Mennonite Advocacy in Relation to Correctional Service Canada's Procedures and Goals

by Donald Stoesz

ABSTRACT

This article shows how Mennonite principles of the priesthood of all believers, belief in volunteer service, and initiatives in victim-offender restoration can be correlated with Correctional Service Canada's principles of subsidiarity, dynamic security, volunteer involvement, and restorative justice. Correctional Service Canada's adoption of a Mission Statement in the 1980s, in which they prioritized inmate reintegration into society within humane security and control measures, coalesced with Mennonite involvement in this justice system. Many examples are given of how Mennonites, as wardens, chaplains, and volunteers fostered this pro-social approach. The positive use of coercion within this system is one way that CSC modifies Mennonite idealistic goals of persuasive consent. Three examples are cited to show what it means to enforce the greater good. The Catholic Catechism's reference to the good as that which love desires points the way forward toward a nuanced justice approach.

Introduction

Correctional Service Canada became a modern institution when it shifted in the 1980s from a military operation to endorsing a mission statement. Instead of adopting a top down approach in which priority was placed on a distinct chain of command, the service regarded frontline correctional officers as key to keeping an institution safe. Dynamic security meant that officers communicated verbally with offenders to diffuse conflict situations. Officers modelled pro-social interactions as a way of providing alternatives to violence as a solution. They encouraged inmates to become law-abiding citizens.

Subsidiarity meant that inmate complaints were handled on a face to face basis in order to find a resolution before going to the next line of authority. Unresolvable situations were passed on from the correctional officer to the correctional manager on the unit, to the assistant or deputy warden, and then to the warden.

This dynamic approach intercepted many problems and reduced the prevalence of violence as a solution to conflicts between inmates and inmates, and between inmates and staff. By regarding inmates as human beings in their own right, and as subjects who could make rational choices in terms of how they were going to act,[1] the service transitioned from preoccupation with a line of authority approach to encouraging officers to engage inmates.

This "from the bottom up" philosophy can be compared favorably to Mennonites' emphasis on the priesthood of all believers, to the importance Mennonites have attached to serving their fellow human beings, and to their belief in being ministers of reconciliation. By considering all believers as ministers in their own right, the church encourages members of the congregation to become worship leaders, preachers, Sunday School teachers, missionaries, lay ministers, deacons, and service providers to the community through the establishment of thrift stores and other service organizations.

This belief in the priesthood of all believers mimics Correctional Service Canada's prioritization of correctional officers in fulfilling the goal of inmate reintegration. Mennonites have been involved in the justice service by providing visionary leadership, by volunteering to lead Bible studies and music ministries, by establishing visitation and alternatives to violence programs, by reducing harm through community Circles of Support and Accountability, and by initiating restorative justice opportunities between offenders and victims.

These initiatives diffuse the distinction between institution and society by providing a porous net through which community members can become involved with incarcerated offenders. Regarding inmates as subjects in their own right diffuses state authority by providing mutually fulfilling, safe spaces in which offenders can establish their own boundaries of internal authority and learn to trust others.

This personal approach mitigates the power of external authority in the form of cells, walls, direct orders, watch towers, and guns. Compassionate parental authority in which officers and volunteers alike regard offenders as adults who can make informed decisions within the confines of incarceration becomes the rule rather than the exception.

[1] Stephen Duguid has expanded on this concept of inmates being subjects who can make rational decisions, *Can Prisons Work?* (Toronto: University of Toronto Press, 2000.)

Mennonite belief in church members being priests mimics the correctional service's new emphasis on a front line approach. Rather than regarding priests as the arbiters of authority, each believer can engage the congregation and the community because of the gifts that have been conferred upon them by God. Mennonites' long standing initiatives at a local level can be traced back to this belief in the priesthood of all believers.

Client-Driven Philosophy, Dynamic Security, Subsidiarity, Volunteerism, and Restorative Justice

Let us take a closer look at how this new mission approach became part of the correctional service. Former National Director of Chaplaincy Pierre Allard devoted his 1983 doctor of ministry thesis to analysing the new Mission Statement. The first thing he notes is that CSC placed a priority on its relationship with offenders:[2]

> Our relationship with offenders is the most important aspect of our work. It is what makes our endeavour uniquely different from any other. Offenders are seen by CSC as individuals.

Rev. Allard likens this approach to that taken by the Catholic Church in its Vatican II Council deliberations during the 1960s. A chapter on the church as the People of God appeared before a discussion about hierarchy.[3] Believers represented the basis and ground of the church while the hierarchical structure of deacon, priest, bishop, cardinal, and pope represented its authoritative framework.

Correctional Service Canada is similar to the Catholic Church in that it also operates as a hierarchical structure. It starts on an institutional level with the Warden and moves "downward" to Deputy Warden, Assistant Wardens, Correctional Managers, Correctional Officers, and Programming Staff. Directives from the National and Regional Offices are relayed to the correctional staff through the auspices of the Warden's office. Authoritative policies and procedures operate from the top down.

There are, at the same time, requests, proposals, complaints, and memos sent from inmates and correctional officers alike that proceed upward through the system. Each issue is discussed and dealt with at the appropriate level. If no resolution is forthcoming, it proceeds to the next level of authority.

The reality of violence, coercion, chaos, and volatile dynamics within a prison setting requires a martial style approach that assumes rather than negotiates

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2 Ingstrup, *Report on the Statement*, 21, quoted in Allard, *The Statement of the Correctional Service*, 20.

3 For reflections on this People of God theology, see Richard McBrien, *The Church* (New York: Harper Collins,2008).

authority. Difficult decisions in the midst of threats, assaults, and recriminations have to be made at a high level of authority to ensure the smooth running of an institution. Officers and inmates alike require clear direction in order to keep the place safe.

The fact that a prison represents a dynamic reality in which violence can occur makes the new Mission Statement about the priority of offenders even more relevant. Correctional Service Canada decided that attention to the specific needs of inmates is important to ensure the "safe, secure and humane control of offenders."

A hierarchical approach is counterproductive when power and control through the use of authority and force become more important than verbal communication, collaboration, and dynamic interventions. Force is a last resort because it can be the deadliest.

The numerous riots that occurred during the 1960s, 70s, and 80s[4] in Canadian prisons demonstrate the limits of a hierarchical military approach without the balancing factors of respect, humane treatment, and regard for the needs of inmates within CSC's care.

