

CHRISTIAN HOSPITALITY IN THE AGE OF MASS INCARCERATION:
A WAY FORWARD AT FIRST BAPTIST CHURCH OF LINCOLN GARDENS

A professional project submitted to the Theological School of
Drew University in partial fulfillment of the
Requirements for the degree,
Doctor of Ministry

Advisor: Joel Mason, D. Min.

Errol Cooper
Drew University
Madison, New Jersey
May 2014

Copyright © 2014 by Rev. Errol C. Cooper

All rights reserved

ABSTRACT

CHRISTIAN HOSPITALITY IN THE AGE OF MASS INCARCERATION: A WAY FORWARD AT FIRST BAPTIST CHURCH OF LINCOLN GARDENS

Errol Cooper

First Baptist Church of Lincoln Gardens

771 Somerset Street, Somerset, New Jersey 08873

Incarceration has become commonplace in American family life. Families are confronted with unprecedented pain and hardships that separate children from parents, husbands from wives, and subject those who served their time to ostracism and discrimination as they seek a new start in life. This project focuses on transforming the way the leadership at the FBC sees, feels, and acts about those with criminal histories by reclaiming the ancient practice of Christian hospitality as a means by which the church can effectively address the phenomenon of mass incarceration.

Christian hospitality as a means of addressing mass incarceration goes beyond the contemporary trends in church ministry, which emphasizes the establishment of individual ministries to participate in the work of salvation charged to the church (Matthew 28:18-20). Examples of individual ministries include marriage ministry, prayer posse, prison ministry, etc. Such individual ministries are important, but also suggest that participants require specialization or a “call” to a specific ministry in order to serve. The practice of Christian hospitality, however, as the underlying ethos of a church goes

beyond specialized ministry, geared to individual talents, and involves the *community* of believers in the work of salvation in meeting the needs of a congregation and its community.

First Baptist Church of Lincoln Gardens (FBC), located in Somerset, New Jersey has experienced the impact that mass incarceration inflicts upon its membership. To gauge its member's attitudes towards the issue of incarceration surveys were utilized to describe the congregation and explore the membership's perceptions toward those impacted by the criminal justice system. The survey results indicate that church members are willing to change their attitudes toward those affected by the criminal justice system.

A strategy is proposed whereby the church leadership can minister to the incarcerated, formerly incarcerated, and their families by utilizing Christian hospitality. The hospitality modeled by church leaders would then trickle down to the wider congregation. However, to effectively engage the leadership of the church and thereby change the congregational ethos, their attitudes must be transformed through a three-step process that involves *seeing* the issues faced by the incarcerated and their families, *feeling* or empathizing with their hurt, and then acting. Moreover, to move the membership toward the practice of Christian hospitality there must be present biblical theology that serves as an organizing principle for practice, which must be incorporated into the senior pastor's strategic plan for the church.

Christian hospitality as a strategy for addressing issues of incarceration at FBC can be replicated in other faith based institutions and non-profit organizations. To be sure, Christian hospitality is not limited to addressing issues of mass incarceration, but can be utilized to address various social ills that impact the Christian church.

CONTENTS

ACKNOWLEDGMENTS	VI
CHAPTER	
1 HOSPITALITY AND CHRISTIAN WITNESS	1
2 RACE AND INCARCERATION.....	18
3 PROJECT DESCRIPTION.....	33
4 PROJECT EVALUATION.....	47
5 CONCLUSION.....	61
APPENDICES	
A: LAY ADVISORY COMMITTEE BIOGRAPHY	76
B: INFORMED CONSENT	82
C: FIRST SURVEY	84
D: SECOND SURVEY.....	97
E: INTERVIEW TRANSCRIPT	109
F: THE HOUSE I LIVE IN FLYER.....	115
G: NEW BRUNSWICK TOMORROW MEETING MINUTES.....	117
H: ENFOLDING PRISONERS TRANSCRIPT.....	121
I: OPINION PIECES IN ELECTRONIC MEDIA	127
BIBLIOGRAPHY.....	133

ACKNOWLEDGMENTS

I would like to express my gratitude and appreciation to Rev. DeForest B. Soaries, Jr. who gave me the opportunity to learn and do ministry. Thanks are due to my project advisory committee who helped me to focus and offered encouragement. Thanks are due as well to all professors in the Doctor of Ministry program who guided me through the Worship, Spirituality, and Preaching course work, which have culminated in the writing of this document. Finally, to my wife Terry-Ann and son Matthew, who struggled with me tolerating the twists and turns brought about by my educational pursuit. Without you this document could not be possible. Thank you.

CHAPTER 1

HOSPITALITY AND CHRISTIAN WITNESS

Jesus and His disciples are on a trajectory toward Jerusalem where Jesus, their Rabbi, will encounter a gruesome death upon a cross. Jesus makes his entry into Jerusalem upon the colt of a donkey. There is a festive mood in the air. People are merry. Shouts of Hosanna rise from their bellies and resonate through their vocal cords. It is the season of the Passover. Like most people of Jewish ancestry, Jesus and His disciples have made their pilgrimage from various regions of the Roman Empire to partake in this grand celebration in Jerusalem, the ancient headquarters of King David, Israel's most celebrated monarch, whose former glory is now overshadowed by Roman imperialism.

While in Jerusalem, Jesus and His disciples take in the sights and sounds of this historic city. They visit the Temple. This is not the original Temple that was built by Solomon, but a second temple that was constructed by Herod the Great. This second temple was more a testament to Herod than it was a dwelling for YHWH, the God of Israel.

The disciples are amazed by the great size of the temple and its accompanying structures. They see the whitened limestone and gilded trimmings. Perhaps Peter or the sons of Zebedee held their breath in suspense while pointing out to Jesus the spectacle that was the Temple structure. Jesus then said to them, "All these structures that you now see, not one stone will be left upon another."

They made their way from the temple mount down to the Kidron Valley and then up to the Mount of Olives. There Jesus began to tell his disciples many parables that revealed the coming end of the age, but more than not, he gives his disciples a sense of the character of the coming kingdom of God.

Among these parables Jesus tells the story of sheep and goats. He said that all nations will be gathered before him and he will separate the sheep from the goats, placing the sheep on His right and the goats on His left saying:

Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. Then the righteous will answer him, Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you? The King will reply, I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me (Matthew 25:34-40, NIV).

In the final days of his life leading up to His crucifixion, Jesus tells his disciples in this parable how His kingdom will be structured. It is a kingdom that will be characterized by hospitality. There is no mention of the word hospitality in the sheep and goat parable but its immanence can hardly be denied. All the scenarios raised in the parable are focused on the vulnerable that are dependent upon the generosity of someone else.

Hospitality, in fact, is laced throughout the New Testament text. Jesus' feeding of the 5,000 is hospitality in action. Hospitality is powerfully symbolized in the Passover meal, the sharing of food and drink from a common table. It is exemplified in Jesus' healing of the invalid who was at the pool at Bethesda. For 38 years this man waited for

someone to help him into the pool so he could experience the healing qualities of the water, but found no one that could see the trouble he faced and act on his behalf until Jesus stopped to help. To be sure, Jesus displayed great hospitality as he went about Palestine healing, feeding, and nurturing the souls of the marginalized.

Hospitality is at the core of Christian witness in the world. It defines the kingdom of God that is both now and yet to come. But who is to benefit from this hospitality? Jesus said, “If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others?” (Matt. 5:46-47a [NIV]). Those who are to benefit from Christian hospitality are not primarily those who are like us or have the same interests, but are those who are different from us: the stranger.

The Doors, an American rock band popular in the mid-1960s and early 1970s, released a single in September of 1967 titled “People Are Strange.” A portion of the lyrics says, “People are strange when you’re a stranger. Faces look ugly when you’re alone. Women seem wicked, when you’re unwanted. Streets are uneven when you’re down...when you’re strange, no one remembers your name.”¹ The song is about alienation and the outsider. At the time it may have been addressed specifically to the hippie culture or outsiders in general.² Nevertheless, the song suggests that strangers are people in a culture who are unable to access resources in their society because they are unable to procure status due to the lack of strength, power, wealth, and even religious association.³

¹ The Doors, *Strange Days*, Elektra Records, 1967.

² Wikipedia, http://en.wikipedia.org/wiki/People_Are_Strange (accessed September 18, 2013).

³ Thomas E. Reynolds, “Welcoming without Reserve?” *Theology Today* 63, no. 2 (2006): 199.

To be sure, The Doors poetically set to music the experience of alienation by those who are outside an accepted community. Strangers are among us, but the hurting and alienation that they experience can be softened if not reversed by the Christian tradition of hospitality.

I make the argument throughout this paper that all who have experienced the debilitating effects of incarceration, but specifically people of color, are the quintessential stranger that the tradition of Christian hospitality must engage. Those who have served time in jail or prison experience negative consequences even after release. Formerly incarcerated individuals face an array of challenges as they attempt to reorder their lives that include but not limited to negative stereotyping, inability to find employment due to their criminal record, inability to gain footholds into public housing in certain states, and inability to qualify for particular social services if they were incarcerated for drug distribution.

In the following chapters I explore the plight of the incarcerated and how the Church might be able to usher this specific group of strangers into the community called the kingdom of God. However, in this opening chapter I seek to define what hospitality is in a Christian context, who it is that this brand of hospitality benefits, how hospitality is practiced at FBC and why it needs to be adjusted given the incarceration of over 2.3 million people in American society.

When we hear the term hospitality or see television commercials on the subject, we typically hear and see it associated with leisure and entertainment. It is the thing that the service industry (theme parks, lodgings, restaurants, cruise lines, etc.) does for their guests. Hospitality can even be thought of as the hallmark of a culture that has moved

away from barbaric practices and moved onto more civil and honorable ways of being.⁴

However, this understanding of hospitality misses the mark when it comes to traditional Christian hospitality. At the very least within the biblical and historical traditions, the focus of hospitality involves meeting the social, physical, and spiritual needs of the stranger by extending one's resources to them.⁵ At best this hospitality involves more than the offering of clothes, food, and shelter; it is a recasting of social relations that disorients standards of value founded upon status, race, gender, and religion.⁶

One lesson that the early Christian practitioners of hospitality have demonstrated is that whether we are the guest or host we must be ready to enter another's world to welcome them, ready to be an active participant in the kingdom of God, and ready to be vulnerable. This readiness to be vulnerable has its risks. One risks "exposure to injury, illness, theft, or disgrace."⁷ This readiness has the effect of moving our consciousness from the self, to the other, and ultimately towards relationship.⁸

Examples of the risks associated with Christian hospitality are many, but Dionysius, a 3rd century Alexandrian bishop, illustrates it well. In the latter part of the 3rd century (ca. 263), the community in Alexandria experienced a time of great plague and famine. In his epistle to the Alexandrians Dionysius writes:

⁴ Arthur Sutherland, *I Was A Stranger: A Christian Theology of Hospitality* (Nashville: Abingdon Press, 2006), XV.

⁵ Amy G. Oden, Ed., *And You Welcomed Me: A Sourcebook on Hospitality in Early Christianity* (Nashville: Abingdon Press, 2001), 14.

⁶ Ibid.

⁷ Ibid., 16.

⁸ Ibid., 15.

Certainly very many of our brothers and sisters in their exceeding love and family feeling, did not spare themselves, but kept by each other, and visited the sick without thought of risk to themselves, and ministered to them continually, serving them in Christ. So, they died with the others, though most joyfully, carrying others pains, taking upon themselves their neighbors' diseases, and willingly taking over to their own bodies the burden of the sufferings of those around them.⁹

The Christian community in Alexandria risked their lives so that the sick could gain life. Giving one's life for the principles of the faith or becoming a martyr for the faith was a true test of one's faithfulness to Christ. Martyrdom was a tradition carried over from the 1st century and from time to time, Christians were called to give the ultimate witness for their faith, which inspired others to maintain their faith even if death was the end.¹⁰ I am not suggesting that Christians who continue the practice of hospitality go to such lengths, but rather, I only highlight the risks associated with the practice.

Christian hospitality open one to vulnerability, it also "invites disruption into the household order and routine."¹¹ This "disruption" suggests that the status quo has been rattled relinquishing an air of strangeness in the household.

It is understandable when the world creates its own version of hospitality and spreads its gospel of entertainment and comfort. However, it is disturbing when the church, which is the heir to the ancient practice of Christian hospitality, loses sight of its legacy by confusing Christian hospitality with welcoming guests.

First Baptist Church is a vibrant church that is well organized in its worship of

⁹ Ogen, 134.

¹⁰ Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement* (Maryknoll: Orbis Books, 2006), 71.

¹¹ Reynolds, 197.

God and its outreach to the community. Our core tenants involve worship, discipleship, stewardship, fellowship, and pastoral care. In terms of a method of winning members and subsequently disciples, FBC has a strategy for welcoming visitors. We have hospitality personnel at the doors greeting visitors as they enter the church building. Parking at FBC is scarce and borders on being a commodity during Sunday services. Visitors have the ability to print parking passes online and park in a special reserved area, so that they will not have a difficult time finding parking. Banners about seven feet tall hang on either side of the main entrance doors to the church. They depict a figure with outstretched hands and the words welcome in bold cursive writing. Visitors are encouraged to meet with our pastor and enjoy refreshments in the welcome center after attending service. The objective behind this outreach method is to create an atmosphere where first time visitors can feel welcomed and eventually give them self to God and join our fellowship.

This brand of hospitality is great for welcoming visitors and is a needed edge in the market place over other churches. The unspoken reality in a time when churches are struggling to keep their doors open and maintain their facility for ministry is that even though church is a place of worship, there remains a business side to the enterprise of church. Growing the membership is a required skill if the business of church is to remain vibrant. Therefore strategies that build and maintain membership cannot be dismissed; however, Elizabeth Newman suggests that the end product of this type of hospitality boils down to being a greeter at the doors of the church. It is a “sentimental hospitality” that employs “forced smiles, banal pleasantries, and nice manners.”¹² It is sufficient for

¹² Elizabeth Newman, *Untamed Hospitality: Welcoming God and Other Strangers* (Grand Rapids: Brazos Press, 2007), 23.

welcoming visitors and building membership but not sufficient a practice for welcoming the stranger.

I witnessed the difference between welcoming a visitor and welcoming a stranger at the FBC during the period that I was engaged in developing this project. The FBC is predominantly African-American. A Caucasian woman came in during Sunday worship service and asked for money to purchase food. She was directed to me and I brought her down to the fellowship hall for breakfast. The routine is to stop at the cashier's desk, pay, get a ticket, and get in line. I escorted her directly to the food line bypassing the cashier. I told the woman that was serving to share a plate for the Caucasian woman and her daughter, then provide her with two take out plates for her husband and second daughter who were at home.

The woman serving was hesitant to provide the take out plates because she was worried that they would run out of food for the "paying customers." On my way out, the cashiers questioned me as to why she did not pay. When true hospitality is at work it disrupts the routine. Certainly, as Reynolds suggests, Christian hospitality does not mean surrendering the host's identity to accommodate the stranger. But it is a yielding or giving way to the differentness of the stranger as a means to be present with the other.¹³

Hospitality as I stated must be directed towards the stranger. But the question that requires clarification is who the stranger is. According to Christine Pohl, who references Brueggemann, strangers are "people without a place."¹⁴ They are disconnected from family, work, and community. They are without networks of relations that sustain and

¹³ Reynolds, 198.

¹⁴ Walter Brueggemann, *Interpretation and Obedience* (Minneapolis: Fortress, 1991), 294.

support the welfare of individuals.¹⁵ Clearly, by this definition the stranger is not the same as the visitor that the FBC greets with niceties each Sunday.

Throughout the biblical text and early Christianity, the stranger is identified as the sick, widow, orphan, sojourner, poor, hungry, prisoner. The one thing in common among this population is that they are vulnerable and exist upon the margins; are easily ignored and are bereft of status; neither can they bring financial gain to those who reach out to them.¹⁶

In ancient communities, strangers depended on the hospitality of others to meet their needs. A wayward traveler in ancient times making his way to a new area for a better standard of living might find welcome from natives who interact personally with the stranger and assist him in becoming oriented to his new community. But in an institutionalized American society, if a stranger is in need of housing or care for his wounds, we respond by connecting them with hospitals and hospices that distance a face-to-face encounter with the stranger.¹⁷ The church in our present age leaves the care for the marginalized to government policy makers, social service organizations, and social workers without connecting the stranger to the theology of hospitality that has deep roots in Christianity.¹⁸

To be sure, the church must reclaim its practice of hospitality in the 21st century but must also understand how we are to carry out this ancient practice in a milieu that is

¹⁵ Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids: Wm. B. Eerdmans Publishing, 1999), 87.

¹⁶ Oden, 20.

¹⁷ Pohl, 7.

¹⁸ *Ibid.*, 8.

centuries apart from the origins of the practice. This is the challenge for the FBC.

The strangers courted by Christian hospitality are those who are “disconnected from basic relationships that give persons a secure place in the world.” This type of stranger is detached from networks such as family, community, church, work, and polity.¹⁹ These conditions are most clearly seen in the population of people who have experienced incarceration. Individuals, who have been incarcerated in general, but specifically those who have been incarcerated for drug offenses, suffer collateral damages of incarceration that have severed them from networks and stripped them of basic rights as an American citizen.

Upon entering prison the inmate is stripped of his or her identity. Any distinguishing haircuts and clothing are removed. The inmate is issued standard prison garbs and receives a number, which trumps identification by their birth name. On the surface this identity erasure is external; however, adapting to prison life can produce long lasting psychological implications for re-entry that alienates these individual from the broader society. This is called “prisonization” a process whereby individuals “incorporate the norms of prison life into one’s habits of thinking, feeling, and acting.”²⁰

One effect of “prisonization” strips prisoners of their sense of independence and self-initiative because of their dependence on the institutional norms.²¹ One implication for re-entry is that when external structure is taken away, the individual may no longer know how to operate freely on her own or know how to refrain from doing things that are

¹⁹ Ibid., 13.

²⁰ Jeremy Travis and Michelle Waul, ed., *Prisoners Once Removed: The Impact of Incarceration and Reentry on Children, Families, and Communities* (Washington D.C.; The Urban Institute Press, 2003), 38.

²¹ Ibid., 40.

harmful or self destructive without the guidance of the institution.²²

The psychological impact of “prisonization” is exemplified in the following true story. An individual was in re-entry from serving time in prison. He was driving and suddenly took note of the time; he instinctively began to speed. A police officer pulled him over and asked him why he was in such a rush. The former inmate told the officer that he needed to get home for “count.” In prison culture “count” occurs at regular intervals during the day.²³ Prison guards conduct a count to ensure that all the prisoners are still accounted for and that none has escaped.²⁴ Prisoners must stand in front of their cells at the designated time to be counted.²⁵ If a prisoner does not make it back to his cell on time, he faces disciplinary action.²⁶ The institutional structure was so ingrained in this individual that, even after he was released, he had difficulty readjusting to civilian life.

One of the first considerations for the individual who is seeking to reconnect with his or her community upon release from prison is the question of where she will reside. Where can he call home? Where can she find permanent housing? Some may be able to bunk with mom, dad, and girlfriend/boyfriend for a short while. But there will come a time when they will outstay their welcome and need permanent housing of their own. If they have no connection with their immediate or extended family the need for permanent housing is urgent.

²² Ibid., 41.

²³ Discovery.com, Culture and Society, <http://curiosity.discovery.com/question/what-happens-prison-inmate-count> (accessed October 7, 2013).

²⁴ Ibid.

²⁵ Ibid.

²⁶ Discovery.com (accessed October 7, 2013).

Public housing is a poor option for former felons because there are stringent screening and eviction procedures that exclude individuals with criminal records. A felon is ineligible to qualify for public housing for at least five years from their release date.²⁷ But injury is added to insult if a former felon seeks housing from a private landlord and needs assistance from the federal government to pay his or her rent. This individual would make his or her way to a local Housing and Urban Development (HUD) office to fill out an application for rental assistance and discover that they are ineligible for Section 8.²⁸ This policy is particularly devastating for women who are trying to regain custody of their children.²⁹ Without housing, families are severed from each other. The basic network of family can be denied to formerly incarcerated individuals based solely upon their past criminal record. That record, as it relates to accessing permanent housing, can be an offense as simple as shoplifting; nonetheless, once there is a record that applicant can expect to have a difficult time at least, and denial of public housing at worst.³⁰ According to Alexander, “More than a half million people are released from prison each year, and for many, finding a new home appears next to impossible, not just in the short term, but for the rest of their lives.”³¹

Education is greatly valued in our American culture. A college education provides access to greater opportunity in the job market verses a high school diploma. A

²⁷ Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010), 141.

²⁸ Ibid.

²⁹ Stephanie R. Bush-Baskette, *Misguided Justice: the War on Drugs and the Incarceration of Black Women* (Bloomington: iUniverse Books, 2010), 126.

³⁰ Alexander, *The New Jim Crow*, 143.

³¹ Ibid., 145.

college education usually translates into higher pay and a greater chance of professional growth. According to a recent New York Times article, college educated workers with jobs have risen 9.1 percent during the recession, but for those with a high school diploma employment has decreased 9 percent, and for those without a high school diploma, employment has fallen by 14.1 percent.³² Certainly possession of a college education has its advantages; however, certain states have gone to lengths to prevent individuals with a criminal record from attending state colleges and universities.³³

If a former prisoner has managed to overcome obstacles to higher education he still faces barriers to employment because of his criminal record. Employment is the most basic of human needs because it provides self sufficiency, allows one to take care of the most basic needs of food and shelter, and maintain a healthy self image. However, stories abound with individuals who are barred from securing employment due to a criminal record.

Even if one's record was incurred decades ago, the offender paid his dues, has a college degree, is qualified for the job, and is not in jeopardy of recidivism, there is a high likelihood that individuals with criminal records will be denied employment.³⁴ A recent true story shows how common this experience is for some people.

A member of our church came to my office one day desperately seeking assistance with her rent. In probing the reason for her dilemma she stated that she

³² Catherine Rampell, "College Graduates Fare Well in Jobs Market, Even Through Recession," *New York Times*, May 3, 2013, <http://www.nytimes.com/2013/05/04/business/college-graduates-fare-well-in-jobs-market-even-through-recession.html> (accessed September 24, 2013).

³³ Bush-Baskette, 126.

