

## BOOKS AND RESOURCES FOR HOMICIDE SURVIVORS

Lovely Bones – a novel by Alice Sebold

The Five People You Meet In Heaven – a novel by Mitch Albom

What To Do When The Police Leave – Bill Jenkins

[www.willsworld.com](http://www.willsworld.com)

Aftermath: In The Wake Of Murder – Carrie Freitag

[www.chevronpublishing.com](http://www.chevronpublishing.com)

The Forgiving Place – Richard Gayton, Ph.D.

WRS Publishing

No Time For Goodbyes – Janice Harris Lord

Pathfinder Publishing of California

The Bereaved Parents' Survival Guide – Juliet Cassuto Rothman

The Continuum Publishing Company

Healing Your Traumatized Heart – Alan Wolfelt, Ph.D.

Healing Your Grieving Heart 100 Practical Ideas – Alan Wolfelt, Ph.D.

Healing Your Grieving Heart 100 Practical Ideas For Families, Friends, and Caregivers – Alan Wolfelt, Ph.D.

[www.centerforloss.com](http://www.centerforloss.com)

[www.bereavement.mag.com](http://www.bereavement.mag.com)

[www.centeringcorp.com](http://www.centeringcorp.com)

[www.griefnet.org](http://www.griefnet.org)

Civil Remedies:

The National Crime Victim Bar Association – [www.ncvc.org/vb/](http://www.ncvc.org/vb/)

The National Crime Victim Law Institute – [www.lclark.edu/org/ncvli/](http://www.lclark.edu/org/ncvli/)

Funeral Burial Benefits for Veterans:

[www.cem.va.gov/index.htm](http://www.cem.va.gov/index.htm)

God and the Victim – Lisa Lampman, ed.

Changing Lenses – Howard Zehr

### [A Gentle Word Turneth Away Wrath](#)

When Ashley Smith had a gun pressed against her by Brian Nichols she was in mortal peril. Mr. Nichols had just killed four people, and there was a high probability that he was willing to kill again. Yet, over the next seven hours Ms. Smith suppressed her fears and accomplished what 100 flak vested SWAT team officers would have had difficulty doing: convincing Nichols to surrender peacefully.

### [Allard, Pierre and Northey, Wayne. Christianity: The rediscovery of restorative justice](#)

Allard and Northey contend that a Christian reading of the Hebrew scriptures, the life and ministry of Jesus, and the overall witness of the New Testament point to what can be called a restorative justice model for understanding and responding to crime. The essence of this consists in God's love for humankind, such that he came to humanity in the person of Jesus (i.e., the incarnation). Through the life, death, and resurrection of Jesus, God demonstrated his merciful and suffering love in response to our wrongdoing, thus making forgiveness and restoration fundamental to how we should respond to human wrongdoing. Allard and Northey see the background to this understanding of Jesus in the Hebrew concept of shalom (the Bible's word for salvation, justice, and peace), and in the ethical and messianic insights of the Hebrew prophets. However, the authors maintain that in general the Christian Church has profoundly deviated from the truths of that good news. They discuss various elements that contributed to this deviation, including the following: the establishment of Christianity as the official religion of the Roman Empire under the Emperor Constantine; and the development of the satisfaction theory of the atonement by Anselm, which significantly influenced theology, social thought, and popular piety. While there have been exceptions, the Church often became an apologist for and even an agent of violent, retributive responses to crime. The authors then observe that in the last generation there have been a number of initiatives from many sources promoting restorative responses to crime. Citing specific initiatives among Christians, they express hope that the Christian Church, in its engagement with criminal justice issues and practices, is beginning to reclaim its spiritual and theological foundations in God's restoration and reconciliation in Jesus.

### [Anonymous. Four Terms that Stand Together: Reconciliation -- Forgiveness -- Restorative Justice -- the Church](#)

Building cultures of reconciliation implies a process. It begins with recognizing the origins of conflict. It often means learning to see the structural violence that lies just beyond the horizon of our own interests “ and learning to deal with practices and attitudes that contribute to conflict rather than mutuality. Social conflict is inherent in human relations and is manifest and internal to the persons and parties involved. It is that which reveals difference. Conflict can escalate and eventuate in a variety of outcomes, some of which are destructive. Some can contribute to reconciliation and mutual well being. This does not imply agreement, although it may. Indeed, difference can enrich as well as enflame. Building cultures of reconciliation means developing proactive attitudes and practices that make community possible. (excerpt)


