

**A Ministry of Presence: Creating a “Re-Entry Church” that is a
deliberative response to the trauma of mass incarceration.**

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Advisor: Dr. Susan Kendall, Ph.D.

Rev. Dr. Kevin Miller, D.Min.

Louis Dominick Threatt

Drew University

Madison, New Jersey

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ABSTRACT

A Ministry of Presence: Creating a “Re-Entry Church” that is a deliberative response to the trauma of mass incarceration.

BY

Louis Dominick Threatt

The guiding purpose of this project is to develop a model to help congregations become Re-Entry churches. It is the development of a series of seminars to help congregations provide a deliberative type of pastoral care, Christological in nature, to all those impacted by mass incarceration. This project targets the highest racial and age percentage of men and women in prison. It leans to, but not limited to nonviolent crimes, with an overall focus on equipping the church to receive and reach out to anyone on the margins. It seeks to address the greatest moral and racial injustice of our time, mass incarceration with the church as a way to turn the tide.

This project begins in a city overwhelmed with churches whom all know the impact of racism and incarceration. Goldsboro, NC where the crime rate is higher than the average of the state. Inside this city is a congregation, making a difference in the world. Greenleaf Christian Church (Disciples of Christ), is audacious enough to uplift the Kingdom of God inside the church but also in its surrounding community. It served as a pilot for this project for the work they were already doing but also to help them respond to the new construction of a prison near their church.

The anticipated outcome that will evolve from this project is that local churches would become more knowledgeable about the trauma of incarceration that is already embedded in their churches. More directly, they will gain a deeper understanding of the politics of incarceration while, juxtaposing biblical anthropology verse criminal anthropology. Doing so will lead in

creating a climate of acceptance, openness, honesty, and support. Lastly, they will gain a stronger appreciation of pastoral care to the poor, to the marginalized in respect to the birth, the life, the death and return of Jesus Christ. I believe from a Chaplain's perspective that if the church is authentic in serving God, we will not forget those impacted by mass incarceration and will utilize every ministry to radically encourage a new era in the church beyond prison ministry.

DEDICATION

To all those who overcome by the blood of the Lamb

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Introduction

The fence opens one last time. It has been a long time and time has not been kind to no one. The world has changed, the air seems different, the sun is shining a little brighter, and the birds are singing a brand-new song. No longer tears of sorrow and pain from being restrained from family and freedom, but now there are tears of joy. For some, family and friends are on the other side with smiles, open arms, and open hearts. This is the story of many being released from prison but not all. There is nothing like seeing the warm embrace of a child of God as they transition from one aspect of life to the next. In most cases, this is immediate family members waiting on the other side, such as in the writer's own family, however, in some cases, it is no one except the probation officer. Where is the church? The church is in a crisis, where millions of lives in our communities are affected by the trauma of mass incarceration.¹

The writer has seen several people's lives impacted inside the prison due to worship services, bible studies, and other special programs. I have seen prison ministries; outreach ministries and nonprofit organizations work with those on the margins of life do some profound work. However, the amount of people that are incarcerated is still at an immense amount of 2.3 million people and is increasing about 6% per year.

The "church," the Body of Christ, can do more. The prison ministries and outreach ministries are respectable, but in this season of significant prison growth that especially impacts large amounts of people of color and the poor, there has to be another option of extending pastoral care. We cannot be dependent on the government to alleviate the criminal justice

¹ W. Wilson Sr. Goode, Charles E. Jr. Lewis, and Harold Dean Trulear, *Ministry with Prisoners & Families: The Way Forward* (Valley Forge, PA: Judson Press, 2011), 171.

system, and help all those impacted by incarceration including the "*returning citizen*."² Many churches have a prison ministry rooted in Matthew 25:36 but several do not have a vision beyond this scripture, many have Bible studies where a few passionate members live out this scripture, but the rest of the congregation are not or ill equipped for re-entry.

Due to the lack thereof, and nonexistence of acknowledgment or affirmation in the church. There should be a direct implementation of deliberative pastoral care to those impacted by incarceration from the local church. The guiding thesis is A ministry of Presence: creating a "Re-Entry Church" that is a deliberative response to the trauma of mass incarceration. The guiding purpose is to develop a model to help churches and communities of faith to become "Re-Entry churches." It is the development of a series of seminars under the guise of Jesus, designed to address the growing crisis of trauma caused by mass incarceration.

This project will target the highest percentage of men and women in prison, those that are 20-49 of age, with a median age of 36. Also, at this pilot stage of the project, we will strictly focus on those who have committed white-collar crimes or low-level drug offenses. However, the hopes are to equip the church for any level of offense and also have a special seminar for sex offenders. The anticipated outcome is that local churches would become more knowledgeable about the trauma of incarceration that is already embedded in their churches. More directly, they will gain a deeper understanding of the politics of incarceration while, juxtaposing biblical anthropology verse criminal anthropology. Resulting in creating a climate of acceptance, openness, honesty and support. "They will see ministry with prisoners, *returning citizens*, and their families as the work of the congregation itself."³ Thus, members will have a new outlook on their church and galvanize each member but also the whole body of Christ to begin to develop a

² Ibid, 8.

³ Ibid.

deliberative response to pastoral care, synergizing all their ministries to the trauma of incarceration. Trauma for example is the collateral damage that happens when the father or mother are stripped from the home. The injury that ripples through a family's life like aftershocks following an earthquake, except these shocks do not stop for years, decades or sometimes never. The identifiable result of trauma of this trauma is in low-income communities, the response from a child in the school system; and the rise and struggle in poverty.

This project will enhance the awareness of the severity of incarceration and how we as a church, the Body of Christ shall respond to it; particularly in Goldsboro, North Carolina and beyond. Goldsboro, North Carolina, where the crime rate is much higher than the North Carolina average crime rate and is much higher than the national average crime rate.

In the nation, there are 7.3 million or 1 in every 31 adults on parole or probation, 20 million with a criminal record and 95% of state prisoners will be released from prison at some point. What we are facing is an epidemic, which is not adequately being addressed. There is not a deliberative implementation of pastoral care to those impacted by mass incarceration from the church. The church has the moral imperative and the charge from God to lead the fight against mass incarceration. Churches, especially the “Black church,” are our best and maybe our only hope of reducing the massive number of incarcerated people.

This project consists of the drive and the work. The drive for this project is the biblical and theological implications of the incarnation as well as the crucifixion and his return. More directly, how Jesus' life is a deliberative response to pastoral care to those that are bound; the marginalized. The work of this project will transpire in three dimensions based on the text:

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.”

(Ephesians 3:17-19)

In the first and second dimension, the length/width and height, a one or two-day seminar is developed and presented entitled, *Becoming a Re-Entry Church: a pilgrimage of Pain and Hope*. This will take place at one local church that is willing and eager to deepen their call as the body of Christ to the marginalized and become a Re-Entry church.

The third dimension, the depth, will help guide the local church directly to respond to the trauma of mass incarceration in a very practical way. They will create a climate of acceptance, openness, honesty and support. Overall, producing a culture where people with criminal records and their families are not stigmatized but feel free to share their experience, their struggle, their gifts, and their hopes while receiving a deliberative type of pastoral care. *Becoming a Re-Entry Church* that seeks to respond and live up to the example that Jesus has fashioned to all those that are bound. It creates a culture of inclusivity to all those that have been labeled by incarceration, including family members. It has a holistic approach to mass incarceration in the very fibers of the church.

The following chapters will explore this notion of becoming a Re-entry Church in response to the current crisis of the trauma of mass incarceration. However, in the first chapter, in preparation for the project, the writer examines the context of a local church, Greenleaf Christian Church (Disciples of Christ), Goldsboro, NC and the history that surrounds this Church. In addition, a personal historical narrative that motivates this project is offered.

The following chapter directly examines Pastoral Care, Incarceration, including the Incarnation. This chapter briefly investigates three things: the connection between poverty and the African American culture (and the black church), a brief history of Incarceration and thoughts on having a Christological meeting.

In the third chapter, I write about the execution of the project. In this chapter, you will see the full development and thoughts about the project. In addition, I highlight some challenges and hopes. In the final chapter, I cover my evaluation and theological response. I introduce my findings, shortcomings, excitements, and hopes. I also offer some profound similarities, future insights and a charge for the church. It is the writer's expectation and hope that this work will inspire the church to be more aware, to dig deep and become a church that God will find to be faithful.

Chapter 1

Greenleaf Christian Church (Disciples of Christ) Goldsboro, NC

Goldsboro, North Carolina is a mid-size town that traces back to the Civil War and a vital part of our American history. In 2016 the United States Census⁷ reported that the population is roughly under 40,000, with a county population of 124,000.⁴ According to the United Census in 2010 racially, Goldsboro is 50.6% African American, 37.7% White, 3.5% Other races, 2.4% Mexican, 1.8% Asian, 1.2 % Puerto Rican, 0.6% Cuban, 0.3% American Indian and Alaska Native.⁵ From 2012 to 2016, individuals below the poverty line in Goldsboro is higher when compared to other cities. Goldsboro is at 25.3% when Greensboro is 19.9%, Durham is 18.5%, and Raleigh is 14.9%. When it comes to crime rate and comparing it to the overall state and National average it is very discouraging: the overall crime rate is 114% higher than the average of crimes committed in North Carolina and a 135% higher than the national average.⁶ Goldsboro may be small in a geographical distance spanning about twenty-five miles across the town, and mid-size in population, but as the statistics show a lot is going on in within the city limits. Beyond the stats, Goldsboro has a rich, moving history about the importance of junctions, what happens at these intersections and further what has evolved from them.

The city of Goldsboro is a byproduct of the formation of Waynesborough in 1787.

Waynesborough later named Wayne County located in the east-central part of the state in the

⁴ "United States Census," accessed December 2017. <https://www.census.gov/search-results.html?q=goldsboro%2Cnc&search.x=0&search.y=0&search=submit&page=1&stateGeo=none&searchtype=web&cssp=SERP>; "United States Census Bureau," accessed. <https://www.census.gov/search-results.html?page=1&stateGeo=none&searchtype=web&cssp=SERP&q=Goldsboro%2C+NC+population&search.x=0&search.y=0&search=submit.goldsboronc>

⁵ Ibid.

⁶ "Goldsboro's Annual Statistics," accessed January 2018. <http://www.areavibes.com/goldsboro-nc/crime/>.

coastal plain region. It is along the banks of the Neuse River, by Duplin and Sampson County, structured on the west by the Little River by Johnson County, on the north by Stoney Creek and Wilson County and bounded on the east by Greene and Lenoir counties.⁷ By the late 1830's the Weldon railroad line was established in Waynesborough, and at a particular junction of the railroad and the New Bern road, a community began to form.⁸ This community evolved from having a hotel at this junction, where it served as a stopping point for trains.⁹ "It became known as Goldsborough's Junction after Major Matthew T. Goldsborough, an Assistant Chief Engineer with the railroad line."¹⁰ Therefore, with the sudden growth of this junction, it evolved into the town of Goldsborough in 1847.¹¹ In the same year, Goldsborough established itself as a town, it also became the county seat for Wayne County, and later had a name change to Goldsboro in 1869. Over the years, Goldsboro has seen its share of changes, from railroad junctions to plantations, to the military, to diversity, to churches and even prisons.

Goldsboro was one of the most critical railroad junctions in the South during the Civil War.¹² After the War, during the Ante-bellum period Wayne County experienced exceptional growth in plantations, particularly in crops and slaves.¹³ In the history of Wayne County in 1810, Jesse Slocumb illustrates the landscape of the significant agricultural progress made but failed to mention the treatment of Blacks and Indians. It is without a doubt in Black History that from James City and New Bern (where the Neuse River originated) to Kinston and Wayne,

⁷ "Wayne County, North Carolina," accessed December 2017.

http://www.carolana.com/NC/Counties/wayne_county_nc.html.

⁸ "The History of Goldsboro, North Carolina," accessed December 2017.

http://www.carolana.com/NC/Towns/Goldsboro_NC.html.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ "Heritage of Wayne County, North Carolina," accessed December 2017.

https://archive.org/stream/WayneCountyHeritageFamilyHistories/Wayne_County_Heritage_Family_Histories_djvu.txt.

particularly in Goldsboro there were large numbers of Negroes present.¹⁴ The writer identified in the archives of Wayne county, the discussion of a slave revolt that resulted in its leaders being lynched. In addition, this revolt impacted the surrounding counties. Starting from Wayne County to Raleigh all citizens (white citizens) within a 100-mile radius were made aware of what was going on. In another occasion there is a report that showed the presence of Black people but also the oppression that they suffered. The detailed report mentioned that immediately after a trial where a slave was found guilty, on the same day, he was pilloried, whipped, nailed and his ears were cut off.¹⁵ History reminds us of the trenches we have come out of but also the pain that still reverberates over the years. Needless to say, the social life in Wayne County in the 18th and 19th Century amongst other things centered around farm life and but also life on the plantation. Also, next to farms and plantations, the presence of the military had a long history in and around Goldsboro. In 1865 Union armies converged on Goldsborough to use the railroads for supply and to prepare for further action, eventually occupying the city with over 100,000 Union soldiers.¹⁶ However, it wasn't until 1942 when Goldsboro established a more secure commitment with the installation of the military base, which was used later as a training base in WWII.

“Seymour Johnson Air Force base (SJAFB) was named in honor of U.S. Navy Lt. Seymour A. Johnson, a Goldsboro native, and the writer was made aware that Lt. Seymour Johnson was killed in an aircraft accident in March 1941.”¹⁷ SJAFB is the home to the 4th Fighter Wing (the nation’s oldest fighter pilot communities) and the 916th Air Refueling Wing

¹⁴ "Old Southern Plantations," accessed December 2017.
<http://files.usgarchives.net/nc/wayne/history/plants01.txt>.

¹⁵ "Heritage of Wayne County, North Carolina," accessed.

¹⁶ "The History of Goldsboro, North Carolina," accessed.
http://www.carolana.com/NC/Towns/Goldsboro_NC.html.

¹⁷ "Historic Goldsboro Nc," accessed. <http://www.visitgoldsboronc.com/things-to-do/history-buffs/>.

(916 ARW).¹⁸ The 4 FW flies the multi-role, all-weather F-15E Strike Eagle in support of the Aerospace Expeditionary Force, which is skilled in executing world-wide combat missions; an aircraft I became very accustomed to, in my tenure in the military.¹⁹ Seymour Johnson the 3,216-acre Air Combat Command (ACC) installation, had the best managed environmental restoration program in the Air Force in 2007.²⁰ Being the best managed environmental restoration program may be one reason why it is recognized by many veterans and civilians, as one of the best Air Force bases in the world. Every year it hosts The Wings Over Wayne air show which attracts more than 80,000 military and local community members. Besides building community, SJAFB is a significant contributor to the community. "Seymour Johnson AFB provides facilities, services, and housing to support quality of life for the 4,500-active duty and 6,000 family members, nearly 1,000 Reservists, 3,000 retirees, and 500 civilian employees who live on, work for, or visit the base." "The total civilian and military payroll is over \$282 million per year, contributing to the overall economic impact of the base on the local community of over \$460 million per year."²¹ The military is a significant contributor to the sustainability of the community, but churches go back even further.

Goldsboro has an abundance of churches in the city. It is ecumenical in it makes up. From Goldsboro's inception history reveals that churches began springing up shortly after it became the county seat and following the Great Religious Revival of 1849.²² Throughout the years Goldsboro has developed over 170 churches within the city.²³ The writer was made aware

¹⁸ "Seymour Johnson Afb," accessed December 2017.

<http://www.denix.osd.mil/awards/fy07secdef/eri/seymour-johnson-afb-north-carolina/>.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

²² Bob Johnson, "First Churches in Wayne County," accessed December 2017.

<http://www.usgennet.org/usa/nc/county/wayne/articles/churches.htm>.

²³ Ibid.

that the Baptist was already organized in Waynesborough before the Revival in 1843, however, this was mainly referring to white Baptist. In 1867 African Baptist made history. The first meeting of the General Baptist Convention opened in Goldsboro at the First African Baptist Church. This tremendous accomplishment for the African American church was significant because, after the Civil War, African Americans withdrew from Baptist churches across the state and established their association, the General Baptist Convention, as the black counterpart to the Baptist State Convention.²⁴ “The withdrawal stemmed from strong white opposition to social equality and the desire by both races for separate churches.”²⁵ President Carter acknowledged the historical milestone in 1978, and many consider this church to be the “Mother church of eastern North Carolina's Black Churches.”²⁶ The Methodist built their first church in 1853. “By 1885 there were five Protestant church buildings, a Catholic chapel, and a Jewish synagogue as well as six houses of worship for African Americans.”²⁷ I have noticed from visiting different churches, and from several conversations with people about the impact a church has on a individuals character. Once a person decides to attend a specific sanctuary or join a church automatically, there is a claim to the character and personality of the individual. In Goldsboro, you do not only go to a sanctuary, but you are invested in a particular community and into a specific theology. Therefore, everyone knows everybody or at least they are looking for what is familiar to them at this place of worship. Thus, profound assumptions about who you are, who you belong to and where you come from are created just from attending a particular church. Whole families are raised in the church and most likely existed in the church since its formation. Furthermore, these

²⁴ "African American Baptist in North Carolina," NC Department of Natural and Cultural Resources, accessed December 2017. <https://www.ncdcr.gov/blog/2014/10/18/african-american-baptists-in-north-carolina-organized-1867>.

²⁵ Ibid.

²⁶ "First African Baptist Church Dedicational Year," accessed December 2017. https://archive.org/stream/firstafricanbapt01firs/firstafricanbapt01firs_djvu.txt.

²⁷ Johnson, "First Churches in Wayne County."

families and new families develop communities around the church. Being a member of a local church in Goldsboro, I have learned that many churches in Goldsboro and outside were developed or branched from historical (founding) churches, more directly they evolved out of splits, divisions or growth. In result of this, when it came down to specific religious functions in Goldsboro, every church would not be involved. The writer was made aware that churches will collaborate, protest, and march together, but not all. Even In racial matters or injustices a full or whole collaboration will not exist. Although Goldsboro is over 50% African American, churches are divided racially; they are mostly Black or White; not many are integrated. The same holds true about the neighborhoods that surround the churches because very few are integrated. Goldsboro is also the home to seven low-income housing developments. I mention this for two reasons: one at every low-income section there is a church and secondly, these areas are predominantly black. Furthermore, the majority of these churches that are located on or relatively close to these low-income developments are Black churches in nature and are highly involved in that community. In addition, to the churches involvement in the community, there are facilities in the county that have an extreme need, for the church to be involved in.

