

PRISONERS, PRISONS AND RESPECTFUL RELATIONSHIPS

SECTION A

Introduction and Social Justice Statements

On Social Justice Sunday September 2011, two key Statements were issued:

1. **I was in Prison and you visited me** - published by the National Council of Churches in Australia. <http://www.ncca.org.au/files/sjs-2011-screenfile1.pdf>
2. **Building Bridges, Not Walls – Prisons and the justice system** - published by Australian Catholic Bishops Conference
<http://www.socialjustice.catholic.org.au/CONTENT/PDF/Social%20Justice%20Statement%202011-2012.pdf>

Following the release of these two Statements, more than twenty people began gathering through the South Australian Council of Churches. The group became known as **Circles of Healing**. It reflected on the two statements and liaised with a range of people across the prisons and justice sector.

In particular, Circles of Healing noted that the two Statements described how:

- the **most disadvantaged** are highly represented in the prison population, with references to **Postcodes of Disadvantage**.
- the increase in prisoners being incarcerated is **at a rate faster than population growth**.
- there is a role for the churches in advocating for convicted prisoners to be given greater access to **rehabilitative services**.

Circles of Healing expressed a desire to alert people across the churches to the **many existing channels** on prisons and justice and also to **develop new responses** in the hope that the church community in particular would:

- Become more aware of and better respond to the needs of people who are in prison.
- Advocate for reducing conditions of inequality and disadvantage.
- Contribute to the restoration of right relationships for all.

One result has been an ecumenical resource **Prisoners, Prisons and Respectful Relationships**. It is designed to encourage action and advocacy across the churches. The resource is an ongoing work. New sections will be added over time.

Its effectiveness in encouraging action and advocacy, and in shaping direction will depend on the will of people to engage more deeply with the issues as a response to the Gospel call for justice and peace across all people.

SECTION B PRISONS AND PRISONERS

i. Personal Stories

ii. Bible Stories

i. Personal Stories

a) See the Social Justice Statements:

I was in prison and you visited me

<http://www.ncca.org.au/files/sjs-2011-screenfile1.pdf>

Building Bridges, Not Walls, Prisons and the justice system

<http://www.socialjustice.catholic.org.au/CONTENT/PDF/Social%20Justice%20Statement%202011-2012.pdf>

b) Incubator for a lifetime of crime, violence and prison...

More children than ever before are being removed from their families and placed into state care around Australia. They are victims of abuse, neglect and often the progeny of broken and drug-addicted parents.

But new research shown to Lateline reveals the very system that's supposed to protect these damaged children is tragically failing many of them, serving as an incubator for a lifetime of crime, violence and prison.

In some cases, the failures are so profound that the children pay with their lives.

<http://www.abc.net.au/news/2012-05-30/child-protection-is-failing-children-report/4043130>

c) Interview with Christopher Binse, former Goulburn Gaol Inmate

CHRISTOPHER BINSE, FORMER INMATE: A lot of people don't realise and understand when you're in gaol... it's a different life. It's a different world. What... These rules of society don't apply in there. Really it's a dog-eat-dog. It's a jungle, seriously it is.

CHRIS MASTERS: But in the last quarter of a century in particular, efforts have been made to escape the legacy of a prison's history described by one royal commissioner as "brutal, savage and sometimes sadistic". Few outsiders have seen more than Tony Vinson, who first saw the inside of a gaol as a NSW parole officer in the 1950s. Twenty years on, as Chairman of NSW Corrective Services, then Dr Vinson struggled with sometimes violent criminals and hostile staff as well as an unsympathetic public to change a seemingly intractable system.

PROFESSOR TONY VINSON, SYDNEY UNIVERSITY: Who wants to build a career... based on other people's suffering? Who wants to derive any kind of satisfaction from incarcerating other people? The only ambition you should have is to contest those deep-seated biases and prejudices which exist in the community. And which I found to be unmatched by the people I was dealing with.

For more... <http://www.abc.net.au/4corners/content/2005/s1499699.htm>

d) A Chaplain's Story

Most Fridays I will be at a local prison where I meet with a range of men, from a variety of backgrounds with an array of stories.

Mostly I just listen. But invariably I leave there enriched for the experience and better informed about the world in which we live.

These men often share some discerning insights, as was the case recently.

This particular person said to me, "A mistake is not just a mistake. It's a decision we have to live with."

As he reflected further on his own life his follow up comment was, "Now I'm just grateful for every heart beat..."

May be there's some wisdom in these couple of nuggets. I share respectfully...

Craig Bossie

e) A Story from Prison - extracts from Reflections on Prison by XX

First Night in Prison

Following sentencing I was taken to the holding cell where my belt and shoelaces were removed. An hour later I was transported to ... Prison in a van especially equipped to transport prisoners. I had a compartment to myself and through gaps in the window, could see the route we took

On arrival at ... I was taken to the processing centre, where I was photographed stripped naked and forced to squat over a mirror. My clothing was bagged up and placed into a property store. I was given a pair of black overall to put on and a pair of running shoes. Following a short period in a holding cell I was taken to a supervisor's office to complete admission with the prison nurse. ... I was transported a short distance by a secure van to ... I was not prepared for what happened in this hell hole.

I later learned one of the purposes of ... is to see how a prisoner will react to solitary confinement and the strict regime of inane rules and practices. On arrival in ... prisoners are stripped of clothing, ordered to squat over a mirror and then are given an oversized T – shirt made from white canvas like material. ... I was led to a cell 4x 2, which contained a fixed bench, fixed bed, stainless steel toilet with no seat or lid, a small stainless steel sink and an intercom button. There were two canvas like 'blankets' that matched the T shirt material were give as bedding. The cell was designed so that no self-harm was possible, or that this new prisoner can see other prisoners, nor they him. However I could hear the prisoners in the adjoining cells, who wanted to know who I was and what I was in for! I did not reply and only spoke to 2 - 3 guys the next day. Evidently he was there for punishment as he had threatened a guard with a blade taken from his standard issue razor.

Tea was delivered in a paper bag. It contained the letters 'FF' which I later learnt stood for 'finger food'. It consisted of a roll with a large piece of beetroot and some unidentified fried object. I promptly binned it and tried to sleep until morning.

Every effort had been made to ensure that the information in this Section is correct at the time of being written. SA Council of Churches accepts no liability for errors, omissions or for actions taken based on this information. We invite you to send us any suggested changes.

For more stories, contact the South Australian Council of Churches – sacc@picknowl.com.au or (08) 8215 0300.

ii. Bible Stories

There are dozens of references to prisons and prisoner's in the Bible – from Joseph's imprisonment in Genesis 37 to Satan's imprisonment in Revelation 20.4.
Probably the most renowned prisoner was the apostle Paul.

Genesis 39:1-41; 44 Joseph is sold as a slave in Egypt, then falsely imprisoned, but with God's help, he ends up ruling over all of Egypt.

Judges 14:1-16:30... With God's help, Sampson destroys his prison, his final and greatest victory.

1 Samuel 18:28-31:17. With God's help, David is on the run from the law of King Saul.

1 Kings 22:1-39 Micaiah is imprisoned for telling the truth.

2 Kings 25:1-30 37 years after Babylon captured Jerusalem, Jehoiachin, King of Judah, is finally released and honoured.

2 Chronicles 16:1-13 Hanani is imprisoned for telling the truth.

2 Chronicles 33:1-20 Prayer releases Manasseh, king of Jerusalem, from prison.

Jeremiah 37:1-21 The prophet Jeremiah spends time in a low security prison.

Jeremiah 52:1-11 Zedekiah, king of Judah, dies miserably in prison.

