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Jesus is the Key to Freedom

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JESUS IS THE KEY TO FREEDOM

"SO IF THE SON (JESUS CHRIST) SETS YOU FREE, YOU ARE FREE INDEED" John 8:36

(A Manual For Training Clergy and Lay Volunteers For Ministry In Correctional Settings)

A Major Applied Project Presented to the Faculty of Concordia Seminary, St. Louis

in partial fulfillment of the requirements for the degree of

Doctor of Ministry

by

Maurice H. Alms

May 1992

Approved by

ron

Reader

THE ABSTRACT

The need exists for more trained prison and jail ministry volunteers in a correctional system bulging with inmates.

The manual training program is directed by a prison and jail ministry trainer for one or two individuals and is made to be adaptable to a variety of settings.

The training program is a step-by-step program and is based on a (T) Teaching (Education), (T) Training (Experience), and (R) Reaching (Recruiting other volunteers) model.

Following the training program the trainee should have an awareness of his/her desired area of service and a degree of comfortability in his/her volunteer ministry.



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"JESUS IS THE KEY TO FREEDOM"

The title of this Manual is, <u>"Jesus Is The Key To Freedom"</u> for Jesus said, "If the Son (Jesus Christ) sets you free, you are free indeed." (John 8:36) The walls, fences, doors, locks and keys are very real in a prison and jail institution.

The volunteer in ministry believes "that God made me and all creatures." And He has given me a body, mind, soul and the very breath of life. The volunteer in ministry believes that through the cross of Jesus Christ and His death and resurrection to new life, the walls and fences, doors and locks which sin brought into the world and into human lives, have now been unlocked and opened, for "Jesus is the Key To Freedom." Only God in Christ Jesus tears down the walls that divide and separate His people so that the person in Christ is equipped and set free to live a life of loving service empowered by the Holy Spirit.

To keep a proper perspective for ministry in correctional settings, it is important to remember that God desires that "all" humankind be free. This certainly includes the inmate, the family of the inmate, the victim(s), and the community that has been hurt by the crime committed. As you, the volunteer, minister to inmates, remember that behind every inmate is a hurting family, friends, hurting victim(s), and a hurting community.

Crime hurts people. For the inmate, as for all God's people, there needs to be a proper humbling before God's just law of judgement. As the volunteer perceives this humbling to have taken place, he/she

shares and displays God's love in Christ Jesus (Gospel) which through the power of the Holy Spirit offers a new way and new direction for living a life of joy, peace, love, and hope for living and for dying. Indeed, "Jesus Is the Key To Freedom."

PREFACE

"WHY I AM IN PRISON/JAIL MINISTRY" - MY STORY

As a part of my seminary training, I participated in a unit of C.P.E. (Clinical Pastoral Education) in a mental hospital setting. I was deeply gripped by the need for ministry to those who, at least at that time, were not actively involved in a parish or the institutional church during a crisis of deep need and stress in their life.

Together with my parish ministry for the next five years, I participated in two more units of C.P.E. in mental hospital settings. Additionally, I did part-time ministry in a mental hospital and community drug and alcohol addiction center. Then, one day, I received a phone call that I will never forget. A devout Christian family that I had known from a previous parish called me and said, "Our son is in the local jail in your town. We got a call from him that he had gotten in a fight and had stabbed someone."

Their hearts were broken and so was mine! I went to visit their son in the local jail and found him such an intelligent and handsome young man. I knew he had a devout Christian rearing and I was stunned

at seeing him there. I must have displayed this look as I asked, "What happened?"

He said, "It was so senseless. I recently moved here, got an apartment, and began hanging out with this group of guys and then the other day a fight broke out. I had started carrying a knife and I pulled it out and told the guy to stop it, or --I stabbed him! He's in guarded condition at the hospital but expected to live. It's crazy! I should not have gotten myself into this mess. I hope and pray he'll be all right. I'm concerned about my folks and how they'll take this. I need to see them. This is so senseless and tragic. My folks will be devastated."

I was as well! I could not comprehend how this could have happened within a Christian family. I was soon to be a parent myself. Could this not happen as well in my own family? I had such a feeling of anguish for this family. I began to visit other prisoners knowing that as I ministered to them I was also ministering to their loved ones who were in many ways locked up with them.

I shall never forget the image I have of this young man, and many since. They are in need of God's Word yet unable and often not desirous of going to a Christian church for worship. This means they are unable to experience a ministry of repentance for the forgiveness of sins in Christ Jesus. Often they reject the change of heart and life offered them by the power of the Holy Spirit. It is this reality

that empowers and impels me to do prison and jail ministry to this very day.

I see a need for this training program in that as coordinator chaplain of prison and jail ministries in the Southern Illinois
District of the Lutheran Church--Missouri Synod, I am confronted with assisting new parish/institutional chaplains in establishing themselves in their respective position. I again saw a need for this in-depth training program as I taught two lay volunteers to work in jail and prison ministry on a regular basis. In addition, my experience in teaching seminary student interns for a one year period of full-time vicarage in a parish/chaplaincy ministry also has made me aware of this need. Finally, I use this program in my training of six seminary students in a one-quarter (ten week) institutional ministry experience. This is a two hour a week commitment for the student involving one hour of Bible class leadership and one hour of evaluation, instruction and program planning with the trainer. A male lay volunteer assists me in this training.