³⁴ Amy L. Solomon, "In Search of a Job: Criminal Records as Barriers to Employment," *National Institute of Justice Journal* 270, (June 2012): 43, www.nij.gov/journals/270/criminal-records.htm (accessed September 25, 2013).

secured a well paying job, but after three months the job let her go. I asked why, she said that she was told that she falsified information on her job application that asked if she was ever convicted of a criminal offense in the last five years. The woman said that she answered the question honestly and said that she was charged with shoplifting over 20 years ago when she was in her late teens. To her chagrin this was not an offense that occurred in the last five years. She served no time for the offense. She suffered great angst over the firing and was worried that she would be put out of her housing facility since her recertification was coming up and she would have to explain why she lost her job to the housing administrators. In addition to welcoming visitors to the FBC, we must come up with an effective strategy for welcoming the stranger who has been disenfranchised as the result of incarceration and are within our purview.

There are approximately 242 million adults in America. Thirty-three percent of those adults, or approximately 80 million, have been arrested by age 23 for offenses ranging from disorderly conduct to more serious offenses such as murder.³⁵ As a society, America has marginalized a significant portion of its people, shutting them out of the job market despite the severity of the offenses.

There are other collateral effects of incarceration upon those who have completed their sentence and have returned back to their community. These collateral effects maintain their estrangement from the wider community and force them into the illegal underground economy. In addition to the inability to secure gainful employment or at least have a steady job, ex-offenders are “required to make payments to a host of agencies, including probation departments, courts, and child-support enforcement

³⁵ Solomon, 43.

offices.”³⁶ In fact, any legal employment that they may have secured is subject to garnishment and someone at or below poverty level can be charged by several agencies at one time, which essentially consume all their pay.³⁷ This of course drives an individual to seek employment that is “off the books,” making them more likely to be involved in illegal activities, thus keeping them in an estranged or compromised position.³⁸

Not only are we denying employment to those with criminal records, sentencing them to the underground economy, and keeping them at the margins of our society; we are denying them participation in our democratic processes. America hails itself as a democratic society with a representative system of government elected by the people. There has been bloodshed on the part of African Americans and their supporters during the Civil Rights struggle of the 1950s and 1960s simply to secure the right to vote guaranteed by the 15th Amendment to the U.S. Constitution. The franchise cannot be denied based on “race, color, or previous condition of servitude.” However, many individuals who have served time in prison are denied the right to vote in some states based on felon disenfranchisement laws.³⁹ Not only are formerly incarcerated individuals denied the right to vote in some states, they are also barred from jury service because of their criminal record.⁴⁰

In addition to the collateral damages caused by incarceration and criminal records upon one’s ability to be enfranchised, secure housing and employment, the family

³⁶ Alexander, 141.

³⁷ Ibid., 151.

³⁸ Ibid.

³⁹ Alexander, 187.

⁴⁰ Ibid., 188.

networks of those incarcerated suffer collateral damages under the weight of incarceration. The stigma of incarceration not only hurts the person behind bars it also affects everyone in their family network by rending vulnerable families and communities.

Our social institutions have a powerful effect on social norms and the quality of family life.⁴¹ In fact mass incarceration in the span of at least two decades have dismantled the most vulnerable of families by increasing single female-headed households and removing children to the care of extended family members.⁴² This severing of parent-child relationships might ultimately be irreparable. If they have a weak extended family, when parents are incarcerated, their children are not likely to be taken up by grandparents or other family members, but are forced into the child welfare system.⁴³ Inmates with minor children have indicated that their children have not come to visit them. Reasons range from “hostile and restrictive prison visiting policies, remote and hard to visit prison locations, and strained family relationships.”⁴⁴ Incarceration not only estranges the individual incarcerated, but has deleterious effects upon that individual’s family network.

I have only briefly identified a few of the ways that incarceration, and to some degree anyone who has been charged with a crime but may not have served jail time, is pushed to the edges of our society denying them access to basic goods, services, and

⁴¹ Donald Braman, *Doing Time on the Outside: Incarceration and Family Life in Urban America* (Ann Arbor: University of Michigan Press, 2007), 90.

⁴² Bruce Western and Sara McLanahan, *Fathers Behind Bars: The Impact of Incarceration on Family Formation*, in *Families, Crime, and Criminal Justice* 309, 322 (Greer Litton Fox and Michael L. Benson eds., 2000).

⁴³ W. Wilson Goode Sr., Charles E. Lewis Jr., and Harold Dean Trulear, *Ministry with Prisoners & Families: The Way Forward* (Valley Forge: Judson Press, 2011), 122.

⁴⁴ *Ibid.*, 125.

needs. The bottom line is that these individuals are in need of relationships that can be a supportive presence when they buck against a system that makes finding and maintaining gainful employment nearly impossible and forces them to make poor choices simply because they are shut out of the mainstream. The Christian church that bears the torch of hospitality, which has been passed down from Jesus to the Apostles to the present day church, must be the primary means of support for individuals and families that have been affected by our criminal justice system.

But before I discuss ways in which the church, with its heritage of hospitality, can be a source of help for these individuals, I want to move on to the next chapter and discuss why I believe that the church in general, but the Black church in America particularly, which was formed in the crucible of slavery and refined in the fires of the Civil Rights movement, must pay particular attention to the fact that people of color, especially people of African descent, are being disproportionately incarcerated and in effect subjected to legalized racial discrimination as the result of being labeled a felon.

CHAPTER 2

RACE AND INCARCERATION

With over seven million individuals affected by the criminal justice system (including those incarcerated, paroled, or on probation) the issue has some level of impact upon the community and lives of the FBC congregation that can not be ignored.

The church is located in an area designated “The Renaissance Community.” This community is situated on the boundary of the City of New Brunswick, New Jersey and the Township of Franklin, New Jersey. The Renaissance Community has a population of approximately 7,000 persons. The largest percentages of community residents (40.2 percent) are between the ages of 20 and 44. The next largest age group (33.4 percent) is age 20 or younger. Those over 65 represent 8.1 percent of residents. The Renaissance Community is ethnically diverse; however, African Americans comprise the largest ethnic group (52 percent). The next largest group is white (28 percent). Approximately 20 percent of the remaining population is comprised of other single race groups.¹

Community residents between the ages of 20-44 are significant in the context of the primary age group that comes under the supervision of the criminal justice system. According to the U.S. Department of Justice statistics black males between the ages of 20-49 are the largest age group under state and federal jurisdiction.² Moreover, one in

¹ The statistical information for Renaissance Community is derived from 2005 study that was sanctioned by FBC and funded by the Wachovia Regional Foundation.

² Guerino, Prisoners in 2010 (Revised).

three black males within this age group is under some form of the criminal justice system (prison, jail, on probation, or parole).³

Because the mentioned age range is the prime ages when individuals become entangled in the criminal justice system, it behooved the FBC to involve itself in some form of ministry that would address the issue of incarceration. To be sure, members have shared stories of their family and loved ones who have been incarcerated. The experience exacts a high emotional toll upon the family members and the individual under the control of the criminal justice system. For example, one member told the story of how a sibling is known to be a hard working individual who had a respectable well paying job. The member discovered, however, that this sibling was convicted of murder surrounding an alleged drug purchase. The sibling was convicted and incarcerated with a sentence of 30 years to life. The member was stunned. When describing the experience, the member said, “The person who they say they charged and arrested is not the person I know.” This was a traumatic reality the member could not believe and one in which the sibling declared innocence. The issue of race and incarceration must take center stage in an African-American church such as the FBC that resides in and serves a community that is largely African American who are likely candidates for incarceration.

African Americans and the American criminal justice system have a curious connection.⁴ During slavery white America had misgivings about the character of black America. They believed that blacks were racially predisposed to criminal behavior.⁵

³ Mauer, 137.

⁴ Marc Mauer, *Race to Incarcerate* (New York: The New Press, 2006), 133.

⁵ Randall Kennedy, *Race, Crime, and the Law* (New York: Vintage Books, 1997), 13.

This stereotype on the part of white America led to arrests of blacks and the proportion of blacks among the inmate population swelled.⁶

According to Marc Mauer, “even with this phenomenon” of black incarceration, when viewed side by side with current data on the rate of black imprisonment, the incarceration of blacks then is incomparable to the trend of their incarceration today.⁷

From 1925 to 1972, the inmate population in America’s state and federal prisons hovered around a total of 200,000, which translated to a rate of incarceration averaging 110 per 100,000 U.S. residents.⁸ But starting in 1973, the U.S. saw a steady rise in incarceration rates. During the mid 1980s, however, these rates skyrocketed from just under 400,000 to 1.5 million by 2004.⁹ By 2010 state and federal prisons have housed over 1.6 million individuals.¹⁰

With this phenomenal rise in U.S. incarceration rates, crime and the criminal justice system have been eerily linked to African-Americans in particular, and people of color in general. Violent crime in the African American community has been used as the justification for the rise in the incarceration rates of blacks. However, according to Michelle Alexander, this is a poor excuse because violent crime is at a historic low yet incarceration rates continue to rise.¹¹ To be sure, the single most prevalent reason for the

⁶ Ibid.

⁷ Ibid., 133.

⁸ Ibid., 18.

⁹ Mauer, 18.

¹⁰ Paul Guerino, Paige M. Harrison, and William J. Sabol, “Prisoners in 2010,” *Bureau of Justice Statistics* (December 2011), last modified February 9, 2012, <http://www.winthewar.us/images/p10.pdf> (accessed October 11, 2013).

¹¹ Alexander, 99.

growth in incarceration rates in America and the most prevalent cause of the skyrocketing rates of incarceration among African Americans is drug offenses and not violent crime.¹²

African Americans and people of color have always had a tenuous history with drugs and the justice system in America. During the era of prohibition, racial stereotypes figured prominently in the effort to control alcohol.¹³ In the Southern states for example, blacks were falsely charged with public drunkenness, which provided the impetus to take away the voting rights of Southern blacks.¹⁴

The movement to prohibit alcohol over time blended into a movement to control the use of opium, marijuana, and cocaine. As with alcohol, drugs in America were criminalized in two steps: First the substance was determined dangerous, and then the user was characterized as socially marginal or contemptuous.¹⁵

In the 1800s certain types of drugs that are illicit today were common. Cocaine, opium, and heroin were widely used as medicine by middle class Americans.¹⁶ Opium was used by middle-aged successful whites, and often by housewives in the South. If people were addicted or abusing opium, they were viewed sympathetically as people who needed help and often opium use was seen as a public health issue rather than a crime. Currently, we see this trend with the renewed popularity of heroin in New York City.

¹² Ibid.

¹³ Doris Marie Provine, *Unequal Under Law: Race In The War on Drugs* (Chicago: University of Chicago Press, 2007), 38.

¹⁴ Ibid.

¹⁵ Provine, 63.

¹⁶ Ibid., 65.

Forty thousand Americans die each year from a drug overdose but do not make the headlines; however, when actor Philip Seymour Hoffman, a popular and wealthy white actor, was found dead from heroin overdose, an outpouring of sympathy from his fans around the nation highlighted his untimely death.¹⁷ This has sparked a trend in the war on drugs that place focus on those who abuse the drug as a public health issue rather than a crime. Those who sell heroin, however, will be charged with their customer's overdose and could serve up to 20 years in prison if a death results from the illegal distribution.

The public image of opium use began to change during the latter part of the 19th century when opium smoking was viewed as a Chinese vice even though Europeans started the practice.¹⁸ The Chinese were willing to work on the railroads and mine gold and minerals, which were particularly dangerous jobs at low pay, for a better life in America.¹⁹ However, the influx of Chinese immigrants raised economic and social concerns. Employers relished the availability of low-wage labor, but the laboring classes resented the Chinese because they were taking away jobs.²⁰ The anti-Chinese sentiment grew. The Chinese were stereotyped as degenerate opium smoking immigrants. The drug was criminalized and used as a tool to incarcerate the Chinese.

Cocaine was also widely used by middle-aged whites, successful doctors, housewives, etc. But at the turn of the century the unregulated use of cocaine began to be

¹⁷ Julia Dahl, "Actor Hoffman's Fatal Heroin Overdose Puts Focus on Dealers," *CBS News*, February 5, 2014, <http://www.cbsnews.com/news/actor-phillip-seymour-hoffmans-fatal-heroin-overdose-puts-focus-on-dealers> (accessed February 10, 2014).

¹⁸ Provine, 68.

¹⁹ Provine, 68.

²⁰ *Ibid.*

associated with blacks in a negative way. During the first quarter of the 1900s the “media linked race, drugs, and crime stating that most of the attacks upon white women of the South are the direct result of the cocaine-crazed Negro brain.”²¹ One medical report in 1914 stated, “Once the Negro has reached the stage of being a “dope taker” – and a very few experimental sniffs of the drug make him a habitué – he is a constant menace to his community until he is eliminated.”²² There was no cure for the black man who was addicted; the only sure method for keeping him off drugs was incarceration.²³ The racial association of blacks and other racial minorities with drugs in the early 20th century has revived itself in the later part of the century and continues to negatively affect blacks and other people of color.

African Americans make up approximately 13 percent of the U.S. population but comprise over 50 percent of prisoners under state jurisdiction for drug related offenses.²⁴ According to Stephanie Bush-Baskette blacks are sentenced in the federal system for drug offenses involving cocaine at a rate of 83 percent.²⁵ This is a travesty because mostly whites commit drug crime and use drugs.

The most recent national survey on drug use was conducted in 2011 and compiled by the Substance Abuse and Mental Health Data Archive. The survey indicates, on one hand, illegal drugs such as heroin and crack are used at similar rates by blacks and whites. On the other hand, illegal use of hallucinogens, cocaine, and marijuana are used

²¹ Provine, 76.

²² Ibid., 77.

²³ Ibid.

²⁴ Guerino, 28.

²⁵ Bush-Baskette, 16.

at a higher percentage by whites. Across the spectrum of illegal drugs, white Americans are more likely than black Americans to use illegal drugs. This logic would suggest that white Americans should make up the lion's share of the prison population for use and sale of illegal drugs. However, while white America commits the crime, black America is far more likely to go to prison for drug offenses.²⁶ The reason for this disparity is a crude mixture of America's history of racism (as described above concerning illicit drug use in particular) and its desire to control crime in the latter part of the 20th century.

Anyone who grew up in or near an American city in the 1970s grew up with crime as a normal part of everyday life. As a child growing up in the Bronx, New York, muggings, robbery, murder, and gunfights were not unusual. Even elementary school children took part in the spirit of the times. I remember how I had to run home during my lunch break, fearful because a few kids my age wanted to rob me of my lunch money.

As I look back, most of the movies and television shows that I recall echoed the mood of the time by dealing with the dominant theme of crime. There was "The Warriors," a 1979 film about a charismatic gang leader who summoned the street gangs of New York City together in a bid to take over the city. In 1974 Charles Bronson starred in "Death Wish" a story about an upper middle class architect who takes justice into his own hands after his wife is killed by street hoodlums. He ventures out on the mean streets of New York City after dark to kill would be muggers. "The Taking of Pelham One Two Three," which also premiered in 1974, dramatized the hijacking of a New York City subway car by gunmen who held passengers hostage for a \$1 million ransom. Not

²⁶ Saki Knafo, "When It Comes To Illegal Drug Use, White America Does The Crime, Black America Gets The Time," *Huffington Post*, Updated November 18, 2013, http://www.huffingtonpost.com/2013/09/17/racial-disparity-drug-use_n_3941346.html (accessed October 25, 2013).

to be forgotten were the “Blaxploitation” era films that were popular from 1971-1976. This genre featured gritty anti-heroes, like “Super Fly,” who hustled drugs, glorified the character of the pimp, and lived the ghetto fabulous lifestyle.

In addition to movies mirroring the violent crime in cities during the 1970s, other films such as “The French Connection,” which premiered in 1971, focused on the scourge of drugs in urban centers. The film told the story of a pair of New York City cops who worked in the Narcotics Bureau and stumbled on a drug smuggling ring whose source had a French connection. In addition to drugs, there was a sense of sleaze and immorality that served as fertile soil for drugs and crime. In 1976 Robert De Niro starred in “Taxi Driver.” This was the story of an unstable Vietnam veteran who perceived that decadence and sleaze was overtaking the city. With the use of wanton violence, he seeks to purge the decadence and save a young innocent prostitute from the intemperance surrounding her.

If films serve as a commentary on social and cultural history, the major films in the decade of the 1970s suggest that crime and drugs were beasts that made a mockery of government in its ability to order civil society. The wave of crime in America during the decade of the 1970s made it hard to think that social problems could be solved by building housing, funding drug rehabilitation programs, or improving people’s access to jobs. The answer was not more social programs; it was to exact punishment for crime. Therefore, America’s politicians pursued a “tough on crime” stance that was utilized in order to win the sentiments of the electorate so that they could be voted into office.

President Richard M. Nixon, for example, was running his campaign for re-

election in 1972 and found his numbers lagging in the polls.²⁷ In an effort to boost his numbers, Nixon touched upon the issue of crime, which had the effect of igniting the interest of voters like a candle wick to flame. Nixon announced that public enemy number one and the chief cause of crime in America was illicit drugs. He made a declaration of war through the media promising the American people that this scourge upon the land would be suppressed.

Crime control, however, is largely a function of individual states and their local criminal justice forces. The role of the federal government in crime control is limited to agencies such as the Federal Bureau of Investigation (FBI) and Drug Enforcement Administration (DEA). Nevertheless, Nixon used the resources available to the federal branch of government by involving the DEA in a war on drugs to control crime. This was the first of four federal legislative initiatives focused on controlling drug crimes.²⁸

President Ronald Reagan, a decade later, made a second declaration of war on drugs. Regan increased resources to federal drug agencies and enhanced the role of the federal court system in prosecuting drug offenses.²⁹ His administration and the congress established “12 new regional drug task forces staffed by more than a thousand new FBI and DEA agents and federal prosecutors.”³⁰

The national and local media heightened public concern for the prevalence of powder cocaine and crack cocaine. Subsequently, the “Anti-Drug Abuse Acts were

²⁷ Eugene Jarecki, *The House I Live In*, DVD, directed by Eugene Jarecki (Charlotte, NC: Charlotte Street Films, 2012).

²⁸ Bush-Baskette, *Misguided Justice*, 32.

²⁹ Mauer, 61.

³⁰ *Ibid.*

enacted into law at the federal level. This changed the focus from major drug dealers and treatment, to users and street-level dealers of crack cocaine.”³¹ In effect the Anti-Drug Abuse Acts of 1986 and 1988 are key legislative actions that can be considered a third and fourth declaration of war on drugs by the federal government.

The sum results of the war on drugs devastated the black community. After the key legislative actions of 1986 and 1988 incarceration rates skyrocketed. Categories for new offenses from 1985 to 2000 included violent crime, crimes against property, drug crimes, and other crimes. Among these offenses drug crimes accounted for 52 percent of total new crimes.³² Over half of individuals admitted to prison in America are admitted for crimes related to drugs.

The United States has an average incarceration rate of 500 prisoners per 100,000 residents.³³ What is so devastating is that black men age 18-34 in America are incarcerated at a rate of 3,074 per 100,000 residents.³⁴ This is a rate six times the average incarceration rate. If we were to look at incarceration among black men for drugs alone, they are incarcerated on average at an approximate rate of 1,600 per 100,000 residents.

The statistics indicate that African Americans are disproportionately targeted for drug prosecutions compared to their white counter part. This overrepresentation has been exacerbated by the war on drugs, which has multiplied the proportion of arrested drug offenders sentenced to prison and increased the length of time that offenders serve in

³¹ Bush-Baskette, 32.

³² Mauer, Table 2-1.

³³ Tyjen Tsai and Paola Scommegna, “U.S. Has World’s Highest Incarceration Rate,” *Population Reference Bureau*, www.prb.org/Publications/Articles/2012/us-incarceration.aspx (accessed October 22, 2013).

³⁴ Guerino (accessed October 23, 2013).

prison.³⁵ The current drug laws serve to warehouse black Americans in their prime. After their release, these black citizens are subjected to what Michelle Alexander calls the “new Jim Crow.” The “new Jim Crow” is legalized discrimination based on the unfortunate circumstance of being an ex-felon. This form of discrimination is an injustice that estranges generations of people. This estranged generation requires advocacy in order to disband the forces that are suffocating a significant portion of the black community.

Before the existence of the Abolitionist Movement of the 1800s, the National Association for the Advancement of Colored People (NAACP) in 1909, and the Civil Rights movement of the 1950s and 1960s, there was the black church. The black church is not monolithic, and is as diverse as its people in its response to salvation. Some faith practitioners are attracted to the organizational structures and networks of Methodists that allowed continued fellowship and growth. Some enjoyed the autonomy of the Baptists; others enjoyed Pentecostalism, which promoted a sense of spiritual transformation that was more important a foundation than family, politics, economics, or even church.³⁶

Nonetheless, the black church birthed a prophetic worldview that was forged in the fires of slavery. Cornel West lucidly stated that this prophetic worldview began as soon as African slaves landed upon the shores of America and was treated as chattel for the white American Christian plantation owner. It was then that they began to “understand their lives in the light of biblical texts, protestant hymns, and Christian testimonies.”³⁷

³⁵ Mauer, 167.

³⁶ Anne H. Pinn and Anthony B. Pinn, *Black Church History* (Minneapolis, Fortress Press, 2002), 102.

³⁷ Cornel West, *Prophesy Deliverance!* (Rev. Ed., Louisville, Westminster John Knox Press, 2002), 15.

West understands the black church prophetic worldview as developing in stages. The first stage began in the mid-17th century and extended through the latter part of the 19th century. This period focused on the critique of slavery and consisted of black prophetic Christian views that were critical of the institution of slavery.³⁸

The second manifestation of the black Christian prophetic worldview formed in the late 19th century and extended to the late 20th century. This prophetic stance picked up where the critique of the institution of slavery left off. The primary focus of the black church in this period was the critique of institutional racism. This movement responded to the majority of Black Americans who were deprived the right to vote, economically exploited, and socially degraded.³⁹ The height of this movement localized in the leadership of a black Baptist preacher named Martin Luther King, Jr. King codified the prophetic roots of the black church.⁴⁰ With the aid of liberal white allies, he mobilized black and white people against institutional racism.⁴¹

Cornel West identified a third and fourth stage of the black church prophetic world view. The third phase is a critique of White North American Theology that spanned from 1967-1977.⁴² This was more of an academic expression in response to the stasis of white theology to the inequalities that black Americans faced. The fourth phase was a response to American Capitalism, which was known to produce wealth but was inefficient in sharing the wealth with the poor in general and black humanity in

³⁸ West, 101.

