

Actively Living Reconciliation and Restoration: The Restorative Framework and Faith Communities

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Welcome to Christ Lutheran Restorative Practices

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***‘Building Community Through
Restoring Relationships’***

Time to Step Back - Archbishop Oscar Romero

It helps now and then to step back

And take the long view.

The kingdom is not only beyond our efforts,

It is even beyond our vision.

We accomplish in our lifetime only a tiny fraction

Of the magnificent enterprise that is God's work

Nothing we do is complete,

Which is another way of saying

That the kingdom always lies beyond us.

No statement says all that could be said,

No prayer fully expresses our faith.

No confession brings perfection,

No pastoral visit brings wholeness.

No programs accomplishes the Church's mission.

No set of goals and objectives includes everything.

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted,

Knowing that they hold further development.

We provide yeast that produces effects

Far beyond our capabilities.

We cannot do everything,

And there is a sense of liberation in realising that.

This enables us to do something,

And to do it well.

It may be incomplete, but it is a beginning,

A step along the way,

An opportunity for the Lord's grace to enter

And do the rest.

We may never see the end results,

But that is the difference between

The master builder and the worker.

We are workers, not master builders,

Ministers, not messiahs.

We are prophets of a future not our own.

Reflections & Expectations

What appeals most to you about Archbishop Oscar Romero's reflection?

As a Christian and member of this church, how does this reflection help clarify how you might best contribute to congregational life?

What would you like to take away from this today's presentation?

CRISIS & PASTORAL CARE

- What do members of the church seeking your assistance have in common?
- Why do they seek you out, and what is it they most want from you?

CRISIS & PASTORAL CARE

Mary, who is a member of your parish community, seeks your advice and assistance. She is concerned about an issue of conflict among some congregational members.

CRISIS & PASTORAL CARE

What would you like Mary to say about her experience with you?

What do you want Mary to take from this experience?

What impact would you most like to have on Mary and the people involved?

True Witness

As a member of this parish, how important is it that your fellow church community understands where ‘you are coming from’?

What do you do to ensure that this happens?

How could you become even more clear and explicit in what you do?

Healthy Relational Styles

You are more likely to be understood when your relational style [or behaviour] is explicit rather than implicit. What does this mean?

What are the advantages of ensuring that everything you do is explicit?

Healthy relationships are built on explicit behaviours which foster: openness, honesty, transparency and fairness.'

Building An Explicit Relational Framework

Let us now explore how our restorative practice framework can provide explicit practice [behaviour] capable of building healthier relationships and stronger families/communities.

An Introduction to Restorative Practice

The roots of restorative practice
can be traced back to
Aboriginal Peoples of
North America ,
the Maori of
New Zealand,
and peoples of
Japan and Africa



Restorative Justice & Conferencing

Restorative Justice Is Grounded In The Belief:

- That each and every person has God-given worth
- That no one is disposable
- That human conflict and harm can be most effectively addressed by attending to the healing of all those persons affected



Restorative Justice & Conferencing

Restorative Justice resonates with the beliefs and practices of many faith communities, including Christian, where values such as reconciliation, healing, forgiveness and fostering peace are esteemed



AIM OF RESTORATIVE/RELATIONAL PRACTICE

To encourage the use of restorative practice to help manage conflict and tensions, by focusing upon repairing harm and strengthening relationships.

BASIC TENETS OF RESTORATIVE PRACTICE

“Harm and Relationships”

Adversarial (Blame) approach:

“what happened, who is to blame, what punishment or sanction is needed?”

Restorative approach:

“what happened, what harm has resulted and what needs to happen to make things right?”

Adversarial

Focus is in the past

**Preoccupied with
blame**

**Deterrence linked to
punishment**

Restorative

**Focus in past, present
& future**

**Emphasis on resulting
harm**

**Deterrence linked to
relationships and
personal accountability**

Restorative Practice and Scripture

- The concept of “Shalom” from the Old Testament (a way of peace and justice – a way of being) is closely akin to restorative justice
- Matthew 18: 15-16 reflects a restorative process
- In 2 Corinthians 5: 18 Paul strongly reminds Christians that ours is a ministry of reconciliation
- How did Jesus deal with the woman at the well? (John 4:7-26)

Significant Others in Our Lives

Think of a person that you greatly respect.

What was it, that allowed you to feel this way?

In a word, what was special about this person?