Dynamic Security and Subsidiarity

In 1985, CSC Commissioner Ole Ingstrup asked a Senior Management Committee, consisting of three hundred officials, to provide more details about the new priorities of Correctional Service Canada.[5] The committee suggested that dynamic security represented the primary means of control regarding inmates.[6] Dynamic security has to do with the verbal communication that correctional staff have with offenders. This type of interaction differs from static security, which has to do with fences, barriers, gates, cells, locks, and guns. Static security represents the physical framework of the institution including the use of physical force while dynamic security has to do with the direction and guidance given by staff through verbal communication and collaboration.

The difference between these two types of security can be explained by comparing the hierarchical structure of institutional management with the Catholic principle of subsidiarity.[7] The principle of subsidiarity states that resolutions of problems should

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4 See for example, Montreal Gazette, *History Through Our Eye*. History Through Our Eyes: July 25, 1982, Archambault prison riot | Montreal Gazette Retrieved 23 November 2022.

5 Ole Ingstrup, *Task Force of the Mission and Organizational Development of CSC: 300 Senior Managers' Views of CSC – 1984 No. 11* (Ottawa: Correctional Service Canada, 1985).

6 Ingstrup, *Task Force of the Mission*, 71, quoted in Allard, *The Statement of the Correctional Service,* 19.

7 Merriam-Webster, *Subsidiarity*, Subsidiarity Definition & Meaning - Merriam-Webster Retrieved 23 November 2022.Cf. Donald Stoesz, *Glimpses of Grace* (Victoria: Friesen Press, 2010), 64.

take place at the lowest level of organization possible, before proceeding up the chain of command within a hierarchical structure of authority. CSC management stated the priority of subsidiarity in this way:[8]

> We want to make full use of all talents in our people. It is for this reason that we want to delegate authority as close as possible to the point of impact of the decision made . . . trust and motivation are key issues.

This means that correctional officers use dynamic security in their interactions with inmates before proceeding to the next level of authority. For example, if an inmate is verbally abusive, an officer intervenes by asking the offender to explain the nature of their problem, asks them to apologise, asks them to calm down, or asks them to leave the area. If these interventions do not work, the officer asks the inmate to "lock up" in their cell in order not to make the situation worse. If the inmate still does not comply, the use of physical force and pepper spray may be necessary. The unit manager and other staff become engaged if their fellow officer is unable to diffuse the situation.

Verbal communication between an officer and an inmate is known as informal resolution. Many forms of miscommunication, misinformation, distrust, suspicion, and anger can be intercepted through dynamic security. Informal resolution means that the solving of a conflict does not have to go any further than the incident involving an officer and inmate, inmate and inmate, and officer and officer. Much paperwork is saved through the means of informal resolution.

Dynamic security and the principle of subsidiarity are important because resolution of conflict and the smooth running of an institution can get lost in the myriad of regulations, procedures, and policies enacted as a result of the Commissioner's Directives of CSC. Every time there is an incident, new rules and policies are put into place that take this new situation into account.

There comes a point after numerous such incidents when correctional staff feel overwhelmed by all of the paperwork that has to be filled out and accountability that has to assigned in order to rectify a situation.[9] Laws and policies are effective to the degree that they are in line with the overarching mission statement, namely, to exercise safe control while encouraging inmates to becoming law abiding citizens.

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8 Ingstrup, *Report on the Statement*, 31, quoted in Allard, *The Statement of the Correctional Service,* 23.

9 Sociologist Max Weber worried about the increasing bureaucratization of society. He referred to the bureaucratization of society as an *iron cage* from which workers could not escape, Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, translated by Talcott Parsons (Pantianos Classics, 1905), 181, cf. Wikipedia, *Iron Cage,* Iron cage - Wikipedia Retrieved 23 November 2022. Weber showed how charismatic authority gave way to institutionalization through a rational routine, *Economy and Society*, ed. Guenther Roth and Claus Wittich, Volume 1 (Berkeley: University of California Press, 1978), 215-297.

Diffusion of conflict and effective collaboration between staff and inmates at the lowest level make it possible to minimize the number of times a grievance, complaint, investigation, and incident make their way all the way up to Ottawa and back down again

Involvement of Volunteers

One of the unique contributions that Rev. Dr. Pierre Allard made to CSC during this time was his commitment to include volunteers as part of the management team. Pierre's vision of "a new community" that would "reverse the influence of the sub-community with which the offender is familiar"[10] convinced him that citizens should engage with offenders while incarcerated. Alcoholic Anonymous groups, individual Person-to-Person visits, along with chapel volunteers in retreat and worship settings contributed to the wellbeing of inmates. Many inmates were alone and had lost touch with their families. Citizens could fill this gap through friendship and mentoring situations.

This commitment to the community is affirmed in CSC's statement about volunteers:[11]

> We recognize that the establishment and maintenance of positive community and family relationships will normally assist offenders in their reintegration as law-abiding citizens. The involvement of community organizations, volunteers and outside professionals in program development and delivery will be actively encouraged.[12]

CSC goes on to say that it is committed to ensuring that:[13]

> volunteers form an integral part of our program delivery in institutions and the community, to mobilize community resources to ensure that offenders, upon release, are provided with support and assistance.

Rev. Pierre Allard established a number of community chaplaincy positions that were funded by Correctional Service Canada. These chaplains were affiliated with street ministries that worked directly with offenders released into society. Rev. Allard envisioned a seamless transition from prison to community through the establishment of half-way houses, supportive volunteers, and community chaplains.

In 2006, Rev. Dr. Allard was awarded the Maude Booth Correctional Services Award from Volunteers of America, described in a Correctional Services Canada

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10 Allard, *The Statement of the Correctional Service*, 21.

11 Correctional Service Canada, *Mission of the Correctional Service Canada* (Ottawa, Ministry of Supply, 1991), 31.

12 Correctional Service Canada, *Mission of the Correctional Service Canada* p. 27.

13 Correctional Service Canada, *Mission of the Correctional Service Canada* id., p 31.

(CSC) press release as "a non-profit, spiritually based organization . . . with nearly 70,000 volunteers providing . . . social services and correctional programs to 1.8 million Americans."[14] This award epitomised the type of passion and commitment that Pierre had regarding the involvement of volunteers in inmates' reintegration process.

Restorative Justice

Entering into a restorative justice process represented a further commitment on the part of an offender in rectifying the harm that they had done. Correctional Service Canada established a Restorative Opportunities initiative about the same time as they started concentrating on offering programs to inmates.[15] Restorative Justice consists of an offender acknowledging and taking responsibility for the direct harm that they have done to a victim.