Psalms 66:8-12, 68:6; 102:20; 107:8-21, 142:7; 146:7

Isaiah 42:6-7; cf 61:1.12

Luke 4:16-20

One of the striking tasks expected of the awaited Messiah was to "bring out the prisoners from the dungeon, from the prison those who sit in darkness". This is precisely the role Jesus claims for himself at the beginning of his ministry.

Matthew 5:25

Jesus gives good advice on how to stay out of prison.

Matthew 18:21-35

The wicked servant is jailed, because he would not forgive.

Matthew 25:31-46

God even (*especially?*) loves prisoners.

Matt 27:26

Jesus' entire ministry of feeding the hungry, healing the sick, forgiving the guilty, embracing the outsider, loving the enemy and confronting the oppressor was a fleshing out of his proclamation of release to the captives. Ironically it cost Jesus his own freedom and his own life to do so, with the convicted murderer

Barabbas being the first literal prisoner to benefit from it!

Mark 5: 14-52

Pontius Pilate releases the prisoner Barabbas instead of Jesus.

Mark 6:17-29

John the Baptist is beheaded in prison.

Mark 15:15

see comment on Matt 27:26 above

Luke 19:10

"For the Son of Man came to seek and to save what was lost".

Acts 4:1-21

Peter and John are imprisoned for preaching.

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- Acts 5: 14-52 An Angel of the Lord opens prison doors to free the apostles.
- Acts 5:19, 22-23; 12:6-11, 16:25-36
Paul was not alone in this experience. Peter and John were also repeatedly thrown in jail, and like Paul, they too were sometimes busted out of jail by divine intervention.
- Acts 8:3; 9:1-2; 22:4-5; 26:10
Prior to his conversion, Paul imprisoned other people. He locked up countless Christian believers, both male and female, and on occasions cast his judicial vote for their execution.
- Acts 16:26-39 An earthquake destroys the prison, but Paul and Silas do not escape, instead, *they pray and sing hymns all night*.
- Acts 21:27-28:31 Paul is arrested, conspired against, tried, but never sentenced yet he spends many years transferred from one jail to another.
- 2 Corinthians 6:5cf.11:23-28 Paul speaks of enduring numerous ‘afflictions, hardships, calamities, beatings, imprisonment, riots, labours, sleepless nights, hunger.
- Ephesians 2:14-17 What former prisoners need most is a community of people who truly understand both the grace and the discipline of forgiveness, a community that loves its “enemies” and welcomes strangers, a community that breaks down the dividing walls of hostility and preaches “*peace to those who were far off*”. This is what Christ did, and this is what those who bear his name should also do.
- Phil.3:6 See comment under Acts 8:3
- Hebrews 13:3 The New Testament expressly calls on believers to demonstrate practical care for those in prison. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured.

This list was compiled from two sources:

A document called Some Great Prison Stories from Prison Chaplain Ross Paterson - Salvation Army Chaplain at Mount Gambier Prison

Crime and Justice a publication from the Presbyterian Church of Aotearoa, New Zealand 2011 www.presbyterian.org.nz

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PRISONERS, PRISONS AND RESPECTFUL RELATIONSHIPS

SECTION C STATISTICS AND 'MAPS' OF DISADVANTAGE

A. Prisons in South Australia

There are nine prisons located throughout South Australia, four of which are in the Adelaide metropolitan area. During 2009 - 2010, South Australia had an average prisoner population of 1,963, of whom 132 were female and 1,831 were male.
<http://www.corrections.sa.gov.au/sa-prisons>

B. The Current Situation of Prisons and Prisoners in Australia by Professor Rick Sarre, School of Law, University of South Australia

Power Point Presentation can be obtained by contacting the South Australian Council of Churches – sacc@picknowl.com.au or (08) 8215 0300. It covers aspects such as:

- Rates of Imprisonment in Australia 1999-2011
- Costs
- Crime Trends
- Mental Health
- Education and Work
- Are people punitive? – *here is an extract from this heading:*
 - When given the full information, people tend to agree with the judge. Lovegrove (2007)
 - Victims are no more punitive than the rest of the population. Gelb et al (2008)
 - People who think we need stiffer sentences is on the decline: 85% 1987 to 72% 2007 Roberts and Indermaur (2009).
 - But this does not necessarily apply in marginal seats.
 - Governments do not look at absolute numbers: they look at the numbers in vulnerable seats. [note from SACC: see also **Section I: Advocacy**]

C. Postcodes of Disadvantage

The research of Professor Tony Vinson “Dropping off the Edge” <http://www.australiandisadvantage.org.au/> shows that the most disadvantaged are highly represented in the prison population. The data in his analysis is available by postcode for some states but not for South Australia. It seemed useful to have postcodes as a reference for our SA advocacy on **reducing conditions of inequality and disadvantage**.

The beginning of an analysis of the Australian Bureau of Statistics measurement of disadvantage for SA has been undertaken and this 2006 data and the Poverty Inquiry data (2003) have been extrapolated to produce an indicative list of the most disadvantaged metropolitan postcodes by Local Council Areas. A further listing of the most disadvantaged Statistical Local Areas across the state is provided.

It should also be noted that **Social Cohesion** can have a moderating influence on the effects of disadvantage. Measures of social cohesion are under development by the Australian Bureau of Statistics and at this stage their best discriminating indicator is the measure of voluntary work for an organization or group.

A copy of this work in progress can be obtained by contacting the South Australian Council of Churches – sacc@picknowl.com.au or (08) 8215 0300.

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SECTION D PROCESS FOR GROUP DISCUSSION AND THEOLOGICAL REFLECTION ON SOCIAL JUSTICE STATEMENTS

Four sessions

*"We want them to have self worth so we destroy their self worth.
We want them to be responsible so we take away all responsibilities.
We want them to be part of our community so we isolate them from our community.
We want them to be positive and constructive so we degrade them
and make them useless.
We want them to be non-violent so we put them where there is violence
all around them.
We want them to be kind and loving people so we subject them to hatred and cruelty.
We want them to quit being the tough guy so we put them where
the tough guy is respected.
We want them to quit hanging around with losers, so we put all the losers
under one roof.
We want them to quit exploiting us so we put them where they exploit each other.
We want them to take control of their own lives, own their own problems and quit
being parasites -- so we make them totally dependent on us."*

Judge Dennis Challeen (Retired Judge and Columnist Winona Daily News Minnesota USA)

Note: The following four sessions are designed to be used flexibly in order to meet the needs of the particular group engaged in these theological reflections. Please refer to Social Justice Statements:

I was in prison and you visited me

<http://www.ncca.org.au/files/sjs-2011-screenfile1.pdf>

Building Bridges, Not Walls, Prisons and the justice system

<http://www.socialjustice.catholic.org.au/CONTENT/PDF/Social%20Justice%20Statement%202011-2012.pdf>

The fact is that increasing numbers of people with poor educational backgrounds, mental and financial capacity find themselves imprisoned, and when released have even less capacity to negotiate their way around society successfully and are quickly returned to prison are evidence of failures of social and human services and of increasing inequity.

