

A PRACTICAL THEOLOGICAL INVESTIGATION INTO THE INVOLVEMENT OF
THE DUTCH REFORMED FAMILY OF CHURCHES WITH PRISONERS
INCARCERATED IN CORRECTIONAL CENTERS IN THE GROOTVLEI
MANAGEMENT AREA IN THE FREE STATE PROVINCE

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Chapter 1

1.1 Research Background

When Jesus started His ministry, He read from Isaiah 61: 1. Jesus understood His mission as preaching good tidings to the poor, proclaiming release of prisoners, recovering of sight to the blind and set at liberty those that are bruised. South African prisons are known as correctional Centers. It is where law-offenders are rehabilitated and then re-integrated into society. To rehabilitate law-offenders the Department of Correctional Services is using professionals such as ministers of religion, psychiatrist and psychologists, social workers and educators (Child Justice Act 75 of 2008 Section 28 (1); Reichel 2002: 240).

The Constitution of the Republic of South Africa (Act 108 of 1996) and Correctional Services Act (Act 111 of 2008), protect the religious rights of prisoners. Prisoners have a right to practice their religion and the right to be visited by their religious leaders whilst incarcerated. The church has members inside correctional centers who are incarcerated. Just like members who are outside the correctional centers, the church should visit and care for incarcerated members. The Dutch Reformed Church (DRC), Dutch Reformed Church in Africa (DRCA) and the Uniting Reformed Church in Southern Africa (URCSA) also have members inside correctional centers. In this study, these three churches are referred to as the Dutch Reformed Church family. During the conducting of the study, the Dutch Reformed Church family also had incarcerated members within the correctional centers in the Grootvlei Management Area.

As things stand, not all denominations are taking care of incarcerated members. Atherton (1987: 127) states that

It seems unlikely that such involvement (of the Church with prisoners) will be achieved until many more Christians are able to identify with their brothers and sisters in prison to the extent implied by the author of the Letter to the Hebrews,

when he urges his readers: 'Keep in mind those who are in prison as though you were in prison with them'.

The cause of poor involvement of the Church with inmates is due to the perception the Christians have about inmates. Some Christians view the incarcerated as bad people who are beyond repentance and should therefore remain in prison. According to Jones (1982: 172), repentance "...is not merely human agency but is itself aided by divine involvement". If the church fails to minister to inmates, the church cannot expect them to repent. What Jones (1982: 172) is implying is that the church should go to the sinners in order for them to repent. It is God who makes people to repent. The church as a messenger of God, should ensure that it reaches out to the inmates and tell them about the Good News. In Matthew 28: 19, 20, Jesus commanded His disciples to go out into the world and make all nations His disciples. Jesus did not exclude the incarcerated. The inmates are incarcerated for breaking the laws of the country and as sinners, the church should minister to them. The Agenda of the regional synodical meeting of the Uniting Reformed Church in Southern Africa held at Parys on October 2013, did not include prison ministry as a point of discussion. No-one seemed to bother. The religious needs of inmates are left to the chaplains. This study intended to find out whether the Dutch Reformed Church family of churches such as the Dutch Reformed Church, the Dutch Reformed Church in Africa and the Uniting Reformed Church in Southern Africa are taking care of their incarcerated members.

1.2 Research Problem

The Correctional Services Act (Act 111 of 1998), legalised the practicing of religion in correctional centers. Inmates belong to different religions and to different religious denominations. During the study, some of the inmates affiliated with the Dutch Reformed Church family at the Grootvlei Management Area. The Grootvlei Management Area is made up of Correctional Centers in Bloemfontein, Boshof, Brandfort, Winburg, Ladybrand and Wepener. Even though the Correctional Services Act (Act 111 of 1998) allows religious denominations to provide religious services to their incarcerated members, not all denominations are involved in prison ministry. According to Atherton (1987: 122), "Even worse is the general apathy and indifference Christians display towards prisoners; they simply don't want to know, they would rather not get too involved". This serves as proof that non-involvement of churches in serving incarcerated members is due to attitude displayed towards the incarcerated. The

Dutch Reformed Church family seems not to be doing much to provide religious services to their incarcerated members.

This study explored the vast reasons for the Dutch Reformed Church family of churches not being actively involved in ministering to their incarcerated members. The statistics provided by the chaplain of the Mangaung Maximum Correctional Centre show that of the 2 928 inmates incarcerated at Group 4 Maximum prison in Bloemfontein in 2017, 404 belonged to the Christian faith. Of the 404 inmates, 58 belonged to the Dutch Reformed Church. Therefore the Dutch Reformed Church should minister to these 58 incarcerated members.

1.3 Research Question/s

This study was conducted mainly to determine if, and the extent to which the Dutch Reformed Church family of churches are involved in ministering to their incarcerated members. The study explored the following primary question:

Are the Dutch Reformed Church, Dutch Reformed Church in Africa and the Uniting Reformed Church in Southern Africa in the Grootvlei Management Area, visiting and ministering to their incarcerated members?

Additional research questions are:

- Are the Dutch Reformed Church family of churches involved in prison ministry?
- If not, what are the reasons for not being involved?
- If yes, do the Correctional Centers have proof of their involvement?
- Do Church Orders of these churches stipulate how congregations should conduct prison ministry?

1.4 Theoretical viewpoints of the study

Gerkin (1997: 66) states that the prophetic dimension of the clinical pastoral movement of Boisen in the 1940s led to

the establishment of ministry programs in prisons and criminal justice Centers that avoided participation in the ethos of punishment, but rather sought to respond to the needs and concerns of those imprisoned". Pastoral care was understood as a "response to persons experiencing particular forms of human need.

The clinical pastoral movement of Boisen focused on those in need such as the ill and the imprisoned and was based on the psychotherapeutic model of pastoral care. The ill and the imprisoned were regarded as subjects of pastoral care. The congregation is seen as an organ that is intended to care for the people of God.

This study was informed by the clinical pastoral movement's understanding of pastoral care as a response to the needs of inmates in conjunction with the use of the psychotherapeutic pastoral care model and cultural-linguistic model of pastoral care. Gerkin (1997: 104) states that "the focus [of psychotherapeutic pastoral care model] has been primarily on the one-to-one and one-to-family ministry of the pastor" The cultural-linguistic model of doing theology "... is the most fundamental model by which a community can care for individuals and families" (Gerkin 1997: 110). Inmates belong to families. Some inmates as individuals are part of the Christian family. Though incarcerated, inmates are still part of the Christian family. The cultural-linguistic pastoral care model (hermeneutic pastoral care model) provide clergy with an opportunity to link life stories of inmates to that of the Christian community (Gerkin 1997: 112). Gerkin (1984: 38) further states that Anton Boisen

... meant that the depth experience of persons in the struggles of their mental and spiritual life demanded the same respect as do the historic texts from which the foundations of our Judeo-Christian faith tradition are drawn.

For Boisen, the definition of hermeneutics should include people who are a living document that need to be interpreted just like the biblical texts (Gerkin 1984: 38). This understanding of Boisen means the experiences of inmates as members of the church should inform the ministry of the church to them. The ministry should be contextual.

The study is also based on the following four core tasks of Osmer (2008: 4):

- The descriptive-empirical task

The descriptive-empirical task is based on the question: What is going on? In relation to the study, the question can be: Are the three Dutch Reformed Church Family of churches ministering to their incarcerated members?

- The interpretive task

The interpretive task is based on the question: Why is this going on? If the Dutch Reformed Church Family of churches are ministering to their incarcerated, why are they doing it? If not, why are they not doing it?

- The normative task

The normative task is based on the question: What ought to be going on? If the Dutch Reformed Church Family of churches are not ministering to their incarcerated members, what is preventing them from ministering to them? Whom are they currently ministering to as a church?

- The pragmatic task

The pragmatic task is based on what the leadership of the three churches is doing to remedy the situation that is preventing the churches from ministering to incarcerated members. Questions that can be asked are: What is the clergy of the Dutch Reformed Church Family of churches doing to ensure that incarcerated members are served? What are the leaders of the three Synods of the Dutch Reformed Church Family of churches doing to ensure that congregations and presbyteries are ministering to incarcerated members?

This study sought to determine whether churches belonging to the Dutch Reformed Church family are taking care of their incarcerated members or not. If so, then a further study will be needed to determine what model of pastoral care is being used, or should be used.

1.5 Research Methodology

(a) Data Collection

This study employed a qualitative research design, which utilised mixed methods methodologies to collect data. According to Johnson et al. in Tashakori and Teddlie (2010: 51), “Mixed method research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches”.

Documents such as access registers and minutes could not be accessed as permission for that had not yet been granted.

Semi-structured, open-ended questionnaires were used to collect data from the chaplains in charge of correctional centers and leaders of the Synod of the three Churches under study. Eight Correctional Centers formed part of the study. Additionally the Church Orders of the Dutch Reformed Church family were studied to find out whether there is a policy on prison ministry.

The following questions were asked the correctional center chaplains during semi-structured interviews:

- What is the number of the population incarcerated in your correctional center?
- Is it be possible to provide statistics of the population in terms of their religious affiliation?
- Are you getting regular visits from the Christian denominations?
- How do you experience visits from the Dutch Reformed Church family?

The Regional Synod leaders of the three churches under study were asked the following questions:

- Do your Church have a policy on prison ministry?
- If yes, can you explain what the policy entails?
- If no, can you give reasons why such a policy does not exist?

The Regional Synod leaders were also asked the following questions as ministers of congregations:

- Do you or your congregation ever visit your incarcerated members?
- If yes, how often?
- If no, why are you not visiting them?

The research focused on correctional centers within the Grootvlei Management Area. A letter requesting permission to conduct the study in correctional centers was sent to the Commissioner and to the Chaplains of the Grootvlei Management Area.

(b) Data Analysis and/or Interpretation

The information collected through the questionnaires and interviews was analysed in line with the topic. Coding was used to group the information. Responses that showed that the church did visit the incarcerated members was grouped together and those

not showing were also grouped together. Responses to questionnaires were also coded. Responses were quantified by means of a number.

1.6 Research Contribution

The study made the following contributions:

- The study intended to inform the Dutch Reformed Church family of its members who were incarcerated in the Grootvlei Management Area.
- The study intended to help the Dutch Reformed Church family to look at its obligations towards its incarcerated members.
- The study intended to serve as literature on the obligations of Christian congregations toward their incarcerated members.
- The study intended to help Regional Synods of the Dutch Reformed Church family to revise their policies and to make prison ministry part of their agenda.

1.7 Research Ethics

The following ethical guidelines were followed during the course of this study:

- Permission (Informed Consent) of the participants who participated in the study was sought in advance.
- Participants took part in the study by own volition.
- All participants were treated with respect.
- The right of the participants to an opinion was upheld.
- During interviews, the participants were not interrupted.
- The participants were ensured that their identity would remain anonymous.
- Those participants who wanted to withdraw were allowed without any negative consequences to them.
- The data collected will only be used for academic purposes.
- Caution was taken not to ask demeaning questions but questions that were strictly relevant to the study.
- Harm to the participants in the study was minimized through asking proper and relevant questions.
- Those participants who required debriefing after the study received counselling.

Chapter 2

South African Correctional Centers

The church bears witness for Christ amongst people of the world. The people to whom the church is witnessing live in a particular place, speak a particular language and practice a particular culture. When the church is spreading the Gospel, it should consider the context of the recipient of the Gospel. According to Goheen (2014: 29),

The growth of the church in every culture of the world makes the issue of contextualization- the relation of the gospel and church to its cultural context-an important one. Today with a global church, we see many different expressions and theologies as the gospel incarnates itself in various cultures.

When the disciples of Christ received the Holy Spirit during Pentecost, people from all nations who were with them in Jerusalem, heard them speaking in their own native languages (Acts 2: 1-10). Meyers (2014: 236) states that

A given culture's values and patterns, insofar as they are consonant with the values of the Gospel, can be used to express the meaning and purpose of Christian worship (and) contextualization is a necessary task for the Church's mission in the world, so that the Gospel can be ever more deeply rooted in diverse local cultures.

This indicates the importance of the contextualization of the Gospel. People should hear God in their languages within their own context. In preaching to the inmates, the clergy and laity should consider the context the inmates find themselves in.

Contextualization of the Gospel does not mean that the Gospel should be modified. The church should guard against losing its identity and its prophetic call. According to Knap (1977: 167-169) in Bosch (1980: 225), "What the Kingdom of God means to the world should become evident in the Church, but if Church and world are no longer distinguishable, the Kingdom loses its profile". The church should influence the world and not the other way round.

To rehabilitate the law-offenders, the Department of Correctional Services (DCS) uses the services of ministers of religion and laity, psychiatrist, social workers and educators. For the clergy and laity, the understanding of conditions under which inmates live, their prison language, what they value and how they operate is of paramount importance. This chapter will discuss the culture that exists in South

African Correctional Centers that the clergy and laity should understand when ministering to inmates.

2.1 South African Penal System

There are a number of penal systems that are used by different countries. According to Cavadino and Dignan (2006: 23), South Africa follows a neo-liberal penal system. The following qualities characterise this system:

a) The South African Penal System is punitive.

According to Cavadino and Dignan (2006: 98), “The reality of South African penalty remains overwhelmingly punitive”. This means that people who have transgressed are arrested, prosecuted and sentenced to prison. The intention is to punish law breakers unless acquitted.

b) The Penal System is exclusionary

After sentencing, the transgressor is removed from society and kept in Correctional Centers for the duration of the sentence. Neo-liberal societies tend to favour a retributive penal system and offenders are prosecuted and incarcerated whilst the welfare capitalist countries tend to focus on rehabilitation (Cavadino and Dignan 2006: 23). Cavadino and Dignan (2006: 23) further states that the penal sanctions imposed on offenders “...tend to be exclusionary ...(and) excludes the offender from mainstream society in the most literal, physical manner as well as symbolically by the stigmatization which imprisonment confers”.

