RESTORATIVE JUSTICE is a way of understanding crime and wrongdoing in terms of the people and relationships impacted, rather than the law or rule that was broken. Restorative practices seek to **repair harm through transformative encounters** that model Jesus’ reconciling way.

"It is painful when we see prison systems which are not concerned to care for wounds, to soothe pain, to offer new possibilities.

It is painful when we see people who think that only others need to be cleansed, purified, and do not recognize that their weariness, pain, and wounds are also the weariness, pain, and wounds of society."

-Pope Francis, 2015
Curran-Fromhold Correctional Facility in Philadelphia

**what is valued?**
- Human Dignity & Relationships
- Accountability & Mercy
- Healing & Transformation
- Encounter & Solidarity

**whom voices matter?**
- Victims
- Offenders
- Communities

**the key questions**
- What was the harm?
- Who was impacted and how?
- What needs to be done to make it right?
WHAT ARE RESTORATIVE PRACTICES?

"Circle process" or "peacemaking circles" have been used for generations in indigenous communities to address conflict and allow communities to live in right-relationship with one another. Circles can be used in instances of harm, but also for storytelling, learning, and community building.

Victim-Offender Dialogue is a facilitated encounter that brings together the person(s) responsible for a harm and the person(s) directly affected, as well as family members and support people. Together, the group explores the impacts of the harm and what needs to be done to make things right.

LEARN MORE: CMN’s book, Redemption and Restoration: A Catholic Perspective on Restorative Justice offers a theological understanding of restorative justice. Its accompanying faith formation guide, Harm, Healing, and Human Dignity: A Catholic Encounter with Restorative Justice, is an invitation to consider our own responses to harm, and what we can do to build a criminal justice system that promotes human dignity, hope, and healing.