In a county that is highlighted by an Air Force base and covered by churches, there are several facilities worth noting. Goldsboro is the home to Chery Hospital, O' Berry Center and three prisons. Cherry Hospital is a regional referral psychiatric hospital. "It is one of three psychiatric hospitals operated by the NC Department of Health and Human Services; Cherry Hospital provides services to 38 counties in the eastern region of North Carolina."²⁸ It partners with Brody School of Medicine at East Carolina University and Campbell University. O'Berry opened in 1957 as a school for African-Americans with intellectual disabilities. Over the years

²⁸ "First African Baptist Church Dedicatorial Year," accessed; "Cherry Hospital," accessed January 2018. <https://www.ncdhhs.gov/divisions/dsohf/cherry-hospital>.

the facility has transitioned from a school to a regional center with the focus of primarily serving adults with severe and profound intellectual disabilities to a specialized skilled nursing facility.²⁹ It supports residents from several counties in the Eastern and South-Central regions of North Carolina.

In my research, residents of Goldsboro have informed me that these facilities carry a negative stigma for the Black community. For years, throughout North Carolina, these were the facilities that many Black people in Goldsboro were going to if they had personal challenges. However, with these locations, they enhanced the notion that a majority of blacks had mental illnesses. A person who retired from Cherry hospital informed me that “Goldsboro was referred to as the crazy people's town, due to the hospitals.” It would be wise for churches to visit these facilities but also to understand that some of their members are connected to these facilities. Perhaps members of the congregation may be employed there or have spent some time there as a patient. Despite the negative connotations on the ground, directly placed on the black community, these two major hospitals provided economic growth and major attention to the city. The salaries may have been high, but the stigma that working at a particular facility brought was even higher for each employee, especially the African Americans. In the same manner, like the hospitals, there are three state prisons and one federal prison (now closed) that impacted the community. The NC state prisons: The Neuse Correctional Center, Wayne County Detention Center and the newly built facility, Carey A. Winder Detention Center. The Federal Prison closed in 2005. This Federal prison, on Seymour Johnson AFB since the early 1990's, housed roughly 500 inmates and served the base and the community. The Neuse Correctional Center

²⁹ "O'berry Hospital," accessed January 2018. <https://www.ncdhhs.gov/divisions/dsohf/oberry-neuro-medical-treatment-center>.

built in 1994 houses up to 840 inmates with a newly constructed medical facility in 2018.³⁰ Another State prison was Wayne County Detention center built in 1994. It is designed to house approximately 200 inmates (178 males and 22 females); however, the average in 2016 was nearly 250 inmates.³¹ The Detention Center manages several jobs outside of the jail, such as roadside clean-up and other miscellaneous duties that benefit the community. Lastly, Carey A. Winder Detention Center was built in 2017 to create more space for the Wayne County Detention Center (the County Jail). It is a \$9.4 million project covering 38,500-square-foot in a single-story, 221-bed jail.³²

This facility named after the late Sheriff Carey Winder. He along with others started this project back in 2002, although he did not get to see its completion his efforts and years in law enforcement made a lasting impact. At the opening ceremony, it was mentioned that "...no one wanted a good jail for Wayne County as bad as Sheriff Winders did...it was his vision." Also, the presenter, Commission Chairman Bill Pate said something interesting and worth noting for this project, he said, "The jail will house misdemeanor offenders and other minimum-security inmates, the 'bad guys,' will stay at the existing jail downtown."³³ The Detention center was put at this location on North William Street away from the hospitals and the military base for several reasons but, it also allowed space for expansion. Commission Chairman Pate mentioned the area around the facility would be used to rent to other counties and to expand to a more extensive judicial center including, a Sheriff's office complex and jail.³⁴ Sheriff's Office and Detention Center also operate a mobile jail cell for educational reasons and available for public use.

³⁰ "Nc Dps Neuse Correctional Center," accessed January 2018. <https://www.ncdps.gov/Adult-Corrections/Prisons/Prison-Facilities/Neuse-Correctional-Institution>.

³¹ "Wayne County Detention Center," accessed January 2018. <https://www.waynegov.com/371/Detention-Center>.

³² Ibid.

³³ Ibid.

³⁴ Ibid.

Therefore, in Goldsboro, there can potentially be a significant drop in the community. Roughly 35% (or 1,311) of the population can be locked away in prison. If building another place to house so-called criminals, African Americans will potentially decrease in the city since they are the majority inside the prison. Further discussion on race and incarceration will be discussed later on in Chapter 2. It is interesting in Goldsboro that with this history of these institutions (hospitals and prisons), despite the negative connotation it may bring it also provides economic stability and prosperity for many members in the black community. Furthermore, it has to be acknowledged and addressed within the church community.

Congregational History of Greenleaf Christian Church (Disciples of Christ)

Goldsboro, NC

Greenleaf Christian Church united with the Christian Church (Disciples of Christ) in the U.S. and Canada. The Christian Church (Disciples of Christ) grew out of two movements seeking Christian unity. They were reactions against the strict denominationalism of the early 1800s, more directly evolving out from Baptist and Presbyterian denominations. From the Cain Ridge revival of 1801 to being known as the Brush Run church in 1811, this ended up becoming a genuine movement, eventually combining the two terms, Christian, and Disciples.³⁵ Over the years, the Disciples established relationships with the Council on Christian Unity and United Church of Christ and made history as the first denomination in the world to have an organization devoted to the pursuit of Christian unity. African Americans have been part of the movement

³⁵ Cummins, Duane D., *A Handbook for Today's Disciples: in the Christian Church (Disciples of Christ)* (St. Louis, MI: Chalice Press, 1991), 3.

from its inception, but it wasn't until the late 1960s when they were officially brought into the fold and recognized. In different areas of the country, one will find fragments of this history of Negro Disciples. One particular book that is now out of print and found only in one library in the Research Triangle of NC and the pastoral library of his son, (Rev. Dr. William J. Barber II) is the *Disciple Assemblies of Eastern North Carolina* by (Senior) William Joseph Barber. In his book, he descriptively explains the African American plight, that from “Raleigh to the coast of North Carolina and as far as New York in 1957 there is a body of Disciples hardly known from the head.”³⁶ He even adds that this “body is the largest and perhaps the oldest single Negro group among Disciples in the US.”³⁷ Also, “these churches nearly abandoned by the white disciples, soon created a government, and set up rules and regulations in eastern North Carolina,”³⁸ Forming the Church of Christ, Disciples of Christ, Intl. (known as the Assemblies) and The Piedmont District Convention (two that are predominantly African American). This movement was among the leaders of Protestantism in mission overseas.³⁹

Identity statement of Christian Church (Disciples of Christ):

“We are Disciples of Christ, a movement for wholeness in a fragmented world. AS part of one body of Christ, we welcome all to the Lord’s Tables as God has welcomed us.”

The Affirmation of the Christian Church (Disciples of Christ) is as follows:

*As members of the Christian Church, we confess that Jesus is the Christ,
the Son of the living God, and proclaim him Lord and Savior of the world.*

³⁶ William J. Barber Sr., *Disciple Assemblies of Eastern North Carolina* (St. Louis, MO: The Bethany Press, 1966), xiii.

³⁷ *Ibid.*

³⁸ *Ibid.*, 2.

³⁹ Cummins, Duane D., *A Handbook for Today’s Disciples: in the Christian Church (Disciples of Christ)* (St. Louis, MI: Chalice Press, 1991), 42.

*In Christ's name and by his grace we accept our mission of witness
and service to all people. We rejoice in God, maker of heaven and earth,
and in God's covenant of love which binds us to God and to one another.
Through baptism into Christ, we enter into newness of life
and are made one with the whole people of God. In the communion of the Holy Spirit, we
are joined together in discipleship and in obedience to Christ.
At the Table of the Lord, we celebrate with thanksgiving
the saving acts and presence of Christ. Within the universal church, we receive the gift of
ministry and the light of scripture.
In the bonds of Christian faith, we yield ourselves to God
that we may serve the One whose kingdom has no end.
Blessing, glory, and honor be to God forever. Amen.⁴⁰*

Greenleaf Christian Church (Disciples of Christ) is located at the junction of William Street and Patetown Road in Goldsboro, NC. In talking with the current Pastor, Rev. Dr. William J. Barber II and secretary of Greenleaf, they shared with me the 132-year history of the congregation that began in 1886. This profound account reveals to the writer a consistent concern for the uplift of God and the community. It all started with several slaves freshly off the plantation, gathered together in what used to be called the Sandy Plain Community. The congregation began from humble beginnings, not only in the Reconstruction era but literally under a bush shelter. Because of racial dynamics, Greenleaf was with the Church of Christ, an

⁴⁰ "Christian Church (Disciples of Christ)," accessed January 2018. <http://disciples.org/our-identity/the-design/>.

African-American assembly movement which was a combination of Freewill Baptist and the Christian Church.

After a short period, the sanctuary transformed from a bush shelter to a one-room building, which stood on the land where the current church stands. Almost ten years after the initial vision to build a church, in 1895 God sent the leadership of Pastor C. R. D. Whitfield who Pastored from 1895 to 1942. He was the first full-time Pastor on record, baptizing over 1000 people. Under his leadership, the church began to grow. Another historical fact found in the records of his administration, after a storm damaged the structure. The church took it upon themselves to use the gifts in the house to rebuild. Pastor Whitfield was a man who believed in the strength of coming together. He would serve Greenleaf, the congregation for an outstanding forty-seven years. His impact on the church and community was one of great value. In the town, he made sure Blacks were aware of the current realities and had the opportunity to receive a proper education. He was essential in producing a Black newspaper in the community by purchasing a printer. Furthermore, he was determined to make sure there were educated ministers in the community by seeking to create some form of schooling for them. Upon his retirement, his assistant, Rev. E. F. Johnson, became the pastor and served until 1944.

As the years passed the building was remodeled, and rooms were added. Several pastors would be called to this sanctuary. Rev. William Best served from 1945-46. In 1947, Rev. W. S. Keys served for nine years, along with the assistance of Rev. C. L. Parks. Rev. Parks served as a field worker with the National Christian Church. His job was to train mission workers and Black ministers as well as “seed” new congregations in their efforts at mission community development. In 1956, Rev. James L. Melvin came and led the body of believers until 1960 where Rev. S. F. McMillan picked up the charge until 1964. In 1965 Rev. F. J. Matthews became

the pastor, however, in the year of 1967, there was a split in the church over affiliation with the assembly churches and began a relationship with Christian Church (Disciples of Christ). During this time Greenleaf was at another stage of humble beginnings, and they started with \$10 in a shoebox. Though the split was painful for them and the community by the grace of God Greenleaf was sustained and found the strength to push forward. Today, there is a renewed fellowship with the assembly and other congregations born out of this period of division. Under Rev. Matthews' leadership, they secured the property, and in 1979 an education wing was developed. It operated for two years, a child development center and made plans for future engagements with the community.

Over the next nine years, Greenleaf experienced a shift not only in building size but also in Pastors. After Rev. F. J. Matthews' occupancy, Rev. N. C. McNair, Rev. Levi Braswell in 1980, Rev. Desmond Walker in 1984 after Rev. Braswell's induction into the Army's Chaplain Program and Rev. Kenneth Matthew in 1986. Greenleaf, eventually marched forward with new leadership and a new sanctuary. As well as, buying land adjacent to the church.

Needless to say, Greenleaf was growing. However, this church was identified in the historical records of the church as the frustration of the flux of pastors. With this in mind and through a conversation with Rev. Dr. Barber II, he informed me that immoral conduct by pastors, power struggles, theological inconsistency and the role of the pastor was all misconstrued in Greenleaf. Despite the growth of the church and the surrounding community, Greenleaf was in another stage of humble beginnings.

On June 12, 1993, a call to Rev. Dr. William J. Barber, II was accepted, and he is still pastoring, approaching his 25-year milestone at Greenleaf. Through the leadership of Pastor Barber and unity of the church membership, many things have been accomplished for the

Kingdom of God. In talking with Pastor Barber, he informed me that his first step was to bring credibility and legitimacy to the Office of the Pastor and to restore an understanding of the church. Furthermore, he wanted to make a conscious decision not to address structure, but to build relationships and trust. Lastly, he was determined to place great emphasis on preaching and bible study founded on our faith, expressed in love, reconciliation, evangelism, worship, service, liberation, and Christian maturity. Through his efforts the membership has grown, relationships rekindled, and the uplift of God and community sustained. A direct result of these efforts was evident in the strategic steps to uplift the community.

In the next several years Greenleaf took methodical steps guided by the Spirit to ensure the uplift would be sustainable. The church completed the payment of the sanctuary loan thirteen years ahead of schedule, Rebuilding Broken Places Community Development Cooperation was formed, the church's Seven Point Vision was established, and the church negotiated the purchase of five and a half acres tract of land and 26,000 square feet building to house a fellowship hall. This birthed new ministries to include a preschool, job and computer training center, and an office for Rebuilding Broken Places, CDC.

Formed in 1999, Rebuilding Broken Places (RBPC) CDC was a direct outgrowth of Greenleaf's unity. It was granted a 501 (c) 3 status and has received over \$600,000 in initial grants for capacity. With this organization in place, Greenleaf has bought a two-mile circle surrounding the church as well as invested more than a million and a half dollars toward community development. Together they have built more than 60 homes for low-income families; a 41-unit senior citizen's residence called Greenleaf Grace Village. In addition, to sustaining the community there was a focus to equip them as well. Therefore, what emerged was a 90-student pre-school, an academic afterschool, a computer lab for the community for youth and adults, an

HIV information and testing center and a Second Chance program which trained formerly incarcerated men and women in the culinary arts, landscaping, technical jobs and opportunities to help them earn their GED.⁴¹ In a collaborative effort to address drug and gang activity in Wayne County, RBPC held several Corner2Corner Drug Dealer & Gang Member Redemption Conferences as part of the Second Chance program.

Because of this union and dedication to be a church beyond the walls, and one that reaches to those pushed to the margins of life by society, God blessed Greenleaf to expand their territory. Greenleaf's community was no longer around the church, it has extended throughout the state, nation and the world. This growth identified with Pastor Barber, being in the streets, in the prisons, in the courtrooms and in the legislative buildings.

In 2003 Rev. Barber received his doctorate focusing on Pastoral care and Public Policy. His doctoral dissertation focused on the work of the Holy Spirit as it relates to the Church's mission in the community and social justice arena. In 2005 Rev. Barber became the State President of the National Association for the Advancement of Colored People (NAACP). He has shared with the writer that this was a journey of great grace, anointing, and a witness of the power of coalitions. Rev. Barber, in his book *The Third Reconstruction*, mentions the journey to this place in the time leading up to this next phase in his life. "When the Spirit moved and brought us (Greenleaf) together as a community we saw how God can change the world that is into the world that ought to be."⁴² Before answering the call to run for NC NAACP president, he accepted the call to help others heal. He watched how God had healed first his own family with

⁴¹ "Stop the Funeral Initiatives Meet with Court Officials," *The Goldsboro News Argus* 2009, http://www.newsargus.com/news/archives/2009/07/08/stop_the_funeral_initiative_meets_with_court_officials/.

⁴² Rev. DR. William J. Barber II and Jonathan Wilson-Hartgrove, *The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement* (Boston, Massachusetts: Beacon Press, 2016), 42-43.

his youngest daughter, where he shares with the world in his first book entitled, “Preaching Through Unexpected Pain.” Secondly, he watched God's healing power over his own life, moving him from a hospital bed to a walker to “a wooden cane.” This wooden cane for him, is his testimony, as a sign of what he learned from a community of people who came together in Goldsboro, NC. It was the Word of God and the ministry of Greenleaf that invited him into the up-close and personal work of unlocking handcuffs and untying yokes. He stayed in this position for 12 years while continuing to pastor at Greenleaf. He traveled from one end of the state to the next, touching each county and touching the heart of America. In 2007-2010 he helped establish in the City of Goldsboro an initiative called Stop the Funeral. This initiative is an anti-drug crime grassroots organization that hopes to change the direction of young lives entrenched in gang membership and drug sales and address senseless violence in all communities. Amongst other things it held a three-day Corner2Corner Conference where young, drug-offenders and admitted gang members took pledges to stop destructive behavior. When Rev. Barber was interviewed by The Goldsboro News-Argus, he said, “the program is a way to do more than simply talk about helping young people get jobs and change their lives in other positive ways.”⁴³

In 2005 the Historic Thousands on Jones Street (HKonJ) movement was formed, led by NC NAACP and coalition organizations across the state. This HKonJ was an annual protest that gathered at the state legislative center. Rev. Barber mentions that no one outside of North Carolina noticed the first HKonJ, but we must “...remember the summer of nonviolent struggle often attributed to Gandhi: First they ignore you. Then they laugh at you. Then they fight you.

⁴³ "Stop the Funeral Initiatives Meet with Court Officials."

Then you win.”⁴⁴ In his second book, entitled, *Forward Together, A Moral message for the Nation* he writes,

Although thousands of people have been coming to our annual Historic Thousands on Jones Street People's Assemblies and other protests since 2005, it was not until 2013 that our prophetic vision materialized every Monday. “Moral Mondays” was formed to bear witness against the cruel policies of the extremists. Monday's was when the Raleigh legislative was in session. Total attendance in Raleigh Moral Mondays exceeded thirty-five thousand people of all races, ages and sexual identities and political persuasions. There was a total of 38 separate Moral Monday Forward Together direct actions; 13 Moral Mondays in Raleigh and 25 around the state, totaling 38 direct actions in all 2013, 950 people arrested of all vocations and thousands joined through live stream, videos, YouTube and news media. Our critics even helped us go viral and to expand the movement.⁴⁵

By 2014 HKonJ- Moral March on Raleigh became the most massive civil rights march ever in the South reaching numbers of 80,000.⁴⁶ Also, the number of people being arrested just in 2014 tallied to an outstanding number of 1004, “...the most ever in the history of the country arrested for civil disobedience at a state legislature.”⁴⁷ This number included numerous people from Greenleaf, but also Rev. Barber on several occasions. In 2016 Rev. Barber wrote his third book with Jonathan Wilson-Hartgrove, entitled, *The Third Reconstruction: Moral Mondays, Fusion*

⁴⁴ Barber II and Wilson-Hartgrove, *The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement*, 55.

⁴⁵ Rev. Dr. William Barber II and Barbara Zelter, *Forward Together, a Moral Message for the Nation* (St. Louis Missouri: Chalice Press, 2014), 4.

⁴⁶ *Ibid*, 178.

⁴⁷ *Ibid*.