2.1.1 Transforming the South African Penal System in post-apartheid South Africa

Cavadino and Dignan (2006: 94) state that “Penalty has certainly been altered in South Africa since the transition (to democracy), but it remains a country with high levels of punishment and a punitive public mentality which has intensified in recent years”. The people of South Africa understand imprisonment as the appropriate punishment for law transgressors.

In transforming the South African Penal System, an attempt was made to humanize the system, and welfarism and rehabilitation became part of the South African Penal

System. According to Cavadino and Dignan (2006: 96), the ANC led government also tried to humanize the penal system of South Africa. The challenge facing the democratic South African government is the high rate of crime. The South Africans expect government to act tough on crime and this means incarceration.

2.2 Overcrowding in South African Correctional Centers

Overcrowding in South African Correctional Centers is a problem. Cavadino and Dignan (2006: 94) state that

On 31 December 1995, the imprisonment rate based on official figures was 273 per 100, 00 general population, very high by almost any standard. Since then it has increased to levels rarely seen even under apartheid, standing at 402 in 1999, a figure repeated in 2003 (and) this represents a total in absolute numbers of 180, 952 prisoners in South Africa in 2003, compared with 110, 481 in 1989.

Overcrowding is caused by the detention of people awaiting trial, sentencing of young offenders and sentencing of people for petty crimes.

Cavadino and Dignan (2006: 25) further state that in conservative corporatist states like Italy, Germany, the Netherlands and France, the emphasis is on rehabilitation and re-socialization of offenders. These corporatist states are following the welfare-based approach when rehabilitating offenders. In order to reduce the number of young people being imprisoned and overcrowding, South Africa can use the welfare-based approach. Instead of imprisoning young people and people who committed petty crimes, the South African government can rehabilitate them and send them back into society.

2.3 Prison gangs

The Jali Commission (2001: 141) acknowledges the presence of prison gangs in South African prisons and that gangsterism has a negative impact on prison stability, the safety of inmates and corrupting prison warders. The people working in prisons are responsible for rehabilitating the members of these gangs under challenging circumstances: "In order to gain an understanding of the different gangs and their power structure, it is necessary to examine the culture of gangs, their history and development" (Jali Commission 2001:141). For the clergy and laity to be able to

minister to their incarcerated members, it is imperative to start by understanding these gangs and how they operate.

2.4 Crime

Understanding crime and its causes will help the church to understand better its responsibility towards the incarcerated. According to Pakes and Pakes (2009: 22), crime could be defined "... as harmful acts committed by individuals who are, to a certain degree, culpable, i.e. blameworthy". Pakes and Pakes (2009: 23) further states that the breaking of unjust laws cannot be viewed as criminal. This implies that the government that passes unjust laws can cause the people to break those laws. Pakes and Pakes (2009: 31- 70) mentions the following psychological causes of crime:

- **Biological and genetic causes**

Studies have been conducted to determine whether biological issues like size of skull, genes and brain do contribute to crime being committed.

- **Personality factors**

Pakes and Pakes (2009: 39) state that "It has been suggested that criminals are more likely to be thrill seekers, that they have less tolerance for frustration and that they are more impulsive than non-criminals". Thrill seekers refers to those people who commit crime because they see it as an adventure.

- **Moral reasoning**

Moral reasoning focuses on why people have taken a decision to commit a particular crime whilst others have not taken such a decision. Morality is about differentiating right from wrong. People should account for the decisions they make.

- **Cognitive distortions**

Pakes and Pakes (2009: 50) state that "Cognitive distortions are the result of inadequate thinking patterns". This implies that failure of people to fully apply their minds on a matter can result in them not fully comprehending it. Pakes and Pakes (2009: 51, 52) mentions the following cognitive distortions:

(a) Hostile attribution bias

Hostile attribution bias occurs when a person interpret events as hostile to him/her.

(b) Excessively blaming others and external causes

This distortion occurs when people do not want to take responsibility for hurting others but instead they blame other people.

(c) Minimalisation of the consequences of their actions

This occurs when the people do not feel any guilt for hurting others. Instead of feeling guilty, the offender will argue that the victim will recover. The offender justifies his/her bad actions and does not care about the victim.

- **Aggression**

Pakes and Pakes (2009:55) defines aggression as "... behaviour performed with the intention of harming someone". Pakes and Pakes (2009: 55- 67) mention the following causes of aggression:

(a) Aggression as a drive

This implies that people become aggressive when they feel that their space and privacy is threatened.

(b) Frustration

Dollard et al. (1939) in Pakes and Pakes (2009: 57), aggression "... is always a consequence of frustration and contrariwise ... the existence of frustration always leads to some form of aggression".

(c) Excitation transfer

Excitation transfer occurs when people due to heightened arousal and excitement become aggressive like in a soccer match.

(d) Cognitive neo-association

Cognitive neo-association is about aggression caused by negative arousal caused by anger and fear.

(e) Aggressive modelling

People tend to imitate the behaviour of other people. People can become aggressive simply because they are imitating certain people. Aggressive modelling is learned aggression.

(f) Violence and Television

Due to advanced technology, people and kids spent most of their time watching Television. There are action movies screened on TV that are violent. Television violence has long term effects on people watching it.

(g) Violent video games

Most video games are violent. The people playing the games are directly and directly affected by the violence of these games. Most people playing these games are minors.

(h) Aggression in groups: de-individuation

Pakes and Pakes (2009: 65) states that de-individuation "... is a state of lowered self-awareness". People experiencing this are lost in a group. They tend to behave like the group. They are affected by group think.

Crime is defined socially and psychologically. The following are some of the social causes of crime:

- Unemployment
- Drugs and alcohol abuse
- Poverty and
- Greed

Pogrebin (2004) discusses the following types of crime:

- Property crimes such as burglary.
- Violent crimes such as murder.
- Sex crimes such as rape.
- White collar crimes such as drug trafficking.
- Gangs and crime such as gang violence.

- Drug and Crime.
- Gender and crime.

According to Crawford (1998: 110-120) in Shaw (2002: 6), "Research shows that children brought up in dislocated communities in the context of parental conflict and strife have a higher risk of becoming involved in crime". South Africa has not yet fully recovered from the effects of apartheid. The church needs to be sympathetic to the offenders and victims of crime. The incarcerated, after completing their sentences come back to the society. The church should help government institutions and NGOs dealing with released offenders to reduce an act of recidivism. As missional, the church should be vocal about crime prevention outside prison and even inside prison.

2.5 History of Prison Ministry

The rehabilitation of prisoners evolved over time. Treatment of prisoners changed due to the influence of human rights groups and prison reform movements. Prisons evolved from being places of punishment to being places of reforming prisoners. This led to therapists being employed in prisons to assist with rehabilitation programs.

"Rehabilitation was recognized as a legitimate goal of punishment as early as the eighteenth century, when the Quakers encouraged the reforming of offenders into productive members of society... rehabilitation has taken a variety of form. (In the medical model), the classification committee composed of psychologists, social workers, clergy, health workers, educators, and the like discuss the offender's needs and develop a treatment plan" (Reichel 2002: 240).

The government started to employ ministers of religion, educators and psychologists to help with prisoners' rehabilitation. The doors were opened for the church to come and minister to incarcerated members.

2.5.1 The Church as a partner in the rehabilitation of offenders

Initially the church was not part of the rehabilitation of prisoners. Only the government was responsible for the rehabilitation of the incarcerated.

Before 1770, the church was not allowed to minister to prisoners. The Reform Movement in England in the years 1770 onwards led to the opening of doors for the

church to serve incarcerated members (Deventer in Sephton 1986: 3). The government of Britain started to see the church as a partner in the rehabilitation of prisoners. Temperman (2010: 100) states that “The South African government constitutionally accepts that religious observances may be conducted at state or state-aided institutions (which shows that) South Africa is not a strict separationist state”.

In order to ensure that the religious rights of prisoners are catered for as stated in legislation, the Correctional Centers appoint chaplains. Atherton (1987: 122) states that prison ministry was understood as being the responsibility of the chaplain. The prison chaplain is faced with a number of responsibilities. The chaplains act as a link between prison authorities and the community (Atherton 1987: 2).

In carrying out his or her duties, the chaplain in the South African Correctional Centers has to be considerate. Chaplains are expected to love and have compassion for the prisoners and treat them not as outcasts but as his/her brothers and sisters (Atherton 1987: 130).

When ministering to the prisoners, the chaplain has to understand their context before and after being incarcerated. The chaplain should also understand the perception of the community about prisoners. The following aspects of inmates should be considered by chaplains:

- **Outcasts of society**

The chaplain should understand that the incarcerated people are viewed as bad by the community due to crimes they committed.

And so, though the modern prison chaplain may find himself in an establishment sited in the heart of a great city, its massive walls and iron bars and clanging gates, and even the bunch of keys that dangle heavily at his own waist, serve as a constant reminder that his parishioners are the outcasts of society

(Atherton 1987: 1).

- **Lawbreakers**

The people who have been incarcerated are in prison because they have broken the laws of the country. Not all incarcerated people are remorseful. Some of them are

“... unrepentant and committed to evil ways; that many of them are extremely selfish; that most are weak and unreliable” (Atherton 1987: 1). Some inmates may have been incarcerated for crimes they did not commit.

- **Poor**

The chaplain should bear in mind that some of the prisoners are incarcerated because of committing a crime as a result of poverty. Poverty is a cause for crimes such as stealing and robberies.

- **Created in the image of God**

All people are created in the image of God including prisoners. The church should help prisoners to restore their relationship with God so that - much like apostle Paul - they too can be useful to God.

Prisoners are created in the image of God and worthy of the love of God, they “... should serve as the most potent stimulus to Christian involvement in the prison ministry” (Atherton 1987:115). This implies that because of the incarcerated being created in the image of God, the church should be encouraged to get involved in prison ministry. The church should minister to the inmates so that the inmates can change their bad behaviour and be restored to the true image of God.

- **Teachings of Jesus Christ on people gone astray**

Jesus lived in a divided society. The social world of Jesus was divided between the rich who were the ruling class and the peasant majority. The rich were regarded as righteous and the poor as wicked (Borg 1987: 83; Kingsbury 1997: 290). The poor, the sick, the incarcerated, the slaves, the hungry and the thirsty were part of the peasant majority and were regarded as outcasts and sinners. Jesus called these social outcasts the least of His brothers (Matthew 25: 40). The rich were the Pharisees, lawyers, Scribes and the high Priests to mention a few. The teachings of Jesus mentioned below should be understood under this context.

(a) Forgiveness of sins

In Luke 15: 1-32, Jesus responded to the Pharisees who accused Him of eating with sinners by telling them the parable of the lost sheep, the lost coin and the prodigal

son. In the parable of the lost sheep, Jesus said to the Pharisees that when a sheep goes astray, the owner will leave his other sheep to go and look for the lost sheep. Jesus also said that when a person loses a coin, he will look for it. He ended the parables by saying that for every sinner who repents, there is joy in heaven. In the parable of the prodigal son, Jesus said to the Pharisees that even though the son sinned against his father, he was welcomed back when he repented. The teachings of these parables is that God will always forgive sinners who repent and that the church should go out and bring back to God people who sinned. Prisoners have been incarcerated for committing sins. The church should go out and bring them back to God. The mission of God is to call sinners to repentance. If the church fails to minister to the incarcerated, it will be behaving like the older son in the parable of the prodigal son who got angry with his father for accepting back the prodigal son. The mission to the incarcerated belongs to God not the church. The church is just a messenger.

In Luke 23: 42, 43, Jesus forgave a robber who was crucified with Him. The robber asked for forgiveness at the last minute of his life. For Jesus to forgive the robber is a clear indication that God wants the sinners to repent of their sins. Even though prisoners may have sinned, God wants them to repent of their sins. The church should not judge them because God did not give the church the authority to judge others.

Jones (1982: 184) states that "It seems, that some sins are respectable, like personal envy and stuffy self-righteousness and unbrotherliness. Other sins appear disreputable, like theft, murder, adultery, and careless waste". What Jones is implying is that these sins that look respectable, no one seems to bother about them and these sins that he calls disreputable, people are showing concern about them. In the church there are people who are guilty of these sins Jones (1982: 184) calls respectable but because they cannot be proved nothing is done to them. The incarcerated are incarcerated for offences that can be proved in a court of law. Both the people who committed the respectable and disreputable sins are guilty of sin. Jones is of the view that the church should preach the love of God for both type of sinners. Inmates fall under the disreputable sinners (Jones 1982: 184). For Jones the people in the church who regard themselves as self-righteous like the brother in the parable of the prodigal son who was angry with his father accepting back the

younger brother, are also sinners who should be reminded that self-righteousness is a sin that they should repent of.

(b) Compassion

Borg (1987: 192) states that Christian life is life in the Spirit. Borg (1987: 192) further states that life in the Spirit has compassion as one of its core elements. Just as Jesus had compassion for His followers and the people He healed and chased demons out of, the church should have compassion as one of its qualities.

According to Borg (1987: 194), the church as the new community "... is to live the alternative values generated by life in the Spirit and become a witness to compassion by incarnating the ethos of compassion". Because of its compassion, the church should minister to the incarcerated, their families and their victims.

Compassion of Jesus towards His followers and people of His time is a demonstration of the quality of the love of God (Borg 1987: 192). Borg further states that Jesus as the image of God, displays "... an image of God as the compassionate one who invites people into a relationship which is the source of transformation of human life in both its individual and social aspects" (Borg 1987: 192). God is a God of compassion.

Just like the Good Samaritan who had compassion for the man attacked by robbers, the church should have such compassion for the incarcerated. The church should not walk away from the incarcerated like the priest and the Levite did in the parable of the Good Samaritan. The priest and the Levite walked away and ignored the injured man because of a feeling of self-righteousness and a fear of defiling themselves (Luke 10: 25-37). In the parable of the Good Samaritan, Jesus concluded by telling the lawyer to go and do likewise (Luke 10: 37). In ministering to the incarcerated, the church will not be condoning what the incarcerated did nor defiling itself but will be carrying out its mission of compassion.