³⁹ Ibid., 103.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

particular.⁴³ Cornel West went a little further and suggested that we should be forming a fifth phase of the prophetic black church worldview. A fifth phase extends the Christian gospel in light of present circumstances in which the complexities of racism and sexism are integral to an exploitative capitalist system of production not only in the United States, but across the globe.⁴⁴

To be sure, the heart of the black church is implicit in its history, which inextricably knots spirituality and social responsibility together. It is true that not every black church practiced a prophetic gospel. Some lack the leadership, vision, and resources to address social ills that face its people and are hoping for a better experience in life after death. Yet it is indisputable that black church practices, worship, and activities are informed by its confrontation with slavery, which sowed the seeds of its prophetic worldview.

The black church's sense of freedom in time and space is inseparable from its theology of God's grace. This grace is the source of sustenance through despair, disease, and ultimately death. Out of this gift of grace flows our black worldview of social freedom. This is a conviction that faith in God provides the vision and motivation to work for social transformation on behalf of the least of God's children. That is, being Christ-like requires a spirituality and commitment to the lives of those who suffer as exemplified by the works of Jesus.

Black America surpasses white America in the population of our state and federal prisons because of policies that began in 1972 under the guise of a "War on Drugs."

⁴³ Ibid., 104.

⁴⁴ West, 106.

This “War” can be coined as racial discrimination in the shape of law and order.

It is therefore critical for the Black church to understand the implications of the “War on Drugs” for people of color and the policy battles that must ensue in order to stem the tide of this insidious racial assault upon black America in general, but in particular black males ages 20-40. The FBC is situated in a community where the “War on Drugs” will produce arrests and collateral damages that ultimately estrange black men in the Renaissance Community. A recent report identifies New Brunswick, a portion of which is included in the Renaissance Community, as one of the 45 towns in New Jersey with the most Heroin and opiate abuse.⁴⁵ This ultimately must stir the social ire of the FBC.

Because the black church has a race-sensitive social Christianity that shaped its activity and action from slavery to freedom; the FBC must continue to practice this prophetic worldview particularly in the face of the great injustice of our age: mass incarceration of black men and women in their prime years. These black lives are being warehoused and dehumanized by a racist criminal justice system and its laws.

A peculiar gift that Jesus possessed as he went about the Palestinian communities of Galilee, Samaria, Judea, Decapolis, etc. was his ability to see. As he entered a community, scripture records that “He saw the multitudes and was moved with compassion upon them because they fainted” (Matt. 9:36). Another gospel records Jesus as the first to see a blind man and then apply a crude salve to the blind man’s eye and instructed him how to proceed in order to gain his sight (Jn. 9:1-7).

⁴⁵ New Jersey and Heroin, Part II: 45 Towns with the most Heroin and opiate abuse, <http://oceancity.patch.com/groups/police-and-fire/p/cape-mays-neighbor-among-45-towns-in-new-jersey-with-most-heroin-abuse> (accessed April 9, 2014).

Jesus had the keen ability to see where people were hurting and where injustice was present. Not only did Jesus have the ability to see, He was able to move swiftly and take action.

Has the Black church lost its ability to see as Jesus saw? Has the Black church's prophetic worldview dimmed in light of the Barack Obama presidency? Or are we refusing to see the injustice afoot in the warehousing of Black lives in America's prisons because these people have done the crime and deserve the time?

I have taken a controlled survey of the ministry leaders in the church that I practice ministry, First Baptist Church of Lincoln Gardens (FBC). The FBC is a diverse church, but one that functions out of the black church ethos. The survey attempts to measure FBC's perception of people who commit crimes and use drugs. I detail the project in the next chapter and then interpret the results of the project in Chapter 4. Finally, in the fifth chapter, I attempt to draw some conclusions that may shed light on the broader subject of black church response to the high rate of incarceration of blacks in America.

CHAPTER 3

PROJECT DESCRIPTION

This project is about transforming the way we do Christian Hospitality at the FBC. This brings me to a text in scripture that is found in the book of Jeremiah saying, “This is the covenant I will make with the house of Israel after that time, declares the LORD. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people” (Jeremiah 31:33).

The People of Israel were in exile because they broke covenant with God. However, God is promising them future restoration. The obvious question, nonetheless, is what is to prevent them from breaking the Mosaic covenant after they have been restored? God’s answer through the prophet Jeremiah is that the covenant will not be written on tablets of stone that can be broken, but it will be inscribed in their minds and upon their hearts. In other words there will be an inner power that moves them towards obedience and motivates them to keep covenant with God. That is they will be transformed not by external rules and regulations, but by the spirit of God.

This project, like the new covenant, is about transformation of the spirit that must first begin with ministry leaders and trickle down to the general membership of the FBC. Therefore, the project seeks to expose the leadership’s stereotypes of those impacted by the criminal justice system, while simultaneously presenting them with the opportunity to respond to the problem. This transformation can only occur however if we understand our attitudes towards those impacted by incarceration.

Aung San Suu Kyi, who was awarded the Nobel Peace Prize in 1991 while under house arrest for six years in Myanmar (formerly Burma), helps us to understand the process that this project must ignite in the FBC leadership for transformation to occur.

Let me suggest that when it comes to addressing issues that directly affect blacks, it may be conceived that sources outside of the black church may not be readily accepted because these sources are not able to relate to the black experience, the black religious experience, and the black church. This was a popular argument for the exclusivity of blacks finding solutions to their own problems during the era of the Black Power Movement. If whites were part of the black power movement it might be construed that liberal white strategists were behind black liberation and not blacks themselves and would contribute to the idea of black inferiority.¹

However, I have used the strategy implemented by Aung San Suu Kyi in the struggle for democracy in her country because it would be unwise for any leader, whether it be the leader of human rights struggle for a particular group of people or local black church leader, to ignore strategies that have proved successful simply because it did not evolve out of their own cultural experience. Such an approach is foolish.

Dr. Martin Luther King Jr.'s strategy of non violence in the struggle for African-American Civil Rights was inspired by Mahatma Gandhi's leadership and the struggle for Indian nationalism over British rule. To be sure, the solutions to local issues can be gleaned from a global context. It is because of this reason that Burma's struggle for democracy is instructive for this project.

Aung San Suu Kyi was a key figure in her countries battle for democracy against

¹ The Basis of Black Power, <http://www.marxists.org/history/usa/workers/black-panthers/unknown-date/black-power.htm> (accessed May 31, 2014).

dictatorship. The way her country's revolution came about, she said, was not by "changing policies and institutions with a view to an improvement in material conditions."² Change must be born of the conviction to change mental attitudes and values that shape the current course of Burma's (Myanmar) development argued Aung San Suu Kyi. It cannot be a change of laws but must be a change of spirit. Aung San Suu Kyi said, "Without a revolution of the spirit, the forces that produced iniquities of the old order would continue to be operative and a constant threat to the process of reform and regeneration."³

The process for the revolution of the spirit in the transformation of Burma (dictatorship) to Myanmar (democracy) was in three parts: the people must first see, then feel, and ultimately act. All three parts of the process must be buoyed by courage. It takes courage to move from our parochial focus and see the needs and truths of the world around us. It takes courage to feel the truth and one's conscience that will propel us into the integrity, dignity, and worth of being human.⁴

The goal of the project therefore is to get the leadership in the FBC to see the human rights issues entangled in the mesh of incarceration. See our own fear, anger, and ignorance as it relates to the issue of incarceration and then challenge them. After seeing we must come to feel or empathize with the pain of those affected by the impact of incarceration. Once we see and feel we must then act.

The project targets the leadership of the FBC for a couple reasons. First it would

² Aung San Suu Kyi and Michael Aris, *Freedom From Fear: And Other Writings* (London: Penguin Books, 1995), 180-186.

³ Ibid.

⁴ Ibid.

be difficult to administer the project to a church with a 7,000 plus membership. This would be an unruly undertaking. The leadership of the church was targeted because it is much easier to hold them accountable. Secondly, it is my belief that change must first occur in the leadership before it can occur in the congregation. The congregation follows leaders; leaders have a followership. This is so because people follow leaders who are trustworthy and stable. Moreover, good leaders follow other leaders. Joshua had to follow Moses many years before he took up the leadership mantle. So did Elisha, who followed Elijah and Peter who followed Jesus.

The transformation process of seeing, feeling, and acting is what the project seeks to generate. The establishment of a lay advisory committee, survey, video, interviews, and panel discussion are the tools that were used to help the FBC leadership begin this transformation process.

The Apostle Paul was a great communicator of the gospel and evangelizer for Christianity across Palestine, Asia Minor, and ultimately the world. But prior to this he was a feared persecutor of anyone who followed in the “Way” of Jesus. As he seethed with anger against Christ’s disciples, he headed towards Damascus with authorization from the Jerusalem high priest, to capture and imprison any believer who belonged to the “Way” so that the believers could be punished for their abandonment of Pharisaic-styled Judaism.

However, Paul, then called Saul, temporarily lost his sight after encountering the glory of the risen Jesus while on the Damascus road. Saul regained his sight only after one of the Lord’s disciples, named Ananias, prayed for Saul so that he was filled with the Holy Spirit and it was as if “scales fell from Saul’s eyes (Acts 9:1-18).”

This story is symbolic of FBC's inability to see clearly the issues surrounding incarcerated individuals and families. Though God's glory overshadowed Saul and shifted his course of action, Saul needed Ananias to assist him in order for the scales to fall from his eyes and see clearly. Sometimes God's church requires assistance to see clearly. However, one must understand the exact reason for the inability to see clearly in order to address the issue.

I suspect that the congregation at FBC is unable to "see" the plight of the incarcerated because of two prevalent reasons: stigma and shame. Those impacted by the criminal justice system are shameful about their reality and do not want others to know. This is especially true in an atmosphere where everyone is dressed in their Sunday best and *appears* to be above shame or reproach. Families are fearful of association with the criminal justice system because of the sense that such an association deteriorates social standing in a community, church, and circle of friends. Exposure under these circumstances can be devastating. To avoid such heartache, it is better to keep it to one's self.

Families and individuals understand that disclosure in the church about their family and loved ones who are under the authority of the criminal justice system can become painful. Stigma on the part of those not directly impacted by the criminal justice system see the issue of incarceration and its related issues of probation and parole as a problem for "those people." In this instance it may be that the theology of Proverbs is in play for those not impacted directly by incarceration: "A good man will obtain favor from the LORD, but He will condemn a man who devised evil (Proverbs 12:2)."

In other words, the families and individuals are not good Christian folk. They

reap what they sow; they received their just deserts. Furthermore, those who are victims of crime that are in the congregation may be unable to sympathize with those who experienced incarceration.

My hope is that FBC will be a station of healing for families impacted by the criminal justice system by creating an atmosphere that welcomes, supports, and nurtures. We support members felled by sickness, hospitalization, and shut-in due to terminal illness. In the same way we can support families and individuals who are impacted by incarceration. We have the ability to create an atmosphere that diminishes shame and stigma, while supporting the masses of its members impacted by the criminal justice system.

In order to verify my suspicion that stigma and shame are obstructing FBC's ability as a congregation to see the plight of the incarcerated, I need to identify the thing that has depleted our sight in regards to those impacted by incarceration. One of my first tasks therefore was to establish a lay advisory committee (LAC).

I canvassed several members in the church based on their leadership roles and experience with incarcerated individuals. The LAC consisted of six individuals including myself. Lester Shelley was selected to serve on the LAC because he has personal experience with the impact of incarceration. Sharon Chamberlayne, an Associate Minister at FBC, has experience as a social worker in the New Jersey Department of Corrections. Doctor William Campbell, the Director of Pastoral Care, agreed to serve on the LAC. His participation was valued because he is a pastoral care counselor at FBC and would have some understanding of the inner life of the congregation. Ernestine Winfrey was another participant and was selected because of her extensive background in

social service. Finally, Doyal Siddell was selected for his position on the Deacon Board. The full bios of each LAC member can be found in Appendix A.

The LAC met initially in 2012 to discuss the project prospectus. There was questions seeking clarification of the prospectus, but eventually the LAC was in full support of the project. The group met five times including in person gatherings and conference calls.

In an attempt to get an understanding of what might be the obstruction that hinders the congregation at the FBC from seeing the issues that affect those impacted by the criminal justice system, the first tool that was used was a survey. The survey was shared with the LAC. We met as a team for lunch in a local diner to determine what type of survey would meet our needs. I mentioned that a survey existed but I would need permission to use it.

Faye Taxman, the Director of the Center for Advancing Correctional Excellence, gave permission to use the survey that she designed for use in churches. The Center is housed in the Criminology, Law, and Society Department of George Mason University in Fairfax, Virginia.

I discovered that such a survey existed through my contact with Harold Dean Trulear, Ph.D. Dr. Trulear is the director of a program called “Healing Communities.” The Healing Communities program offers a framework for faith communities that seek to engage congregations in the restoration and healing of people in their own congregations affected by crime, incarceration, and reintegration after prison or jail.

The survey was distributed to particular ministry groups in the congregation rather than the general population of members. This was done because it is much easier

to hold accountable small groups of leaders in the church than the broader congregation. I visited the various ministry groups (deacons, men's ministry, young adult ministry, and prison ministry) to explain the project and solicit their participation.

The survey was then distributed via Survey Monkey, a web-based survey solutions provider. A web link was emailed to the participants. The LAC believed that ministry members would be forthcoming with answers to the questions if the survey were self-administered. That is, it was anonymous and could be answered in the privacy of a participant's home or wherever they felt comfortable.

The objective of the survey research was two-fold: to describe and to explore. The survey gathered some descriptive assertions about the FBC ministry leaders. These descriptive assertions included age, sex, membership, years of membership, frequency of attendance among participants. The primary purpose is description of differences rather than explanation.⁵ The other purpose of the survey was to explore perceptions of the FBC ministry leader's attitudes of incarcerated and formerly incarcerated individuals.

The survey uses scale construction to measure variables based on responses to more than one questionnaire item. One type of scale used in the survey is the *Bogardus Social Distance Scale*. This scale tries to measure the willingness of the FBC ministry leaders to associate with incarcerated or formerly incarcerated individuals. For example, the survey asked for scaled responses to statements such as, I would be willing to be friends with an offender, I would not mind living next door to an offender, and I would not mind one of my children dating an offender. If we know *how many* relationships with offenders/ex-offenders the FBC ministry leaders will accept, we should also get a

⁵ Earl Babie, *Survey Research Methods*, 2nd ed. (Belmont, CA: Wadsworth Publishing Company, 1990), 52.

sense of *which* they will accept.⁶

Another method used in the survey was the use of statements rather than questions. This method was used because it is important to determine the extent to which respondents hold a particular attitude or perspective.⁷ *Likert items* (i.e., strongly agree, agree, disagree, strongly disagree) were used in conjunction with the *Bogardus Social Distance Scale* statements to summarize the respondent's perspective.

In addition to statements and scaling measures, the survey included a couple open-ended questions where respondents were asked to provide their own answers to the questions.

Because I was involving human subjects in my research, prior to participating in the survey potential participants were required to complete an informed consent (Appendix C). As partners in my research, they needed to understand that they had a choice and were not required to participate. The consent outlined research procedures, risks, benefits, confidentiality, participation, and contact information if they had questions or wanted to report a research related problem. The contact section also provided contact for the Director of the Doctor of Ministry Program at Drew University if participants had questions or comments regarding their rights as a participant in the research. The consent form was signed and dated by participants and returned to me.

The survey was offered on Survey Monkey for approximately two months. The initial survey was administered to approximately 100 participants in the various ministry groups (Appendix D). Thirty-nine of the 100 participants began the survey; however,

⁶ Babie, 166.

⁷ Ibid., 127.

only 33 completed the survey.

The participants were asked to take the same survey again (Appendix E). However, the survey could only be taken again after watching a 27-minute video called “Enfolding Ex-Prisoners” featuring Harold Dean Trulear, a seminary professor at Howard Universities’ school of Theology. The logic behind this method is to permit the analysis of data over time. Though members of the population from the first survey to the second may change over time, by comparing the two I might gain insight on the shift in perceptions. Twenty individuals began the second survey, but only 14 completed it.

In order to understand what Dr. Trulear discusses in the video “Enfolding Ex-Prisoners,” a transcript of the interview can be found in Appendix H. However, I summarize the video in the following paragraph.

The video was used as a tool to gauge FBC church members attitudes towards people entangle with the criminal justice system. The video begins by posing the question, “what would life be like if you were defined by the worst thing you have ever done?” Host suggests that, as a society, we do this with ex-prisoners. To be sure, the use of the term “ex-prisoner”/“ex-offender” is an alienating term because it tethers individuals recklessly to their past. Perhaps the term, “returning citizen” is best in reestablishing their lives as people who are part of the community.

The video touched on “collateral damages” of release after incarceration:

- Housing – disqualified from public housing in some states
- Job – discrimination in employment
- Education – denied federal grant opportunities
- Citizenship – states control whether or not ex-offenders can vote

In addition to collateral damages, the video highlighted the fact that returning citizens experience stigma/shame of their past. The video also suggested that the general

population does not necessarily care about the plight of the incarcerated, but are more concerned with their self-interest in keeping offenders at a distance.

The video talks about why faith based institutions are the ideal incubators for welcoming returning citizens. The best tools faith based institutions possess is not the ability to line up employment opportunities or meeting the housing needs of returning citizens, but the faith institution's imbedded culture of transformation and relationship building. When a church, synagogue, or mosque uses these tools, they create a network of support around returning citizens that can increase their chances of success upon their return to a community. This network of support is to be built not only when someone comes home, but also more importantly while the individual is incarcerated.

The video suggests that church tends to address the issue of incarceration as a specialized ministry, but it really should function conjointly in its pastoral care work. Some mention was made about children of inmates who are school aged and struggling while parents are incarcerated or having difficulty adjusting to a parent who is returning home.

After completing the survey phase of the project, I began the final phase that involved exit interviews with a select few participants. There were three participants and they were all female. I did not receive any male volunteers for the in person interviews. The participants were members of the young adult ministry and were between the ages 20-25.

The participants agreed verbally in addition to signing the informed consent to participate in the interview. I stated that I would like to record the interviews for accuracy, but if they felt uncomfortable with the use of an audio recording device they

were free to say no.

The interviews were conducted in two places, a meeting room in the church and the church administrative offices which is in a different location from the church. The interview was recorded with the verbal consent of the participants. The in-person interviews presented some advantages over the survey because they allowed for visual impressions such as facial expressions, gestures, and body language. The audio recording was used to enhance the precision of data collection.

Although there were advantages to the in-person interviews and the audio recording, there were equal disadvantages. Recording the interviews could affect the participant's response. That is the participant's consciousness of being recorded may impede freedom of response. Also, my presence as a person of authority in the church may have impacted the responses of the young adult participants. The interviews have been transcribed and are included in Appendix F. I did not transcribe every word of the interview. I have determined to focus on portions of the conversation.

The surveys, video, and interviews all assisted in helping the FBC leadership "see" the issues facing the incarcerated. But the idea of a documentary screening that focused on how the "War on Drugs" contributed to the issue of incarceration coupled with a panel discussion came later. I did not plan this aspect of the project. However, a Baptist church in Newark was hosting the screening of the documentary; "The House I Live In" which documented the beginning of the war on drugs in the early 1970's begun by the Nixon Administration through the Clinton years. It also gave cogent arguments why the war on drugs has failed and strategies to move forward.

I brought this to the attention of William Campbell who served on the LAC. I

suggested that this would be a great tool to bring attention to the issue. He was in agreement. He set up a conference call with someone he knew in the New Jersey Attorney General's office. We exchanged ideas and strategies. However, they wanted to take this part of the project in a direction that focused on the health concerns associated with drug use. I did not follow up with their suggestions and after a while thought that pursuing this would take too much time to put together. So I stopped pursuing this aspect of the project.

My LAC member was clearing his desk one day and brought to my attention the idea for the documentary screening. He asked, "What happened to this?" It was then that I decided to commit to the panel discussion. I arranged a date and decided with my LAC member that the panel should consist of a legislator, educator, and clergy. I sought out congress woman Bonnie Watson Coleman to participate on the panel. She is a New Jersey State Assemblywoman who was instrumental in pulling legislation together that benefited people with criminal convictions. The educator was Dr. Carl Hart, a neuroscientist at Columbia University who wrote a ground breaking book on his own experience as a black man growing up in the ghetto of Miami Florida and his research on drug use. Finally, a clergy member was needed to connect faith and compassion to the discussion.

I was not able to get Bonnie Watson Coleman, due to her schedule and was unable to secure a New Jersey legislator in time. However, the documentary and panel discussion went well. It was well attended not only by FBC congregants and leadership, but by community residents. The discussions were passionate and after the program people were amazed that such human rights violations were being perpetrated. The

documentary and discussion opened their eyes to the issue in a way that was dramatic and conveyed a sense of urgency. Two members of my LAC supported the panel discussion with their presence and encouraged me to take the project beyond requirement for fulfilling my D.Min and to pursue a change in the culture of the FBC.

CHAPTER 4

PROJECT EVALUATION

The project has been described in Chapter 3, now the arduous task of evaluation. I describe the evaluation process as arduous because it is not simply presenting the findings of my survey data. Certainly, the evaluation includes this process; however, it is more than presenting my findings.

The evaluation of the project has two distinct parts: observing change and discerning transformation.¹ Observing change involves a comparison of the church context prior to the project intervention. It simply identifies a change in activity, habits, nuanced shifts in behavior, shifts in narrative, etc. The second part is discerning transformation. This is a permanent shift in structure, appearance or character that is progressive and positive. It is difficult to get a handle on transformation. Hence, it is a more challenging process compared to observing change.

Heretofore, I will look first at the changes observed in the FBC as it relates to the opportunity to expand the congregations understanding of Christian hospitality towards individuals impacted by the criminal justice system.

In order to understand the changes that I observed in the FBC ministry site, I must first take an ecological approach. In other words, I must understand my ministry context in light of the larger cultural context. To be sure, any faithful adherent to the gospel of

¹ Carl Savage and William Presnell, *Narrative Research in Ministry: A Postmodern Research Approach for Faith Communities* (Louisville: Wayne E. Oats Institute, 2008), 123.

Jesus lives counter to the influences of culture. However, As H. Richard Niebuhr insightfully argues in his classic work, *Christ and Culture*, Christ transforms culture.² In other words we can live counter culturally without impacting the culture or the Christian can seek to transform the culture to God's glory. One eschews culture the other impacts culture.

The culture casts a negative persona on incarcerated individuals. "Reality television," a genre of television programming which films unscripted situations and actual occurrences as they happen between and among characters, has impacted the way the culture views those under the criminal justice system. Without dispute, most media imagery of those under the criminal justice system has always been negative. With reality TV flooding television programming, depiction of inmates in reality programs such as "Lockdown," "Lockup," and "Prison Break" tends to stereotype prison life as violent. There is no sensationalism in documenting the mundane reality of prison life that is the case 95 percent of the time. Therefore, producers focus on the few incidents that generate shock value. Ultimately this hurts individuals in re-entry because they will battle these negative stereotypes for most of their lives after release.