A trial use of the manual includes: <u>First</u>, a program evaluation by three part-time volunteer chaplains and one full-time volunteer chaplain of the Southern Illinois District of the Lutheran Church--Missouri Synod. They assessed the program as a useful tool for future training purposes.

Second, the manual was used in part to train a lay male and lay female volunteer in prison ministry. The lay male volunteer began

prison ministry with me four years ago. The lay woman volunteer began prison ministry with me two years ago. Both have experienced "handson" training. As a part of their program, we worked through the manual together, as I was writing it, and also spent some time with the training videos. The suggested reading assignments were done on an individual basis and some were discussed in group sessions. The sessions were adapted to meet individual and group needs. I suggest you too adapt the model schedule to meet your own needs and setting.

My Background:

I am a clergyman--within the Lutheran Church--Missouri Synod who has served in parish ministry for 20 years of which 14 years have been in a shared ministry setting (parish and prison). My prison chaplaincy ministry began in 1976 as weekly jail visitations. In 1978 I began a ten year chaplaincy ministry at a Job Corp Training Center for youth and a youth detention center, which later became an adult work camp facility. In 1988, I began chaplaincy ministry at a medium prison as the Southern Illinois District's prison, and jail ministry coordinator, and remained a parish pastor. As a part of my training, I have taken seven units of C.P.E. (Clinical Pastoral Education).

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Especially for my wife Linda and children (Natasha, Sasha, Heather, Jennifer, Seth, Alex, Misha) who have stood by me in my busy times of preparation on this manual.

JESUS IS THE KEY TO FREEDOM

(Manual Purpose, Format, and Objectives)

INTRODUCTION

I. The Purpose of the Manual

Contents

- II. Who Is the Manual For
 - A. For Both Clergy and Lay Volunteers
 - B. For the Experienced Trainer
 - C. For the Regional (District) Co-ordinator
- III. What is the Teaching, Training, Reaching Format?
 - A. Teaching
 - B. Training
 - C. Reaching
- IV. Acceptance, Evaluation and Endorsement
- V. When and Where the Training Takes Place
- VI. Manual Objectives

Summary

CHAPTER 1

INTRODUCTION

Congratulations! You have begun your search, or have a desire to deepen your understanding, of prison and jail Ministry. God has indeed called and put within the heart and mind of some individuals a desire to do volunteer ministry with the imprisoned. You may well be one of these individuals!

I. The Purpose of the Manual:

It is usually helpful and at times necessary to have some training prior to being accepted by a prison or jail administration. If you have no previous training it is essential that you personally be "taken in hand or undergirded" by a particular chaplain or group for training purposes. This manual is designed to equip you for ministry and provide recognition to a correctional institution of your preparation. It is also important to have some ongoing reflection, evaluation, or report of your ministry. St. Paul says, "Make full proof of thy ministry," (II Timothy 4:5-KJV) and indeed none of us as part of the body of believers can operate in a vacuum or in isolation. For effective ministry within an institution to take place and for a volunteer's own personal growth, training needs to be on-going. This manual also assists with that task.

II. For Whom Is This Manual For?

As Christians we understand volunteerism as servanthood and this definition is the one used in this manual. I recognize the scriptural

term "servanthood" is a more adequate expression of the meaning of volunteerism when related to correctional ministry. The Bible teaching regarding usage of God-given talents and how we joyously make response, moved by the Holy Spirit, to seek to serve God is servanthood. It includes both a command by God to follow His direction together with His gracious promise to bless us in our faithful servanthood. "Volunteer" is a secular term yet it identifies within an institutional setting a person who is not part of the salaried staff of the institution. This is my definition for a jail and prison ministry "volunteer": a clergy or lay person serving in their own respective, designated, area of service. The "volunteer" as a part of his/her Christian denominational structure adheres to the doctrinal and confessional guidelines of the volunteer's denomination. A "volunteer" clergyman continues to maintain his distinct call within his ministry context. The lay person serves in ministry as part of the universal priesthood of all believers. Though I use the term "volunteer" for both clergy and lay, it is essential to maintain the Biblical distinction of ministry between the two as understood by their denomination.

Volunteer clergy, lay, and trainers may benefit from use of this manual.

A. The manual is helpful especially for clergy and lay volunteers.

Both require training in order to understand the guidelines and rules established at the prison and jail setting, to become alert to the many

opportunities present for ministry within the institutional setting, and for individual assessment of personal abilities and God-given gifts for ministry.

B. The manual is helpful for the jail/prison ministry trainer. The jail/prison trainer: 1) has personal prison and jail ministry experience; 2) has worked through the manual in detail under the guidance of a trainer; and 3) has been certified as a trainer. As a result of this training he or she may desire to recruit and lead a small group of volunteers. Ideally each trainer is responsible to a regional (district) coordinator Chaplain who is accountable for all training done by others within the region (district).

