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Box 81, Folder 8, Crime, 1979-1981.

Executive Committee Meeting
of Religious Leaders Concerned for Criminal Justice

Fri. Nov. 16
10 A.M.

U.A.H.C.
838 Fifth Ave., N.Y.C.

Members of Executive Committee registered to be present

Bishop Andrew Grutka, Chairman	(219) 886-3141
Rabbi Balfour Brickner, Vice Chairman	(212) 249-0100
Imam Khalil Abdul Alim	(202) 483-8832
Rev. Ms. Virginia Mackey	(716) 232-6446
Bishop D. Ward Nichols	(212) 926-4259
Dr. William P. Thompson	(212) 870-2005

Other members (most sent explanations and regrets)

Dr. Milton B. Engebretson	(312) 784-3000
Dr. John S. Groenfeldt	(215) 867-7566
Dr. Muhammad Abdul Rauf	(202) 332-3451

NCCD staff presence anticipated.

Milton Rector, President; Diana Gordon, Vice President;
Stephen Wertheimer, Vice President; Glenn Hatfield

Possible Items for Agenda
(For most items, see attached notes)

- I "Where we are."
- II Plans for annual meeting, April 27-28, 1980.
 - a. Some possible foci.
 - b. Principal focus and goal?
 - c. Resource persons?
 - d. Time and place?
 - e. Attendance promotion?
 - f. Officers for 80-81?
 - g. Other?
- III Status report on "Caring Community" Proposal.
 - a. Discussion?
 - b. Ideas re funding?
- IV Status report by Milton Rector on Federal Criminal Code Reform.
- V NCCD's Council of Religious Leaders
- VI Orthodox participation?
- VII Other agenda items?

MEMO

TO: Religious Leaders' Executive Committee

FROM: Glenn Hatfield

SUBJECT: Notes on agenda

I. "Where We Are." a brief overview

Religious leaders met in April 1978 to address criminal justice issues generally, from a religious perspective. In May 1979 they met again to continue this process, to focus more specifically on youth justice issues, and (to a lesser extent) to receive a briefing on federal criminal code reform.

Major decisions to date:

1. As titular leaders of religious bodies, to meet annually in cooperation with NCCD. ("So we can be informed, be enabled to take moral stances, and be more supportive to religious staff members who are criminal justice specialists")
2. To cooperate, on occasion, with NCCD on specific programs. Now, to cooperate on one such program, "Caring For Our Youth." This program was designed by religious staff and NCCD staff and approved in principle by the entire group.
3. To elect an executive committee.
4. As the group chooses, to advise NCCD on its policies and programs.

IIa. Some possible foci for the annual meeting

Bishop Grutka proposes the principal focus be on punishment -- a theological perspective.

Will the group want a progress report on the "Caring for Our Youth" proposal?

The Roman Catholic Church has a relatively new policy statement on criminal justice; the National Council of Churches has one under consideration. I am unaware of policy development by the other religious bodies in this group. Is it desired that any attention be given to religious policy development on criminal justice?

II b. Principal focus and goal of annual meeting

If punishment is accepted as the principal focus, here are three initial attempts to state a goal (the attempts embrace varying assumptions, except it is uniformly assumed that punishment is not the same as penalty or sanction):

- to receive information about social trends in regard to legal punishment in the U.S., examine the positive and/or negative effects of punishment, and explore how our religious traditions address attendant issues.
- to examine how our religious traditions address the issue of punishment vs. reconciliation: Does the state have a moral right to punish?
- to explore the unfortunate social trend in the U.S. toward increased over-reliance on legal punishment, and examine our theological traditions for grounds from which to encourage a national counter-trend toward reconciliation.

II c. Resource persons:

NCCD will be happy to furnish a spokesperson, if desired, for a factual or analytical presentation on the practice and results of punishment by the criminal justice system.

The group may wish to choose theologians from the religious groups represented and possibly sociologists or psychologists.

At Bishop Grutka's request, I have ascertained the availability of Fay Honey Knopp, who was a process leader for the 1978 meeting, should there be a decision to invite her involvement this time.

II d. Time and Place

The date is set. It is Sunday and Monday, April 27-28, 1980.