### [Bianchi, H. Biblical Vision of Justice](#)

People use the concept of retaliation to justify a repressive criminal law system, claiming it is found in the Bible. A check of the original Hebrew text shows that where western translators use the words 'retaliation' or 'retribution,' the original words are related to peace. Compared to St. Jerome's translation and the King James Version, only the German translation by Martin Buber is fair and honest. The Old Testament does not say 'retaliate' when crime occurs, but rather recommends peace through conflict resolution processes. An 'eye for an eye' means a person should never demand during the negotiation more than the value of it. The laws of Moses are not rules of behavior, but an indication of the direction in which individuals should go. The Ten Commandments mean that when people follow God's directions, they will not kill or steal. The criminal law system does not live up to its promise to bring justice, but instead provokes criminality. The legal system should be interpreted according to two Hebrew concepts: 't'sedeka' meaning to speak the truth, and 't'shuvah' meaning to stop something if it is wrong, repair the damage, and take another approach.

### [Consedine, Jim. Developing Restorative and Transformative Justice: A Church Response to Crime](#)

The author argues not just for restorative justice, but for transformative justice processes as well. Restorative justice has huge strengths, but some limitations. Transformative justice has less. God's justice, as revealed in the sacred scriptures and as defined by the Church in its teachings on the Common Good and other matters, cannot always be achieved fully if one deals only with the immediate matter of a specific offense. Transformative justice looks

more closely at the background circumstances of the lives of those involved and seeks to redress some of the injustices existing there. It also recognizes the existence of governmental and corporate crime. Both restorative and transformative justice can provide imaginative and creative processes. Neither is a panacea for all crime. Both will provide fairer justice for all, bring some healing to victims, reduce re-offending, make communities safer and reduce the numbers going to prison.

 [Cook, B. Bruce. Justice that reconciles and heals: Developing a ministry for crime victims with a restorative justice perspective](#)

The purpose of this thesis is to propose a model of crime victims ministry that uses restorative justice principles as its base. The scope of the thesis is to develop, design, implement, and evaluate this model during a six months period from September 2000 to March 2001. I worked with my D.Min. Advisory Committee to design, operate and evaluate this model while serving as the chaplain and director of pastoral care for the Crime Victims Advocacy Council (CVAC) in Atlanta, Georgia. CVAC is a 501 (c) 3 nonprofit organization that has operated programs for crime victims since 1989, and began the crime victims ministry in 1999. The doctoral project facilitated pastoral care sessions for crime victims, a memorial service for homicide survivors, the design and implementation of a crime prevention program, technology used to interact with crime victims, and legislative education efforts. The project was based on the Good Samaritan Parable, and doctrines of shalom, reconciliation, forgiveness and healing revealed in the incarnational Christ and other religious teachings. Author's abstract.

 [Hough, Katherine. May I have this Dance: Explorations of Restorative Justice and Reconciliation in Law and Theology](#)

This paper is an interdisciplinary work which will explore the movement from conflict to restoration in both the Canadian Criminal Justice system and in Christian theological ethics. Reconciliation and restorative justice are not the same yet the expected outcomes are similar. The two processes appear to be parts of separate streams but I will show how the two can be valuable dialogical partners each improving its own processes by incorporating facets from the other into its own field. I outline how the criminal justice system could improve its track record of achieving true restoration by incorporating the heart language of lament, judgement, embrace, forgiveness and wholeness found in the works of such notable theologians as Walter Brueggemann, Gregory Jones and Miroslav Volf. This paper is part of a much larger

work which also explores how the theological understanding of reconciliation is inadequate and proposes a further step which would move participants from reconciliation to restoration. If time permits, this process will be outlined so that session attendees can discuss it. Abstract courtesy of the Centre for Justice and Peace Development, Massey University, <http://justpeace.massey.ac.nz>.

 [Hutchison, Peggy and Wray, Harmon. What Is Restorative Justice?](#)

A wide-ranging movement called restorative justice is seeking to transform the systems that are in place to deal with interpersonal and intergroup conflict. Restorative justice is rooted in older traditions of community justice, in Christian ideals drawn from the Sermon on the Mount, and in earlier biblical concepts, such as Jubilee (a year of freedom, restoration, and forgiveness) and shalom (from Hebrew) or salaam (from Arabic), meaning "peace with justice." Rooted in right relationships, not vengeance, restorative justice refocuses our gaze and reshapes the assumptions that underlie our systems for dealing with conflict.