Dr Eileen Baldry, Associate Professor School of Social Sciences and International Studies,
University of New South Wales (Baldry, 2008:12)

SESSION 1:

Consider who is in gaol and why? (*Building Bridges, p8; I was in Prison p 2, 4*)

For example:

People from low socio-economic background

Repeatedly, our prison chaplains inform us of the high level of social and economic disadvantage that prisoners and their families experience, often over generations, making it more and more likely that they would be incarcerated at some stage in their life as a result of inadequate support in the community. (BB p 10)

People with low educational attainment and the long-term unemployed

Almost a decade ago, research was suggesting that addressing long-term unemployment and school retention rates would significantly decrease crimes such as home break-ins. The key factors in reducing property crime were reduced drug use, rising weekly earnings and falling long-term unemployment (BB p 10)

Many people leaving prison have little social support, little education or training and very little opportunity to gain access to these things. (BB p 13)

See also Section C: Statistics and 'Maps' of Disadvantage

People from dysfunctional families

As a prison chaplain, serving the past 20 years of spiritual service to Aboriginal and non-Aboriginal inmates, I have seen the same families through generations coming through the system. (IW p 1)

People with a history of institutionalization

A majority of the Aboriginal inmates are serving big time for petty crimes. They fall into the system of institutionalism as a result of racism, are unable to successfully assimilate into mainstream society, and are harassed by police. (IW p 1)

People who have been physically, emotionally and sexually abused

After your birth you were adopted out because your mother was only 16 years of age. You can remember little of your childhood, other than that it was characterised by frequent violence and sexual assaults upon you by a person who stayed with your adoptive family on weekends. When you were 8 years of age the welfare department intervened and you were made a ward of the State when you were 10. You were placed in various foster homes. You often ran away from foster parents. As a consequence, you fell well behind in your education and only learned to write at a later stage of your life when you were in gaol.

(Extract from sentencing remarks of the Honourable Justice Sulan, 2010)

Forty percent of the inmates met standard criteria for childhood sexual abuse, which far exceeded rates found in the general population.

Fondacaroa, K. Holta, J., Powell, T. 1999

Indigenous people (v BB p 5; IW p 1, 3)

There is an over-representation of Aboriginal and Torres Strait Islander Australians in the criminal justice system, with Indigenous Australians 16 times more likely to be imprisoned than non-Indigenous Australians. (*Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA), 2010*)

People afflicted by substance abuse issues

Nearly three-fifths (59%) of prisoners had a history of injecting drugs in 2004. ... In 2003–04, 88% of juvenile detainees had used an illicit substance 6 months prior to arrest and 70% were intoxicated at the time of offence. AIHW

People afflicted by mental health issues

Mental illness and drug addiction, and the lack of adequate services in the community, are common elements in their lives. A recent report showed that 37 per cent of those in prison had been told by a medical professional at some time that they had a mental illness and 18 per cent were currently receiving mental health medication (BB p 10)

Rates of mental illness among the prison population are difficult to determine as there may be high numbers of people with mental health problems in correctional facilities who have not been properly diagnosed or assessed. This may especially be the case if problem behaviours arising from a psychiatric disability are assessed by the criminal justice system as arising from free will rather than mental illness. Rates of mental illness among the US prison population have been estimated to be at least twice and possibly as much as four times that of the general population, and somewhere between 8 and 16 per cent of the prison population are believed to have at least one serious mental disorder requiring psychiatric treatment. (FAHCSIA, 2010)

Public policy (BB p 5-6, 7-8, 11; IW p 6)

Last year Antoinette Kennedy, the former District Court chief judge of 25 years, criticised Western Australia for having the highest rate of imprisonment among the states 'by a country mile'. Ms Kennedy condemned 'tough-on-crime' legislation such as mandatory sentencing, which she said was driven more by politics than any real threat to the community. She noted the enormous number of young people already being locked up and warned that more could be exposed to jail for trivial offences. (BB 7)

Ask someone to **read**, or read together - Psalm 72

Reflection Questions:

- *Are we locking up people because they are poor and sick?*

That the poor and marginalized constitute the vast bulk of the prison population is clear as is the fact that imprisonment is simply not the answer to crime. These issues can only be effectively resolved in the public policy arena which may not always be welcoming of church communities seeking to hear the cry of the poor (Ps 72:12). Christians often forgo the opportunity to exercise active citizenship but if we are the body of Christ (Col 1:18) we are under obligation to act according to God's will.

- *Consider: How does the Gospel call us to respond as Church, as church communities and individuals?*

Action:

- ❖ *What can you personally do to reduce social inequality and impact on public policy?*
- ❖ *See also Section I: Advocacy*

SESSION 2:

In a way, they seemed to be arguing the case as if it had nothing to do with me. Everything was happening without my participation. My fate was being decided without anyone so much as asking my opinion. There were times when I felt like breaking in on all of them and saying, "Wait a minute! Who's the accused here? Being the accused counts for something. And I have something to say!"

The Stranger (1946) by Albert Camus

How does the criminal justice system work?

Building Bridges p4

The criminal justice process follows these stages:

- Arrest

- Bail

While most prisoners in jail have been convicted of offences and sentenced, an increasing number of them have not yet faced court: they are on remand because they were refused bail or were unable to raise it. (BB p 5)

Some people who are arrested and charged may wait years for their trial ... Often the person is refused bail. In prison, he or she is treated as a criminal, not someone presumed innocent. If the person is found not guilty, the media refuse to report the finding. The person has no recourse to compensation. (BB p 5)

- Remand

The overall rate of imprisonment in Australia and these examples of unequal rates of incarceration point to the need for real policy change and for increased resources to be reinvested into alternatives to imprisonment. (BB p 8)

- Court process

The slowness of the criminal justice system in bringing matters to court is a major problem.

(BB p 5)

... it must be ensured that "trials are conducted swiftly: their excessive length is becoming intolerable for citizens and results in a real injustice". (Compendium 404)

- Sentencing

'Truth in sentencing' provisions in New South Wales, Northern Territory, Western Australia, Victoria, South Australia and Western Australia, and related legislation such as the *Young Offenders Act 1995 (WA)*, directly offend the principle of imprisonment as a last resort.

(*Human Rights and Equal Opportunity Commission.*)

- The gaol tour

When it comes to deciding on their placement for the term of their sentenced time they are not consulted, although they are able to make representation to the Sentencing Management Unit. The strain of incarceration on the family relationship is frequently something of a downward spiral. To lose the main support base and the positives that it can provide affects the prisoner in a very negative way. The distances between our country prison location and the city make it either an expensive or impossible venture for the relatives to visit on a regular basis. The family too, experience deprivation...

A Prison Chaplain

Reading: Ezekiel 18:25-28

Reflection:

What must it be like to be on this roller-coaster ride?

The reality of the justice system is very unlike how most of us experience it through television. Courts operate under very little effective scrutiny apart from the claim that the media is notorious for its bias. In the end judges can only administer the laws and if the laws are unjust then their judgments may be unjust. It is not unreasonable to reflect on the judicial process that Jesus endured and ask what that tells us about the necessity for transparency and accountability.

Consider:

Do criminal justice processes allow for or reflect the Christian concepts of justice, atonement, mercy and forgiveness?

Action: Visit a courtroom and watch the proceedings.

SESSION 3:

What is life like in gaol?

See Building Bridges p 9 (BB)

Prison is a place where human beings are brutalised, sodomised and assaulted – but not corrected.'

William Carter, former Queensland Supreme Court judge (BB 12)

Life in gaol has the following characteristics:

- Cells

Inmates are accommodated in cells, often shared with others.

- Lock up time

At lock up time, they are locked in their cells until the next morning,

- Overcrowding

Common experiences of prison life, such as overcrowding, fear of violence and unmet need, reveal how the institution is failing to rehabilitate. Building Bridges (BB p 12)

- Protection

Certain types of offenders can find themselves despised both by staff and fellow inmates, and are particularly subject to brutality in prison. However serious their crimes, we must remember that it is the state that is responsible for their punishment – not other prisoners.

(BB p 9)

- Punishment

Punishment does not serve merely the purpose of defending the public order and guaranteeing the safety of persons; it becomes as well an instrument for the correction of the offender, a correction that also takes on the moral value of expiation when the guilty party voluntarily accepts his punishment.[829] There is a twofold purpose here. On the one hand, encouraging the re-insertion of the condemned person into society; on the other, fostering a justice that reconciles, a justice capable of restoring harmony in social relationships disrupted by the criminal act committed.