Shall we follow last year's pattern--convene for dinner Sunday at 6 and adjourn after the Monday luncheon speaker?

No firm decision has been made as to the city in which to meet. This decision is pressing; facilities need to be arranged.

If we go to Washington, D.C. again, we have a tentative invitation from Dr. Rauf for Sunday dinner at the Mosque.

II e. Attendance promotion

A hold-the-date letter went out in September to the entire mailing list.

Assumption: With NCCD staff support, Bishop Grutka will write to the entire list of his letterhead; listing all members of the executive committee as convenors and signing on their behalf.

Problem: Although we already have received some "yes" responses from the hold-the-date letter (and a few "no" responses), some of the titular leaders have been asking if they can send staff members in their places. This dynamic was dealt with previously. The group desired to remain mostly a peer group of titular religious leaders so it could function as appropriate to that level. The previous decision was to say "please come yourself, and if you choose bring an appropriate staff person with you." and then to be somewhat tolerant to those who wished nevertheless to send staff members instead. Any guidance on this for the next mailing?

II f. Officers for 80-81?

If terms are for one year, arrangements need to be made for a nominating committee to report to the April meeting.

Or, a decision is needed that terms are longer or indefinite.

III Status report on the "Caring Community" project proposal and its funding:

NCCD has two religiously related funding needs...

--specifically for the project proposal per se (as approved in principle in May 1979 by the religious leaders' annual meeting

--generally as secretariat for broader involvement with religious leaders

I discussed these needs with the Lilly Endowment and found Lilly to be interested.

To meet both needs noted and to "package" the project according to Lilly's guidelines, NCCD Vice President Diana Gordon shaped a request for Lilly. Copies of this are available; the budget projected is \$365,000 spread over a three year period.

Bishop Grutka and Milton Rector made the request to Lilly. Bishop Grutka offered to meet with Lilly's executive or staff to discuss the proposal.

However, we have been informed that Lilly cannot be supportive at this time. By telephone I have learned that this does not mean they are not interested (they are). We are invited to stay in touch with them on a longer range basis.

Now we are focusing primarily on the Mott Foundation. I met with their staff and gave them some materials. There is interest. Mott's funding level would likely be more modest. The proposal is undergoing a "re-packaging" according to Mott's guidelines and interests.

In summary: Funding is much slower in coming than hoped for. Suggestions or assistance from religious leaders are needed and will be welcomed.

IV Status report on federal criminal code reform.

This agenda item is at Bishop Grutka's request, as a follow-up to one of the presentations at the May 1979 meeting. It is an informational item.

V. NCCD's Council of Religious Leaders

Some clarification is needed.

One of the decisions made by the religious leaders was to function in an advisory capacity to NCCD, making input as desired on NCCD policy and program.

Accordingly, presentations were arranged at the two national meetings on how other professional groups had functioned in an advisory capacity to NCCD (1978 by Judge Lane on NCCD's Council of Judges and 1979 by Robert Stuart on NCCD's National Executives' Committee of corporate business leaders).