When on-the-job training is incorporated into the program it is most effective if only one or two are trained at a time. However, initial training sessions at a church setting, or other sessions outside the prison or jail setting may involve more trainees. (refer to "Establishing Your Prison or Jail Ministry" (within the optional Sessions VI-VIII section.)

C. Finally, the manual is for the regional (district) coordinator of prison and jail ministry. Each region (district) is urged to appoint a coordinator of prison and jail ministry. The coordinator is directly responsible to the regional director (district president) and regional board for missions. The trainer coordinator orients new regional (district) chaplains and lay volunteers. He personally contacts each one and together with them, visits their respective

institution(s). He ministers to them within their institutional call as the Lord provides him ability and insight. He schedules yearly chaplain and volunteer retreats and meetings for the purpose of professional development and growth. The trainer coordinator is further responsible to enlist other clergy and lay participation within the regional (district) institution setting and to generally promote jail and prison ministry within the region (district). The specific tasks of the coordinator are:

- a. Establish and coordinate the district (regional) ministry plan in conjunction with the district president (regional director) and the appropriate board.
- b. Establish new jail and prison ministries within the region (district).
- c. Supervise existing jail and prison ministries within the region (district) by on-site visits.
- d. Schedule training programs for called or volunteer chaplains and lay volunteers within the district.
- e. Sensitize regional (district) congregations to the opportunities for proclaiming Law and Gospel in correctional contexts by means of informational programs.

It is suggested that if your region (district) does not have a prison and jail trainer coordinator at this time, an interested volunteer(s) may receive such training from a neighboring region (district) trainer.

III. What is the Teaching, Training, Reaching Format?

The guiding principle of the program is diagrammed as follows:

(T)eaching

The definition of Teaching, Training, Reaching is:

- A. Teaching: As an instructional tool the manual is comprised of five sections. Each section ordinarily corresponds to one training session. The volunteer is to read the prepared manual materials, listen to mini-lectures by the trainer, participate in guided group discussion, prepare reading assignments, and view and discuss training videos.
- B. Training: Ideally, as a part of the teaching sessions, the trainee is involved in an institutional setting. By experiencing the setting the trainee is more likely to assimilate what has transpired in the instructional session with the reality of the prison/jail. In this way cognitive information is transformed into skills by means of application at the jail/prison site. This results when one-on-one personal contacts are made with residents/inmates and/or group ministry contacts, each under the mentorship of a trainer. Some

volunteers however may be unable to participate in an experiential component to their training.

C. Reaching: The reaching process begins when the trainee engages in ministry with inmates and staff. A second component is the trainee's recruitment of other clergy and lay volunteers for prison and jail ministry. In this way jail and prison ministry is multiplied.

(T)eaching (Instruction) plus (T)raining (On-the-job experience) is necessary for effective (R)eaching (Witnessing of the Gospel). To provide the necessary Teaching and Training for effective Reaching the following sessions are suggested:

Session I: "The Prison/Jail Setting"

Session II: "You the Volunteer"

Session III: "The Inmate"

Session IV: "One-to-One Ministry"

Session V: "Group Ministry"

Session VI-VIII: "OJT," (On-the-Job Training)

My personal reflection about jail and prison ministry leads me to four conclusions about the value of this program:

- 1) Potential volunteers often are not involved in prison and jail ministry because of their uneasy and fearful feelings around prisoners and prisons.
- 2) Participants often drop-out because they feel at a loss as to what to do and how best to do it.

- 3) Some volunteers are needlessly manipulated by inmates and/or inadvertently disobey prison rules or policies due to insufficient training.
- 4) Other volunteers when given the opportunity to learn the proper directives, engage in reflection, conduct a self-evaluation, and receive encouragement, enhance their prison and jail ministry.

In summary, in order that a faithful and committed ministry to Christ Jesus and the church body be maintained and held in high esteem, the coordinator assumes responsibility for the proper training of prison and jail volunteers.

IV. Acceptance, Evaluation, and Endorsement

The interest in jail and prison ministry may have come from a personal decision to serve inmates by correctional ministry. As a result of contact with the prison/jail training program a person may be motivated to contact a local prison or jail in order to volunteer for ministry. Within a denominational church such as The Lutheran Church—Missouri Synod, the individual usually contacts his/her regional church headquarters (district) prior to volunteering for ministry within a local setting. Ideally, each region (district) of the church appoints a trained coordinator of prison and jail ministry. The coordinator is responsible to give direction and training.

The initial step in the prison and jail training program occurs when a potential volunteer contacts the coordinator in the area. The coordinator provides the volunteer with an application form (see

Appendix 1). After completion of the application form the coordinator schedules an initial interview. During the interview the trainer evaluates the background, past experiences, goals, and reasons why a potential volunteer desires to participate in prison and jail ministry. At this time the coordinator also shares with the potential trainee the instructional program of prison and jail ministry. The potential volunteer is given the opportunity to inquire about the program, the prison and jail setting, and to share his or her personal desires and needs. The coordinator and potential volunteer together determine suitability for admission into the program.

