



DISCUSSION GUIDE

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A WORD ABOUT VIEWING OPTIONS

“Through the Door,” like most of EthicsDaily.com’s productions, is packaged with two versions on a single DVD: a long version and a short version.

The long version consists of four chapters, each roughly 12-14 minutes long, and is suitable for a small-group study and a four-week timeline. Participants can devote each study session to watching a particular chapter and then discussing its content.

The short version runs less than 30 minutes and is suitable for a public event/screening. Communities are encouraged to assemble their own local panel (of ministers, prison volunteers, corrections officials, law enforcement officers) and have a panel discussion and perhaps question-and-answer session following a screening of the short version.

This discussion guide has a variety of applications:

- as a common text for small-group members
- as a source for discussion starters at a public screening
- as a source of background information for event hosts
- as an in-depth guide for more personal reflection

The guide is based on content from both versions; therefore, some of the people and points included in this guide will appear in one version but not the other. Tailor your usage accordingly.

At the end of the guide is a list of interviewees in the film. It contains brief biographical information about each participant.

Also at guide’s end are links to a number of “extras” – segments from our footage that don’t appear in the long or short versions but that may hold particular interest for you or your audience.

A WORD ABOUT TERMINOLOGY

Criminal justice professionals, as well as prison volunteers and ministers, debate the best terms to use when referring to men and women who are or have been incarcerated. There is no consensus.

The National Institute of Justice (www.nij.gov) typically uses the term “offender.” In fact, this is the preferred term of Father Bob Nemergut, now retired Catholic chaplain at Wabash Valley Correctional Facility in Carlisle, Ind. Nemergut argues, theologically, that *everyone* is an offender in some way.

OTHER RESOURCES

Pew Research Center: Criminal Justice

<http://www.pewresearch.org/topics/criminal-justice/>

National Institute of Justice

<http://www.nij.gov/Pages/welcome.aspx>

Bureau of Justice Statistics

<http://www.bjs.gov>

Public Safety Performance Project from Pew Charitable Trusts

<http://www.pewstates.org/projects/public-safety-performance-project-328068>

Kairos Prison Ministry International

<http://kpmifoundation.org/index.php>

Prison Fellowship

<http://www.prisonfellowship.org>

Restorative Justice Ministries Network

<http://www.rjmn.net>

National Institute on Drug Abuse

<http://www.drugabuse.gov>

INTRODUCTION

Both the long and short versions begin with a two-minute introduction featuring some of the people and places featured in the documentary.

Do any of the sound bytes below (from the introduction) give you pause?

- “Ninety-seven percent of all offenders in this state are going to go home.”
- “One of the big keys to this process is faith.”
- “In Huntsville, Texas, there are nine prisons -- five inside the city limits, four within about 20 minutes.”
- “The United States incarcerates more than China, or more than Russia.”
- “Our country has gone from a basic philosophy of rehabilitation of a prisoner to punishment only.”
- “Eighty-five percent of the people in prison have an addictive process.”
- “It’s called recidivism. It’s a heartbreaking door of destruction.”

As you watch the documentary, notice the different shots of doors, gates, thresholds. Reflect on the people who go in and come out of these gateways.

CHAPTER 1 ~ THE ISSUES

The United States has the highest incarceration rate of any country in the world. The following sections of chapter one explore some of the reasons for and results of that fact.

Section: Substance Abuse

“If you had to choose one element of why people are in prison at the rates they’re in today, drug addiction, drug abuse is it. That’s king,” says William Gupton, assistant commissioner of rehabilitative services for the Tennessee Department of Correction. Gupton also says that cocaine used to be the dominant drug, whereas now prescription drugs have become a leading problem.

Substance abuse has been linked to criminal behaviors – either because individuals are under the influence while committing crimes, or because they have an addiction that compels them to commit crimes (e.g. theft) to continue feeding the addiction.

For more on comorbidity:
<http://www.drugabuse.gov/publications/drugfacts/comorbidity-addiction-other-mental-disorders>

Abused substances vary: alcohol, cocaine, methamphetamine and prescription drugs, to name a few.