Politics and the Rise of a New Justice Movement. Within the same year, Rev. Barber gave a spirit-filled primetime speech at the 2016 Democratic National Convention, introducing him to the rest of the world and how “we must shock this Nation with the power of Love.”

On Saturday, July 23, 2017, Rev. Dr. William J. Barber, II became a Bishop in the Fellowship of Affirming Ministries in his continued commitment to love and justice. In this same year, he stepped down from the NC NAACP Presidency and picked up the charge to bring back the Poor People's Campaign⁴⁸ with a newly created foundation Repairers of the Breach.

To help with this growth of Bishop Barber to the national level, God has blessed Greenleaf with an outstanding, gifted leadership team, ranging from members, trustees, deacons, to associate ministers. In September of 2017, a new assistant Pastor Rev. Shryl Uzzell was installed and is an essential blessing to the congregation.

Lastly, Bishop Barber's gifted preaching, moral analysis, theological articulation and action combined with Greenleaf's commitment, support and determination to uplift the kingdom of God is an excellent model for all us to behold. Greenleaf has a membership of over 400, and thousands of members who join through the web. Greenleaf has come from a mighty long way, from a small Bush shelter congregation of former slaves to a committed people who welcome all, is for all and is recognized by all, throughout the world.

⁴⁸ The Poor People's Campaign goes back to the unfinished business of Rev. Dr. Martin Luther King Jr. in 1967-1968, however over two thousand years ago it began with Jesus Christ sparking a movement that has transformed all of human history forever.

A Historical Narrative from a Chaplain's heart

*“When Jesus saw his mother there, and the disciple whom he loved standing nearby,
he said to her, Women, here is your son, and to the disciple, here is your mother...”*

(John 19:26-27)

This scripture is quite often reflected upon on Good Friday, however for the writer and others as well, it is reflected upon in the trauma of mass incarceration. Jesus was now considered by many to be a criminal. Condemned by the authority of his day. In this moment of incarceration with some of his last words, Jesus gives multiple revelations that are worth considering. Beyond the example that Jesus illustrates of becoming faithful brothers and sisters of him. From the Cross, he extends this example to the importance of supporting one another during the trauma of incarceration, during moments of others being bound. Jesus, while he was on the cross calls to his mother and the beloved disciple instructing them of the importance of coming together especially in moments of confinement.

For the writer this scripture was brought to life in two personal areas: the impact of incarceration on my immediate family and secondly from the Holy Scriptures manifesting right before my eyes throughout my life. It is hard to see the journey of family members when they are incarcerated or feeling the ramifications that have evolved from it. When we claim a certain family tie to someone that is bound, it will redirect and cause our lives to look different. For some, it may be very chaotic, while for others very hopeful. From a baby to adulthood incarceration has surrounded me and impacted me. Without being fully aware of this impact until later in life, the writer understood there was a certain calling from God on his life to the marginalized. Life at times for the writer has been chaotic, but at the same time hopeful. Because of this calling which always seems to begin in the family, it has brought the writer into a stronger

relationship with his family, into a certain bond with Greenleaf Christian Church, into the state and federal prisons, into the streets joining those on the margins of life and even to this project. Furthermore, the vocation of Pastor and Prison Chaplain enhances this calling. The writer has witnessed that prison ministry only seen in one facet is not enough, it has to be a holistic effort from the entire church. The church has to become what I am terming a Re-Entry church. This is quite different from having a prison ministry which I elaborate on in the following chapters. In short, to be a Re-Entry church is to enhance prison ministry throughout the whole congregation. Doing so is more than necessary because from the viewpoint of a Pastor the writer has seen many inside the congregation that are impacted by incarceration, while at the same time, so many that are left out. Churches are doing great work, but several of them have not reached its full calling if they leave out, forget about and do not include those that are in confinement. Also, the writer has seen the perspective on the inside as a Prison Chaplain that serves as a pastor, prophet, staff, counselor, and so much more. The Chaplain witnesses on the inside directly from those bound, the pain of being left out not only from the family but also from the church. Moreover, to be clear, being left out is not only physical but it is spiritual as well. The person in prison is left out when we never visit them. They are left out when they are released, and we do not invite in them congregation. They are left out when there are no signs verbal and nonverbal of acceptance in the congregation. Overall, Jesus related to prisoners and was a prisoner. His betrayal and arrest, his public vilification and accusation as well the conjunction of the family heartache. The church must not be ashamed or refuse to have an intimate relationship with the condemned. The writer has witnessed the blessed hope that is possible from being a Pastor, a Chaplain and a family member. Moreover, one who is not ashamed to be kinfolk of our Lord Jesus Christ that was condemned on the cross as a criminal. Lastly, having this relationship

allows us to be able to see ministry in a new radical way. With hopes to help the church have this affirmation in word and deed.

Chapter 2

Pastoral Care and Incarceration including The Incarnation

*“I will give you shepherds after my own heart,
who will feed you with knowledge and understanding.”*

(Jeremiah 3:15)

Many people hold this scripture to mean that there are pastors in this world, called by God to be a shepherd to the sheep or be a shepherd to all God's children. Is a shepherd a good representation of a pastor or a pastor a good description of a shepherd? Alternatively, is a chaplain a good representation of a shepherd? What did God mean by saying, shepherds? Does the ethnicity of a particular body of believers, the Black church, matter for the shepherd? Is there a shepherd for the impoverished person? Is there a shepherd for the incarcerated person? What does this image of a shepherd suggest? More importantly, how does a shepherd after God's own heart, which feeds not with food but with knowledge and understanding appear?

These questions deserve a thorough examination that reaches beyond this research and demands a life-long search for a full understanding of it. However, I will attempt to provide a clear illustration of this determined presence of the shepherd, which God is giving the essentials in going after God's own heart. I will argue that the pastor/chaplain is the shepherd, but with this understanding demands a particular type of deliberative pastoral care that helps produce and have a direct manifestation of the body of Christ regardless of the social location in the church,

in the streets, or in the prisons. Furthermore, the writer will attempt to show the direct connection between pastoral care, the Black church, poverty, incarceration and the Incarnation.

Consider looking at the call to become a pastor with the image of a shepherd. At a young age, the illustration of a shepherd seemed to be embedded whenever thinking about a Pastor. Moreover, this intensified when I was installed as a Senior Pastor and even now as Senior Chaplain in the prison setting. This notion of pastoral care is highly important to me. Three reasons why: my hermeneutic and the trauma of incarceration, secondly, problematic pastoral care, which stains people for life and lastly, without a proper study of pastoral care according to God's word, my service may not match up to my calling to the body of Christ. If not careful the pastoral care that is given to others can do more damage than good. It can portray a distorted image of a shepherd. The image of the shepherd ought to mean something to the Christian, but where does this imagery come from? Winnifred Sullivan in her book, *The Ministry of Presence*, offers some insight and uses Michel Foucault's analysis,

*...in the Christian West, the image and role of the shepherd is the governing of men, rather than of territory. It is someone who feeds the flock by first leading it to sound pastures, and secondly ensuring they eat. Pastoral power is a power of care. It looks after the sheep; it takes care of the individuals of the flock, it sees to it that the sheep do not suffer, it goes in search of those who have strayed off course, and it treats those that are injured.*⁴⁹

This notion of pastoral care, Winnifred Sullivan identifies it as “pastoral power ...with the primary focus of caring for the souls...”⁵⁰ “She contends that in ancient Israel such care was

⁴⁹ Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law* (Chicago: University of Chicago Press, 2014), 19.

⁵⁰ *Ibid*, 31.

associated with God.”⁵¹ He was the Pastor, but over time and with the instrument of government the Christian pastorate became “...the model of the shepherd, undertaking care for the salvation of all persons.”⁵² Therefore, the role of the shepherd has been around for a long time to be associated first with God and then with the pastor. The Pastor and the Chaplain cannot operate just in any way, it has to be deliberative and must help produce the demonstration of the body of Christ. In their book, *How to Think Theologically*, Howard Stone and James Duke, take note that “embedded theology is directly reflective of our faith, but deliberative theological reflection carries us forward when embedded theology proves inadequate.”⁵³ “To grow in faith is to deepen, extend and perhaps revise our understanding of its meaning and to arrive at clearer means by which to state and act on our convictions.”⁵⁴ A shepherd has to illustrate the mind of Christ and always be diligent in creating an environment of concern and care. One that welcomes affirms and empowers. Furthermore, the shepherd must create an environment that has a deliberative approach where the flock can feed and grow, with the understanding that the shepherd knows his sheep. Let us examine this Pastoral care and Incarceration more deeply.

(Pastoral Care and the Black Church)

Pastoral Care in the Black church, in the 21st century, requires a proper understanding. When I say Black church, this is an extension or the other hand of the Black religious experience. “The Black religious experience is the religion of those persons whose parentage,

⁵¹ Ibid, 20.

⁵² Ibid.

⁵³ Howard W. Stone and James O. Duke, *How to Think Theologically* (Minneapolis, MN: Fortress Press, 2013), 19.

⁵⁴ Ibid, 22.

self-understanding and physical features fall within the Black (Negroid/Africoid) race.”⁵⁵

Throughout the world, black people in their religious beliefs and practices are diverse. When I say Black church, we must fully appreciate the history and then “...push past the operational definition that limits it to those independent, historical and total black controlled denominations, formed after the free African society of 1787 and which constituted the core of Black Christians.”⁵⁶ Black churches are more than that, you can see them in predominantly white denominations as well, such as Methodist Church, the Episcopal church, Christian Church (Disciples of Christ) and The Roman Catholic among others. Black churches reach beyond the west and the religious experience. However, when it comes to the designation of African Americans, especially those who describe themselves as the Black church, countless images of the African American Church tradition with its beautiful facets are pegged to my memory and my spirit. I distinctly say, “African American” for a reason because of the impact of slavery, colonialism, and racism in the oppression of black people that are exclusively attributed to America all while being fixated to Africa. Black people in America understand that our roots are from Africa and they will never forget the perilous, unwilling journey that brought us here. The historian Albert J. Raboteau in his book, *Slave Religion* writes, “The enslavement of an estimated ten million Africans over a period of almost four centuries in the Atlantic slave trade was a tragedy of such scope that it is difficult to imagine, much less comprehend.”⁵⁷ In history, the two central institutions of modern slavery were the plantation and the slave ship. The rich historical literature on the slave trade has much to say about origins and profits, but little to say

⁵⁵ Cain Hope Feldler, *Troubling Biblical Waters: Race, Class, and Family* (Maryknoll, NY: Orbis Books, 1989), 5.

⁵⁶ Marla F. Frederick, *Colored Television: American Religion Gone Global* (Stanford, CA: Stanford University Press, 2015) 5.

⁵⁷ Albert J. Raboteau, *Slave Religion: The "Invisible Institution" In the Antebellum South* (Oxford, New York: Oxford University Press, 1978), 4.

about the vessel that made it possible. “The slave ship was the mechanism for history's most significant forced migration, for an entire phase of globalization, an instrument of commercial revolution and the making of plantations, empires, capitalism, industrialization.”⁵⁸ In Marcus Rediker’s article, *History from below the water line: Sharks and the Atlantic slave trade*, he writes about how the sharks that followed the slave ship, because of the numerous bodies being tossed over, played a fundamental role in the system of terror. Everyone who made it across that long “*Middle Passage*,” watched someone die. The severe conditions of this bondage and slavery as a whole written in what is called the “*peculiar institution*.” In these profound recollections from slaves, we come to get a glimpse of the terror they went through.

For instance, in the story of Olaudah Equiano, he informs the world of his capture and enslavement. He writes, “...when I first entered the slave ship I was at a loss of words from what I saw and thought I entered a world of bad spirits where they were going to eat me. In seeing all this including other blacks chained together I passed out on the deck.”⁵⁹ Dr. Willie Jennings in his book, *The Christian Imagination*, informs the writer that the slave's ship had an ecology about it. He writes, “the slave ship reveals the flexibility and global adaptability of race, causing the world for the African to be remade.”⁶⁰ The slave ships distorted power, they were slave pens, which housed thousands of slaves, beyond horrible conditions. In the *diaspora*, Africans were stripped down to nothingness, reduced to names and numbers, separated and placed below in the rat-infested, sickly, overcrowded bottom of the ship; chained together by twos. Furthermore, to help identify with the twenty-first- century terminology, the slave ships were floating

⁵⁸ Marcus Rediker, "History from Below the Water Line: Sharks and the Atlantic Slave Trade," Vol. 5 (27 Sept 2008 2008): 285-86.

⁵⁹ Henry Louis Jr. Gates, *The Classic Slaves Narratives* (New York, NY: New American Library, 2002), 57-59.

⁶⁰ Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (New Haven, London: Yale University Press, 2010), 179-80.

penitentiaries. Anyone who survived was immediately put on the auction blocks and assessed as property by white men, sold to white men, used by white men, misused by white men, and abused in all its facets by white men. In this New World, the same white men proceeded to tell the good news of Jesus Christ to black souls. Many black people in America learned about Jesus through the same people that abused them. Jonathan Wilson-Hartgrove, in his book, *Free to be Bound*, lifts up the critique from the ex-slave and abolitionist Frederick Douglas:

*Between Christianity of this land and the Christianity of Christ, I recognize the widest, possible difference---so wide, that to receive the one as good, pure and holy is of necessity to reject the one other as bad, corrupt and wicked. To be the friend of one is of necessity to be the enemy of the other. I love the pure, peaceable, and impartial Christianity of Christ: I, therefore, hate the corrupt, slaveholding, women-whipping, cradle-plundering, partial and hypocritical Christianity of this land. Indeed, I can see no reason but the most deceitful one for calling the religion of this land Christianity.*⁶¹

Fredrick Douglas' testimony is the testimony of many slaves that would hear about this Jesus and this good news, but many would be perplexed by the conduct that was displayed. From the beginning of black people being brought into this New World (America), the opportunity to be fully human was stripped and restricted from them in ways to advance in America. Plato's *The Law* addresses that there are "...different degrees of human worth: at the top is the 'lawgiver' (*nomothetes*) who teaches what is good, what is right and those beneath him are of unequal worth, even among themselves."⁶² In America, this notion from Plato may be identified as a form of white privilege that is very potent today, is often not even recognized in white culture.

Another way of identification is in the term, often given to blacks: "second-class citizen."

⁶¹ Jonathan Wilson-Hartgrove, *Free to Be Bound: Church Beyond the Color Line* (Colorado, Springs, CO: Navpress, 2008), 41.

⁶² Feldler, *Troubling Biblical Waters: Race, Class, and Family*, 56-58.

Despite this imperial, unfitting notion of God's people, Black people were still able to hew out pure Christianity that Frederick Douglas made in an earlier statement. The Holy Spirit guided this through "...the telling and retelling, the hearing and re-hearing of biblical stories-stories of perseverance, of strength in weakness and under oppressive burdens, of hope in hopeless situations."⁶³ "No other people have been taught systematically to hate themselves---psychic violence---reinforced by the powers of state and civic coercion---physical violence---for the primary purpose of controlling their minds and exploiting their labor for nearly four hundred years."⁶⁴ However, out of all this, The Black church came forth and is still the most important social institution in the black community and the only institution that black people have created and still control.⁶⁵

The notable African American author, philosopher, and activist Cornel West wrote about the value of churches, "Without the churches, we would be in much worse shape. So, we must acknowledge that they are already playing an important, even if not sufficient, role in holding back the meaninglessness and hopelessness that impinge on large numbers of black people."⁶⁶ Cornel West rightly addresses the Black church in the 20th and 21st century, but he is also referring to the vital role of the very first black church in the 18th and 19th century. It was a church without a building, and one where slaves secretly gathered for worship called the "*invisible institution*."

Although there was not a building like other churches around or where they came out of, it did not deter them from worshipping. In the African American church tradition, it is a church with a song, singing a tune of unification. Furthermore, in this great tradition worship is planned

⁶³ Ibid, 6-7.

⁶⁴ Cornel West, *Race Matters* (Boston: Beacon Pr, 1993), XIII.

⁶⁵ Reginald F. Davis, *The Black Church: Relevant or Irrelevant in the 21st Century?* (Macon, Ga: Smyth & Helwys, 2010), 13-14.

⁶⁶ Ibid.

or executed without music.⁶⁷ Music carries the “history and faith...of black people.”⁶⁸ This music identified in such areas as spirituals, Chants, Hymns, and so much more. These different modes of music call blacks back to their roots in Africa. The daily role that music plays with its highest form of service is in worship, which is at every corner interwoven into the African American culture. “Worship that is both ordered and free, formal and informal.”⁶⁹ “In the black church going to church is more than attending a worship service.”⁷⁰ The African American church is a gathering of all of what people are,⁷¹ more so, it is a place to offer adoration to God, following Jesus the Christ, as the Holy Spirit gives guidance, inspiration, and power in this “pattern defined by Christ.”⁷² It is important to note for this research that the Greek word for worship is *leitourgia*, which means: the work of the people. In other words, the work of Black people and the Black church is one that cannot be forgotten. History speaks volumes of what the Black church has meant to black people but also to the world.

In the Black church, often times, a black Pastor is identified. This pastor or shepherd helps the congregation and the community process the struggles of this world through stories, listening and care. In Edward Wimberly’s book, *African American Pastoral Care*, he writes that “a truly narrative style of pastoral care one that encompasses stories from the pastor’s life, stories from the struggle and stories from the bible can facilitate growth and empathy.”⁷³ Rev. Wimberly is convinced that in the Black church, when addressing the history and the struggle of African

⁶⁷ William McClain, *Come Sunday: The liturgy of Zion* (Nashville, TN: Abingdon Press, 1990), 23.

⁶⁸ *Ibid*, 14.

⁶⁹ *Ibid*.

⁷⁰ William McClain, *Come Sunday: The liturgy of Zion* (Nashville, TN: Abingdon Press, 1990), 37.

⁷¹ *Ibid*.

⁷² Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life* (Oxford, NY: Oxford Univ. Press, 1980), 118. Dr. Wainwright writes how through the Holy Spirit people join in “adopting the pattern defined by Christ” that points towards the “achievement of the divine kingdom and human salvation.”

⁷³ Edward P. Wimberly, *African-American Pastoral Care* (Nashville: Abingdon Pr, 1991), 7-8.