Victim Impact statements read at parole hearings, interviews by a restorative justice team of counsellors, and possible communication with the victim themselves represent ways in which an offender learns more about the deep hurt that they have caused. The philosophy behind this RJ initiative is that genuine healing on the part of victim as well as offender can happen if the direct result of the offence is acknowledged and processed. This RJ initiative is a volunteer program on the part of the offender and victim that is sensitive to the fact that neither victim nor offender may want to enter into this discussion.

Summary

CSC's prioritization of the offender as an individual, its adoption of dynamic security and subsidiarity as keys to interacting with inmates, its inclusion of citizens as volunteers within CSC's mission, and its recognition of the importance of programming and restorative justice represented steps forward in crystalizing the new purpose of Correctional Service Canada.

No longer could an inmate say that their offence was no-one else's business. No longer could an offender ignore the harm that they had done to specific individuals in the community. No longer could an inmate say that they were alone, with no-one to support or guide them.

Correctional Service Canada responded in 1984 to the authoritarian approach they had inherited by incorporating offender and management strategies that would serve

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14 Correctional Service Canada, "Pierre Allard Honoured by Volunteers of America," *Let's Talk* (2004, Volume 29, No.3), https://www.csc-scc.gc.ca/text/pblct/lt-en/2004/no3/5-eng.shtml, retrieved April 2019.

15 Pierre Allard was instrumental in establishing a Restorative Justice Opportunities Program as an initiative of Correctional Service Canada, https://www.csc-scc.gc.ca/restorative-justice/003005-1000-eng.shtml, retrieved April 2019. Cf. Jurgita Rushkyte, *The Role of Prison Chaplain in Restorative Justice,* Masters thesis (Ottawa: Carleton University, 2007) The Role of Prison Chaplains in Restorative Justice. - Restorative Justice Retrieved 24 November 2022.

them in good stead for a long time to come. These strategies were guided by a Mission Statement that had to do with reintegration along with safeguards.

Mennonite Involvement in Corrections

Contemporary Canadian Mennonite positive interaction with the justice system can be arranged according to seven different categories starting with the letter R.

Restraint is the first word that refers to the institutions in which offenders are housed. Mennonite involvement can be traced to the 1960s and 1970s, when Canadian Mennonite General Conference member Edgar Epp became a warden of the provincial Prince Albert Correctional Centre in Saskatchewan, and when Mennonite Brethren member Ron Wiebe became warden at the federal Ferndale Institution in British Columbia.

Both of these men brought these institutions up to a new contemporary standard. In 1965, Superintendent Edgar Epp refused to hang a condemned man and dismantled the gallows in the Saskatchewan penitentiary in order to show that he did not believe in capital punishment.[16] A decade later, in 1976, capital punishment was officially abolished in Canada. After transferring to an institution in British Columbia, Edgar Epp as warden put all guns into storage and refused to buy ammunition. Edgar Epp served as director and consultant on many Mennonite committees and organizations.

In the mid 1970s, Warden Ron Wiebe initiated a policy of having living unit officers in his federal prison. These living unit officers mingled with inmates on their ranges to order to interact with them on a personal basis.[17]

Chaplaincy represents another way in which Mennonites became involved in corrections on an institutional level. Rev. Tilman Martin was hired in the 1970s as a chaplain in Quebec because of the conflicts that were occurring among Pentecostal and Catholic chaplains. Catholic chaplains were upset about the fact that Pentecostal chaplains were converting Catholic inmates and bringing bathtubs into the institution

[16] GAMEO, Edgar Willis Epp, Epp, Edgar Willis (1931-1991) - GAMEO. Cf. Esther Epp-Thiessen, *Mennonite Central Committee in Canada* (Winnipeg: CMU Press, 2013), 129-130. 1962 was the last time that two men in Canada were hanged for their crimes, *Capital Punishment in Canada*, Capital Punishment in Canada | The Canadian Encyclopedia

[17] This policy was discontinued in the 1980s because inmates and staff needed separate safe places in which they could talk and discuss matters that pertained to their individual situations. New uniforms were issued to correctional officers in order to keep the lines of authority between staff and inmates clear. This new policy helped to keep institutions safe by fostering a new respect for officers and their given tasks of issuing direct orders.

in order to have them re-baptized. Tilman, as a representative of a peace tradition, was asked to bring a sense of order and mutual respect into the situation.[18]

Rev. David Shantz, an ordained minister of Mennonite Church of Eastern Canada, was hired in 1989 as a Quebec prison chaplain after Rev. Martin retired. Rev. Shantz established a Victim-Offender Reconciliation program in a Quebec prison and served as a chaplain until 2010.[19]

Rev. David Braun, an ordained minister with Mennonite Church Manitoba, worked as a prison chaplain from 1970 to 1973 at Stoney Mountain Penitentiary after serving as a minister at Grace Mennonite Church in Brandon, Manitoba. His family, including teenage daughters Lenora and Valerie, attended worship services that Rev. Braun conducted at the prison on Sunday mornings. Rev. Braun arranged day passes for inmates so that they could spend time together with his family and eat supper there. He encouraged their artistic abilities by providing canvases and paint brushes. Once the pictures were complete, Rev. Braun constructed wooden frames so that they could be displayed. He, together with Charleswood Mennonite Church, advocated for an offender who was on death row. The man's sentence was commuted to life in prison when capital punishment was abolished in 1976.

More recently, Rev. Gord Driedger, originally a Mennonite minister in Altona, Manitoba, has been working part time since 2017 as a prison chaplain in Dorchester Penitentiary in New Brunswick while pastoring a Mennonite church in Petitcodiac. His story is included in a recent article on prison ministry in the *Canadian Mennonite*.[20]

The next category to be considered is **Rehabilitation**. While the Correctional Service mandated day-time programming for offenders, various volunteers offered Alcoholics Anonymous sessions, Alternatives to Violence programs, and Celebrate Recovery courses in the evenings.