Daniel Kahneman in his New York Times bestselling book, *Thinking, Fast and Slow* explores the mind and argues that there are two systems that drive the way we think. Kahneman asserts that System One functions automatically without effort and without voluntary control.³ It is intuitive and impulsive. System Two is slow because it must

² H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1951).

³ Daniel Kahneman, *Thinking, Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 20.

exert effort to assess data and is reluctant to invest more effort than is needed.⁴ It is rational and cautious, but lazy. According to Kahneman, System One is the locus that originates impressions and feelings that become the deliberate choices of System Two.⁵

I raise Kahneman's work here because it brings into focus the working of our mind and how forms of media described in the paragraph above can condition our perceptions of incarcerated individuals. Kahneman explains that our actions and emotions can be "primed" by events of which we are not aware. This effect threatens our belief that we have full control over our judgments and choices.

So when we see the negative images of incarcerated individuals we are "primed" via System One to internalize what we see and act on a subconscious level. This sounds very trivial, but priming effects can dramatically influence expectations and decision-making. The ecological framework in conjunction with fast and slow systems of thinking, which Kahneman brings to the table, is the way in which I must begin to understand my ministry context.

The project survey has uncovered several realities in the FBC context. First, survey participant's normal place of worship is the FBC. They regularly attend worship service on a weekly basis. All consider themselves to be Christian and practice the discipline of prayer daily.

I conducted in person interviews with a few young adults who fall in the age range of 21-30. The discussion revealed that television media has an impact on how they see reality. A pair of interviewees would mention reality shows such as "Ilyana, Fix My

⁴ Kahneman, 31.

⁵ Ibid., 21.

Life” and “Scared Straight” as their references.

This discovery is an indicator of the external forces to which Christians are subject. Kahneman’s priming effect, therefore, is not simply a theory, but a reality in how we interpret the world around us.

The survey revealed that a high percentage of participants would punish a person who had committed a crime based on the type of crime committed. However, when the general statement is made, “I punish a person who has done something that I think is wrong” without any reference to the type of crime, close to 45 percent of respondents fell in the neutral category. Originally, I interpreted this response as an easy way for the participants to be non-committal. However, after the interviews, I discovered that some participants believed the question too general and hence the reason for the neutral response.

I then moved from the general to more specific offenses, categorizing by violent crime (murder, rape, assault), non-violent crime (robbery, white-collar), and drug crimes (distribution, use). As stated most respondents would enact punishment against individuals for the crimes committed in the categories mentioned. With the exception of violent crimes, respondents tend to feel that the crime does not hurt them personally. This sentiment is most pronounced when it comes to drug crimes. Punishment for crime in the minds of the respondents is a normal and an inevitable response to wrongdoing.

One might think that survey respondents were affected personally by crime to have such concrete thoughts on crime and punishment. When respondents were asked if any of them were victims of crimes, such as theft and burglary, and physical threats to their person a small percentage responded affirmatively. As it relates to crime

approximately 100 percent of respondents feel safe in their neighborhoods.

However, when it comes to methods of reducing crime, 97 percent of respondents are in favor of providing more treatment, jobs, and educational programs in a correctional setting to address problems that contribute to crime. This suggests that most of the respondents believe in “rehabilitation” as the prime purpose of prison and jails.

Punishing criminals who are caught and convicted was agreed upon by only 27 percent of respondents while approximately 55 percent disagreed with the statement. Eighteen percent remained neutral. Hence, reducing crime by way of “deterrence” placing individuals in prison without services with the hope that offenders will be inhibited by the threat of being placed back behind bars has a weak appeal to respondents. Interestingly when it comes to reducing crime by way of “incapacitation,” that is keeping offenders behind bars so that they are not free to commit crimes against people on the outside, 39.4 percent of respondents are neutral, while 45.5 percent disagree with the mechanism of “incapacitation.” Again, the respondents in the neutral category may be swayed for or against “incapacitation” depending on the type of crime committed.

When asked about close family members experience with the criminal justice system, the survey revealed that approximately 67 percent have family members who have been arrested, 55 percent have close family members that have been convicted of a crime, 58 percent of their close family members served time in jail, and 58 percent have close family members who have been on probation. Concerning the participants themselves, a high percentage of them have no experience with the criminal justice system. However, 21 percent have revealed that they have been arrested and 6 percent have been convicted of a crime.

The knowledge that a substantial percentage of participants are able to identify family members who have once been or are presently incarcerated and a few project participants themselves who have spent time in prison or jail is a new reality in the church. This phenomenon also reminds us that it is not the ones who are whole who need the church. It is the infirmed and way ward soul.

The church members and their families are suffering from the same cultural phenomenon that affects those outside the church. Participation in black church culture may cause us to dress in our finest, speak niceties, laugh, smile, and shake hands with each other as if we are under no pressure from life; “Why should the world be over-wise, in counting all our tears and sighs? No, let them only see us, while we wear the mask.”⁶

The American cultural phenomenon of mass incarceration makes common place families with loved ones under the control of the criminal justice system. This is something few families faced prior to the “War on Drugs” that was launched in the 1970s, but is now an intrinsic part of American family life. The survey reveals that FBC in particular and suggests that the church in general are not tuned into how real people living in families and communities under these circumstances respond to and cope with issues of incarceration, probation, parole, etc. As a result people suffer in silence. They will seek help from God in private prayer, but will not seek the support of the church. The experience of faith in God becomes more private and far less communal.

The FBC members are suffering the effects of the criminal justice system and are in need of healing. Incarceration has wreaked material, emotional, and social havoc in the lives of the FBC that has gone unawares. However, if they were not asked in an

⁶ Paul Laurence Dunbar, *Lyrics of Lowly Life: The Poetry of Paul Laurence Dunbar* (Seacaucus, NJ: Citadel Press, 1984), 167.

anonymous survey they would not have revealed their personal or family situations. This phenomenon of incarceration that is now intrinsic to family life in America cannot be eschewed by the church and made to be something only the world is liable to be subjected and/or responsible for addressing. The church must transform the culture of incarceration so that it holds minimal power over the faith community.

As suggested by their response to the purpose of incarceration, most survey participants agree that the primary purpose is rehabilitation. They believe that those who once were caught in the throes of criminal activity can change their ways. This belief is consistent with the tradition of salvation through Jesus the Christ. That is, we were once at enmity with God, but have been reconciled through Jesus and are being renewed by the transformation of our minds (Romans 12:2).

Nonetheless, as indicated in an interview with one respondent, she does not believe she possess the “gift” to minister to individuals who have been subject to incarceration. She feels that individuals who have similar experience would better serve them.

This belief needs further exploration because it is misleading. While it is true that one might be able to identify closely with the experience of another if one has had the same or similar experience, it is not true that those who do not have the same experience are unable to be of assistance. This belief in the church suggests that only people equipped for prison ministry can be effective in ministering to those affected by the criminal justice system.

What this participant must understand as well as any other with the same belief is that the FBC only needs to reorient its existing resources towards families and individuals

affected by the criminal justice system. There is no requirement for people with specialized gifts or a specialized ministry in order to effectively serve those impacted by incarceration. We respond to illness and hospitalization through the ethos of the entire church, this ethos can be effectively translated to those imprisoned and in re-entry.

The survey and project reveals that a change of culture is needed at the FBC. The ministry of reconciliation has been given to us, as a whole, not to specialized individuals or groups (Corinthians 5:18). What is needed at the FBC is a corporate sense of reconciliation, forgiveness, and healing that can be accessed by anyone who is hurting. This corporate sense must be undergirded by the ancient tradition of Christian hospitality that welcomes the stranger. As Dr. Harold Dean Trulear suggests, the preaching, music, conversations, and testimonies must reveal the entire congregations ownership of a ministry of hospitality to all, and not just the vision of the pastor or a specialized ministry.⁷

In order to minister to families impacted by crime and incarceration, the culture of the FBC must be open to persons with criminal records and their families so that they are free to share their experiences and struggles with the congregation because it is a safe space for them. This does not suggest that their offenses are excused. At the same time that they are welcomed, they are held accountable and moved towards repentance and renewal.⁸

I have presented the findings of my research project, which has revealed the way the FBC thinks about those affected by incarceration and the criminal justice system.

⁷ W. Wilson Goode Sr., Charles E. Lewis Jr., and Harold Dean Trulear, *Ministry with Prisoners & Families: The Way Forward* (Valley Forge, PA: Judson Press, 2011), 171.

⁸ *Ibid.*, 173.

However, an important aspect of the project is to discover if there was a marked change in the ministry context after the project intervention.

The initial survey gauged the context of the FBC participants prior to any intervention that would provide them with another context to understand those affected by the criminal justice system. The intervention that provided them with an alternate reality was a 27-minute video that discussed the reality of incarcerated and returning citizens and ways the church could embrace them. They were required to take the same survey again after the video.

The second survey revealed a marked change in the FBC participant's attitudes towards those impacted by the criminal justice system. When asked if they agreed with the statement, "I would be willing to be friends with an offender" prior to viewing the video 54 percent of respondents agreed, 23 percent were neutral, and 23 percent disagreed. After seeing the video, 81 percent of respondents agreed, 13 percent remained neutral, and 6 percent disagreed. Similarly when asked if they agreed with the statement, "I would not mind living next door to an offender" prior to the video 20 percent agreed, 43 percent were neutral, and 37 percent disagreed. However, after the video 44 percent agreed, 31 percent were neutral, and 25 percent disagreed.

Relating to those who are impacted by the criminal justice system, as if they are part of your family, as they become part of the body of Christ is probably a stringent test of one's willingness to be welcoming and practice hospitality as practiced by the early church.

When asked if they agreed with the statement, "I would not mind one of my children dating an offender," three percent of respondents agreed, 28 percent were

neutral, and 69 percent disagreed. However, I was surprised with the change that occurred after respondents viewed the video. Thirteen percent of respondents agreed with the statement, 38 percent were neutral, and 50 percent disagreed.

This suggests that some respondents were willing to change their view after being introduced to a different context wherein one interprets the circumstances of those impacted by the criminal justice system. Here is where Niebuhr's theology of Christ changing culture comes to the forefront of how the church can move people towards impacting the broader culture for the glory of God.

However, I am careful to discern that what I have been able to measure in my project is change and not transformation. I do not suggest that I am able to measure transformation through survey and establish some benchmark pointing me towards the change in structure or cultural change in the FBC. The project is only one dimensional and not sufficient a tool to gauge transformation.

To be sure, there has been a change in the survey participants understanding and view of those affected by incarceration after the project's intervention. But change is not progress, it is what it is, change. The project has not solved anything. Respondents are not empowered by the project itself to move towards a change in culture. The work of transformation is a lengthy process that revolutionize the way we "see, feel, and act" about incarceration. It requires ongoing efforts to bring the FBC in harmony with the vision of hospitality towards strangers impacted by the criminal justice system.

My ongoing involvement in addressing the issues surrounding the incarcerated, returning citizens, and their families have undergone transformation. I use transformation and not change here because it is a work in progress. When I began the

project I was not sure of my ability to undertake the task.

I am fairly new to the FBC. I have been in attendance here for approximately five years. I transferred from the Abyssinian Baptist Church in Harlem, where I was a member for at least 20 years, after which I became a member of the FBC about three years ago.

I began as a volunteer in FBC's prison ministry at its inception. No one in my family had been under the control of the criminal justice system and I had no encounter with the law where I sustained any arrests or convictions.

The Associate Pastor who was responsible for forming the ministry was my site advisor. Prior to graduating seminary a requirement for graduation was to do an internship at a ministry site with a site advisor reporting on my progress to the seminary. I was asked to serve as a volunteer coordinator for the prison ministry. I knew nothing about the issues that the incarcerated and their families faced. However, I was willing to learn, grow, and be transformed.

After serving on the ministry for a couple years, leadership was thrust upon me when the Associate Pastor who began the ministry left to pastor a church in south Jersey. My leadership consisted of maintaining regular meetings, an advisory committee, putting together a handbook, providing outside training for mentors, and establishing meetings for the family of incarcerated to talk about issues of concern to them.

With my enrollment into the Worship, Spirituality, and Preaching program at Drew and the challenge to think about a narrative of concern, I began to think about the issues that the ministry was charged to address in a different way. It became less a concern of maintaining meetings and volunteer responsibilities for the ministry group, but

how the entire FBC culture could be transformed to minister to the incarcerated and their families.

The need to reach out to the various ministries and their leaders in order to develop a controlled group of participants for the project has ratcheted up my leadership abilities. The project has forced me to reach across ministry lines, as it were, and convince the leadership and ministry volunteers that the project was important not only to me and the successful completion of my course work, but it would bring a new level of understanding to ministry groups that encouraged us to work together as a unit. That is, though the outreach ministries of the church focus on different particulars, it does not preclude us from working as a unit. In a microcosm, this symbolized the beginning of the transformative work that the project would initiate.

However, on a personal level, my transformation began with a different way of thinking about the issue of incarceration and those impacted by it. I began to take greater ownership of the project upon the formation of the advisory committee. The committee pushed me to consider how the effort I was involved in could go beyond an exercise to complete academic requirements and take seriously the transformative potential the project has for the FBC community.

My embracing of the charge has created opportunities where I have expanded my networks beyond the FBC community. I have joined the Union County Re-entry Task force. Currently, there is a Middlesex County Re-entry program that is forming and are seeking steering committee member. I have volunteered to serve. I have also networked with the Drug Policy Alliance group to look at policy solutions to the incarceration epidemic that stems mainly from the “war on drugs.” As a result of this relationship I

have had the opportunity to expand my sphere of influence on the subject matter (see Appendix D). I have also formed relationships with the New Jersey Department of Corrections through the Chaplaincy Program. I have connections with a program called “Mountain View,” which is housed at Rutgers University. Mountain View provides individuals who have been incarcerated with an opportunity to complete a college education if they have demonstrated an ability to be successful in an academic setting.

The above contacts and networks have provided me greater ability to connect the incarcerated, families of the incarcerated and returning citizens to resources that can assist them in their effort to be reoriented back into their communities as well as make the FBC a more welcoming community to those impacted by incarceration.

For example, the Senior Pastor of the FBC explained to me that a member of the congregation was concerned about her son who is currently incarcerated in a New Jersey State Correctional Facility. I was able to contact the member, inquire about her concern, and ask how she envisioned the FBC helping her. I was able to make a call to my contacts at the New Jersey Department of Corrections, get essential information, share it with the incarcerated individual’s mother and recommend a strategy for preparing her son for reentrance into the community.

Additionally, I have engaged with the Drug Policy Alliance of New Jersey to host a screening of the documentary, “The House I Live In.” A panel discussion will follow the documentary. I have been able to pull together experts in the field to open up dialogue with the church and the broader community on the impact the war on drugs has on communities of color.

I am included on the panel and will discuss the ways the war on drugs is not

simply an effort to reduce the spread of illegal narcotics in our communities, but has been complicated by the racial profiling of mostly black men. This has created human rights violations that are similar to Jim Crow laws that were prevalent in the pre Civil Rights era. This of course is a policy issue that the broader community needs to be educated about and enlisted in changing public policy and drug laws.

I do not believe that I would have made these strides if it were not for my involvement in the Doctor of Ministry project. I have immersed myself into the subject, which has led me towards a personal transformation.

Although the Doctor of Ministry project has sown seeds of transformation in my leadership qualities and ability to address the narrative of concern on a personal level, it has not been able to impact the culture of the congregation. As I mentioned earlier, the project has shown me that people are willing to change once they have been educated on the impact the criminal justice system has on the incarcerated and their families. However, change is not transformation. Transformation involves systems that must be in place in order to affect lasting change.

Therefore, in the fifth and final chapter of this project, I will offer strategies that will address ways in which the FBC can be transformed as a whole, not simply a ministry within the church, but a hospitable community that welcomes strangers who are impacted by the criminal justice system.

CHAPTER 5

CONCLUSION

As discussed in the previous chapter, the results of the project indicate that after the issue of incarceration is presented to the congregation in a manner that transforms the images that the world presents of those affected by the criminal justice system, change occurs. There is change in their perception, but in order for transformation to take place in their hearts, all three cycles of the process, seeing, feeling, acting must come to fruition. A change in perception must include a change in practice or action. If we only see, we can talk intelligently about the problem but not be moved to act. We become tinkling glass or a sounding cymbal: all talk no substance.

The project has affected me personally. I have been engaged in the process of transformation described by Aung San Suu Kyi because I have become more involved in the issue of incarceration since the start of the project. This transformation, I have discovered, is not linear; nonetheless, seeing must be the priming phase while feeling and acting may shift positions. However, one cannot be transform without both feeling and acting. All three must interact for true transformation.

Moreover, as a result of working on the project I have envisioned a “better future” or a change in culture at the FBC (this is part of the seeing process). According to Marcus Buckingham, “What defines a leader is his preoccupation with the future;” he

carries a vivid image of what the future could be and this image propels him forward.¹

Leaders rally people towards an envisioned future. Therefore, the project has helped me discover leadership qualities within that are continually being fashioned.

I have envisioned a future for the FBC that involves Christian hospitality, which causes not simply a ministry in the church to focus on the plight of the incarcerated and their families, but a shift in culture where the entire church engages the practice of Christian hospitality that enfolds those who experience incarceration. To be sure this envisioned future is not custom made for families and individuals impacted by the criminal justice system alone; it is an envisioned future that encompasses a model of pastoral care for the church.

Nonetheless, the question remains – what kind of work is needed to move the FBC toward the envisioned future of Christian hospitality? Moreover, after the work has begun, what is the quality of the community that will be built? Will it be temporal or will it have lasting effects on how the church as a community of believers does ministry at the FBC?

First let me address the kind of work that is needed to move the FBC toward the envisioned future. As I suggested in Chapter 2, the FBC must possess the ability to “see” what Jesus sees. An example of this is found in the gospel of Mark. Jesus and His disciples were going to a quiet place to rest, but were followed by the crowds. On one hand, when Jesus saw them, He was moved with compassion. The disciples, on the other hand, wanted to send them away because they were long with Jesus and needed food. The disciples’ solution was to send them away (Mark 6:30-43). The disciples did not see

¹ Marcus Buckingham, *The One Thing You Need to Know...About Great Managing, Great Leading, and Sustained Individual Success* (New York: Free Press, 2005), 59.

that at their core, the people needed spiritual food. They only saw that they required food for the body, which they did not have enough of to feed such a large gathering. Their sight was limited, therefore they could not feel or empathize with the multitudes' core need. The disciples could not see that the crowd's need was also their need. Since they could not feel, they were not moved to act. They failed to be transformed by the people's need.

Jesus saw and was moved with compassion. The challenge we have concerning Christian hospitality to those impacted by incarceration is to get the FBC to empathize with the incarcerated, so that members are moved with compassion to act.

To this end the task at hand is to make the plight of those impacted by incarceration visible to the FBC. One way of doing this is to hold events that address issues of concern particularly to those incarcerated. Before anything can be done about a problem, we have to understand that there is a problem. Making the issues visible highlights that there is a problem that needs our attention.

Moreover, focusing on the issue raises the underlying concern that today it is someone's son or daughter who we do not know, but the next time it may be someone near and dear to us. Here the process of feeling works from an individual perspective and enfolds communal wellbeing. We are part of a whole and what is vexing my brother today may infect us tomorrow so we must work together. These events should show that the issues not only concern those with family that are incarcerated, it affects us as a community.

The project has given visibility to the issue of incarceration in the FBC. In the month of April our scholarship ministry does an annual fundraiser. This year we have

invited Hill Harper, the actor who stars in the television crime series CSI: NY. Among his many talents: actor, holds a law degree from Harvard, he is an author. He has come to promote his latest book titled, “Letters from an Incarcerated Brother: Encouragement, Hope, and Healing to Inmates and their Loved Ones.” The book brings to light some of the abominable effects incarceration has on the poor, but more importantly it highlights their need to make connections with people who will be a mentor to them and their loved ones. The day after the event I asked a staff member if she attended. She replied affirmatively and said that the same issues that my project focuses on are the very same issues Hill Harper spoke passionately about.

Also in April, the FBC in partnership with the New Jersey Institute for Social Justice (NJISJ) will hold a faith leader luncheon (briefing, question, and answer session) along with a press conference to highlight an upcoming bill in the New Jersey State Senate and Assembly called The Opportunity to Compete Act. The bill focuses on giving people who have convictions and/or served time in jail the opportunity to receive fair consideration when applying for jobs.

Prior to these events, a group of faith leaders and myself had the opportunity to testify in Trenton before the State Assembly on the need for bail reform. The next day my photo was in the paper with the caption, “The Rev. Errol Cooper of First Baptist Church of Lincoln Gardens in Somerset speaks at an Assembly Judiciary Committee hearing yesterday in Trenton in support of bail reform legislation.” The pastor saw the article and caption and commended me on the work I was involved in. Not too long after the partnership with NJISJ came about. My pastor told me that he had a conversation with Cornel Brooks of NJISJ and that I should follow up with his office to arrange the

faith leader luncheon on the bill that will come before the New Jersey legislature.

I would like to take credit for the change in atmosphere in the FBC as it relates to the issue of incarceration. I believe the attention that the project has brought to the issue has created a ground swell of activity in the FBC that brings light to the human rights violations and corporate profiteering that is embedded in the issue of incarceration. With Hill Harper, a world-renowned celebrity, opening up the need for compassion and justice to those incarcerated as well as the FBC pastor organizing activities that highlight the need for systemic change as it relates to justice for poor incarcerated individuals, the ability to “see” as one part of the process for transformation is taking root in our church. I would like to think this is due to the project.

With these events, not only is this issue visible to the FBC helping us become aware that there is a problem, making the issue visible also helps us to understand the problem. The issue of incarceration is squarely within FBC’s purview, “we are then able to familiarize ourselves with its realities, measure our capacities and resources, and then plan our attack.”² Visibility offers us the opportunity to continually peel away scales from our eyes so that we may see clearly and understand the role we can play in offering hospitality to the incarcerated and their families.

The future life of the project in the FBC has great potential. The help of celebrities and attractive events with the senior Pastor’s name behind it is a great start, but the visibility of the issue must be maintained in more mundane ways.

Other ways of making the issue of incarceration visible to the FBC is to incorporate the needs of those impacted by the criminal justice system into our liturgy or

² Gayraud Wilmore, ed., *Black Men In Prison: The Response of the African American Church* (Atlanta: ITC Press, 1990), 31.

ministry practice. For example, when we offer the pastoral prayer on Sunday in front of the congregation, we can integrate prayer for congregants with an incarcerated family member. This is already occurring. Ministers praying the pastoral prayer have addressed the issue of incarceration in their prayers.

