Sacred Heart should seek such a place so that lots of good can be done for more souls. His rule has three phrases namely: 1) Personal Adoration of the Blessed Sacrament; 2), Imitation of the life of Jesus at Nazareth; 3) Life in Mission Countries with Evangelical Virtues and Charity. In 1904, he started a hermitage at Tamanrasset to serve the Tuaregs. The seven means of converting unbelievers were: 1. Offering sacrifice, 2. Spending time In front of the Blessed Sacrament, 3. Goodness, 4. Prayer, 5. Penance, 6. Good Example and 7. Personal Holiness.

His desire of being with Tuaregs was not for converting them but to improve their condition which was the crux of his motivating factors. In his love for Tuaregs he contributed a dictionary of the Tuareg's language. He was a prolific writer though he didn't publish many of his spiritual writings except 'Reconnaissance of Morocco.' He also wrote the Rule for the Little Brothers of the Sacred Heart of Jesus, the Little Sisters of the Sacred Heart of Jesus and Union of the Brothers and Sisters of the Sacred Heart of Jesus. Now there are more than 18 flourishing religious communities based on his rule.

In the second chapter, Foucauldian Conversion Trajectory is dealt with. For Foucauld, returning to God meant much more of contemplative love than merely a peripheral turn. As J.F. points out, conversion requires an extraordinary Grace as well. Many believe that for Foucauld this extraordinary Grace was given when he had gone to confess to Fr. Huvelin at St. Augustine's. However, human response is also important.

Conversion is not a sudden but rather a gradual and progressive development. Conversion trajectory has four stages: pre-formative, formative, per-formative and post-formative. The pre-formative stage outlines the influence of scepticism, materialism and atheism around him, as he had been controlled by the senses. In the formative stage a person is moved by human values, repents and returns to family values, gets attracted to religious values, serving the least, despised, abandoned and becomes a priest in order to imitate Christ. The per-formative stage has the element of discerning God's will and doing it. By working for one's own conversion you work for the conversion of others. The post-formative stage has the dimension of influencing the Church, others and the world.

In the third chapter, Foucauldian Conversion types are explained namely: the affective, intellectual, moral, religious, and Christian. On the affective level he experiences love from family. In the intellectual level, the works that he does are not for his self-glory but rather for God's glory, as manifested in writing a dictionary for the Tuaregs. On the Moral level, the works done were for the well-being of his own society. Thus he re-joins the army for his country with courage and boldness. On the religious level, he searched very willingly for God, with the help of his spiritual director, and was able to find God. On the Christian level, a person turns to Christ with the totality of one's gaze fixed upon him. All the levels are mutually complementary to one another.

In the fourth chapter, Foucauldian Conversion Sources and Means are explained. The source is connected to the Triune God. Foucauld realized that his conversion was because of the Grace of God. It was in the Blessed Sacrament and Sacred Scriptures, he found the Trinitarian God. He had grown in theological virtues of faith, hope and love. Faith for him was

that which replaced natural senses. Hope was having the firm belief that Jesus will save us. Love for him was obeying with promptness; it was infinite respect for each man. The means included his own family, cousin, spiritual director Abbe Huvelin, Muslim and Jewish religious people's zeal for God, lofty souls like Marie de Bondy, Prayer with attention, discerning the will of God through retreats, self-analysing by awareness, silence and solitude, journeys, reading inspiring books and crises that made him return to God.

In the fifth chapter his Spiritual Trajectory is explained which was a call to holiness, a call to conversion. Conversion involves transformation, actualization, transcendence, divinisation and socio-political consciousness. In short it is ending of sin and starting of an intimate union with the Lord. It could be understood as the Purgative, Illuminative and finally Unitive way by Pseudo Dionysius. St. Theresa of Avila's interior castle and St. John of the Cross's Ascent of Mount Carmel also are taken as examples to explain his Spiritual Trajectory. In conclusion a soul attains spiritual marriage at the Unitive stage. For W. Johnston, being in love is also deemed to be existential understanding of progress in the spiritual trajectory, which involves a life-long kenosis.

In the sixth chapter, Foucauldian Spiritual Trajectory is from the lowest obsession to the highest theism. Discursive prayer is at the initial period, then vocal and finally meditation prayer will lead to deep contemplation. Foucauld could arrive at the stage of contemplation and say I'm not alone. At contemplation level prayer becomes simpler and more affective. He was just there gazing and loving the Lord in the Blessed Sacrament. He lived mystically united to the Lord, exhibiting theological, cardinal and evangelical virtues.

The seventh chapter is the Third Millennium Spirituality, in which is described radical conversion as the call for the third

millennium. Conversion to theo-centric and Christo-centric life, focused on the love-relationship between God and man. Christian conversion is to be seen as Christo-centric than merely a psychological fact. A converted life is to be a Pneumatic or a spirit filled life. Conversion also should take one to the liturgical and sacramental dimension by making one to participate in the paschal mystery. Conversion also will touch upon the ecclesial, missiological and salvific aspects. Ascetical entails self-denial and self-emptying. Incarnational spirituality means being humble and simple. Nazareth spirituality calls one to be little, poor and having a strong desire to follow Christ closely. Foucauldian spirituality is Biblical, Eucharistic, formed for the least, lost and the last. Fraternity means the spring of friendship to Foucauld, discerning what is most wanted as per the will of God. Pilgrim spirituality is introduced by Foucauld to closely imitate Christ in the footsteps of the early Apostles. Similar to Foucauld we should be ready for martyrdom for Christ, pursuing a spirituality of complete surrender to God. Thus, conversion comes for the convert as a response to God's call.

The eighth chapter highlights the conclusion to all the topics dealt with. Foucauldian conversion consists of four conversions namely: pre-formative, formative, per-formative and post-formative. All these conversions are given in a gist. Besides, the intellectual, moral and religious conversion are summarized. Then, the spirituality of Foucauld as Incarnational, Eucharistic, Nazareth, Scriptural, Being for the Least, Lost, and Last, Conversional, Missionary, Fraternal, Discerning, a Vision and a Pilgrimage are explained. Thus, this book presents a challenging, inspiring life of Charles De Foucauld who imitated Christ so closely and intimately.

Br. Pradeep Anthony L OFM

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