American people, a narrative approach is used. Empathy for Rev. Wimberly and his theory in the Black church and black pastors can relate to the way we attend to the person with our presence, body posture, and nonverbal responses while showing them some recognition.⁷⁴ The danger in storytelling for the pastor/shepherd is getting caught up in a story only about self. That is why “...story-listening is also an important dimension,”⁷⁵ not only in African American pastoral care but for everyone. The shepherd cannot just be concerned with telling a story but never concerned with listening to a story. The shepherd, precisely the black shepherd, was the most significant influence on black slaves and later free slaves in providing psychological and spiritual strength.⁷⁶

There must be a deliberative type of pastoral care that goes beyond and pushes us into new areas in the black community. To claim that I am a shepherd, deliberately means that I have something special to offer, understanding that my own life is a witness and that I have been, “held together by the Grace of God.”⁷⁷ The shepherd by the Grace of God produces the mind of Christ, “focusing on God who made us all, who loves us all unconditionally, and who is the source of all power.”⁷⁸ The shepherd produces the capacity to hear and see others as unique in God's eyes.⁷⁹ The shepherd with the mind of Christ leaves no room for prejudice. Real love, only guided by the Holy Spirit is not possessive, domineering or hateful.⁸⁰ This type of pastoral care produced from the shepherd is not without its bruises, he or she becomes a “wounded-healer.”⁸¹ Understanding that in the shepherding no matter how wounded or bruised we may be God has equipped us and healed us to be a servant-leader. The focus of a shepherd should always be

⁷⁴ Ibid, 7.

⁷⁵ Ibid, 7-8.

⁷⁶ Davis, *The Black Church: Relevant or Irrelevant in the 21st Century?*, 13-14.

⁷⁷ Samuel D. Proctor and Gardner C. Taylor, *We Have This Ministry : The Heart of the Pastor's Vocation* (Valley Forge, PA: Judson Press, 1996), 72-73.

⁷⁸ Ibid, 74.

⁷⁹ Ibid, 75.

⁸⁰ Ibid.

⁸¹ Ibid, 76.

“creating an environment of concern and care.”⁸² Pastoral care can best be understood in worship. Worship that goes beyond corporate worship and identified in caring for the people that make up the Black church; because this is a direct “...response pattern to God's unfolding story of liberation, as well as healing, sustaining, guiding and reconciling.”⁸³ If I can be more direct, one aspect of this worship is caring for those that are poor, ravished by the ills of society and evolution of slavery better known as the prison industrial complex.

(Pastoral Care and Poverty)

“History could only be a way of understanding and helping to change what is wrong in this world.

The history of African Americans makes clear that the institutions in place have never proved adequate for solving the basic problem of human rights.”⁸⁴

When investigating Poverty in American history, there are some systematic problems that were identified ultimately impacting the black community. In addition, to clearly recognize these problems a clear decision of the period in time and in which continent has to be designated. The writer has examined that these problems can be viewed in these categories: the development of being poor and the impact it has on the Black church, incarceration and the world. I will briefly offer a history of poverty identified in three labels of the worker: the indentured servant,

⁸²Edward P. Wimberly, *African-American Pastoral Care* (Nashville: Abingdon Pr, 1991), 27.

⁸³ Ibid, 17-19.

⁸⁴ David Joyce, *Howard Zinn: A Radical American Vision* (Amherst, NY: Prometheus Books, 2003), 189-90.

sharecropper and the working class. However, this will not be an extensive history of poverty in America but will point out relevant material for this research.

(The indentured servant to the slave)

The United States was born as a “slaveholders republic.”⁸⁵ It is evident that slavery was essential in the entire makeup (economically and politically) of the country's life. It does not surprise the writer that enslaved Africans together topped all other sources of colonial wealth and power.⁸⁶ However, the indentured servant was slavery at its nascent stage. The indentured servants were men and women who signed a covenant in which they agreed to provide labor for several years, usually four to five years in exchange for food and living conditions. The terms of the contract and settled amount at the end of the contract depended mostly on their race. An indentured servant was the dominant means of securing cheap labor.⁸⁷ The writer was made aware that during much of the 18th century, those servants were white men and women in nature, with Africans, Indians and Irish under them with the promise of freedom. It is important to note for this research that many of these indentured servants were convicts, beggars, rogues, vagabonds, political and military prisoners, and other disenfranchised citizens. They did not have the money to survive and sought other means for survival. Very few indentured servants came with a promise that they could own land, blacks included. However, the opportunity to own land seemed to benefit majority whites. “The demand for labor looked at American Indians but in fear of tribes consider Africans ...who were ideal slaves.”⁸⁸ Blacks faced enslavement with no chance

⁸⁵ Pem D. Buck, "The Strange Birth and Continuing Life of the Us as a Slave Republic: Race, Unfree Labor and the State," Vol. 17 (2017).

⁸⁶ Ibid.

⁸⁷ Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York, NY: The New Press, 2010), 22-24.

⁸⁸ Ibid.

of freedom. Moreover, the slavery laws made sure that freedom was not a possibility. Furthermore, the powers that be, revoked indentured servants' right to land ownership, virtually made sure that those who came here poor would stay poor. The vital key to wealth during this time was land ownership which was a critical building block in the creation of wealth.⁸⁹

(The Sharecropper)

On January 16, 1865, before the 13th Amendment was established, a ground-breaking effort was made for the black community. General William T. Sherman met with several black community leaders and through a particular order promised 40 acres and a mule. “In 1868, during a period of intense speculation about owning their own land, many blacks purchased boundary markers to be prepared for their marking off of their tracts.”⁹⁰ Unfortunately, almost all were not able to mark off the land due to the government declaring that all land would return to its original owner. As a result of this, many free slaves did not know what to do or expect but returned to what they knew, working on the farm which was still the plantation. Out of many, emerged the system known as sharecropping. Under this system, black families would rent small plots of land, or shares, to provide labor; in return, they would give a portion of their crop to the landowner at the end of the year. However, in this time of massive unemployment among all southern men impacted blacks and whites. For black men, poverty was daunting. The underhanded system inside sharecropping and other jobs were created to keep black folk in poverty. The boss of sharecropping would trade instead of buy. John Perkins, the great African American activist and author, grew up as a sharecropper he writes in his book, *Let Justice Roll*

⁸⁹ John Wareing, *Emigrants to America: Indentured Servants Recruited in London, 1718-1733* (Baltimore, Maryland: Genealogical Publishing Co., 1985), 7-11.

⁹⁰ Douglas A. Blackmon, *Slavery by Another Name: the Re-Enslavement of Black Americans from the Civil War to World War II* (North Road, London: Random House Inc., 2008), 25-31.

Down, about a particular account, “Many plantation owners wouldn’t have enough cash to furnish their sharecroppers before the crop came in. But they had a friend or relative who owned a store.”⁹¹ Rev. Perkins continues, “the plantation owner would charge interest on top of the storekeeper interest increasing the debt of the sharecropper.” In 1896, the Supreme Court ruled that it was constitutional to segregate public facilities according to race.

This public discrimination by the government led to widespread lynching’s, pervasive discrimination, and limits on economic opportunity in the South that were even more severe than those in the North. Bryan Stevenson calls this “The Legacy of Lynching, which emerged as a tool of racial control to establish white supremacy and racial terror.”⁹² Any free blacks that attempted to excel would be faced with the racial violence perpetrated by the KKK and other secret white mobs/societies. Needless to say, when poverty increased all over the South, Black folk were hit the hardest, and from every angle. The passing of the 13th Amendment (abolishing slavery), 14th Amendment (the right to vote), and the 15th Amendment (granting citizenship to African-Americans) was put in place, but still required a lot of work. The result of all this increased the lifestyle of black folk in America but not for the better. It seemed to be for the worse, reminiscent of slavery just by another way.⁹³

(The Working Class)

Between 1890 and 1930 it is noted in history that a massive and the most substantial migration in history occurred where over 2.5 million black people moved to the North. However, migration was not without its challenges, from 1877-1950 (The Legacy of Lynching) over 4,000

⁹¹ John Perkins, *Let Justice Roll Down* (Glendale, CA: Regal Books, 1976), 38-40.

⁹² Bryan Stevenson, "Equal Justice Initiative," accessed January 2018. <https://www.eji.org/racial-justice/legacy-lynching>. <https://lynchinginamerica.eji.org/>.

⁹³ Blackmon, *Slavery by Another Name: the Re-Enslavement of Black Americans from the Civil War to World War II*, 25-31.

lynching's occurred, according to Bryan Stevenson.⁹⁴ In the following years after the 50's, this Legacy of Lynching was met by resistance to civil rights. Also, this change was during the time of the great depression of 1893, and the economic recession after WWI. All and all the migration transpired for two reasons: the pervasive system of racial discrimination and injustices that black folk experienced and secondly, a series of natural disasters that produced economic and farming misery for black sharecroppers.⁹⁵ The final destination in the North depended heavily on railroad lines and their family or friend's location. The massive migration is mentioned in this research because most blacks after the emancipation proclamation still wrestled tremendously with poverty even in the North. Jobs did not come easy, even for the returning soldier. Many lived in poor sections of the city, and the government provided limited to no assistance. Jacqueline Jones in her book, *The Dispossessed: America's Underclasses from the Civil War to the present*, makes clear the persistence of black poverty over a long stretch of time refuting the notions that blacks are lazy when compared to whites.⁹⁶ She considers racism as an explanation of poverty just like Michelle Alexander in her book, *The New Jim Crow*, believes mass incarceration as another caste system and the reason for mass incarceration in the 21st century. For *The New Jim Crow* gives reference to the people that are undereducated and unemployed systematically warehoused in the prison system.

⁹⁴ Stevenson, "Equal Justice Initiative."

⁹⁵ Albert J. Raboteau, *African American Religion* (Oxford, NY: Oxford University Press, 1999), 85-88.

⁹⁶ Jacqueline Jones, *The Dispossessed: America's Underclasses from the Civil War to the Present* (New York: Basic Bks), 13-167.

(Pastoral Care and Incarceration)

*“America is the land of second chance, and when the gates of the prison open,
the path ahead should lead to a better life.”*

President George Bush 2008

*“United States has too long ignored the effect of high incarceration
rates of minority and poor communities and we need to do something about it.”*

President Barack Obama 2015

From the inception of America, there is an unlimited number of stories of people that have been impacted by incarceration. “In the past four decades, our nation has seen an unprecedented surge in the prison and jail populations.”⁹⁷ “The U.S. penal population exploded from around 200,000 people in 1972 to more than 2 million today with nearly 4.5 million on parole, making the United States with the highest rate of incarceration in the world; In Germany 93 people are in prison for every 100,000 when compared to the U.S. the rate is roughly eight times, that, or 750 per 100,000.”⁹⁸ The United States makes up roughly 5 % of the World's population and nearly 25 % of world's prison population. A deliberative type of Pastoral care is needed in this country to turn the tide.

Pastoral care in The Department of Corrections (Department of Public Safety), in the form of the chaplain/shepherd is firmly embedded within the history of corrections and American culture. For the purpose of my research, I will offer a broad overview, one that is chronological from colonial America to the present, looking closing at how Christians thought

⁹⁷ W. Wilson Goode Sr., Charles Lewis Jr., Harold Trulear, Ministry with Prisoners & Families: *The Way Forward*. (Valley Forge, PA: Judson Press, 2011), 19.

⁹⁸ Alexander, Michelle, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York, NY: The New Press, 2012), 6.

about prisons with the inclusion of the chaplain. This summary although not extensive will be in four periods: the colonial period, the antebellum period, the progressive era and the post-WWII era.

As Thomas Beckner describes in his book *Correctional Chaplains: Keepers of the Cloak*, the etymology of the word “chaplain” is rooted in the Latin word “capella,” which means “cloak.” The word grew out of the story of the fourth century Christian St. Martin, who met a poor man in the dead of winter. Influenced by the call to care for the “least of these” in Matthew 25:36-37, Martin took his sword and cut his cloak, giving half to the man and keeping half for himself. The term “chaplain” is indebted to this image of someone who shares support with those in the storms of life, who offers the “cloak” of spiritual help and direction in difficult times.⁹⁹

(Colonial Era)

The colonial era was the period that started with the arrival of European colonists in the early seventeenth century and ran up to the American Revolution at the end of the eighteenth. Focusing primarily on English colonists on the east coast. Colonial America with all its racial dynamics was mainly rural; there were no big cities, only small settlements and villages (plantations included) with large amounts of spaces between them. As a result, institutions of governance in colonial America tended to be fairly informal and disestablished. Therefore, there was not enough time, people, or resources to sustain complex local governments, nor construct prisons. Moreover, when institutions or governance did exist, they operated in a limited manner; keeping order was the primary goal, not social change. Attention was given only to aspects of common life that were needed for basic survival. Punishment was pretty limited in scope. The first glimpse of colonial-era punishments, were decrepit cells which served as holding pens for

⁹⁹ W. Thomas Beckner, *Correctional Chaplains: Keepers of the Cloak* (Cappella Press, 2012), 1-20.

those awaiting trial.¹⁰⁰ Once convicted, offenders received punishments that were primary physical—offenders would be whipped, beaten, embarrassed by certain mutilation or letter wearing and branding, placed in the gallows (stocks or Isolation) or out to death (most of the time by being hanged).¹⁰¹ Magistrates trusted that the prospect of flogging, fines, or banishment outside of the town deterred potential lawbreakers. Authorities placed them in institutions where they mingled with debtors, the insane, or the generally unruly. The locked-door “*total institutions*” emerged to keep the poor “out of sight, out of mind.” These new institutions that confined inmates twenty-four hours a day included: Prisons for those convicted of crimes, Almshouses for those considered disabled, Workhouses for the able-bodied, and the Mental hospitals for those considered mentally ill.¹⁰² Moreover, most importantly, the punishment was primarily about deterrence and retribution.

Colonial America did not have dedicated prison chaplains. However, religion was very important in this society, and it had a role in ordering the punishment that was given out. Because colonial society was very community-driven, local ministers often had a public role in helping the community to make sense of the events or to convince the community so that the punishment would be carried out. The best example of this was the common practice of Puritan preaching at executions. Once someone is convicted of a serious crime, the community would gather for his or her death penalty, and the local minister would preach a sermon. In these “*execution sermons*,”¹⁰³ They would explain to the community and the condemned person alike the seriousness of the offense and the need for God's judgment, explaining what was about to

¹⁰⁰ Jennifer Graber, *The Furnace of Affliction: Prisons and Religion in Antebellum America* (Chapel Hill, NC: The University of North Carolina Press, 2011), 11-16.

¹⁰¹ Ibid.

¹⁰² Philadelphia Board of Guardians Staff, *The Almhouse Experience: Collected Reports* (New York, NY: Arno Press, 1971), 1-10.

¹⁰³ Graber, *The Furnace of Affliction: Prisons and Religion in Antebellum America*, 11-16.

happen and the theological implications therein.¹⁰⁴ The pain sometimes, unbearable pain comes to everyone, and we tolerate it better if we have an explanation for it. In other words, if we have a good reason for condemning and punishing a particular person it would be acceptable. In religious terms, the question turns on acceptance of a divine plan which more often allows certain punishment especially if it appears to be approved by God.¹⁰⁵

(Antebellum era)

The next period: the antebellum era, or roughly the first half of the 19th century. After the revolution, American society begins to change rapidly. The population surges with the arrival of more and more people, and society becomes more diverse with the immigration of a heightened variety of ethnic and religious groups. For this particular research, it is important to note that many Protestant reformers started reconsidering old practices of punishment. Robert Ferguson in his book, *Inferno*, writes about punishment, “it is an interdisciplinary subject in both theory and practice.”¹⁰⁶ In other words, how we punish says a lot about how we think about ourselves and others. They questioned the harsh beatings, hangings, and public humiliations of previous generations, seeing them as barbaric. But more importantly, they saw these punishments as insufficient because they knew that they did little to *reform* the behavior of criminals. A beating might serve as a deterrent (though even that was questionable), but more problematically, it did little to teach an offender about the errors of their ways or how they might change their lives for the better. In James Logan’s book *Good Punishment*, he says, “You certainly cannot rehabilitate

¹⁰⁴ Scott D. Seay, *Hanging between Heaven and Earth : Capital Crime, Execution Preaching, and Theology in Early New England* (DeKalb: Northern Illinois University Press, 2009), 11-43.

¹⁰⁵ Robert A. Ferguson, *Inferno: An Anatomy of American Punishment* (Cambridge, Massachusetts: Harvard University Press, 2014), 7-9.

¹⁰⁶ *Ibid.*

someone you have hanged to death nor does it seem that the use of capital punishment protects society by deterring others from killing.”¹⁰⁷

Therefore, many Protestant leaders started to think optimistically about the possibilities of reforming problematic parts of the new nation; for example, many of them saw issues with the poverty that accompanied the growth of American cities. Around the time of the revolution, a new religious sentiment starts to take hold: the idea that people can be improved, that they could even be *perfected*. “While many focused on the slave trade or poverty, some Americans turned their attention to criminal justice.”¹⁰⁸ “They claimed that removing sanguine punishments from criminal codes would distance America from England and the new nation's colonial past.”¹⁰⁹ More than spaces of isolation for bad behavior, these cells were intended to function as quiet sanctuaries where the inmates could spend time thinking through their sin and listening for God’s voice. These cells were patterned after the solitary rooms in monasteries where monks lived. These monks were known as penitents as they silently sought God’s presence, and in hopes that their prisoners could adopt similar virtues, the Protestant reformer began calling their prisons *penitentiaries*.¹¹⁰ The point to note here is that religious instruction to prisoners (which we usually think of as coming from a chaplain) was actually coming from the prison itself. Religious workers (whom we would call chaplains) might have a minor role in guiding prisoners or in leading services, but the overall burden of spiritual formation was guided by the very architecture of the penitentiary.

Within this context, Protestant reformers began building prisons with the aim of perfecting and reforming wayward criminals. These religiously-informed prisons included

¹⁰⁷ James Samuel Logan, *Good Punishment: Christian Moral Practice and U.S. Imprisonment* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2008), 153-57.

¹⁰⁸ Graber, *The Furnace of Affliction: Prisons and Religion in Antebellum America*, 11-16.

¹⁰⁹ Ibid.

