




**CATHOLIC
MOBILIZING
NETWORK**

ENDING THE DEATH PENALTY.
PROMOTING RESTORATIVE JUSTICE.


From Harm to Renewal



An Introductory Workshop on Restorative Justice from the Catholic Perspective **Facilitator Guide**

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Restorative Justice Workshop for Catholics

Number of participants:	5-45
Participants	We assume the audience members... <ul style="list-style-type: none">● Are Catholic● May not be informed on the issue
Time:	1 hour
Objectives:	By the end of this session, participants will... <ul style="list-style-type: none">● Have a basic understanding of restorative justice● Have a basic understand of the Church's interpretation of restorative justice● Be introduced to some concerns regarding our current criminal justice system● Gain ideas about how restorative practices can apply in personal and parish life, as well as criminal justice
Materials:	You will need... <ul style="list-style-type: none">● A computer● A projector with sounds capabilities● Internet connection● Positive leadership!
Space:	This workshop can be done in a large semi-circle or in a classroom-seating format, if needed. Make sure everyone can see the screen. It's best to allow room for people to move around and for people to see each other's faces as easily as possible. People need enough room to separate out for the discussion questions.
Facilitator's Guide:	This guide includes... <ul style="list-style-type: none">● Introduction (with link to Prezi presentation)● Slide Guide● Participant Handout

Dear Facilitator,

Thank you for your interest and leadership in educating others about restorative justice. We hope this workshop provides you with the information and resources to engage fellow Catholics in thoughtful dialogue and action.

What is Prezi?

The workshop uses a presentation tool called Prezi. It operates like a powerpoint presentation, you simply use the arrow keys or right click through the slides. The Prezi includes prayers, pictures, videos, and text. **To present the Prezi, you will need an internet connection, projector that can be hooked up to a computer, and speakers.**

What is the slide guide?

The slide guide is a detailed step-by-step guide for the facilitator to use as she or he presents the Prezi. The facilitator should review the slide guide, along with the other materials, before she or he presents.

Before the Workshop....





- You may wish to contact the **Catholic Mobilizing Network** (202.541.5290 or info@catholicmobilizing.org) **and/or your state Catholic Conference** for advice and support regarding presenting this workshop.
- **Post an announcement** on your church's bulletin board and in the Sunday bulletin. Ask the priest and lay leaders to help get the word out about the event. CMN can help promote your workshop on social media.
- Review the Prezi and Slide Guide before presenting. You can access the Prezi with this link: http://prezi.com/tjoxu3zngf50/?utm_campaign=share&utm_medium=copy
- **Print one copy of the facilitators guide and enough participant handouts for all attendees.**
- Arrive early to set up the room, **projector** and **speakers**.



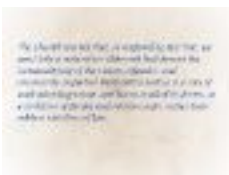

Slide Guide




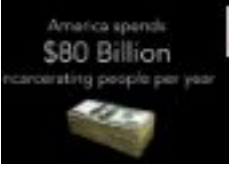



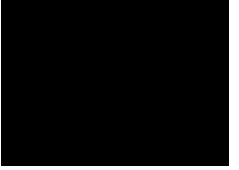
Use this slide guide to help you present the Prezi.

In the left hand column are thumbnails of the slides to help you follow along with the Prezi. *Please note it may take several clicks to have all the content appear in a slide as some text has a 'fade in' effect.*

In the right hand column, the text and content of the slide is written out. The text in italics are suggested comments for you to read aloud in addition to the text on the slides.