2.5.2 Rehabilitation of offenders

The South African legislation such as the Correctional Services Act, Act 111 of 1998, and the Child Justice Act, Act 75 of 2008 say the following about rehabilitation:

- Section 18(1) of the Correctional Services Act (Act 111 of 1998), stipulates that “Every prisoner must be allowed access to available reading material of his or her choice, unless such material constitutes a security risk or is not conducive to his or her rehabilitation”.
- In the preamble of the Child Justice Act (Act 75 of 2008), it is stipulated that this Act “... recognise the present realities of crime in the country and the need to be proactive in crime prevention by placing increased emphasis on the effective rehabilitation and reintegration of children in order to minimise the potential for re-offending”.

Although the Correctional Services Act (Act 111 of 1998) and the Child Justice Act (Act 75 of 2008) do not say much about the rehabilitation of offenders, the mention of the word ‘rehabilitation’ in these Acts refer to their intention to rehabilitate offenders.

In order to rehabilitate people, a behaviour modification approach is used. Behaviour modification is “...commonly defined as the application of learning and conditioning principles and techniques to the understanding and remediation of human problems” (Ayllon and Milan 1979: 78). A rehabilitated prisoner is the one who has changed his bad behaviour.

Rehabilitation involves changing a bad behaviour of the incarcerated and reintegrating him/her into the community. Ayllon and Millan (1979: 79) differentiate between behavioural procedures intended to increase good behaviour and those intended to decrease bad behaviour. These procedures should form part of the correctional programs for offenders.

Hirsch, Garland and Wakefield (2000: 156) differentiate between rehabilitation and opportunity reduction. In differentiating between the two, Hirsch, Garland and Wakefield (2000: 156) state that

Treatment, reform, or rehabilitation is an attempt to change people, who have been captured by the criminal justice system, whereas opportunity reduction is an attempt to manipulate the risks and rewards of offending for the general population who are mostly not captured by the system at any one time.

Rehabilitation programs should focus on changing the behaviour of incarcerated offenders and on discouraging those outside prison from breaking the law. Hirsch,

Garland and Wakefield (2000: 156) explain opportunity reduction as "... an attempt to reduce the number of crimes of specific types that are successfully committed". This implies that in a case where there is a risk of committing a crime of theft due to unemployment, the authority can reduce the risk by creating employment.

Rehabilitation is intended to change the behaviour and attitude of the offender. Wilson (1975) in Hirsch, Garland and Wakefield (2000: 157) is of the view that behaviour can more easily be changed than attitudes. Usually arrested people may be damaged by the environment they found themselves in before being arrested. The environment may have contributed to their criminal behaviour (Hirsch, Garland and Wakefield 2000: 157). Rehabilitation programs for the incarcerated should not only focus on behaviour change but should also include the changing of attitudes.

2.5.3 Religion and crime reduction

According to Stark et al. (1982) in Reichel (2002: 50), "... in community where religious beliefs are strong, the resultant moral values suppress the delinquency rate". In countries governed by Sharia law, crime is heavily punished and this deters the majority of people from committing crime. The Christian religion accepts the authority of the Ten Commandments. Though there may be Christians who break the law and get arrested, there are those who may be deterred from breaking the law as it is unchristian. Religion awakens one's conscience and that may help in deterring an individual from committing crime. Atherton (1987: 125) is of the view that the church can play a significant role in the prevention of crime through preaching and teaching the members to refrain from committing crimes. Unlike Sharia law that is harsh, Christianity uses persuasion. A Christian is not expected to refrain from committing crime just because he/she is afraid of being punished but because it is wrong to do so. .

2.5.4 Restorative Justice

According to Hudson (2003: 178), restorative justice "...is envisaged as a way of dealing constructively with both victims and offenders, jumping off rather than on to the populist bandwagon, which believes that what helps the victim necessarily hurts the offender". Zehr (2002: 37) defines restorative justice as

... a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs, and obligations, in order to heal and put things as right as possible.

Restorative justice is intended to repair the damage caused to the victim of crime. Restorative justice is also intended to make the perpetrator aware of the pain his/her actions has caused the victim. The victim and the perpetrator should not be compelled to take part in the program if they feel not to (Rosenblatt 2015: 29).

Zehr (2002: 22) gives the following three pillars of restorative justice:

- **Restorative Justice focuses on harm**

When offenders commit crime, the victims get hurt. By focusing on harm caused to the victim, restorative justice seeks to measure the extent of damage and how to repair it. The needs of the victims are taken into consideration. The focus should also be on harm the crime caused to the offender and the community.

- **Wrongs or harms result in obligations**

During the restorative justice process, the offender must be held accountable for what he/she has done. Offenders must be made to understand what they have and the damage their actions have caused to the victims. Offenders must be encouraged to make right what they have damaged.

- **Restorative justice promotes engagement or participation**

According to Zehr (2002: 24), engagement suggests "... that the primary parties affected by crime- victims, offenders, members of the community- are given significant roles in the justice process". This primary parties, viz. victims, offenders and community members should be given an opportunity to decide what justice requires in a case affecting them.

2.5.4.1 Restorative justice and religion

Hadley in Sullivan and Tiff (2006:174) understands restorative justice as a spiritual process of persons. A relationship between law and religion exists because constitutions of countries that have declared themselves religious are influenced by their religions. Jesus Christ forgave His killers (Luke 23: 34). He also encouraged

His followers to forgive their enemies (Matthew 5: 44). Hadley in Sullivan and Tifft (2006: 175) states that "...the critical test of the genuineness of religion or spirituality is the degree to which it commits itself to compassion and mercy, to peace with justice". This implies that after the incarceration of the offender, the church should start a process intended to repair the damage caused by the offender to the victim. Compassion and forgiveness should go hand in hand with justice for both the offender and the victim. The restorative justice process should include the family of both the victim and the offender.

According to Hudson (1988) in Rosenblatt (2015: 23), "One of restorative justice's main attributes ...is that it is aimed at changing the criminal justice system's normative orientation from (punitive) retribution to restoration". Incorporating restorative justice into the South African penal system can help in restoring the damage caused to the victims of crime. Restorative justice will also help the offender to mend his bad behaviour. Retribution does not help the victims to heal (Zehr 2002: 59).

2.5.4.2 Restorative Justice in Legislation of South Africa

The Correctional Services Act (Act 111 of 1998) is silent about restorative justice. The Child Justice Act (Act 75 of 2008) defines restorative justice as

"... an approach to justice that aims to involve the child offender, the victim, the families concerned and community members to collectively identify and address harms, needs and obligations through accepting responsibility, making restitution, taking measures to prevent a recurrence of the incident and promoting reconciliation".

The silence of the Correctional Services Act (Act 111 of 1998) on restorative justice, is an indication that restorative justice was not intended for the adult correctional Centers in South Africa.

The Child Justice Act (Act 75 of 2008) has the following stipulations on restorative justice that serve as proof that the South African justice system prescribes restorative justice for minors only:

- Section 2(b)(iii) states that the objective of the Act was "supporting reconciliation by means of a restorative justice response"

- Section 53(7) stipulates that “... a magistrate referred to in section 42, an inquiry magistrate or child justice court may order a child to appear at a family group conference in terms of section 61 or a victim –offender mediation in terms of section 62 on a specified date and at a specified time and place, or order any other justice option in appropriate cases in the place of any of the diversion options referred to in subsections (3) and (4)”.
- Section 55(2)(b) stipulates that diversion programmes had to, where reasonably possible “include a restorative justice element which aims at healing relationships including the relationship with the victim”.
- Section 73(1)(c) stipulates that a child justice court that convicted a child of an offence might refer the matter “to any other restorative justice process which is in accordance with the definition of restorative justice”.

2.5.5 Victims of crime

People related to both the offender and the victim of crime are also negatively affected by the crime committed.

Until you experience it first hand, the victimization of innocent people who maintain connection with a person in prison is not obvious... they are subject to demeaning and insulting assaults to their autonomy by prison officers, judgments placed upon them by their neighbours; the disruption of their family, and financial stress created from maintaining the relationship.

(Brink in Sullivan and Tifft 2006: 263).

Restorative justice accommodate people related to the victim of crime who may have been adversely affected by crime committed against their loved one. Even those related to the offender may also be adversely affected by the stigma associated with the crime their loved one has committed. This is supported by Brink in Sullivan and Tifft (2006: 261) when saying “Restorative justice recognizes that those people who are close to the victim or the offender can also be classified as victims”.

2.5.6 Freedom of religion in the legislation of South Africa

According to Deventer in Sephton (1986: 3), “By means of legislation more and more opportunities were created for churches to play an active role in the pastoral care of prisoners belonging to their denominations”. The stipulations of the South African

legislation that was passed in order to provide legal religious framework for prisoners are mentioned below.

2.5.6.1 Constitution Republic of South Africa

Section 9(3) of the Constitution of the Republic of South Africa, 1996 (Act 108 of 1996), stipulates that

The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.

Section 15 of the Constitution of the Republic of South Africa, 1996 (Act 108 of 1996) stipulated that:

- (1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion.
- (2) Religious observances may be conducted at state or state-aided institutions, provided that:
 - (a) Those observances follow rules made by the appropriate public authorities,
 - (b) They are conducted on an equitable basis, and
 - (c) Attendance at them is free and voluntary

This stipulation forces the Correctional Centers and other institutions of state to provide space and time for the incarcerated to practice their religions.

2.5.6.2 Correctional Services Act, (Act 111 of 1998)

Section 14 of the Correctional Services Act, (Act 111 of 1998), stipulates the following:

- (1) A prisoner must be allowed freedom of conscience, religion, thought, belief and opinion.
- (2) A prisoner may attend religious services and meetings held in the prison freely and voluntarily and may have in his or her possession religious literature.

- (3) Where practicable, places of worship must be provided at every prison for prisoners of all religious denominations.
- (4) No prisoner may be compelled to attend religious services or meetings or to take part in religious practices.

Section 38(1) stipulates that “As soon as possible after admission as a sentenced prisoner, such prisoner must be assessed to determine his or her-

(e) religious needs”.

2.5.6.3 Child Justice Act, (Act 75 of 2008)

The Child Justice Act (Act 75 of 2008) was signed into law in 2010 and

... is the primary legislation that sets down procedures for dealing with children who are in trouble with the law... The Act employs principles of restorative justice and provides for their diversion from the justice system for a range of offences (including certain violent crimes) and under certain conditions (Ward, Van der Merwe and Dawes 2012: 3).

Section 28(1) of the Child Justice Act, (Act 75 of 2008), stipulates that “A child who is in detention in police custody must be-

- (c) permitted visits by parents, appropriate adults, guardians, legal representatives, registered social workers, probation officers, assistant probation officers, health workers, religious counsellors and any other person who, in terms of any law, is entitled to visit”.

2.5.7 Services the church can offer offenders

According to Atherton (1987: 123), “... the mission of the Church does not rest solely, or even primarily with the clergy; it belongs to all the baptised”. Tizon (2012: 7) supports this view when saying “God has mandated the participation of God’s people in God’s mission to transform the world”. In serving the prison inmates, clergy should conduct pastoral care and hold services where he/she preach from the Bible. The laity should also minister to the incarcerated as it is also their responsibility (Atherton 1987: 123).

2.5.7.1 Preaching

The preacher, before he/she can preach, has to choose a Biblical text. This chosen text has to be interpreted and then contextualised to the circumstances of the audience. During preaching, the inmates will be able to hear the Word of God within their context.

Preaching the Word of God to the incarcerated is important. In ministering to the prison inmates, the minister should hold services for the prison inmates where inmates can praise God through singing. In such services, the clergy and laity should pray for the inmates, read from the Bible and preach. According to Wilson (1995: 5), preaching

“... is an event in which the congregation hears God’s Word, meets their Saviour, and is transformed through the power of the Holy Spirit to be the kind of community God intends”.

Wilson (1995: 5) further states that as a salvation event, preaching effect the old ways of living and restores the relationship between God and man.

Wilson (1995: 28-38) mentions the following theological purposes of preaching:

- **Preaching as teaching**

The preacher preaches from the Bible. The preacher reads the Old and the New Testament. During preaching, the preacher teaches his/her audience about the salvation of God and how God created a human being in His image. Though preaching has an element of teaching, it should not be reduced to teaching as it will no longer serve its purpose (Wilson 1995: 29). Teaching is an important aspect of a sermon. When listening to the preacher, the incarcerated should be able to understand God’s salvation through Christ.

- **Preaching as a relationship with God**

Wilson (1995: 29) states that “Teaching helps to establish a relationship between the congregation and the preacher, and preaching (that inescapably includes teaching) goes one step further, establishing a relationship with God”. Preaching is done through the Holy Spirit who calls people to repentance and informs people about God’s salvation through Jesus Christ. God speaks to the people through the

preacher. When preaching to the incarcerated, through preaching they can be brought into a relationship with God.

- **Relationship as an event of God's encounter**

As God speaks through the preacher, preaching brings the people closer to God. Preaching is a medium through which God speaks to the people. Through preaching God establishes a relationship with the people (Wilson 1995: 31). Preaching should be Theocentric and Christocentric. The Holy Spirit is the one that ensures that people listen and hear God's voice during preaching. During preaching, the incarcerated should hear God talking to them. The incarcerated should hear God calling them to repentance. Wilson (1995: 32) states that "... the Spirit gives words and empowers the preacher to preach, that the Spirit gives the listeners to hear and do, that through the sermon God saves and knits the community, that the sermon itself is a manifestation of God".

