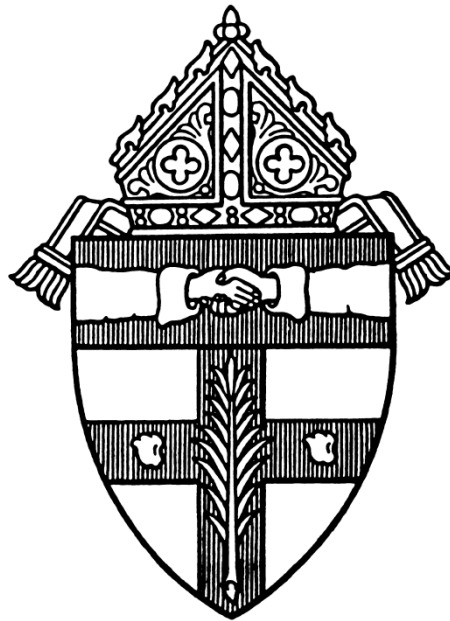


Prison Ministry Handbook



Diocese of Owensboro
Diocesan Office of Social Concerns
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http://rcdok.org/ministries/social_concerns/prison_ministry.php

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This handbook is designed as a resource and support for those who are ministering or who are interested in ministering to inmates in prisons, jails and other correctional facilities. There are four state prisons, twenty-four county jails/correctional facilities, and one juvenile detention center ([McCracken Regional Juvenile Center](#); *the only mention of this facility in this document*) located in the Diocese of Owensboro. This translates into thousands of men and women who live in isolation and grief, cut off from their family and community.

While the Catholic Church does not deny a government's right to ensure public safety, our faith teaches that punishment must lead to rehabilitation and restitution. *"We know that faith has a transforming effect on all our lives. Therefore, rehabilitation and restoration must include the spiritual dimension of healing and hope. The Church must stand-ready to help offenders discover the good news of the Gospel and how it can transform their lives. There should be no prisons, jails, or detention centers that do not have a regular and ongoing Catholic ministry and presence."* (Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice, USCCB, 11-2000; [see page 7 for more of this USCCB document](#))

Prison ministry does not seek to devalue the great pain and suffering criminal acts cause innocent people. It does not glorify the inmate. Instead it challenges us to see the face of Christ in people who need encouragement and support to leave behind a life of addiction and/or violence and become the person God intends them to be.

*"We cannot do everything, and there is a sense of liberation in realizing that.
This enables us to do something, and to do it very 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."*

A portion of the "Archbishop Oscar Romero Prayer: A Step Along the Way", 1979, by Bishop Ken Untener of Saginaw

Source: http://www.usccb.org/prayer-and-worship/prayers-and-devotions/prayers/archbishop_romero_prayer.cfm

Volunteer Job Description [\(back to Table of Contents\)](#)

The Diocesan Office of Social Concerns, Prison Ministry, invites you to respond to the Gospel call to “Love one another as I have loved you.” The men, women, and juveniles incarcerated in these facilities have need of this ministry of presence.

Volunteers serve as companions to offenders, victims, and affected communities. These incarcerated men, women and youth will come back into our communities upon their release. The preparation for release begins while they are still incarcerated, enabling them to learn how to live as peaceful and productive members of society again. Our volunteers are invaluable, providing a loving and committed presence in increasingly multicultural and interfaith settings.

Together, we discover the greater depths of God and are lovingly transformed in the process. We invite you to join us in this life giving ministry!

Accountability

Volunteers are guests of the correctional facilities. They are accountable to the prison/jail administration and chaplain, to their parish staff—Pastor/Prison Ministry Coordinator, and to the Director of the Diocesan Office of Social Concerns. They are governed by the institutional rules and regulations.

Qualifications

An ability to see God in all those they encounter
A willingness to follow the rules of each facility
An awareness of their own gifts and limitations

Responsibilities May Include

Liturgical Presiding
Eucharistic Ministry
Music Ministry
Sacramental preparation / Researching Sacramental records
Small group facilitation
Bible Study / Scripture Reflection
One-on-one visitation or letter writing
Restricted housing unit visits (e.g. segregation)
Legislative Advocacy
Victim support
Prayer Ministry
Parish and Community Outreach
Transitional support (clothing, housing needs, job development)
Coaching/Mentoring in the reentry process

Training

Orientation and training are provided on site by each facility.
The Diocesan Office of Social Concerns will also offer some training opportunities.

Prison Ministry: A Ministry of Presence ([back to Table of Contents](#))

[By Thomas Lawlor](#) (Diocese of Palm Beach, Florida)

The most frequently asked question by prospective prison ministry volunteers and other inquiring minds is, “What exactly do you do?” The answer to this question varies depending on such factors as time allotted, space considerations, the availability of priests and deacons who are part of the volunteer cadre, and the makeup of the inmate population being ministered to.

The Holy Sacrifice of the Mass, preceded by the Sacrament of Reconciliation, is the greatest gift the ministry brings to inmates, superseded only by the administering of the Sacrament of Baptism. Mass and Reconciliation are offered on a regular basis in some institutions, less frequently in others, depending on some of the factors mentioned above. Baptisms are conducted as required. When priests are unavailable, deacons and Extraordinary Ministers of Holy Communion conduct Eucharistic Services. Bible studies, bible discussions and prayer sessions are generally conducted by deacons and lay volunteers, as are preparation classes for inmates desiring the Sacraments of Baptism and Confirmation.

It is difficult to conduct organized, ongoing bible study classes in a county jail or juvenile detention center because the inmate populations in these institutions are constantly in a state of flux. The majority of inmates in jail are awaiting trial. After trial they may be remanded back to jail for a limited period of time, are released, or sent off to state prison to serve longer sentences. Basically, they move on pretty quickly. Such is the case with juveniles who, on average, serve even shorter sentences than do adults in jail. So, bible-discussion sessions work best for these inmate populations. With such, the volunteers go in prepared to discuss a given bible passage or set of passages on a related topic, and present the material to the inmates for contemplation and discussion. What scripture tells us about forgiveness, prayer, salvation, faith, the Apostles’ faith journey, etc., are subjects that are generally well-received.