Our Sunday bulletin can feature announcements about family members who are facing trial and in need of prayer or letters of support. In addition to a sick and shut-in list, a list of incarcerated members and family members who need visitation from the church can be included. These are ways that the congregation's sight can be opened to the needs that incarcerated individuals and their families confront. This can be a reality and would only require discussion with my project advisory board member who leads the pastoral care department and seal of approval from our executive director.

Developing a clear theory that will inform our practice of hospitality to those with a criminal record is also needed so that the work on this issue maintains consistency. People can move from stagnancy to involvement when a clear reason for action is offered. A clear theory speaks to the quality of the hospitable community that will be built.

A theory is like a lens through which one observes experience, and any lens has its focal strength and its areas of distortion that may need to be brought into focus. Theories, therefore, provide a rationale for our actions so that there is a level of consistency between one's intention and one's action. Psychotherapists call this consistency "congruence."

There is a relationship between congruence and awareness. The highly congruent person stays connected, but the not so congruent person may well be oblivious. So, this

relationship between theory and practice, or intention and action, is dependent, at least in part, on awareness.³

This theory must be developed from biblical foundations. This is important to the FBC because it is a canonical church. That is, symbols and icons are not central communicators of the gospel. The seating in our sanctuary faces a pulpit resting atop of a raised platform symbolizing the centrality of God's word. In other denominations, such as the Catholic faith, the communion is central and the liturgy of the church is highlighted by the communion supper.

However, the word of God and preaching is so central to the FBC that all in the service builds up to the moment when the preacher rises to the pulpit to give the message. We are committed to the work of salvation and root this work in history and the Christian canon. Therefore the centrality of biblical truth in developing a rationale for hospitality towards the stranger is critical. These can be incorporated into our Institute of Christian Discipleship (ICD) classes. This is the vehicle used in our church to facilitate bible study.

For example, a theory of practice can be developed and taught from Acts 12. Peter was incarcerated and the church family was praying for him; however, when he came to them they were not ready to receive him into the house. A theory here could clarify the need not only to offer prayers for someone while they are incarcerated, but also the need to expect the answer to prayer by preparing our environment to receive those who were incarcerated and are now returning home.

To extend other examples, our practice can be informed by forms of justice in the

³ For a more detailed discussion of the topic of theory and practice reference Jamal Granick, "A Deeper Look at Theory and Practice," <http://www.ias.org/spf/theory.html> (accessed November 2, 2013).

biblical text that runs counter to secular forms of justice. Biblical justice demands reciprocity. As one receives mercy and compassion, we are required to return the same in dealing with others. This reciprocity is not based on an “eye for an eye” theology but the love one claims as a child of God.⁴ This biblical base for practice can raise the stakes in feeling compassion for the incarcerated and the issues they face because one can reflect upon the mercy and compassion God in Christ has shown us. This feeling of compassion can lead us to action.

Another Biblical concept that can be used to undergird practice is eschatological justice. This is God’s justice at the end of time when God decisively doles out rewards and punishments in accordance with the deeds we have done or have left undone. This eschatological justice is clearly seen in Matthew 25:31-46.

A third Biblical concept is compensatory justice. This justice seeks to restore persons to wholeness and grant them rightful status in the community. An illustration of compensatory justice is found in Luke 19:1-10.

The overarching impact of these Biblical concepts is the creation and maintenance of a high quality of Christian hospitality at the FBC. The development of such a theory informs the practice of the congregation. A clear theory will make it less likely to stray from a practice and give the practice a powerful base for engaging in hospitality toward the incarcerated and their families.

Make visible to the congregation the plight of the incarcerated, develop a biblically based theory to inform practice so that a level of consistency can be expected,

⁴ For more information on forms of justice see, *The Scandal of Evangelical Politics* by Ronald J. Sider and *Black Men in Prison: The Response of the African American Church* edited by Gayraud Wilmore.

and create some slogan, mission statement or organizing principle around which the work of the FBC congregation can be focused. Even with visibility and theory we need to be reminded in some way why we do what we do.

By way of example, we take communion, not only because we are instructed by Jesus to do so, but also more importantly to be reminded of what Jesus suffered for our salvation. We do not merely take the bread and wine unawares; the meanings of the elements are explained to us every first Sunday. We are reminded of the central role of the cross in Christian theology each time the communion ordinance is practiced.

Likewise, a slogan, mission statement, or organizing principle around Christian hospitality to those impacted by incarceration can remind the FBC of the importance of our work, as a church, to this population. The FBC has a slogan that is formalized into a symbol. It is a circular symbol with the name of our church on the borders of an outer circle with the slogan "Faith in Action" in bold cursive letters in the inner circle.

This organizing principle can be inclusive of Christian hospitality toward individuals and families impacted by incarceration. However, to facilitate the congregation's incorporating this understanding into our slogan, pastoral influence is needed to build an encompassing understanding of this organizing principle. A way to include the organizing principle, the theory that informs our practice, and assure visibility of the issues that impact the incarcerated is to incorporate them within the FBC strategic plan.

Each year our pastor holds a leadership meeting, typically as the New Year approaches, to focus the direction of the church for the year. We will engage in a leadership conference call in December to review and/or recalibrate the pastor's 10-year

ministry strategy called 2020 Vision. The plan was initiated November 2010.

The theme of 2020 Vision is faith in action commitment to a Christian lifestyle. The statement of mission focuses on engaging the congregation and community in ministries that foster a lifestyle of spiritual growth, numerical growth, and economic empowerment/financial growth. A church wide ethos of Christian hospitality to the stranger impacted by incarceration fits well with our 2020 Vision mission statement. The objective for 2014 is evangelism. Subsets of this objective focus on excellence, growth, outreach, and succession.

As social creatures we can summarize our need for the following seven items: comfort, variety, significance, love, growth, contribution, and belonging. We are creatures of comfort and want certainty in our lives. We want adventure and novelty so we like to have variety in life. We want our lives to have meaning and value. That is, a sense that how we live and what we do is impactful. We desire love, the feeling that we are meaningfully connected to someone. We want to add value to the world around us so we desire to contribute to a purpose we find meaningful. We want to be connected or belong to a community of like-minded people. Finally, we want to grow and be better as a person, improve our skills, sharpen our knowledge, achieve excellence in our lives.⁵

The interior life or spiritual life runs parallel in some fashion to our material life. We are both flesh and spirit and should not seek to deny the reality of either. We are to love God with heart, mind, and soul: in other words, with the emotions, intellect, and spirit. Therefore, we seek comfort in the material or emotional sphere and desire the

⁵ "The Seven Greatest Human Needs," *Compassion blog*, July 31, 2012, <http://blog.compassion.com/the-7-greatest-human-needs/?referer=124445&gclid=CNecnoSR17sCFSHNOgodo3gAPg> (accessed December 4, 2013).

same in the spiritual realm. We seek comfort from God's word and spirit. We want love that satisfies us emotionally. Spiritually we want satisfaction that we have received and share the love of Jesus with others, etc.

When we engage in Christian hospitality toward the stranger it fosters spiritual growth, which is in line with the pastor's 2014 strategic vision for the FBC. This engagement stretches one's theology to go beyond the embedded theology learned in Sunday school or picked up by an unquestioning interaction with church culture. When combined with Biblical principles hospitality towards the stranger will inform our praxis and deepen the inner life of the believer.

There are several marks of growth in the Christian life.⁶ One marker of Christian growth is our maturity as hearers of God's word. This means that scripture is viewed by the Christian, not as a magical elixir or a guidebook for having wishes granted, but as a tool to form and reform the inner life and outer praxis of the believer. A mature hearer of the word of God also suggests that the Christian is open to new and surprising readings of scripture in different contexts from the one we are familiar with.

The community of believers at the FBC who are undergirded by Biblical principles that make visible the issues confronted by those impacted by incarceration, broadens their theology to reform their practice and engage them in hospitality towards the incarcerated.

Another mark of Christian growth is maturing in freedom. This is freedom for service to God and others. When the Christian becomes mature in the freedom of Christ

⁶ Daniel L. Migliore discusses the sanctification process in the Christian life. A few of his concepts on Christian growth are used here from his book: *Faith Seeking Understanding* (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 178-182.

they are able to cast off the inhumanity that our American culture promotes while increasing freedom for new opportunities of Christ-like service. Certainly the framing of Biblical concepts of justice around the particular injustices faced by those impacted by the criminal justice system offers the Christian who has become a mature hearer of God's word the opportunity for hospitality toward a community of people that has been ostracized. Being free to serve this community through practices undergirded by Biblical concepts seeks to welcome those under the weight of incarceration as full human beings deserving of their rights as citizens of our community.

Finally, hospitality toward the incarcerated fosters growth in the FBC by offering solidarity with our fellow human beings. Hospitality to the stranger suggests that we have moved away from centering upon our needs and have become conscious of and sensitive to the needs of others. Often church membership reflects the socioeconomic, cultural, racial, and gender divisions in our society. However, increased solidarity with strangers, people considered as undesirable is an indication of growth in the Christian life.

Our growth as a community of believers is measured by our willingness to move beyond our comfort in associating with and serving ourselves and reaching out to the other who is different. This is courage to move away from a focus on our own needs and see the truth of the world around us.

Service towards the incarcerated offers an opportunity for growth in the FBC as we focus on the needs of people who are shunned because of their past deeds. Hospitality toward the stranger impacted by incarceration forces us to commit to the message of reconciliation that Christ has given the church (2 Corinthians 5:18-21).

Hospitality towards the incarcerated, returning citizen, and their families also has the potential to grow the church numerically and financially. Extending Christian hospitality to this population is a form of evangelism, which is the objective of our pastor's strategic vision for 2014. Hospitality may add souls to the church of God without an emphasis on proselytizing because we are addressing the need of this community without an emphasis on conversion. If those served by our hospitality desire to become a part of FBC they are welcomed to do so, but an emphasis will not be placed on joining. The emphasis is upon meeting the need.

There is the question of replicating this project in other churches, synagogues, mosques, non-profit settings, and even secular settings that I would like to address. Replication means drawing on the vision, experience, and practice of other projects or services and creating and implementing a similar project or service. It however does not mean the exact copying of a project or service.

An opportunity for replication of the project exists currently through the New Brunswick Faith Based Coalition (NBFC) that the FBC is a part of and for which I am the FBC representative. We meet quarterly and discuss issues such as a micro-website, planned event in the city of New Brunswick, New Brunswick resident's access to healthy foods, etc. (see Appendix G for sample minutes of third quarter meeting).

The NBFC plays an integral role in strategically identifying critical community issues to address. The NBFC represents over 50 houses of worship of which approximately 10,000 city residents are members. The NBFC has been engaged in the strategic planning process since 2010 and is co-facilitated by New Brunswick Tomorrow (NBT) and the City of New Brunswick. New Brunswick Tomorrow is a non-profit

organization that serves as a catalyst in developing and supporting solutions that improve the quality of life in the New Brunswick community. This organization works with its partners in the city's public/private revitalization efforts, assuring that health, human service, and social issues are addressed that complement the physical and cultural revival of New Brunswick.

Like most urban areas in New Jersey (i.e., Newark, Camden, Patterson, etc.), New Brunswick is faced with the task of being a destination for re-entrants. Rising incarceration rates, as discussed in Chapter 2, means that more and more inmates are being released from prison each year. Nearly 15,000 former prisoners were released from New Jersey prisons and it is estimated that within the next five years 70,000 individuals will leave New Jersey State prisons and return to communities within New Jersey.⁷

These clusters of released prisoners are concentrated in a few neighborhoods in New Jersey urban centers. These concentrations of returning prisoners can generate great costs to these communities, including potential increases in costs associated with crime, public safety, public health risks, and high rates of unemployment and homelessness.

Understanding the characteristics of returning prisoners and the challenges they face is an important step towards improving the welfare and safety of all citizens. In conjunction with affecting public policy and legislation to reduce the incarceration numbers, our urban centers must be prepared to develop strategies to receive the masses of re-entrants.

⁷ Information in this paragraph is gleaned from pages 1-3 of: "A Portrait of Prisoner Reentry in New Jersey," Urban Institute Justice Policy Center PDF, www.urban.org/410899_nj_prisoner_reentry.pdf (accessed December 6, 2013).

The model presented here, if successful at the FBC, can be a model that is replicated within the churches, synagogues, and mosques in New Brunswick. The NBFC provides an excellent opportunity to form partnerships with the city of New Brunswick, the non-profit organization New Brunswick Tomorrow, and local churches to replicate a faith-based strategy that is not concerned as much with changing policy as it is the transformation of the spirit to address the impending issue of those returning from prison to communities in New Brunswick.

APPENDIX A

LAY ADVISORY COMMITTEE BIOGRAPHY

BIOGRAPHY
LESTER S. SHELLEY

Born in Brooklyn, New York, Lester Shelley is a Preacher, Community Organizer and Christian Businessman, now residing in Somerset, New Jersey. Shelley was ordained as a Deacon and served over twenty years at First Baptist Church of Lincoln Gardens in Somerset, NJ under the leadership of the late Rev. Charlie H. Brown Jr and Rev. Dr. Deforest Buster Soaries.

At First Baptist, Minister Shelley currently serves on Project 25:36 a comprehensive prison ministry that serve congregational members, their families and community residents throughout NJ, the Pastoral Care and Counseling Ministry, the Christian Education Ministry as an Instructor for New Member Orientation and the Health and Wellness Ministry.

Minister Shelley was licensed to preach June 1, 2003 and served as Associate Minister at True Servant Worship and Praise Church in Hamilton, NJ under the Pastorate of Bishop Edward E. Jenkins from 2001 – 2008 as Minister of Stewardship and Pastoral Care.

Minister Shelley is the Founder/CEO of Shelley Ministries and Shelley Community Development Corporation. Shelley Ministries is a Para-Church/Urban Ministry that provides counseling, funerals, weddings, evangelism and missions. Shelley Community Development Corporation provides community, workforce and economic development in urban areas throughout the New Jersey tri-state area.

A proponent of faith based community development Minister Shelley established collaborations with faith based organizations that establish substance abuse programs, affordable housing initiatives, initiatives for homelessness and re-entry programs

A Christian Businessman, Minister Shelley is founded of Trinity Wellness Associates (TWA). TWA serves as Independent TriVita Business Owners with TriVita, Inc an International marketing company of nutritional products based in Scottsdale, AZ. Through his wellness company Minister Shelley manages a team of associates though out the United States and Abroad.

Minister Shelley served his country honorably in the United States Army and received numerous awards and decorations for service to his country and community. In 2010 Minister Shelley was appointed as a Veterans Representative with the NJ Department of Labor and Workforce Development where he assists veterans with employment and educational opportunities. Minister Shelley received a Bachelor of Science (BS) degree from Philadelphia Biblical University and is pursuing a Master of Divinity Degree (M Div) from New Brunswick Theological Seminary, New Brunswick, NJ.

Sharon Chamberlayne

Bibliography

Sharon Chamberlayne was born in Perth Amboy, New Jersey. She was enrolled in the public school system and graduated from Perth Amboy High School. She attended college at Virginia State University in Petersburg, Virginia and graduated with a B.S. degree in Economics. While at Virginia State University she met her husband Charles Jr. (Chuck) and less than three months following her graduation they married. Sharon spent the next twenty-five years of her life raising her three boys, Charles III, Michael and Brian. Charles III is a graduate of Howard University and is pursuing a graduate degree in Communications from John Hopkins University. Michael is a graduate of Morehouse College and has received an MBA from the Wharton School of Business. Brian graduated from Howard University and has received his Juris Doctorate from Cornell University. Sharon is proud to have had the opportunity to stay at home and raise her three sons. Her husband Chuck received his Master of Divinity from New Brunswick Theological Seminary and is currently an interim pastor at Imani Baptist Church in East Orange, New Jersey. Charles and Sharon have been married for thirty-six years.

After raising her boys, Sharon entered New Brunswick Theological Seminary. She graduated cum laude and received her Master of Divinity in 2005. Following graduation, she worked for the Division of Youth and Family Services (DYFS) as a Family Service Specialist. She worked to stabilize family units during problematic situations of reported child abuse. She is currently employed as a social worker for the New Jersey Department of Corrections. She has served as liaison for the institution with various outside community agencies. She facilitates group discussions with female offenders in breaking the cycle of re-incarceration. Some of the topics for discussion are: barriers and obstacles that hinder successful transition into the community; problem solving skills and techniques to help make better life style choices; relationship building and life skills applications; resume writing; goal setting and career planning. Sharon finds working with the offenders challenging yet rewarding knowing that some lives are being changed for the better.

Sharon is a licensed minister at First Baptist Church of Lincoln Gardens. She has love and respect for all people knowing that God loves us in spite of our own failings. She rejoices in knowing that she is not bound by circumstances but enjoys the liberty of being free in Christ.

William E. Campbell, M. Div. Ed.S, D. Min

Bill Campbell received his Master of Divinity (M.Div.) and Doctor of Ministry (D.Min) Degree in Pastoral Counseling from Drew University Theological School. Bill currently serves as Director of Pastoral Care and Counseling at First Baptist Church of Lincoln Gardens, Somerset, New Jersey. Bill received an Ed.S Degree in Marriage and Family Therapy from The College of New Jersey (TCNJ) in May 2011. He is in the final stages of the credentialing process towards licensure as a Marriage and Family Therapist and has been granted his temporary permit to practice by the New Jersey Marriage and Family Therapy Board. Bill has over 25 years of training experience in private industry and utilizes those skills to develop and teach Marriage and Family enrichment classes. He also has over 10 years of experience working directly with married and engaged couples and has a private practice at Christian Wellness Center in Somerset, New Jersey. Bill is the founder of Marriage for Keeps Wellness Center, a marriage and family counseling and educational service. Bill and his wife have two adult sons and they have been married for 33 years.

As an inspirational guiding force, Minister Ernestine Winfrey fosters a therapeutic and loving community at the Good News Home in Flemington, NJ. It is the only long term Christian treatment facility licensed by the state for women 18 and over. Her broad scope of initiatives comes from her excellence in leadership clinical experience, educational background, and her unwavering faith and hope as she relentlessly and tirelessly serves to help others on both a personal and professional level.

Minister Winfrey has been a member of First Baptist Church since 1979 and until 2005 she taught four levels in Sunday school and vacation Bible school. Currently she works with the Christian Education department teaching *Real Life Issues* courses which target young adults on such concerns as building healthy relationship, spiritual sexuality, forgiveness, and depression from a Biblical perspective.

Minister Winfrey have served on the New Jersey Governor's Task Force for establishing treatment standards for the alcohol and drug treatment continuum of services. She is also a standing member of the Governor' Professional Advisory Council and Recovery mission team member of GOAL (Global Outreach for Addiction Leadership and Learning). In 2005, 2006 and 2009 she provided training for pastors, teacher and prison worker in Kenya Africa on the link of substance abuse and the spread of HIV/AIDS.

After retiring from AT&T Minister Winfrey earned a BA in Psychology and a dual Masters Degree in Social Work from Rutgers and Masters of Divinity from Princeton Theological Seminary and she has completed the course work for her Doctorate at Princeton Theological Seminary. Minister Winfrey is a License Clinical Social Worker (LCSW) and Licensed certified Alcohol and Drug Counselor (LCADC) and certified by the state to provide supervision (CCS) to those seeking license in those fields.

Minister Winfrey, a widow, is the proud mother of seven children, one adopted daughter, thirty-four grandchildren, and fifty-seven great grands.

Doyal H. Siddell

Doyal Siddell earned his Master of Science in Business Degree from the University of Wisconsin – Madison and his Bachelor of Business Administration Degree with a concentration in Marketing from the University of Mississippi. He is a seasoned public relations and communications professional with more than 12 years of experience in this field, and currently works as a consultant with D&C Marketing and Communications Group, LLC, a company he founded in 2009. The firm provides public relations consulting, which includes development and pitching of news releases; development and coordination of media events; writing speeches and talking points; creating press kits; providing advertising and marketing strategy development; marketing research development; and coordination and development of market research. Doyal also has more than 10 years of teaching and administration experience at the postsecondary level in the fields of marketing and management. Additionally, he serves as a deacon at First Baptist Church of Lincoln Gardens in Somerset, NJ.

Doyal and his wife have one adult daughter, and they reside in Hillsborough, NJ. They have been married for 28 years.

APPENDIX B

INFORMED CONSENT

INFORMED CONSENT FORM**RESEARCH PROCEDURES**

This research is being conducted to understand the perceptions that you as congregation members have about forgiveness, the criminal justice system, and the offenders that are returning to your community and congregation. If you agree to participate, you will be asked to sign this consent form and complete a questionnaire. This survey will take approximately 15 to 20 minutes complete.

RISKS

There are no foreseeable risks for participating in this research. In answering the questions, you may provide information or opinions that could cause you to recall time when you were possibly a victim of crime. Research staff will implement procedures to reduce these risks, as described below.

BENEFITS

There are no benefits to you as a participant other than to help investigators learn more about your opinions and views about the Healing Communities initiative.

CONFIDENTIALITY

The data in this study will be confidential. To help protect your confidentiality your name will not be included on the survey instruments and other collected data.

PARTICIPATION

Participants of this survey must be 18 years or older. Your participation is voluntary, and you may withdraw from the study at any time and for any reason. If you decide not to participate or if you withdraw from the study, there is no penalty or loss of benefits to which you are otherwise entitled. There are no costs to you or any other party.

CONTACT

Minister Errol Cooper is conducting this research. He may be reached at 732-828-2009 or ecooper@fbc Somerset.com for questions or to report a research-related problem. You may contact Carl Savage, Director of the Doctor of Ministry Program at Drew University at 973-408-3586 or csavage@drew.edu if you have questions or comments regarding your rights as a participant in the research.

 1/29/13

APPENDIX C

FIRST SURVEY

Attitudes Towards Those Who Commit Crime & Criminal Justice System

Design Survey | Collect Responses | **Analyze Results**

- [View Summary](#)
- [Browse Responses](#)
- [Filter Responses](#)
- [Crosstab Responses](#)
- [Download Responses](#)
- [Share Responses](#)



Introducing New Analyze BETA
Better charts, easier tools, faster decisions.