Frame #	Image	Descriptive Text
1		<p>Welcome to From Harm to Renewal: An Introductory Workshop on Restorative Justice from the Catholic Perspective. <i>(Introduce yourself)I'd like to invite each of you to introduce yourself and briefly share what brings you here today.</i></p>
2		<p><i>Let's start with a prayer. Please read along with me.</i></p> <p>Loving Father ~ Together we pray to walk in faith and charity, Ever trusting in your mercy: You always wait for us, love us. You have pardoned us with your Blood, And pardon us every time we go to you to ask for forgiveness. Let us be renewed by your mercy. Let us accept the grace of Christ's Resurrection. Let us be loved by Jesus – Let us enable the power of his love to transform our lives too; And let us become agents of this mercy, Channels through which your Holy Spirit can water the earth, Protect all creation and make justice and peace flourish. Amen.</p>
3		<p>Today we will cover three themes:</p> <ul style="list-style-type: none"> - The Catholic call to restorative justice (roots) - Demystifying restorative justice (trunk) - Restorative justice in action (leaves)
4		<p>We can begin with scripture which calls for and proclaims the need for restoration in our lives and communities. <i>(You might invite others to read aloud)</i></p> <p>Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus. Romans 3:23-24</p> <p><i>Here we acknowledge our own sin and brokenness along with a need for reconciliation and forgiveness as individuals and shared human experience.</i></p> <p>Brothers and sisters, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself lest you too be tempted. Galatians 6:1</p>





		<p><i>Then we are challenged to recognize harm and wrongdoing around us and respond with humility, love and compassion.</i></p> <p>He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found' ~Luke 15:31-23</p> <p><i>In the story of the Prodigal Son, the younger son harms his family abandoning them and squandering his inheritance. But because he takes responsibility, repents and seeks to repair the harm, his father welcomes his return. Our Heavenly Father is the model for reconciliation and restoration.</i></p>
5		<p>The life of Jesus, the Saints, the teachings of the Church and spiritual leaders call us to honor the dignity of every human person and seek justice, mercy, reconciliation and forgiveness.</p>
6		<p>These values are at the foundation of our call to restorative justice.</p>
7		<p>The Church teaches that, in responding to crime, we must take a restorative approach that honors the human dignity of the victim, offender, and community impacted. Restorative justice is a way of understanding crime, and harm in all of its forms, as a violation of people and relationships, rather than solely a violation of law.</p> <p><i>This Church teaching was documented in a statement by US Conference of Catholic Bishops in 2000 entitled Responsibility, Rehabilitation and restoration: A Catholic Perspective on Crime and Criminal Justice.</i></p> <p><i>Much of our understanding of Restorative Justice can be attributed to Howard Zehr, often referred to as “the Grandfather of Restorative Justice” and his groundbreaking work, Changing Lenses. As a Mennonite, he honors ancient restorative practices, situating them in a Christian context that takes a critical look at modern forms of criminal justice.</i></p> <p><i>Current Church teaching, focuses on restorative justice specifically as a response to crime. CMN is carving out space within the church to integrate Catholic tradition, the gospel messages and Catholic social teaching, in a way that can further develop and apply restorative justice from a Catholic perspective.</i></p>
8		<p>The call to live restoratively starts within each one of us in how we engage in loving relationship with one another (personal). We have rich opportunities to actively learn about and practice this within our parish communities. Then, we can take what we’ve learned to advocate for restorative change in our criminal justice system to create a more just and peaceful society.</p>



		<i>We may each feel connected with different rings in this ripple and that's okay. It is just important to keep in mind that they are all in relationship with one another.</i>
9		<i>Let's start by taking a look, specifically, at some of the issues facing our criminal justice system.</i> Our American justice system proportionately incarcerates more people than anywhere else in the world in a retributive bureaucracy that disproportionately affects minorities, the poor and people with disabilities.
10		<i>The United States is home to roughly 5% of the world's population and almost 25% of the world's prison population.</i>
11		The US prison population has risen nearly 500% in the last 30 years as a result of mandatory minimum sentencing changes that send more people to prison and keep them there longer.
12		Formally calculated as costing the American public \$80 billion dollars per year, a Washington University study cited the true impact as closer to \$500 billion.
13		African- Americans are jailed at almost four times the rate of white men. <i>Imagine the ripple effect this has on families, communities and our country as a whole.</i>
14		Over three times as many seriously mentally ill persons are incarcerated rather than in hospitals. <i>We have effectively criminalized mental illness.</i>
15		Many who are formerly incarcerated individuals face challenges in re-entry because of barriers to employment, housing, voting and support services. Each of these factors contribute to recidivism rates as high as 76.6% within 5 years.
16		<i>This slide appears blank but contains a video.</i> Rather than provide effective rehabilitation, many of our correctional facilities potentially encourage further criminal behavior after release because they provide an opportunity for networking and informal education among inmates regarding criminal strategies and practices. This is reflected in the testimonies of many