Mennonites contributed to this rehabilitation initiative by implementing an inmate visitation program. In 1974 in Saskatchewan Penitentiary, Rev. Orville Andres began the program with only seven volunteers – which quickly grew to over one hundred volunteers in the 1980s after Dale Schiele took over as full time

[18] This story is told in Donald Stoesz, *Glimpses of Grace (*Victoria: Friesen Press, 2010), pp.111-112.
[19] Centre for Services in Restorative Justice, History - CSJRCSJR
[20] Canadian Mennonite, *Four stories of ministering in prison*, Four stories of ministering in prison – Canadian Mennonite Magazine

coordinator.[21] The program was called Person to Person (P2P), and was designed to match volunteers on a one-to one basis with inmates. It affirmed human dignity in establishing friendships with inmates experiencing loneliness and isolation. The focus of visitation was in Prince Albert, where various provincial correctional facilities and a federal institution were situated.

According to a 2005 study for the College of Education at the University of Saskatchewan, the Person to Person program (also known as Man to Man, and Woman to Woman), was put in place as a friendship based initiative. While many of the volunteers were motivated by strong religious beliefs, spiritual issues were raised only when invited to do so. Friendship was regarded as the primary purpose of the program. Pro-social relationships became the means by which normalization of life between offenders and community members was established.[22]

Mennonite Central Committee began a similar program in Alberta, with Graham Reddoch as the initial director of M2/W2. Visitation programs were established in Drumheller and Bowden Institutions.[23] In 1987, Calgary Foothills Mennonite Church member Darrel Heidebrecht was hired as facilitator of this program.[24]

In 1973, Mennonite pastors Clarence Epp and Henry Dueck started a similar prison visitation program known as Open Circle in Winnipeg, Manitoba. According to an article published in 2010, Open Circle's goal "is to supply hope and understanding by providing prisoners with volunteer visitors who can connect them to the outside world. The 37-year-old organization takes its inspiration from Matthew 25:35-36, where Jesus says, "I was a stranger and you welcomed me," and "I was in prison and you visited me."[25] Member of the Evangelical Mennonite Conference, pastor and journalist Murray Barkman was the coordinator of the program from 2000-2010.

The third category to be considered is **Reintegration**. As a result of the friendships that were established in the P2P program, volunteers realised that there was much more to be done in order for prisoners to become law-abiding citizens. Community chaplaincy was a way that people could connect with offenders as they were released into the community.

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[21] Parkland Restorative Justice, *About Us*. About | Parkland Restorative Justice Retrieved 26 November 2022. For another story about the beginnings of the P2P program, see Esther Epp-Tiessen, *Mennonite Central Committee in Canada*, pp. 129-132.

[22] Heather Duncan and Shelly Balbar, *Evaluation of the P2P Visitation Program Saskatchewan Penitentiary* (University of Saskatchewan: College of Education, 2005), Unpublished, 63 pages.

[23] Darrel Heidebrecht, *Making a Little More Peace in the World*, 29.

[24] For stories about M2/W2 in Alberta, see Darrel Heidebrecht, *Making a Little More Peace*, 30-55.

[25] John Longhurst, Winnipeg Free Press, Saturday, May. 29, 2010, Open Circle turns around lives of prisoners – Winnipeg Free Press

As coordinator of the P2P program in Toronto, Rev. Harry Nigh in 1997 was hired through the auspices of Mennonite Central Committee to become a community chaplain. He started something called *Emmaus Partners*, which trained volunteers to walk alongside offenders as they were released into the community. Before long, Harry had recruited twenty-two volunteers and had set up a Tuesday support group in which ex-offenders and volunteers could share by "examining their levels of compassion, acceptance, frustration, and anger.": Harry worked in this role in the Toronto area from 1997-2000 and again from 2003-2015.[26]

In the same way that the P2P program spread across the country, community chaplaincy became the most visible way in which connections were made between ex-offenders and volunteers committed to accompaniment and reintegration. Mennonite Central Committee in Alberta hired Darrel Heidebrecht in 1990 to broaden the P2P program to include community chaplaincy. Darrell worked in that role until 1999, when he became part of Calgary Community Conferencing.[27]

Reduction of harm is a fourth category that has to do with the fact that there are some offenders who find it hard to stay on the straight and narrow when they are released into the community. Provincial Peace bonds known as 8/10 orders, are sometimes issued to these offenders so that they are still supervised for two years after their sentence has been completed. Offenders sometimes wear ankle bracelets in order to ensure that the community stays safe.

Circles of Support and Accountability represents an initiative that was started in the Toronto area to help these offenders. In 1994, Rev. Harry Nigh was serving as a Mennonite minister in the Hamilton area when he got a call from a psychologist at the prison. The psychologist wanted to know whether Harry could support an offender who was about to be released.[28] Harry had been visiting this individual as part of the M2/W2 program at the prison.

Volunteer support for this individual in the face of community fear and opposition resulted in the creation of what has come to be known as CoSAs.[29] Within a year,

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[26] *Glimpses of God at Work* (Ottawa: Correctional Services of Canada, 2000), pp. 124-125. For a broader analysis of community chaplaincy, see Donald Stoesz, *Transformative Moments in Chaplaincy* (Victoria: Friesen Press, 2024), pp. 3-26.

[27] Darrell Heidebrecht, *A Little More Peace in the World* (Calgary: Little Rock Printing, 2021), pp. 58-59.

[28] Broadview, *Circles of Support and Accountability,* Harry Nigh started groundbreaking sex-offender support group | Broadview Magazine Retrieved 24 November 2022; Esther Epp-Thiessen, *Mennonite Central Committee in Canada*, 214-216.

[29] COSA Canada, *Circles of Support and Accountability*, CoSA Canada Retrieved 24 November 2022.

Harry Nigh, together with regional chaplain Hugh Kirkegaard, Evan Heisey, a Mennonite parole officer, and Ingrid Janzen, a federal institutional chaplain, were able to get funding from Jonathan Edwards, Justice Commissioner, in order to start this program.[30]

Consisting of a core member along with four to seven volunteers who would meet with this person on a weekly basis in order to provide friendship as well as accountability, this group worked with the High Risk unit of the police as well the psychiatric centers in the various cities in which CoSAs were established.

Similar to the P2P program and community chaplaincy, Circles of Support and Accountability were established in many parts of the country. Using the Manual that had been created in Toronto, organizations such as Parkland Restorative Association in Saskatchewan,[31] the M2 organization in British Columbia,[32] along with the Initiatives for Just Communities in Winnipeg,[33] added CoSas to their ministry to prisoners and ex-offenders.