Try it Now

Learn More

Default Report | + Add Report

Response Summary

Total Started Survey: 39
Total Finished Survey: 33 (84.6%)

Show this Page Only

PAGE: 1

1. Are you a member of First Baptist Church of Lincoln Gardens (FBC)?

Create Chart | Download

	Response Percent	Response Count
Yes	89.7%	35
No	10.3%	4
answered question		39
skipped question		0

2. How long have you been a member?

Create Chart | Download

	Response Percent	Response Count
1-2 Years	30.8%	12
3-4 Years	15.4%	6
5-6 Years	5.1%	2
7 years or more	48.7%	19
answered question		39
skipped question		0

3. Do you consider your self a Christian? [Create Chart](#) [Download](#)

	Response Percent	Response Count
Yes	100.0%	39
No	0.0%	0
answered question		39
skipped question		0

4. Is FBC your normal place of worship? [Create Chart](#) [Download](#)

	Response Percent	Response Count
Yes	100.0%	38
No	0.0%	0
answered question		38
skipped question		1

5. How often do you attend FBC? [Create Chart](#) [Download](#)

	Response Percent	Response Count
Weekly	94.9%	37
Monthly	0.0%	0
During Holiday events such as Christmas/Easter	0.0%	0
Other (please specify) Show Responses	5.1%	2
answered question		39
skipped question		0

6. Do you engage in prayer? [Create Chart](#) [Download](#)

	Response Percent	Response Count

SurveyMonkey - Survey Results

5/3/13 9:49 PM

Daily	92.3%	36
In times of high stress	2.6%	1
Only when I feel it is needed	0.0%	0
Other (please specify) Show Responses	5.1%	2
answered question		39
skipped question		0

[Show Full Page Only](#)

PAGE: 2

7. To what extent do you agree or disagree with the following statements.

[Create Chart](#)
[Download](#)

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
I punish a person who has done something that I think is wrong.	8.8% (3)	26.5% (9)	44.1% (15)	20.8% (7)	0.0% (0)	34
I am understanding of others for the mistakes they've made.	0.0% (0)	0.0% (0)	11.1% (4)	75.0% (27)	13.9% (5)	36
I'm hard on others who have hurt me.	5.6% (2)	33.3% (12)	33.3% (12)	25.0% (9)	2.8% (1)	36
Although others have hurt me in the past, I have eventually been able to see them as good people.	2.8% (1)	11.1% (4)	27.8% (10)	52.8% (19)	5.6% (2)	36
If others mistreat me, I think badly of them.	5.6% (2)	27.8% (10)	25.0% (9)	33.3% (12)	8.3% (3)	36
I keep distance between me and people that commit criminal acts as much as possible.	2.8% (1)	30.6% (11)	16.7% (6)	38.9% (14)	11.1% (4)	36
People who commit criminal acts shouldn't be trusted.	8.8% (3)	44.1% (15)	20.8% (7)	23.5% (8)	2.9% (1)	34
People who commit criminal acts should be avoided.	11.1% (4)	41.7% (15)	25.0% (9)	19.4% (7)	2.8% (1)	36
Relationships with people who commit criminal acts should be cut off.	16.7% (6)	47.2% (17)	22.2% (8)	8.3% (3)	5.6% (2)	36
Offenders are different from most people.	16.7% (6)	47.2% (17)	19.4% (7)	16.7% (6)	0.0% (0)	36
I would be willing to be friends with an offender.	2.9% (1)	20.0% (7)	22.9% (8)	40.0% (14)	14.3% (5)	35
If you give an offender an inch they will take a mile.	8.6% (3)	34.3% (12)	40.0% (14)	17.1% (6)	0.0% (0)	35
Most offenders tell the truth.	0.0% (0)	38.2% (13)	52.9% (18)	8.8% (3)	0.0% (0)	34
All offenders think and act alike.	20.0% (7)	62.9% (22)	14.3% (5)	2.9% (1)	0.0% (0)	35

Offenders are selfish.	5.6% (2)	30.6% (11)	44.4% (16)	19.4% (7)	0.0% (0)	36
Offenders listen to reason.	0.0% (0)	16.7% (6)	69.4% (25)	11.1% (4)	2.8% (1)	36
Most offenders will work to earn an honest living.	0.0% (0)	17.1% (6)	45.7% (16)	28.6% (10)	8.6% (3)	35
I would not mind living next door to an offender.	17.1% (6)	20.0% (7)	42.9% (15)	20.0% (7)	0.0% (0)	35
I would not mind one of my children dating an offender.	36.1% (13)	33.3% (12)	27.8% (10)	0.0% (0)	2.8% (1)	36
The values of most offenders are about the same as the rest of us.	11.1% (4)	30.6% (11)	41.7% (15)	13.9% (5)	2.8% (1)	36
Offenders need affection and praise just like anybody.	0.0% (0)	8.3% (3)	2.8% (1)	58.3% (21)	30.6% (11)	36
Most offenders can go on to lead productive lives with help and hard work.	0.0% (0)	8.3% (3)	16.7% (6)	58.3% (21)	16.7% (6)	36
even the worst offenders can change their criminal behavior.	2.8% (1)	2.8% (1)	19.4% (7)	58.3% (21)	16.7% (6)	36
Most offenders really have little hope of changing for the better.	13.9% (5)	50.0% (18)	27.8% (10)	8.3% (3)	0.0% (0)	36
Some offenders are so disadvantaged that they can never lead productive lives.	20.0% (7)	25.7% (9)	22.9% (8)	25.7% (9)	5.7% (2)	35
answered question						36
skipped question						3

Show this Page End

PAGE: 3

8. To What Extent do you agree or disagree with the following statements about people that commit violent crime (murder, rape, assault, etc)?

Create Chart

Download

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
I punish a person who has done something that I think is wrong.	5.9% (2)	20.6% (7)	14.7% (5)	44.1% (15)	14.7% (5)	34
I am understanding of others for the mistakes they've made.	2.9% (1)	32.4% (11)	14.7% (5)	41.2% (14)	8.8% (3)	34
I'm hard on others who have hurt me.	2.9% (1)	29.4% (10)	11.8% (4)	50.0% (17)	5.9% (2)	34
Although others have hurt me in the past, I have eventually been able to see them as good people.	5.9% (2)	26.5% (9)	35.3% (12)	32.4% (11)	0.0% (0)	34
If others mistreat me, I think badly of them.	3.1% (1)	18.8% (6)	21.9% (7)	50.0% (16)	6.3% (2)	32

answered question 34

skipped question 5

9. To what extent do you agree or disagree with the following statements about people that commit non-violent crime (White Collar Crimes, Robbery, etc.)?

Create Chart

Download

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
I punish a person who has done something that I think is wrong.	5.9% (2)	17.6% (6)	14.7% (5)	52.9% (18)	8.8% (3)	34
I am understanding of others for the mistakes they've made.	2.9% (1)	11.8% (4)	23.5% (8)	55.9% (19)	5.9% (2)	34
I'm hard on others who have hurt me.	0.0% (0)	32.4% (11)	20.6% (7)	41.2% (14)	5.9% (2)	34
Although others have hurt me in the past, I have eventually been able to see them as good people.	2.9% (1)	11.8% (4)	38.2% (13)	47.1% (16)	0.0% (0)	34
If others mistreat me, I think badly of them.	5.9% (2)	29.4% (10)	14.7% (5)	50.0% (17)	0.0% (0)	34
answered question						34
skipped question						5

10. To what extent do you agree or disagree with the following statements about people that commit drug crimes?

Create Chart

Download

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
I punish a person who has done something that I think is wrong.	5.9% (2)	26.5% (9)	14.7% (5)	47.1% (16)	5.9% (2)	34
I am understanding of others for the mistakes they've made.	6.1% (2)	12.1% (4)	9.1% (3)	66.7% (22)	6.1% (2)	33
I'm hard on others who have hurt me.	2.9% (1)	35.3% (12)	23.5% (8)	32.4% (11)	5.9% (2)	34
Although others have hurt me in the past, I have eventually been able to see them as good people.	5.9% (2)	11.8% (4)	32.4% (11)	50.0% (17)	0.0% (0)	34
If others mistreat me, I think badly of them.	6.1% (2)	27.3% (9)	24.2% (8)	36.4% (12)	6.1% (2)	33
answered question						34

skipped question 5

Share This Page

PAGE: 4

11. To what extent do you agree or disagree with the following statements about crime reduction?

Create Chart

Download

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
If a person does well in prison, he/she should be let out on parole.	0.0% (0)	2.9% (1)	35.3% (12)	55.9% (19)	5.9% (2)	34
Most offenders know fully well what they are doing when they break the law.	0.0% (0)	20.6% (7)	5.9% (2)	58.8% (20)	14.7% (5)	34
Most offenders commit crimes because they know that they can get away with it.	2.9% (1)	38.2% (13)	32.4% (11)	20.6% (7)	5.9% (2)	34
Most people who violate the law do so because they know that crime pays in America these days.	2.9% (1)	58.8% (20)	20.6% (7)	17.6% (6)	0.0% (0)	34
Most offenders come from broken or disorganized homes.	6.1% (2)	30.3% (10)	33.3% (11)	30.3% (10)	0.0% (0)	33
Most offenders are emotionally disturbed.	8.8% (3)	38.2% (13)	26.5% (9)	23.5% (8)	2.9% (1)	34
Poverty is a major cause of crime in America.	5.9% (2)	11.8% (4)	29.4% (10)	44.1% (15)	8.8% (3)	34
We should show people who use drugs they will be punished severely if they don't stop.	14.7% (5)	41.2% (14)	17.6% (6)	23.5% (8)	2.9% (1)	34
We should make sure criminals get effective treatment for addictions and other problems while they're in prison/jail, or on supervision in the community.	2.9% (1)	2.9% (1)	0.0% (0)	44.1% (15)	50.0% (17)	34
We should keep criminals in prison/jail and off the streets.	5.9% (2)	32.4% (11)	35.3% (12)	23.5% (8)	2.9% (1)	34
We should use the "eye for an eye, tooth for a tooth" principle.	35.3% (12)	35.3% (12)	23.5% (8)	2.9% (1)	2.9% (1)	34
We should deter future offenders by severely punishing criminals who are caught and convicted.	15.2% (5)	39.4% (13)	19.2% (6)	24.2% (8)	3.0% (1)	33
We should provide criminals with treatment to address addiction, mental health, or other problems.	0.0% (0)	0.0% (0)	0.0% (0)	41.2% (14)	58.8% (20)	34
We should make sure that the treatment provided is matched to the offender's needs.	0.0% (0)	2.9% (1)	0.0% (0)	47.1% (16)	50.0% (17)	34
We should keep criminals in prison/jail to prevent them from committing new crimes.	9.1% (3)	36.4% (12)	39.4% (13)	12.1% (4)	3.0% (1)	33
We should provide more treatment, jobs, and educational programs in a	2.9% (1)	0.0% (0)	0.0% (0)	44.1% (15)	52.9% (18)	34

correctional setting to address problems that often contribute to crime.	(10)	(10)	(10)	(10)	(10)	
We should keep drug users in prison/jail and off the streets.	18.2% (6)	48.5% (16)	18.2% (6)	12.1% (4)	3.0% (1)	33
We should punish addicts to stop them from using drugs.	23.5% (8)	44.1% (15)	14.7% (5)	14.7% (5)	2.9% (1)	34
Crime has gotten worse in America in the last two years.	2.9% (1)	11.8% (4)	32.4% (11)	29.4% (10)	23.5% (8)	34
Crime has been a serious problem in my neighborhood in the last two years.	32.4% (11)	50.0% (17)	14.7% (5)	2.9% (1)	0.0% (0)	34
answered question						34
skipped question						5

Show this Page Only

PAGE: 5

12. To what extent do you agree or disagree with the following statements about crime? Create Chart Download

	Very Unsafe	Unsafe	Safe	Very Safe	Rating Count
How safe do you feel in your neighborhood during the day?	3.0% (1)	0.0% (0)	45.5% (15)	51.5% (17)	33
How safe do you feel in your neighborhood at night?	0.0% (0)	0.0% (0)	53.1% (17)	46.9% (15)	32
answered question					33
skipped question					6

13. Below is a list of offenses. Check if you have been a victim of any of these offenses in the last year (Check All That Apply). Create Chart Download

	Response Percent	Response Count
Someone broke into my house.	16.0%	4
Had property stolen from house.	16.0%	4
Had property stolen from my yard.	8.0%	2
Someone broke into my car.	8.0%	2
Had property stolen from my car.	12.0%	3
Had my wallet or purse stolen.	4.0%	1
someone threatened to beat me up.	0.0%	0
someone threatened me with a weapon	4.0%	1

Someone held me up on the street and robbed me.	4.0%	1
Someone beat me up in a fight that I did not start.	0.0%	0
Not applicable	72.0%	18
Other (please specify) Show Responses		1
answered question		25
skipped question		14

14. What has been your experience with the Criminal Justice System? Create Chart Download

	Yes	No	Rather Not Say	Rating Count
Have you ever been arrested?	21.2% (7)	78.8% (26)	0.0% (0)	33
Have you ever been convicted of a crime?	6.1% (2)	90.9% (30)	3.0% (1)	33
Have you ever served time in a county jail?	0.0% (0)	100.0% (33)	0.0% (0)	33
Have you ever served time in a prison?	0.0% (0)	100.0% (33)	0.0% (0)	33
Have you ever been on probation?	3.0% (1)	90.9% (30)	6.1% (2)	33
answered question				33
skipped question				6

15. How many face-to-face interactions did you have with the police during the last 6 months? Create Chart Download

	Response Percent	Response Count
0	72.7%	24
1-2	27.3%	9
3-4	0.0%	0
5 or more	0.0%	0
answered question		33

skipped question 6

16. Out of those face-to-face interactions with the police, how many of them were positive? [Create Chart](#) [Download](#)

	Response Percent	Response Count
0	78.8%	26
1-2	15.2%	5
3-4	0.0%	0
5 or more	6.1%	2
Other (please specify) Show Responses		3
answered question		33
skipped question		6

17. What made your interaction with the police positive? [Download](#)

	Response Count
Show Responses	13
answered question	13
skipped question	26

18. Out of those face-to-face interactions with the police, how many of them were negative? [Create Chart](#) [Download](#)

	Response Percent	Response Count
0	87.9%	29
1-2	9.1%	3
3-4	0.0%	0
5 or more	3.0%	1
Other (please specify) Show Responses		4
answered question		33

skipped question 6

19. What made your interaction with the police negative?

[Download](#)

Response	Count
Show Responses	12
answered question	12
skipped question	27

20. The following questions concerns your own experiences with the police in your community in the last six months.

[Create Chart](#)

[Download](#)

	Yes	No	Don't Know	Rating Count
In the last six months, have you called the police or approached a police officer for assistance?	6.3% (2)	90.6% (29)	3.1% (1)	32
For the most recent time you requested police assistance, was it in your community?	16.7% (5)	73.3% (22)	10.0% (3)	30
In the last six months, have you been stopped by the police while you were on the street or in your car?	21.2% (7)	72.7% (24)	6.1% (2)	33
For the most recent time you were stopped, was it in your community?	20.7% (6)	72.4% (21)	6.9% (2)	29
Are you aware of any specific things that police and residents are doing together to solve problems in your community?	15.2% (5)	57.6% (19)	27.3% (9)	33
answered question				33
skipped question				6

21. The following questions are about your close family member experiences with the Criminal Justice System.

[Create Chart](#)

[Download](#)

	Yes	No	Rather Not Say	Rating Count
Have any of your close family members ever been arrested?	66.7% (22)	33.3% (11)	0.0% (0)	33
Have any of your close family members ever been convicted of a crime?	54.5% (18)	45.5% (15)	0.0% (0)	33
Have any of your close family members ever			0.0%	--

served time in a county jail?	27.0% (19)	42.4% (14)	(0)	33
Have any of your close family members ever served time in a prison?	51.5% (17)	45.5% (15)	3.0% (1)	33
Have any of your close family members ever been on probation?	57.6% (19)	42.4% (14)	0.0% (0)	33
answered question				33
skipped question				6

Show Only

PAGE: 6

22. Please tell your overall views of people that work in the criminal justice system.

Download

	Response Percent	Response Count
Overall how do you feel about police officers? Show Responses	100.0%	31
Overall how do you feel about judges? Show Responses	96.8%	30
Overall how do you feel about prosecutors? Show Responses	96.8%	30
Overall how do you feel about probation and parole officers? Show Responses	100.0%	31
answered question		31
skipped question		8

23. Race

Create Chart

Download

	Response Percent	Response Count
African American	90.9%	30
Caribbean American	9.1%	3
Caucasian	0.0%	0
Hispanic	0.0%	0
Asian	0.0%	0
Other (please specify)		0
answered question		33
skipped question		6

answered question

6

24. Gender:

Create Chart

Download

	Response Percent	Response Count
Male	57.6%	19
Female	42.4%	14
answered question		33
skipped question		6

25. Age:

Create Chart

Download

	Response Percent	Response Count
18-20	0.0%	0
21-25	6.1%	2
26-30	18.2%	6
31-35	3.0%	1
36-40	3.0%	1
41-45	6.1%	2
46-50	6.1%	2
51-55	12.1%	4
56-60	15.2%	5
61-65	9.1%	3
66-70	15.2%	5
71-75	6.1%	2
76 and older	0.0%	0
answered question		33
skipped question		6

APPENDIX D

SECOND SURVEY

survey 2

Design Survey | Collect Responses | **Analyze Results**

- [View Summary](#)
- [Browse Responses](#)
- [Filter Responses](#)
- [Crosstab Responses](#)
- [Download Responses](#)
- [Share Responses](#)



Introducing New Analyze BETA
Better charts, easier tools, faster decisions.

[Try It Now](#) [Learn More](#)

Default Report | + Add Report

Response Summary

Total Started Survey: 20
Total Finished Survey: 14 (70%)

[Show this Page Only](#)

PAGE: 1

1. Are you a member of First Baptist Church of Lincoln Gardens (FBC)?

[Create Chart](#) | [Download](#)

	Response Percent	Response Count
Yes	95.0%	19
No	5.0%	1
answered question		20
skipped question		0

2. How long have you been a member?

[Create Chart](#) | [Download](#)

	Response Percent	Response Count
1-2 Years	25.0%	5
3-4 Years	15.0%	3
5-6 Years	5.0%	1
7 years or more	55.0%	11
answered question		20
skipped question		0

3. Do you consider your self a Christian?

[Create Chart](#) | [Download](#)

Response | Response

	Percent	Count
Yes	100.0%	20
No	0.0%	0
answered question		20
skipped question		0

4. Is FBC your normal place of worship? [Create Chart](#) [Download](#)

	Response Percent	Response Count
Yes	100.0%	20
No	0.0%	0
answered question		20
skipped question		0

5. How often do you attend FBC? [Create Chart](#) [Download](#)

	Response Percent	Response Count
Weekly	100.0%	20
Monthly	0.0%	0
During Holiday events such as Christmas/Easter	0.0%	0
Other (please specify)	0.0%	0
answered question		20
skipped question		0

6. Do you engage in prayer? [Create Chart](#) [Download](#)

	Response Percent	Response Count
Daily	100.0%	20
In times of high stress	0.0%	0
Only when I feel it is needed	0.0%	0

Other (please specify)	0.0%	0
answered question		20
skipped question		0

Show All Results

PAGE: 2

7. To what extent do you agree or disagree with the following statements.

Create Chart

Download

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
I punish a person who has done something that I think is wrong.	31.3% (5)	37.5% (6)	0.0% (0)	31.3% (5)	0.0% (0)	16
I am understanding of others for the mistakes they've made.	0.0% (0)	0.0% (0)	12.5% (2)	81.3% (13)	6.3% (1)	16
I'm hard on others who have hurt me.	6.3% (1)	56.3% (9)	18.8% (3)	12.5% (2)	6.3% (1)	16
Although others have hurt me in the past, I have eventually been able to see them as good people.	0.0% (0)	6.3% (1)	25.0% (4)	62.5% (10)	6.3% (1)	16
If others mistreat me, I think badly of them.	0.0% (0)	62.5% (10)	18.8% (3)	18.8% (3)	0.0% (0)	16
I keep distance between me and people that commit criminal acts as much as possible.	6.3% (1)	18.8% (3)	31.3% (5)	37.5% (6)	6.3% (1)	16
People who commit criminal acts shouldn't be trusted.	6.3% (1)	43.8% (7)	43.8% (7)	6.3% (1)	0.0% (0)	16
People who commit criminal acts should be avoided.	6.3% (1)	56.3% (9)	18.8% (3)	12.5% (2)	6.3% (1)	16
Relationships with people who commit criminal acts should be cut off.	6.3% (1)	81.3% (13)	6.3% (1)	6.3% (1)	0.0% (0)	16
Offenders are different from most people.	6.3% (1)	62.5% (10)	18.8% (3)	12.5% (2)	0.0% (0)	16
I would be willing to be friends with an offender.	0.0% (0)	6.3% (1)	12.5% (2)	68.8% (11)	12.5% (2)	16
If you give an offender an inch they will take a mile.	12.5% (2)	56.3% (9)	31.3% (5)	0.0% (0)	0.0% (0)	16
Most offenders tell the truth.	0.0% (0)	31.3% (5)	43.8% (7)	25.0% (4)	0.0% (0)	16
All offenders think and act alike.	37.5% (6)	62.5% (10)	0.0% (0)	0.0% (0)	0.0% (0)	16
Offenders are selfish.	12.5% (2)	68.8% (11)	12.5% (2)	6.3% (1)	0.0% (0)	16
Offenders listen to reason.	0.0% (0)	18.8% (3)	50.0% (8)	31.3% (5)	0.0% (0)	16

Most offenders will work to earn an honest living.	0.0% (0)	6.3% (1)	37.5% (6)	50.0% (6)	6.3% (1)	16
I would not mind living next door to an offender.	0.0% (0)	25.0% (4)	31.3% (5)	43.8% (7)	0.0% (0)	16
I would not mind one of my children dating an offender.	0.0% (0)	50.0% (8)	37.5% (6)	12.5% (2)	0.0% (0)	16
The values of most offenders are about the same as the rest of us.	0.0% (0)	43.8% (7)	18.8% (3)	31.3% (5)	6.3% (1)	16
Offenders need affection and praise just like anybody.	0.0% (0)	0.0% (0)	6.3% (1)	56.3% (9)	37.5% (6)	16
Most offenders can go on to lead productive lives with help and hard work.	0.0% (0)	0.0% (0)	12.5% (2)	62.5% (10)	25.0% (4)	16
even the worst offenders can change their criminal behavior.	0.0% (0)	0.0% (0)	0.0% (0)	93.8% (15)	6.3% (1)	16
Most offenders really have little hope of changing for the better.	18.8% (3)	62.5% (10)	6.3% (1)	12.5% (2)	0.0% (0)	16
Some offenders are so disadvantaged that they can never lead productive lives.	18.8% (3)	43.8% (7)	12.5% (2)	25.0% (4)	0.0% (0)	16
answered question						16
sklpped question						4

Show this Page Fully

PAGE: 3

8. To What Extent do you agree or disagree with the following statements about people that commit violent crime (murder, rape, assault, etc)?