From time to time a regional (district) coordinator does not exist.

If a region (district) does not have a prison and jail trainer coordinator, perhaps the interested volunteer(s) from that region (district) could receive training from a neighboring region (district) trainer.

Upon successful completion of the training, a trainee is awarded a certificate of verification (see Appendix 2). If available, CEU credit may also be given by the regional (district) church. It is also helpful for enhancing the validity of the trainee's ministry if his or her local parish publically recognizes that the trainee is engaged in prison and jail ministry (see Appendix 3). The regional coordinator is responsible to supervise the ongoing institutional ministry performed by the trained volunteer.

The trainee by means of proper instruction, certification, and personal experience may desire to become a trainer. The Regional (district) coordinator of training determines when the experienced trainee is qualified and ready for certification as a trainer.

V. When and Where Training Takes Place:

Ordinarily training sessions are one day a week. The five sessions are ideally held within the context of a prison or jail. At this time the volunteer serves under the direction of a certified trainer. Should a volunteer intend to serve at a different location than the setting in which he or she is trained, the additional O.J.T. optional sessions VI-VIII should be offered in that ministry context. In such cases the trainer leads the visitation, or at a minimum supervises the new volunteer. Some guidelines for initiating visitation or establishing a group program in a prison or jail setting are included in the section entitled, "Establishing Your Prison Or Jail Ministry" within the optional sessions VI-VIII section.

VI. Manual Objectives

This manual is intended primarily for the new volunteer and includes both cognitive and experiential aspects of prison and jail ministry (correctional ministry). The first objective of this manual is to present prison and jail ministry basics to those who exhibit an interest and motivation in this area. A second objective is to equip a volunteer coordinator, experienced in prison and jail ministry, to lead

one or two volunteer trainees (clergy or lay) through a guided training program. The manual is an instructional model for this process.

A foundation of the manual is a recognition that God has called and put within the heart and mind of some individuals a desire to do volunteer ministry with the imprisoned. When this ministry is in a prison or jail setting, it is necessary that the volunteer receive guidance and "be equipped" for service. In short, "Teaching" (education) plus "Training" (experience) results in the "Reaching" (recruiting more volunteers and ministry with prisoners and staff).

The third objective of the manual is to assist the coordinator in bringing together guided experiences and a knowledge of correctional institutions into an educational program. Experience, when divorced from knowledge, and knowledge, when devoid of experience, leads to a diminished ministry within a prison and jail setting.

A fourth objective of the manual is to provide an adaptable program. It offers the volunteer learners objectives for correctional ministry, potential resources, a developed plan, various activities, and evaluation guides. It could also be utilized as a "reflective tool" for a volunteer's current ministry.

A fifth objective for this program manual is to achieve an entry level competence in jail and prison ministry. Often it is necessary to have had training prior to being accepted by a correctional institution. In this way a recognition and validation of ministry skills occurs in order to meet an institution's requirements.

A sixth objective is to train the volunteer to reflect, evaluate, and/or report on his/her jail or prison ministry. St. Paul says, "Make full proof of thy ministry" (II Timothy 4:56 KJV), and indeed none of us as part of the church can operate in a vacuum or in isolation. For the well being of the church (Christian church-at-large, denomination, or individual parish), institutional ministry, and the volunteer's ministry, it is necessary that ongoing training and growth occur.

The final objective is to provide a structured training program.

When the program is completed it may lead a region (district) to award

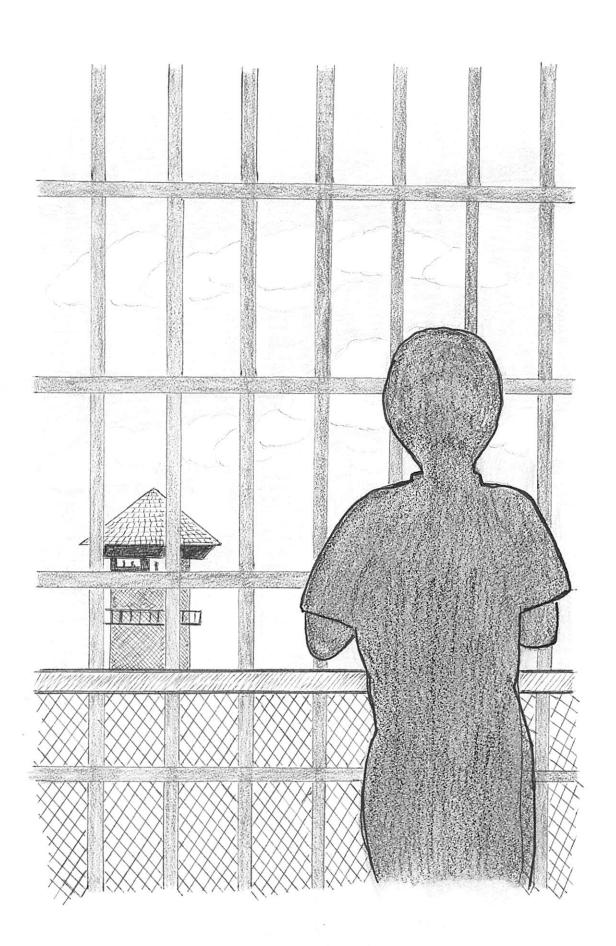
C.E.U. credits and recognition for volunteer service.