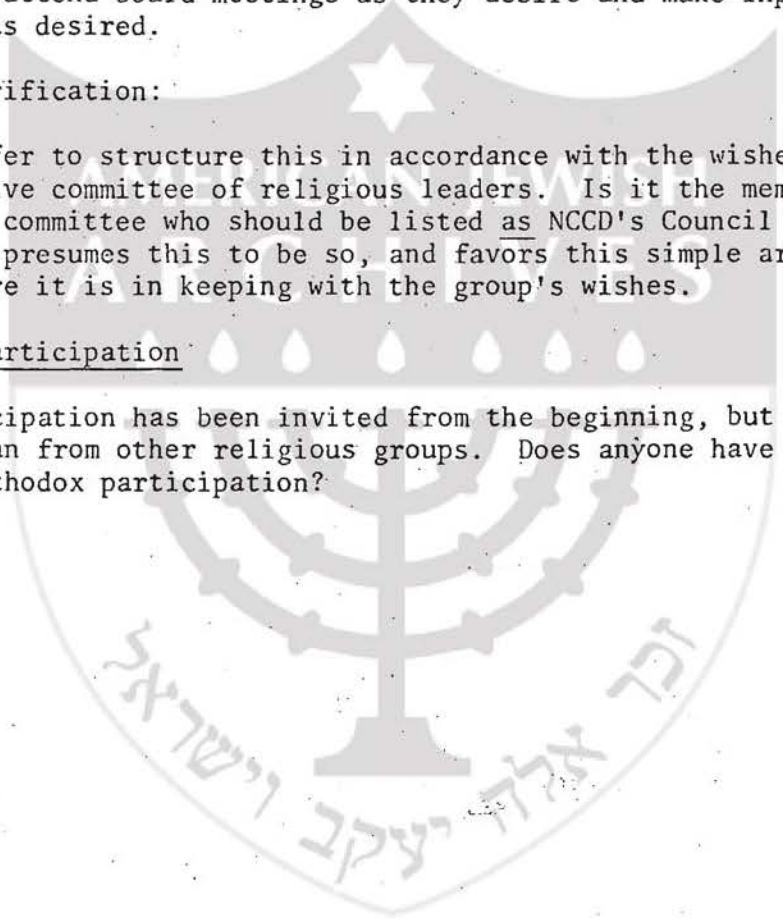
NCCD's Board would like to create an official "NCCD Council of Religious Leaders," list its names along with its other advisory committees, and invite its members to attend board meetings as they desire and make input in policy deliberations as desired.

The needed clarification:

NCCD would prefer to structure this in accordance with the wishes of the present executive committee of religious leaders. Is it the members of this executive committee who should be listed as NCCD's Council of Religious Leaders? NCCD presumes this to be so, and favors this simple arrangement, but must be sure it is in keeping with the group's wishes.

VI. Orthodox participation

Orthodox participation has been invited from the beginning, but has been much more modest than from other religious groups. Does anyone have ideas for encouraging Orthodox participation?



Executive Committee of the
Council of Religious Leaders of NCCD
Report of February 9 Telephone Meeting

The Main Purpose of this telephone meeting...

...was to plan for the 1981 Consultation of Religious Leaders on Criminal Justice (hereinafter called "the consultation").

Participating

All members (see attached list) except Bishop Nichols who was not available, plus NCCD staff Glenn Hatfield and NCCD Executive Vice President Diana Gordon, and NCCD Board member Frank Dale.

Discussion and Decisions

This will be a three-day consultation, beginning Sunday, November 15, 1981.

The place will probably be on the campus of Claremont School of Theology, near Los Angeles. Frank Dale is attempting to arrange funding for the consultation in this location. If funding is not possible through this arrangement, NCCD staff can feel free to move the consultation to some other area, perhaps in the mid-west, possibly Chicago.

The consultation theme as earlier proposed in Bishop Grutka's January 7 letter to participants was "to zero in on the growing tendency in this country to react with harsh punitive response to criminals."

This emphasis should be broadened for balance. Attention should be given also to the damage wrought by crime upon society, the existing fear of crime, and concern for the victims of crime. (It was felt by some that lack of proper attention to these kinds of concerns might be a factor in the increasing public attitude of punitiveness.) The consultation should be an interdisciplinary effort to deal with several aspects of a problem of great magnitude.

The consultation should deal with issues raised by the February 8 speech made by Chief Justice Burger to the American Bar Association (Crime is a "reign of terror in American cities.") There were various suggestions (yet to be reconciled) about how to deal with the issues Burger raised:

Place American violence in the global context of violence existing since Auschwitz and Hiroshima.

Deal with the alleged facts of Burger's claims. What does the data show? (But avoid boring the attendees by falling into a "trap" of reciting statistics.)

Provide information about where the harm of crime mostly falls. Focus not just on the harm of "street crime," but also on the harm of white collar crime, which is greater.

In addition to factual data, the consultation should provide analyses of how we got to where we are (sociological, psychological, economic analyses).

Also, the consultation should continue the theological dialog already launched. A follow up on the theology of punishment will be particularly appropriate, since the original paper prepared by the Rev. Ms. Mackey grappled with the theological appropriateness of a retributive model of crime response vs. a reparation model, which is an issue in shaping any response to Burger's speech or to crime per. se.