Bible study programs are more appropriate for inmates in state prisons, those serving sentences anywhere from a year to life. While the Florida

Department of Corrections does transfer inmates periodically from one institution to another, their length of stay at any given facility is generally several years. This enables volunteers to utilize longer term bible study programs and go into the word of God in more detail. It is not uncommon for volunteers to hear from inmates that the sessions are the highlight of their week, something they look forward to very much. It is also not uncommon for interested inmates to get together themselves in groups to study the word of God further during their free time.

Matching the interests, abilities, previous pastoral experiences, knowledge of the faith and times of availability of volunteers, with the needs of various inmate populations, is a bit of a challenge. It is, however, a prerequisite to setting the stage for an effective ministry experience for all concerned. At the outset, each new volunteer in the Diocese of Palm Beach is given a Prison Ministry Volunteer Manual designed, among other things, to help them settle into the ministry with greater ease. A significant portion of the manual is devoted to providing prepared “talks” on the subjects mentioned above and more.

Upon reflection, perhaps the best answer to the question, “What exactly do you do?”, is “We show up!” It generally takes volunteers a while before they come to understand that often it is not the agenda they planned, or the bible passage(s) selected, that will impact the inmates on any given day. It will be nothing more than their presence. It is through consistent, faithful presence on the part of volunteers that inmates come to see true followers of Christ committed to living the gospel, and bringing His message of love, mercy and forgiveness to others they do not even know at some sacrifice to themselves. For many inmates, that kind of presence doesn’t go unnoticed and is often overpowering. The presence of volunteers is just one of the many ways the Holy Spirit reaches out and touches the hearts of those who are confined behind prison walls, far out of sight of the general population. But the Holy Spirit is always working, there and everywhere.

Catholic Social Teaching and Prison Ministry [\(back to Table of Contents\)](#)

[From the USCCB Document - **RESPONSIBILITY, REHABILITATION, AND RESTORATION: A CATHOLIC PERSPECTIVE ON CRIME AND CRIMINAL JUSTICE**

A Statement of the Catholic Bishops of the United States

Issued by USCCB, November 15, 2000. Copyright © 2000, United States Conference of Catholic Bishops, Inc. All rights reserved.

<http://www.usccb.org/issues-and-action/human-life-and-dignity/criminal-justice-restorative-justice/crime-and-criminal-justice.cfm>

Catholic social teaching offers directions as well as measures for our response to crime and criminal justice.

Human Life and Dignity: The fundamental starting point for all of Catholic social teaching is the defense of human life and dignity: every human person is created in the image and likeness of God and has an inviolable dignity, value, and worth, regardless of race, gender, class, or other human characteristics. Therefore, both the most wounded victim and the most callous criminal retain their humanity. All are created in the image of God and possess a dignity, value, and worth that must be recognized, promoted, safeguarded, and defended. For this reason, any system of penal justice must provide those necessities that enable inmates to live in dignity: food, clothing, shelter, personal safety, timely medical care, education, and meaningful work adequate to the conditions of human dignity.³⁰

Human dignity is not something we earn by our good behavior; it is something we have as children of God. We believe that because we are all created by God, "none of us is the sum total of the worst act we have ever committed. . . . As a people of faith, we believe that grace can transform even the most hardened and cruel human beings."³¹

Victims, too, must have the help of the faith community in recovering their dignity. To be excluded from the proceedings against their offenders, to be ignored by friends and family, or to be neglected by the community of faith because their deep pain is unsettling only serves to further isolate victims and denies their dignity. All of us are called to stand with victims in their hurt and in their search for healing and genuine justice. This includes, of course, the children of the incarcerated, who themselves are seriously harmed by their parents' misdeeds.

Human Rights and Responsibilities: Our tradition insists that every person has both rights and responsibilities. We have the right to life and to those things that make life human: faith and family, food and shelter, housing and health care, education and safety. We also have responsibilities to ourselves, to our families, and to the broader community.

Crime and corrections are at the intersection of rights and responsibilities. Those who commit crimes violate the rights of others and disregard their responsibilities. But the test for the rest of us is whether we will exercise our responsibility to hold the offender

accountable without violating his or her basic rights. Even offenders should be treated with respect for their rights.

Family, Community, and Participation: We believe the human person is social. Our dignity, rights, and responsibilities are lived out in relationship with others, and primary among these is the family. The disintegration of family life and community has been a major contributor to crime. Supporting and rebuilding family ties should be central to efforts to prevent and respond to crime. Placing prisons in remote areas diminishes contacts with close relatives and undermines the family connections that could aid in restoration, especially for young offenders.

Likewise, maintaining community and family connections can help offenders understand the harm they've done and prepare them for reintegration into society. Isolation may be necessary in some rare cases; but while cutting off family contact can make incarceration easier for those in charge, it can make reintegration harder for those in custody.

The principle of participation is especially important for victims of crime. Sometimes victims are "used" by the criminal justice system or political interests. As the prosecution builds a case, the victim's hurt and loss can be seen as a tool to obtain convictions and tough sentences. But the victim's need to be heard and to be healed are not really addressed.

The Common Good: The social dimension of our teaching leads us to the common good and its relationship to punishment. According to the Catechism of the Catholic Church, punishment by civil authorities for criminal activity should serve three principal purposes: (1) the preservation and protection of the common good of society, (2) the restoration of public order, and (3) the restoration or conversion of the offender.³²

The concept of "redress," or repair of the harm done to the victims and to society by the criminal activity, is also important to restoring the common good. This often neglected dimension of punishment allows victims to move from a place of pain and anger to one of healing and resolution. In our tradition, restoring the balance of rights through restitution is an important element of justice.

The Option for the Poor and Vulnerable: This principle of Catholic social teaching recognizes that every public policy must be assessed by how it will affect the poorest and most vulnerable people in our society. Sometimes people who lack adequate resources from early in life (i.e., children—especially those who have been physically, sexually, or emotionally abused—the mentally ill, and people who have suffered discrimination) turn to lives of crime in desperation or out of anger or confusion. Unaddressed needs—including proper nutrition, shelter, health care, and protection from abuse and neglect—can be steppingstones on a path towards crime. Our role as Church is to continually work to address these needs through pastoral care, charity, and advocacy.