Anthony Metcalf, executive director of Churches Embracing Offenders in Evansville, Ind., says prescription drug abuse is skyrocketing in teenagers and young adults because “the drugs are so readily available to them.”

Prescription drug abuse is increasing. For example, TakeOnlyAsDirected.com is a new campaign in Tennessee (from the Tennessee Department of Mental Health) to raise awareness about prescription drug abuse.

Note, too, that there is often a link between substance abuse and mental health. That is, some people with mental illnesses will sometimes try to “self-medicate” with drugs (illegal or un-prescribed) and/or alcohol. In clinical circles, when two or more disorders or diseases occur together for a person, this is called “comorbidity.”

“They need therapy,” says Pastor David Valentine of Covenant Fellowship in Huntsville, Texas, talking about people who have an addiction. “They don’t need incarceration and a prison system.”

Teresa McBean, pastor of NorthStar Community in Richmond, Va., talks about addictive processes – compulsive behaviors that cause problems.

Have you linked criminality to substance abuse before? Do you see substance abuse as a condition that needs to be treated? If so, and if offenders are not getting treatment for addictive behaviors, would you agree that society is failing in a critical task? Is justice being served?

Section: Mental Health

“Prisons make up the biggest mental health facilities in the country,” says Rich Larsen, public information officer for the Wabash Valley Correctional Facility in Carlisle, Ind. “And it seems to be a growing problem.” Larsen then describes how mental health hospitals have been closed – a decision that has impacted prisons and their mentally ill population.

In 1985, the United States kept about 850,000 inpatient beds for the mentally ill, says Gupton. Now, the number of beds is between 40,000 and 50,000.

“These folks are going somewhere,” says Gupton. “And a lot of them are showing up in our county jails and definitely in our prison system.”

See the previous section’s note on “comorbidity” and consider how mental illness can be a factor in criminal behavior.

If a person is mentally ill and not getting help and treatment, are you surprised that said person might eventually commit an act deemed criminal? How might society try to deal with this problem?

Linda Leathers, CEO of The Next Door in Nashville, Tenn., talks about how re-entry is not just about getting out of prison, but about getting offenders the help they need on the outside.

Successful re-entry is a mammoth task. Who is responsible for ensuring it goes well?

Section: Recidivism

Generally, the term “recidivism” means relapsing into criminal behavior. The term is typically used statistically in criminal justice contexts to indicate the rate at which released offenders return to jail or prison within a three-year window. Example: If 10 offenders are released and two of them return to jail or prison within three years, the recidivism rate would be 20 percent.

For more on recidivism:

<http://www.nij.gov/topics/corrections/recidivism/Pages/welcome.aspx>

Nationally, the recidivism rate is about 52 percent.

Why do you think offenders might recidivate (return to prison)?

Jimmy Carter, a noted Baptist and the 39th U.S. president, offers three reasons for a high recidivism rate: lack of training for inmates for life outside prison; the harshness of the pardon and parole system; and the inclination to see prisons as primarily a place for punishment.

Randy Myers, president of Chaplain Service Prison Ministry of Virginia, Inc., says that a person is stigmatized after having been in prison and that the stigma can make it difficult to rebuild a life.

How do you react to these suggestions as to why the recidivism rate is so high? Would you suggest other reasons?

Where does responsibility for recidivism reduction lie?

What do you know about prison ministries in your area? What would you guess are some of the needs that prison ministries could help meet?

Section: Punishment v. Rehabilitation

This section begins with a fast sequence of prison signs, all of which come from the prisons in the Huntsville, Texas, area.

Carter says, "I think that the inclination in America to incarcerate people without emphasis on rehabilitation and freedom has been a serious departure from the basic teachings of Jesus Christ." He also says that many of those who insist on an eye-for-an-eye are Christian leaders.

Several biblical passages speak to the eye-for-an-eye approach to justice: Exodus 21:22-23, Leviticus 24:19-20, Deuteronomy 19:21, and Matthew 5:38-42.

Discuss the eye-for-an-eye philosophy. Does it work? Is it Christian?