Restorative Justice represents a broad healing approach that encompasses a wide range of settings and applications. Warden Ron Wiebe, for example, established Restorative Justice units in an institutional setting in which inmates and victims could meet with counsellors to begin the process of restoration and possible reconciliation.[34] He wrote a book, *Reflections of a Prison Warden*, outlining the changes that had occurred in corrections as well suggesting a new way forward.[35] Correctional Service Canada established a *Ron Wiebe Restorative Justice* award in 1999 to acknowledge the pioneering work he had done in helping inmates to take responsibility for their crimes and to reintegrate into society. This award is given annually to a person who "models restorative justice principles in the service of peace and justice."[36]

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[30] Donald Stoesz, *Transformative Moments in Chaplaincy*, pp. 16-19. Broadview, *Circles of Support and Accountability,* Harry Nigh started groundbreaking sex-offender support group | Broadview Magazine Retrieved 24 November 2022; Esther Epp-Thiessen, *Mennonite Central Committee in Canada*, 214-216.
[31] Parkland Restorative Justice, *About Us*, About | Parkland Restorative Justice Retrieved 26 November 2022.
[32] M2/W2, *Mentoring toward Wholeness Together*, M2W2 - Mentoring Toward Wholeness Together Retrieved 24 November 2022
[33] Initiatives for Just Communities, *Initiatives for Just Communities*, About Us – Initiatives for Just Communities (initiativesjc.org) Retrieved 24 November 2022.
[34] Mennonite Brethren Historical Commission, Publications: Profiles: Ron Wiebe; GAMEO, Ronald Bruce Wiebe, Wiebe, Ronald Bruce (1945–1999) - GAMEO
[35] Ron Wiebe, Correctional Service Canada, *Reflections of a Prison Warden*, Ron Wiebe Reflexions, Retrieved April 2025.
[36] Correctional Service Canada, *National Ron Wiebe Restorative Justice Award*, National Ron Wiebe Restorative Justice Award (csc-scc.gc.ca) Retrieved 23 November 2022.

The philosophical basis of Restorative Justice can be traced to another Mennonite, teacher, writer, and consultant Howard Zehr.[37] He stated that there was a difference between a punitive approach, in which the state served as the surrogate victim of the crime, and sentenced the offender to incarceration as part of the punishment, and a restorative justice approach, in which harm done to the victim represented the primary consideration in dealing with the offender. Restitution and reconciliation represented the end goal that third parties worked toward in their interviews and interventions with offender and victim. While incarceration could be a consequence in order to keep society safe, the needs of the victim dictated how to proceed with healing in the matter.

Another Restorative Justice initiative was started by Dave Gustafson, Mennonite seminary graduate, adjunct professor, and director of *Community Justice Initiatives Association* in the Frazer Valley of British Columbia. Dave Gustafson is passionate about "creating social structures that contribute to the making of a just peace; assisting others who languish (trauma survivors, in the main) to discover their own gifts, to recover hope, to grow and to flourish." He facilitates 'therapeutic dialogue' in prisons between victims and offenders in crimes of severe violence under the auspices of CJI's Victim Offender Mediation Program (VOMP)."[38]

Mennonite Brethren pastor Vern Redekop-Neufeld is another justice advocate who has worked steadfastly at bringing the concepts of restorative justice to bear on the relations between inmates and society. In 1985, he and his wife Gloria, also a pastor, moved to Ottawa, where Vern worked as communications coordinator for the Canadian Council for Justice and Corrections (1985-1990). The Church Council on Justice and Corrections (CCJC), incorporated in 1972, "promotes community responsibility for justice with an emphasis on addressing the needs of victims and offenders, mutual respect, healing, individual accountability, and crime prevention."[39]

Eventually Vern became President of the Canadian Institute for Conflict Resolution,[40] where he worked from 1994 to 2000. In 2001, Vern became a professor

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[37] Howard Zehr, *Changing Lenses* (Scottsdale: Herald Press, 1990).

[38] Simon Frazer University, *Centre for Restorative Justice*. Dave Gustafson - The Centre for Restorative Justice at SFU - Simon Fraser University Retrieved 27 December 2022. The Langley Mennonite Church has been actively involved in supporting VORP, RJ Milestones and Resource Guide, RJ Milestones and Resource Guide - RJABC Home

[39] Canadian Council of Justice and Corrections, *History*, History - CCJC Retrieved 30 December 2022.

[40] Canadian Institute for Conflict Resolution, *History*, History - Canadian Institute for Conflict Resolution (CICR) (cicr-icrc.ca) Retrieved 31 December 2022.

in the School of Conflict Studies at Saint Paul University in Ottawa (2001-2019).[41] Most recently, Vern has edited a book together with Thomas Ryba, entitled *Rene Gerard and Creative Reconciliation,*[42] in which he cites specific examples of restorative justice at work.

Wilma Derksen's *Candace House* represents a fifth restorative justice initiative that was started in Winnipeg, Manitoba. In 1984, Wilma and Cliff Derksen's thirteen year old daughter, Candice, was murdered. Her body was discovered six weeks later, frozen to death in a shack near their home.

As a result of this traumatic event and subsequent search for the killer, which took twenty-two years, Wilma envisioned the idea of providing a safe place for victims near the courthouse while they were going through court procedures. In 2017, supporters leased a space that was subsequently renovated in order to make it available so that "victims, survivors and loved ones could connect with others to receive timely information, nourishment, and encouragement."[43] According to its website, "Candace House continues to work closely together with victims, survivors, other social services organizations and government agencies, and our community in carrying out this important vision."

Restitution represents a sixth category that has to do with offenders reimbursing the victims for their material losses as a result of the offenders' actions. The origin of this initiative can be traced to a specific Restorative Justice initiative in 1974 in Ontario when some youth vandalized neighbourhood properties in Elmira.[44] David Worth and Mark Yantzi, two young Mennonite probation officers, approached the judge to see if the youth could offer restitution and meet with the victims. Thus was born a Victim-Offender (VORP) program dedicated to repairing the harm that had been done.

This initial program grew into a large organization dedicated to mediating conflicts among neighbours, the elderly, staff in the workplace, in housing, and among families.[45] *Community Justice Initiatives* collaborates with victims of sexual abuse,

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[41] Saint-Paul University, *Blog,* Vern Redekop - Saint-Paul university (ustpaul.ca) Retrieved 31 December 2022. Vern Neufeld Redekop, *Linked In*, (17) Vern Neufeld Redekop | LinkedIn Retrieved 31 December 2022.
[42] Vern Neufeld Redekop and Thomas Ryba, editors. *René Girard and Creative Reconciliation* (Lexington, 2014).
[43] Candace House, Candace House | History.
[44] Community Justice Initiatives (CJI), *The Elmira Story*, The Elmira Case Story | Community Justice Initiatives (cjiwr.com) Retrieved 24 November 2022.
[45] Community Justice Initiatives (CJI), *Imagine a Just Community,* Community Justice Initiatives Home Page - CJI - Community Justice Initiatives.

as well as with women and men being released from prison. VORP continues to be an integral part of the program.