(Compendium of the Social Doctrine of the [Roman Catholic] Church)

- Health

Prisoners are a population group who face many health issues including the health-risk behaviour of injecting drug use. ... Hepatitis C antibody was found in 35% of the prison population surveyed and in 56% of prisoners who injected drugs. One in five prisoners tested positive to the hepatitis B core antibody as did over one in four (27%) prisoners who reported injecting drugs. Less than 1% of prisoners tested positively to the HIV antibody; however, this was still higher than prevalence in the general population (0.07%)

The Australian Institute of Health and Welfare

- Dental

I asked to see a dentist every week for five months but all I got was four courses of antibiotics and N... which didn't do nothing. I was in agony, couldn't sleep or eat, even the screws were worried. Finally they yanked me out to ... for dental but it's been nearly two weeks and nothin'.

A prisoner.

- Rehabilitation and education

Punishment of offenders can help to preserve public order and safety, but it should also assist the rehabilitation of offenders and protect their human rights. (BB p 8)

Judicial and penal institutions must contribute to the rehabilitation of offenders, facilitating their transition from despair to hope ... When conditions within jails and prisons are not

conducive to the process of regaining a sense of worth and accepting its related duties, these institutions fail to achieve one of their essential ends (BB p 9)

Those who have been brutalised and denied proper care and rehabilitation in prison will one day return to our communities. What will be our response? (BB p 12)

For offenders, it fails to offer adequate rehabilitation that would enable them to return to society as responsible citizens. (BB p 15)

A preoccupation with 'getting tough on crime' hinders rehabilitation of offenders and can make life after release just another experience of blame and exclusion. (BB p 17)

- Visits

Relatives can visit but need to follow a set of rules laid down by the Justice system.

- Fear

Ninety-eight per cent of the time it's bone-numbing boredom ... However there's two per cent I would call bone-crushing terror ... there have been times when I've been fearful for my life. (BB p 11)

- Recreation

Recreation varies depending on which gaol the person is in.

- Possessions

Inmates are allowed some personal possessions.

- University of crime

In the current policy and legislative climate of building more prisons to manage risk and therefore to deal with difficult social problems and an era of reduced systemic support for those with such problems, more people with little capacity to negotiate the criminal justice system will be imprisoned and the more persons imprisoned, the more will re-offend and return to prison; so prison itself is criminogenic, that is it causes crime

(Baldry, 2008:12)

- Collateral damage (families, careers, mortgages)

We also recognise the faithfulness and resilience of families who support those in jail. Many travel great distances and even move to a new location, with all the upheaval that entails, in order to be with their loved ones. (BB p12)

Reading: Matthew 25:36

Reflection:

Are we punishing and exacting vengeance or correcting and rehabilitating?

There is a reason Jesus listed prisoners among the hungry, the naked, the thirsty and Christians cannot just ignore his injunction. We must ponder in our hearts (Lk 2:19) why Jesus included prisoners – there is a good chance that even then they were drawn from the poor and the sick and that imprisonment just escalated their powerlessness and misery.

One of the most wonderful things about his ministry is his penchant for choosing the outcast – the leper, the lame, the possessed – and working miracles that enabled them to become fully participating members of the society which had rejected them precisely because of their infirmity. Prisoners were and are also outcasts in need of reconciliation and incorporation.

Consider:

How can Christian people strive to ensure that human dignity is preserved in these places of torment?

Action:

- ❖ *Explore volunteering opportunities – see Section F.*
- ❖ *Take concrete steps to find out what your tax dollar is buying and engage with public officials about practices and programs.*

Note: The Greek word translated as “visit” is *episkeptomai*. It carries the meaning of to look upon in order to help or to benefit, to look after, have care for, provide for.

SESSION 4

See Building Bridges pp12-14. (BB)

What happens when people get out of gaol?

"The evidence is clear, if someone who exits prison has access to housing and employment, and genuine opportunities to reintegrate back into society, they are significantly less likely to re-offend."

Dr Terry Bartholomew, Deakin University, School of Psychology.

▪ Parole

It is vital that the role of probation and parole remains focused on assisting people in the process of reintegration. This is particularly important for those who are struggling with daily living and therefore at risk of reoffending. (BB p 13)

▪ Home detention

Detainees have reported "feeling watched", or getting nervous about phone calls from the probation supervisor. They also revealed problems with sleep deprivation, and becoming obsessed with time (Liverani, 1998)

▪ Surveillance versus support

The emphasis must be on support, not surveillance. Studies in NSW have shown that intensive supervision and monitoring on release are less effective in reducing re-offending than access to treatment and services that address the problems that underlie offending behaviour. Probation and parole officers have emphasised the importance of access to secure and affordable accommodation, mental health services and drug and alcohol treatment. We should also remember the responsibility that parole boards bring to their task, and the difficulty they face when there is interference from politicians or the media. (BB p 13)

▪ Accommodation

... a period of incarceration can result in the loss of jobs, accumulation of debt, loss of accommodation, and homelessness upon release. (BB p 12)

Once released, ex-prisoners face an uphill battle of waiting lists for many basic services and supports – like drug treatment or for somewhere to live. (BB p 12)

There are strong links between imprisonment and homelessness and ex-prisoners are particularly vulnerable to becoming homeless. ... Providers of housing services to those exiting custody and researchers have identified a range of impediments and risk factors in accessing safe, secure, affordable and perhaps most importantly -- appropriate -- housing for ex-prisoners. (FAHCSIA, 2010)

▪ Employment and finance

The prison population, and the homeless, face significant difficulties in securing and retaining employment. This may be due in part to stigmatisation and discrimination, but is also likely to be due in part to poor levels of education and literacy and the lifestyle associated with illicit drug use and offending behaviour. Studies of sources of income received by prisoners released from custody show that a majority of ex-prisoners are reliant on social security benefits, with a substantial minority having no form of income at all. (FAHCSIA, 2010)

▪ Agencies and community support

Many people leave prison unprepared for a successful return to the community. They may have poor access to, or inadequate information about, housing options or forms of support and assistance. There may be substantial difficulties for community service providers trying to access prisoners pre-release ... For some recently released prisoners, not having proper identification or documentation such as birth certificates or a drivers licence can make it

difficult to access forms of assistance such as Centrelink payments or medical treatment under Medicare. (FAHCSIA, 2010)

▪ Institutionalisation

Whether due to the effects of institutionalisation, or deficits that existed regardless of institutionalisation, many ex-prisoners lack basic life skills necessary for maintaining a legitimate place in the community, including maintaining a tenancy. Ex-prisoners may be deficient in areas such as budgeting and financial management, shopping, cooking and basic nutrition, opening and maintaining accounts for utilities such as telephone and electricity and day-to-day problem solving ... The effects of institutionalisation and the adaptations that must be made for prison life may be counter-productive for adaptation to the community in a variety of ways, including impacting on day-to-day social interaction. (FAHCSIA, 2010)

▪ Recidivism

Over half (55%) of prisoners in custody at 30 June 2011 had served a sentence in an adult prison prior to the current episode. Of those prisoners sentenced in the last twelve months, 61% had a prior imprisonment. ABS 4517.0 - Prisoners in Australia, 2011

▪ Death

Another man who got out of Remand when the police dropped all the charges against him lost his accommodation while incarcerated and I next met him, with not much more than he stood up in, on the ... soup run. He was already back using, sleeping rough and full of anger and resentment. Not long after I was at ... when a call from the police came through asking if we knew of this man and when he last attended at the Centre – they wanted to know because he had been found dead on the banks of the Torrens. He was younger than me but I forget by how much, but I will never forget his name and I will never forget the anguish in his face and the rage in his voice as I sat beside him and heard his story on that cold night in Hurtle Square.