Valentine discusses retributive vs. restorative justice. The former is the eye-for-an-eye philosophy. The latter is more focused on transformation of an individual and re-integration into society.

For more on the differences between retributive and restorative justice, see the EthicsDaily.com editorial "Competing Theological Frameworks Shape Approaches to Criminal Justice" (<http://www.ethicsdaily.com/competing-theological-frameworks-shape-approaches-to-criminal-justice-cms-21433>).

Vernon Pittman, retired warden for the Texas Department of Criminal Justice, says, "I think we should focus more on the treatment aspect."

Why would a former warden, who is supposed to be “tough on crime,” say that?

Emmett Solomon, founder of the Restorative Justice Ministries Network, says of a retributive system, “There is very little healing in that.”

Do you associate healing with justice? Explain.

“An untreated addict,” says McBean, “is a menace to society.”

Do you agree? What are the options for dealing with menaces to society?

McBean says that people (e.g. politicians) who support recovery programs for offenders are accused of being idealistic.

Are they being idealistic? What would be your opinion of an elected official who promoted treatment programs for certain offenders?

Discuss “smart on crime” versus “tough on crime.”

Section: Families in Crisis

Valentine says that one offender creates, on average, five family members in “crisis.”

What would “crisis” look like for these families? Describe it.

How do you account for the fact that Pittman saw sons and then grandsons of prisoners come through the system? In other words, consider the “nature versus nurture” argument in this context and draw some conclusions.

Solomon says that locking up more folks creates more “incubation” for future imprisonment.

Why would this be the case?

“Absolutely, a woman could be in jail three to six months and almost live a life term three to six months at a time,” says Leathers. “She gets in, she goes out, she comes back in, she goes back out, because of her behavior. But that does not have to be the case.”

Does a Christian have a responsibility to help stop destructive cycles? What are some things Christians can do – from the personal to the communal?

CHAPTER 2 ~ THE BIBLE

How do you imagine the Bible is relevant to the topic of prisons?

Section: What Does the Bible Say?

Dan Ashby, a volunteer at the Wabash Valley Correctional Facility in Carlisle, Ind., cites Matthew 25 as part of the reason why he and fellow volunteer Mike Freeman minister in the prison.

Matthew 25:42-46 reads as follows:

42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44 Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' 45 Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' 46 These will go away into eternal punishment, but the righteous into eternal life. New American Standard Bible (NASB)

Ashby says he “represents” God in prison on a regular basis.

What does it mean to “represent” God or Jesus to others?

Travis Collins, senior pastor of Bon Air Baptist Church in Richmond, Va., picks up the Matthew 25 theme and says that a simple way to be the hands and feet of Jesus is to go work in a prison.

Why don't more people of faith engage prisoners? Make a list, then see if there are ways to deal with the obstacles.

Linda Leathers, CEO of The Next Door in Nashville, Tenn., furthers the Matthew 25 theme, expanding the text's application not only to visiting prisoners but also to helping them “on the outside.”

Do former offenders make you uncomfortable? Explain.

Former U.S. President Jimmy Carter mentions Luke 4, which has been variously called the “Nazareth Manifesto” or Jesus’ mission statement. Carter says the text “describes Jesus’ moral agenda.”

Luke 4:18-19 reads as follows:

18 *“The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are oppressed,
19 To proclaim the favorable year of the Lord.”* New American Standard Bible (NASB)

Carter says the church’s imperative to “proclaim release to the captives” is the one the church has “violated the most.”

What do you think about this claim?

Robert Parham, EthicsDaily.com’s executive editor, explored in an Oct. 11, 2013, editorial “The Bible Speaks on Prisons” (<http://www.ethicsdaily.com/the-bible-speaks-on-prisons-cms-21192>) some of the biblical references to prisons and captivity.