The consultation should have local tie-ins. A major attempt should be made to involve local religious leaders, especially some whose constituencies are minority persons and blue collar persons. Some local criminal justice professionals should be invited and local issues addressed.

There should be future-oriented proposals and suggestions. After dealing with "how we got in the mess we're in" the consultation should grapple with the role of religious leadership and memberships in helping "to get out of it." In this context, an examination of the crime responses of other nations (such as the Scandanavian nations) might be helpful. So would an examination of the effect of the types of punishment meted out.

The consultation must be funded if it is to happen.

Many of the participants in the telephone meeting approved the NCCD proposal entitled "Interfaith Collaboration in Community Dispute Resolution." But before NCCD sends it to funding sources as a document recommended by the Council of Religious Leaders, a second copy should be mailed to all with an opportunity to make further suggestions.

A rough draft of a tentative agenda of the November 15 consultation should be prepared and mailed. Blank spaces should be left where members can write in suggested speakers and resource persons.

An address/telephone list of members of the executives' committee should be mailed to all members. (It is included with this document.)

Respectfully Submitted: Glenn Hatfield

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(201) 488-0400

Dr. William P. Thompson, Stated Clerk
The United Presbyterian Church
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New York, NY 10027

(212) 870-2005

Notes: Dr. Rauf is no longer Director of the Muslim Center. The new Director is Dr. Muzammil Siddiqi. Dr. Siddiqi attended the 1980 consultation. He has been asked to join the committee and has given a tentative "yes" response, to be confirmed later. His address and phone number is:

Dr. Muzammil Siddiqi
The Islamic Center
2551 Massachusetts Ave., NW
Washington, DC 20008

(202) 320-4363

Mr. Frank Dale is participating in the planning of the 1981 consultation. He is an NCCD Board member, an active religious layperson; he was a resource person at the 1980 consultation. His address and phone number is:

Mr. Francis L. Dale, Publisher
Los Angeles Herald Examiner
PO Box 2416 Terminal Annex
Los Angeles, CA 90051

(213) 748-1212

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MEMORANDUM

TO: Bishop Andrew Grutka
Rabbi Balfour Brickner
Dr. William Thompson
Rev. Virginia Mackey
Dr. John Groenfeldt
Bishop D. Ward Nichols
Imam Khalil Alim
Rabbi Marc Tannenbaum ✓
Dr. Muzammil Siddiqui
Mr. Milton Rector
Ms. Diana Gordon

FROM: Glenn Hatfield

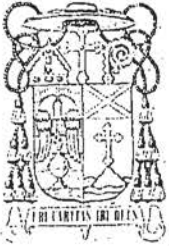
DATE: 1/28/81

This is to confirm our conference telephone call to be Monday February 9 at 10:30 a.m. Eastern Standard Time (9:30 Central).

The agenda for the meeting was set forth in Bishop Grutka's February 9 letter. For your quick reference, enclosed is a copy of his letter to me.

Dr. Siddiqui has replaced Dr. Rauf as the Director of the Islam Center, so I have made this appropriate correction in our list. I have invited Dr. Siddiqui to participate in the conversation, but I don't yet know whether or not he will wish to do so until he learns a little more about us. Some of us met him however; he attended our 1980 consultation.

restitutions, reintegration,



DIOCESE OF GARY

P.O. BOX M 474

GARY, INDIANA 46401

January 7, 1981

Reverend Glenn Hatfield
National Council on Crime and Delinquency
411 Hackensack Avenue
Hackensack, New Jersey 07601

Dear Rev. Hatfield:

A meeting of the Executive Committee of the Council of Religious Leaders is urgently needed. In view of the time and expense involved in a face to face committee session, it has been deemed more expedient to have Mr. Glenn Hatfield of the National Council on Crime and Delinquency arrange for a telephone conference call.

1. What shall the main theme of our 1981 consultation in Los Angeles be?

Rabbi Brickner wrote, "I think the next conference ought to zero in on the growing tendency in this country to react with harsh punitive response to criminals." This could be an appropriate follow-up on our 1980 "Theology of Punishment" theme.