Calgary Community Conferencing is somewhat similar in the sense that staff meet with younger offenders who have stolen a vehicle or destroyed property in order to see if they are willing to take responsibility for what they have done as well as offer restitution. These young adults are mandated to meet with their victims as well as third party representatives in order to come with a solution of restitution, community service, and restoration of relationships. Darryl worked at this project from 1999 to 2019. He relates many stories of the ways that victims and offenders were able to come to an equitable solution.[46]

Reconciliation represents a final, more elusive, response to the consequences of crime. Rev. Pierre Allard, in his doctoral thesis on a biblical vision of restorative justice, suggests a religious solution to the walls of hatred and anger between inmates and society, between victims and offenders, coming down. He cites Paul in Ephesians 2:14, who says that Gentile and Jew have been reconciled into one body of peace through the sacrifice of Jesus' love.[47] God's salvation of grace and forgiveness enables all of us to move beyond resentment, anger, revenge, and hostility to letting go, forgiveness, reconciliation, and peace.

Reconciliation represents the final process in which offenders and victims can come to terms with their own grief, sadness, and vulnerability in the face of a lot of harm. True forgiveness is the ideal that frees both victim and offender from the consequences that have resulted from the crime that was committed.

Each of the categories mentioned above can lead to reconciliation. It remains nevertheless a penultimate goal. The other categories speak about the steps toward restoration while the final step of reconciliation remains in the hands of both the offenders' ability to apologize and the victims' ability and willingness to forgive.

Summary

These seven categories reflect a hands-on approach that puts personal relations before corporate lines of authority, and minister- and lay-driven initiatives before official directives from conference leaders. Each of the people involved were not afraid to take their Mennonite values of peace making and individual giftedness at face value. Paul's exhortation for Christians to become ministers of reconciliation (2 Corinthians 5:18), Jesus' call to visit the oppressed (Matthew 25:35-36), and

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[46] Darrel Heidebrecht, *A Little More Peace in the World*k, pp. 87-188.

47 Allard, *The Statement of the Correctional Service*, 94-97.

Peter's announcement that we are all priests (1 Peter 2:5) formed the basis of these creative and redemptive interventions in prison ministry.[48]

Persuasive Consent as the basis of Mennonite Non-resistance.

One of the difficulties of Mennonite ministers, chaplains, correctional staff, and volunteers becoming involved in the justice system has to do with their belief in pacifism. Jesus' injunction for believers "to turn the other cheek" (Matthew 5:39) and Peter's exhortation "to suffer, to not return abuse, to not threaten, and to entrust yourselves to God," as Jesus did (1 Peter 2:23), begs the question of how Mennonites are to work with offenders and the criminal justice system when coercion becomes part of the equation.

Gordon Kaufman, an astute Mennonite theologian, goes so far as to say that the non-resistance of Christ is incorporated into the very attributes of the freedom of God.[49] God created humanity so that human beings, of their own free will, could turn to God. Rather than forcing God's will upon humanity, God sent Jesus to sacrifice himself in order to show what true love was all about. Christ shows through his atonement how non-resistant love is an integral part of his salvation message of forgiveness. Kaufman interprets this act of Jesus emptying himself and becoming obedient unto death as indicative of the very nature of God. The purpose of God is to persuade and to convict people on the basis of their conscience, rather than to force them to do God's will.

Based on this theology, Kaufman suggests that the best that Christian pacifists can do is to appeal to the conscience of individuals and the collective conscience of society to act on their deepest convictions.[50] Pacifists have no right in imposing pacifism on society. They are to witness to society in a non-coercive manner. Respecting the dignity and right of each individual and state means that the best a Mennonite can do is to appeal to their deepest convictions and then support them in their decisions, even if it means going against the dictates of one's own conscience. This is what true sacrificial love means, as exemplified by Jesus. The question that arises is whether Mennonites can stay true to their non-resistant beliefs and avoid the use of coercion in their involvement with justice system.

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[48] GAMEO, *Priesthood of All Believers*, Priesthood of All Believers - GAMEO; GAMEO, *Voluntary Service*, Voluntary Service - GAMEO

[49] Gordon Kaufman, *Systematic Theology* (New York: Scribner's, 1968), 210-221.

[50] Gordon Kaufman, *Nonresistance and Responsibility* (Kansas: Faith and Life Press, 1979), 74-75.

One of the first things that should be said about persuasive consent is that it forms the basis of trusting relationships between inmates and volunteers. Any volunteer who has worked with the programs Alternatives to Violence or Celebrate Recovery, or been involved in a prison visitation program, knows how important it is to establish a level of trust between volunteer and offender. Both people need to feel safe in the context of normalization with an incarcerated setting.

Alternatives to Violence, Celebrate Recovery, and Christopher leadership programs only work well if offenders and volunteers as participants form a circle in which honest sharing can take place. These situations foster the growth of healthy relationships and friendships, modeling the type of personal encounters that Mennonites have encouraged in order to bring healing and hope. [51]

The genius of these informal encounters has to do with the non-coercive nature of the relationship. Inmates will only change if they are convinced in their hearts that a better future without crime is possible. Each AVP workshop starts with an affirmation of respect, trust, honesty, and caring. It builds on this mutual covenant to create a "safe container" [52] in which participants can share more openly and honestly about themselves. These opportunities for sharing foster greater willingness by participants to take a closer look at themselves, accept responsibility for their lives, and learn empathy for others.

There is, at the same time, a limit to this persuasive content in the context of a larger institutional setting. Coercion may be necessary in order to diffuse a potentially violent situation as well as to mandate progressive solutions within a prison context. It is to these examples that we now turn.

Coercion as a Means of Doing Good and Establishing Justice

A simple answer to the above question about the necessity of coercion is that Mennonites need to modify their understanding of non-resistant love if they are going to be effective in the justice system. The Catholic Catechism provides a helpful answer to this dilemma. In the section on *Life in Christ,* the Catechism starts with a

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[51] Note the discussion in Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual* (Victoria: Friesen Press, 2020), pp. 133-140.