In addition to the passages from Matthew 25 and Luke 4, Parham cited the following:

- Potiphar, captain of the guard for Pharaoh, wrongfully placed Joseph in prison (Genesis 39).
- King Herod imprisoned John the Baptist, who dared to criticize publicly the wrongness of Herod having married his brother’s wife (Mark 6:14-29).
- The magistrates of Philippi threw Paul and Silas in prison on bogus charges. After Paul and Silas took away the gift of prophecy from a slave girl, her owners “saw that their hope of gain was gone.” They seized them and drug them before the magistrates, charging that they were “disturbing our city.” They did not rightfully say that Paul and Silas had denied their economic gain (Acts 16:16-40).
- Peter was also imprisoned when King Herod was persecuting the church to curry political favor. King Herod placed a heavy guard around Peter, intending to do him harm after the season of Passover. Yet Peter escaped by the hand of God (Acts 12:1-11).
- The Hebrew prophet Jeremiah had his own imprisonment by King Zedekiah of Judah when Babylon besieged Jerusalem. Following God’s instructions, Jeremiah conducted the business of investing in real estate. He purchased property in Anathoth from his cousin Hanamel. Jeremiah witnessed to the people that God had a good future for them in the worst of times (Jeremiah 32).

Can you think of other biblical passages about imprisonment?

What are some of the “big picture” ideas you take away from these biblical stories about and references to imprisonment?

Section: What Is Your Moral Motivation?

Anthony Metcalf, executive director of Churches Embracing Offenders in Evansville, Ind., says he does the work because he is himself a product of it.

Freeman, the volunteer at Wabash Valley, says that if you can see God working in your own and others' lives, there's no way you can walk away from that work.

Do you know people who work in prison ministry? What are their moral motivations?

Section: What Is the Role of Faith?

William Gupton, assistant commissioner of rehabilitative services for the Tennessee Department of Correction, says plenty of folks in the system have faith, but "they've just gone astray."

Teresa McBean, pastor of NorthStar Church in Richmond, Va., says it's a fallacy that inmates aren't Christians and don't have faith. She even says many of those incarcerated have better biblical knowledge than folks in Southern Baptist Sunday School classes.

Have you ever thought of Christians going to prison – not as ministers, but as inmates? How could this happen? Discuss.

Freeman says the church has turned off many people because Christianity was "shoved down their throats."

Have you ever known someone who rebelled, in your opinion, against Christianity? Did it land them in prison? Could it have? What is to be done, if anything?

Gupton says Bible studies in prisons are important, but so are other needs.

"Just to provide Bible study is not an evidence-based practice," says Gupton. An evidence-based practice is essentially one that takes research and professional expertise into account.

Contrast Gupton's remark about evidence-based practice with the oft-quoted line in some Christian quarters, "The Bible is all I need." Discuss.

Gupton goes on to say that "evangelism" is more than just a study; it's a walk and a relationship.

Do you agree?

Both Emmet Solomon, founder of Restorative Justice Ministries Network, and Ashby, the Wabash Valley volunteer, talk about the importance of showing up regularly in prison ministry work.

Why does consistency matter?

Gupton says we all have a huge stake in re-entry.

What is, in fact, at stake? Describe.

Bill Kleiber, executive director of Restorative Justice Ministries Network, mentions “God pods” – faith-based dorms that are becoming more common because of their positive results (not only in terms of reduced recidivism rates but also in terms of creating a better atmosphere in the prison itself).

Randy Myers, president of Chaplain Service Prison Ministry of Virginia, Inc., talks about being aware of how people can play games with religion in prison – but still believing that spiritual life is important in prison, too.

Describe an appropriate deployment of religion inside prison walls. How might it benefit inmates? How might it hurt them? Consider religious liberty and church-state separation in your answer.

CHAPTER 3 ~ THE PEOPLE

Section: Negative Narratives About Offenders

Consider some of the negative narratives about offenders:

- “People don’t change.”
- “He or she is just a person of bad character.”
- “If they just had enough faith.”

Teresa McBean, pastor of NorthStar Community in Richmond, Va., says we must challenge these falsehoods both in ourselves and in our churches.

What does it mean to challenge something in church? Are there right and wrong ways to go about it? Describe a good way to challenge a falsehood that gets repeated in your church.