¹¹⁰ Ibid, 17-22.

workshops (where inmates could stay busy and receive job skills training) and chapels (where inmates could hear the reforming message of salvation. Perhaps most striking though were the solitary cells that many of these prisons had. As a result of these problems, prison discipline became harsher in an attempt to keep order. As the historian Jennifer Graber has shown in her book, *the Furnace of Affliction*, the original guiding metaphor for the penitentiary had been the “garden,” a space where inmates could peacefully contemplate their sin and hopefully perfect their behavior.¹¹¹ Now, in the midst of harsher discipline, the guiding metaphor was “furnace” – the prison was a place where immorality could be *burned* away, often painfully.¹¹²

As a result of these problems, prison discipline became harsher in an attempt to keep order. Inmate reform was still the goal, but pain was now justified as a means to this end.¹¹³ Slavery was diminished in one way only to excel in another and the methods of killing black bodies though execution is drastically similar. In the Nineteenth Century around the anti-slavery movement, means of execution drastically increased. The electric chair at the brink of the Nineteenth Century and the use of cyanide gas (lethal gas), which produced the gas chamber in the Twentieth Century were added to the list of legalized murder methods.¹¹⁴ By the 1930's “executions in America reached unprecedented levels averaging about 167 per year.”¹¹⁵ After a time of adjustments, in 1977 the Supreme Court confirmed that the death penalty was constitutional under the Eighth Amendment. Therefore, adding two more means of execution: death by a firing squad and the use of lethal injection. Lethal injection has become the leading method of execution throughout the US since 1976, with Texas being the first to integrate it.¹¹⁶

¹¹¹ Graber, *The Furnace of Affliction: Prisons and Religion in Antebellum America*, 11-16.

¹¹² Ibid.

¹¹³ Ibid, 29-39.

¹¹⁴ www.deathpenaltyinfo.org/history-death-penalty accessed December 2017.

¹¹⁵ Ibid.

¹¹⁶ Ibid.

In the midst of this shifting and death, a new role emerges: the prison chaplain. Prisons continued to grow in their torture as the Nineteenth Century pressed on. By the Civil War, as Graber notes, the guiding metaphor for prisons had shifted from “furnace” to simply “hell” – there was no redemptive quality to incarceration, and little Christian involvement was noticed.¹¹⁷ The irony then is that humanitarian Christians had helped invent and build these spaces, but now they found themselves increasingly shut out of them.

(The Progressive Era)

The Progressive Era refers to the power that certain notions of human progress started to have in American culture: many people increasingly believed that human society could (and should) progress in more directions through the use of modern scientific tools. The harshness of the prisons in America did not go unnoticed. Toward the end of the Nineteenth Century people started to take note of the sad state of American punishment and began reclaiming the rehabilitative purpose of punishment. However, this reform and call for rehabilitation will proceed differently than that in the antebellum era. These shifts had important implications for prisons and punishment. Reformers started talking about crime not as a problem of sin, but a problem of socialization. They started to talk regarding a criminal's background or the environment, pointing out how factors related to a person's upbringing, gender, economic situation, had profound implications for what choices the person would make in life. Reformers, therefore, started adding new features to American prisons, drawn from the conceptual tools of modern science and directed towards these environmental problems. They developed classification models for inmates (this is where “*maximum*” and “*minimum*” security come into

¹¹⁷ Graber, *The Furnace of Affliction: Prisons and Religion in Antebellum America*, 35.

play) in hopes that suiting an inmate to the correct environment might engender reform.¹¹⁸ They started using tools to help inmates *adjust* to modern life, relying on psychological therapy and treatment. The cumulative result was something that would be called the “*new penology*” – a vast system of viewing inmates and crime regarding their environment (not personal choice) and directing treatment in response to help them change their ways (not retributive punishment).¹¹⁹ While chaplains worked with prisoners to help them understand and make it through their incarceration, they are now joined by social workers, psychologists, or other criminological professionals. Moreover, when chaplains did exert influence from this point on, it looked more and more like the “*secular*” work of prison professionals.

(Post-WWII)

In many ways, the Progressive Era has not left concerning how chaplaincy and religious services work in prisons. Later in the Twentieth Century new elements to the Progressive Era evolved, like sensibilities to other religions. Other faiths were now able to lobby courts for access to equal treatment and space to practice their beliefs. Prisoners started to demand better treatment and access to better living conditions, winning important court cases to that effect. In 2000, this new era regarding religion in the prisons was incorporated with the Religious Land Use and Institutional Persons Act (RLUIPA).¹²⁰ In other words, RLUIPA was an effort to restore a right to religious accommodation in prisons as well as identify an exemption from zoning restrictions.¹²¹ It is important to note that by the late Twentieth Century well into the Twenty-

¹¹⁸ Andrew Skotnicki, *Religion and the Development of the American Penal System* (Lanham, MD: University Press of America, 2000), 10-15.

¹¹⁹ Michell S. Phelps, "Rehabilitation in the Punitive Era: The Gap between Rhetoric and Reality in U.S. Prison Programs," Vol. 45 (2013 2011).

¹²⁰ Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law*, 76-78.

¹²¹ *Ibid.*

First Century, the *maintenance* role of the prison chaplain had parallels in other American institutions. We could say many of the same things about chaplains in the military, hospitals, airports or elsewhere in recent decades. Though they may belong to a particular religious tradition or denomination, their primary role is to be a manager of the religious diversity of people who belong to the institution: hospital patients, soldiers, or travelers. Their primary role is not to convert, but to provide “religious services” or “spiritual support.” Paired with this was the fact that prisons started avoiding particularistic denominational titles like “Imam” or “Reverend” and instead used “chaplain” to limit the appearance of partiality. Chaplains would enlist outside volunteers and contractors to provide religious services, ensuring that there is no whole one-size-fits-all approach, but these volunteers are still selected by the chaplain and increasingly not allowed to proselytize.¹²²

Pastoral Care and Incarceration conclusion

Therefore, after a thorough examination of Pastoral care and Incarceration the service rendered must have a direct manifestation of the body of Christ. It is often seen in the practice of what scholars call a “ministry of presence.”¹²³ This phrase is used to describe many different vocations but all and all it “...addresses being present as a servant in the suffering of the human person, without claiming to be a priest or rabbi.”¹²⁴ Sullivan, mentions it is “a divine-intervention,” when we decide that words are not necessary to make a proper manifestation.¹²⁵ Sullivan identifies, “the ministry of presence, to be there, to listen, if asked to, to witness, to be

¹²² James A. Beckford and Sophie Gilliat, *Religion in Prison: Equal Rites in a Multi-Faith Society* (New York, NY: Cambridge University Press, 1998), 5-12.

¹²³ Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law* (Chicago: University of Chicago Press, 2014), 173.

¹²⁴ Ibid.

¹²⁵ Ibid.

with; it is to empower through and with receptive empathetic presence.”¹²⁶ The writer hopes were to offer a brief insight into Christian thought about prisons. The shepherd's role is not about dominating every choice of the individual but more so about providing pastoral care, “...a being, rather than a doing or telling.”¹²⁷ It is a distinct way that is fashioned by Jesus in the Incarnation.

Sullivan points toward Jewish theology, that “presence begins not with Adam and Eve but with God's hand on creation and understanding that a human should not be alone in the world.”¹²⁸ The shepherd cannot and must not be only concerned with those that have professed Christ but should be there for all. With the hopes that all will come to know Jesus as their Lord and Savior.

Incarnation and Incarceration

It is evident that what separates these two words can be identified in five letters that spell out J-E-S-U-S. After examining the previous analysis of Prison History and Pastoral care, the two will culminate, for the Christian in the Incarnation.

*“To some God and Jesus may appeal in a way other than to us: some may come to faith in God and to love, without a conscious attachment to Jesus. Both Nature and good men besides Jesus may lead us to God. They who seek God with all their hearts must, however, some day on their way meet Jesus.”*¹²⁹

The “religion of Jesus,” understands the urgency of the time and seeks to help those with their backs against the wall.¹³⁰

¹²⁶ Ibid, 176-177.

¹²⁷ Ibid, 178.

¹²⁸ Ibid.

¹²⁹ Howard Thurman, *Jesus and the Disinherited* (Boston, Massachusetts: Beacon Press, 1976), 1-2.

¹³⁰ Ibid, 1-11.

There are masses of men, women and children that are poor, disinherited and dispossessed that are in prison and impacted by prison. What does the Christian faith say to these people with their backs to the wall? Howard Thurman, in many of his writings in the twentieth century, contends that there has to be a difference between Christianity and the religion of Jesus. For Thurman and many blacks, the colonial period up to post-WWII, Christianity had so many different faces, until the religion of Jesus proved to be the most consistent. In reality, it is one in the same, however, life must be lived in a way that is not distorted from the life of Christ. A disciple of Jesus pays attention to every aspect of Jesus despite the paradox that may be presented in the world. I will argue that when we meet Jesus this way with urgency, a Christological meeting takes place: meeting him in his birth, life, death, resurrection and return is when we will truly line up with the religion of Jesus. A meeting that where The Word of God will be identified in its threefold form: revealed, written and preached.¹³¹ A meeting where we will see him as the Son of God, which “Is the revelation of the Father and the revelation of the Father is Jesus.”¹³² This Christological meeting is where the church pivots on; the interrelationship between theology as a critical discipline and the dispensation of the gospel in the crucible of life.¹³³ It is the dispensation that structures a posture of transformation not only of thinking but also in living.¹³⁴

This Christology is a tremendous area to address, and all I can hope to do here is take some initial strides on the terrain in the direction of Incarceration. It may come to a surprise to many that there is a great amount of detail in the New Testament concerning the major

¹³¹ Karl Barth, *Church Dogmatics Volume I Part 1 the Doctrine of the Word of God* (Edinburgh: T & T Clark, 1975), 120-21.

¹³² *Ibid*, 412.

¹³³ William Clair Jr. Turner, *Preaching That Makes the Word Plain: Doing Theology in the Crucible of Life* (Eugene, Oregon: Cascade Books, 2008), vii.

¹³⁴ Jennings, *The Christian Imagination: Theology and the Origins of Race*, 7.

components of the criminal justice system ---laws, crime, criminals, courts, police, prisons, and punishments.¹³⁵ To touch on a few of these components before shifting to the birth of Jesus, has strengthened the writer's understanding on how thorough Incarceration is embedded in Christology. Prisons: With all their darkness, In the ancient world they functioned as holding cells while awaiting trials and sentencing. Long-term confinements were not common but it wasn't unknown for some, such as in the case with Barabbas who was set free from what seemed to be a life sentence (Luke 23:14). "It was common for prisoners to die, starve, (Matt 25:36) be tortured (Matt. 18:34), be executed (Mark 6:14-29) or commit suicide (Phil. 1:19-24) all while in prison."¹³⁶ Prisons are social institutions that are the embodiment of the spirit and the power of death, biblically they should keep their doors open.¹³⁷ This is confirmed throughout the New Testament by the Apostles repeatedly being set free by divine intervention and the nomination of caring for the imprisoned as a condition of eschatological judgment.¹³⁸

Criminals: "...saying of Jesus are populated by a veritable gallery of thieves, bandits, fraudsters, murderers, child abusers, corrupt judges, and Jesus himself is eventually classed with the criminals (Luke 22:37; Matt. 26:55; John 18:30) and suffers a criminal fate."¹³⁹ Many Christians fail to realize that the very first Christian community was formed by three outlaws on Golgotha and the early church was led by a bunch of jailbirds who God set free.¹⁴⁰

¹³⁵Christopher D. Marshall, *Beyond Retribution: A New Testament Vision for Justice, Crime and Punishment* (Grand Rapids, Michigan: Wm.B. Eerdmans Publishing Co., 2001), 35-37.

¹³⁶ Ibid.

¹³⁷ Ibid, 13-17.

¹³⁸ Ibid.

¹³⁹ Ibid.

¹⁴⁰ Ibid.

(The Birth)

“...she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.”

(Luke 2: 1-7)

The story of Jesus’ birth is read and illustrated in plays during the Christmas season, but many do not ponder on the direct style he decided to enter into time. Jesus was born in a smelly stable and placed into a manger, more directly a feeding trough. Jesus chose to come in the lowliest of ways. It is important to note three things: he came as a Jew. A Judaic origin that is quite often overlooked and not appreciated. Secondly, he was a poor Jew. Lastly, he was a member of the minority group in society that was pressured by the weight of King Herod. The economic predicament his family was in was beyond his control. Therefore, in the account of Luke, Jesus’ family at the temple desires to offer Jesus back to the Lord. They were only able to offer the second option to the priest for God, which was a pair of turtledoves or pigeons instead of a Lamb. Jesus’ entry, in this particular fashion to a family that did not have enough according to the world standards. He came to a poor, struggling family on the run. This exclusive entry by God spoke volumes to the masses of poor, struggling people caught up in the same or similar situation.¹⁴¹ Dr. Christena Cleveland in her article, *Why Jesus skin color Matters*, explains that an “inaccurate physical body of Jesus can inhibit our ability to honor the image of God in others.”¹⁴² One example that she lifts up is the physical image, the white Jesus, “exported worldwide used in the ninetieth century to justify the cruelties of slavery.”¹⁴³ The physical image of Jesus had

¹⁴¹ Thurman, *Jesus and the Disinherited*, 5-7.

¹⁴² Cleveland, Christena. “Why Jesus Skin Color Matters: That He was an ethnic minority shape how we minister today.” *Christianity Today* (2016): 36.

¹⁴³ Ibid.

significant value particularly for minority, even for the Church. Jesus being fully human understood the importance of being treated as an outcast or a second-class citizen according to society. He experienced all that someone who may be poor, black and struggling on a daily basis may have faced. Being a minority while growing up has its challenges to the psyche and character for any human. I firmly believe Jesus (fully human and fully God) had to wrestle with not having enough while having it all; with being pushed out, while pushing others up. He was poor, despised, persecuted, crucified—hung up on a tree. The birth of Jesus, distinctly what he came into resonated with so many especially the black community.

(The Life and Death)

“And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors (criminals), one on the right and the other on the left.” (Luke 23:33)

*“How Calvary in Palestine, extending down to me and mine,
Was but the first leaf in a line
Of Trees on which a Man should swing
World without end, in suffering, for all men’s healing, let me sing.”¹⁴⁴*

In the Harlem Renaissance, this poem created after the image of the “Black Christ.” “To say that Christ was but the first leaf in a line of trees on which a man should swing suggested that Christ, poetically and religiously was symbolically the first lynchee...therefore for the lynched, the Incarnation transformed victims into martyrs.”¹⁴⁵ The cross and the lynching

¹⁴⁴ James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), 2844.

¹⁴⁵ Ibid.

tree separated by nearly 2000 years but both are symbolic in the black community. “The Cross was God’s critique of power—white power—with powerless love, snatching victory out of defeat.”¹⁴⁶ This robust understanding of the Cross and the lynching tree can come in another way in the twenty-first century. Two illustrations encapsulate Jesus’ life and death.

Initially, imagine seeing a man being captured by armed agents, beaten and ridiculed, convicted of a crime, beaten and ridiculed again; and being forced to march to his place of death where the executioners have their way.¹⁴⁷ It is sadly similar to the picture of many inmates on death row. Jesus although wrongfully convicted took hold of this illustration and forces humanity to always see the image of a criminal alongside the image of Jesus! “God wrapped in flesh, Jesus of Nazareth suffered not just death but the worst kind of death an execution: a state-sanctioned execution supported by religious officials.”¹⁴⁸ This is originally mentioned in Jürgen Moltmann’s book, *The Crucified God*, he writes, “When God becomes man in Jesus of Nazareth, he not only enters into the finitude of man, but in his death on the cross also enters into the situation of man’s godforsakenness. In Jesus he does not die naturally as a finite being but the violent death of the criminal on the cross...”¹⁴⁹ Jesus experienced what we experienced, gave up his spirit and left a symbol we shall never forget. The cross, of Jesus’ day, is like the electric chair today; both were a means of execution. As we hang silver and gold crosses from our bodies or get tattoos of the crucifixion on our flesh, suggest that on the whole, we are out of touch with the ugly dimensions the execution of Christ entailed.¹⁵⁰ “To call Jesus’ death, an execution is to renew our awareness of the official terror the crucifixion was and to serve as a reminder of the

¹⁴⁶ Ibid.

¹⁴⁷ Mark L. Taylor, *The Executed God: The Way of the Cross in Lockdown America* (Minneapolis, MN: Fortress Press, 2001), xii-xiv.

¹⁴⁸ Ibid.

¹⁴⁹ Jürgen Moltmann, *The Crucified God* (New York London: Harper & Row; SCM, 1974), 287.

¹⁵⁰ Mark L. Taylor, *The Executed God: The Way of the Cross in Lockdown America* (Minneapolis, MN: Fortress Press, 2001), xii-xiv.

necessity to be concerned about those in prison, particularly death row.”¹⁵¹ Inconclusively we can say that he is on the side of the oppressed, that is surrounded by a society that is now on a “lockdown craze.”¹⁵²

Secondly, there is a story of a woman named Trina who received a life sentence without the chance of parole, for second-degree murder at the age of 16. Her account is as follows:

Trina's upbringing, her life was ridden by poverty, abuse, and struggle. She witnessed years of trauma and abuse to her and her mother. Following the accident of the crime, she became mentally distraught but never diagnosed. Thrown into an adult prison for women where she was raped by a male officer and became pregnant. Trina gave birth to a baby boy with her hands cuffed to the bed only to hold him for a few minutes before being snatched out of her arms never to see him again. This trauma exacerbated her mental illness and became less functional. By the time she turned thirty doctors had diagnosed her with multiple sclerosis, intellectual disability and mental illness related to trauma. The correctional officer never received time and the civil suit she won prior giving her \$62,000 was stripped away from her. In 2014, Trina turned fifty-two and been in prison for thirty-eight years. She is one of nearly five hundred people in Pennsylvania who have been condemned to mandatory life sentences without parole for crimes they were accused of committing when they were between the ages of thirteen and seventeen. Trina is part of the largest population of child offenders condemned to die in prison in the world.¹⁵³

In following Jesus, the church must recognize the disproportionate numbers of poor people, mentally disabled people, people of color, women and children that are spending life behind bars

¹⁵¹ Ibid.

¹⁵² Ibid, xi.

¹⁵³ Bryan Stevenson, *Just Mercy: A Story of Justice and Redemption* (New York, NY: Spiegel & Grau, 2014), 147-51.

and some who are innocent. It is a reflection of human brokenness and sin, present in both Jesus time and ours. It calls for us to be accountable to each other and to continuously work to be more just and humane. Martin Luther King Jr. declared, “A man dies when he refuses to stand up for that which is right. A man dies when he refuses to stand up for justice. I cannot stand in the midst of all these glaring evils and not take a stand.”¹⁵⁴ Jesus refused to remain silent in standing up for justice and refused not to leave anyone alone. He was all for all. This can be seen in the theme *imitation Christi* --- *imitatio Dei* which is not a simple mimicry of the externals of Jesus’ life, but a call to be like Jesus, not to be Jesus.¹⁵⁵ God’s role as avenger and judge is strictly for Him and not for us, but we have to understand what Jesus has revealed unto us when it comes to Incarceration.

(The Return)

*And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find **FAITH** on the earth? (Luke 18:7-8)*

“Each of us is more than the worst thing we have ever done.”