Summary

This manual is not intended to be a definitive prescription for jail and prison ministry. Rather it is descriptive. It outlines one way to train volunteers and allows for broad adaptations to occur with the variety of ministry contexts experienced by trainers. It is my hope and dream that others utilize the manual as a departure point on their training journey. In addition, the manual is not intended to address after-care of prisoners following their incarceration, nor does it address ministry to the families of prisoners, or ministry to victims of crime. It is my heartfelt prayer that someone will develop manuals to address such necessary ministries.

Prison and jail ministry is not for everyone but it is my experience that God will raise up, and put into the hearts of some a desire to serve in this ministry if the opportunity is provided them.

Regions (districts) are encouraged to develop and enhance their respective prison and jail ministries. I personally have felt God's calling into prison/jail ministry and at every opportunity afforded me I share this ministry opportunity with others.



Session I

"The Prison and Jail Setting"

Session Objectives

After completing this session the learner will be able to:

- Identify the difference between jail and prison (minimum, medium, and maximum) settings.
- 2) Develop an understanding of the climate of a lock-up setting.
- 3) Experience an increased consciousness of the reality of imprisonment.

Schedule

- 9:00 9:30 am "Getting To Know the Volunteer" (Life history, experiences, expectations, personal growth desired, etc.)

 9:30 10:00 am Introduction of Manual

 10:00 11:00 am Manual discussion of varying correctional ministry settings
- 11:00 11:15 am Break
- 11:15 12 noon Video Tape "Pew To Prison" and discussion. (See Bibliography for listing)
- 12:00 12:30 pm Lunch
- 12:30 1:30 pm Manual questions for reflection: "The Setting"
- 1:30 2:30 pm "Prison Life" article and questions for reflection.
- 2:30 3:30 pm The institutional chaplain, and other staff

Handout: The pamphlet, "How Christians Can Be Involved In Jail/Prison
Ministry."

Homework: Read the book, "I Was In Prison" by Allen Hanson - Study today's section, "The Prison and Jail Setting"

TEACHING OUTLINE

9:00 - 9:30 Getting To Know The Volunteer

The volunteer(s) shares his/her life story, desire for involvement in jail/prison ministry and personal goals in jail and prison ministry. The trainer makes use of the volunteer application (see Appendix 1)

9:30 - 10:00 Introduction of Manual by Trainer

Trainer spends time reviewing with trainee the parts of the manual and the expectations he has.

10:00 - 11:00

I. What Is A Prison/Jail Like? (varying correctional ministry settings)

There are five potential sites for correctional ministry: jail, work camp facility, minimum correctional center, medium prison, and maximum prison setting.

1) A Jail Setting: I will never forget my first visit to a jail that housed two hundred inmates fifteen years ago. I called and asked permission from the jailer to visit a certain inmate. I had many apprehensions, much curiosity, caution, some fear, as I approached the

large imposing brick structure. At an outer locked door I pressed the call button and was asked my identity and purpose for entry. After a period of time there was a buzz and I was told I could enter. Next, I came to the security station and was asked for proof of identity and my reason for being there. Since I had set up an appointment through the jailer, he was called and further inquired as to my reason for being there. He was very pleasant and asked me to wait as he brought the inmate into a visitation cell. After about thirty minutes, I was called and allowed to visit the inmate in private. He was placed in a small room and I was in the adjacent room. A small window with bars separated us. This was the beginning of a weekly jail visitation program that I began as a visiting community minister. I was welcomed by the jailer in spite of the fact that I added to the security work-load.

The volunteer must recognize that his/her presence adds to the need for proper security for themselves, for the institutional staff, and for the inmate. The jail staff have a commitment to the community to safely and securely house inmates. The inmates of a jail are a mixed population of addicts, property crime offenders, personal body crime offenders, and transients. Jail settings will vary greatly as to population, level of security and volunteer opportunities. These settings include city or county jails.

The volunteer is encouraged to respect security needs and work in harmony with the sheriff, chief of police, jailer, and jail staff.

When respect is evident the volunteer contributes to the jail setting rather than becoming an additional security burden.

2) The Work Camp Facility: This is a minimum security facility that has no outside walls and fences. Prisoners are usually referred to as residents. Residents have paid employment responsibilities during the daytime which allows them to send money home to family or begin a small savings for themselves. Limited educational classes are offered in the evening and housing, food, and medical needs are provided. For many it is the final step prior to return back into a "free community." The work camp resident, as he is called, actively begins planning for the future and ordinarily takes personal pride in his work and achievements.