Anthony Metcalf, executive director of Churches Embracing Offenders in Evansville, Ind., describes three misconceptions about their clientele:

- “They’re dangerous.”
- “They’re bad people.”
- “Once a criminal, always a criminal.”

Metcalf goes on to say: “We are not bad people trying to be good. We’re just sick people trying to get better.”

Have you ever thought about the incarcerated as dealing with a sickness or illness of some type? How does being ill or sick affect the formula for justice?

Linda Leathers, CEO of The Next Door in Nashville, Tenn., says women who are or have been incarcerated have made tough decisions themselves – many arising from drugs and mental illness. They themselves are often victims of something – something that never gets treated.

When an offender is released from incarceration, he or she is a citizen returning to community – a point Emmett Solomon, founder of Restorative Justice Ministries Network, makes.

See the DVD extra “Returning Citizen.”

Do you think of former offenders as fellow citizens? How does the “fellow citizen” framework affect your impression of the offender?

Furthermore, what if the “fellow citizen” is also a “fellow Christian”? What does that mean?

Section: Misperceptions About Ministers & Volunteers

William Gupton, assistant commissioner of rehabilitative services for the Tennessee Department of Correction, says there is a misperception about the work of ministers or volunteers.

“They’re doing a lot more than just evangelizing and Bible study,” says Gupton. They are also helping perform other urgent tasks: mentoring, teaching, helping with parenting issues, and more.

Solomon takes up the role of chaplain, as he was himself the director of chaplains for the Texas Department of Criminal Justice. Chaplains, he says, minister to everyone inside the prison walls. Their primary role is with prisoners, but they also have a role with staff.

This fact can create a stressful “no man’s land” sometimes for the chaplain.

Do you know a prison chaplain? If not, consider inviting one to speak at your church.

Section: Challenges for Church Members

“It is so messy and difficult,” says McBean of prison ministry. “And it’s hard to measure results and feel successful.”

What would you imagine to be some of the pitfalls and difficulties of prison ministry?

“Prison ministry is messy,” says Travis Collins, senior pastor of Bon Air Baptist Church in Richmond, Va. “There is some risk.”

Collins recounts stories of how his church has dealt with released sex offenders who wanted to worship at Bon Air. In all cases, the process has involved parole officers, church councils, escorts, strict parameters, background checks, verifications, prayers and honest conversations.

Collins says Bon Air granted access (with guidelines) in one case and denied it in another (after continued investigation led to doubts about honesty on the part of the offender). Regarding the denial, some people thought the church was not being gracious.

“Trying to strike that balance between grace and responsibility is tough,” says Collins.

Do you know your church's policy on situations like the above? Has this circumstance ever arisen?

Section: Overlooked Officials

David Valentine, pastor of Covenant Fellowship in Huntsville, Texas, says most people don't think about corrections officers. However, they lead very stressful lives, including high-adrenaline workshifts, and deal with all sorts of problems themselves. Valentine is now recognized as an expert in ministering to corrections officers.

Says Vernon Pittman, retired warden for the Texas Department of Criminal Justice: "When you think about prisons, your mind is only focused on the offenders, and what's going on with them. You hardly ever hear a story about a correctional officer or what a correctional officer goes through, what their life is like."

How might churches express their support for the work of those in corrections?

The documentary includes the story of the Myers family. It goes back to 1960, when J.L. and Reba Myers began working at what used to be called the State Industrial Farm for Women—now the Virginia Correctional Center for Women, in Goochland, Va.

After their son, Randy, was born, they decided to adopt a baby born to one of the inmates at the facility.

Have you ever thought about women giving birth at a prison? Imagine the life and future of such a baby.

What resonates with you about the Myers family? Their decision to adopt? Their sacrifice? The impact, years later, of their decision?

Tammy Jo, now Dr. Jo Myers Martin, recalls finding a letter in which her birth mother explains why she's giving Tammy Jo up for adoption: "She's just too pretty and precious to be dragged around ..."

Dr. Myers Martin says reading that letter was a turning point in understanding her birth mother.

What does the statement (quoted above) say about the birth mother?