A Prison Chaplain

Reading: Luke 15:11-32

Reflection:

Does the correctional system discharge its clients as well adjusted, healthy, rehabilitated, functioning adults?

If we are going to live the gospel we cannot avoid the unpleasantness or the frightening, confronting and risky tasks. People who have committed crimes present a very special challenge – it is the job of the person who follows Christ to seek his face in others, including prisoners. If the need of prisoners was great in Israel, there is no evidence that it is not so now – the poor are not the only ones we will have with us always
(Mark 14:7; Matthew 26:11; John 12:8)

Consider:

What does the process of reconciliation, in its Christian dimension, require?

Action:

- ❖ *Help reintegrate a prisoner.*
- ❖ *Find one a home or a job.*
- ❖ *Be a friend or mentor to one.*
- ❖ *Invite one to your church or a social event.*
- ❖ *Volunteer for the DCS Volunteer Unit, OARS or the Volunteering SA-NT “Coming Back” Program.*
- ❖ *See Sections F& H: Volunteering & Caring for Prisoners/People & Organisations*

References:

The Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA)

http://www.fahcsia.gov.au/sa/housing/pubs/homelessness/saap_er_publications/exprisoners/Documents/sec_4.htm

The Booming Industry: Australian Prisons Eileen Baldry Submission to Debate October 2008

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http://www.hreoc.gov.au/social_justice/publications/deaths_custody/ch_7.html#endnotes

Liverani, R.M. (1998). Slow take-up for home detention: Magistrates cool, many lawyers unaware of the option. Law Society Journal, February, 42-48.

Compendium of the Social Doctrine of the [Roman Catholic] Church

John Paul II, Address to the Italian Association of Judges (31 March 2000), 4: AAS 92 (2000),

Every effort had been made to ensure that the information in this Section is correct at the time of being written. SA Council of Churches accepts no liability for errors, omissions or for actions taken based on this information. We invite you to send us any suggested changes.

SECTION E RESOURCES, PRAYERS AND POEMS FOR JUSTICE

We invite you to send in additional resources as you come across or prepare them.

See also Section C: Process for Group Discussion & Theological Reflection

Worship Resources for Social Justice Sunday

Prepared by **National Council of Churches in Australia** Secretariat Staff for The Social Justice Network (2011)

http://www.ncca.org.au/files/social_justice/Worship_Resources_Social_Justice_Sunday_25_September_2011.pdf

Social Justice Prayers and Liturgy

Prepared by the Australian Catholic Social Justice Council (2011)

<http://www.socialjustice.catholic.org.au/CONTENT/PDF/2011%20Social%20Justice%20Sunday%20Liturgy%20Notes%20final.pdf>

Making It Right

We want them to be responsible,
So we take away all responsibilities.

We want them to be positive and constructive,
So we degrade them and make them useless.

We want them to be non-violent,
So we put them where there is violence all around them.

We want them to be kind and loving people,
So we subject them to hatred and cruelty.

We want them to quit being the tough guy,
So we put them where the tough guy's respected.

We want them to quit hanging around losers,
So we put all the losers under one roof.

We want them to quit exploiting us,
So we put them where they exploit each other.

We want them to understand justice,
So we deny them justice.

We want them to take control of their lives,
So we make them totally dependent.

Retired Judge Dennis A. Challeen USA reprinted from The Cadell Courier

Solitary Confinement

Robert Walker

(Died 4.30 – 5.00am Tuesday 28th August 1984 in Fremantle State Prison. Aged 25)

Have you ever been ordered to strip
Before half a dozen barking eyes
Forcing you against a wall –
Ordering you to part your legs and bend over?

Have you ever had a door slammed
Locking you out of the world,
Propelling you into timeless space –
To the emptiness of silence?

Have you ever laid on a wooden bed –
In regulation pyjamas,
And tried to get a bucket to talk –
In all seriousness?

Have you ever begged for blankets
From an eye staring through a hole in the door
Rubbing at the cold air digging into your flesh-
Biting down on your bottom lip, while mouthing “Please”?

Have you ever heard screams in the middle of the night
Or the sobbings of a stir- crazy prisoner,
Echo over and over again in the darkness –
Threatening to draw you into madness?

Have you ever rolled up into a human ball
And prayed for sleep to come?
Have you ever laid awake for hours
Waiting for morning to mark another day of being alone?

If you have never experiences even one of these,
Then bow your head and thank God.
For it's a strange thing indeed.
This rehabilitation system!

From *Prisons - The Last Resort*
[http://www.ncca.org.au/files/Departments/SJS_1988 -
_Prison_the_Last_Resort_Part1.pdf](http://www.ncca.org.au/files/Departments/SJS_1988_-_Prison_the_Last_Resort_Part1.pdf)

Prayer for the journey of healing

Almighty and loving God,
you, who created ALL people in your image,
lead us to seek your compassion
as we listen to the stories of our past.

You gave your only Son, Jesus,
who died and rose again so that sins will be forgiven.
We place before you the pain and anguish
of dispossession of land, language, lore,
culture and family kinship
that Aboriginal and Torres Strait Islander peoples
have experienced.
We live in faith that all people
will rise from the depths of despair and hopelessness.

Aboriginal and Torres Strait Islander families
have endured the pain and loss of loved ones,
through the separation of children from their families.

We are sorry and ask God's forgiveness,
touch the hearts of the broken, homeless
and afflicted and heal their spirits,
in your mercy and compassion
walk with us as we continue our journey of healing
to create a future that is just and equitable.
Lord, you are our hope
Amen

*National Aboriginal and Torres Strait Islander Ecumenical Commission of the
National Council of Churches in Australia, 2003*

Prayer of St Francis

Lord, make me an instrument of your peace
where there is hatred, let me sow love:
where there is injury, pardon:
where there is doubt, faith:
where there is darkness, light:
where there is despair, hope,
and where there is sadness joy.

Divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned,
and in dying that we are born to eternal life.

I believe in a Father

who so loves his children
to wait in silence for their return
in order to give them the best robe,
kill the fatted calf
and celebrate the feast of reconciliation.

I believe in a Spirit

whose power is not revealed in the thunder of the gale
nor in the dread of the earthquake
but in the still, small voice.

I believe in a Son

who broke the power of Silence
with the piercing cry,
“My God, my God, why have you forsaken me?”
Dying on the cross
he transformed the silence of death
into the death of every silence.

<http://www.oikoumene.org/en/resources/prayer-cycle/week-8-italy-malta-portugal-spain.html>

Our Father ...who always stands with the weak, the powerless, the poor, the abandoned, the sick, the aged, the very young, the unborn, and those who, by victim of circumstance, bear the heat of the day

who are in heaven ...where everything will be reversed, where the first will be last and the last will be first, but where all will be well and every manner of being will be well

hallowed be your name ...may we always acknowledge your holiness, respecting that your ways are not our ways, your standards are not our standards. May the reverence we give your name pull us out of the selfishness that prevents us from seeing the pain of our neighbour

Your kingdom come ...help us to create a world where, beyond our own needs and hurts, we will do justice, love tenderly, and walk humbly with you and each other

Your will be done ...open our freedom to let you in so that the complete mutuality that characterises your life might flow through our veins and thus the life that we help generate may radiate your equal love for all and your special love for the poor

on earth as in heaven ...may the work of our hands, the temples and structures we build in this world, reflect the temple and the structure of your glory so that the joy, graciousness, tenderness, and justice of heaven will show forth within all of our structure on earth