		<p>formerly incarcerated individuals.</p> <p>Play Video</p> <p>Our current system does not do enough to meet the needs of victims, address the root causes of crime and rehabilitate offenders. Our current system is not working for us as a country and is not a morally sound response to crime.</p>
17		<p><i>We can also turn to the words and actions of Pope Francis who calls us to move away from punitive sentences and towards more faithful responses to crime.</i></p> <p>He says...“Experience tells us that enhancing and enforcing penalties often fails to resolve social problems, nor do they result in reducing the crime rate...”</p> <p><i>Here he is highlighting the weaknesses of a purely punitive criminal justice system.</i></p> <p>In many cases the offender fulfills his punishment objectively, serving his sentence but without changing inside or healing his wounded heart.”</p>
18		<p><i>When we discuss our current justice system it is sometimes easier to point out our failures rather than ask: What is the alternative? Where can we look for hope? How do we move forward? One option is restorative justice.</i></p>
19		<p><i>Rooted in spiritual practices and first applied in the criminal justice system, restorative justice is a philosophy that presents a different way to understand and respond to wrongdoing.</i></p> <p><i>Sticking with our nature theme, we could imagine restorative justice as a flower, with the goal of right relationship at the center.</i></p> <p>Restorative Justice seeks to repair the harm caused when a crime or harm is committed.</p> <p>To the greatest extent possible, it involves all those impacted by the harm, to include victims, offenders and communities.</p> <p>Restorative Justice focuses on the victim’s needs and the offender’s responsibility to repair harm and foster healing.</p> <p>It promotes inclusive processes in which all voices are heard and valued.</p>
20		<p><i>In practice, Restorative Justice asks three fundamental questions:</i></p> <ol style="list-style-type: none"> 1. What was the harm and who was impacted? 2. How were people impacted and what are their needs? 3. What must be done to repair that harm? <p>Consider the ways that we can ask these questions in multiple areas of life.</p>

<p>21</p>		<p><i>Let's take a look at what this means for our criminal justice system and clarify differences between restorative justice and the approach to justice that is currently the norm in our country.</i></p> <p>(Make sure you click through all the individual closeup slides of the chart)</p> <ul style="list-style-type: none"> • Traditional justice sees crime as a violation of the law. • Restorative justice sees crime as the violation of people and relationships. <ul style="list-style-type: none"> • Traditional justice sees offender accountability as taking punishment • Restorative justice sees accountability as assuming responsibility and taking action to repair harm <ul style="list-style-type: none"> • Traditional justice focuses on punishment and believes that punishment deters crime and changes behavior. • A restorative justice approach believes that punishment without rehabilitation and restitution is not always effective in changing behavior and is disruptive to families, communities and relationships. <ul style="list-style-type: none"> • Traditional justice sees victims are peripheral to the sentencing process. • Restorative justice sees victims and their needs as central to the process of repairing harm. <ul style="list-style-type: none"> • The path towards justice in our current approach is adversarial. (Prosecution vs. Defense) • Restorative justice emphasizes dialogue and negotiation.
<p>22</p>		<p><i>Restorative Justice ought not to be interpreted as soft on crime.</i></p> <p><i>-In the traditional system, offenders are not required to accept responsibility for their actions, are not held accountable for their actions, and are not required to explain their actions. Many offenders proceed through the system with a lawyer who speaks on their behalf.</i></p> <p><i>-Restorative justice offers a more demanding, active, and clear opportunity for offenders to be held directly accountable to the victim and the community they have harmed. Rather than a lawyer speaking on their behalf.</i></p> <p><i>-It may be more difficult for an offender to meet face-to-face with the victim of their crime than to proceed through the criminal justice system.”</i> <i>(Adapted from a frequently asked questions resource on restorative justice created by the government of Nova Scotia)</i></p> <p><i>It is important to note:</i></p> <p><i>-Restorative justice does necessarily not mean that offenders will not be removed from their communities (incarcerated).</i></p> <p><i>-Many of our correctional facilities are abusive environments (prolonged use of solitary confinement, high instances of rape and violence).</i></p>