Subsidiarity and Solidarity: These two related principles recognize that human dignity and human rights are fostered in community. Subsidiarity calls for problem-solving initially at the community level: family, neighborhood, city, and state. It is only when problems become too large or the common good is clearly threatened that larger institutions are required to help. This principle encourages communities to be more involved. Criminal activity is largely a local issue and, to the extent possible, should have local solutions. Neighborhood-watch groups, community-oriented policing, school liaison officers, neighborhood treatment centers, and local support for ex-offenders all can be part of confronting crime and fear of crime in local communities.

Solidarity recognizes that "we are all really responsible for all."³³ Not only are we responsible for the safety and well-being of our family and our next-door neighbor, but Christian solidarity demands that we work for justice beyond our boundaries. Christians are asked to see Jesus in the face of everyone, including both victims and offenders. Through the lens of solidarity, those who commit crimes and are hurt by crime are not issues or problems; they are sisters and brothers, members of one human family. Solidarity calls us to insist on responsibility and seek alternatives that do not simply punish, but rehabilitate, heal, and restore.

30. Cf. the thoughts of Pope John Paul II, The Gospel of Life ([*Evangelium Vitae*](#)), no. 56: "The problem [of the death penalty] must be viewed in the context of a system of penal justice ever more in line with human dignity and thus, in the end, with God's plan for man and society."

31. Wisconsin's Roman Catholic Bishops, [Public Safety, the Common Good, and the Church: A Statement on Crime and Punishment in Wisconsin](#) (September 1999).

32. Catechism of the Catholic Church, 2nd edition (Washington, D.C.: United States Conference of Catholic Bishops, 2000.) Nos. 2265-2267

33. John Paul II, [*Sollicitudo Rei Socialis*](#) (Washington, D.C.: United States Conference of Catholic Bishops, 1987), no. 38.

Other Catholic Social Teaching and Prison Ministry Resources

[\(back to Table of Contents\)](#)

USCCB - Criminal and Restorative Justice Issues (webpage)

<http://www.usccb.org/issues-and-action/human-life-and-dignity/criminal-justice-restorative-justice/index.cfm>

USCCB - Background on Criminal Justice - September 2015

<http://www.usccb.org/issues-and-action/human-life-and-dignity/criminal-justice-restorative-justice/upload/criminal-justice-background.pdf>

Pope Francis, "Address to the Delegates of the International Association of Penal Law," October 23, 2014.

https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141023_associazione-internazionale-diritto-penale.html

USCCB - Death Penalty / Capital Punishment (webpage)

<http://www.usccb.org/issues-and-action/human-life-and-dignity/death-penalty-capital-punishment/index.cfm>

USCCB - Backgrounder on Death Penalty - February 2011

<http://www.usccb.org/issues-and-action/human-life-and-dignity/death-penalty-capital-punishment/upload/Death-Penalty-Backgrounder-2011-2.pdf>

Catholic Conference of KY (CCKY) -

A Catholic Perspective on Crime and Criminal Justice: A Kentucky Call to Responsibility, Rehabilitation, and Restoration - December 2005

http://ccky.org/wp-content/uploads/2011/10/KY_RRR_Initiative_Revised_2005.pdf

CCKY - Choose Life - December 1996

http://ccky.org/wp-content/uploads/2011/10/Choose_Life.pdf

[Kentucky Coalition to Abolish the Death Penalty](#) (KCADP website) - CCKY is an organizational member. Four authors make cogent arguments for repeal of the death penalty in Kentucky, in November 2015: [a link to all four articles in one document \(pdf\)](#).

[Dismas Ministry](#) (website) - A national, Catholic outreach among prisoners and those affected by crime, begun in 2000.

[The Pew Center on the States - Kentucky: A Data-Driven Effort to Protect Public Safety and Control Corrections Spending](#) (pdf) - October 2010

[Inmate Handbook, Daviess County Detention Center](#) (pdf) - issued 11/06/2015

Getting Started [\(back to Table of Contents\)](#)

For Volunteering at KY State Prisons:

1. Contact the priest who coordinates Catholic ministries at the state prison (see [KY State Prisons Info](#) page, below).
2. Contact the Chaplain at the state prison you would like to visit (see [KY State Prisons Info](#) page, below). The Chaplain at the prison will likely coordinate the entire volunteer approval process.
3. Requirements to be a volunteer vary depending on the facility but may include:
 - a criminal background check which may necessitate going to the local police or sheriff's office for fingerprinting
 - a written statement of why you want to be a volunteer and indicate you will be volunteering as part of the Catholic Prison Ministry program and not a "lone wolf"
 - a statement from your pastor that you are a member of the church in good standing
 - completion of application form
4. The volunteer approval process can take anywhere from 3 months to several months. This can be a lengthy, and sometimes frustrating, process. It mostly depends on the facility at which you are attempting to volunteer. One key to expediting the approval process is consistent and respectful communication with the Chaplain. In many facilities the chain of command is highly regarded, so be sure to always address any issue with your established contact first.

For Volunteering at County Jails/Detention Centers:

1. Contact the pastor or jail ministry coordinator at the parish in the county where the jail/detention center is located (see [County Jails/Detention Centers Information](#) page, below).
2. Contact the jail/detention center (see [County Jails/Detention Centers Information](#) page, below).