Bryan Stevenson

This quote from Bryan Stevenson is embedded in the Incarnation. We are more than the most unthinkable thing that tries to define us. Jesus’ birth, life and death has made it clear that he still loves us regardless of what we have done. He still cares for us and welcomes us despite of

¹⁵⁴ Stephen B. Oates, *Let the Trumpet Sound: A Life of Martin Luther King Jr.* (New York, NY: HarperPerennial, 1982), 352.

¹⁵⁵ Marshall, *Beyond Retribution: A New Testament Vision for Justice, Crime and Punishment*, 259-62.

our record of sin. There are an estimated sixty-eight million Americans with criminal records, and endless opportunities for us to do something in response to the trauma of incarceration. The scripture from Luke reminds us that Jesus is returning and when he returns what will he find in the body. The question at hand is will Jesus find Faith on earth? The writer has found in the research and in life that it is impossible to move in faith in the direction of Jesus without divine help. In short, the Holy Spirit, one with the Trinity, leads us to be faithful. The Holy Spirit and his leading extends past this particular research however, such phrases as Romans 8:14: “For as many are led by the Spirit of God, they are the sons of God,” are identified to be in present tense. This means that “without the Spirit we have no communion with God and no genuine community among one another.”¹⁵⁶ When we are open to the Spirit we are open to a relationship with God that will help us to be found faithful upon his return.

Pastoral Care, Incarceration and Incarnation closing comments

In summary, the church can do more and should do more, especially to those on the margins. Indeed, Jesus came for all the lost, and he will raise the question when I was on the margins of life, did you come and see about me and take care of me? Pastoral care in a deliberative way, as a real shepherd, has to be done in a Christological way. A shepherd has to illustrate the mind of Christ and always be diligent in creating an environment of concern and care. One that welcomes affirms and empowers. It needs to be done chasing after God's own heart being led by the Holy Spirit. In a way that feeds the flock with knowledge and understanding.

¹⁵⁶ William C. Jr. Turner, *Discipleship for African American Christians: A Journey through the Church Covenant* (Valley Forge, PA: Judson Press, 2002), 9-11.

Chapter 3

Becoming a “Re-Entry church:” A Pilgrimage of Pain and Hope

*“Continue to remember those in prison as if you were together with them in prison,
and those who are mistreated as if you yourselves were suffering.”*

(Hebrews 13:3)

When thinking about the journey ahead, and preparing for the initial advisory committee meeting, the scripture mentioned above came to mind. When engaging this particular scripture, amongst those impacted by mass incarceration, it should transform our understanding and outlook on life. Therefore, anytime the context is different than the norm, such as being in the midst of oppression, damaged identity, and suffering; in the midst of closed and locked steel doors, of jangling keys and radios, in the midst of barbed wire fences, cold cell rooms with no windows and no privacy and families talking through plexiglass windows, seeing their loved one in chains, in what some would say is a cemetery for the living, anytime we are amongst injustice our eyes will be open to discern qualities anew, to see things in fresh ways that we might otherwise take for granted. In Charles L. Campbell's book, *The Word on the Street*, he notes, that when “reading scripture in contexts of mass incarceration it not only unmask reality but it is an act of resistance.”¹⁵⁷ In other words, when scripture read in these spaces, and around those impacted by the trauma of incarceration it is a confrontation with whatever powers that be, powers in the room and powers within all of us.

¹⁵⁷ Charles L. Campbell and Stanley P. Saunders, *The Word on the Street: Performing the Scriptures in the Urban Context* (Eugene, Oregon: Wipf and Stock Publishers, 2000), 90-91.

On the onset of this research, the writer was quite aware of the powers of the prison industrial complex, the powers of depression, and oppression that many on the inside face daily. As well as the influences that will try to hinder prison ministry from expanding. Therefore, in the first meeting of the advisory committee, we discussed the power dynamics that would have to be in place to present this research well. We first identified critical terms that steered the research like deliberative and Re-Entry. What did I mean by deliberative? Is Re-Entry the same as prison ministry, if not what is the difference? We spent constant time discussing these terms and the overall anticipated research. In short, deliberative allows us to go deeper than what is on the surface and wrestle with whatever lies dormant or quite often untouched. When a crisis arises, it is at this moment when an exterior answer is no longer suitable. This calamity has come into existence because what we thought was sufficient was no longer fitting. An alternative, more profound theological reflection carries us forward when our embedded theology proves inadequate. “And its origins are hidden in the depths of faith, making itself known as an intense concern to say and do the will of God.”¹⁵⁸ The notion of a Re-Entry church pushes the assumption that prison ministry is enough. Many churches have a prison ministry (doing good work) with the province of a few trained, or not trained, motivated specialist. However, the church should “...see the work with prisoners, *returning citizens*, and their families as an essential part of their ongoing life and work.”¹⁵⁹ Their overall ministries reflect that they had a Christological meeting where the combination of love, forgiveness, healing, redemption, and reconciliation is present. At every level of the congregation, takes ownership in responding to the trauma of mass incarceration; as opposed to merely being a pastor's vision.¹⁶⁰ After covering these terms, we discussed the routine of outlining a program such as lesson plans, allocated time

¹⁵⁸ Stone and Duke, *How to Think Theologically*, 17-21.

¹⁵⁹ Sr. Goode, Jr. Lewis, and Trulear, *Ministry with Prisoners & Families: The Way Forward*, 170-72.

¹⁶⁰ *Ibid.*

for presentation, breaks, the use of specific languages and consent forms. One important note that evolved from this conversation was the time required to impact or change the direction of any church or organization. The expertise in the room suggested that there has to be a minimum of three hours sit down time with the leaders to make a sizeable influence. I was unsure how Greenleaf would handle the time but with incorporating breaks I could see the possibility. Lastly, we discussed the need to have a survey and a pre-analysis/ post-analysis study to identify the impact made. Filled with excitement and high expectation, met with prayer was the scenery of our first meeting. The writer was very grateful to God for the team that surrounds him.

The following meeting, a month later, we opened with prayer and discussed several things that further equipped me for a successful presentation. With this being our last face to face meeting before the seminar we addressed more subjective questions. For instance: what different assumptions about this congregation are surfacing, how are we reaching for their actions and attitudes? What was extremely helpful in this meeting, that would show itself to be beneficial later, was incorporating time for the church to process the presented material. Instead of breaking them into small groups it would be more direct to break them into ministry teams. It would allow a more comprehensive conversation about the trauma of Mass Incarceration. Lastly, before the seminar, the advisory committee received a presentation via email to showcase information covered and the flyers used.

Two weeks before the seminar I was in touch with the media team at Greenleaf to ensure that the proper equipment was available and its functionality. Also, in visiting the congregation on a Sunday worship service, Pastor Barber provided space in the program for an announcement of the seminar. The congregation received the announcement well and many informed me afterwards that were looking forward to being there. Leading up to the week of the seminar

scheduled for a midday Saturday, there was a death in the congregation, and the funeral would be on the same day. The leadership advised that the seminar could still proceed, just at a time after the funeral service. In prayer and discussion with the advisory committee, we decided to postpone the seminar three weeks later. Instead of a Saturday, it would be on a Wednesday night in place of the bible study. It was re-announced in the congregation the following Sunday. We were unsure how this shift in time and day would impact the attendance, but was confident that God was working it out.

The day of the seminar finally arrived November 8, 2017, at 6 pm with a follow-up meeting November 12, 2017. Arriving early to meet with the media team, to go through the presentation and print some additional materials worked out well. In going over the presentation with the media team, we realized that the projector's sound was not loud enough, so we had to make some minor adjustments. The suggestion came to utilize two different screens in different areas of the fellowship hall to present the material. A projector will be used on one screen, while the videos with the sound, could be used on the TV. The commitment people were making to come out early and leaving late, did not go unnoticed, therefore refreshments were provided. The kitchen ministry and leadership was tremendous in helping to get and serve the items. Needless to say, we were ready with fifteen minutes to spare.

As the members came in, I had them sit wherever they wanted and informed them that we would be starting shortly. At approximately 6:05 pm I started the seminar and surprisingly there was a good number already present. A brief introduction and explanation of the journey were lifted up. As well as the keen appreciation for Bishop Barber's assistance and the attendance of the members that cold evening. With the preliminaries out of the way, I informed them that there were a few housekeeping items required before I proceeded. Paperwork was needed to be

addressed before advancing. I handed them two forms: one a consent form and the second was a ten-question survey. I proceed to walk them through the consent form and requested they sign and date if they were in agreement with the notification. Shortly after, they were able to fill out the survey, (these documents are available in the appendixes). Overall, time was allowed for confirmation of the questions, the risks, and the benefits. It is essential to know for this research question five was crafted strictly for Greenleaf. The question asked, do you know anyone that has been or is incarcerated outside of protesting or civil disobedience? This question was confirmed by a member who has been there for twenty plus years. He boldly stated, “you know one because you know me.” Before the presentation began, signs were given to hang around their neck, (explained further in the paper). Lastly, there was an opportunity to address if there were anything that surprised or confused them in the documents.

One of the questions that arose and pushed us in the right direction was straightforward and simple. What does incarceration mean? I gave the answer, that Michelle Alexander lifts up in her book, *The New Jim Crow*, her definition:

*“mass incarceration refers not only to the criminal justice system but also to the larger web of laws, rules, policies, and customs that control those labeled criminals both in and out of prison, a group defined largely by race.”*¹⁶¹

Following the previous question, space was opened to produce together a workable definition of what incarceration is. Some of the words that evolved were as follows: behind bars, someone who has limits, restrictions, involuntary service, and someone who is locked up. These words were placed on the chalkboard to view during the session. Not spending too much time on this definition the title of the presentation was offered: *Becoming A Re-Entry Church: A Pilgrimage*

¹⁶¹ Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, 12-13.

of Pain and Hope. Furthermore, within the presentation three broad strokes were made: The Pain, The Hope, and The Response.

I defined four terms that would be identified throughout the discussion. In addition, I included a short biblical discussion on the word pilgrimage. The terms are as follows:

Re-Entry church- provides pastoral care to the incarcerated, and those no longer incarcerated. It is a community, a part of the body of Christ. It seeks to respond and live up to the example that Jesus has fashioned to all those that are bound. It provides resources, opportunities, support, activism to and awareness of incarceration. It has a holistic approach to mass incarceration in the very fibers of the church.

Pilgrimage- is an Encounter (Galatians 6:2), a Reflection (Psalm 37:7a), and a Transformation (Romans 12:2).

Deliberative- Is a process of reflecting on multiple understandings of the faith implicit in the life and witness of Christians to identify and develop accurate comprehension. It questions what have been taken for granted.

Pain-the penalties of a crime, physical and emotional components that range in sensation, that has different levels within itself.

Hope- expectation of something and the confidence in the possibility of its fulfillment.

After identifying key terms in this presentation, with a little theological understanding we were ready to dive into the Pain.

Depending on the congregation and time, the section of Pain may require a more in-depth examination. In doing the pre-analysis for Greenleaf, it did not require an in-depth lesson. A short overview worked well. The Pain covers the history of slavery to mass incarceration and the direct connection of Racism in mass incarceration. In condensing this massive, painful, history

but also telling the truth, two videos were displayed.¹⁶² Following these video's, a personal testimony surfaced. The presenter shared that these statistics and rise in incarceration is a direct impact, personally. The presenter continues to share that throughout life, the trauma of mass incarceration entered the home, in the immediate family. Never sentenced to prison but daily surrounded by gangs and Incarceration. It was nothing but the grace of God that brought the presenter to become a State Chaplain today.

Moving on in dealing with the pain I laid out some findings in my research. In this Nation, "In the past four decades, our country has seen an unprecedented surge in the prison and jail populations."¹⁶³ "The U.S. penal population exploded from around 300,000 people in the 1980's to more than 2 million today, making the United States with the highest rate of incarceration in the world; In Germany, 93 people are in prison for every 100,000. In the U.S. the rate is roughly eight times, that, or 750 per 100,000."¹⁶⁴ In a similar study in 1980, twenty-two California prisons were built compared to one University.

Furthermore, with the increase of prisons, "today it is perfectly legal to discriminate against criminals in nearly all the ways that it once was legal to discriminate against African Americans."¹⁶⁵ The thirteenth amendment to the United States Constitution gives reference to this. It abolished slavery in 1865, but there was a clause in it that slavery or involuntary servitude is allowed for punishment for a crime and it shall exist in the U.S. Slavery did not go away it just got a new face. People can be treated unjustly in this label without others feeling any guilt. Once you're labeled a felon, an ex-con you're always viewed as a felon and a criminal. Moreover, the

¹⁶² <https://eji.org/videos/slavery-to-mass-incarceration>

<https://www.theatlantic.com/video/index/404890/prison-inherited-trait/>

¹⁶³ W. Wilson Goode Sr., Charles Lewis Jr., Harold Trulear, Ministry with Prisoners & Families: *The Way Forward*. (Valley Forge, PA: Judson Press, 2011), 19.

¹⁶⁴ Alexander, Michelle, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York, NY: The New Press, 2012), 6.

¹⁶⁵ *Ibid*, 2.

old forms of discrimination: employment, housing, denial of the right to vote, educational opportunities, denial of food stamps, other public benefits and the denial of many other moral rights are suddenly legal. No other country in the world imprisons so many of its racial or ethnic minorities. The racial dimensions of mass incarceration are quite daunting; one out of three young black men can expect to serve time in prison.¹⁶⁶ The Sentencing Project, an organization that has been around for thirty years promoting alternatives to incarceration, has conducted a study showing the diversity when it comes to incarceration. The title of this survey is “The Lifetime Likelihood of imprisonment,” where next to African Americans is one out of six for Latinos and Whites, one out of seventeen. These men and women (brothers, sisters, fathers and mothers) that are incarcerated, released and reentering society wrapped in the story of this world, seized together in our moral values and even more, they situated in our very own faith. Whether we like it or not they will be released from prison. “At least 95% of all state prisoners will be released from prison at some point; nearly 80% will be released to parole supervision.”¹⁶⁷ What this means, is that they (the members of the body of Christ) will most likely not only return to society but also return or find their way into the church. (if they have not already). What is our response? What is their response? What is gained or lost in revealing this particular identity? Two videos served to be helpful in making the point: one that revealed the cruel and unusual sentencing of thirteen and fourteen-year-old children to die in prison, and the second was from Sesame Street entitled: little children, Big Challenges: Incarceration.¹⁶⁸ The second video introduces a new character named Alex, wearing the hoodie, whose challenges (trauma) because

¹⁶⁶ http://www.huffingtonpost.com/2013/10/04/racial-disparities-criminal-justice_n_4045144.html

¹⁶⁷ <https://www.bjs.gov/content/reentry/reentry.cfm>

¹⁶⁸ https://youtu.be/0gTJgwpcs_Y

<http://www.sesamestreet.org/toolkits/incarceration>

he has an incarcerated father. The organization addressed the urgency of now, which forces the question is the church doing the same? How does Sesame Street address incarceration before the church does? The church should be first. To extend this notion of pain in another way, I spent some time doing some deliberative work in social sciences.

Anthropology, in the social science realm, is the study of human societies and cultures and their development. Then in a definitive perspective, at the core, it addresses the ideas of who people are, what they can be and what they can become. Then there has to be an Anthropology when it comes to incarceration. One way to view this is in the study of Anthropological criminology often referred to as Criminal Anthropology. That holds the premise that criminals were born with inferior physiological differences which were detectable. The term is identified in the late 19th Century in the Italian School of Criminology with Cesare Lombroso who popularized the notion of "born criminal."¹⁶⁹ Lombroso stated one time, "you did not learn to become a criminal you were born one." He continues in another place, "an evolutionary throwback that couldn't change because it was part of their biology."¹⁷⁰ His central idea was to locate crime entirely within the individual and utterly divorce it from the surrounding social conditions and structures,¹⁷¹ (here is the development of mugshots and fingerprints). Therefore, the Prison industrial complex has an Anthropology. A set of assumptions that they run and communicate with; about who incarcerated people are, what they can be and what they can become and not become. However, this notion, this pervasive criminal anthropology is not

¹⁶⁹https://www.revolvy.com/main/index.php?s=Anthropological%20criminology&item_type=topic&sr=50

¹⁷⁰ <http://www.atlasobscura.com/places/cesare-lombrosos-museum-of-criminal-anthropology>

¹⁷¹ Ibid.

limited to the Prison system only, embedded in the American people, in our churches is where we will find it.¹⁷²

I asked them what labels do we put on people that have been incarcerated? Some of the comments that arose were: thug, felon, guilty, criminals, gangsters, daddy was a criminal, and how they have a criminal mindset. Also, raising the question, what if someone just released from prison came to the fellowship, how will they introduce themselves without being criticized or frowned upon later? Immediately, after raising this question, one individual made a comment that made everyone pause. He said, *“I am glad you said that because that is what happened to me when I first came here. I was fresh out of prison and my family was here. I stood up and told the congregation that I got out, and I thank God. And I received looks and stares, but I did not care. I was trying to do Jesus.”*

It was interesting that when he made this announcement, no one apologized for his or her action back then. With his long and dedicated relationship with them, I thought someone would acknowledge his pain and frustration. However, this reveals that there was a lack of communication in the congregation back then or a level of discomfort, resulting in not sharing his feelings. Immediately, following his testimony another church member asked a question about criminal anthropology compared to mental illness and if it was the same. I informed her that it was a separate topic but closely related. Still thinking about the profound statement, the member said earlier made the presenter wanted to circle back to it but time did not allow. In looking back, it is interesting to the writer the timing his comment arose. It was when I made the comment about labels and pain. If someone’s pain continues to be overlooked and not acknowledged it has a way of making matters worse for the whole congregation. It thus impacts

¹⁷² https://divinity.duke.edu/sites/divinity.duke.edu/files/divinity-magazine/DukeDivinityMag_Fall14%20WEB%20compressed.pdf

the very interaction and decisions the body of Christ makes or doesn't make. Not addressed or acknowledged this conduct or demeanor will fester until it infects or contaminates anything in its path: the mission of the church, the work of the pastors, and the health and growth of the church.¹⁷³ If I had more time I would have thoroughly addressed this church members pain with hopes that the congregation would grow from it.

After presenting all this material in identifying the pain, we took a five to seven-minute break. During this break, I encouraged them to share their sign with someone. I paid attention to how they responded with one another, now given fresh material. I noticed that they were still energetic and not overwhelmed. They were looking forward to what was coming next. I also decided to check in on that member who shared earlier. He was ok, and I thanked him for his honesty and bravery. He was delighted that I raised the question and felt good sharing it.