CHAPTER 4 ~ THE HOPE

Section: The Next Door

The Next Door formed in what was first called the Downtown Ministry Center. It began as a result of the Wild Prayin' Women at First Baptist Church in downtown Nashville. This was a small group of women – that grew and grew – who gathered regularly to pray and discern what might become of a newly acquired building adjacent to FBC.

See the DVD extra “Prison Number,” which features some of the Wild Prayin' Women.

Linda Leathers, CEO of The Next Door, says experts in the community told the Wild Prayin'

Women there were “gaps in the services for women” – especially those coming from incarceration. The “community needs assessment” process also sparked the new organization's name: The Next Door.

Why would there be gaps in the services for women? Where does responsibility lie for eliminating or bridging those gaps?

Leathers was named by EthicsDaily.com as the 2013 “Baptist of the Year.” Read more: <http://ethicsdaily.com/baptist-of-the-year-linda-leathers-cms-21407>.

Leathers says living *out* of prison can be difficult – just as living *in* prison is difficult.

The Next Door literally picks up women who are being released and takes them to a safe environment where they are given resources to build a new life.

See the DVD extra “Roll Up One,” which features Leathers discussing how the organization got its name.

Why do you think it is important to offer women a residential program?

While Tennessee's statewide recidivism rate for women is more than 60 percent, the recidivism rate for women who stay at least 90 days in The Next Door's program is 20 percent.

While Tennessee's statewide recidivism rate for women is more

Based on what you have seen, why do you think The Next Door has been successful in this measurable way?

Section: The PLUS Unit

PLUS is an acronym for Purposeful Living Units Serve. PLUS is a program offering offenders either a faith- or character-based track in order to hold the separation of church and state. Offenders in the PLUS program at the Wabash Valley Correctional Facility in Carlisle, Ind., have their own dorm.

For more on the PLUS program:
<http://www.correctionalchaplains.org/Hall.pdf>

The filmmakers spent a day at WVCF and were allowed inside the fences and inside the PLUS dorm – with cameras.

One of the shining lights of the PLUS program is its quilting project. Offenders were taught to quilt and have now become master quilters (often using sub-par tools because of security restrictions). Those enrolled in the PLUS program at WVCF make quilts for Chemo Buddies in Evansville, the homeless, families of fallen soldiers from Indiana, and much more.

PLUS aide Mitch Swallows says the program lets him give back and serve the community in some way. It also gives him contact with volunteers like Mike Freeman and Dan Ashby, who serve as conduits for collecting quilting materials from the outside community, delivering the material to the prison, and then taking the finished quilts out to the recipient organizations.

The recidivism rate for PLUS graduates is five percent, while Indiana's statewide recidivism rate is roughly 37 percent.

Based on what you have seen, why do you think the PLUS program has been successful in this measurable way?

Section: The Bus Stop

Bill Kleiber took over the helm of Restorative Justice Ministries Network in Huntsville, Texas, from Emmett Solomon.

RJMN's ministry at the bus stop, which is a block away from the Walls Unit in Huntsville, involves helping in several ways. Kleiber and associates:

- Talk with family members just prior to the release of the men from prison, helping orient family members to processes and options.
- Distribute forms that, when completed, qualify the released individual for a free cellphone (which is an important lifeline to community).
- Answer questions about bus departure times and so forth.
- Provide voter registration forms because Texas is a state that allows released offenders to vote. Kleiber argues that voting gives individuals a sense of being part of something larger than themselves.
- Distribute clothes and other necessities, which they collect from other people and organizations.

When a man at the bus stop asks Kleiber if he works for the government, Kleiber responds, "I work for Jesus."

Do you work for Jesus? What does that mean?

The documentary ends with several title cards. The first says, "There is hope."

Do you agree? If so, where is the hope? What does it look like?

The next title cards ask:

1. Do you visit those in prison?
2. Are you a friend when they are released?
3. Do you proclaim release to the captives?

Do you answer yes to any of the questions? How so?

The documentary then offers some suggestions for ways to be involved:

1. Support a prison ministry.
2. Learn more about prison issues.
3. Show compassion to offenders and victims.
4. Challenge negative narratives.
5. Advocate for restorative justice.
6. Let hope through the door.