Those We Respect

They had the following qualities:

- Listened
- Empathised
- Honest/integrity
- Open
- Respectful
- Showed interest
- Made time
- Firm and Fair
- Encouraging
- Challenging
- Set clear boundaries
- Non judgemental
- Accepting
- Believed in you
- Used humour & were fun
- Created learning environment
- Affirming
- Apologised - vulnerable
- Were real
- Shared their story
- Loving
- Compassionate
- Consistent
- Explained their actions
- Realistic
- Predictable

Respect and Challenge

When this person challenged you, describe the experience?

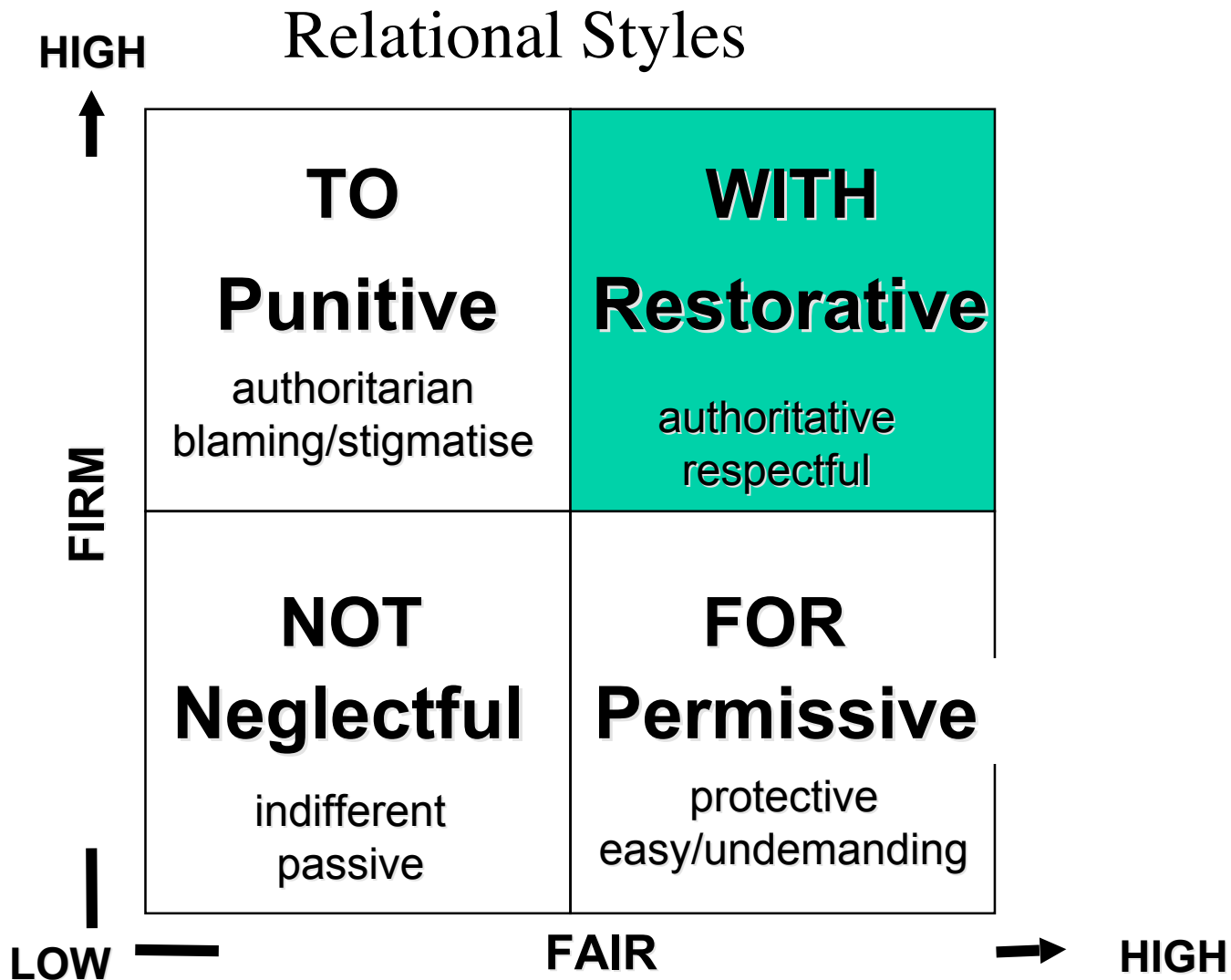
If you say they treated you in a “clear but respectful” [firm but fair] way, would you mean?

What does ‘firm’ mean? What does ‘fair’ mean?

Balancing Expectations & Respect

What is your experience of a person who was firm but not fair?

What is your experience of a person who was fair but not firm?



Adapted from Social Discipline Window - Paul McCold and Ted Wachtel - 2000

I know I will always be treated

“

by those I respect.