2. How shall the chosen theme be developed?

If the theme proposed by Rabbi Brickner is chosen, one way to develop it is suggested by the enclosed "Tentative Notes" developed by Mr. Hatfield. Other suggestions can be proposed during the conference call.

3. What other crime and justice topics should be given consideration?

An intensely positive program of compensation for innocent victims of crime, involving the community, the government and the criminal, is something that pleads pityfully for consideration. It is my conviction that the failure to respond properly to the injuries of the victims of crime is a very large factor in the growing trend toward harsher and more vindictive punishment.

Reformers are perceived as being more concerned about criminals than their victims. Persons who have been victimized (or fear they will be) in the absence of positive resolution angrily and revengefully call for harsher punishment. Punitive impulses are difficult to cope with, but sometimes can be reduced by conflict resolution and reconciliation. Both NCCD and the National Inter-religious Task Force on Criminal Justice are giving this careful attention. Maybe we should also.

In an earlier session it was decided that Mr. Milton Rector be requested to brief us annually on current overriding criminal justice issues. It is assumed we will ask him to continue that practice - especially at our next meeting, since Mr. Rector is working on a major open letter to America's religious leadership.

A gathering of nationally renowned and highly regarded persons is being convoked to address themselves intensely to the topic "Justice for All". Some of our members are being invited. Perhaps we can look into the agenda being proposed for this national conference.

The National Interreligious Task Force on Criminal Justice has prepared a reflective position paper on prison ministry. Perhaps it could be distributed and briefly discussed. In this respect, some thought might be given to the Wingspread Conference held in Racine, Wisconsin on "The Future of Prison Chaplaincy". Some of our members attended this conference.

Do any of these topics beckon for preferential consideration? Are there others you may deem more worthy?

4. Do you have suggestions for resource people on any of the topics mentioned?
5. When shall we meet?

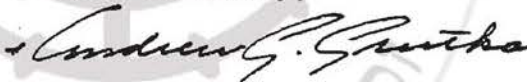
Mr. Glenn Hatfield has been asked to check possibilities in Los Angeles for lodging, conference sites, etc., and how these possibilities match with available dates. He shall have the cooperation of Mr. Frank Dale in this matter.

Our meetings up to now have been in the spring, perhaps one in early fall would be better. We can compare calendars during the conference call.

6. Do we need a face-to-face meeting of the executive committee?

If the conference call should prove insufficient to realistic planning, it can be utilized to determine when and where to meet in order to assure a sufficiently well-planned program.

Yours sincerely,



Bishop Andrew G. Grutka

Enclosure

A Tentative Program Outline
for the
1981 Consultation of Religious Leaders on Criminal Justice
in Los Angeles, during the L.A. Bicentennial

Either there is a trend in society for more violence, or violence is more evident. People perceive a "soaring crime rate." Even where this is not the case, it is assumed to be. People are afraid and angry. There is a growing tendency to react with harsh punitiveness toward offenders. The resultant lock-em-up movement is expensive in dollars and damaging to persons.

The 1980 L.A. consultation could explore the sociological reasons for these developments and then, in light of them (1) take a deeper look at the subject briefly introduced in the 1980 consultation. ("Theology and Punishment"), and (2) strategize on a more wholesome response that is relevant to theological values.

The program outline might be something like this:

Situation analysis

A panel presentation and discussion. A look at the violence situation. Is there more, or is it just better advertised? A look at the realities and extent of fear and anger. A look at some of the myths about crime. A look at what punishment can or cannot accomplish.

Theological analysis

Have the presentation which was made orally by Virginia Mackey at the 1980 consultation on "Theology and Punishment" published in an abbreviated form, together with questions for consideration. Have this document circulated in advance. Line up, in advance, a panel of four theologians (Jewish, Catholic, Protestant, Muslim) to make a formal response to the paper. Design this to further the dialog which was barely initiated in the 1980 meeting.

Strategic analysis

The meeting will be in conjunction with L.A.'s bicentennial. Local people will be looking backward 200 years and ahead 50. Local religious leaders are grappling, in the bicentennial program, with violence and how to deal with it. Perhaps a good question would be, how can the four faith groups do something over the next 10 years to implement some of the insights that emerge from the sociological and theological analyses?