Work Camp facilities vary as to location, work opportunities, and potential volunteer activities. Freedom of movement by the volunteer is directly related to the degree of trust established between the facilities' administration and the volunteer.

3) The Minimum Correctional Center Facility: This facility offers many educational and job training opportunities. The minimum center may or may not have a fence and wall around the institution.

Residents, or inmates, as they are often called, have a great deal of freedom of movement on institutional grounds. The minimum correctional center provides necessary monitoring of inmates who are "doing time" but are likely to be released soon (varies from a few months to a couple of years). The resident is now seriously considering a return

to a free society. Plans and preparation must be made for returning to one's family, housing, work, or school.

- 4) The Medium Prison: This facility is sometimes called a correctional center instead of a prison. It is a secure facility because it includes fences, gun towers, locked doors, and gates. The inmates, as they are called, have their activities constantly monitored. Their movement is controlled by "call passes" which allow them to go from a housing unit to chapel, to work, to education, and other places. Count checks for the inmate population are taken several times a day. Inmates serve varying amounts of time from months to life. Inmates focus less on what they are going to do back "on the street" than those at a work camp or a minimum correctional center. The inmates perspective is more likely to include "doing time" and "surviving." A volunteer ministry program at this site must be cognizant of the security needs. Ministry programs may be delayed or cancelled because of security considerations.
- 5) The Maximum Prison: Inmates who have committed violent offenses are incarcerated in maximum prisons. These inmates have less freedom of movement than at any other correction facility. Security, for obvious reasons, is the top priority for the well being of all.

 Maximum prisons typically experience increased occurrences of violence, gang encounters, and rape in comparison to other institutions. Loss of freedoms, less family and community volunteer contact, and loss of personal possessions, are a result of lock-up.

The maximum prison setting with its fences, walls, gun towers, and guards is imposing. Prisoners are referred to as inmates, convicts, or prisoners. Within maximum prisons the mentality is "one day at a time." The inmate ordinarily is incarcerated for long periods. He thinks, "This is my life - this is the best way I can cope and live in this place for I am here for a long time."

Volunteers need to recognize the need for careful monitoring by the prison administration. Typically, programs may be cancelled on short notice due to a special "lock-up."

Similarities and Differences: Each correctional setting differs depending upon the level of security - jail, work camp, detention center, minimum, medium, or maximum. In varying degrees each setting involves the reality of the loss of freedom and independence for the inmate. The loss of personal dignity is perhaps the greatest loss for an inmate and this too occurs in varying degrees. Each setting differs in terms of the locked doors, controlled movement, and institutional rules and restrictions. Each inmate is housed at the institution for a wrong(s) done against society. To varying degrees their behavior is supervised by correctional officers or guards. Because they have wronged society, or their fellow human beings, they are sentenced to a controlled and structured environment. Hopefully they can some day be returned to society and once again become contributing citizens.

The fences, walls, doors, locks, bars, cells, the dress inmates wear, the chains, the security, and tickets are all a part of the

prison system. Individuals placed in correctional facilities could easily become "out of control," irresponsible, manipulative, untrustworthy, and hardened. Some, however, are being convicted by the Holy Spirit through Word and Sacrament. Some are redeemed and "set free within" by Christ Jesus. Some portray repentance, an attitude of forgiveness, compassion, caring, and a spiritual heart beat. Some love God, and trust the grace He has freely given them.

Yes, a need for volunteer ministry exists "inside" prisons and jails. The Lord Jesus is there! We need to be there! Jesus Himself said, "I was in prison--you visited Me!" (Matthew 25:36) Volunteers go to pray, teach, and be an example for Christ in this context.

A Few Statistics About Prisons and Jails: There are presently about 29,000 inmates incarcerated (1992) in Illinois State Prison institutions. This is an increase from approximately 7,000 in the year 1978, when I began chaplaincy ministry in Illinois! Illinois is spending approximately \$580 million on prisons. The average cost per prisoner per year is \$18,000.

Sadly statistics prove that there is a eighty-five percent recidivism rate. Within ninety days following release from prison about 85 out of 100 return. Two out of four prisoners are illiterate and thirty-five to forty percent read below the 6th grade level! Skilled jobs are not available. I recall a prison chaplain sharing that an average of three hundred crimes are committed by an inmate prior to his becoming locked up within a prison setting.

One of the basic problems associated with imprisonment is that the result (crime/punishment) rather than the cause (drugs, rape, alcohol, violence, occupational difficulties, family relational problems, educational problems, spiritual problems) is being addressed.

Certainly attempts are being made to identify and prevent imprisonments but much more needs to be done.

11:15 - 12:00 View Video "Pew to Prison" - The following are discussion questions based on the 30 minute video, "Pew To Prison."

The Biblical theme is based on Matthew 25, "I was a prisoner, did you visit me?"