INSERT THE WORD WHICH BEST
DESCRIBES YOUR EXPECTATION

Most say ‘fairly’

What is 'Fair Process'?

What is needed for fair process
to be experienced?

What is more important,
process or outcomes?

Fair Process

The Central Idea...

‘...individuals are most likely to trust and co-operate freely with systems - whether they themselves win or lose by those systems - when fair process is observed.’

Fair Process

Principle 1

Engagement:

Involving individuals [and their families] in decisions that affect them, by asking for their input so they can tell their story.

Fair Process

Principle 2

Explanation :

Everyone involved and affected should understand why final decisions are made as they are. Creates a powerful feedback loop that enhances learning.

Fair Process

Principle 3

Expectation Clarity:

Once decisions are made, new expectations are clearly stated, so that individuals and their families understand likely consequences for failure to honour undertakings.

What Fair Process Isn't

- Decisions by consensus
- Does not set out to achieve harmony
- Does not set out to win support through compromises that accommodate every individual's opinions, needs or interest

What Fair Process Achieves

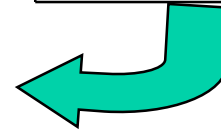
- Fair process builds trust and commitment
- Trust and commitment produce voluntary co-operation
- Through the sharing of feelings, knowledge and experiences, this leads to creativity, spiritual and moral development and strong relationships.

RELATIONAL DOMAINS

Pressure

TO	WITH Fair Process
NOT	FOR

How can you practice consistently in this domain?



Support

Restorative Questions I

When challenging behaviour, why would the following questions consistently achieve ‘fair process’?:

- **What happened?**
- **What were you thinking at the time?**
- **What have you thought about since?**
- **Who has been affected by what you did?**
- **In what way?**
- **What do you think you need to do to make things right?**

Restorative Questions II

Why would these questions assist, those harmed by other's actions, experience 'fair process?':

- **What did you think when you realised what had happened?**
- **What impact has this incident had on you and others?**
- **What has been the hardest thing for you?**
- **What do you think needs to happen to make things right?**