Give ...life and love to us and help us to see always everything as gift. Help us to know that nothing comes to us by right and that we must give because we have been given to. Help us realize that we must give to the poor, not because they need it, but because our own health and the health of the other are deeply connected

us ...the truly plural us. Give not just to our own but to everyone, including those who are very different than the narrow us. Give your gifts to all of us equally

An initiative of SA Council of Churches Committee for Christian World Service and made possible through funding from the Norman Percy Cole Foundation (November 2012)

South Australian Council of Churches, 65 Flinders Street, Adelaide SA 5000
E: sacc@picknowl.com.au | Ph: 8215 0300 | Fax: 8215 0366 | www.sacc.asn.au

this day ...not tomorrow. Do not let us push things off into some indefinite future so that we can continue to live justified lives in the face of injustice because we can make good excuses for our inactivity

our daily bread ...so that each person in the world may have enough food, enough clean water, enough clean air, adequate health care, and sufficient access to education so as to have the sustenance for a healthy life. Teach us to give from our sustenance and not just from our surplus

and forgive us our trespasses ... forgive us our blindness towards our neighbour, our self-preoccupation, our racism, our sexism, and our incurable propensity to worry only about ourselves and our own. Forgive us our capacity to watch the evening news and do nothing about it

as we forgive those who trespass against us ...help us to forgive those who victimize us. Help us to mellow out in spirit, to not grow bitter with age, to forgive the imperfect parents and systems that wounded, cursed, and ignored us

and do not put us to the test ...do not judge us only by whether we have fed the hungry, given clothing to the naked, visited the sick, or tried to mend the systems that victimized the poor. Spare us this test for none of us can stand before your gospel scrutiny. Give us, instead, more days to mend our ways, our selfishness, and our systems

but deliver us from evil ...that is, from the blindness that lets us continue to participate in anonymous systems within which we need not see who gets less as we get more. **Amen.**

Prayers from Mission Prayer Handbooks, Uniting Church in Australia

What Strange Good News

The good news was proclaimed after John was arrested.
The good news was proclaimed after John was in prison.
The good news was proclaimed when John was executed.
What strange good news.

The good news was proclaimed after Aung Sun Sui Kyi was arrested.
The good news was proclaimed while Nelson Mandela was in prison.
The good news was proclaimed when Dietrich Bonhoeffer was executed.
What strange good news.

What good news can withstand evil?
What good news can overcome racism?
What good news can undermine oppression?

St Mark says that it's the sort of good news that draws people to follow.
It's the good news that heals the body and the mind.
It's the good news which lifts the person paralysed by fear and pain.
It's the good news that says we are loved just as we are now.

God of hope, fill us with the joy and peace of belief, which is good news.

1998

Temptation

Lord God,
There are the values of our society,

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mixed,
good and bad,
so often selfish;
And there are the values of your kingdom
that come to us fresh and strong
from the words of Jesus Christ.
We know each day
the pressure to conform,
to accept life others make for us.
to settle for the lesser and easier way.
We know
the quiet insistence of the values of the kingdom.
the way of Jesus Christ.
and we are drawn both ways.

**Lead us not into temptation
and deliver us from evil.**

Deliver us from the fears and faithlessness of our own hearts,
Enable us to believe in you;
Make us in all things more than conquerors through him who loved us.
Teach us Lord, that in our obedience to you
demands will be made upon us
that seem to be beyond our strength.

**Lead us not into temptation
And deliver us from evil.**

There is the hard decision,
the one vital issue,
the real responsibility,
And we do not want to face it.
It seems to us too much.
It is where the battle is most difficult.
We know it will test us,
Let us not be overcome by evil,
Let us not die
nor courage fail,
And give us faith that we may obey.

**Lead us not into temptation
And deliver us from evil.**

**Assure us that neither life nor death can separate us
from your love in Christ Jesus our Lord.**

Despair that Gives Hope

Lord, if you are with us, if your divine life touches us, it is enough

*Stand with us, Lord
with those who are beaten by life and find no meaning
with those who are exploited by people and find no justice
with those who are ignored by neighbours and find no friend
with those who are broken on the wheel of history and find no hope.
Stand with us, Lord, when our heavens are empty. Stand with us, and with all people
at the end of this day
at the end of this life
at the end of time.
Stand with us, Lord, that sharing in your agony we may know too your joy,
and become ourselves possessed by your divine light, life, love.*

1986

Jesus, You Inspire us

Jesus,
in this greyness
you inspire us to colour.

in this despair,
you inspire us to hope.

in this inhumanity,
you inspire us to love.

in this deceit,
you inspire us to integrity.

in this consumerism,
you inspire us to value.

**Because you live with us in this world
you know our boredom, despair,
oppression and deception,
our confusion.**

Inspire us Christ
**to live your way
to choose your values
to oppose our oppressors
to value ourselves.**

As you do.

1985

SECTION F VOLUNTEERING & CARING FOR PRISONERS

For various reasons – privacy, security, practical and organisational - it can be difficult to visit people in prison. Families and friends are encouraged to visit and the local community may wish to support them before and after visits.

There are, however, many other ways to care for prisoners.

See also:

Section G: Preparing for Release

Section H: People, Organisations & Resources

Section I: Advocacy

Caring for Prisoners

- You can pray for politicians and the community to address the causes of crime through better community services.
- Support governments to provide proper community care for those with mental illness.
- Encourage and support employers who are willing to employ ex-prisoners on release.
- Encourage governments to provide adequate housing, accommodation and support services for prisoners and their families on release so that they can assimilate well to life on the outside.
- Volunteer to become part of a Circle of Support & Accountability, which cares for individual prisoners on release.
- Push for the development of legal processes that focus on Restorative Justice to bring reconciliation and healing between victim, offender and the community.

The Rev. Jonathan Chambers

Senior Chaplain, Anglican Criminal Justice Ministry – Victoria

Refer page 8 <http://www.ncca.org.au/files/sjs-2011-screenfile1.pdf>

Department of Correctional Services: Volunteering *(extract from DCS website)*

The department's Volunteer Unit provides support to offenders in prison and the community through a wide range of services provided by around 100 registered volunteers across the State. Volunteer involvement is a cost-effective way of offering a range of opportunities that add value to offender plans. Volunteers are a vital link between the department and the community, and are actively involved in prisons and Community Correctional Centres throughout South Australia.

Since the Volunteer Unit's inception in 1973, the type of support provided to offenders has continually adapted to meet the complex needs of present day offenders. Volunteers within the department undertake around 3 000 tasks and provided nearly 10 000 hours of support to offenders. The range of support provided by volunteers included the following services:

Transport

The provision of transport is by far the busiest area of support provided to offenders. Volunteers provided a transport service to assist prisoners with pre-release needs. This service also provides for the movement of offenders in the community to attend appointments and departmental programs.

Transitional Release Program

Volunteers provided practical support for prisoners attending Court or released from prison to assist with the transition to supervision in the community.

High Intensity Offender Support

Volunteers provide support to high intensity/high profile offenders with intensive supervision conditions, by providing transport to reach appointments, or by assisting with supervision and social supports.

Mentor Program

Volunteers visited socially isolated offenders to provide pro-social supports in prison and in the community. The support provided is adapted to meet the individual needs of the offender.

Learners Permit Assistance Program

Volunteers at Cadell Training Centre provide theoretical and practical driving tuition to prisoners. A theory based Learners Permit Program for offenders in the community was also provided by volunteers at Port Adelaide Community Correctional Centre with successful outcomes for a number of offenders.

Library Support

Volunteers provided support services to prison libraries. These support services are expected to increase across the department, in line with an increased focus on offender literacy.

Education

With the implementation of Shaping Corrections, the use of volunteers within education increased at a number of institutions. With a focus on basic literacy and numeracy, volunteers provide support to Yatala, Mobilong, Adelaide Women's Prison, James Nash House and Cadell.