These could be a presentation of some possible models, some discussion groups, and a plenary session on "Where Do We Go From Here?"

There could be, if desired a tie-in with the bicentennial efforts of L.A. religious leaders around the theme of violence.



NATIONAL COUNCIL ON CRIME AND DELINQUENCY

CONTINENTAL PLAZA • 411 HACKENSACK AVE. • HACKENSACK, N.J. 07601 • (201) 488-0400

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TO: Members of the Executives' Committee of
NCCD's Council of Religious Leaders

FROM: Glenn Hatfield

DATE: February 19, 1981

You should have received minutes of our February 9 telephone meeting by now.

As requested in that meeting and noted in the minutes, I am sending you a second copy of the proposal entitled "Interfaith Collaboration in Community Dispute Resolution."

NCCD plans to send copies of this proposal to several foundations for possible funding. We would prefer to be able to say that the proposal has the backing of the Council of Religious Leaders.

Please write your reactions or more simply, return the enclosed post card. Or, if you prefer, "hold steady" and I will telephone you in a few days for your response.

*Executive Committee Members

INTERFAITH COLLABORATION IN COMMUNITY DISPUTE RESOLUTION

A Proposal of the National Council on Crime and Delinquency

I. Background

The dissolution of community ties is often cited as a cause of the high incidence of personal and property crime in many American communities. It is widely thought that such a highly competitive economic system, and the strong regard for individualism have contributed to the rupture of many bonds that have traditionally joined groups of people. This, in turn, had led to rises in conflict and crime. Studies of Third World countries indicate that many kinds of crime increase as a country becomes more industrialized; yet increasing affluence is not, in itself, a cause of crime. In Switzerland, where the postwar era has seen tremendous economic growth, very low crime rates (except for white-collar crime) still prevail. What is notable about Switzerland--and about simpler, less affluent societies where there is little crime--is a high degree of community cohesion, reflected in strong family bonds, activities shared by both children and adults, loyalty to such institutions as the school and church, and decentralized government decision making.

An immediate reaction among community leaders to the breakdown of internal ties--and to the rise in crime--is often a strengthening of the police role, a delegation to an official criminal justice system of crime control functions previously served by the community itself. It was noted at the recent Sixth United Nations Congress on Crime Prevention and the Treatment of Offenders that relative expenditures on crime and criminal justice are highest in the developing countries.

But those reacting in this way to the crime problem overlook the basic responsibility for dealing with conflict which inheres in any human community, whether it is as small as a family or as large as a city. They also ignore the relationship between social control and other group dynamics. Although some might see justice in medieval England as only crude and peremptory, the informality of conflict resolution was an attribute as well. Justice was public, as the lord called together his vassals and serfs in a courtyard in front of the manor in order to deal with offenses committed. Treatment was rough and informal but the entire community was notified of the consequences of wrongdoing and helped mediate conflicting needs of master and servant. (The keepers of the forest had a right to protect their trees, but the swineherds also had a

right to shake down acorns for the swine.) The manorial baron's decisions were important not only in determining the boundaries of behavior, but also in regulating the interdependence of the community's activities. Jane Jacobs has acknowledged in a more modern context the role of the community in preventing crime: "The first thing to understand is that public peace of cities is not kept primarily by the police. It is kept primarily by an intricate, almost unconscious network of voluntary controls and standards among the people and enforced by the people."¹ And sociologist John E. Conklin, in a recent analysis of the effects of crime on the social structure, argued that "street crime would decline if interpersonal relations were closer, if interaction among the residents of a community were more frequent, and if social bonds were stronger."²

Two program developments of the 1970s reflect a recognition of the importance of community bonds in maintaining crime-free communities--crime prevention programs and neighborhood dispute resolution projects. A number of the crime prevention projects funded by the Law Enforcement Assistance Administration emphasize community development aimed at improving local housing, developing recreational activities that bring together disparate groups in the community, and organizing a broad range of community members to address common political issues. This kind of crime prevention acknowledges that crime goes beyond isolated acts of isolated perpetrators. Crimes are also events influencing and influenced by, in that they express the problems of, neighborhoods. The experience of the victim--both the immediate target and others in the community who might have been victimized--and the circumstances bearing on the offender are viewed within the context of a weakened environment in which criminal events can and will occur.