Parish Restorative Practice Continuum

Bring to Notice

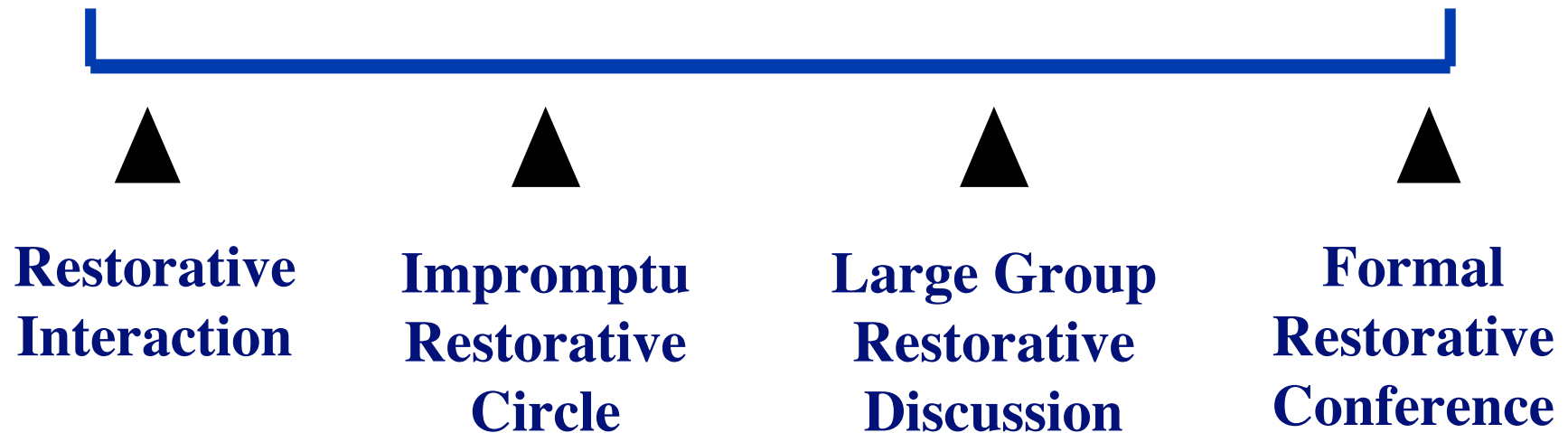
Critical Issues

Low level matters

Serious matters

Informal

Formal

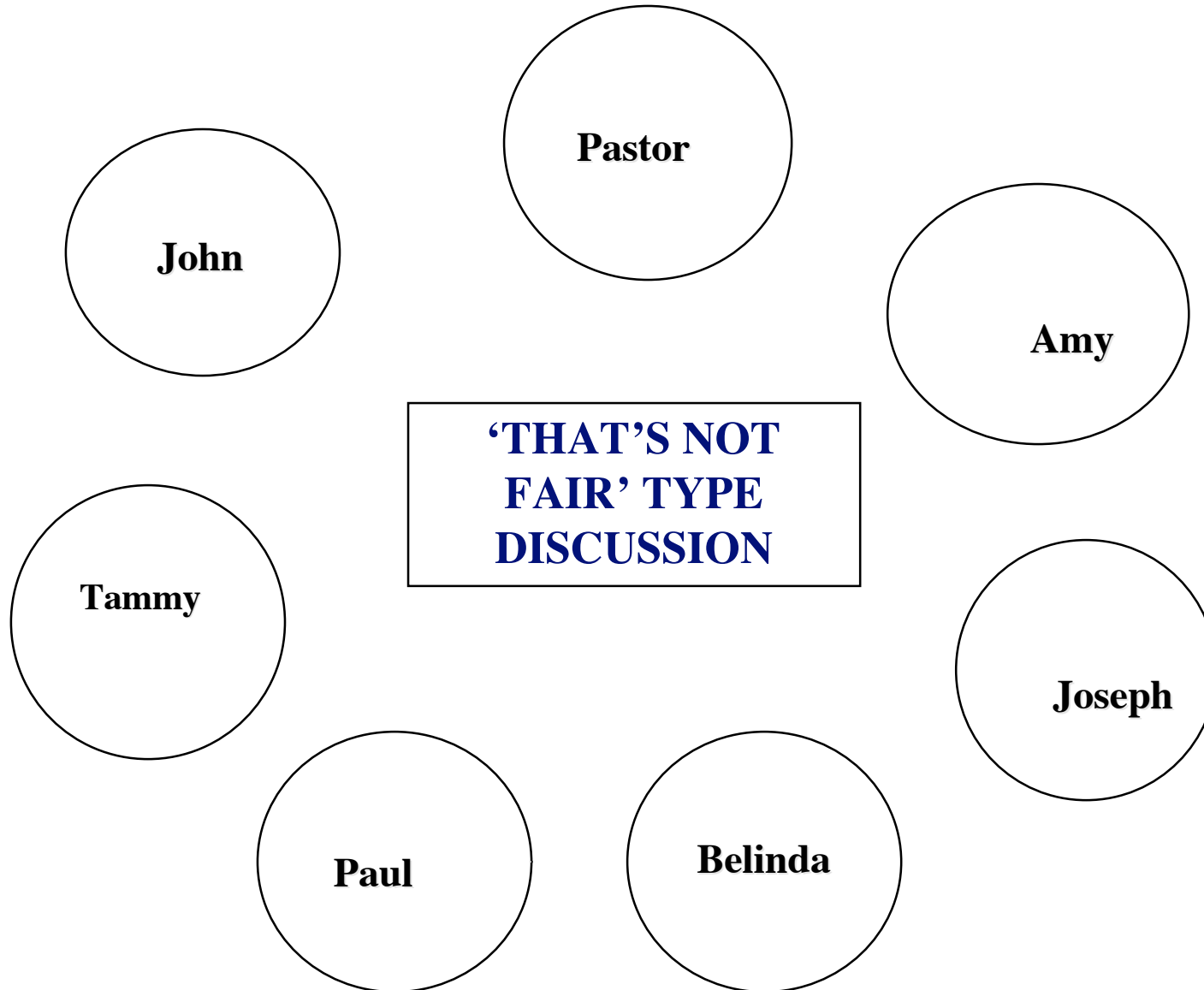


Restorative Interaction

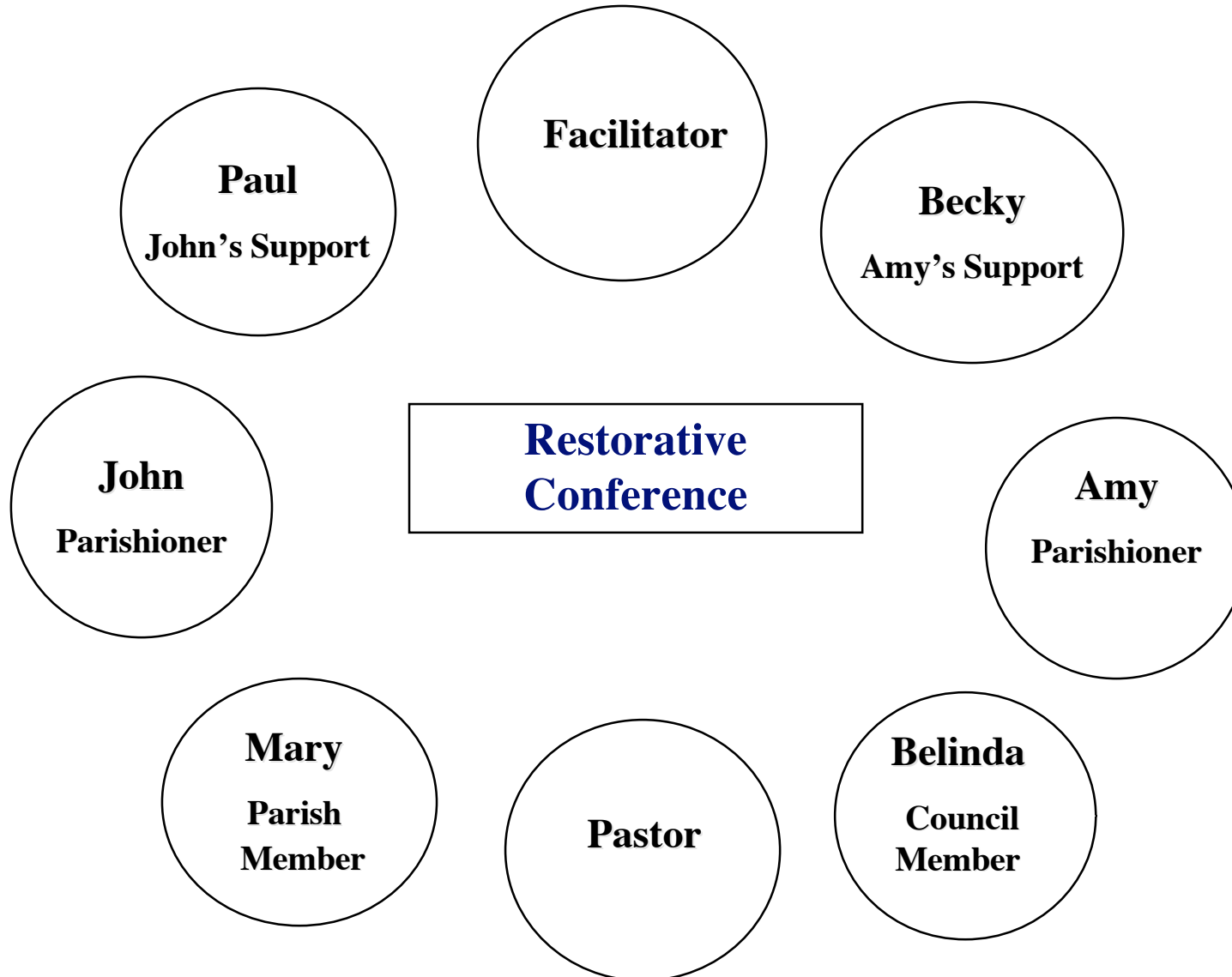
INCIDENT : Parishioner Makes An Offensive Comment

- Please tell me what happened and what you said?
- When you made this comment, what were you thinking about?
- Who do you think has been hurt by your comments?
- In what way?
- On reflection, how might you deal with things differently next time?
- What do you need to do to make things right?

IMPROMPTU YOUTH GROUP DISCUSSION



Parish Conflict Situation



Making Sense of the Conference Process

In what order were participants invited to speak?

What was the rationale for this sequences?

What do you think are the benefits of this process?

What concerns would you have about the process?

Making Sense of the Conference Process

When there is conflict between members of the parish, and it is not clear where the responsibility for the harm lies (which will be most of the time) a special “script”, or set of questions for general conflict, would be used for the Conferencing Process



Reflecting On What We Have Shared

Now we have shared an understanding on how healthy relationships are fostered, you might like to think of an incident in your personal or professional life that on reflection, you may have dealt with differently.

Reflecting On What We Have Shared

What do you think about restorative practice and what we learned today?

How does this way of thinking and being affect congregational life?

What are some of the issues or problem areas that this could address?

Other questions?

Developing a Restorative Practice in Our Parish Community

How would you integrate restorative practice elements into our parish life?

How could our Christ Lutheran community embrace restorative practice as a practical way of giving expression to Gospel values?

What features (attributes) of our parish would support this happening?

What impediments will need to be overcome?

WHAT REALLY IS POSSIBLE?

LORD, GRANT ME THE
SERENITY TO ACCEPT THE
THINGS I CANNOT
CHANGE.

COURAGE TO CHANGE
THE THINGS I CAN-
AND THE WISDOM TO
KNOW THE DIFFERENCE

Serenity Prayer