Be prepared to discuss the following questions at the beginning of the next class session:

- 1. The video attempts to bridge the gap between faith and practice (life) by taking the Christian person sitting in the church pew and placing this person in the jail/prison setting as a volunteer sharing his/her faith. Comment.
- 2. In the interview with the prison warden, the warden stressed the need for the positive aspects of the Christian witness in a jail/prison setting. He stated a possible negative approach sometimes used. Comment.
- 3. Discuss "confinement" from the viewpoint of the inmate.
- 4. Give a description of the inmate and his/her needs according to the tape.

- 5. Discuss the inmate's feeling about volunteer programs compared to those of the volunteer.
- 6. The presenter discussed some areas that relate to a jail/prison volunteer ministry program. Reflect on the following:
 - a. There must be proper motivation on the part of the volunteer to do jail/prison ministry.
 - b. Is there danger of bodily injury on the part of the volunteer?
 - c. Discuss the issue of cost-effectiveness in doing jail/prison ministry.
 - d. May I be involved in jail/prison ministry as a volunteer without going inside the institution? (Note: Refer to manual section, "Outside Jail/Prison Support.")
- 7. The question is sometimes asked, "What about the victims of crime? Why should we minister to the criminal who did the crime?" Respond.

12:30 - 1:30 Questions For Reflection: "The Setting"

Try to put yourself "in the shoes" of an inmate. A room, bed, toilet, desk, floor, ceiling, walls closing in, dependent, isolated, no privacy - locked up! How do you feel? Can you relate to being confined to a wheel chair, a hospital bed, imprisoned in your mind?

- 2) Try to put yourself "in the shoes" of a staff person. Day after day you deal with problems and problem people. You establish a routine but must always be prepared for the unexpected. You have an obligation to "protect" inmates, staff, volunteers, the public, and yourself. Your desire is to be caring, honest, sincere, fair, maintain control, and help inmates grow to be law-abiding citizens.
- 3) "Put yourself in the shoes" of the volunteer in ministry that's you!
 - a) Make a list of your fears and then discuss them.
 - b) Discuss why structure and control is important in this setting.
 - c) Think about your fears, joys, sorrows, family, friends, hopes, and dreams. Now think about how each inmate also has fears, joys, sorrows, family, friends, hopes, and dreams. They are actually very similar to you! The staff members are also very similar to you!

Ministry in a correctional setting is in many respects "foreign territory." For the volunteer, it is a mission field. How can you effectively witness that "Jesus is the key to freedom?"

NOTE: You may consider having a speaker (warden, chaplain, sheriff, security, etc.) address the group.

1:30 - 2:30 p.m. II. "Prison Life" (Article by an inmate)

"You asked me about prison and how it is in here. Well, no prison is pleasant, because the loss of freedom is devastating. Everything that you have taken for granted is gone. You have no control over your life, no choice. The others decide when and where you work, wake-up, sleep, and eat. Your life is fastened to rules and regulations."

"A prison setting discourages individuality and disregards normal impulses."

"You accept the rules and adjust to the crowded quarters, body odors, and lack of privacy. You really have no choice."

"Doing time is not really a matter of physical survival but rather emotional. So you regularly check your feelings, reactions and disposition. Self pity comes and goes. A waster of emotional energy."

"Anxiety is constant, but of low intensity. You figure it is powered by the strangeness and uncertainty of the situation, you can live with it; in fact, it keeps you alert, cautious, and ready for whatever springs forth. It's a relief to learn that you can handle your emotions."

"The rules are written that 'punishment must be taken like a man.'

You hide and learn to cry without tears and scream in silence. You

compute when you are eligible for parole, you count the days; they drag

on slowly, oh so slow."

"Doing time is like climbing a mountain wearing roller skates. You fight depression with an amazing out-pour of letters to friends and loved ones to assure them all is well. It's a lie, because you are

miserable. You try to push time by reading all the books you've always wanted to read, but never found the time for. You get into conversations with some "real criminals" some you discover are intelligent/educated."

"Visiting day without a visit. That is the definition of loneliness, it makes you think about friends and the world outside. You remember the little things you did before all of this. They were unimportant then, but now you realize they were very important. Values are getting sorted and arranged; cause you are doing time."

"Like it or not, you are being exposed to who you really are, way down deep inside. It becomes increasingly difficult to hide from yourself. Often you find yourself lost in the darkest crevices of your being, hoping for the best but only finding the worst."

"Constantly you are thinking. It happens while you are sitting around doing nothing, watching television or as you lay awake at night wishing to escape to the silence of sleep. The layers of character are getting peeled away like the skin of an onion and don't expect flower buds to be hidden at the core."

"No-day passes without thought of getting out of prison, it means freedom. Also you hope it means you have paid your debt to society, the price melted by the court's sentence. You wonder if doing time will really clean your slate. At times you want to believe that when you reach the end you'll have another chance at life. Obviously, no

one will forget the past, because now you have that record. However, you hope people will forgive."

"Other prisoners have told me of their experiences and I find they are not uniquely mine. The sequence and timing may differ. I was nudged and pushed by guilt. Loneliness, helplessness and shame; then encouraged by curiosity and the faint hope to look at myself. It was the worst experience of my imprisonment, so far."