- **Preaching as the Gospel**

Preaching should be about the Triune God. Preaching should result in a relationship between God and man. According to Wilson (1995: 34), "In order for preaching to establish a relationship with the triune God and for it to be an event of God's encounter it needs to proclaim the gospel". The Gospel is about Christ through the Holy Spirit. God the Father, the Son and the Holy Spirit should form the center of preaching. During preaching, the sermon should help the incarcerated to understand clearly God's revelation. The incarcerated should understand who the Father is, how the Son came to the world to save mankind from sin and how the Holy Spirit is continuing the work of the Son. Preaching should help the incarcerated to understand the true identity of Christ as the second Person of the Trinity. Through preaching, the preacher should invite the incarcerated to change and become new beings as stated in 2 Corinthians 5: 17-19,

Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

God's message is about justice with reconciliation. Tizon (2012: 84) states that "... missional preachers need to hone their sermon craft in such a way that their congregations become justice-and-reconciliation churches".

When preparing sermons and during preaching, the preachers should remember that God desires justice with reconciliation. Preachers should encourage the offenders and the victims of crime to reconcile.

2.5.7.2 Prayer

When ministering to the inmates, the religious leaders or lay people should start the sessions with prayer. During the session, the religious leaders should pray for the inmates. When ending the session, the religious leaders should also end with a prayer. During prayer the religious leaders should pray for special strength, wisdom and direction from God (Collins 2007: 816). Schwaefter (1992: 52) and Oyakhilome (2012: 5) state that prayer is a two way communication between a person and God. Prayer is Christ centered. According to Schwaefter (1992: 24), "Prayer has been given to us at a terrible cost, the cost of the deep affliction and suffering of the Son of God, the Second Person of the Trinity, the Lord Jesus Christ". Schwaefter (1992: 24) is of the view that people are able to pray and God hears them because of the sacrifice of Christ on the cross. Without the sacrifice of Christ, it would not be necessary to pray as God was not going to hear our prayers. Oyakhilome (2012) and Hagin (1992) mentions the following types of prayer:

- **Prayer Faith**

Oyakhilome (2012: 10) states that the prayer of faith "... involves making a request to God and speaking to circumstances in order to make them conform to our desires, without doubts in our hearts". The people pray because they have faith in God. The word faith means trust. The person praying have trust that God will respond to his/her prayer.

- **Prayer of Petition**

Oyakhilome (2012: 37) defines a prayer of petition as "... a solemn, entreaty; a supplication or request appealing to an authority, or an earnest or humble appeal for something or to someone". In this type of prayer, the person praying gives a list of

his/her needs to God. People have genuine requests such as health, food, clothes, water and employment. People can pray to God for these needs.

- **Prayer of Agreement**

The prayer of agreement occurs when two or more people come together and pray to God for a particular need. According to Oyakhilome (2012: 87) the prayer is based on the following text:

Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven (Matthew 18: 19).

An example of prayer for agreement is when people meet to pray for rain. According to Matthew 18: 19, if the people praying can agree and do so in faith, the rain can fall.

- **Prayer of Intercession**

The prayer of intercession is when the person praying prays for other people. Oyakhilome (2012: 102) mentions the following rules for intercessory prayer:

- (a) You intercede for others not for oneself.
- (b) You can continue to pray about the same thing over and over again until the changes come.

During the prayer for intercession, one can pray for the law makers of the country, the incarcerated, for rain to rain, for the creation of employment, the aged, the orphaned, the sick, the victims of crime and the families of the incarcerated. When the incarcerated hear the clergy and laity mentioning them whilst praying, this may lead to a change of heart.

- **Prayer for the Saints**

The term saints refers to fellow believers in Christ. In Ephesians 6: 11-16, Paul states that the Christians are in a battle with the devil and his angels who are working very hard to make them sin against God. Christians should pray for other Christians asking God to help them in their battle with Satan. Oyakhilome (2012: 116) states that

... there are people who are born again, who have come to accept that God is their heavenly Father, Jesus is the Son of God, and the Holy Spirit is the third Person of the Godhead, but they don't have divine insights about God.

What Oyakhilome (2012: 116) implies is that there are Christians who do not understand who God is. Other Christians should pray for such Christians. In order for Christians to stay true to their faith, they need the prayers and support of other Christians (John 13: 14-15). According to Collins (2007: 820), "Believers are instructed to help one another and to bear one another's burdens".

- **Prayer for Material Needs**

People have material needs. When people pray, they may ask God to grant them their material needs.

- **Prayer of Commitment**

In this prayer the believer commits and recommits himself/herself to God. This prayer can encourage the incarcerated to commit and recommit themselves to God again. It can give them the opportunity to introspect.

- **Prayer of Consecration**

The term consecration means dedicated to God. In this prayer, the believer dedicates himself/herself to God. This prayer can also encourage the incarcerated to re-dedicate themselves to God.

- **Prayer in the Spirit**

Praying in the Spirit means praying in other tongues. According to Oyakhilome (2012: 67- 84), pray in tongues has the following benefits:

- (a) Praying in tongues refreshes and revives.
- (b) Praying in tongues brings forth the leading of the Spirit.
- (c) Praying in tongues provides us with Heaven's Vocabulary.
- (d) Praying in tongues helps reveal the will of God.

(e) Praying in tongues helps you bring forth God-Ideas.

During this prayer, the worshippers pray all at once. Praying together offers an opportunity for those inmates who may be shy or may not be able to pray if individuals are invited to pray. During prayer, each individual is focused on his/her prayer and do not listen to the prayers of others.

- **Prayer of Worship, Praise, and Thanksgiving**

Through prayer people worship God. This prayer takes place during worship. People do not pray because of their needs but because they are worshipping. Prayer can also be in the form of praise where people are glorifying God like the doxology of the Lord's prayer. People also pray to thank God for everything He has done for them.

During the service to the incarcerated, the clergy and laity can engage in any form of prayer mentioned above. The incarcerated should also be afforded an opportunity to pray for themselves and for other inmates. Prayer can reconnect the incarcerated with God.

2.5.7.3 Teaching

Teaching the Word of God to inmates is essential. Most churches have catechism classes where the catechumen are taught the Word of God. Teaching affords an opportunity for the catechist to ask the catechumen questions and also the catechumen are able to ask questions. Preaching does not afford this opportunity. The religious leaders should arrange with the chaplains of the Correctional Centers to have catechism classes in the centers for their members. Collins (2007: 817-820) states that teaching should include the following issues:

- **Knowing and loving God.**

Being in prison for other people is traumatising. Such people can blame God for being incarcerated. This can lead to some even doubting the love or existence of God. Including knowing and loving God in the teaching of the incarcerated will help in clearing the misunderstanding that the incarcerated may have of God. In being taught who really God is, the incarcerated will learn to love God better.

- **Christian Love.**

The incarcerated and the counselee need to be taught about the Christian love. According to Collins (2007: 818), the counselee "... need to experience and observe this love as it flows from God, through the dedicated counsellor and other Christians, and into the lives of counselees who feel unloved, unaccepted, guilty, confused, and spiritually needy". The incarcerated should also be taught the summary of the Ten Commandments in Matthew 22: 34-40:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind and you shall love your neighbour as yourself.

Most crimes are committed against other people due to failure of the offender to uphold the commandment to love ones neighbour.

- **Sin and Forgiveness.**

The incarcerated and the counselee should be taught that God is forgiving. What God needs to forgive people is for them to confess and repent. Collins (2007: 818) believes that knowing that one has been forgiven is therapeutic. Sin separates people from God. Bailey (1972: 84) states that "Christian worship makes this condition of man (that sin separates man from God) known and points to the sins, symptoms, or manifestations of this state of separation". Confession is part of worshipping (Bailey 1972: 82). Bailey (1972: 83) further states that in the past "... the church classified the act (confession) as one recounting our evil deeds or of generally saying that we were bad". Worshipping in Correctional Centers should not be used to make the incarcerated feel to be bad people.

- **Holy Spirit Control.**

Collins (2007: 819), states that the counsellor should not underestimate the power of the Holy Spirit. According to Collins (2007: 819),

As he works in and through counsellors, the Holy Spirit also works in the lives of counselees, bringing healing, identifying sin, teaching about forgiveness, giving guidance, and pointing us to Christ.

The counselee and the incarcerated should be taught about the power of the Holy Spirit on the lives of the believers.

- **Discipleship.**

Collins (2007: 819) advises that the counsellor should not force the counselee to become disciples. What the counsellor should do is to share the Good News with the counselee without trying to evangelise him/her. It should be left to the counselee and the Holy Spirit to decide. When counselling the incarcerated, the counsellor should

... move gently into discussions of spiritual matters, aware that it is the Holy Spirit who (in his timing and in his ways) convicts people of sin and brings them to repentance and growth as disciples (Collins 2007: 819).

- **Surrender.**

The counselee should be taught the meaning of surrender in relation to Christ. The incarcerated should be taught the content of Matthew 11: 28-30 where Jesus invites troubled people to come to him as he will carry their troubles.

- **Balance (balance diet and rest).**

The teaching program should include the importance of living a balanced life. A balanced life includes programs such as exercising, anger management and eating healthy food.

- **Body (Christians as a body of Christ)**

The counselee and the incarcerated need the support of the rest of the body of Christ. The church is a body of Christ. The incarcerated as a counselee needs the support and encouragement of the church of which he/she is a member.

- **Spiritual direction**

According to Benner (2002: 94) in Collins (2007: 820) spiritual direction is

... a prayer process in which a person seeking help in cultivating a deeper personal relationship with God meets with another for prayer and conversation that is focused on increasing awareness of God in the midst of life experiences and facilitating surrender to God's will.

The inclusion of spiritual direction in the teaching program for the incarcerated will assist the clergy as counsellor to help the incarcerated to reconnect with God.

- **Spiritual Warfare**

Collins (2007: 821) states that Christians have not been instructed to directly fight Satan through exorcism. The clergy and laity should teach the incarcerated how to live according to the will of God. The incarcerated can be taught how Satan influences people but it should be done with caution.

2.5.7.4 Pastoral Care

Pastoral care can be defined as "... any form of personal ministry to individuals and to family and community relationships by representative religious persons (ordained and lay) and by their communities of faith" (Hunter 1990: xii in Evans 2000: 385).

Collins (2007: 36) states that pastoral care refers to "... the church's overall ministries of healing, sustaining, guiding, and reconciling people to God and to one another". Pastoral care is part of the ministry of a pastor of a church. When doing pastoral care, the church should also minister to prisoners. During pastoral care, the clergy meets with the members and minister to them one on one.

2.5.7.5 Pastoral Counselling

Counselling inmates will afford the religious leaders an opportunity to talk one on one with inmates. According to Collins (2007: 821), "It is a basic truth of the Christian belief system that followers of Christ are in a spiritual struggle and that each of us should constantly be alert to satanic influences in our own lives and in the lives of our counselees".

Even though Satan can influence us, Collins (2007: 821) warns against viewing inmates as demon possessed. Counselling should not be used as a tool to cast out imaginary demons out of the inmates. Through counselling, the clergy and laity should help the incarcerated to heal from their bad experiences and mend their unacceptable behaviours.

Collins (2007: 796) states further that "In addition to those who enter prison with pre-existing mental health-problems, the environment can produce despair, low self-worth, high levels of anxiety, increased anger, and more serious mental problems". Because of the conditions prevailing in Correctional Centers, inmates are adversely affected and some may require pastoral counselling. Pastoral counselling affords the

Christian counsellor an opportunity to try to bring people to a personal relationship with Christ (Collins 2007: 36).

During pastoral counselling, the pastor attempts to redirect the congregant back to God. Prison inmates need to be redirected back to God through spiritual direction. Barry (1994: 58) defines Spiritual direction as “that form of pastoral Counselling whose purpose is to help another to develop consciously his or her relationship with God and to live the consequence of that developing relationship”.

Artherton (1987: 125, 126) mentions the following roles that the church can play to the correctional centers and the inmates:

- The church should constantly remind its members of the importance of treating the incarcerated humanely.
- The church should allow its ministers to work in correctional centers as chaplains.
- The church should encourage its members to work in the judicial system and in correctional centers as prison warders.
- The church should encourage its members to pray regularly for the law makers, the incarcerated and the people working in the correctional centers.

The church is missional. The missional nature of the church comes from God the Father, God the Son and God the Holy Spirit. According to Goheen (2104: 79) “The mission is first of all God’s, but he includes the church. The mission of the church is participation in the sending of God”.

2.5.7.6 Sacraments

If the policy of the church allows, the religious leaders can arrange with the chaplains of the Correctional Centers for the inmates to partake in the Holy Communion and baptism. Partaking in the Holy Communion can make the incarcerated feel to be the members of the body of Christ.

2.5.7.7 Singing and Praising God

Christians attend church services to hear the Word of God delivered through preaching, worshipping and praising God. According to Meyers (2014: 69),

As was true for the earliest followers of Christ, gathering for worship today is an occasion for joy (and) members re-unite with one another and turn their attention to the worship of God, remembering that God is worthy to receive our praise and glory, responding to God's call to us.

During religious services for inmates, the religious leaders should afford them the opportunity to praise God through singing. Inmates can be encouraged to form choirs. The religious leaders can give inmates hymns to prepare. During service these choirs can sing interchangeably. According to Callahan (1994: 76), "People are helped by hymns, anthems, choruses, and praise songs that share good news, that share grace and peace, compassion and community, encouragement and vision, confidence and hope". The clergy and laity should select songs cautiously as the songs accompany the biblical message of the day. This does not mean that the clergy should influence the choice of songs of the incarcerated. The inmates should be allowed to express themselves through songs.

2.5.7.8 Exhorting

The word exhorting implies "... urging, insisting, pushing or pressuring another person to take action or change" (Collins 2007: 817). The religious leaders when ministering to the inmates, they should also exhort them by showing them the importance of good behaviour.

2.5.7.9 Worshipping

Worshipping is about serving God. According to Petersen (1993) in Meyers (2014),

"Acceptable worship involves effective ministry to one another within the body of Christ, love and forgiveness toward those outside the Christian community, right relationships with ruling authorities, living expectantly in the light of Christ's imminent return, and expressing love especially towards those with different opinions within the congregation of Christ's people".