It is this perspective that has fostered the second important type of program developed in the 1970s: neighborhood dispute resolution centers. The Law Enforcement Assistance Administration, several foundations and some localities have funded programs that adjudicate a variety of matters, both criminal and civil. Some are closely tied to the criminal justice system, adjudicating only cases referred from the police or courts, but others handle neighborhood referrals, dealing with problems before they ever come to the officials' attention. A central aim of these programs is to strengthen the informal social control mechanisms of a community.

There are many ways of defining community; geographic distinctions may be the easiest to understand, but are not necessarily the most compelling kind of definition. Political and religious bases for community identification can also be powerful. The program described in this proposal is designed to explore and extend the potential for building a national

interfaith constituency for community dispute resolution as a means of both dealing with crime and strengthening community life.

The bonds within a community are of primary value in each of the three major monotheistic faiths in America. Each recognizes that the vitality of a community depends not only on commitment to the will of God (Allah) but also on the quality of relationships and on the underpinnings of economic and social justice. In the scriptures, law is torah in Judaism, sura in Islam, and nomos in Christianity. The "living out" of the law is "the way"--halachah in Judaism, shari'a in Islam, the hodos in Christianity. Each of the three faiths recognizes that strife occurs in human communities, and each spells out in scripture methods for reconciling persons to one another and for restoring community when strife does occur. Judaism spells out rituals of atonement; both Judaism and Islam describe the use of mediators in resolving disputes; and in Christianity, models of intervention and forgiveness are demonstrated by both Jesus and Paul. In the religious tradition, congregations have provided refuge and sanctuary, and mediators have promoted the resolution of personal as well as communal and national disputes.

Although religious groups are mounting pilot projects in dispute resolution around the United States, there is no continuing attention, nationally, given to the development of dispute resolution as an interfaith activity. However, since 1977 the National Council on Crime and Delinquency has sponsored an Annual Religious Leaders Consultation, bringing together leaders of the major faiths to consider issues of law and justice and serving to direct religious leaders toward programs and policies that stress prevention, reparation, and restoration in criminal justice, rather than surveillance, sanction, and separation. In 1980 the topic of the Consultation was "Perspectives on Punishment in the Scripture and Tradition of Judaism, Christianity and Islam." In 1981 the Consultation will focus on "Coping with Conflict and Violence."

II. Objectives

NCCD proposes to build an interfaith constituency committed to dialogue and action with respect to dispute prevention and resolution. The project will--

1. Stimulate leaders from the American religious communities to move toward dispute resolution. This objective will be realized by engaging the NCCD Council of Religious Leaders (representing Roman Catholicism, Protestantism, Islam, and Judaism) in sociological, theological, and strategic analysis of dispute resolution and in promoting continuing theological exploration and education on this issue.

2. Act as a national and worldwide clearinghouse for information on dispute resolution programs, the theoretical underpinnings for dispute resolution, and techniques for developing and sustaining dispute resolution programs.
3. Assist in the development and maintenance of pilot projects and programs in selected communities.

III. Work Plan

The NCCD Interfaith Collaboration in Community Dispute Resolution will be a foundation-funded project for its first two years. Major efforts will be made to get the participating religious groups to support the project from the third year on. During the third year, some support from foundations will be necessary.

A project unit will be set up within NCCD as part of the Division of Technical Services and Citizen Action. The project director will report directly to the NCCD Executive Vice President, and the project will also staff the NCCD Council of Religious Leaders. It will be guided by their advice on ways to expand the religious constituency for dispute resolution and theological approaches that might be promoted with religious groups interested in becoming part of that constituency.