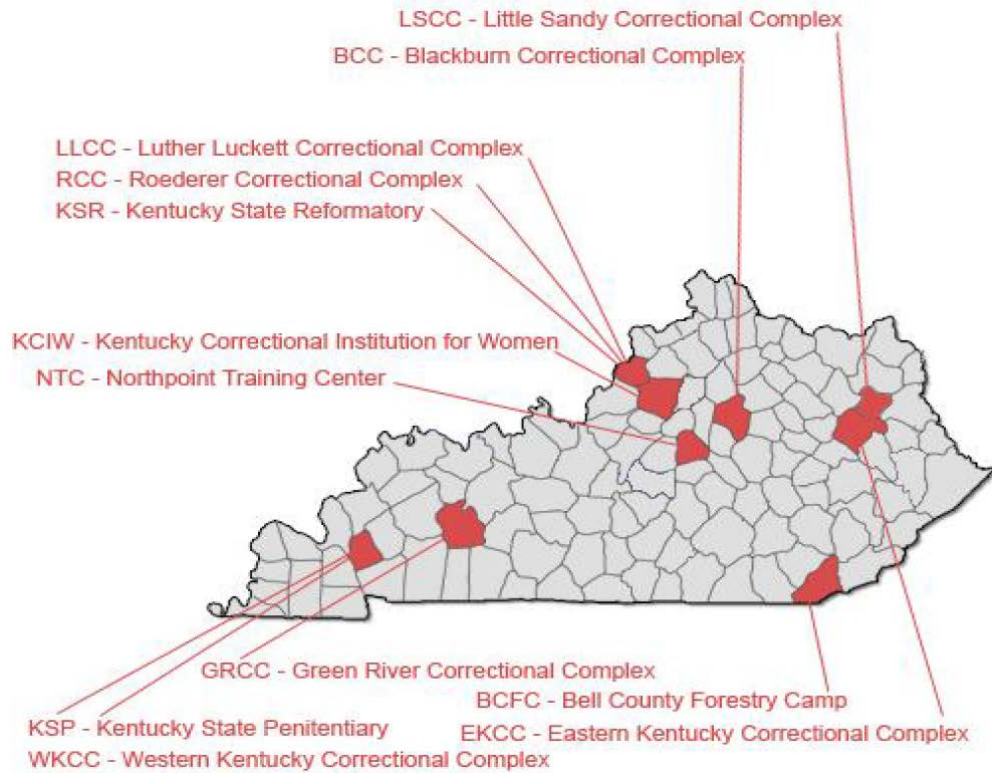
Contact Richard Murphy at any time with questions or concerns:

Richard Murphy
Diocese of Owensboro
Diocesan Office of Social Concerns
270-683-1545
Email: richard.murphy@pastoral.org

Prison Ministry Rules for Volunteers [\(back to Table of Contents\)](#)

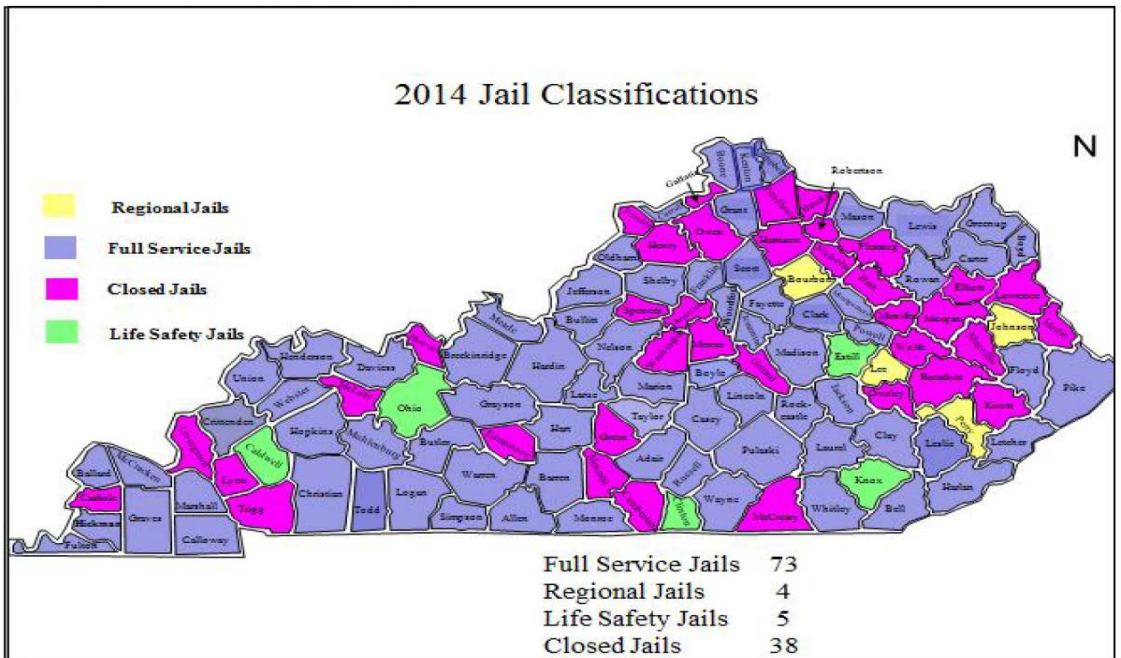
1. Learn the rules and obey the rules.
2. Do not smuggle any article (to include religious) in or out the facility.
3. Unless approved by the Chaplain, you must bring all items through the Chaplain.
4. Never accept anything from an inmate.
5. Do not get involved with an inmate's personal or legal matters.
6. If you find an inmate is concerned about the welfare of his or her family, refer the individual to speak with the Chaplain.
7. Do not pass any message for inmates to other inmates or to people outside the facility.
8. Do not mail books or other items to inmates.
9. Do not give inmates financial assistance at the facility where you minister.
10. Volunteers will not be under the influence of un-prescribed drugs or alcohol while performing volunteer duties in the ministry. Volunteers will not bring drugs, weapons or alcoholic beverages into an institution. This includes such items as pocketknives, nail files, cell phones or other similar items.
11. Do not give inmate any items such as gifts or money. Nor accept gifts or money.
12. In the event of a disagreement or problem between a volunteer and inmate, the volunteer should notify the Chaplain. If the event is serious, notify a corrections officer immediately.
13. Do not share your personal business with offenders or discuss personal information.
14. Do not play favorites; be fair and consistent in your relationships and interactions with inmates. Do not take sides.
15. Keep commitments. In the event that a meeting or session has to be canceled, notify the chaplain in advance. Expectations are developed by inmates and maintained by you.
16. Volunteers should dress appropriately when conducting ministry. Tight clothing or revealing apparel is not appropriate. Use common sense.
17. Some types of physical contact (hugging etc.) are often misunderstood. Extreme caution should be taken in this area.
18. Always wear your volunteer ID tag or institutional visitors tag.
19. Do not take letters or other items out of an institution for a confined offender. Do not bring letters or any other items into an institution and give directly to the offender.
20. Volunteers may not be on any inmates visiting list at a facility where they volunteer. Notify the chaplain if this is an issue for direction.
21. Do not give inmates any personal phone numbers or address or personal information on yourself or another volunteer.
22. Do not agree to make business or personal transactions on the street for inmates.
23. Maintain any confidential information about an inmate to yourself. Do not take personal information regarding an offender outside the facility under any circumstances.
24. While ministering inside the facility as a volunteer, you may not visit with family members, church members or anyone with whom you have a relationship. Notify the Chaplain if you discover someone you know is incarcerated at the facility. Seek the Chaplain's direction.
25. As a volunteer you will not be a character witness for an inmate or write the parole board in behalf of the individual. If you do for one you will have to do for all. When in doubt, do not commit. Notify the Chaplain for direction.
26. Do not have any one accompany you to the facility who is not authorized to enter. Though they will not be allowed entrance, there could be a case of an unauthorized entry.
27. Under no circumstances will wine be offered to inmates during Church Services. Only the priest and deacon are allowed to consume the wine.