Callahan (1994: 4, 5) mentions the following four gifts of worship:

- **Power**

During worshipping, the worshippers connects with God and they discover their true identity as the children of God. Worshipping gives the worshippers an opportunity to confess their sins to God.

- **Community**

In worshipping, the believers come together to worship. Worshipping promotes a sense of togetherness amongst the worshippers. The worshippers see themselves as one body of Christ and the family of God. During worshipping, the worshippers are one in heart and soul (Acts 4: 32). During worshipping in the Correctional Centers, the incarcerated will see themselves as one body of Christ with their fellow inmates and the clergy and laity ministering to them.

- **Meaning**

During worshipping, the worshippers will have a new meaning of life. Worshippers understand life as service to God and to one another. The incarcerated will also have a new meaning to their lives. They will realise that life is not only about material things but as being of service to God and to one another.

- **Hope**

Worshipping gives hope to worshippers. During worshipping, the worshippers "... can see beyond the tragic and the terrible" (Callan 1994: 5). Some of the incarcerated have been incarcerated for committing tragic and terrible things. Worshipping will give them hope of overcoming their criminal lives.

The term *missio Dei* is used to indicate that the mission of the church belongs to God. In its mission, the church should minister to the incarcerated. The role of the church in prison ministry is summed up by Atherton (1987: 115),

"I believe that this vision (each man and woman is created by God and redeemed by Christ) is the most vital contribution which the Christian Churches can bring to the prison world, for it is a vision which bathes that sombre world in a new light and gives it fresh meaning".

If the offenders can understand that they and their victims carry the image of God, they may refrain from continuing to commit crime. The church in South Africa should take advantage of legislation that protects religious rights of people including the incarcerated. Legislation allows the church to serve its incarcerated members. If the church fails to take advantage of this legal opportunity, the church will be failing in its work.

Chapter 3.

Prison Ministry and the Dutch Reformed Church Family

The church has a mandate to minister to all human beings. According to Bosch (1980: 223), the church "... is the community of believers, gathered by divine election, calling ...and sent to serve the world in solidarity with all mankind" (Bosch 1980: 223). The church is centred on Christ. This is supported by Goheen (2014:104) when saying "A biblical understanding of church as a people whose whole lives are being renewed in Christ is essential for a proper understanding of mission".

The Church of Christ was established for a specific purpose. The church has been established to serve the world (Brand in Sephton 1986: 69). The church should minister to all people including prisoners. This makes prison ministry important for the church.

3.1 Prison Ministry as Biblical mandate

God created people in His image. Prisoners as part of God's creation have also been created in His image (Swart in Sephton 1986: 19). Prisoners are also important to God. Just like those who are outside prison, God wants prisoners to be heirs of His Kingdom.

3.1.1 Prisoners as part of the ministry of Jesus Christ

When Jesus was about to start His ministry on earth, Luke gives a record of Him reading from Isaiah 61:1. Jesus identified prisoners as part of people to whom He was sent to. To Jesus, prisoners were important as He came to call them to repentance (Luke 5: 32). When Paul and Silas were imprisoned, they prayed and praised God and the prisoners incarcerated with them were their audience (Acts 16: 25). God wants prisoners to repent just like any other person.

3.1.2 The Last Judgment

In Matthew 25: 31-46, Jesus gave an account of how God will judge people at the end of the world. Of the good deeds that God will read out to all those who will have been faithful to Him, visiting prisoners is mentioned. This is an indication of how important prisoners are to God. Literally this verse means that Christians should minister to

prisoners in order that God will allow them to enter heaven. On the cross, Jesus promised a repentant criminal that he would be with Him in paradise (Luke 23: 43).

3.1.3 The Church as part of Missio Dei

According to Bosch (1988: 242), “Because of its Trinitarian foundation, Christian mission is always Missio Dei”. The term Missio Dei means the mission of God. Mission belongs to God. The mission of the Church is to continue with the mission of God. The church is part of God’s mission. Bosch (1988: 242) further states that God crosses borders to reach the whole world. Tizon (2012: 3) states that the term Missio Dei refers

... to the nature of God as that which fundamentally justifies and motivates mission in the world – not the expansion of the church, the salvation of souls from eternal lostness, the weight of human need, and certainly not the spread of Western Christian culture upon the non-Western world”.

This implies that Missio Dei should not be confused with church planting or with the way the West understands it. Tizon (2012: 4-8) mentions the following features of Missio Dei:

- Mission is God sending God
- Mission is God’s Gaze upon the World
- Mission is God’s Broad Agenda
- Mission is God Sending Church

God uses the church to carry His mission to the whole world. According to Goheen (2014: 79)

The church is sent by God to every inhabited area of the world to embody and make known the good news. Mission defines the very identity and being of the church. The church is missional, and mission is ecclesial.

Padilla (1985: 192) states that the church is carrying forward the mission of Jesus Christ. What the church does is an extension of the mission of Jesus Christ. The mission of the church cannot be separated from the mission of Jesus Christ. Just as Jesus Christ regarded the prisoners as important, the church should minister to them. Since Jesus Christ had identified prisoners as people to whom the Gospel should be proclaimed, the Church should minister to people who are incarcerated. According to

Jones (1982: 183), the church "... is invited to preach the love of God for sinners and to extend active concern and missionary effort toward the growing numbers of non-Christians in the world". The inmates are also worthy of the love of God and the church cannot exclude them from this love.

Deyoung and Gilbert (2011: 62) summarises the mission of the Church as follows:

The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father.

John 3: 16, 17 states that because of the love God has for the world, He sent His only Son into the world to save it from sin not to condemn it. It is the duty of the Church to go out into the world to tell the world the gospel so that the world can be saved. The Church should call the world to repentance (Matthew 3: 2). To ensure that the church is faithful to its mission to prisoners, the Church Order should have stipulations indicating how the church is carrying out prison ministry.

3.2. Church Order stipulations

Koffeman (2014: 14) states that "... church polity is a continuous process, and that it first of all is about maintaining the Lordship of Christ in the church, in a process of obedience and dependence". Koffeman (2014: 13) states further that

Every church order is based on theological choices made, e.g. regarding ministry and the role of laity, regarding human powers and the Holy Spirit, regarding local and supra-local manifestations of the church, or regarding the relation of the church to civil government and society.

The Church Orders of the Dutch Reformed Church, Dutch Reformed Church in Africa and the Uniting Reformed Church in Southern Africa's stipulations on the work of the church in Correctional Centers in South Africa, are not clear.

3.2.1 The General Synod Church Order of the Dutch Reformed Church

The General Synod Church Order of the Dutch Reformed Church of 2015 stipulates the following:

Besluit 2007

KAPELAANSDIENSTE

- 8.6 Die Algemene Sinode versoek gemeentes om, waar hulle genader word om 'n kapelaan aan die gemeente te koppel, dit ernstig te oorweeg.
- 8.7 Die Algemene Sinode verwys die behoefte aan bydraes van gemeentes ten bate van die Kapelaansfonds na sinodes.
- 8.8 Die Algemene Sinode versoek sinodes om kapelane wat binne hulle grense werk, te betrek by die verskillende dienskommissies van die sinode.
- 8.9 Die Algemene Sinode besluit om die Subkommissie vir Kapelaansdienste soos volg saam te stel: 'n verteenwoordiger van elk van die vier kerke van die NG Kerkfamilie en 'n benoemde kapelaan van elk van die vier afdelings van die Veiligheidsdienste (SAW, SAPD, Korrektiewe Dienste, Nasionale Intelligensie), op eie koste. Indien die hoofkapelaan(e) van die NG Kerkfamilie is, word he/sy hulle benoem – indien nie, een van die leiersgroep van die betrokke afdeling wat 'n gelegitimeerde van die NG Kerkfamilie is.
- 8.10 Die Algemene Sinode besluit om 'n dienende kapelaan uit elk van die vier afdelings van die Veiligheidsdienste op die Diensgrop vir Diens en getuienis te benoem.
- 8.11 Die Algemene Sinode besluit om voort te gaan met sy steun en betrokkenheid by die Veiligheidsdienste Christelike Adviesraad deur middle van sy verteenwoordiger op die Raad.

The stipulations of the General Synod of the Dutch Reformed Church of 2015 mentioned above, provide a legislative framework for the Dutch Reformed Church on how to work with chaplains who are ministers of the Dutch Reformed Church Family, employed by the South African Defence Force, South African Police Services, the South African Correctional Services and the South African Intelligence Services. The Church Order is silent on how the Dutch Reformed Church should minister to incarcerated members.

3.2.2 The Church Order of the Free State Dutch Reformed Church

Decision 2002 of the Free State Dutch Reformed Church Order was based on Decision 2007 of the General Synod Church Order of the Dutch Reformed Church mentioned above. The decision only covers the working relationship between the Dutch Reformed Church and chaplains from the Dutch Reformed Church Family working in the South African Defence Force, South African Police Services, South African Correctional Services and the South African Intelligence Services. The Church Order of the Free State Dutch Reformed Church like the General Synod Church Order,

is silent on how the Dutch Reformed Church in the Free State should minister to its incarcerated members.

3.2.3 The Church Order of the Western and Southern Cape Dutch Reformed Church Synod

The Church Order of the Western and Southern Cape Synod of the Dutch Reformed Church Synod of 2003, stipulates the following about ministering of sacraments to the incarcerated members:

Besluite 41

Die gebruik van die sakramente deur 'n ongesensureerde gevangene sal deskied oorenskstig die beginsel wat gehandhaaf word t.o.v die gebruik van die bondseëls, te wete:

- 41.1 dat die sakramente deur 'n geordende leraar van die gemeente waarvan die gevangene(s) lidmaat of lidmate is, of 'n ander geordende leraar deur die kerkraad daartoe versoek, bedien sal word;
- 41.2 die kerkraad sal besluit dat daar 'n erediens gehou mag word waarin die sakramente bedien kan word binne die betrokke gevangenis nadat die verlof van die gevangenisowerhede daartoe verkry is;
- 41.3 dat die gemeente en kerkraad verteenwoordig sal word deur minstens een ouderling en een diaken sodat toesig en in teenwoordigheid van die ampte kan en sal geskied;
- 41.4 dat die bediening van die sakramente me die verkondiging van die Woord en die lees van onderskeie formuliere gepaard sal gaan; en
- 41.5 dat die aantal kere wat die nagmaal aan so 'n gevangene bedien mag word, deur die kerkraad bepaal sa word (riglyne Algemene Sinode: 1982).

The stipulations of the Church Order of the Western and Southern Cape Synod of the Dutch Reformed Church are clear on how denominations in the synod should minister to their incarcerated members. The church councils of congregations of the Dutch Reformed Church in this synod have been given authority to determine how incarcerated members should be served. Ministers in the synod together with elders and deacons are expected to offer Holy Communion to incarcerated members who are in good standing and have not been placed on church discipline. The Church Order of this synod also stipulates that the church service for incarcerated members should be accompanied by Scripture reading. Unlike the Church Order of the Dutch Reformed

Church General Synod and the Dutch Reformed Church Order of the Free State Synod, the Church Order of the Dutch Reformed Church in the Western and Southern Cape Synod provides guidelines on how incarcerated members should be served.

3.2.4 The Church Order of the Dutch Reformed Church in Africa

The Church Order of the Dutch Reformed Church in Africa of 2007 is silent on how the church should minister to its incarcerated members.

3.2.5 The General Synod Church Order of the Uniting Reformed Church in Southern Africa 2012

The Church Order of the General Synod of the Uniting Reformed Church in Southern Africa 2012, does not say anything about prison ministry. The Church Order stipulates however, the guidelines regarding the appointment of ministers of the Uniting Reformed Church as chaplains in the South African Defence Force, the Department of Correctional Services and the South African Police Services.

3.2.6 The Free State and Lesotho Church Order of the Uniting Reformed Church in Southern Africa

The Church Order of the Free State and Lesotho Regional Synod stipulates the work of the Service and Witness Ministry of the Synod as follows:

10.7.4.2.1 Die kommissie voer sy pligte uit ooreenkomstig Bepaling en Reglement

10.7.4.2.2 Om 'n omvattende studie van Evangelisasie en Sending to maak. Ook om die Kerk van tyd tot tyd voor te lig en met raad en leiding te dien in verband met:

10.7.4.2.2.1 intensiewe bearbeiding van die ongekerstendes;

10.7.4.2.2.2 die benadering tot ongekerstendes;

10.7.4.2.2.3 die toerusting en skoling van ampsdraers en gemeentes en;

10.7.4.2.2.4 die kerk se getuienistaak in die wêreld;

10.7.4.2.3 Om die verantwoordelikheid vir die opstel van die onderwerpe vir die Week van gebed in die Pinksterreeks te neem en dit jaarliks betyds ann die gemeentes beskikbaar te stel

10.7.4.2.4 Om die opstel van benodigde leesstof soos traktaatjies en selfs boeke in samewerking met die Ondesteunsbediening vir Kommunikasie, Publikasie en Argief te onderneem

10.7.4.2.5 om aandag te gee aan:

10.7.4.2.5.1 die bearbeiding van gevangenes;

10.7.4.2.5.2 nywerheidsbediening en

10.7.4.2.5.3 ander situasies waar die kerk geleentheid mag vind om 'n Getuienis taak te vervul

10.7.4.2.6 Die Bediening onderneem die opstel van wysiging van sub-reglement met dien verstande dat geen bepaling van sodanige sub-reglement in stryd mag wees met die Kerkorde, bepalinge, Reglemente end Ekstrakte nie.

10.7.4.2.7 Om by elke Sinode Vergadering verslaag te doen van sy werksaamhede.

10.7.4.2.8 Aan die Diensgetuienis bediening word jaarliks verslaag gegee deur Ringe van die werksaamhede van die Ring se Diensgetuienis bediening.