Create Chart Download

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
I punish a person who has done something that I think is wrong.	6.7% (1)	33.3% (5)	13.3% (2)	40.0% (6)	6.7% (1)	15
I am understanding of others for the mistakes they've made.	0.0% (0)	13.3% (2)	13.3% (2)	73.3% (11)	0.0% (0)	15
i'm hard on others who have hurt me.	0.0% (0)	46.7% (7)	26.7% (4)	26.7% (4)	0.0% (0)	15
Although others have hurt me in the past, I have eventually been able to see them as good people.	0.0% (0)	6.7% (1)	46.7% (7)	40.0% (6)	6.7% (1)	15
If others mistreat me, I think badly of them.	0.0% (0)	33.3% (5)	40.0% (6)	26.7% (4)	0.0% (0)	15
answered question						15
sklpped question						5

11. To what extent do you agree or disagree with the following statements about crime reduction?

Create Chart

Download

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Rating Count
If a person does well in prison, he/she should be let out on parole.	0.0% (0)	20.0% (3)	13.3% (2)	53.3% (8)	13.3% (2)	15
Most offenders know fully well what they are doing when they break the law.	6.7% (1)	13.3% (2)	6.7% (1)	73.3% (11)	0.0% (0)	15
Most offenders commit crimes because they know that they can get away with it.	6.7% (1)	53.3% (8)	40.0% (6)	0.0% (0)	0.0% (0)	15
Most people who violate the law do so because they know that crime pays in America these days.	13.3% (2)	46.7% (7)	33.3% (5)	6.7% (1)	0.0% (0)	15
Most offenders come from broken or disorganized homes.	13.3% (2)	33.3% (5)	26.7% (4)	20.0% (3)	6.7% (1)	15
Most offenders are emotionally disturbed.	13.3% (2)	33.3% (5)	33.3% (5)	20.0% (3)	0.0% (0)	15
Poverty is a major cause of crime in America.	13.3% (2)	20.0% (3)	13.3% (2)	53.3% (8)	0.0% (0)	15
We should show people who use drugs they will be punished severely if they don't stop.	0.0% (0)	46.7% (7)	26.7% (4)	13.3% (2)	13.3% (2)	15
We should make sure criminals get effective treatment for addictions and other problems while they're in prison/jail, or on supervision in the community.	0.0% (0)	20.0% (3)	0.0% (0)	46.7% (7)	33.3% (5)	15
We should keep criminals in prison/jail and off the streets.	20.0% (3)	40.0% (6)	26.7% (4)	13.3% (2)	0.0% (0)	15
We should use the "eye for an eye, tooth for a tooth" principle.	50.0% (7)	35.7% (5)	7.1% (1)	7.1% (1)	0.0% (0)	14
We should deter future offenders by severely punishing criminals who are caught and convicted.	20.0% (3)	53.3% (8)	6.7% (1)	13.3% (2)	6.7% (1)	15
We should provide criminals with treatment to address addiction, mental health, or other problems.	0.0% (0)	0.0% (0)	7.1% (1)	57.1% (8)	35.7% (5)	14
We should make sure that the treatment provided is matched to the offender's needs.	0.0% (0)	0.0% (0)	0.0% (0)	73.3% (11)	26.7% (4)	15
We should keep criminals in prison/jail to prevent them from committing new crimes.	26.7% (4)	40.0% (6)	20.0% (3)	13.3% (2)	0.0% (0)	15
We should provide more treatment, jobs, and educational programs in a correctional setting to address problems that often contribute to crime.	0.0% (0)	6.7% (1)	0.0% (0)	53.3% (8)	40.0% (6)	15
We should keep drug users in prison/jail and off the streets.	33.3% (5)	40.0% (6)	13.3% (2)	13.3% (2)	0.0% (0)	15
We should punish addicts to stop them from using drugs.	21.4% (3)	42.9% (6)	21.4% (3)	14.3% (2)	0.0% (0)	14

Crime has gotten worse in America in the last two years.	0.0% (0)	20.0% (3)	40.0% (6)	33.3% (5)	6.7% (1)	15
Crime has been a serious problem in my neighborhood in the last two years.	20.0% (3)	66.7% (10)	6.7% (1)	6.7% (1)	0.0% (0)	15
answered question						15
skipped question						5

Show this Page Only

PAGE: 5

12. To what extent do you agree or disagree with the following statements about crime? Create Chart Download

	Very Unsafe	Unsafe	Safe	Very Safe	Rating Count
How safe do you feel in your neighborhood during the day?	0.0% (0)	0.0% (0)	42.9% (6)	57.1% (8)	14
How safe do you feel in your neighborhood at night?	0.0% (0)	0.0% (0)	57.1% (8)	42.9% (6)	14
answered question					14
skipped question					6

13. Below is a list of offenses. Check if you have been a victim of any of these offenses in the last year (Check All That Apply). Create Chart Download

	Response Percent	Response Count
Someone broke into my house.	0.0%	0
Had property stolen from house.	0.0%	0
Had property stolen from my yard.	10.0%	1
Someone broke into my car.	0.0%	0
Had property stolen from my car.	0.0%	0
Had my wallet or purse stolen.	10.0%	1
someone threatened to beat me up.	0.0%	0
someone threatened me with a weapon.	0.0%	0
Someone held me up on the street and robbed me.	0.0%	0
Someone beat me up in a fight that I did not start.	0.0%	0

Not applicable	80.0%	8
Other (please specify)		0
answered question		10
skipped question		10

14. What has been your experience with the Criminal Justice System? [Create Chart](#) [Download](#)

	Yes	No	Rather Not Say	Rating Count
Have you ever been arrested?	28.6% (4)	71.4% (10)	0.0% (0)	14
Have you ever been convicted of a crime?	14.3% (2)	85.7% (12)	0.0% (0)	14
Have you ever served time in a county jail?	0.0% (0)	100.0% (14)	0.0% (0)	14
Have you ever served time in a prison?	0.0% (0)	100.0% (14)	0.0% (0)	14
Have you ever been on probation?	7.7% (1)	92.3% (12)	0.0% (0)	13
answered question				14
skipped question				6

15. How many face-to-face interactions did you have with the police during the last 6 months? [Create Chart](#) [Download](#)

	Response Percent	Response Count
0	78.6%	11
1-2	21.4%	3
3-4	0.0%	0
5 or more	0.0%	0
answered question		14
skipped question		6

16. Out of those face-to-face interactions with the police, how many of them were positive?

[Create Chart](#)

[Download](#)

	Response Percent	Response Count
0	71.4%	10
1-2	28.6%	4
3-4	0.0%	0
5 or more	0.0%	0
Other (please specify) Show Responses		2
answered question		14
skipped question		6

17. What made your interaction with the police positive?

[Download](#)

	Response Count
Show Responses	9
answered question	9
skipped question	11

18. Out of those face-to-face interactions with the police, how many of them were negative?

[Create Chart](#)

[Download](#)

	Response Percent	Response Count
0	100.0%	14
1-2	0.0%	0
3-4	0.0%	0
5 or more	0.0%	0
Other (please specify) Show Responses		2
answered question		14
skipped question		6

19. What made your interaction with the police negative?

[Download](#)

	Response Count
Show Responses	5
answered question	5
skipped question	15

20. The following questions concerns your own experiences with the police in your community in the last six months. [Create Chart](#) [Download](#)

	Yes	No	Don't Know	Rating Count
In the last six months, have you called the police or approached a police officer for assistance?	7.1% (1)	92.9% (13)	0.0% (0)	14
For the most recent time you requested police assistance, was it in your community?	7.1% (1)	92.9% (13)	0.0% (0)	14
In the last six months, have you been stopped by the police while you were on the street or in your car?	30.8% (4)	69.2% (9)	0.0% (0)	13
For the most recent time you were stopped, was it in your community?	15.4% (2)	84.6% (11)	0.0% (0)	13
Are you aware of any specific things that police and residents are doing together to solve problems in your community?	15.4% (2)	76.9% (10)	7.7% (1)	13
				answered question 14
				skipped question 6

21. The following questions are about your close family member experiences with the Criminal Justice System. [Create Chart](#) [Download](#)

	Yes	No	Rather Not Say	Rating Count
Have any of your close family members ever been arrested?	78.6% (11)	21.4% (3)	0.0% (0)	14
Have any of your close family members ever been convicted of a crime?	57.1% (8)	42.9% (6)	0.0% (0)	14
Have any of your close family members ever served time in a county jail?	42.9% (6)	57.1% (8)	0.0% (0)	14
Have any of your close family members ever served time in a prison?	50.0% (7)	50.0% (7)	0.0% (0)	14
Have any of your close family members ever been on probation?	57.1% (8)	42.9% (6)	0.0% (0)	14

answered question 14
 skipped question 6

Show this Page Only

PAGE: 6

22. Please tell your overall views of people that work in the criminal justice system. Download

	Response Percent	Response Count
Overall how do you feel about police officers? Show Responses	100.0%	14
Overall how do you feel about judges? Show Responses	100.0%	14
Overall how do you feel about prosecutors? Show Responses	100.0%	14
Overall how do you feel about probation and parole officers? Show Responses	100.0%	14
	answered question	14
	skipped question	6

23. Race Create Chart Download

	Response Percent	Response Count
African American	92.9%	13
Caribbean American	7.1%	1
Caucasian	0.0%	0
Hispanic	0.0%	0
Asian	0.0%	0
Other (please specify)		0
	answered question	14
	skipped question	6

24. Gender: Create Chart Download

	Response Percent	Response Count
--	---------------------	-------------------

SurveyMonkey - Survey Results

5/3/13 9:54 PM

Male	71.4%	10
Female	28.6%	4
answered question		14
skipped question		6

25. Age:

[Create Chart](#) [Download](#)

	Response Percent	Response Count
18-20	0.0%	0
21-25	7.1%	1
26-30	14.3%	2
31-35	7.1%	1
36-40	7.1%	1
41-45	0.0%	0
46-50	0.0%	0
51-55	21.4%	3
56-60	14.3%	2
61-65	7.1%	1
66-70	14.3%	2
71-75	0.0%	0
76 and older	7.1%	1
answered question		14
skipped question		6

Follow Us: [Facebook](#) • [Twitter](#) • [LinkedIn](#) • [Our Blog](#) • [Google+](#) • [YouTube](#)

Help: [FAQs & Tutorials](#) • [Contact Support](#)

About Us: [Management Team](#) • [Board of Directors](#) • [Partners](#) • [Newsroom](#) • [Contact Us](#) • [We're Hiring](#) • [Sitemap](#)

Policies: [Terms of Use](#) • [Privacy Policy](#) • [Anti-Spam Policy](#) • [Security Statement](#) • [Email Opt-Out](#)

[Dansk](#) • [Deutsch](#) • [English](#) • [Español](#) • [Français](#) • [한국어](#) • [Italiano](#) • [Nederlands](#) • [日本語](#) • [Norsk](#) • [Português](#) • [Русский](#) • [Suomi](#) • [Svenska](#) • [中文\(繁體\)](#)

APPENDIX E

INTERVIEW TRANSCRIPT

Interview with Nededge and Charity 7/30/12

Date: 7/30/2012

First Baptist Church of Lincoln Gardens

Gender: Female

Race: African American

Age: 20-25

Details about the interview context:

What was your general impression of the Survey?

I thought the questions were fair. But sometimes thought they were too general.

What do you think about the survey results when respondents cluster in the neutral category? Does it suggest to you that they are guarding their true feelings about incarcerated individuals?

The survey broke down different criminal acts such as violent crime, drug crime, white-collar crimes, etc. My response was different based on the type of crime. I picked neutral in certain categories because being friends with someone is different from having them live next door to you. You can be friends with someone, walk down the street with them and having a casual conversation. However to know that someone lives right next door, I don't care. Sometimes you don't know the criminal background of your neighbor. If I knew someone had a criminal background, I would want to know what the act was. It depends. If you were a pedophile I don't want to be next to you. At the same time if you robbed a grocery store or something, there is a chance for you to rehabilitate yourself. If

you are a sexual offender I think those situations are more difficult for someone to rehabilitate.

Taking something from me is different from physically harming me. The degree of the crime determines my perception of the individual. The reason why I am neutral in my response to some of the statements is because it depends on the type of crime that was committed.

OK so let's talk about violent crime: murder, rape, assault.

When it comes to white-collar crimes or drug crimes I can stomach that. Violent crimes I don't know. The statement made in the survey that I punish someone if they committed these violent crimes feel like it is out of my hand. What does it mean by punishment?

What is your sense of justice when it comes to crimes of violence?

The nature of the crime needs to be explored. You would have to look into the case itself. There is murder that is categorized as involuntary manslaughter. Everyone has a different mindset when a crime is committed. You don't know their intention, so you would have to look into that. Generally in the case of rape or sexual assault, I think you should definitely punish the perpetrator. Cases of murder will have to look into the particulars of the case.

The survey indicates that most people would punish individuals for drug crimes.

I thought it would be opposite. I thought people would be more lenient against drug crimes. I feel the punishment is too harsh for drug crimes. I think there should be rehabilitation programs instead of punishing someone for 10 years.

When it comes to white-collar crimes a large percentage agree that someone should be punished for the crime.

I believe it is easier to forgive these types of crimes because it is not so violent.

I agree with Nadesh about the type of crime should be punished. I would forgive, but feel you should be punished. When it comes to white-collar crimes people may be lenient, but drug crimes they are harsh on the perpetrators. They are getting people in impoverished areas that don't have the opportunities and the only way they can make money is to sell illegal drugs. Many times those people are not abusers of drugs. I know this because I have a family member who has been incarcerated and is his reality.

It's easier for people to punish a sociopath than a white-collar criminal. Everyone deserves forgiveness, but still must be punished.

The funny thing about surveys is that it is suppose to be anonymous. But people are thinking as they answer the question, what are they going to be thinking about me. So I don't think people are 100% honest on surveys.

How do we serve a population of people that have been defined by the worst time in their life?

I think I can serve this population. I have been encouraging my cousin who is incarcerated in North Carolina. I send him scriptures and let him know that he does not have to be defined by his past mistakes. I think encouragement and support of this

population is a good start, but I do believe in rehabilitation. Rehabilitation for me is to have self-confidence in you, partner with other organizations.

The most important thing is to change the mindset of people. When they come out they will be thought of as criminals, many are in jail for drug trafficking. They are a product of their environment. The first thing to do is change the environment. Maybe those returning from prison can be mentors to other kids who are where they were before they were incarcerated. This would help change the environment. In this way they will be helping someone and use the worst moment in their life to inspire someone else.

The legal system needs to change the penalties for drug trafficking because it affects African Americans the most. I think what we are doing in the church is good. It is great to have mentors, counseling. But they may think you don't know what it is like to walk in my shoes. You can't understand what they are going through. I think we should change the mindset of people.

We send people to jail hoping they will be rehabilitated. There is no such thing. They come out and we tell them they can't do this and can't do that. What happens is they go back to do the things that got them in jail because there is no alternative for them.

There are a lot of businesses represented in our church. If we can do a job fair and have former prisoners participate.

I read a book about a man that was wrongfully accused, sent to 20 years. He was so used to prison life that it was a shock for him when he got out. Buildings were in new places, the Internet was up and running. Life changed 180 degrees for this man. He had to be shown how to live again, how to go to the grocery store, etc. In some ways I don't know what to do. The prison system has to change. But that's another story.

Is there something you personally can do?

I am sure there is something I can do. Well I am struggling trying to find a job right now. Maybe we can help each other. They are looking for a job; maybe we can look for a job together.

I've seen on T.V. kids that have behavioral issues. One of my first jobs was in a jail. It was not a positive experience. Not because of the incarcerated, but because of the people I had to work with. They were not professional, acted out the way people incarcerated.

So in the show incarcerated individuals confronted the kids who had behavioral issues and warning the kids not to go down the path they went down. I do feel it is more affective to have someone who's been down the same path, but maybe I can help.

I think they need to be rehabilitated mentally. The mindset needs to change. That's what Iyanla Vanzant of Fix My Life deals with.

I think the prison creates more criminals than it rehabilitates. You leave a gang on the outside to join another gang on the inside.

APPENDIX F

THE HOUSE I LIVE IN FLYER

THE HOUSE I LIVE IN

First Baptist Church of Lincoln Gardens and the Drug Policy Alliance invite you to a FREE screening of the award-winning documentary

THE HOUSE I LIVE IN
Saturday, December 7th @ 11 AM

First Baptist Church of Lincoln Gardens
771 Somerset Street, Somerset, NJ

Following the screening will be a panel discussion with:

Rev. Errol Cooper, Associate Pastor,
First Baptist Church of Lincoln Gardens

Dr. Carl Hart, Professor of Psychology at Columbia University
Dr. Harold Dean Trulear, Director of Healing Communities and
Professor of Theology at Howard University
Moderated by **Roseanne Scotti**, Drug Policy Alliance

Refreshments will be served.



From Executive Producers
DANNY GLOVER, BRAD PITT, JOHN LEGEND & RUSSELL SIMMONS
A FILM BY **EUGENE JARECKI**

This event will also include a special book signing where Dr. Carl Hart will be signing copies of his new book, *HIGH PRICE*



We are
the Drug
Policy
Alliance.

APPENDIX G

NEW BRUNSWICK TOMORROW MEETING MINUTES



SECTION I: MEETING INFORMATION	
MEETING:	New Brunswick Faithbased Coalition
DATE:	September 10, 2013
LOCATION:	Robert Wood Johnson University Hospital
TIME:	4:30 pm – 6:30 pm
SECTION II: ATTENDANCE	
PRESENT:	
<ul style="list-style-type: none"> • Jim Cahill, Mayor, City of New Brunswick • Michael Knecht, Vice President Communications/Community Relations, RWJ University Hospital • Ryan Parker, Director of Diversity and Inclusion, RWJ University Hospital • Rev. Hartmut Kramer-Mills, First Reformed Church • Rev. Dr. Tabiri Chukunta, Saint Peter's University Hospital • Rev. Dr. John DeVelder, RWJ University Hospital • Rabbi Bennett Miller, Anshe Emeth Memorial Temple • Rev. Martisha Dwyer, RWJ Chaplain • Rev. Selvin Galvan, Assembly of Christian Church INC • Monsignor Joseph Kerrigan, Sacred Heart R.C. Church • Millie Martin, Sacred Heart R.C. Church • Rev. Hartmut Kramer-Mills, First Reformed Church • Rabbi Abraham Mykoff, Congregation Poile Zedek • Rev. Douglas Shepler, Second Reform Church • Rev. Norberto Torres, The Refuge Christian Church • Elder Nelson Rodriguez, The Refuge Christian Church • The Venerable Gideon Uzomechina, Saint Albans Episcopal Church • Paul Helms, Jacob's Well • Rev. Errol Cooper, First Baptist Church • Eric Billups, Mt. Zion Church • Reverend Dr. Brenda Lumzy-Hicks, Mount Cavalry Missionary Church • Ayana Higgins, Mount Cavalry Missionary Church • Father Peter Cebulka, Chaplain Rutgers, St. Peter's University Parish • Father Jeff Callia, St. Peter's Roman Catholic Church • Pastor Greg Young, United Methodist Church • Maria Hunter of Catholic Charities • Isaac Benjamin, Enroll America • Keith Jones, Ciclovía • Kristen Maddock, Rutgers Student Volunteer Council • Tina Kushary, Rutgers Student Volunteer Council • Jeanette Vargas, Salvation Army • Luis Gutierrez, Salvation Army • Jeffrey Vega, President, New Brunswick Tomorrow • Jaymie Santiago, Director, Program Operations, New Brunswick Tomorrow • Monica Reyes, Executive Assistant, New Brunswick Tomorrow • Rose Jean-Baptiste, Assistant Director of Operations, New Brunswick Tomorrow 	

	<p>Mr. Vega asked that they give those in attendance their contact information to follow up with volunteer opportunities.</p> <p>DISTRIBUTION OF ASSESSMENT REPORT (FREEZER /REFRIGERATION EQUIPMENT): Mr. Vega reported on the freezer/refrigeration program that was implemented with 3 food pantries through a small grant from Johnson & Johnson. At the next meeting, we will invite the evaluator and determine with everyone next steps, if any.</p> <p>UPDATE ON MICRO-WEBSITE: Jaymie Santiago, Director of Program Operations, discussed the progress of the faith-based micro website. Although the group has not met throughout the summer, a lot of work was done with the website. It will be ready in the fall and we will have a soft launch for it. Some of the kinks will be worked on prior to the public launch. Communication between houses of worship is key to making this work. For those who are not comfortable with technology, there will be training videos available to help you understand how to navigate through the site. NBT Staff will also be trained on it to further assist anyone who needs help.</p> <p>COALITION PAST ACCOMPLISHMENTS: Mayor Cahill reviewed with the Coalition its activities over the past 3 years. A fact sheet was distributed that contained the following:</p> <p>Planning Activities and Projects</p> <ul style="list-style-type: none"> • Coalition Micro-Website (Workgroup 3) • Mentoring Program with PRAB (Workgroup 1) • Equipment for Food Pantries • Parent Survey (Group 2) • David Redlawsk, Eagleton Survey Results, Eagleton Institute <p>Community Partner Connectivity (Presentations)</p> <ul style="list-style-type: none"> • Richard Kaplan, Superintendent of Public Schools • Anthony Caputo, New Brunswick Police Department • Dave Blevins, Director, Youth Services System • Marjisol Conde Hernandez, NJ Dream Act Coalition • Michael Knecht, Robert Wood Johnson University Hospital • Ron Rak, Saint Peter's Healthcare System • Richard L. Edwards, Rutgers University <p>Awareness of Resources and Events</p> <ul style="list-style-type: none"> • Information on Info Line • Welcome Home Program • Interfaith Overflow Shelter • Literacy - Eliminated Waiting list for ESL (12/10) • 911 Event at Boyd Park • Tour of the new high school <p>Mayor Cahill reviewed the accomplishments. Then asked Coalition members about some areas of focus, stressing that it should be areas that will define the role that the faith-based community and have high impact. Mayor Cahill suggested that the Coalition do some homework on what future ideas may come across and provide those ideas either to NBT or bring them to the next meeting.</p>	
--	--	--

	<p>Rev. Doug Shepler of Second Reformed Church asked the Mayor if he has the opportunity to speak to the student population at Rutgers. Mayor Cahill replied that he does to some capacity.</p> <p>Rabbi Bennett Miller, Anshe Emeth Memorial Temple, asked if the City can make New Brunswick to be a "gun-free" city. Rabbi Miller mentioned the analogy to several cities declaring that no one will go hungry. Mayor Cahill mentioned that it is an initiative the can be planned but requires having the support of the faith-based coalition. Mayor Cahill added that houses of worship have the ability to develop personal trust with people in order for them to "turn a gun in."</p> <p>Msgr. Joseph Kerrigan, Sacred Heart Church, shared that PICO (People Improving Community through Organizing) was coming to the City. One of many national networks who will work with leaders from the houses of worship. They want to form a community of the poor so that they may provide a resolution to their own issues.</p> <p>Mayor Cahill mentioned he loves the idea of "nobody goes hungry" and he stated the work of the Community Food Alliance, who have provided many families with food and related resources.</p> <p>Mayor Cahill suggested that the group focus on the issues that parishioners bring forth to the many houses of worship in order to tackle issues.</p> <p>AFFORDABLE CARE ACT: Mr. Isaac Benjamin, Enroll America, briefly discussed the Affordable Care Act. Mr. Benjamin can provide answers to those who do not know how to enroll. He offered hosting information sessions at anyone's house of worship. Mr. Vega invited the group to join NBT at a future meeting of the Health task Force where Isaac will give a more detailed description of the initiative.</p> <p>Mayor Cahill thanked everyone for attending and stated that the next meeting can be used to fine tune areas to focus on.</p>	
Announcements	The next faith-based coalition meeting will take place on December 4 th , 2013.	Informational
Adjournment	There being no further business the meeting was adjourned.	Informational

APPENDIX H

ENFOLDING PRISONERS TRANSCRIPT

“Enfolding Ex-Prisoners” Transcript

Karen Saupe, is the host of a media program named “Inner Compass.” The program broadcasts from the campus of Calvin College in Grand Rapids, Michigan. Saupe interviewed Dr. Trulear in November 2009 about his work with the formerly incarcerated. Inner Compass focused on people who use faith and ethics to guide them through the critical issues of life.