Kentucky DOC Prisons and County Jails [\(back to Table of Contents\)](#)



Source: <http://corrections.ky.gov/depts/AI/Pages/default.aspx>

Division of Local Facilities



Source: KYDOC 2014 Annual Report p.86 **Note:** Hickman County Jail closed August 2015
<http://corrections.ky.gov/about/Documents/Research%20and%20Statistics/Annual%20Reports/2014%20Annual%20Report.pdf>

KY State Prisons Information [\(back to Table of Contents\)](#)

KY Prison	City	Parish	Pastor	Ministry Services
Green River Correctional Complex (GRCC) 982-bed, males 888 Medium security; 44 Maximum security segregation unit; 50 Minimal security	Central City	St. Joseph	Fr. Josh McCarty	Fr. Ray Clark 270-929-1257 and Brett Mills provide services each Friday.
Chaplain William Kizziar 1-270-754-5415 ext. 432 william.kizziar@ky.gov				
Kentucky State Penitentiary (KSP) 856-bed, males Maximum security, death-row	Eddyville	St. Mark	Fr. Shaiju Thomas, HGN	Fr. Al Bremer 270/835-2584 and Deacon Paul Bachi 270-206-0512 provide services at designated times on Thursdays and Fridays.
Chaplain John C. Neece 1-270-388-2211 ext. 346 john.neece@ky.gov				
Western Kentucky Correctional Complex (WKCC) 470-bed, males Medium security	Eddyville	St. Mark	Fr. Shaiju Thomas, HGN	Fr. Al Bremer 270/835-2584 and Deacon Paul Bachi 270-206-0512 provide services at designated times, on Thursdays.
Chaplain Paul Sesock 1-270-388-9781 ext. 2308 Paul.Sesock@ky.gov				
Ross-Cash Center at WKCC 200-bed, females Minimal security	Eddyville	St. Mark	Fr. Shaiju Thomas, HGN	Fr. Al Bremer 270/835-2584 and Deacon Paul Bachi 270-206-0512 provide services at designated times, on Thursdays.
Chaplain Paul Sesock 1-270-388-9781 ext. 2308 Paul.Sesock@ky.gov				

KY Department of Corrections Policies and Procedures

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[KY DOC Policies and Procedures](#) (webpage with links to all CPPs)

[23.1 Religious Programs](#) (pdf, 136 KB)

[26.1 Citizen Involvement and Volunteer Services Program](#) (pdf, 111 KB)

[2014 KY DOC Annual Report](#) (pdf, 6839 KB)

County Jails/Detention Centers Information [\(back to Table of Contents\)](#)

County Jail/ Detention Center	City	Parish	Parish Contact (March 2016)	Ministry Services
Allen County	Scottsville	Christ the King	Fr. Daniel Dillard	<ul style="list-style-type: none"> Pastor will go when called.
Ballard County	LaCenter	St. Mary	Fr. Stan Puryear Elaine Wood	<ul style="list-style-type: none"> Parish does offer some service to the inmates there. Elaine Wood heads this up.
Breckenridge County	Hardinsburg	St. Romuald	Deacon Mike Wiedemer	<ul style="list-style-type: none"> Monthly jail ministry; 1st week of the month, 6 teams of two members each.
Butler County	Morgantown	Holy Trinity	Fr. Jean Rene Kalombo	<ul style="list-style-type: none"> Pastor will go when called.
Caldwell County	Princeton	St. Paul	Fr. Shaiju Thomas, HGN	<ul style="list-style-type: none"> Pastor will go when called.
Calloway County	Murray	St. Leo	Fr. Brandon Williams	<ul style="list-style-type: none"> Pastor will go when called.
Christian County	Hopkinsville	Sts. Peter & Paul	Fr. Richard Meredith	<ul style="list-style-type: none"> Pastor will go when called. Deacon Tim Barnes tries to visit at least once a week.
Crittenden County	Marion	St. William	Fr. Ryan Harpole	<ul style="list-style-type: none"> When the jail calls and he is needed he goes.
Daviess County	Owensboro Whitesville Owensboro Owensboro	St. Pius X St. Mary of the Woods Sts. Joe and Paul Immaculate	Fr. Tom Buckman Bob Cinnamon, & Lane Rhodes Wayne Tipton	<ul style="list-style-type: none"> Fr. Ray Clark is chair of Jail Visitation Committee for parishes in Owensboro. They meet once every 3 months at St. Pius Tenth to discuss how to serve the needs of inmates and to prepare a calendar for Sunday visitations. Between 12:30 and 2:30 each Sunday, 2 women volunteers visit the women inmates and 2 men volunteers visit the men inmates. The service consists of songs, prayer, and Sunday's Scripture readings followed by discussion and communion to Catholics. Fr. Ray offers Mass when requested.