If you would like further information about becoming a volunteer, please contact the Volunteer Unit on 8440 3608 www.corrections.sa.gov.au/community/volunteering

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PRISONERS, PRISONS AND RESPECTFUL RELATIONSHIPS

SECTION G PREPARING FOR RELEASE

See also:

Section F: Volunteering & Caring for Prisoners

Section H: People, Organisations & Resources

Community Reintegration Program (Centacare)

The Community Reintegration Program provides positive and practical information, referral and linkages, supporting people exiting custodial sentences (pre and post release) and individuals under community based supervision to reconnect with their community.

The staff offer information, advice, advocacy and referrals to relevant services over a range of issues related to accommodation, drug and alcohol services, mental health support, food and material assistance, employment and training, parenting support and specialised counselling services.

One on one and group support is delivered at community corrections locations and prisons state wide. Email enquiries@reintegrationsa.org.au or Freecall 1800 254 477 and asking for a Reintegration Worker.

<http://www.centacare.org.au/OurServices/DomesticViolenceandHomelessness/CommunityReintegrationProgram.aspx> or <http://reintegrationsa.org.au/>

Prison Fellowship International has developed *Ten Keys to Preparing Prisoners for Re-entry*.

It describes practical steps that could better prepare prisoners for re-entry. These involve cooperation among prison authorities, community organisations, prisoners and their families.

While they do not guarantee success after release, this preparation will increase their chances.

<http://www.pfi.org/cjr/downloads/preparingprisoners/ten-keys-brochure-pdfs/10-keys-to-preparing-prisoners-for-re-entry>

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SECTION H PEOPLE, ORGANISATIONS & RESOURCES

See also Section F: Volunteering & Caring for Prisoners

People and Organisations

Principal Prison Chaplain

Ian S Schneider, Principal Chaplain
Prison Chaplaincy Services & Department for Correctional Services
1 Peter Brown Drive, Northfield SA 5085
ian.schneider2@sa.gov.au
08 8343 0469

Chaplaincy through the Churches

The websites of some churches contain information about chaplaincy – see below. Otherwise contact your main church office.

RC Archdiocese of Adelaide
<http://www.adelaide.catholic.org.au/our-works-and-community/chaplaincy/prison-chaplaincy>

Lutheran Church SA/NT
<http://219.90.132.114/?q=chaplaincy/prison>

Salvation Army
<http://www.salvationarmy.org.au/en/Find-Us/South-Australia/Social-Support/>

Uniting Church SA
<http://sa.uca.org.au/chaplaincy>

Minister for Correctional Services

Keeping our community safe while supporting offenders to turn their lives around are both priorities for the State Government. Jennifer Rankine (as at October 2012)
<http://www.corrections.sa.gov.au/home/minister-s-message>

Department for Correctional Services

The Department for Correctional Services has an important role in the criminal justice system in South Australia. This is reflected in the Department's vision for: *"A safer community by protecting the public and reducing re-offending."*
<http://www.corrections.sa.gov.au/home>

Victims of Crime

The physical and emotional impact of crime can be devastating both for those who are harmed and for their families and friends. No matter what the crime or circumstances in which it was committed, it may diminish the victim's sense of control and self-worth. Those not directly affected by the crime often can't understand how difficult the recovery can be.

Commissioner for Victims' Rights Phone: (+61 08) 8204 9635 Fax: (+61 08) 8207 1736 Email: voc@agd.sa.gov.au Post: GPO Box 464, Adelaide SA 5001
<http://www.voc.sa.gov.au/>

The Department for Correctional Services (DCS) recognises that victims of crime may wish to be informed of the offender/s' progress whilst in the custody and supervision of the Department. For this reason DCS established the Victim Services Unit (VSU) to promote and advocate the rights and needs of victims of crime and to manage the controlled release of information to Registered Victims as prescribed in Sections 85 C and D of the *Correctional Services (Miscellaneous) Amendment Act 1996*.

<http://www.corrections.sa.gov.au/victims-info>

Centacare - Community Reintegration Program

The Community Reintegration Program provides positive and practical information, referral and linkages, supporting people exiting custodial sentences (pre and post release) and individuals under community based supervision to reconnect with their community.

<http://www.centacare.org.au/OurServices/DomesticViolenceandHomelessness/CommunityReintegrationProgram.aspx> or <http://reintegrationsa.org.au/>

Effective Living Centre

The Effective Living Centre (ELC) is a community partnership organisation and an integral part of [Christ Church Uniting, Wayville](#). The ELC empowers people to engage with and contribute to life more effectively. It is open and available to people of any social, political or religious stance. CD Rom available as a recording of a session led by Professor Rick Sarre on prisons. Contact office@effectiveliving.org or phone 8271 0329.

Spirituality and Meditation

Below are three examples of organisations that focus on Christian Spirituality and Meditation. These may be of interest to people involved in the prison system or they may be able to offer resources to assist people, including those who are prisoners.

Ignatian Spirituality fosters interior freedom and facilitates good life decisions. The Spiritual Exercises have been variously named "a school for prayer", "a school for discernment" and "a school for loving action".
<http://www.cis.jesuit.org.au/ignatian.html>

Christian Meditation - "In Contemplative prayer we seek to become the person we are called to be, not by thinking of God but by being with God. Simply to be with God is to be drawn into being the person God calls us to be."
John Main, OSB. <http://www.christianmeditationaustralia.org/index.html> and
<http://www.christianmeditationaustralia.org/GroupsPdf/SA.pdf>

Stillpoint is a Spirituality Centre and a Faith Community of the Uniting Church in Australia. We offer a house of prayer, a venue for day retreats (residential if accommodation is booked at Nunyara), spiritual direction, leadership and resources for congregations, and prayer support for congregations.
<http://stillpoint.unitingchurchsa.org.au/>

Distance Education opportunities

Distance Education courses are available from various tertiary institutions, eg, universities, technological colleges. For those wishing to study theology or leadership development within churches, the Uniting College for Leadership Development and Theology offers Certificate level topics by distance, and as the theological faculty of Flinders University, degree topics towards a Bachelor of Theology. For access to the latter, intending students need to apply through

Flinders University and the University enrolment processes for South Australia. Certificate courses can be accessed through the above College, 34 Lipsett Terrace, Brooklyn Park 5032 Phone: 8416 8427.

Note: Prisoners in many gaols are not allowed access to computers in preparing their assignments, or to internet searches. However, they may submit handwritten work, and borrow on long loans books and other resources (such as copies of journal articles) from Adelaide Theological Library. Distance topics include printed copies of book extracts and articles, to make resources directly available to students.

One possible action is to advocate for prisoners to have access to computers and internet searches for their distance studies where this does not exist.

Prison Fellowship in SA

We are Christian.

We are committed to crime prevention through changed lives.

We believe in restorative justice and second chances.

We are responsive to the needs of prisoners and their families.

We recognise the needs of victims.

We believe in prison reform.

We are committed to good stewardship.

http://www.prisonfellowship.org.au/home_1_5.html

Kairos Prison Ministry Australia

Kairos is a local community-based Christian ministry that serves both those in prison and the families and friends of those in prison.