 [Johnston, Bradley M. Justice that Heals: The Ten Words and Restorative Justice: Towards a Strategy for Compassionate Absolutes](#)

As Bradley Johnston writes, the ancient Hebrew Scriptures record that, around the mid thirteenth century B.C., at Mount Sinai God gave Moses and the Hebrew people the Ten Words<sup>3</sup> that is, the Ten Commandments. In an earlier paper written for a seminary class, Johnston had also noted the trend in Biblical history and much Christian thought toward the perspective that the civil magistrate should govern society according to the Ten Commandments. This raises a significant question, claims Johnston. Namely, the question has to do with enforcement. If law establishes what justice is, as is commonly understood in Western societies, then the enforcement of law establishes justice in society. But what is the relationship between law as spoken at Mount Sinai (verbal law) and reality as experienced by human beings (created or moral law) in the modern world? Are the Ten Commandments just a creed for one religious group, or are they the fabric of social harmony as envisioned and designed by the Creator himself? Johnston argues for the latter. He does so by exploring the Ten Commandments and criminal justice theory, restorative justice theory in relation to the love-law vision of a gracious God, and specific issues pertaining to the use of restorative justice to heal harm.

 [Johnston, Bradley. Justice that Heals: The Ten Words and Restorative Justice: Towards a Strategy for Compassionate Absolutes](#)

We will seek to demonstrate that criminal justice theory should be grounded in the Ten Words God gave as part of His love-law revelation from Mount Sinai (sec. 2). Second, we will argue that modern-day restorative justice theory best executes the love-law vision of a Gracious God because it views criminal acts comprehensively as harmful to relationships and needing healing, not merely as abstract lawbreaking (sec. 3, 4).

 [Konkel, August. Biblical Perspective on Prison](#)

The word prison occurs many times in the scriptures. Yet what we mean by prison would have been shocking to the peoples of ancient cultures. They could never have conceived of what we do with prisons.

 [Konkel, August. Biblical Understanding of Justice and Mercy](#)


Justice and mercy are the very essence of understanding the character of God. They must be understood truly, or an understanding of God will be distorted. At the same time they cannot be understood fully, for they are in some sense the antithesis of each other. To demand justice is to leave no place for mercy; to grant mercy is to yield justice.

 [Marshall, Christopher D.. Beyond Retribution: A New Testament Vision for Justice, Crime, and Punishment](#)

In *Beyond Retribution*, Christopher Marshall explores the New Testament for teaching on crime and justice. He first explores the problems involved in applying ethical teachings from the New Testament to mainstream society. He then surveys the extent to which the New Testament addresses criminal justice issues, looking in particular at the concept of the justice of God in the teachings of Paul and Jesus. He also examines the topic of punishment, reviewing the debate in social thinking over the ethics and purpose of punishment-including capital punishment-and he advocates a new concept of "restorative punishment." The result of this engaging work is a biblically based challenge to imitate the way of Christ in dealing with both victims and offenders

 [Marshall, Christopher. Christian Care for the Victim](#)


Christopher Marshall discusses the Church's place in caring for victims and the pitfalls that hinders the Church in this work.

 [Marshall, Christopher. Grounding Justice in Reality: Theological Reflections on Overcoming Violence in the Criminal Justice System](#)

Marshall discusses how restorative justice fits within a Biblical view of justice.

 [Marshall, Christopher. Prison, Prisoners, and the Bible](#)

Christopher Marshall discusses the use of prison seen in scripture and draws lessons for Christian responses to the use of incarceration today.

 [South Carolina Womanâ€™s Missionary Union. South Carolina Supplement to the WMU, SBC Restorative Justice Ministry Resource Guide](#)

This document, prepared by the South Carolina Womanâ€™s Missionary Union (SC WMU), consists of a supplement to the Restorative Justice Ministry Resource Guide produced by the Woman’s Missionary Union (WMU) and the Southern Baptist Convention (SBC). The ministry resource guide provides resources to assist a church in understanding restorative justice and in participating in restorative justice issues and programs. The guide thus serves the WMU Project HELP, a two-year restorative justice initiative to encourage churches and church members to apply biblical principles of restoration on behalf of victims, offenders, communities, and law enforcement and criminal justice professionals. This statewide supplement was developed by the South Carolina WMU to make the guide and its resources more specific to local churches in South Carolina.

 [Winter, Bruce. Punishment as Remedy](#)

Bruce Winter is a scholar of early Christianity in the Greek and Roman worlds. In this article he reflects on what a Christian vision of punishment looked like at the time of the early church, in contrast to the practice of imprisonment in the Roman world. Winter begins with a sketch of the nature and use of imprisonment in the Roman world before and at the time of the early church. This leads to a discussion of principles from the apostle Paul’s letters that provide a basis to reflect on the purpose of punishment. Winter concludes from Paul’s letters that punishment is not to be an end in itself; it is meant to achieve a purpose. Specifically, punishment within the Christian community is meant to be remedial for the offender and for the community. In this perspective, the ultimate intention or aim is to restore fractured relationships