Saupe began the program by saying, “Imagine being defined by the worst thing you’ve ever done. We do that all the time with ex-prisoners. Maybe the first steps in helping them rejoin society successfully is by giving them a new name.”¹ Saupe continued by stating, “Today’s guest suggests returning citizen and he has a number of ways to make this journey successful.”²

Dr. Trulear made a statement that about 700,000 prisoners are released from prison each year. He said that they do the crime, do the time and are given a clean slate upon release; except, it does not work that way. Trulear talked about collateral sanctions that men and women returning from incarceration face making it difficult to make the transition. He identified four areas. Housing: in most states if you have a felony conviction you cannot live in public housing. So if you were living in public housing at the time you were incarcerated you cannot go back home.

Another area is the job market. There are a number of jobs that are closed to individuals who have a conviction. In Florida, for example 49 percent of all jobs are off

¹ Enfolding Ex-Prisoners – Inner Compass, video file, <http://vimeo.com/7687684> (accessed November 7, 2013).

² Ibid.

the table for people with convictions. Trulear sarcastically stated that dangerous professions such as a barber or cosmetologist are restricted from people with felony convictions because the state gives them a license to carry scissors.

A third restriction highlighted by Trulear was educational opportunities. People with felony convictions are denied federal grant opportunity. Fourthly, there is imposed upon persons with felony convictions citizenship sanction that prevents them from voting in state, county, and municipal elections. These are concrete set of sanctions, argues Trulear, in addition to the stigma and shame of incarceration. Because of the stigma associated with formerly incarcerated, Trulear, in his work with the Annie Casey Foundation decided to avoid the stigma by discontinuing the use of the term ex-offender and use the term returning citizens.

He said he uses the term for two reasons. First, he believes no one should be defined by what they used to be. Secondly not everyone who was incarcerated committed a crime. Some people have been wrongly convicted. Returning Citizen reflected the reality of what it meant to come back and the term citizen was part of the notion of restoration.

Trulear goes on to discuss why people prefer punitive treatment to healing treatment in prison. He suggested that the general population does not really care about the incarcerated because the general consensus in America is to address our own self-interest. Trulear said that when self-interest is related to the criminal justice system, it means keep the criminals away from me. He offers that we are a people who like revenge; we don't just want justice, we want people to suffer.

Trulear goes on to talk about a justice that heals and gives an example of a mother's son who was shot to death by another boy. She decided that there would be no retaliation. The woman begins to write her son's killer, visit him in prison and develops a relationship with him. Her son's killer over the years begins to develop a sense of remorse. The woman whose son was murdered by the individual she is now visiting says that you have made yourself part of this family by murdering my son and it is now my responsibility to help you get better.

In telling this story Trulear indicated that restorative justice could replace hate and hostility, but takes time and relationship building. The mother did not absolve the boy of her son's murder. She held him responsible but understood that he needed help to turn around.

Trulear discussed violent behavior that people learn and discover that they use violence to be successful. Violence then becomes a way of life. Such behavior has to be unlearned as an inadequate response to life's complex situations. However, this violent behavior cannot simply be removed, but must be replaced with another behavior.

Trulear talked about the reason that faith based organizations are instrumental in replacing behaviors. The two things that faith based institutions do is they are involved in values transformation/values clarification. The second is that they are all relational institutions. The things that the church can bring to the table are central realities for anyone who is incarcerated or returning from prison/jail. Faith communities are mobilized not so much around jobs and housing. But any congregation, regardless of whether it has the capacity to do jobs training or housing, is inherently going to do values

transformation and relationship building. The strengths that are endemic in a religious organization can be put to use in the re-entry movement.

Trulear highlighted the reality that at least 70 percent, and as much as 100 percent, of any given church congregation has family members who are connected to someone that is incarcerated. So we do not need to venture out and seek out someone; we can begin in the congregation where we are. People can begin with individuals in their own congregation and work outward. He talked about how congregations can begin to understand the pervasiveness of incarceration and how the church can get involved. Some things that churches can do are not address the issue as a special ministry. It should be part of the natural flow of what churches do (i.e., visiting sick, home bound, etc.).

The interviewer posed the question of whether there are dangers for congregations that welcome returning citizens who might fall into old behaviors. Trulear said that a congregation should not wait until someone comes home to be a welcoming presence. Congregations must begin to build relationships while people are still incarcerated. Get to know their strengths and weaknesses. There are inmates who were in jail for doing bad things and will continue to do bad things when they return. You are not going to be able to shift everyone's values. However, one way to reduce the risk is to get to know them.

Another way to reduce risk is to hold them accountable. Require certain things from the returning citizen that lets you know they are committed to the relationship and is not there to use the church. Trulear indicated that some education on the part of the church is needed to understand the institutional behavior or "prisonization" that people

incarcerated have learned. Churches must hold people accountable for how they relate to you in spite of how difficult their situation may have been while they were incarcerated. Therefore, the church must understand something about prison culture as part of their preparation to get involved in this type of work.

APPENDIX I

OPINION PIECES IN ELECTRONIC MEDIA

1/27/2014

LETTER TO THE EDITOR: Bail reform is needed | Courier-Post | courierpostonline.com

CLASSIFIEDS: JOBS CARS HOMES APARTMENTS GROCERY COUPONS SHOPPING LOG IN SUBSCRIBE ACTIVATE E-NEWSPAPER HELP

S.J. News Sports Video & Photos Living Entertainment Opinion Obituaries Blogs

FEATURED: Top News of 2013 Camden News Nightlife Photos SEARCH public records Find what you are looking for ... SEARCH



LETTER TO THE EDITOR: Bail reform is needed

5:04 PM, Dec. 17, 2013 | 0 Comments

Recommend 2 people recommend this. Sign Up to see what your friends recommend.

Recommend 2 Tweet 1 8+1 0

A A

FILED UNDER

Opinion
Letters

Re: "Time to reform costly, unfair bail system" (Commentary, Nov. 21)

Money bail for pretrial release warehouses poor people who pose no risk of flight and are unable to afford bail. On average, those awaiting trial are warehoused in our New Jersey jail system for one year.

This is a travesty because in effect these individuals are sentenced before they are tried in court. They are separated from their family and prevented from earning an income, and each costs New Jersey taxpayers up to \$30,000 per year.

The Legislature must identify and implement nonmonetary release options to ensure a defendant's future appearance and fix our broken system of justice. I urge the New Jersey Legislature to act swiftly in passing bail reform.

REV. ERROL COOPER

Associate Pastor

First Baptist Church of Lincoln Gardens

Somerset

TOP VIDEO PICKS

selected by Taboola



Controversy continues over MLK Day events | ... Jan 23, 2014



Columbia mail shooter

YOU MIGHT BE INTERESTED IN

How to rent a shore house

REPORT: Delsea coach accused of letting student take...

Nonprofit honors American Water with national honor

Pennsauken apartment complex will get an overhaul

RiverLine train collides with car in Camden; 1 hurt

Fisher & Paykel DG62T27DW2 (Washer Dryer Info)

SPONSORED LINKS

10 Cosas Que No Sabias De Jackie Guerrero (Lossip)

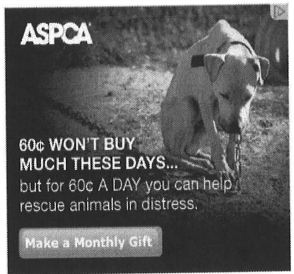
Vanessa Williams' Surprising DNA Test (Ancestry.com)

New Rule for New Jersey Drivers (Lifestyle Journal)

America's Worst-Selling Candy, 34 Years Running (nickmom)

Jugadores que se han perdido un Mundial por lesión (Lossip)

Stunning Pictures of 'Grease' Star Olivia Newton John... (Lonny)



ADVERTISEMENT

Most Popular | Most Commented | More Headlines

- 1 Walsh: War-zone canine finds a home with G.I.'s family
- 2 Paul J. Fishman: The man investigating the Christie administration
- 3 Melissa King, Miss Delaware Teen USA, resigns amid sex video scandal
- 4 A family in faith: Camden pastor takes grandfather's place in the pulpit
- 5 Pine Hill police seek missing pregnant teen

Most Viewed

December 19, 2013

Dear Rev. Ercel Cooper,

I was arrested on August 15, 2011 (See enclosed Article) for allegedly harassing both opponents of mine who I ran against for New Jersey State Senate in the First Legislative District: Jeff Van Drew (D) and Dave S. DeRose (R) and later New Jersey powerbroker George Norcross III and Chris and Todd Christie. Yet, I remain in custody at the Cape May County Jail without bail and without trial!

Currently, I am at Ancora Hospital for a psychological evaluation after being declared fit to proceed on five prior evaluations also by medical professionals ordered by the court! I was supposed to have been the 99th Occupy Wall Street Party's nominee for Governor of New Jersey last month yet still I am being held hostage without a trial!

Your letter to the editor in the Courier Post was very astute and right on the mark concerning every man's (and woman's) right to both a speedy trial and non-excessive bail which our Bill of Rights clearly defines. However, our jails are an industrial complex which costs County's millions of dollars a year and corrupt and inept prosecutors rely on wearing down of defendants after extensive stays in jail to finally, in relief, accept a plea bargain rather than pursue trial which also is every man's right. I wholeheartedly agree that our justice system is severely broken and so desperately needs to be reformed. Keep on raising these questions. We need advocates like yourself -

I wish you a very happy Holiday Season and God Bless.

Regards,

Anthony Parris Sanchez, USMC of The 99%
Occupy Wall Street Party Presidential Nominee
of 2012 and Candidate for New Jersey Governor
of 2013 and Candidate for New Jersey U.S.
Senate of 2014.

cc: file

1/27/2014

State senator's proposal to legalize marijuana has mixed support



State senator's proposal to legalize marijuana has mixed support

legalize-marijuana.jpg

Marijuana growing at a medical marijuana dispensary in Woodbridge. Sen. Nicholas Scutari wants New Jersey to legalize the sale and possession of marijuana, not just for medicinal purposes. *(Andrew Mills/The Star-Ledger)*

MaryAnn Spoto/The Star-Ledger By **MaryAnn Spoto/The Star-Ledger**

Email the author | **Follow on Twitter**

on January 24, 2014 at 6:50 PM, updated January 25, 2014 at 2:18 AM

TRENTON —Legalizing the sale and possession of marijuana in New Jersey has some civil rights advocates giddy over the idea but others would like to see the proposal go up in smoke.

Gov. Chris Christie, who has the final say over the bills that reach his desk, has said several times he is against the legalization of marijuana. That continues to be his position, his spokesman, Michael Drewniak, said today.

State Sen. Nicholas Scutari (D-Union), **who said he plans to introduce legislation legalizing marijuana**, said he knows he has a lot of convincing to do with Christie and his fellow lawmakers, but he wants to start the discussion.

He said he is using Colorado as a model. That state began allowing the sale of marijuana for recreational use on Jan. 1. Washington State's law legalizing marijuana will take effect later this year.

Jay Lassiter, a medical marijuana advocate, questioned why Scutari didn't push for the issue to be placed on the ballot in November to circumvent a Christie veto. He said the Assembly and Senate, controlled by Democrats, could have come up with enough votes to push through legalization sooner.

"The ballot would be the only way we could get it quickly. The fact that we're doing it legislatively automatically implies that the process will be longer and more drawn out," he said.

Lassiter said legalizing marijuana in New Jersey would also fix problems with the state's medical marijuana law, which he called "a mess" because of its strict requirements for patients.

But, he said, support is growing for legalization.

"The iron is hot. The political winds are more conducive," he said. "Bring it on!"

Rev. Errol Cooper, head of prison ministry for the First Baptist Church of Lincoln Gardens in Somerset, said he would like to see the day when there aren't so many people of color in jail for minor drug offenses.

http://blog.nj.com/union_impact/print.html?entry=/2014/01/post_20.html

1/2

1/27/2014

State senator's proposal to legalize marijuana has mixed support

But he'd rather see it come about by decriminalizing certain drug offenses or knocking them down to summonses.

"We're moving too quickly for our own good," he said. "To lessen the penalty for it is one thing, but to legalize it across the board is another. We need to wait a few years and see what transpires in Colorado. I don't think it's wise to jump on the band wagon with everyone else just because it's the hot trend."

South Brunswick Police Chief Raymond Hayducka, the immediate past president of the New Jersey State Association of Chiefs of Police, said the organization has always been against legalizing marijuana and most likely will be opposed to this bill as well.

"In the past, we have been opposed to it completely. We are going to review his proposal but it's pretty safe to say we'll oppose that, too," Hayducka said.

"We see the effects of marijuana. We see it's problematic for law enforcement agencies. We don't need additional problems," he added.

Hayducka said there isn't enough research supporting legalization.

But Udi Ofer, executive director of the American Civil Liberties Union of New Jersey, said studies have revealed one big inequity.

"Studies have repeatedly shown that whites and blacks consume marijuana at similar rates, yet people of color overwhelmingly suffer the criminal consequences," Ofer said. "In New Jersey, African-Americans are arrested for marijuana possession at a rate of close to 3-1 when compared to whites, despite similar usage rates. The time has come to tax, regulate, and legalize marijuana for personal use."

**FOLLOW THE STAR-LEDGER: TWITTER • FACEBOOK •
GOOGLE+**

MORE UNION COUNTY NEWS

© 2014 NJ.com. All rights reserved.

BIBLIOGRAPHY

- “A Portrait of Prisoner Reentry in New Jersey,” Urban Institute Justice Policy Center PDF, www.urban.org/410899_nj_prisoner_reentry.pdf (accessed December 6, 2013).
- Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press, 2010.
- Aung Sang Suu Kyi. *Freedom From Fear: And Other Writings*. London: Penguin Books, 1995.
- Babie, Earl. *Survey Research Methods*. 2nd ed. Belmont, CA: Wadsworth Publishing Company, 1990.
- Braman, Donald. *Doing Time on the Outside: Incarceration and Family Life in Urban America*. Ann Arbor, MI: University of Michigan Press, 2007.
- Brueggemann, Walter. *Interpretation and Obedience*. Minneapolis, MN: Fortress, 1991.
- Buckingham, Marcus. *The One Thing You Need to Know . . . About Great Managing, Great Leading, And Sustained Individual Success*. New York, NY: Free Press, 2005.
- Bush-Baskette, Stephanie R. *Misguided Justice: the War on Drugs and the Incarceration of Black Women*. Bloomington, IN: iUniverse Books, 2010.
- Dahl, Julia. “Actor Hoffman’s Fatal Heroin Overdose Puts Focus on Dealers.” *CBS News* (February 5, 2014). <http://www.cbsnews.com/news/actor-phillip-seymour-hoffmans-fatal-heroin-overdose-puts-focus-on-dealers> (accessed February 10, 2014).
- Discovery.com, Culture and Society. <http://curiosity.discovery.com/question/what-happens-prison-inmate-count> (accessed October 7, 2013).
- Dunbar, Paul Laurence. *Lyrics of Lowly Life: The Poetry of Paul Laurence Dunbar*. Seacaucus, NJ: Citadel Press, 1984.
- Enfolding Ex-Prisoners. Inner Compass. Video file. <http://vimeo.com/7687684> (accessed November 7, 2013).
- Goode Sr., W. Wilson, Charles E. Lewis Jr., and Harold Dean Trulear. *Ministry with Prisoners & Families: The Way Forward*. Valley Forge, PA: Judson Press, 2011.

- Granick, Jamal. "A Deeper Look at Theory and Practice."
<http://www.ias.org/spf/theory.html> (accessed November 2, 2013).
- Grenz, Stanley J. *A Primer on Postmodernism*. Grand Rapids, MI: William B. Eerdmans, 1996.
- Guerino, Paul, Paige M. Harrison, and William J. Sabol. "Prisoners in 2010," *Bureau of Justice Statistics* (December 2011). Last modified February 9, 2012.
<http://www.winthewar.us/images/p10.pdf> (accessed October 11, 2013).
- Irvin, Dale T., and Scott W. Sunquist. *History of the World Christian Movement*. Maryknoll, NY: Orbis Books, 2006.
- Jarecki, Eugene. *The House I Live In*. DVD. Directed by Eugene Jarecki. Charlotte, NC: Charlotte Street Films, 2012.
- Kahneman, Daniel. *Thinking, Fast and Slow*. New York, NY: Farrar, Straus and Giroux, 2011.
- Kennedy, Randall. *Race, Crime, and the Law*. New York, NY: Vintage Books, 1997.
- Knafo, Saki. "When It Comes To Illegal Drug Use, White America Does The Crime, Black America Gets The Time." *Huffington Post*. Updated November 18, 2013.
http://www.huffingtonpost.com/2013/09/17/racial-disparity-drug-use_n_3941346.html (accessed October 25, 2013).
- Mauer, Marc. *Race to Incarcerate*. New York, NY: The New Press, 2006.
- Migliore, Daniel L. *Faith Seeking Understanding*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991.
- Moschella, Mary Clark. *Ethnography as a Pastoral Practice: An Introduction*. Cleveland, OH: Pilgrim Press, 2008.
- New Jersey and Heroin, Part II: 45 Towns with most Heroin and opiate abuse.
<http://oceancity.patch.com/groups/police-and-fire/p/cape-mays-neighbor-among-45-towns-in-new-jersey-with-most-heroin-abuse> (accessed April 9, 2014).
- Newman, Elizabeth. *Untamed Hospitality: Welcoming God and Other Strangers*. Grand Rapids, MI: Brazos Press, 2007.
- Niebuhr, H. Richard. *Christ and Culture*. New York, NY: Harper & Row, 1951.
- Oden, Amy G. Ed. *And You Welcomed Me: A Sourcebook on Hospitality in Early Christianity*. Nashville, TN: Abingdon Press, 2001.
- Pinn, Anne H. and Anthony B. Pinn. *Black Church History*. Minneapolis, MN: Fortress Press, 2002.

- Pohl, Christine D. *Making Room: Recovering Hospitality as a Christian Tradition*. Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1999.
- Provine, Doris Marie. *Unequal Under Law: Race In The War on Drugs*. Chicago, IL: University of Chicago Press, 2007.
- Rampell, Catherine. "College Graduates Fare Well in Jobs Market, Even Through Recession." *New York Times*, May 3, 2013.
<http://www.nytimes.com/2013/05/04/business/college-graduates-fare-well-in-jobs-market-even-through-recession.html> (accessed September 24, 2013).
- Reynolds, Thomas E. "Welcoming without Reserve?" *Theology Today* 63, no. 2 (2006): 199.
- Savage, Carl and William Presnell. *Narrative Research in Ministry: A Postmodern Research Approach for Faith Communities*. Louisville, KY: Wayne E. Oats Institute, 2008.
- Sider, Ronald J. *The Scandal of Evangelical Politics*. Grand Rapids, MI: Baker Books, 2008.
- Solomon, Amy L. "In Search of a Job: Criminal Records as Barriers to Employment." *National Institute of Justice Journal* 270, (June 2012): 43.
www.nij.gov/journals/270/criminal-records.htm (accessed September 25, 2013).
- Sutherland, Arthur. *I Was A Stranger: A Christian Theology of Hospitality*. Nashville, TN: Abingdon Press, 2006.
- The Basis of Black Power. <http://www.marxist.org/history/usa/workers/black-panthers/unkonw-date/black-power.htm> (accessed May 31, 2014).
- The Doors. *Strange Days*. Elektra Records, 1967.
- Travis, Jeremy and Michelle Waul, ed. *Prisoners Once Removed: The Impact of Incarceration and Reentry on Children, Families, and Communities*. Washington, D.C.: The Urban Institute Press, 2003.
- Tsai, Tyjen and Paola Scommegna. "U.S. Has World's Highest Incarceration Rate." *Population Reference Bureau*. www.prb.org/Publications/Articles/2012/us-incarceration.aspx (accessed October 22, 2013).
- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th Edition. Chicago, IL: University of Chicago Press, 2007.
- West, Cornel. *Prophesy Deliverance!* Rev. Ed. Louisville, KY: Westminster John Knox Press, 2002.

Western, Bruce and Sara McLanahan. *Fathers Behind Bars: The Impact of Incarceration on Family Formation*. Families, Crime, and Criminal Justice 309, 322. Greer Litton Fox and Michael L. Benson eds., 2000

Wikipedia. http://en.wikipedia.org/wiki/People_Are_Strange (accessed September 18, 2013).

Wilmore, Gayraud, ed. *Black Men In Prison The Response of the African American Church*. Atlanta: ITC Press, 1990.