County Jail/ Detention Center	City	Parish	Parish Contact (March 2016)	Ministry Services
				<ul style="list-style-type: none"> • Ursuline Associates and Sisters Jail Ministry: Our group meets quarterly with the female inmates on Saturday mornings from 9:00 to 10:00 am. We pray the Sunday readings and share song and prayer needs. Charlotte Paez and Marian Bennett are the contact persons. • 6 member committee, can provide money for inmates when they get out, provides Fresh Start classes on 12-2pm weekly, housing referrals for needs, financial support to an extent, transportation arrangements, work with Friends of Sinners, support groups.
Fulton County	Fulton	St. Edward	Fr. Robert Drury	<ul style="list-style-type: none"> • Pastor will go if called.
Graves County	Mayfield Fancy Farm	St. Joseph St. Jerome	Fr. Eric Riley Sandra Halter Fr. Darrell Venters	<ul style="list-style-type: none"> • Ms. Halter leads bible study in jail. • Pastor will go if called.
Grayson County	Leitchfield	St. Joseph	Fr. Tony Bickett	<ul style="list-style-type: none"> • Pastor will go if called.
Henderson County	Henderson	Holy Name of Jesus	Fr. Larry McBride	<ul style="list-style-type: none"> • Fr. Larry goes on Monday to do a communion service and catechesis for male inmates. He goes back on Friday to visit with Women inmates and any men who want to meet individually. Abraham Brown goes twice a month to meet with the Spanish speaking men for communion, prayer and catechesis. He is also willing to meet with Spanish speaking women as needed.
Hopkins County	Madisonville	Christ the King	Fr. John Vaughan	<ul style="list-style-type: none"> • Pastor will go if called.

County Jail/ Detention Center	City	Parish	Parish Contact (March 2016)	Ministry Services
Logan County	Russellville	Sacred Heart	Fr. Jojy Joseph, HGN John Higgins	<ul style="list-style-type: none"> Group goes in once a month, conducts bible study. The pastor goes when jail calls to do sacramental ministry and confessions.
Marshall County	Calvert City	St. Pius X	Fr. Anthoni Ottagan, HGN	<ul style="list-style-type: none"> Pastor will go if called. "We sent our school to a halfway house, but we don't do outreach.
McCracken County	Paducah	St. Francis DeSales. St. Thomas More	Fr. Brian Roby Fr. Brad Whistle	<ul style="list-style-type: none"> Pastors will go if called.
Muhlenberg County	Central City	St. Joseph	Fr. Josh McCarty	<ul style="list-style-type: none"> Pastor will go if called.
Ohio County	Beaver Dam Morgantown Fordsville	Holy Redeemer. Holy Trinity. St. John the Baptist	Fr. Jean Rene Kalombo	<ul style="list-style-type: none"> Pastor will go if called.
Simpson County	Franklin	St. Mary	Fr. Daniel Dillard	<ul style="list-style-type: none"> Pastor will go if called.
Todd County	Elkton	St. Susan	Fr. Richard Meredith	<ul style="list-style-type: none"> Pastor will go if called.
Union County	Morganfield	St. Ann	Fr. Freddie Byrd	<ul style="list-style-type: none"> Pastor will go if called.
Warren County	Bowling Green	Holy Spirit St. Joseph	Shelly Hardcastle Leon Muller	<ul style="list-style-type: none"> Bible study offered once per week Active jail ministry
Webster County	Sebree	St. Michael	Fr. Carmelo Jimenez Salinas	<ul style="list-style-type: none"> Pastor will go to jail when called.

Fresh Start

[\(back to Table of Contents\)](#)

Fresh Start for Life, Inc. is a Christian Faith-based Program for character transformation and community transition for those who have conflict with criminal and civil law. Fresh Start strives to work together with Christian churches, service organizations, and the legal system to help offenders develop moral character that lines up with ethical values and community standards.

Fresh Start is based on the words of Jesus Christ, “*For I was...in prison and you visited me*” (Matt 25: 35-36). Fresh Start works to bring together Christian churches of various denominations to join hands in the work of restoring offenders. This “community approach” is in line with the Spirit of Christ, who prayed for his followers to be united in reaching the world (cf. John 17:20-21).

Jail and prison ministries are no longer something that occurs just in jails and prisons. Fresh Start ministers to the people during incarceration and after their release to ensure successful transition back into our communities. There are many inmates whose lives have been changed by Christ while they are incarcerated. But, if they don't have the love from a local church and the help of godly mentors, they are just as likely to return to jail or prison as someone who never had that saving experience. We have a responsibility to open our hearts and help them make the transition. The Fresh Start reentry program defines what being a Christian involves: hearing, believing, taking action, and making a commitment.

Fresh Start Friendship Committees work with those who want to change and voluntarily participate in the reentry program. The offender, now called our client, meets with the committee on a frequent and consistent basis, no less than twice a week and more if possible including worship services, Bible study, and church fellowship activities. This immediately replaces their past circle of friends and activities with godly friends and activities. These committees become the client's lifeline through spiritual uplifting and mentoring.

Fresh Start supports REC retreats (see below), [Friends of Sinners](#), [St. Benedict's Homeless \(Emergency\) Shelter for Men](#), [Celebrate Recovery programs](#), [Cursillo](#), [Emmaus Walk](#), and small support groups in the Owensboro area.

Contact: Bob Cinnamon ([email](#) only; cinnamonbob@gmail.com)

REC (Residents Encounter Christ) ([back to Table of Contents](#))

REC (Residents Encounter Christ) is an experience of Christian living and community. Although Catholic in its roots, REC is an interdenominational Christian ministry to people in jails or prison - residents. It has been designed specifically for those who are serving time in a jail or prison. It is a variation of TEC ([Teens Encounter Christ](#)) and [Cursillo](#) modified for the jail or prison environment.