Stipulation 10.7.4.2.5.1 states that the work of the Service and Witness Ministry of Synod and Presbytery should ensure that the church ministers to the incarcerated. Stipulations 10.7.4.2.7 and 10.7.4.2.8 state that the Service and Witness Ministry should report its work to Synod and Presbytery. Prison ministry as one of the responsibilities of the Service and Witness Ministry, should be part of the content of the report.

If prison ministry was included in all the Church Orders of the Dutch Reformed Church Family in the Free State Province, it would be easier for the leadership of the Dutch Reformed Church, the Dutch Reformed Church in Africa and the Uniting Reformed Church to ensure that congregations within their region minister to their incarcerated members.

Chapter 4

Responses and findings

Questionnaires were sent out to chaplains responsible for the Correctional Centers in the Grootvlei Management Area. The responses from the Correctional Centers that are managed by the Department of Correctional Services have been consolidated into one report by the chaplain to whom all the Centers report to. The response from the Correctional Center that is privately managed has been compiled by the chaplain responsible for the centre.

4.1 Responses from Chaplains

The three churches that consist of the Dutch Reformed Church Family are referred to as follows in the findings, as to protect their identities:

- DRCF 1
- DRCF 2
- DRCF 3

To protect the identity of the Correctional Centers under study and that of the respondents, the Correctional Centers will be referred to as follows:

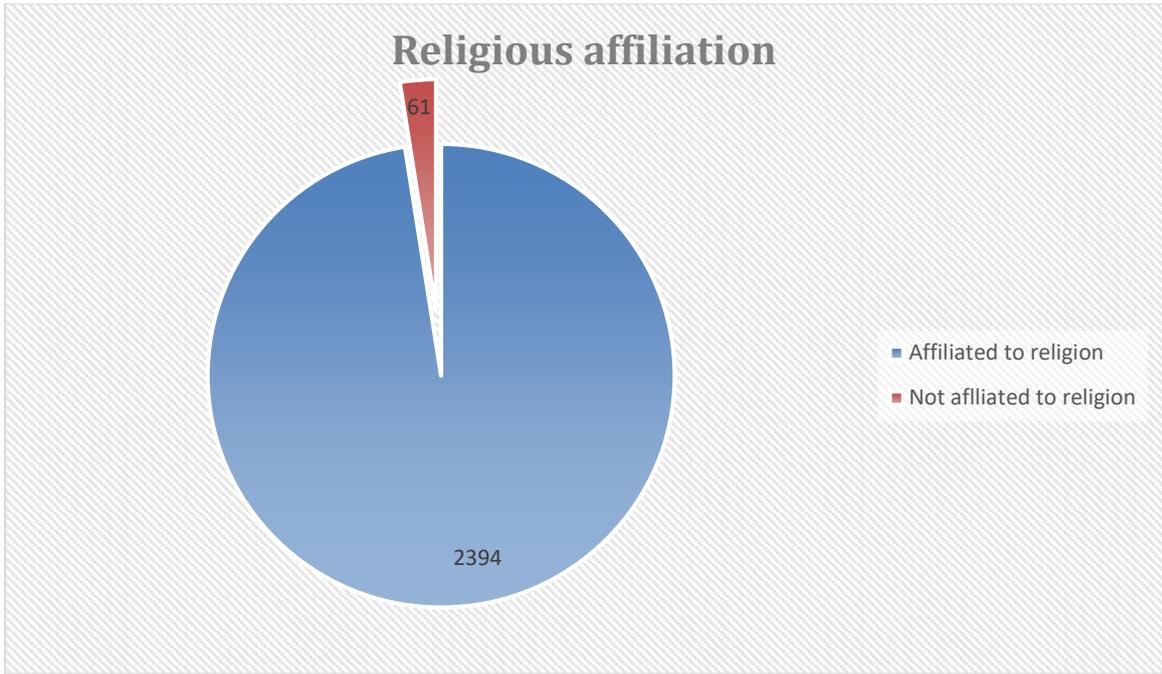
- CCS A
- CC B

4.1.1 Findings

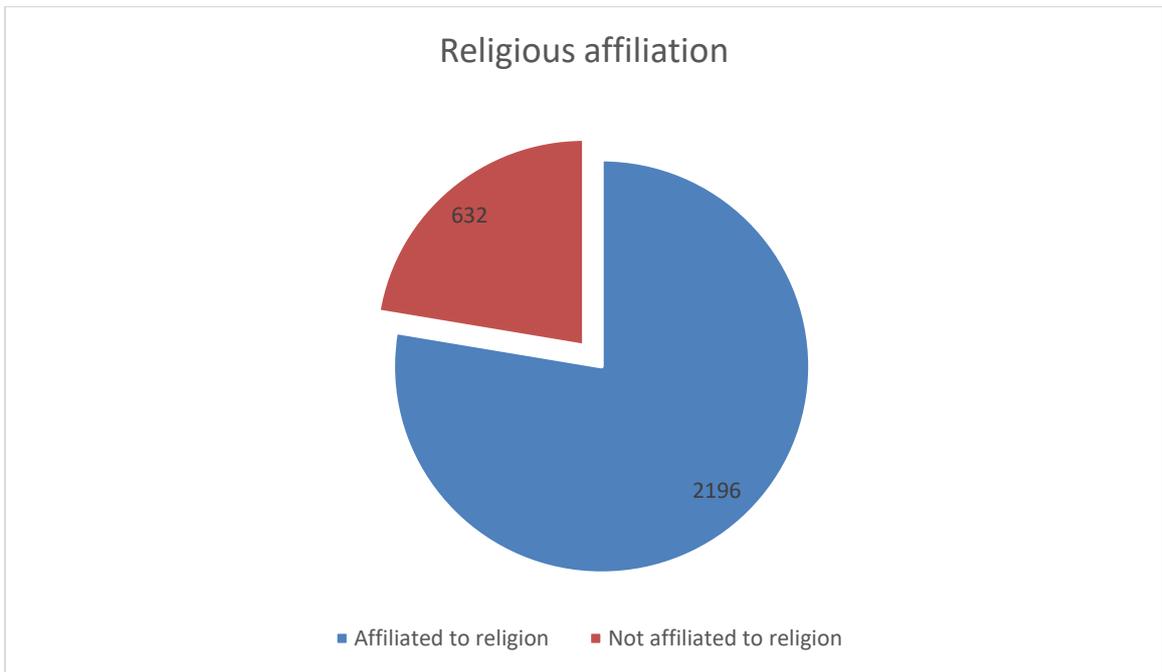
The findings of the study on responses of chaplains are listed below:

4.1.1.1 Prison population

When the study was conducted, the inmate population at CCs A was 2 455 and at CC B was 2 928. The population in CCS A in terms of religious affiliation stood as follows:

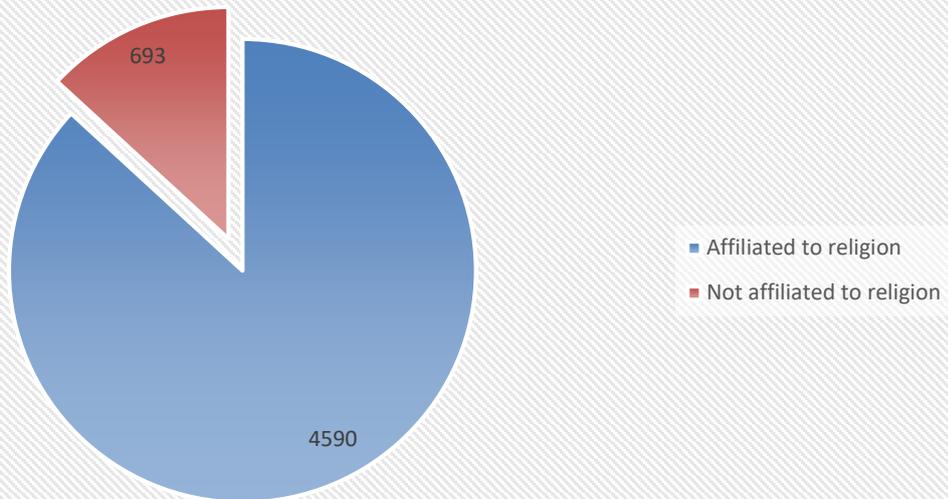


The population in CC B in terms of affiliation to religion stood as follows:



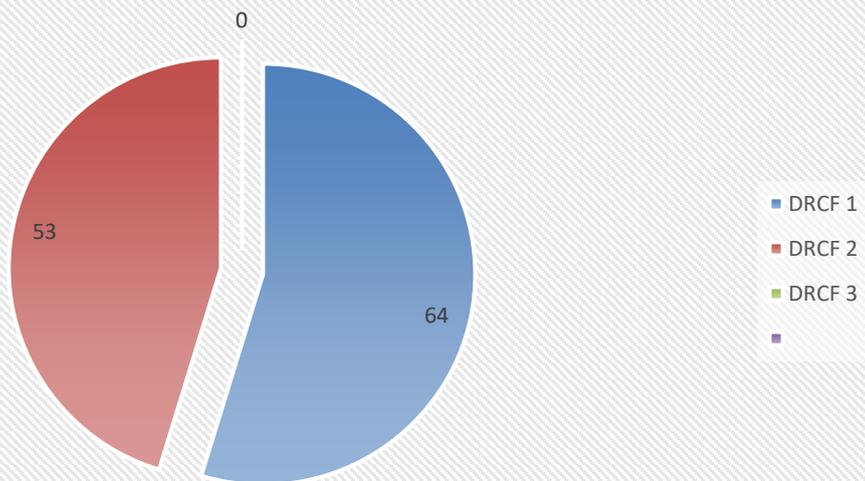
The number of inmates in both the CCS A and CC B Correctional Centers during the time of study is as follows:

Religious affiliation in CCs A and CC B

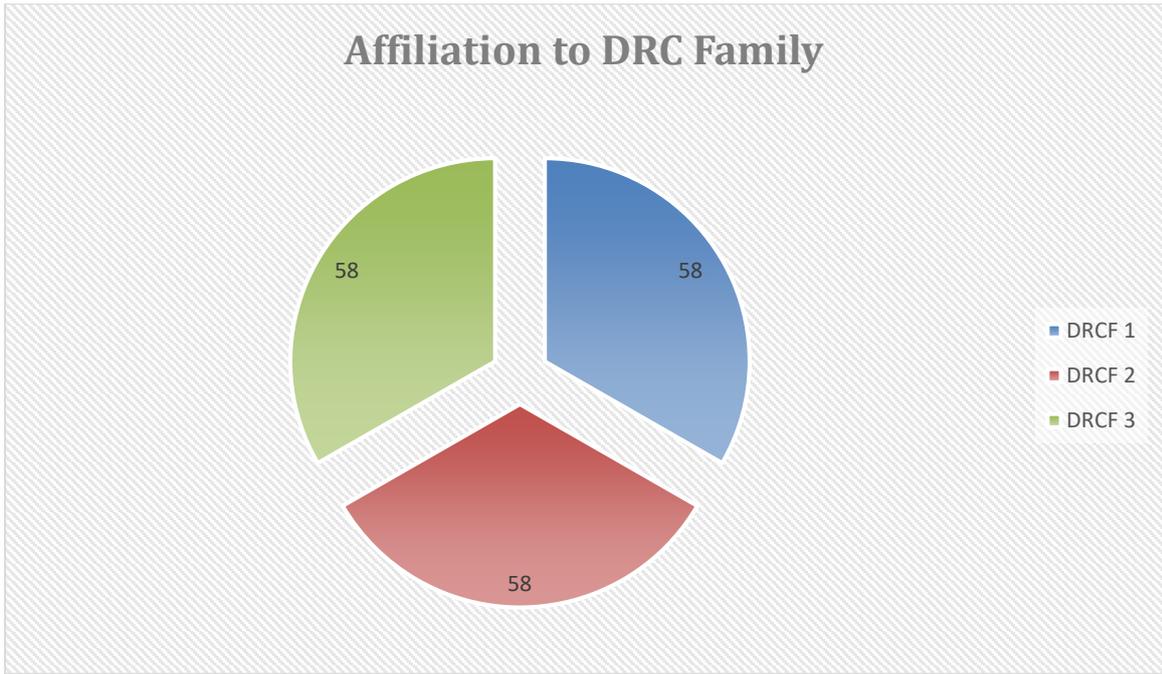


The population in CCs A in terms of affiliation to the Dutch Reformed Church Family is as follows:

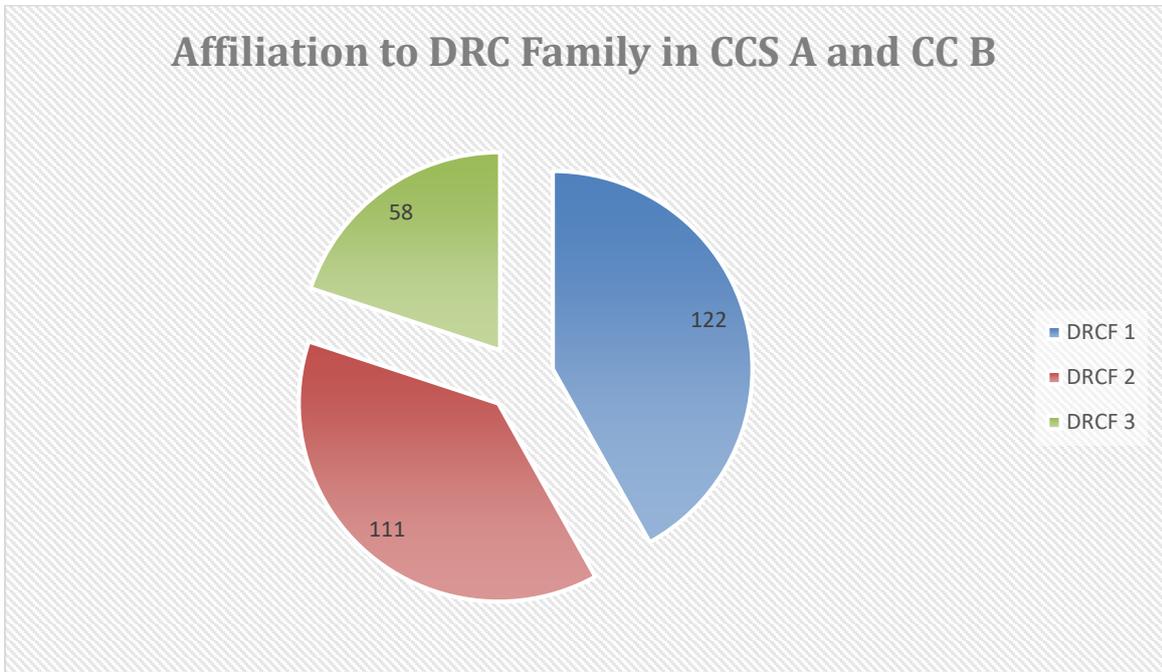
Affiliation to DRC Family



The population in CC B in terms of affiliation to the Dutch Reformed Church Family is as follows:



The population in CCs A and CC B in terms of affiliation to the Dutch Reformed Church Family is as follows:



The total inmate population in the Grootvlei Management Area in both CCS A and CC B stood at 5 383. Of this total, 4 590 are affiliated to a religion whilst 693 are not

affiliated to any religion. Of the 2 394 affiliated to religion in CCS A, 2 236 of them are affiliated to Christianity. In CC B, of 2 196 inmates affiliated to religion 404 are affiliated to Christianity. CCS A has a high number of Christians than CC B. The DRCF 3 denomination did not have members in CCS A and had 58 members in CC B. The numbers provided in the questionnaires indicate that of the 2 236 inmates affiliated to Christianity, 291 are members of the Dutch Reformed Church Family.