<p>23</p>		<p><i>In a court of law, it is frequently not in the interests of offenders to fully confess their crimes. Their defense may encourage them to stay silent, or present a case that is not based on a truthful narrative of the crime. Even when offenders do plead guilty, this can be more of a procedural rather than confessional act. Restorative justice seeks truth and true accountability. It creates a space where the full truth can be shared.</i></p> <p>Our justice system is more focused on punishing the offender than seeking truth. In some cases offender is cautioned against speaking the truth, which is in direct opposition to the sacrament of reconciliation. The sacrament of reconciliation offers us an opportunity to tell the truth about our sinfulness, our failings and our brokenness. And it offers an opportunity for us to experience the love and mercy of God.</p>
<p>24</p>		<p><i>Now that we have reviewed the basics of restorative justice philosophy, let's look at some restorative justice practices in action.</i></p> <p>When harm occurs, there are far-reaching impacts - emotional, spiritual, physical and material. Restorative practices seek to address these impacts through transformative encounter, authentic accountability and intentional amends in order to foster rehabilitation, repair relationships and restore those impacted to a place of safety and healing. With this interpretation, we know that there are also countless opportunities to live restoratively in personal and parish life.</p>
<p>25</p>		<p>There are many different ways to engage in restorative action. Many people are familiar with victim-offender dialogue that includes members of the community. This would be located at the very center of the circles. Though, there are many ways that restorative practices can be applied with one or two of these parties. In the criminal justice system, such examples include victim support circles, spiritual ministry or community service.</p> <p>Much of what we've talked about so far refers to incidences of harm. It is worth pointing out that as the restorative justice movement has grown, it also includes the realms of addressing conflict and inequity and community building.</p> <p>In community building, we strengthen relationships and create safe spaces for addressing challenging issues when they arise.</p> <p>We also recognize that injustice occurs in larger ways than direct incidences of harm, violence or conflict between people. Issues of injustice such as racism and sexism frequently influence our environments and lead to harm and conflict. Restorative practices offer ways to constructively discuss and address such issues.</p> <p><i>Each of these layers complement one another in building a restorative society. Now we will see examples of some of these practices in action.</i></p>
<p>26</p>		<p><i>The opportunity for encounter is a hallmark of restorative justice. It is important to emphasize that encounter happens only when both victim and offender have been properly prepared and are ready and willing. Encounter may occur through a facilitated in person meeting, by letter, video, or another format. Sometimes, if an encounter between victim and offender is not possible, such as in a case where the offender or victim are unidentified, or do not wish to meet, victim offender conferencing can be a way to address and heal the harm from an act of wrongdoing.</i></p>