The program began in the late 1960's in a county jail in Lawrence, MA when 3 Franciscan priests offered a retreat for inmates. The first REC in Kentucky took place at the Kentucky Correctional Institution for Women (KCIW) in Peewee Valley in August 1986. It came to the Owensboro Diocese in 1991 when weekends began for the women at Dismas Charities in Owensboro. It has since spread across our Diocese with weekends currently being held at Blessed Mother and St. Pius X parishes (Owensboro, men), Daviess County Detention Center (men, [women](#)), Grayson County Detention Center (men), Green River Correctional Complex (men), and Kentucky State Penitentiary (men).

The word “encounter” describes exactly what happens on a REC weekend. The residents are given an opportunity to truly encounter Jesus Christ as part of their life. Through the meditations and religious celebrations, the residents should gain new insight into their faith and a deeper realization of Christian Community.

The weekend is an intense 3-day experience in Christian living during which the residents are brought into a true encounter with the Lord Jesus Christ. The specific purpose is to bring individuals who are serving time under sentencing of the court system to a greater awareness and sense of God and the presence of the power and grace of the Holy Spirit in their lives.

The weekend is based on the Paschal Mystery – the dying and rising of Jesus Christ. As such, the residents are invited to examine their lives and find those things they need to “die to” in order to “rise to a new life in Christ.”

It has been amply demonstrated through past decades that true Christian renewal programs of this nature have brought about an awakened sense of self-worth, recovery of the sense of identity and an emerging sense of hope and rehabilitation among both male and female residents. The goal is to bring the message of salvation and a recovery of the person's worth and value as a child of God and a brother or sister of Jesus Christ. REC seeks to address the individual's need to learn from the past, face the present, and plan for the future.

Contact: Bob Cinnamond ([email](#) only; cinnamondbob@gmail.com)

Reentry Resources [\(back to Table of Contents\)](#)

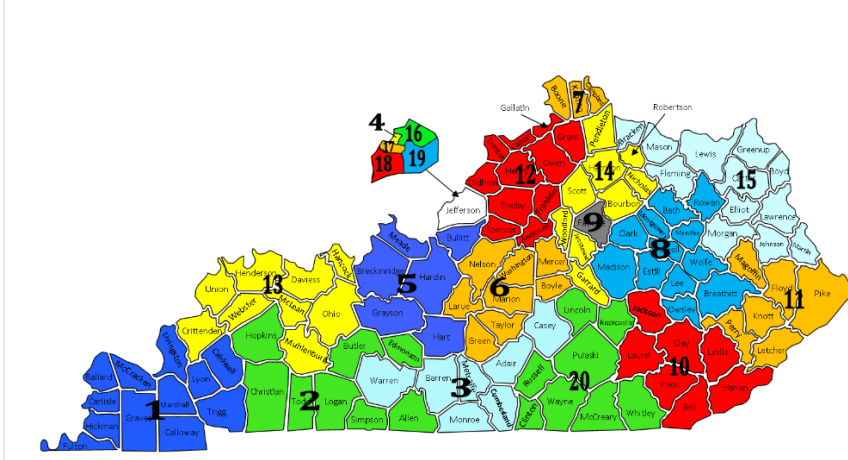
Local Community Resources by District

Pre-Release Community Resources

Statewide Resources

[Kentucky Labor Cabinet Apprenticeship Program](#)

Local Resources By District



Local Resources

- District 1 (Paducah Area)
- District 2 (Hopkinsville Area)
- District 3 (Bowling Green Area)
- Districts 4, 16-19 (Louisville Area)
- District 5 (Elizabethtown Area)
- District 6 (Danville Area)
- District 7 (Covington Area)
- District 8 (Mt. Sterling Area)
- District 9 (Lexington Area)
- District 10 (London Area)
- District 11 (Whitesburg Area)
- District 12 (Frankfort Area)
- District 13 (Owensboro Area)
- District 14 (Versailles Area)
- District 15 (Ashland Area)
- District 20 (Somerset Area)

Source: <http://corrections.ky.gov/reentry/Pages/Pre-ReleaseCommunityResources.aspx>

District 1- Community Resources - 2015

[District 1 Manual](#) (grouped by Federal, State, and counties in district)

County Manuals

[Ballard](#)

[Carlisle](#)

[Hickman](#)

[Marshall](#)

[Caldwell](#)

[Fulton](#)

[Livingston](#)

[McCracken](#)

[Calloway](#)

[Graves](#)

[Lyon](#)

[Trigg](#)

District 2- Community Resources - 2015

[District 2 Manual](#) (grouped by counties in district)

County Manuals

[Allen](#) [Christian](#) [Hopkins](#) [Simpson](#)
[Butler](#) [Edmonson](#) [Logan](#) [Todd](#)

District 3- Community Resources - 2015

[District 3 Manual](#) (grouped by resources, then counties)

County Manuals

[Adair](#) [Casey](#) [Metcalf](#) [Warren](#)
[Barren](#) [Cumberland](#) [Monroe](#)

District 5- Community Resources - 2015

[District 5 Manual](#) (grouped by counties in district)

County Manuals

[Breckinridge](#) [Grayson](#) [Hart](#)
[Bullitt](#) [Hardin](#) [Meade](#)

District 13- Community Resources - 2015

[District 13 Manual](#) (grouped by resources, then counties)

County Manuals

[Crittenden](#) [Hancock](#) [McLean](#) [Ohio](#) [Webster](#)
[Daviess](#) [Henderson](#) [Muhlenberg](#) [Union](#)

Kentucky Reentry Councils [\(back to Table of Contents\)](#)

Kentucky Reentry is made up of reentry task forces or councils throughout the state of Kentucky. The reentry groups do not provide services for ex-offenders, nor do they have reentry programs. They are made up of individuals and organizations networking together to share information and improve the reentry process. The members may be organizations and/or individuals that provide services and/or have interests in helping. Each group is focused toward ex-offenders coming back to their areas, the issues involved, and making their community safer.