4.1.1.2 Pastoral Care to inmates

- In Correctional Centre CCB, the inmates who belong to the African Traditional Religion (ATR), Islam, Christianity and Buddhism receive frequent care from their religious leaders. In Correctional Centre CCS A, inmates who belong to Rastafarianism, African Traditional Religion (ATR), Islam and Christianity also receive frequent care from their religious leaders. In both CC B and CCS A, religious leaders from the Hindu and Bahai religion are not visiting these Centers.
- Various Christian denominations are involved in ministering to interested incarcerated members at both CCS A and CC B Correctional Centers. In both CCS A and CC B, some Charismatic Churches and the mainstream churches frequently visit the Correctional Centers. Visit from African Independent Churches are infrequent at both CCS A and CC B.
- CCS A receives frequent visits from pastors, lay people, and women and men religious groups. They are also frequently ministered to. CC B receives frequent religious service conducted by both pastors and lay people..
- The involvement of the Dutch Reformed Church Family at both CCs A and CC B is presented by the following table:

Denomination	Visits	
	Correctional Centre CCs A	Correctional Centre CC B
DRCF 1	Quarterly	Frequently
DRCF 2	Seldom	Never
DRCF 3	Quarterly	Seldom

The table shows that the visits from the three Dutch Reformed Churches in Correctional Centre CCS A are infrequent; while CC B, receives frequent visits.

- Chaplains at CCS A and CC Bare of the view that the Dutch Reformed Church Family of churches should be more involved in prison ministry as to assist with the rehabilitation of offenders.
- The Church Orders of the three Dutch Reformed Church Family of churches are silent on their involvement in prison ministry.

4.2 Responses from the Moderamen of the three Churches

Questionnaires were sent out to Moderamen of the three Churches under study. The Moderamen were requested to respond to two questionnaires. The first questionnaire the Moderamen were requested to respond to was as leaders of the Synod of the Churches under study and the second one they were requested to respond to was as ministers of congregations. The three Moderamen are referred to as DRCF 1, DRCF 2 and DRCF 3 so as to protect their identity.

4.2.1 Findings

The findings from the Moderamen as leaders of Synod are listed below:

4.2.1.1 Prison Ministry Policy of the three Churches under study

The three Churches do not have formal policies on Prison Ministry. DRCF 1 and DRCF 3 have signed the Memorandum of Understanding with the Department of Correctional Services and other Security Forces on Chaplaincy. The DRCF 3 lay people who visit Correctional Centers are doing so as volunteers and are not bound to report to the Church. The three churches understand prison ministry as the responsibility of chaplains not congregations.

4.2.1.2 Encouraging congregations to visit Correctional Centers

DRCF 3 encourages its ministers to visit Correctional Centers by sending out letters to them. There is also a course on Prison Ministry that ministers of DRCF 3 and other denominations can attend at the University of the Free State. DRCF 1 is encouraging its ministers to visit Correctional Centers during Road Shows of the Moderator. For DRCF 2, congregations are required to report annually to the Presbytery on their ministry to the incarcerated.

4.2.1.3 Reports on Prison Ministry

There are no formal reports for the three churches that are submitted to the Church Councils, Presbyteries and Synod on Prison Ministry. Church Orders of the three Churches do not require congregations to report their work for the incarcerated to Presbyteries and Synod. Reports that were received in the past were from Chaplains of the three Churches serving in the Correctional Centers, Defence Force and the South African Police Services.

4.2.1.4 Suggestions of Moderamen on how their congregations can get involved in Prison Ministry

The three Moderamen were asked to make suggestions on how they will get their congregations involved in Prison Ministry and they responded as follows:

For DRCF 1, the congregations can get involved in Prison Ministry through the following:

- Involvement of the Service and Witness Ministry of the Congregation.
- Drawing up of a Policy on Prison Ministry.
- Encouraging congregational ministries of the congregation such as Men's Ministry, Women's Ministry and the Youth Ministry to visit Correctional Centers.

For DRCF 2, the congregations can get involved in Prison Ministry through the following:

- Encourage ministers to visit Correctional Centers.
- Encourage lay people who visit Correctional Centers to continue doing so.
- Request ministers of the three Churches who are employed as chaplains in the Correctional Centers to help with statistics of incarcerated members of the three churches.

For DRCF 3, the congregations can get involved in Prison Ministry through the following:

- Organising Prison Ministry workshops for ministers and lay people.

- Writing articles on Prison Ministry.
- Ensuring that Prison Ministry remains part of the curriculum of the Theological Training for Ministers.

4.2.1.5 Involvement of the ministries of Synod in Prison Ministry

The involvement of the Ministries of Synod of the Dutch Reformed Church Family in visiting the incarcerated is presented by the following table:

Denomination	Ministries			
	Church Council	Women's Group	Men's Group	Youth Group
DRCF 1	Seldom	Seldom	Seldom	Seldom
DRCF 2	Never	Never	Never	Never
DRCF 3	Seldom	Seldom	Never	Never

The table shows that the Ministries of Synod of the three Churches are not much involved in Prison Ministry. The reasons for non-involvement are the following:

- The three Churches have Church Councils who are not involved in prison ministry. Only two of the three Churches are having formal Women Ministry, Men Ministry and Youth Ministry. Ministries are more involved in prison ministry than the church councils.
- Prison Ministry is understood by the three Churches as the responsibility of the Chaplains not the congregations.
- The three Churches do not have formal policy on Prison Ministry.

4.3 Responses of Moderamen of the three Synods on behalf of their congregations

Only the Moderamen of DRCF 1 and DRCF 3 responded to this questionnaire.

4.3.1 Findings

The findings on the responses of the Moderamen as ministers of congregations are listed below:

4.3.1.1 Incarcerated members

DRCF 1 and DRCF 3 have indicated that they are not sure whether they have members incarcerated in the Correctional Centers in the Grootvlei Management Area. The reason for not knowing is because they do not visit Correctional Centers.

4.3.1.2 Internal Policy on Prison Ministry

Both DRCF 1 and DRCF 3 do not have an internal policy on prison ministry at congregational level. Both DRCF 1 and DRCF 3 understand prison ministry as the responsibility of Chaplains.

4.3.1.3 Holding church services for inmates

DRCF 1 congregation members do visit Correctional Centers to hold church services for inmates. DRCF 3 congregation members are not visiting Correctional Centers to hold church services for inmates. DRCF 3 is not visiting Correctional Centers to hold church services for inmates as he is of the view that his congregation does not have members incarcerated in the Grootvlei Management Area. For DRCF 1, the minister is serving the congregation part-time.

4.3.1.4 Involvement of the Church Council and Ministries of the Congregation in holding church services for inmates

The responses of DRCF 1 and DRCF 3 on this question is presented by the following table:

Denomination	Ministries				
	Church Council	Women's Group	Men's Group	Youth Group	Women's League
DRCF 1	Never	Seldom	Seldom	Seldom	Seldom
DRCF 2	No response	No response	No response	No response	No response
DRCF 3	Seldom	Never	Never	Never	Never

The responses of DRCF 1 and DRCF 3 show that the Church Councils of these congregations are not holding church services for the inmates. Though not much

involved, the Prayer Groups of DRCF 1 are more involved than their church council. DRCF 3 does not have formal Prayer Groups like DRCF 2 and DRCF 1.

4.3.1.5 Monitoring of services to inmates by Church Council

DRCF 1 and DRCF 2 are not doing anything to ensure that inmates in the Correctional Centers under study receive church services.

4.3.1.6 Reporting

The Church Councils of DRCF 1 and DRCF 3 are not getting any reports on church services offered to inmates. The Church Councils of DRCF 1 and DRCF 3 are not receiving reports because they are not ministering to their incarcerated members.

Chapter 5

Conclusion and Recommendations

5.1 Conclusion

One of the findings of the study is that the Dutch Reformed Church Family is involved in prison ministry in the Grootvlei Management Area. There is a need for the three churches to visit Correctional Centers regularly. The study focused more on the involvement of the three churches viz. the Dutch Reformed Church, the Dutch Reformed Church in Africa and the Uniting Reformed Church in Southern Africa in prison ministry. The study did not focus on what the three churches are doing when ministering to their incarcerated members. A further study is needed to determine what these three churches are doing when ministering to their incarcerated members. The study can also focus on the impact of the programs on the rehabilitation of the incarcerated members and the other inmates.

5.2 Recommendations

In this chapter, recommendations are made on the findings of the study in chapter 4.

5.1.1 The Dutch Reformed Church, the Dutch Reformed Church in Africa and the Uniting reformed Church in Southern Africa should include a policy on prison ministry in their Church Orders like the South-Western Cape Synod of the Dutch Reformed Church. The Moderamen of these churches should ensure that congregations and presbyteries report regularly to Synod on what they are doing to serve incarcerated members.

5.1.2 The three churches should visit Correctional Centers regularly to check if there are inmates who are members of their churches. The Presbyteries and Synods should request regularly the numbers of members incarcerated.

5.1.3 Chaplains of the Centers under study indicated that they will be happy if the Dutch Reformed Church Family can get more involved in prison ministry. The three churches should assist Correctional Centers' religious personnel in implementing their rehabilitation programs where they have such expertise.

5.1.4 The Moderamen should organise workshops on prison ministry for church council members.

5.1.5 The three churches should frequently visit their incarcerated members.

5.1.6 The three churches should get more involved in community based programs intended to reintegrate the offenders into the community. Callison (1983: 19) states that reintegration of offenders into the community is "... based on the assumption that offenders will obey the law if they are involved through personal and social ties with the normal institutions of the community- family, church, and work place". With the type of training the clergy of these three churches undergo, their contribution to the program is paramount.

5.1.7 The three churches should include in their programs, prayer days for the incarcerated.

5.1.8 The Moderamen of the three churches should encourage the congregations to visit Correctional Centers annually to hold services.

5.1.9 During official meetings of the three churches, prison ministry should be on the agenda and congregations, ministries of the Presbyteries and Synod should provide reports on prison ministry.

5.1.10 Ministries of Synod of the three Churches such as Congregational Ministries and Proclamation should get more involved in prison ministry.

5.1.11 The Moderamen and Presbyteries should encourage church councils to draw up internal policies on prison ministries indicating how the incarcerated will be served by their congregations.

5.1.12 The non-involvement of church councils in ministering to the incarcerated is worrying. The Moderamen should encourage the church council to take the lead in ministering to the incarcerated.

5.1.13 For any program to succeed, monitoring is required. The Moderamen of the three churches should not only depend on reports from congregations and presbyteries on prison ministry. The Moderamen should pay visits to congregations

nearer to Correctional Centers to check what they are doing and to encourage them to ensure that the incarcerated members are served.

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Annexure A

Questionnaire copy used to collect data from Correctional Centers Chaplains

The involvement of the Dutch Reformed Church Family in serving its incarcerated members

Questionnaire

1. PERSONAL PARTICULARS

1.1 Position held at the correctional centre

Chaplain
Chief Chaplain

2. Correctional Centre

2.1 Type of Correctional Centre

Medium A
Medium B
Maximum

3. Prison population

3.1 How many inmates are incarcerated at your Correctional Centre?

--

3.2 How many of the inmates are affiliated to religion?

--

3.3 How many of the inmates are not affiliated to any religion?

--

3.4 How many of the inmates are affiliated to Christianity?

--

3.5 How many of the inmates belong to the Unitng Reformed Church in Southern Africa?

--

3.6 How many of the inmates belong to the Dutch Reformed Church in Africa?

--

3.7 How many of the inmates belong to the Dutch Reformed Church?

--

4. Pastoral Care to Inmates

4.1	Which religion is regularly offering pastoral care to its incarcerated	Rastafarianism
	members? <i>(You can tick more than one box)</i>	African Traditional Religion
		Muslims
		Hinduism
		Bahai
		Christianity
		Other
4.1.1	If other, give the name of the religion. _____	
4.2	How much are the following Christian denominations involved in prison ministry?	
4.2.1	Charismatic Churches	Frequently
		Seldom
		Never
4.2.2	African Independent Churches	Frequently
		Seldom
		Never
4.2.3	Mainline Churches (DRC, Anglican, e.t.c)	Frequently
		Seldom
		Never
4.3	Who usually offer Christian religious services to inmates?	Pastors
		lay people
		Women Prayer Groups
		Youth Prayer Groups
		Mens Prayer Group
		Other
4.4	Is the Dutch Reformed Church serving its incarcerated members?	Frequently
		Monthly
		Quarterly
		Seldom
		Never

4.4.1 Give reason for your choice in 4.2 _____

4.5 Is the Dutch Reformed Church in Africa serving its incarcerated members?

Frequently
Monthly
Quarterly
Seldom
Never

4.5.1 Give reason for your choice in 4.3 _____

4.6 Is the Uniting Reformed Church in Southern Africa serving its incarcerated members?

Frequently
Monthly
Quarterly
Seldom
Never

4.6.1 Give reason for your choice in 4.4 _____

5 Are you happy with the involvement of the Dutch Reformed Church (NGK), the Dutch Reformed Church in Africa and the Uniting Reformed Church in Southern Africa, in serving their members in your Correctional Centre? Give reasons for your response.