In returning from the break, I gave them the opportunity to express and tell everyone what was written or displayed on the sign. It was amazing to see how the discussion previously began to come out in the way they presented the sign. The sign only had one word or two in big letters with numbers above it. Person after person rose up passionately to express what their sign said and how it was a direct reflection of the trauma of mass incarceration. For instance: one signs said “successful but have a felony”, another, “struggling student,” “kids make fun of me,” “homeless,” “unemployed” and “no transportation.” Many would say their word but extend its meaning in their way. This was very intriguing to the writer because I never gave them instructions or choose certain individuals to present. They were attentive and heavily involved in the activity. I pointed out to them that the number associated with the label was an inmates number. A number was another form of identification and power. Everyone impacted by the

¹⁷³ Avery, William O. *Revitalizing Congregations: Refocusing and Healing through Transitions* (Bethesda, MD: The Alban Institute, 2002), 2.

trauma of mass incarceration never forgets their number. In trying to push forward into the hope, the labels surprised many of them and were baffled about the services not being rendered to these *returning citizens*. This activity or reflection could have continued for it was very fruitful.

However, we pressed to the next section which is Hope.

I informed them that this notion of criminal anthropology that suggests who people are as criminals, that are: once a criminal always a criminal, as manipulative, deceptive, untrustworthy, always having a criminal mindset. Thus, having these so-called "traits" in a fundamental way, an ontological way, an institutionalized way, having them in an irredeemable way. All this is in direct contradiction to biblical anthropology, which names everyone as broken and tarnished by sin but redeemable. More directly, Biblical anthropology names that people are created in the *imago dei*---in the image of God. Therefore, the criminal anthropology is counter to the truth of whom God says that we are. Healing is imperative in the Prison system, but more so it is utterly needed within all of us.

In dealing with the hope, I led them into another activity and gave them two words: Prisoner and Bible. I proceeded to ask them to list several words that come to mind with thinking about Prisoner and Bible. I placed their reflections on the board. After creating a good list. I raised the question what prisoners have to do with the bible? What is the connection if any between the two? It was good to hear from the congregation how Luke 4:18 relates to these two words, the social gospel, what we are called to do and how Jesus was a convicted felon. It is important to note here that the only one that pointed out the incarceration of Jesus was the same one who made an earlier comment about his incarceration. I gave them Matthew 25:36 and informed them that most if not all prison ministries have this as their central text. Furthermore, this is the sole reason why they go into prison to check a box off; that my church has visited

someone in prison. The problem is that all they do is visit but are not concerned about the broader issues at hand from the trauma of mass incarceration. One of the statics showed that society is not just locking one individual up but incarcerating whole groups of people. After making this comment the same individual that shared about his incarceration, Tyrone gave us further insight into those churches that do come inside. He said, “*When majority of them come into the prison what they preach and teach was not redemption and love but how wrong they were for committing the crime and how they need to repent.*” The writer is grateful Tyrone was in the room to provide the unique perspective that needs to be heard. To continue in the Hope and to identify the connection between Prisoner and Bible I directed them to Luke 2:1-7. We read it and heard how Jesus was born into poverty. How he enters into the marginalized situation on purpose. Therefore, I revealed unto them that Jesus is the connection between the two and how Jesus is the intersection that unites the words and all the labels together. He indeed represents the two. The writer recalls how everyone made the sound of clarity, visibly seeing the connection now.

To continue to push this section of hope located in prison, it raised a few questions: Who are some prisoners in the bible? After listing a few, I gave them some names: Joseph, Moses, Samson, Manasseh, Daniel, Shadrach, Meshach, Abednego, Jeremiah, Hagar, John the Baptist, The Gerasene Demonic, Woman arrested for Adultery, Jesus, Barabbas, criminals on the cross, Peter, Paul, and the Jehoiachin.¹⁷⁴ The other question was: Who are some significant figures in the twentieth and twenty-first century that were prisoners that helped impact the world? It was interesting to the writer that after they named a few prominent figures in history, such as Martin Luther King Jr., Malcolm X. The congregation identified their own pastor Bishop Barber. Indeed, he is one arrested on several occasions for standing up for Justice. Informing

¹⁷⁴ Zach Sewell, *Prisoners of the Bible* (Bloomington, IN: WestBow Press, 2013), 34.

them of other figures such as Mahatma Gandhi, Rosa Parks, and Nelson Mandela. These figures and more proved that out of the cell tremendous leaders can evolve and shake up the world.

It was time for another break but when I inquired about this the congregation informed me to keep on going. Therefore, we moved to the last section of the presentation, the Response. In this section, Luke 18:7-8 was read informing the world that when the Son of man comes will he find Faith on earth? To personalize this for Greenleaf, I declared when the Son of man comes back will he find Greenleaf to be a faithful church. Following this charge from scripture which is given in scripture, two short clips were displayed: one showing the struggles of a *returning citizen* and a second video how a group of formerly incarcerated men came together to run a transition house for those released.

The presentation was about over but now it was time for them to process this as a church. How will they respond to the prison down the street? How will they respond to the trauma of mass incarceration beyond the way they respond now? With thirty minutes left, I had them get in ministry teams and reflect on several questions:

In what ways are we listening to their experience?

How can we or do we enter into their struggle?

How can we or do we incorporate their gifts?

How can we or do we share their hopes?

How can we identify a climate of acceptance, openness, and honesty?

How can we identify and explore ministry opportunities in the community to become a Re-Entry church?

The writer found that this time was helpful for them, but they would need additional time to thoroughly process everything. One comment that arose was a new awareness for those

incarcerated veterans. Also, how the website, program, and bulletin board can be more welcoming. Several thoughts about children of incarcerated parents surfaced. It seemed to the writer that the something was stirring inside of them. I gave them some direct information on ways to get involved now and informed them if any questions arise to contact me. We ended the seminar with a prayer.

The next day, at the advisory committee meeting we discussed how everything went. The committee and the presenter were incredibly grateful for God's grace in the seminar but also the journey to it. The following week, I returned and followed up with two members that attended the seminar. Their reflections on the questions is noted in the appendixes. Since the seminar, Greenleaf has been involved in raising funds for a prison ministry and has a stronger awareness of those that are impacted by incarceration. They have passed along contact information to the writer of several people that are impacted by the trauma of incarceration. The writer by the grace of God will continue to work with Greenleaf in becoming a Re-Entry Church.

Chapter 4

Evaluation and Theological Response

“...O Israel, Fear not: for I have redeemed you, I have called you by name; you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you. When you walk through the fire, you shall not be burned; neither shall the flame kindle upon you.”
(Isaiah 43:1-2)

“The U.S. Department of Justice states that there are nearly 650,000 men and women released from state and federal prisons annually and this number does not include the many others who come home after release from city and county jails.”¹⁷⁵ For many of these *returning citizens*, the days ahead are bleak, and they need help in their transition back into society. The transition is not only for them but also for the family and the community. The redeeming scripture from Isaiah, out of many interpretations, speaks about the purpose of Israel and God’s greatness. The project has come to its completion, but the work has not ended. There are far too many still in transition for the work to come to a complete stop. It was inspired by God and given a purpose of creating a series of seminars designed to address the trauma of mass incarceration by creating Re-Entry Churches. I feel that it is incumbent for the church to understand that we too, by the Spirit, should be there for all those returning and let them know that they are not alone.

The description of the project can be found in the previous chapter; however, a more in-depth view is the daunting task ahead. Yes, it is the necessary undertaking. This project has been a challenge and has provided significant growth.

¹⁷⁵ Sr. Goode, Jr. Lewis, and Trulear, *Ministry with Prisoners & Families: The Way Forward*, 175.

Several findings surfaced in this project. It was unclear at the start of how many days this seminar would need. The assumption was that we could do this seminar in a three-day retreat style seminar with a Sunday worship service at the end. This would be done in two or three churches. However, in processing this with the calendar, we came to find out that there was not enough time to do multiple churches. Moreover, scripture reminds us to be faithful over a few things. So, we decided to do one church and to work with that church well on a one-day seminar or a two-day seminar. The advisory committee and I sought to choose a location that had a need in the community and was in some way already engaged in prison ministry. We started to look at the demographics in Durham, and Greensboro, Raleigh, and Goldsboro. It was surprising to learn that the crime rate in Goldsboro was higher than Raleigh, Greensboro, Durham and several other areas. Also, there was a newly built prison in Goldsboro not too far from some churches. Lastly, we looked at the local churches and found out that Greenleaf was an ideal candidate for this seminar. They already were deeply engaged in the work for those that were pushed to margins of life. It is important to note here when engaging in this type of work it works better when the leadership is involved. And Bishop Barber was leading the effort to fight for those society tries to write off.

Another finding that evolved from inside this project was the life of the church. The seminar had to be rescheduled due to a funeral in the church. The church was willing to still host the seminar after the funeral, but we realized that it was not the right timing and another day would be better. Whenever making a commitment with a congregation, the life of the congregation has to be taken into consideration and be ready for sudden changes. Be always ready for something to change within and have an alternative plan.

One more finding, was the eagerness from the congregation to be involved, to be a part of the seminar. The advisory committee and I have found that many people do better when they can participate in some type of learning activity. The speaker can speak, the teacher can teach, and the learner will learn, however, when we allow people to participate, the learning can go to deeper levels, rather than obtaining a surface answer.

An additional, finding in this project, was evaluating the time it would take to become a Re-Entry church. Completing the seminars does not automatically make you a Re-Entry church. The approval comes from those inside and outside of the prison. This process may take a while to become a Re-Entry church and may need some initial help at the beginning. I have found that despite how good the seminar may have been, there has to be a continued commitment and a point of contact. I believe the additional steps needed to fully become a Re-Entry church lies within the congregation conversation. The questions that was given when they gathered in the ministry teams, should be carefully examined and put in place. Overall, becoming a Re-Entry church will not be sealed until there are people in the congregation showing signs of affirmation and new members that are in the trauma of mass incarceration. Lastly, those questions should be evaluated on annual bases to ensure consistency.

My Shortcomings: Initially, there were video problems during the presentation. Although, I checked before the presentation, the video was unable to play due to Wifi and people were unable to view some of the recordings from the internet. This was disappointing, but I explained what the video entailed and encouraged them to look at video in their spare time. Secondly, there was not enough time during the seminar to discuss the sizeable questions. A two-day seminar would work better.

My Excitements/ hopes: Something was stirring up on the inside of the members after they were adequately aware of the crisis at hand. Once they have received the knowledge of the trauma of mass incarceration and able to see the church's responsibility, they were able to see direct areas it would be applicable in their own lives and in regards to others as well. They were excited about helping and being a part of a team. However, they also saw possibility in the future.

Theological response and conclusion

In Dr. Christena Cleveland's book, *Disunity in Christ*, she forces us to consider the beauty of heaven. Exploring a whole renewed physical world and how seeing Jesus face to face would be a great joy, but then she reminds us that we will not be the only ones there, but there will be others.¹⁷⁶ We might be surprised who makes it in, guess who the Criminal.

We as a church, the body of Christ should never forget what the Protestant theologian Karl Barth termed "the first Christian community," consisted of the executed Jesus in his relation to the other two criminals.¹⁷⁷ In the Incarnation, further, when we have a Christological meeting covering Jesus' birth, life, death, resurrection and return we can see how important it is to not only visit those that are bound, but also to help lift and carry their burdens.

I believe that the "church," the Body of Christ, can do more. The prison ministries and outreach ministries and other organizations are respectable, but in this season of substantial prison growth that especially impacts people of color and the poor, there has to be another option

¹⁷⁶ Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Downers Grove, IL: InterVarsity Press, 2013), 23-30.

¹⁷⁷ Taylor, *The Executed God: The Way of the Cross in Lockdown America*, xii-xiii.

of extending pastoral care; a deliberative type of pastoral care. Many churches are doing prison ministry but very few, I believe are equipped for re-entry.

This project was life giving, the more it pushed and stretched the stronger I became. I can see growth as a Pastor and as a Chaplain, which are one in the same for me. I first approached this project desiring to know more so I can give more. However, to much is given, much is required. I have a new fire inside to always be rooted in the pastoral care with a Christological lens. In this project, I wrestled with two massive subjects while including the Incarnation: Pastoral Care and Incarceration. This work is a combination of them both. It was an exceptional joy to not only theorize about Pastoral Care and Incarceration but to put it into practice at a church. I have come to know that there are many churches eager to have a serious discussion concerning incarceration and I believe many eager become a Re-Entry church as well.

American History alone will reveal the intrinsic problem of race and incarceration. To say it another way, the problem of white supremacy. For when you scale the problem down to a local level, in towns and churches, the problem with race will still be evident in many facets. Therefore, understanding that when you combine Pastoral Care and Incarceration our particular congregant's context will be complicated. In the sense of religions, race, and cultures. Pastoral care, first has a history just like race, and Incarceration. It has an identity.

It was interesting to see the sticking similarities between the slave ship and the Prison. The slave ship just like the prison sends shock waves within and without to one's identity and imagination. "The slave ship announced the recreation of the world beyond the eyes and ears of much of the world."¹⁷⁸ It is the writer's, intension to revisit this demoralizing similarity. However, the shaped identity in this remade world has to have a direction.

¹⁷⁸ Jennings, *The Christian Imagination: Theology and the Origins of Race*, 175.

I attempted in showcase that the trajectory of the shepherd is in Pastoral care with a Christological lens. More directly the identity of Pastoral care has to be in the Incarnation (Jesus). The writers hermeneutic, the black community and the prison, pushes him to this conclusion. This type of Pastoral care goes beyond what is satisfactory, or on the surface. I argue that there has to be a deliberative type of pastoral care for all those impacted by the trauma of mass incarceration. When we do this, we have to address poverty. I addressed in poverty, the narrative that on each stage in time the black man was in one way or another still in bondage. Understanding this deep history will help in providing a deliberative type of pastoral care to the *returning citizen* and calls for the church to step up.

I proposed that inside the church we have to decide to have biblical anthropology over a criminal anthropology which believes a person is irredeemable. I contested that this is in direct contradiction to the word of God that declares we may be tarnished by sin but still able to be redeemed. In fact, the Isaiah text declares it so, "...Fear not, for I have redeemed you." The biblical characters can testify to how God can redeem them. Historical prominent figures can testify how greatness can evolve from a place of weakness and be redeemed. It is the writers, intention, to revisit how many incarcerated individuals have made a tremendous impact on this world, starting with Jesus. When we have this assurance and confidence the church can declare that all are welcome, to a place that will not judge. They will be welcomed to a sanctuary that will listen to their experience, enter into their struggle, incorporate their gifts, and share their hopes. Overall, the church will no longer have a prison ministry but become a prison ministry. Furthermore, the church will evolve into a Re-Entry Church.

Min. Jonathan Wilson-Hartgrove is a celebrated spiritual writer and sought-after speaker. A native of North Carolina, he is a graduate of Eastern University and Duke Divinity School.

In 2003, Jonathan and his wife Leah founded the Rutba House, a house of hospitality where the formerly homeless are welcomed into a community that eats, prays, and shares life together. Jonathan directs the School for Conversion, a nonprofit that has grown out of the life of Rutba House to pursue beloved community with kids in their neighborhood, through classes in North Carolina prisons, and in community-based education around the country. Jonathan is also an Associate Minister at the historically black St. Johns Missionary Baptist Church.

Jonathan is a co-compiler of the celebrated *Common Prayer: A Liturgy for Ordinary Radicals*, and is the author of several books on Christian spirituality, including *Strangers at My Door*, *The Awakening of Hope*, *The Wisdom of Stability*, *The New Monasticism* and newly released *Reconstructing the Gospel*. Most recently as a co-author, with Reverend Dr. William Barber II, *The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement*.

An evangelical Christian who connects with the broad spiritual tradition and its monastic witnesses, Jonathan is a leader in the New Monasticism movement. He speaks often about emerging Christianity to churches and conferences across the denominational spectrum and has given lectures at dozens of universities, including Calvin College, Bethel University, Duke University, Swarthmore College, St. John's University, DePaul University, and Baylor University.

Christena Cleveland is a social psychologist, public theologian, author and professor. She is an Associate Professor of the Practice of Organizational Studies at Duke University's Divinity School and the author of *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart*.

As a child growing up in the San Francisco Bay Area, Christena was exposed to the richness of cultural difference. The kids on her neighborhood block represented 9 different nationalities, where she quickly discovered that, "Be there in 5 minutes," means different things depending on who's saying it. At the multi-ethnic church that her parents planted, she learned that different cultures experience and perceive God differently – and that is a good thing.

When she wasn't heading off to an Oakland A's game to catch the Bash Brothers in action, she was studying – ultimately attending Dartmouth College where she double-majored in psychological and brain sciences and sociology, and UC Santa Barbara, where she earned a Ph.D. in social psychology. Recently named one of "5 online shepherds to follow" by JET magazine, Christena has devoted much of her vocation to teaching in higher educational institutions as well as serving the Church and broader society by regularly writing, speaking and consulting with organizations. Now at Duke Divinity School, Christena teaches classes on race, reconciliation, and conflict, and leads a research team that is investigating self-compassion as a buffer for racial stress.

She's also finishing her second book which examines inequality and offers a practical theology of privilege.

A recent transplant to the South, Christena has fallen in love with the Carolina woods, savors the time she spends on her farm with friends, and is thinking about becoming a Durham Bulls fan.

Reverend Shyrl Hinnant~Uzzell currently resides in Goldsboro, North Carolina. She is a graduate of Southside Regional School of Nursing in Petersburg, Virginia and East Carolina University with a Bachelor of Nursing. After working in various capacities as a nurse, she retired in November of 2008 and entered Duke Divinity School in August 2009 graduating in May 2012 with a Master of Divinity degree. Reverend Hinnant~Uzzell answered the call to preach the gospel in 1984 and has been active in ministry especially in her home church Greenleaf Christian Church, Goldsboro, North Carolina since. She has served as Minister of Music, worship leader, and associate minister at Greenleaf. Ordained in September 2012, she is part of the ordained ministerial staff and now serves as Assistant Pastor and Minister of Worship and Spirituality.

Reverend Hinnant~Uzzell has a passion to reach women especially those who are hurting and are having difficulty rising above the outcomes of choices made. The foundation has been laid for the beginning of a mentoring program for young girls with an emphasis on teen and single young adult mothers. Prayerfully, the program will be up and running in 2018. She completed a chaplain residency program at WakeMed Hospital in Raleigh, North Carolina in August 2013. She currently provides volunteer chaplaincy coverage at Wayne UNC Health. Reverend Hinnant~Uzzell is confident her years in nursing and life of faith will prove a blessing to persons facing crises related to illness, grief, and loss. She is further assured that this experience will grant her invaluable insights for pastoral care and parish ministry.