Specific tasks for the first year of the project will include--

1. Developing a section of the 1981 Religious Leaders Consultation devoted to setting forth the theological rationale for the project, conducting a training session to stimulate religious leaders to examine their views and those of others on this issue, and providing information to acquaint the Council with the theory and practice of dispute resolution as it has developed thus far.
2. Collecting program documents on dispute resolution that have special relevance for religious groups and institutions interested in the issue. Once this collection has been put together, a means of distribution will be developed so that all types of religious groups can get information on dispute resolution and on NCCD's project.
3. Visiting existing projects, such as the Mennonite Church Victim Offender Reconciliation Project, Quaker nonviolence training sessions, The Community Board projects in San Francisco, and Dutch experiments with

sanctuary. The "Making Peace" project of the United Presbyterian Church and "New Forms of Violence" project of The United Church of Christ will be explored for possible links to dispute resolution. This task will include the preparation of reports on current efforts, which will then be included with the program documents available to religious groups.

4. Providing technical assistance to religious groups such as The United Methodist Church and the New York State Council of Churches, interested in exploring the possibility of establishing pilot projects in dispute resolution. Religious groups active in criminal justice rely extensively on the resources of NCCD--for both technical assistance and literature. The National Interreligious Task Force on Criminal Justice has set a priority for development of dispute resolution mechanisms, and it has a crucial need for the type of assistance NCCD can provide.

The tasks of the project's second year will build on the experiences of the first year. They will include--

1. Assisting the Council of Religious Leaders to expand their influence as a catalyst for the development of dispute resolution. The Council will have to choose its own means of extending its influence, but one possibility will be sponsorship of a special conference (separate from the Consultation of Religious Leaders) for other religious leaders.
2. Publishing and disseminating a quarterly newsletter on dispute resolution and a manual for establishing projects. To prepare these products, we will draw on outside consultants, NCCD's Information Center, and NCCD's Training Center.
3. Providing intensive technical assistance to and process evaluation of three to five pilot projects identified as promising efforts during the previous year.
4. Securing financial support from representatives of the major faiths and denominations, to allow the project to continue. Such commitments would signal success with the constituency we seek to develop.

IV. Staff

The core staff of the Interfaith Collaboration will include the Reverend Virginia Mackey, who, since 1969, has staffed ecumenically sponsored activities in criminal justice

and who chaired The National Interreligious Task Force on Criminal Justice. Ms. Mackey's experience includes community organizing, alternatives development, development of curriculum and training designs, and research on the concept of punishment in scripture and theology. Assisting her will be an NCCD program specialist experienced in research and public education on criminal justice and with an interest in the relationship between theology and social action. A secretary will be provided for the two professionals.

In addition to the core staff, occasional consultation will be provided by NCCD's Training Center, Information Center, and Resources and Development Department.

NCCD's President, Milton Rector, will also be working closely with this project. Mr. Rector is a nationally renowned criminologist and has been involved at both the local and national levels with Lutheran and other religious organizations for most of his adult life. He will give ten percent of his time to this project and will be particularly valuable in making and maintaining contacts with the nation's religious leaders and in relating criminal justice to religious principles.



V. Budget

<u>1981</u>	<u>Foundations</u>	<u>NCCD</u>
<u>Personnel</u>		
NCCD President (10% time)		\$ 7,000
Project Director	\$ 30,000	
Program Associate	22,500	
Administrative Assistant	13,500	
	\$ 66,000	7,000
Fringes (30%)	73,000	
	19,800	2,100
Total Personnel	\$ 85,800	\$ 9,100
<u>Operating Expenses</u>		
Rent (400 sq.ft. @ \$11)	\$ 4,400	
Supplies	600	
Travel	6,000	
Telephone	2,500	
Printing and Xerox	3,000	
Equipment (desks, chairs, etc.)		3,000
Equipment Rental and Repair	800	
Consultation:		
Training Center (10 days @ \$175)	1,750	
Public Education (15 days @ \$125)	1,875	
(20 days @ \$150)		3,000
Information Center (20 days @ \$125)	2,500	
Outside Consultants (20 days @ \$150)	3,000	
Total Operating Expenses	\$ 26,425	6,000
Admin. and Financial Services (20%)	22,445	
GRAND TOTAL	\$ 134,670	\$ 15,100

Footnotes

1. Jane Jacobs, The Death and Life of Great American Cities (New York; Vintage Books, 1961) pp. 31-2.
2. John E. Conklin, The Impact of Crime (New York: Macmillan, 1975) p. 249.