[52] John Shuford, "*Description of Program, Target Population and Target Setting,"* unpublished, pp. 1-2. "This container of safety allows participants to effortlessly lower their barriers and defences, opening them up to honestly see themselves, their behaviours and the consequences of their behaviours as well as be receptive to new attitude and interpersonal skills." As one inmate put it, "only a group of this nature can provide us with the safe environment to remove this mask."

strong affirmation of human dignity and freedom.[53] Human beings are free to choose God because they have been created in the image of God. There is no compunction in this regard. By their free will, human beings are capable of "directing themselves to the true good." They find perfection in "seeking and loving what is true and good."

This freedom is linked to the most important passion called love. "Aroused by the attraction of the good, love causes a desire for the absent good and the hope of attaining it. This movement finds completion in the pleasure and joy of the good possessed."[54]

The Catechism's affirmation of human freedom and love echoes Gordon Kaufman's Enlightenment driven philosophy. Both of them believe in natural grace and natural law. Both of them regard the reason and will of human beings as reflective of God's creation and nature.

At the same tine, the Catechism suggests that good represents the object of love. Doing good is an end goal that brings love to completion in a richer way. Love can be correlated with personal and institutional matters in terms of a teleological goal. To give simple example, the Ten Commandments can be interpreted in relation to Jesus' command to love God and one's neighbour. A covenantal theology emerges that places the human community and social justice within a dynamic relation between God's love and God's justice.[55]

The idea of the greater good is a helpful concept in bringing coercion to bear in situations that are necessary to keep institutions and society safe while providing helpful solutions to difficult circumstances. Three examples show how the connection between idealistic goals and realistic solutions is possible.

Correctional Service Canada's Shift from Work to Programming

The first example comes from the Correctional Service Canada's shift in policy in the 1980s.[56] Up to the 1960s, employable skills were regarded as the most important trade that inmates could learn while incarcerated. Construction, welding, upholstery, school upgrading, culinary techniques, and food preparation were offered within prison settings.

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[53] *Catechism of the Catholic Church*, second edition (Liberia Editrice Vaticana, 2019), 1700-1708.
[54] *Catechism of the Catholic Church*, 1765-1766.
[55] *Catechism of the Catholic Church*, 1877-1948, 2083-2557.
[56] The next three sections are included in Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual*, 87-90.

The problem with this approach was that it did not address factors that brought inmates to prison in the first place. The Correctional Service considered it adequate during those years to punish inmates for what they had done without considering the reasons they had committed their offences. Inmates I spoke to during those early years were in general agreement with this approach. They regarded work as the most important defining aspect of their existence. They knew that they were serving time for the offences that they had committed. They did not consider it anyone else's business whether they had addiction issues or marital affairs.

This all changed in the 1980s. The Correctional Service decided that taking programming for the offences a person had committed was part of the punishment that they received.[57] The inmates were withheld pay if they did not take programming for violence, domestic abuse, gang affiliation, or sexual offences. The Correctional Service saw these programs as helping to reduce recidivism and the possibility of future harm.

Inmates reacted strongly against this new policy. There was a period of five years when I as a chaplain could not call any of the Bible studies and relationship courses that I offered a "program." Inmates told their parole officers that the reasons for their offences were none of the staff's business. Offenders would decide if they wanted parole. Inmates would decide if they wanted to take a program. They reacted strongly against being forced to take a program. Everything should be done on a voluntaristic basis, like the AA and NA programs offered in the evening.

One of the surprizing outcomes of these new policies was that offenders began to see the merit of these programs after five years. They saw that they could earn a high school diploma if they applied themselves. They realised that looking into the nature and causes of their offences could help them not reoffend in the future.

This example shows how coercion, applied with a clear goal in mind, is effective. The reasons for programming were made clear. Offenders had a responsibility to the state to better understand the reasons for their crimes. They had a responsibility to become law-abiding citizens.

[57] Michel Foucault has outlined the historical shift in corrections from corporal forms of punishment and work to enlightenment disciplines of reflection and reform, *Discipline and Punish*, trans.by Alan Sheridan (New York: Vintage Books, 1975). Note the discussion in Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual*, 180-181.

Integration of Inmate Populations

A second example is taken from events that occurred during the 1990s in Leclerc Institution, a federal prison in Quebec. The relationship between staff and inmates had deteriorated to a point where offenders were taking control of some aspects of the prison. Members of the Hell's Angels' gang were deciding where inmates could reside. They as a group occupied the top two ranges of one wing of the prison while relegating more undesirable inmates to the lower floors.

The Hell's Angels made decisions regarding living arrangements in the face of Correctional Service policy that stated that a prison was to have integrated populations. Integrated populations meant that a variety of different inmates had to learn to live together in units specified by the staff.[58]

The power imbalance between inmates and staff got to a point when a new warden was installed in the prison. The warden met with each of the inmate range representatives. He told them that over the next three months, staff would be deciding which inmate could reside in which unit. The inmates reacted strongly against this new measure. They told the warden that there was going to be assaults against staff. They told the warden that there was going to be violence. They told the warden that there was going to be a riot.

The warden responded to each of these threats. He met again with each of the inmate unit representatives. He told them that none of his correctional staff was going to be harmed. He told the inmates that there was not going to be any violence. He told the offenders that there was not going to be a riot.

The outcome of this strategy and enforcement over three months was generally good. Inmates learned to live with other inmates with whom they felt uncomfortable. Hell's Angels' inmates mixed with other inmates who were not involved with gangs. Black and ethnic inmates were placed on the same range as Caucasians. Inmates with different types of offences learned to live in harmony on a range. The pecking order established by inmates was slowly eroded in favour of a greater integrated population.

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[58] It should be noted that integrated populations within prisons are the exception rather than the rule. The reason that an integrated population was possible at Leclerc was because there was only one gang, Hells Angels, in that facility. Normally, prisons hold inmates belonging to more than one gang, which means that they have to be separated into separate units. Offenders who have committed crimes against women and children are generally segregated from offenders who have committed bank robberies, drug offences, or other serious crimes. Note Hank Dixon's reflections on a riot that occurred in New Brunswick partly because of the institution's attempt to integrate its inmate population, *Lifer's Journey* (Winnipeg: Prairie Heart Press, 2021), 140-155, *Email Correspondence*, January 27, 2025.