		<p><i>In victim offender conferencing, a group of victims meet with a group of offenders who were involved in other cases of wrongdoing.</i></p> <p><i>The following clip from the Bridges to Life Program in Texas helps illustrate one form of encounter.</i></p> <p>Play Video</p>
27		<p><i>A focus on rehabilitation for those who are incarcerated is an important facet of restorative justice. Circle process is one way to approach such transformation.</i></p> <p><i>Circle process, including peacemaking circles and sentencing circles, is a core practice of restorative justice. The following video from the organization Precious Blood Ministries of Reconciliation, helps illustrate what participating in a circle process might look like.</i></p> <p><i>Circles may also be used in a restorative sentencing processes, re-entry support, victim support, community building or addressing general issues of conflict and inequity.</i></p> <p>Play Video</p>
28		<p><i>We can take these philosophies into our personal lives and everyday interactions when we humbly consider how to respond to harm and conflict on a day to day basis.</i></p> <p><i>A few examples are here. Can you think of others?</i></p>
29		<p><i>Through informal interaction, and formal structures, such as the use of circles, restorative practices in parishes can be used to...</i></p> <ul style="list-style-type: none"> ● Build community ● Create spaces to process grief and harm ● Address conflict ● Incorporate inclusive discernment & decision making at all levels ● Attend to the needs of those impacted by crime
30		<p>If you look at restorative justice through the Catholic social teaching lens you will see how it aligns with/illuminates the tenants. Let us consider a few:</p> <p>Note for presenter: <i>You might discuss only a few of these or summarize depending on your audience. It is not critical that all be read in full.</i></p> <p>Life and Dignity of the Human Person. We believe that every person is created in the image and likeness of God and therefore has innate dignity – regardless of their actions. At the heart of restorative justice is the value of the human dignity of all. This is reflected in the way restorative justice address the needs of victims, communities, and offenders.</p> <p>A call to Family, Community, and Participation: The person is not only sacred, but also social. How we organize our society directly affects human dignity and the capacity of individuals to grow in community. Restorative justice brings communities together. It looks to make relationships right, and repair harms. Restorative justice acknowledges that we live in families and communities and as a result have certain responsibilities and needs that are tied to others. Harm and wrongdoing do not happen in a vacuum and almost always touch more than just</p>

		<p>the individual involved. With this theme, we are reminded of the ways in which we are all interconnected and our actions relate to the common good of society.</p> <p>Option for the poor and vulnerable: A basic moral test is how our most vulnerable members are faring. Vulnerable members of our community may be more at risk to become victims of crime. Anyone who experiences harm, needs extra support in order to heal. Equally, individuals who are live in material poverty, have mental disabilities or mental illness are much more likely to face incarceration. Individuals who are incarcerated are themselves in a very vulnerable position. They and their families need special support.</p> <p>Rights and Responsibilities: Every person has a fundamental right to life and a right to those things required for human decency. Those impacted by harm have the right for their voices to be heard and honored. Those who create harm have a responsibility to make amends and foster repair. In the same respect, those who are incarcerated have the right to decent and humane treatment and living conditions.</p> <p>The Dignity of Work and the Rights of Workers: Work is more than a way to make a living; it is a form of continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected. We must remember that this includes those who work in our criminal justice system- judges, law enforcement and prison guards among others. These individuals, along with victims of crime and those who are formerly incarcerated have the right to humane and supportive work environments.</p> <p>Solidarity: We are our brothers and sisters keepers, wherever they may be. At the core of the virtue of solidarity is the pursuit of justice and peace. The philosophy of restorative justice is rooted in the belief that we are all profoundly interconnected and responsible for one another’s well-being.</p> <p>Care for God’s Creation: We are called to protect people and the planet, living our faith in relationship with all of God’s creation. Certain institutions and the human species as a whole has caused harm to our environment. This, in turn, negatively impacts the wellbeing of some of the world’s most vulnerable. Living sustainably, and working for environmental justice are ways of living in restorative relationship with the earth.</p>
31		<p><i>The United States Conference of Catholic Bishops, the Church’s policy arm in the United States, has this to say:</i></p> <p>“We call upon government to redirect the vast amount of public resources away from building more and more prisons and toward better and more effective programs aimed at crime prevention, rehabilitation, education efforts, substance abuse treatment, and programs of probation, parole and reintegration.” ~USCCB</p>
32		<p>I would like to open up the conversation to all participants. Please break into groups of 4-5 people to discuss the following questions. In 10 minutes we will re-convene to continue the discussion as a group.</p> <p>Discussion Questions:</p> <ul style="list-style-type: none"> ● Have you experienced or seen restorative justice in action? If so, how and