Annexure B

The involvement of the Dutch Reformed Church Family in serving its incarcerated members

SYNOD LEADERS

Questionnaire

1	Position held	<table border="1"><tr><td>Moderator</td></tr><tr><td>Scribe</td></tr><tr><td>Assesor</td></tr><tr><td>Actuarius</td></tr><tr><td>Secretary</td></tr></table>	Moderator	Scribe	Assesor	Actuarius	Secretary
Moderator							
Scribe							
Assesor							
Actuarius							
Secretary							
2	Does your Church have a policy Prison on Ministry?	<table border="1"><tr><td>Yes</td></tr><tr><td>No</td></tr></table>	Yes	No			
Yes							
No							
2.1	If yes, what is the policy saying?	_____					
<hr/>							
2.2	If no, why is there no such policy?	_____					
<hr/>							
3	What are you doing as Moderamen/leadership to encourage congregations to serve incarcerated members?	_____					
<hr/>							
4	Do you get reports on Prison Ministry from Presbytyries and Ministries of Synod	<table border="1"><tr><td>Yes</td></tr><tr><td>No</td></tr></table>	Yes	No			
Yes							
No							
4.1	If yes, how often?	<table border="1"><tr><td>Frequently</td></tr><tr><td>Monthly</td></tr><tr><td>Quarterly</td></tr><tr><td>Seldom</td></tr><tr><td>Never</td></tr></table>	Frequently	Monthly	Quarterly	Seldom	Never
Frequently							
Monthly							
Quarterly							
Seldom							
Never							
4.2	If no, why?	_____					
<hr/>							
5	Make suggestions on how your church can get involved in prison ministry:	<table border="1"><tr><td> </td></tr></table>					

6 Indicate the involvement of the following ministries of your synod in ministering to the incarcerated:

6.1 Church Council:

Frequently
Monthly
Quarterly
Seldom
Never

6.1.1 Motivate your choice in 6.1

6.2 Women Group (MMM; CWM)

Frequently
Monthly
Quarterly
Seldom
Never

6.2.1 Motivate your choice in 6.2

6.3 Men's Group

Frequently
Monthly
Quarterly
Seldom
Never

6.3 Motivate your choice in 6.2

6.4 Youth Group (MBB; CYM)

Frequently
Monthly
Quarterly
Seldom
Never

6.4.1 Motivate your choice in 6.4

B. CHURCH COUNCIL

The involvement of your congregation in serving its incarcerated members

Questionnaire

1 Posotion held

1.1 What is your position in the congregation?

Minister
Elder
Deacon
OTHER

2 Incarcerated members

2.1 Does your congregation have members in the local Correctional Centers (prisons)?

Yes
No
Not sure

2.2 If not sure give reasons why? _____

3 Internal Policy on Prison Ministry

3.1 Does your congregation have internal policy on how it will serve its incarcerated members?

Yes
No

3.2 If no give reasons why there is no such policy. _____

4 Holding services for inmates (prisoners)

4.1 Is your congregation visting Correctional Centers (Prison) to hold

Yes

	services for inmates?	No
4.2	Is the minister of your congregation serving incarcerated members?	Frequently Monthly Quarterly Seldom Never
4.2.1	Give reasons for any of your choice in 4.2 _____ _____	
4.3	Is the Church Council ministering to the incarcerated members of your congregation?	Frequently Monthly Quarterly Seldom Never
4.4	How are the following ministries of your congregation involved in prison ministry?	
4.4.1	MBB/CYM	Frequently Monthly Quarterly Seldom Never
4.4.2	MMM/CWM	Frequently Monthly Quarterly Seldom Never
4.4.3	Mannebond/CMM	Frequently Monthly Quarterly Seldom Never
4.4.4	Bomme ba Lerato/CWL	Frequently Monthly Quarterly Seldom Never

5 Monitoring

5.1 Is your church council monitoring services to the incarcerated members?

Frequently
Monthly
Quarterly
Seldom
Never

6 Reporting

6.1 Does the church council gets reports on ministering to the offenders?

Yes
No

6.1 If yes, how often does it get reports?

Frequently
Monthly
Quarterly
Seldom

6.2 If no, give reasons why _____

Annexure C



16-May-2017

Dear Rev Sesheme Mohokare

Ethics Clearance: A practical theological investigation into the involvement of the Dutch Reformed Church Family Churches with prisoners incarcerated in Correctional Centres in the Grootvlei Management Area in the Free State Province.

Principal Investigator: **Rev Sesheme Mohokare**

Department: **Theology (Bloemfontein Campus)**

APPLICATION APPROVED

With reference to your application for ethical clearance with the Faculty of Theology, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence is: **UFS-HSD2017/0395**

This ethical clearance number is valid for research conducted for two years from issuance. Should you require more time to complete this research, please apply for an extension.

We request that any changes that may take place during the course of your research project be submitted to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours faithfully


Dr. Juanita Meyer
Chairperson: Ethics Committee

Office of the Dean, Faculty of Theology and Religion
Kantoor van die Dekaan, Fakulteit Teologie en Religie
T: +27 (0)51 401 2667, F: +27(0)51 401 3508
University of the Free State, P.O. Box 339, Bloemfontein, 9300, South Africa



Annexure D

53 Memoriam Road
Uitsig
Bloemfontein
9301
17 May 2017

The Chaplain
Department of Correctional Services
Grootvlei Management Area
Bloemfontein

Dear Sir/ Madam,

Re: Permission to conduct academic research in Grootvlei Correctional Centers

I am a minister of the Uniting Reformed Church in Southern Africa, Botshabelo-West congregation. I am a male aged 51. I am currently a registered master's student of the University of the Free State doing a Master's degree in Practical Theology. I am currently busy with a mini-research. The topic I am researching is:

A PRACTICAL THEOLOGICAL INVESTIGATION INTO THE INVOLVEMENT OF THE DUTCH REFORMED FAMILY CHURCHES WITH PRISONERS INCARCERATED IN CORRECTIONAL CENTERS IN THE GROOTVLEI MANAGEMENT AREA IN THE FREE STATE PROVINCE

My interest in the topic is to research whether the Dutch Reformed Church Family Churches are ministering to their incarcerated members. My church is part of the Dutch Reformed Church Family churches. The outcome of the research will assist in encouraging the Dutch Reformed Church Family churches to minister to their incarcerated members as stipulated in the Correctional Services Act, Act 111 of 1998.

I hereby request permission to conduct research based on the above topic in the Correctional Centers in the Grootvlei Management Area. During the research I will interview the chaplains in these Centers. I also request permission to access religious access registers of the Correctional Centers in the Grootvlei Management Centers. During the research, inmates will not be interviewed. Interview will be restricted to the Chaplains and the Access registers for religious visits.

I promise to abide by the rules of the Correctional Centers and no harm will occur to the interviewees. The data collected will be subjected to confidentiality and will not be

disclosed. Names of interviewees and the Correctional Centers will not be written anywhere. After the completion of the research, a copy will be send to the Area Commissioner.

My personal particulars are as follows:

Name: Reverend Sesheme Meshack Mohokare

ID: 6605065269086

Student number: 1997792807

Course: Masters in Practical Theology

Institution: University of the Free State

I am attaching an ethical clearance letter from the University of the Free State. Your consideration of the request and your speedy response to the request is hereby appreciated.

Thanking you in advance.

Rev S.M Mohokare (Theology Student)

Annexure E

53 Memoriam Road
Uitsig
Bloemfontein
9301
4 July 2017

The Scribe
Dutch Reformed Church
Free State Synod
Bloemfontein

Dear Scribe,

Re: Permission to conduct academic research in the Dutch Reformed Church Free State Synod

I am a minister of the Uniting Reformed Church in Southern Africa, Botshabelo-West congregation. I am a male aged 51. I am currently a registered master's student of the University of the Free State doing a Master's degree in Practical Theology. I am currently busy with a mini-research. The topic I am researching is:

A PRACTICAL THEOLOGICAL INVESTIGATION INTO THE INVOLVEMENT OF THE DUTCH REFORMED FAMILY CHURCHES WITH PRISONERS INCARCERATED IN CORRECTIONAL CENTERS IN THE GROOTVLEI MANAGEMENT AREA IN THE FREE STATE PROVINCE

My interest in the topic is to research whether the Dutch Reformed Church Family Churches are ministering to their incarcerated members. My church is part of the Dutch Reformed Church Family churches. The outcome of the research will assist in encouraging the Dutch Reformed Church Family churches to minister to their incarcerated members as stipulated in the Correctional Services Act, Act 111 of 1998.

I hereby request permission to conduct research based on the above topic in your Synod in the Grootvlei Management Area. The Grootvlei Management area is made up of Boshof, Brandfort, Ladybrand, Bloemfontein and Winburg. During the research I will interview the ministers and church council members.

I promise to abide by the rules of the church and no harm will occur to the interviewees. The data collected will be subjected to confidentiality and will not be disclosed. Names of interviewees and their congregations will not be written anywhere. After the completion of the research, a copy will be send to the Scribe.

My personal particulars are as follows:

Name: Reverend Sesheme Meshack Mohokare

ID: 6605065269086

Student number: 1997792807

Course: Masters in Practical Theology

Institution: University of the Free State

I am attaching an ethical clearance letter from the University of the Free State. Your consideration of the request and your speedy response to the request is hereby appreciated.

Thanking you in advance.



Rev S.M Mohokare (Theology Student)

Annexure F

53 Memoriam Road
Uitsig
Bloemfontein
9301
4 July 2017

The Scribe
Dutch Reformed Church in Africa
Free State Synod
Bloemfontein

Dear Scribe,

Re: Permission to conduct academic research in the Dutch Reformed Church Free State Synod

I am a minister of the Uniting Reformed Church in Southern Africa, Botshabelo-West congregation. I am a male aged 51. I am currently a registered master's student of the University of the Free State doing a Master's degree in Practical Theology. I am currently busy with a mini-research. The topic I am researching is:

A PRACTICAL THEOLOGICAL INVESTIGATION INTO THE INVOLVEMENT OF THE DUTCH REFORMED FAMILY CHURCHES WITH PRISONERS INCARCERATED IN CORRECTIONAL CENTERS IN THE GROOTVLEI MANAGEMENT AREA IN THE FREE STATE PROVINCE

My interest in the topic is to research whether the Dutch Reformed Church Family Churches are ministering to their incarcerated members. My church is part of the Dutch Reformed Church Family churches. The outcome of the research will assist in encouraging the Dutch Reformed Church Family churches to minister to their incarcerated members as stipulated in the Correctional Services Act, Act 111 of 1998.

I hereby request permission to conduct research based on the above topic in your Synod in the Grootvlei Management Area. The Grootvlei Management area is made up of Boshof, Brandfort, Ladybrand, Bloemfontein and Winburg. During the research I will interview the ministers and church council members.

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Name: Reverend Sesheme Meshack Mohokare

ID: 6605065269086

Student number: 1997792807

Course: Masters in Practical Theology

Institution: University of the Free State

I am attaching an ethical clearance letter from the University of the Free State. Your consideration of the request and your speedy response to the request is hereby appreciated.

Thanking you in advance.



Rev S.M Mohokare (Theology Student)

Annexure G

53 Memoriam Road

Uitsig
Bloemfontein
9301
4 July 2017

The Scribe
Uniting Reformed Church in Southern Africa
Free State and Lesotho Synod
Bloemfontein

Dear Scribe,

Re: Permission to conduct academic research in the Dutch Reformed Church Free State Synod

I am a minister of the Uniting Reformed Church in Southern Africa, Botshabelo-West congregation. I am a male aged 51. I am currently a registered master's student of the University of the Free State doing a Master's degree in Practical Theology. I am currently busy with a mini-research. The topic I am researching is:

A PRACTICAL THEOLOGICAL INVESTIGATION INTO THE INVOLVEMENT OF THE DUTCH REFORMED FAMILY CHURCHES WITH PRISONERS INCARCERATED IN CORRECTIONAL CENTERS IN THE GROOTVLEI MANAGEMENT AREA IN THE FREE STATE PROVINCE

My interest in the topic is to research whether the Dutch Reformed Church Family Churches are ministering to their incarcerated members. My church is part of the Dutch Reformed Church Family churches. The outcome of the research will assist in encouraging the Dutch Reformed Church Family churches to minister to their incarcerated members as stipulated in the Correctional Services Act, Act 111 of 1998.

I hereby request permission to conduct research based on the above topic in your Synod in the Grootvlei Management Area. The Grootvlei Management area is made up of Boshof, Brandfort, Ladybrand, Bloemfontein and Winburg. During the research I will interview the ministers and church council members.

I promise to abide by the rules of the church and no harm will occur to the interviewees. The data collected will be subjected to confidentiality and will not be disclosed. Names of interviewees and their congregations will not be written anywhere. After the completion of the research, a copy will be send to the Scribe.

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Name: Reverend Sesheme Meshack Mohokare

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Rev S.M Mohokare (Theology Student)