A riot occurred on one of ranges while this new policy was being enforced. Inmates trashed their common room, destroying refrigerators, couches, and cooking stoves. They barricaded themselves in their cells, not allowing officers to come onto the range.

The warden's response to this violence was to punish the perpetrators involved while letting the rest of the inmates mingle freely in the prison. The range on which the riot had taken place was barricaded so that none of the inmates on that floor could leave. The inmates were locked in their cells. Food was delivered to the inmates. This situation stayed the same for three months. The barricaded inmates observed the other offenders being given a variety of liberties. The prison as a whole adjusted to the new reality of integrated populations.

After three months, staff moved onto the barricaded range and renovated the common area. Inmates were allowed to leave their cells for a certain amount of time every day. Life slowly returned to normal. Inmates on that range accepted the fact that life was different from what it had been before.

I learned over the course of this six month period that it is possible to set a clear direction of reform. It was possible to enforce this reform in order to show inmates that they were not ultimately the ones who were in charge. The power and control that the Hell's Angels had been able to exert over the prison was slowly eroded. Pro-social interactions replaced the intimidation that the gang had used to enforce what is known as an inmate pecking order.

This cautionary tale demonstrates how coercion can be used to establish pro-social relationships. The Hells Angels are a powerful gang precisely because they believe in using whatever means it takes to get what they want. They sell drugs in order to make a lot of money. They intimidate inmate "informants" in order to keep drugs coming into the prison. They force any inmate who has been convicted of a crime against women or children to "check into the hole" and leave the prison. They flaunt the law by using force and violence to establish their own rules of life. These rules include racketeering, prostitution, selling drugs, and money laundering. The Hells Angels have replaced society's ideals of harmony and good order with their own sense of "justice."

It takes time to right the listing ship because of a power struggle between inmate and staff. Gangs have been formed to exert political and social pressure on the situation. Staff become intimidated to a point where they feel paralyzed in acting. This is why a new, seasoned warden was asked to deal with the situation. He was given the power

and authority to make changes. He was wise enough to know how to undermine the Hell's Angels' power. He showed inmates at the prison that there was a better way. They could be free of the intimidating hold that the Hells Angels had over them by cooperating with the new policy of integrated populations. Making members of the Hells Angels live on different ranges had the desired effect of decreasing their influence. The Hell's Angels' inmates had to learn to cooperate with a variety of different people. Their skewed view of the world was diffused in favour of pro-social values and policies.

Issuing Peace Bond Orders to Keep People Safe

A third example has to do with the provincial courts issuing peace bonds known as 8/10 orders to released inmates who are considered a high risk to reoffend. Some inmates refuse to take programming for their offences. Other inmates who find it hard to control their sexual impulses. Still others with mental challenges or other disabilities do not know how to deal with emotional, psychological, and behavioural challenges.

Circles of Support and Accountability is a nation wide program that has been set up to help inmates become law abiding citizens.[59] Inmates upon release agree to meet regularly with a group of volunteers to receive support as well as be held accountable. This program has been quite successful.[60] The fellowship offered by this group of people helps to keep an ex-inmate on the straight and narrow.

The provincial courts Issue two-year 8/10 orders to some ex-inmates because they are considered a high risk to reoffend. These peace bonds involve the ex-inmate wearing metal bracelets on their ankles so that the high risk unit of the police force can monitor their movements. These peace bonds are set in place after the inmate has completed their federal prison sentence.

Inmates reacted strongly against this peace bond order when it was first implemented over twenty-five years ago. They took the government to court on the basis of their rights. A few of these court orders were lifted. The majority of them stayed in place because of the assessed risk of the inmate to the community.

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[59] Note the discussion, Donald Stoesz with Hank Dixon, *A Prison Chaplaincy Manual*, 36-38.

[60] Wilson, Robin, Franca Cortoni, and Andrew McWhinnie, "Circles of Support and Accountability: A Canadian National Replication of Outcome Findings," *Sexual Abuse: A Journal of Research and Treatment*, 2009:21, 412-430.

Many of the inmates I worked with accepted the imposed court order. They admitted that they were still a risk to society. They considered COSAs along with the wearing of an ankle bracelet necessary to keep them safe. They did not want to commit another offence. They were willing to abide by these conditions in order to reintegrate into society.

Several ex-inmates expressed anxiety and trepidation when these bracelets were removed two years later. They understood the nature of their crime cycle. They knew how easy it was to slip back into a negative way of thinking and acting. These ex-inmates continued to be part of the volunteer group of Circles of Support and Accountability. COSAs represented a safe place where they could process the challenges of day-to-day living. COSAs evolved as a social support network that went beyond its original mandate of a one-year covenantal relationship with the core member. The social group acted as an informal authority figure that kept its members along with society safe after the removal of the bracelets.

Ex-inmates' commitment to "do no more harm" and willingness to abide by conditions represented the heart of the program. These ex-inmates were technically free to do whatever they felt like, even with an ankle bracelet. The bracelet represented a monitoring tool reinforced by accountability to forensic units of the hospital, high risk police units, along with volunteers and friends who were willing to walk alongside these ex-inmates. Persuasion and coercion worked hand in hand to keep society safe.

Summary

These three examples show how responsibility, accountability, harmony, and safety are related to love and the common good. Inmates were able to care lovingly for each other after they had learned to apply internal boundaries and taboos to their own behaviours. All inmates in an institution can learn how to be in harmony with each other even if they represent different ethnic and cultural groups. Sex offenders can keep themselves safe by wearing ankle bracelets. Circles of Support and Accountability become an informal authority structure that hold them accountable.

As the Catholic Catechism notes, love is related to the desire for the good. The good represents the completion of love in that sense it is brought to bear on a variety of intricate situations. Persuasion and coercion operate simultaneously and at different levels in order to bring about the good.

Conclusion

This article has shown how Mennonite principles of the priesthood of all believers and commitment to volunteerism is correlated with Correctional Service Canada's principles of dynamic security, subsidiarity, voluntarism, and restorative justice. Many examples have been given to show how Mennonites act in solidarity with offenders as well as victims in bringing healing, hope, restoration, and reconciliation. Trust is established because of the persuasive consent that represents the basis of free interactions between volunteers and offenders. At the same time, Mennonites can learn from Correctional Service Canada as well as the Catholic Catechism in terms of how love is related to the greater good. The greater good sometimes necessitates coercion in order for justice to be attained.