The basic purpose of each group are:

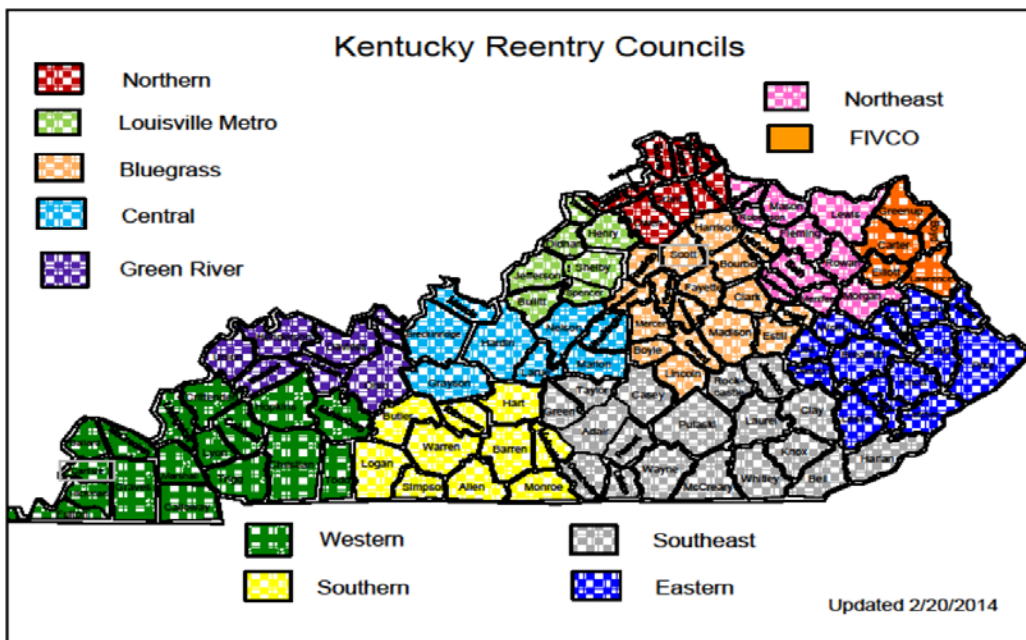
To address the current issues ex-offenders face

To develop a network of resources and service providers within their area
To communicate and advocate ex-offender issues to the community and their leaders.

If you would like to join, please visit their website: www.kentuckyreentry.org

Also visit them on Facebook: <https://www.facebook.com/kentuckyreentry>

<https://www.facebook.com/louisvillereentry>



Source: <http://corrections.ky.gov/reentry/Documents/Reentry%20Newsletters/The%20Tool%20Box/October%202015%20Toolbox.pdf>

Halfway Houses and Recovery Centers [\(back to Table of Contents\)](#)

The Contract Management Branch of the KYDOC is responsible for overseeing community service centers that house state probationers, inmates and parolees. Inmates who are classified as community custody and are near their parole eligibility dates are placed in these centers/halfway houses. This integration program allows inmates to become reacquainted with their families and the community and gives them a head start in seeking employment. This includes those offenders in need of substance abuse care and are located at one of the Kentucky Recovery Centers. In addition, many inmates are enrolled in vocational schools and/or college programs.

Halfway Houses	
<p>Dismas Charities - Owensboro 615 Carlton Drive Owensboro, KY 42303 Director: T.C. Cox Phone: (270) 685-6054 Fax: (270) 685-0081</p>	<p>Keeton Corrections – Paducah 621 South Seventh Street PO Box 2541 Paducah, KY 42002-2541 Director: Joe Stuart Phone: (270) 442-6251 Fax: (270) 442-5814</p>

Recovery Centers	
<p>Center Point Recovery Center - Paducah 530 County Park Road Paducah, KY 42001 Director: Darin Thomas (270) 444-3640</p>	<p>Owensboro Regional Recovery Center 4301 Veech Road Owensboro, KY 42303 Director: Sarah Adkins (270) 689-0905 FAX: (270) 689-0903</p>
<p>Trilogy Center for Women - Hopkinsville 100 Trilogy Avenue Hopkinsville, KY 42240 Director: Holly Perez-Knight (270) 885-2902 FAX: (270) 885-2905</p>	<p>Women's Addiction Recovery Manor (W.A.R.M.) - Henderson 56 North McKinley Street Henderson, KY 42420 Director: Sharice Benson (270) 826-0036 FAX: (270) 826-2696</p>

Source: <http://corrections.ky.gov/depts/SupportServices/CM/Pages/HalfwayHouses.aspx>

Source: <http://corrections.ky.gov/depts/SupportServices/CM/Pages/RecoveryKentucky.aspx>

Victim Services ([back to Table of Contents](#))

KY Department of Corrections Victim Services Branch

<http://corrections.ky.gov/victimservices/Pages/default.aspx>

The Victim Services Branch (VSB) is committed to assisting victims and survivors throughout the duration of their offender's incarceration and supervision. We are dedicated to ensuring that crime victims are treated with dignity and respect.

A victim's need for assistance does not stop once an offender has been sentenced. In fact, it continues throughout an offender's incarceration, and VSB is the arm of Corrections which handles those requests for assistance.

Victim advocates from VSB work with victims daily as they attempt to locate information about their offender. We also travel the state to educate those involved in the criminal justice system about the VINE service - with the goal that all victims are aware of the protection the service offers.

VINE = Victim Information and Notification Everyday

[VBS - VINE Brochure in English](#) (pdf, 111KB)

[VBS - VINE Brochure in Spanish](#) (pdf, 118KB)

KY Crime Victims Compensation Board

<http://cvcb.ky.gov/Pages/default.aspx>

Kentucky's Crime Victims Compensation Board (CVCB) assists more than 1,000 victims of violent crime per year who have no other resources to pay for the medical, funeral, mental health counseling, and dental or corrective lens expenses resulting from the crime. Assistance can also include lost wages of the victim or loss of support for someone dependent on the victim.

The board's goal is to provide not only the above-mentioned assistance, but also to show empathy and provide caring assistance to crime victims during a particularly traumatic time.

More Resources

<http://ovc.ncjrs.gov/ResourceByState.aspx?state=ky#tabs1>