She has been blessed to travel extensively and minister alongside Rev. Dr. William J Barber II, pastor of Greenleaf Christian Church, North Carolina State NAACP president-emeritus, organizer of the Forward Together, Moral Monday Movement, and founder of Repairers of the Breach addressing social justice issues and living out what the Lord requires; doing justly, loving mercy, and walking humbly with her God. She is currently employed as the Coordinator for Outreach to Seminaries and Religious Institutions for Repairers of the Breach.

She has received several recognitions and honors that include being a member of Sigma Theta Tau (International Nursing Honor Society), Golden Key International Honor Society, and Phi Kappa Phi Honor Society. While she is grateful for her many accomplishments, she considers being mother to Rashaunte' Hinnant Mitchell and Rakia Dynee' Hinnant, Crump, grandmother to Kylie Brooke Mitchell, Khloe Drew Mitchell, and Landon Joshua Crump and godmother to Thaliyah and Kaliyah Sasser as some of her finest and proudest honors.

If asked what she'd most want to be said about her she would say let it be said that she loves God and God's people and is thankful that God has looked beyond her faults and has seen fit to use her; turning her messes into messages. Perhaps that is why one of her favorite scriptures is **Lamentations 3: 21-24**, *"Yet this I call to mind and therefore I have hope: Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, "The LORD is my portion; therefore I will wait for him."*

Reverend Hinnant~Uzzell earnestly believes her latter years will be her most blessed ones and is thankful to the God of another chance! She fully intends to serve God and God's people with her all for the rest of her life and is yielded to Him saying, "Lord, Your will for my life not mine."

Rev. Dr. William J. Barber, II is president of Repairers of the Breach, national co-chair of the 2018 Poor People’s Campaign, and leads an alliance of more than 200 progressive organizations best known as “Moral Monday.” This coalition has led justice work in North Carolina for a decade and inspired organizing across the nation. The Washington Post called Barber’s speech at the 2016 Democratic National Convention “the most engaging” of many strong ones. Moral Monday is a multi-racial, multi-faith movement fighting for voting rights, public education, universal healthcare, environmental protection, and the rights of women, labor, immigrants and members of the LGBTQ community. In 2013, thousands joined weekly protests at the North Carolina state legislature; more than a thousand were arrested in civil disobedience. The protests sent Gov. Patrick McCrory’s polls from 65 to 35 in four months and made him the only incumbent GOP governor who could not ride Trump’s coattails. On February 2, 2014, USA Today reported 80,000 at the Mass Moral March on Raleigh, and that annual gathering of the Moral Monday coalition continues to draw tens of thousands each year. For the past two years, Rev. Dr. Barber has led a national organizing tour called “The Revival: Time for a Moral Revolution of Values,” working alongside Rev. Dr. James Forbes, Rev. Dr. Traci Blackmon, and Sister Simone Campbell to redefine public morality and support state coalitions to address poverty, injustice, and inequality. Rev. Dr. Barber headed the state NAACP from 2006 to 2017 and serves on the NAACP National Board of Directors. He is currently organizing a Poor People’s Campaign in 2018 to mark the 50th anniversary of the one Dr. King launched but did not live to lead. Rev. Dr. Barber graduated from North Carolina Central University, earned a Master of Divinity degree from Duke University, and a doctorate from Drew University. He is Visiting Professor of Public Theology and Activism at Union Theological Seminary and the author of *Forward Together: A Moral Vision for the Nation* and *The Third Reconstruction: Moral Mondays, Fusion Politics and the Rise of a New Justice Movement*. He is a member of the College of Affirming Bishops and lives in Goldsboro, N.C. where he has pastored Greenleaf Christian Church for 25 years.

Jeffrey Y. McSwain, Ph.D.

(University of St. Andrews, Scotland), founded Reality Ministries Inc. in 2007. He and his wife Susan, along with staff and 150 volunteers, host almost 200 participants with IDD (Intellectual Developmental Disabilities) at the Reality Center each week for spiritual formation and programming. Jeffrey is a 1980 graduate of Davidson College. He is the author of *Movements of Grace: The Dynamic Christo-realism of Barth, Bonhoeffer and the Torrances* (2010).

Aaron Griffith

Is a doctoral student at Duke Divinity School in American religious history. His academic work is on the history of American evangelicalism, prison ministry, and criminal justice. He regularly writes for popular publications like *Religion News Service* and is active in prison ministry work.

Rev. Dr. M. Keith Daniel

Owner of Madison Consulting Group, LLC and Christian Community Development Practitioner, Durham, NC. His ordination is in the American Baptist Church, First Baptist Church, Washington, DC.

A Ministry of Presence: Creating a “Re-Entry Church” that is a deliberative response to the trauma of mass incarceration.

CONSENT FORM

1. INTRODUCTION

You are invited to be a participant in a research study about how we as a church can provide a deliberative implementation of pastoral care to those impacted by mass incarceration.

You were selected as a possible participant because you are a member of the congregation that has some type of ministry that addresses the trauma of mass incarceration.

We ask that you read this document and ask any questions you may have before agreeing to be in the study. The study is being conducted by Drew University, Theological Department and Doctor of Ministry Rev. Louis Dominick Threatt, student.

2. BACKGROUND

The purpose of this study is to develop a model to help churches and/or communities of faith to become “Re-Entry churches,” going beyond just having a re-entry (prison) ministry that only engages several members that are interested or has a limited covenantal relationship with individuals and families. Some of the questions that will be explored are:

1. What are the political structures in place from the US prisons that are impacting society? How is the church, the Body of Christ responding? What does the word of God say about Incarceration.
2. Is Jesus a relational Savior, Lord and friend? Will he always see about the marginalized? Be there for those that are bound?
3. How is my church in Goldsboro equipped for re-entry and where are we not equipped or need improvement? Are there blind spots that we never thought of? How are we providing pastoral care to all those that are impacted by incarceration, including the families?
4. Are there better ways to engage and help those impacted by the trauma of incarceration?
5. Are we a church that has a re-entry ministry or are we a re-entry church that does ministry?

There should be a direct implementation of deliberative pastoral care to those impacted by incarceration from the local church. Greenleaf Christian Church (DOC) is located in Goldsboro, NC. In Goldsboro, the crime rate is much higher than the North Carolina average crime rate and is much higher than the national average crime rate. On a yearly basis Goldsboro has risen in violent crimes above major cities like Winston Salem, Greensboro, Durham, Raleigh and many others. Recently, there was a newly constructed 9.4-million-dollar prison built down the street from Greenleaf. In most cases prisons are built in a great distance away from heavily traveled roads and local congregations. However, in this case and many in this Nation prisons are becoming more visible not only by physical presence but also visible with the high rate of incarceration. I believe the model of Re-Entry churches is a better answer to the trauma of mass incarceration. The solution should never be to build more prisons. There are several different prison ministries from organizations throughout the city, even several prison ministries in

churches, but none that truly has a deliberative pastoral care to all those impacted by incarceration.

3. DURATION

The length of time you will be involved with this study is five to eight hours. Participants can choose to break this time up into two days. The seminar is constructed to be done in one day with direct ways that the current congregation can get involved in the same week.

4. PROCEDURES

If you agree to be in this study, we will ask you to do the following things:

This one or two-day seminar which is called: Becoming a Re-Entry church: a pilgrimage of Pain and Hope. The tasks and procedures that are needed for participation are as follows:

1. Attend the seminar on time.
2. Be attentive and engaged in the teachings, discussions, and presentations.
3. Be sure to ask any questions, when lost or need more clarification.
4. Attempt to answer several of the examining questions but understand it is ok if not able to answer all.
5. Seek to develop new questions.
6. Have a desire to expand current ministry in every area of the church.
7. Seek to listen critically for direct ways to make things the vision into a reality.
8. If not able to attend the whole seminar, or dissatisfied participants may end their participation at any time without consequence or penalty.

5. RISKS/BENEFITS

This study has the following risks: The application of becoming a Re-Entry church will cause Greenleaf to be stigmatized from whom it welcomes in and whom you will support. There will be disciples that come from prison that will cause disappointment and frustration. There will be disciples that come from prison that will come and will cause the congregation to radically reevaluate and change your prayers, language, perceptions and worship.

The benefits of participation are: There will be radical, life altering things happening in your congregation that will deepen your faith. See scriptures in new ways. Have a more profound understanding of the politics of incarceration, how Jesus' life is a direct charge to our pilgrimage with the marginalized and how the trauma of incarceration impacts more than we realize. There will be no compensation for this research other than a deeper sense of awareness and passion to move forward and in new ways.

6. CONFIDENTIALITY

Measures will be taken to maintain strict confidentiality. In addition, all surveys and interviews will be done anonymously, to protect a person's identity. Records of participation and data will be stored. The researcher(s) has taken all reasonable measures to protect your identity and responses. For example, the data is SSL encrypted, it is stored on a password protected database, and IP addresses are not collected. When the data is published or presented, the information will not identify participants identity.

7. VOLUNTARY NATURE OF THE STUDY

Your decision whether or not to participate in this research will not affect your current or future relations with Drew University. If you decide to participate in this study, you are free to withdraw from the study at any time without affecting those relationships and without penalty.

8. CONTACTS AND QUESTIONS

Participants will be debriefed with the purpose, methods and results at the closing celebration with a final update upon follow up discussion one month after seminar.

The researcher(s) conducting this study is(are) Rev. Louis Dominick Threatt. You may ask any questions you have right now. If you have questions later, you may contact the researcher(s) at lthreatt@drew.edu, (919) 394-7838.

If you have questions or concerns regarding this study and would like to speak with someone other than the researcher(s), you may contact

Dr. Susan Kendall
skendall@drew.edu
(973) 408-3452

9. STATEMENT OF CONSENT

The procedures of this study have been explained to me and my questions have been addressed. I understand that my participation is voluntary and that I may withdraw at any time without penalty. If I have any concerns about my experience in this study (e.g., that I was treated unfairly or felt unnecessarily threatened), I may contact the Chair of the Drew Institutional Review Board regarding my concerns.

Participant signature _____ Date _____ 2017



**Greenleaf Christian Church (DOC)
2110 N. William Street
Goldsboro, NC 27530
Rev. Dr. William J. Barber, II, Senior Pastor**

September 22, 2017

To Whom It May Concern:

Greenleaf Christian Church seeks to be a living example of God's unconditional love and grace. In so doing, we are always interested in opportunities to partner with initiatives that further prepare us to revitalize hearts, minds, and our communities.

It is in this light, we agree to covenant with Rev. Louis Threatt, a Drew Theological School DMIN student, supporting his project, *A Ministry of Presence: Creating a "Re-Entry Church" that is a deliberative response to the trauma of mass incarceration.*

We confirm our understanding of the commitment required of our congregation and are prepared to receive and support Rev. Threatt beginning October 21, 2017 with further follow up in November.

We are both excited and delighted for this opportunity to share in this project. We can be reached at 919 735 9059 or at disciples.green@gmail.com, if you have questions or concerns.

Respectfully,

G. Shyrl Hinnant-Uzzell

Rev. G. Shyrl Hinnant-Uzzell
Assistant Pastor

Becoming a Re-Entry Church: A pilgrimage of Pain and Hope
Seminar (11/08/17) 6-9pm and follow up (11/12/ 17)
Greenleaf Christian Church (Disciples of Christ)
Goldsboro, NC
Drew University, Rev. Louis Threatt

(roughly 5%, 28-30 leaders attended) | Congregation has 150 Active members with 300-400 on role and thousands online)

1. What do you think the primary purpose of prison is according to society?
 - a. response to the problem 1st choice
 - b. to help rehabilitate- 2nd choice
 - c. to get rid of the bad in society- 2nd choice
 - d. to help them find Jesus

2. What is the esteemed rate of incarceration in the US?
 - a. 500,000
 - b. 700,000- 2nd choice
 - c. 1 million-2nd choice
 - d. 2.2 million-1st choice

3. Does the rate or impact of incarceration the US matter to you?
 - a. yes-1st and only choice
 - b. no
 - c. a little
 - d. I don't care

4. Who is impacted by incarceration?
 - a. Offender
 - b. Victim
 - c. Family-2nd choice
 - d. Community-3rd choice
 - e. All of the above-1st choice

5. Do you know anyone that has been or is incarcerated outside of protesting or civil disobedience?
 - a. Yes- 1st and only choice
 - b. No
 - c. Don't want to answer

6. How does my church (Greenleaf) respond to the impact of incarceration?

- a. Serve in prison-1st choice
 - b. Through preaching-2nd choice
 - c. Through social engagement-3rd choice
 - d. Through community activities
 - e. None
 - f.
7. Have you been incarcerated before?
- a. Yes-2nd choice-2nd choice
 - b. No-1st choice-1st choice
 - c. Don't want to share
8. Can you point out someone who has been incarcerated?
- a. Yes-1st and only choice
 - b. No-2nd choice
 - c. Maybe
 - d. Don't care to answer
9. Is my church open to receiving someone who is or has been incarcerated?
- a. Yes-1st choice
 - b. No
 - c. Not sure
10. Do you feel everyone in the church should go through a background check?
- a. Yes=3rd choice
 - b. No- 1st choice
 - c. Only with children-2nd choice

Becoming a Re-Entry Church: A pilgrimage of Pain and Hope

Rev. Louis Threatt DMin. Follow up

11/ 12/ 17

1. Was this presentation helpful for you and the church? In what way?

(Member): "Very helpful, gave me a very great historical information about incarceration and what are some strategies to be used to help us be a reentry church."

(Member): "It informed us the feelings and actions of those who have been or are incarcerated"

2. In what ways can it be improved:

(Member): "It was presented in a great way"

(Member): "It would be helpful if we get more updates and retraining to church congregations"

3. Was the presenter knowledgeable of the material?

(Member): "Thoroughly knowledgeable and passionate about the subject and presentation."

(Member): "Yes very knowledgeable and he kept us engaged."

4. Do you believe this is useful information for the Christian Church?

(Member): "Yes, because it lays a blueprint for us to follow."

(Member): "Yes, so that we leave no one out of God's church and it teaches us how to embrace those who come in that are in this situation."

Becoming a “Re-Entry church:” A Pilgrimage of Pain and Hope.

By Rev. Louis Threatt, Chaplain

Saturday, October 21, 2017 at 11-2:30pm
Updated (Wednesday, November 8, 2017) at 6-9 pm



You are invited to a lunch conversation/ workshop to discuss the impact of Incarceration, and our response biblically and morally. We will examine the practices on how Greenleaf responds and welcomes those that are impacted by incarceration.

Re-Entry Church Engagement: Models and Resource list

(Some of this list is drafted from the book,
Ministry with prisoners & families: The Way Forward¹⁷⁹):

1. Diligently bear witness to the gospel of Jesus Christ by sharing God's truth with inmates in jails and prisons and returning citizens in our communities. Learn about the challenges and issues surrounding incarceration and re-entry. This organization, Transitional After Care Network (TAN), is a statewide coalition of volunteers, mentors, churches, to assist ex-offenders in their transition back into their families, communities, workforce and society. 6-12months to release. (Initial)
2. Promote restorative justice and mercy to ensure that these are preserved in our society's law enforcement, judicial and correctional systems. Find out ways your state can roll back the prison population. (Prison Culture)
3. Preach and teach the value of human life in ways that encourage social stability, decency, and civility and seek out times to worship inside the prison. (Accountability)
4. Receive into our care and fellowship persons who have been placed on probation or parole and those recently released from prison in order to create a healing community. (Initial)
5. Reach out to embrace, comfort, and aid the individuals and families who are victims of crime or charged with a crime with healing and reconciliation ministries. The congregation must support the individual. (Initial).
6. Support programs that offer specialized training for prison chaplains as well as parachurch ministries that equip persons called to minister to those affected by crime and incarceration. Ask your congregation who is in need of this ministry? (Accountability)
7. Intentionally bring a biblical perspective and understanding to issues of crime and incarceration in order to maintain the relationship of justice and mercy in prison ministry. Introduce issues to the congregation and carefully analyze talents, gifts and skills of your congregation. (Accountability)
8. Advocate for full-time or community-supported chaplains in prisons that do not have one. Do we have to set-up a program or charter a non-profit to do this work? Should we be seeking funding? (No!) (Initial)

¹⁷⁹ Sr. Goode, Jr. Lewis, and Trulear, *Ministry with Prisoners & Families: The Way Forward*, 161-62.

9. Offer both prayer and financial support for prison ministries that evangelize, disciple, and mentor persons while incarcerated. Learn about the challenges and issues surrounding incarceration and re-entry. Learn alongside those that have been incarcerated and hear their point of views. (Accountability)
10. Promote awareness around issues of crime and incarceration through special worship services, conferences, and other activities that educate and equip the church to make a difference and develop training and accountability structure. (Accountability)
11. Speak out prophetically to ensure that religious freedom is legally protected for all people, including those who are incarcerated or under criminal-justice supervision. (Prison Culture)
12. Communicate through word and deed that every single person is of great value to God, and this includes those who are at risk, those who have broken the law, and those whose lives have been touched by crime. No one is excluded from God's love or beyond redemption, no matter what that person has done. Congregation stands ready to support him/her. (Prison Culture)

Advance Reducing Mass Incarceration
<http://webapp.urban.org/reducing-mass-incarceratio/index>

Family Freedom Kit for Creating Healing Communities
<http://justicenotjails.org/wp-content/uploads/2012/09/Toolkit-for-families.pdf>

Faith-based training materials
<https://www.communitysuccess.org/faith-based-reentry-training-materials/>

Billy Graham Center at Wheaton College-Institute for Prison Ministries
<https://www.wheaton.edu/academics/academic-centers/billy-graham-center/initiatives--institutes/institute-for-prison-ministries/>

Prison Fellowship-Donations
https://www.prisonfellowship.org/donate/?sc=WB1710B10&gclid=EAIaIQobChMIyayv9Zng2AIVj4uzCh2MHQsVEAAAYASAAEgKr2PD_BwE

Equal Justice Initiative
<https://www.eji.org/>
policy conversation. How certain policies impact potential policy changes

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[results.html?q=goldsboro%2Cnc&search.x=0&search.y=0&search=submit&page=1&stateGeo=none&searchtype=web&cssp=SERP](https://www.census.gov/search-results.html?q=goldsboro%2Cnc&search.x=0&search.y=0&search=submit&page=1&stateGeo=none&searchtype=web&cssp=SERP).

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