<http://www.kairos.org.au/default.aspx>

OARS Community Transitions www.oars.org.au

Services include:

Rehabilitation

Accommodation

Gambling Support

Parents Of Prisoners

Partners Of Prisoners

Financial Counselling

Drug Intervention

Restorative Justice

Christmas Toy Program

Seeds of Affinity - Pathways for Women Incorporated

Started by a group of South Australian women with lived prison experience. Members of Seeds of Affinity work together to challenge the stigmatization faced by women leaving prison. Seeds of Affinity members build a community where women feel a sense of belonging, solidarity and self worth. <http://www.seedsofaffinity.org.au>

Catholic Prison Ministry

Supporting prisoners and their families (Queensland based)

<http://www.catholicprisonministry.org.au/>

LifeLines - supports and befriends prisoners on Death Row throughout the United States, through letter writing. It is the first established organisation of its kind, and has spread both nationally and internationally, with members all over the world. <http://www.lifelines-uk.org/index.htm>

Jesuits

A project of the Thailand Jesuit Foundation. Its purpose is to assist prisoners who are held in different prisons within Thailand, especially for those who are poor and who have no visitors.

<http://www.jesuit-prison-ministry.org/index.php/en/home>

Other resources

- *Correctional Services - Rehabilitation or Revolving Door* - 2 CDs of talks given at the Effective Living Centre, at Wayville on 4th May 2012. The two CDs contain the three talks and question time. The three speakers were Rick Sarre: Professor of Law and Criminal Justice Uni SA giving the background statistics on prisons and Prisoners in SA (with a power point - also available); Anna Kemp Correctional Services and Women for Women group, speaking on her work with Women Prisoners and the innovative program Seeds of Affinity; and Liz Silk: Manager Mission Australia Employment Solutions speaking on the ways prisoners can be helped to get employment post their sentences in prison. Available for \$10.00 plus postage from the Effective Living Centre, 26 King William Road Wayville. Ph 8274 1451 or email: office@effectiveliving.org

- *Children's books about when Mum or Dad go to prison* –
 - When Mum Went To Prison: Lots of Things Changed
 - My Dad's In Prison

These books help young children understand what their parent does in prison, This encourages discussion and questions and helps promote understanding and tolerance in all children.

An excellent resource for library and classroom, for parents and friends, and for counsellors **"What does my Mum do in prison?" "How long does my Mum have to stay in prison?"** These are just some of the questions asked by young children who have a parent in prison.

From **Good Beginnings** <http://www.goodbeginnings.org.au/resources/brochures-books>

- *Crime and Justice* a publication from the Presbyterian Church of Aotearoa, New Zealand 2011 This small booklet contains in the introduction, an paper by Graham Redding Crime and Justice: A biblical and theological perspective; followed by three studies - What's happening; What's the impact; and What action can we take? Download from www.presbyterian.org.nz/sites/default/files/speaking_out/Crime_and_Justice.pdf

- Marshall, Christopher D. *Beyond Retribution – A New Testament Vision for Justice, Crime and Punishment*, Lime Grove House Publishing, Australia, New Zealand, 2001

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SECTION I – ADVOCACY & CONTACTS FOR MEMBERS OF PARLIAMENT, MEDIA ETC

Who should advocates address?

1. The Church Community
2. Political parties
3. The Legal Fraternity
4. The Community at large
5. The Media

Some contact details to assist follow.

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Your local Church community

SA House of Assembly & SA Legislative Council

To contact Ministers and Members <http://www.parliament.sa.gov.au>

Federal Parliament Senate and House of Representatives

To contact Senators and Members <http://www.aph.gov.au/>

The Law Society of SA <http://www.lawsocietysa.asn.au/>

Religious Press – contact your denomination's media office – locally/nationally

The Advertiser, Sunday Mail and Messenger

31 Waymouth Street, Adelaide, SA 5000/GPO Box 339, Adelaide SA 5001

<http://www.adelaidenow.com.au/help/contactus> E: tiser@adv.newsltd.com.au

The Australian

<http://www.theaustralian.com.au/>

Radio and TV (examples)

ABC SA sanews@your.abc.net.au

Afternoons afternoons891@your.abc.net.au

Drive drive891@your.abc.net.au

Television adsnews@networkten.com.au

Television news@nws9.com.au

Television sasnews@seven.com.au

Ten Adelaide (adelaide@networkten.com.au)

Local Papers (examples)

The Guardian Messenger messenger@mng.newsltd.com.au

The Indaily admin@independentweekly.com.au

The Barossa & Light Herald barossa Herald@ruralpress.com

The Bunyip editorial@bunyippress.com.au

The Northern Argus northernargus@ruralpress.com

The South-East Coastal Leader coastal.leader@naracoorteherald.com.au

Two Wells and District Echo news@twowellsecho.com.au

An initiative of SA Council of Churches Committee for Christian World Service and made possible through funding from the Norman Percy Cole Foundation (November 2012)

South Australian Council of Churches, 65 Flinders Street, Adelaide SA 5000
E: sacc@picknowl.com.au | Ph: 8215 0300 | Fax: 8215 0366 | www.sacc.asn.au

SOUTH AUSTRALIAN STATE MARGINAL SEATS AS AT SEPTEMBER 2012

Are people punitive?

- When given the full information, people tend to agree with the judge. Lovegrove (2007)
- Victims are no more punitive than the rest of the population. Gelb et al (2008)
- People who think we need stiffer sentences is on the decline: 85% 1987 to 72% 2007 Roberts and Indermaur (2009).
- But this does not necessarily apply in marginal seats.
- Governments do not look at absolute numbers: they look at the numbers in vulnerable seats.

Professor Rick Sarre, School of Law, University of South Australia

Labor Marginal Seats

The Hon Paul Caica

Member for Colton

318 Seaview Rd Henley Beach, SA, 5022

Tel 8353 1111 colton@parliament.sa.gov.au

Mr Tony Piccolo

Member for Light

148 Murray St Gawler, SA, 5118

8522 2878 light@parliament.sa.gov.au

The Hon Jennifer Rankine

Member for Wright

Golden Grove Village Shopping Centre

The Golden Way, Golden Grove, SA, 5125

wright@parliament.sa.gov.au

Mr Leon Bignell

Member for Mawson

Shop 12 Hackham Plaza

154 Main South Rd

Hackham, SA, 5163

8384 6344 mawson@parliament.sa.gov.au.

Ms Frances Bedford,

Member for Florey

436 Montague Rd, Modbury, SA, 5092

8263 2666 florey@parliament.sa.gov.au

Ms Steph Key,

Member for Ashford

407 Marion Rd, Plympton, SA, 5038

8371 5600 ashford@parliament.sa.gov.au

The Hon Chloe Fox,

Member for Bright

7 Sturt Rd, Brighton, SA, 5048

8296 9833 bright@parliament.sa.gov.au

Mr Alan Sibbons,
Member for Mitchell
867 Marion Rd Mitchell Park, SA, 5043
8177 0077 Mitchell@parliament.sa.gov.au

The Hon Tom Kenyon,
Member for Newland
1257 North East Rd, Ridgehaven, SA, 5097
8264 4482 newland@parliament.sa.gov.au

The Hon Grace Portolesi,
Member for Hartley
25A Montacute Rd, Campbelltown, SA, 5074
8365 1341 Hartley@parliament.sa.gov.au

The Hon Pat Conlon,
Member for Elder
967 South Rd Melrose Park, SA, 5039
8374 1939 elder@parliament.sa.gov.au

Liberal Marginal Seats

Mr Tim Whetstone,
Member for Chaffey
PO Box 959, Berri SA 5343
8582 4230 chaffey@parliament.sa.gov.au

Mr John Gardner,
Member for Morialta
163 St Bernards Rd, Rostrevor, SA, 5073
morialta@parliament.sa.gov.au

Ms Rachel Sanderson,
Member for Adelaide
84 Prospect Rd Prospect, SA, 5082
8269 1838 Adelaide@parliament.sa.gov.au

Mr Steven Marshall,
Member for Norwood
U2 90-94 The Parade, Norwood, SA, 5067
8363 9111 norwood@parliament.sa.gov.au

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