		<p>where? Who benefited?</p> <ul style="list-style-type: none"> • What are the strengths and limitations of restorative justice? • What are opportunities to live restoratively in your personal and parish life and in relation to the criminal justice system?
33		<p><i>Thank you all for your time.</i></p> <p>As Catholics, we believe that every person is endowed with a sacred dignity Let us pledge to accompany and support anyone affected by crime on their healing journey Let us seek accountability and justice Let us end the cycle of answering harm and violence with more harm and violence Let us work together to create a more peaceful and just society</p>
34		<p><i>Thank you for participating in this workshop. If you are interested in learning more about getting involved with this issue, please visit the Catholic Mobilizing Network website, call our office, or connect via social media.</i></p>



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Restorative Justice Workshop Handout

Our Catholic faith calls us to continually seek reconciliation and forgiveness. The Church teaches that, in responding to crime, we must take a restorative approach that honors the human dignity of the victim, offender, and community impacted. **Restorative justice is a way of understanding crime, and harm in all of its forms, as a violation of people and relationships, rather than solely a violation of law.** When harm occurs, there are far-reaching impacts - emotional, spiritual, physical and material. **Restorative practices seek to address these impacts through transformative encounter, authentic accountability and intentional amends in order to foster rehabilitation, repair relationships and restore those impacted to a place of safety and healing.**

Restorative Justice Asks:

1. What was the harm and who was impacted?
2. How were people impacted and what are their needs?
3. What must be done to repair the harm?

The Ripple of Restorative Living:

The call to live restoratively starts within each one of us in how we engage in loving relationship with one another in our **personal lives**. We have rich opportunities to actively learn about and practice restorative living within our **parish communities**. Then, we can take what we've learned to advocate for restorative change in our **criminal justice system** to create a more just and peaceful **society**. We may each feel connected with different rings in this ripple. It is important to remember that they are all in relationship with one another.

Elements and Examples of Restorative Justice Practices:

- A focus on harms as a violation of relationships and resulting needs and responsibilities of those involved.
- The opportunity for encounter between offenders, victims, and community members via victim offender mediation, community conferencing or circle process.
- Making amends through means such as restitution and/or community service.
- Restoration of offenders via rehabilitation and re-entry programs for those returning to society.
- Use of restorative processes in congregations to build community and address harm, conflict, loss or crime.
- Practicing accountability and forgiveness in our everyday relationships.



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In the words of Pope Francis, *“where there is no mercy there is no justice.”* Our justice system must be restorative and rehabilitative as well as retributive. Our response to wrongdoing must include the spiritual dimension of healing and hope. Those who are impacted by crime or commit crimes need the healing power that comes from being reconciled with their neighbor and community, as well as with God.

"Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself lest you too be tempted." - Galatians 6:1

"Experience tells us that enhancing and enforcing penalties often fails to resolve social problems, nor do they result in reducing the crime rate. Moreover this method can create serious problems for the community, such as overcrowded prisons and people held without [valid] convictions.... In many cases the offender fulfills his punishment objectively, serving his sentence but without changing inside or healing his wounded heart." -Pope Francis, May 30th, 2014

"These [restorative justice] approaches are not "soft on crime" because they specifically call the offender to face victims and the communities. This experience offers victims a much greater sense of peace and accountability. Offenders who are willing to face the human consequences of their actions are more ready to accept responsibility, make reparations, and rebuild their lives." - United States Conference of Catholic Bishops, *"Responsibility, Rehabilitation, And Restoration: A Catholic Perspective On Crime And Criminal Justice,"* November 15, 2000

"All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation." 2 Corinthians 5:18

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