Which of these suggestions resonates most with you? Why?

INTERVIEWEES

Dan Ashby, prison ministry volunteer, Evansville, Indiana

Jimmy Carter, former U.S. president and founder of The Carter Center, Atlanta, Georgia

Travis Collins, senior pastor, Bon Air Baptist Church, Richmond, Virginia

Everett Freels, founder, Churches Embracing Offenders, Evansville, Indiana

Mike Freeman, prison ministry volunteer, Evansville, Indiana

William Gupton, assistant commissioner of rehabilitative services, Tennessee Department of Correction, Nashville, Tennessee

Bill Kleiber, executive director, Restorative Justice Ministries Network, Huntsville, Texas

Rich Larsen, public information officer, Wabash Valley Correctional Facility, Carlisle, Indiana

Linda Leathers, CEO, The Next Door, Nashville, Tennessee

Teresa McBean, pastor, Northstar Community, Richmond, Virginia

Anthony Metcalf, executive director, Churches Embracing Offenders, Evansville, Indiana

Jacquie Mize, casework manager, Wabash Valley Correctional Facility, Carlisle, Indiana

Jo Myers Martin, physician, Goochland, Virginia

J.L. Myers, retired employee of Virginia Correctional Center for Women, Goochland, Virginia

Randy Myers, president, Chaplain Service Prison Ministry of Virginia, Inc., Richmond, Virginia

Reba Myers, retired employee of Virginia Correctional Center for Women, Goochland, Virginia

Vernon Pittman, retired Warden, Texas Department of Criminal Justice, Huntsville, Texas

Emmett Solomon, founder, Restorative Justice Ministries Network, Huntsville, Texas

Mitch Swallows, PLUS aide, Wabash Valley Correctional Facility, Carlisle, Indiana

David Valentine, pastor, Covenant Fellowship, Huntsville, Texas

EXTRAS ON THE DVD

“Religious Liberty”

Randy Myers, president of Chaplain Service Prison Ministry of Virginia, Inc., in Richmond, Va., discusses how prison chaplains value and champion religious liberty – even as they remain faithful to their own traditions. To learn more about Myers’ organization, which has been ministering in Virginia’s prisons since 1920, visit www.chaplainservice.org.

“Prisons Gangs”

Vernon Pittman, retired warden for the Texas Department of Criminal Justice, tells a powerful story about transformation in prison gangs.

“Returning Citizens”

Different interviewees discuss the best terms to use when referring to people who were once incarcerated. Common terms include “offenders” and “returning citizens.”

“Prison Number”

Three founding board members of The Next Door -- Candy Phillips, Andrea Overby and Kim Williams -- discuss the importance of a name versus a number. The Next Door is a Nashville-based organization providing hope and healing to women re-entering society from incarceration. To learn more about this nationally recognized ministry birthed at First Baptist Church in Nashville, visit www.thenextdoor.org.

“Roll Up One”

Linda Leathers, CEO of The Next Door, remembers learning about "Roll Up One" at the county jail. The experience shaped the name of the Nashville-based organization, which provides hope and healing to women re-entering society from incarceration.

EXTRAS ONLINE

“Hell on Earth” ~ <https://vimeo.com/64886706>

Vernon Pittman, retired warden in Texas Department of Criminal Justice, describes how prisons are “hell on earth.”

“Doris Bernhardson Talks about Global Incarceration” ~

<https://vimeo.com/45248067>

Doris Bernhardson, a Swedish Baptist and vice-president of the International Prison Chaplains Association, talks about global incarceration. Interview conducted by Robert Parham, executive editor of EthicsDaily.com, at the 2012 Baptist World Alliance gathering in Santiago, Chile. Shot on an iPhone 4S.

“Skype Interview: Stan Moody” ~ <https://vimeo.com/66637912>

Stan Moody, a former prison chaplain and currently senior pastor of Columbia Street Baptist Church in Bangor, Maine, discusses what the church needs to do on the prison front. Learn more about Moody at stanmoody.com.