"Doing time? Yes, this is doing time, and I pray that others will never discover that this living hell really exists; and still I'm thinking, hoping and thinking."

Questions For Reflection On The Article, "Prison Life"

- 1) According to the author, what does it mean to lose one's freedom? What is his experience "doing time"?
- 2) The author seems to view his imprisonment as punishment. Can the Christian inmate view it as discipline? Is the author Christian?
- 3) Friends and family are important. Talk about the importance of being a Christian volunteer in a prison environment.
- 4) According to the author does a prison sentence pay the inmate's debt to society? What witness does the Bible give?
- 5) The author describes his worst experience in prison as "looking at himself." Comment on what he means.

^{1.} A personal letter from an inmate.

6) If you were ministering to this inmate how might you approach him?

2:30 - 3:30 p.m. The Institutional Chaplain

The chaplain is in charge of all religious programming. The ministry volunteer is required to follow the guidelines in the institutional program manual. If the volunteer has any grievances, he/she must discuss these with the chaplain on a one-to-one basis as outlined in Matthew 18 -- and if the situation is unresolved consider pursuing ministry within another setting. The chaplain (senior chaplain if there is more than one) is instrumental to the establishment of your religious programming, and can assist you in the effective conduct of your ministry.

The chaplain schedules chapel activities, and works with other religious groups and volunteers. This person is aware of those volunteer ministry programs that are potentially beneficial for that institution. The chaplain is usually knowledgeable about the depth of spiritual commitment on the part of various inmates. The chaplain is also aware of those inmates who are adept at manipulating volunteers. Any questions that the volunteer has about programming needs to first be addressed to the chaplain before approaching another administrative staff person. In cases were there is not a supervising chaplain (typically jail and work camp facilities) the volunteer works with that

person designated by the institution to be in charge of religious programming.

Other Prison Staff:

Prison staff have very demanding jobs in an environment that breeds rebellion against authority. The prison warden, work camp major or superintendent, director of a detention center, and jailer all have serious responsibilities as do their assistants. Other staff members such as the counselors, work supervisors, education instructors, and medical team, all deserve the support and respect of the ministry volunteer.

The staff, especially the correctional officers who work with the inmates eight hours a day, recognize those inmates who are "using" the volunteer to their advantage. On the other hand the volunteer needs to evaluate whether staff are abusing their authority in relationships over the inmates. II Samuel 23:3b (KJV) states, "He that ruleth over men must be just, ruling in the fear of God." The volunteer must be cautious in both situations and should consult with the regional (district) coordinator trainer when problems arise.

A volunteer recognizes that the staff have their own individual life of cares, concerns, joys, family, relationships, and work. The staff relates to numerous inmates who have a poor image of those in authority as well as a lack of wholesome values and morals in conduct and life. The staff also needs encouragement from the volunteer. Ministering the love of the Lord Jesus Christ who is alive and is

present for them in their personal lives is critical. The Lord Jesus Christ desires to empower their life. Through Word and Sacrament God also works forgiveness, love, and a new life of caring in staff members.

The majority of staff are kind and caring and willing to assist the volunteer as much as possible. Certain staff members are easily annoyed with the volunteer because they may not be convinced of the importance of spiritual needs and care. They may view volunteers as an additional security burden.

The volunteer will probably relate more directly with the security staff than other staff members because they are responsible for the daily needs of the inmate. The captains, lieutenants, and correctional officers, as the security staff, care for the inmates. They resolve relational difficulties between inmates, oversee visitation rights, permit phone calls, distribute clothing and food needs, and supervise quiet time. The inmate who is very dependent and has experienced loss of freedom, easily becomes resentful and angry if the staff does not provide for basic personal needs.

If you, as a volunteer, have any questions about an inmate's request, such as delivering a letter, it is essential to check with the security staff or other designated authority as to guidelines and regulations. Remember they are responsible for the inmate.

An Incident: One day I was making my visitations to a special segregation unit. One of the inmates on special lock-up asked to see

my ballpoint pen in order to fill out a request slip. I let him use it and then he would not return it. I said, "I must have my pen."

He said, "I need one, let me keep it."

I said, "I'm uncertain as to whether you are allowed to have a pen."

He said, "Sure we are!"

I said, "I will go and check with the officer. If the officer says you can keep it then I will let you have it, if not you must return it."

I checked with the officer and he said, "No, he can't have it.

Here is a special rubber pen which cannot be used as a weapon."

I took the special pen to the inmate and shared what the officer had said.

He said, "It's no big deal let me keep the pen."

I said, "Return it to me or I will get an officer to get it."

"Oh, okay, if you insist," he said and gave me the pen.

Again, it is important to double check if you have any questions about rules and regulations which are established for the well being of all, including you!

Is There Danger In Being A Volunteer In Ministry?

The first few times that you go into a prison or jail setting you are likely to feel uneasy and afraid. But very soon you meet individual staff and inmates who acknowledge your purpose. They recognize your desire to faithfully serve the Lord Jesus Christ and His

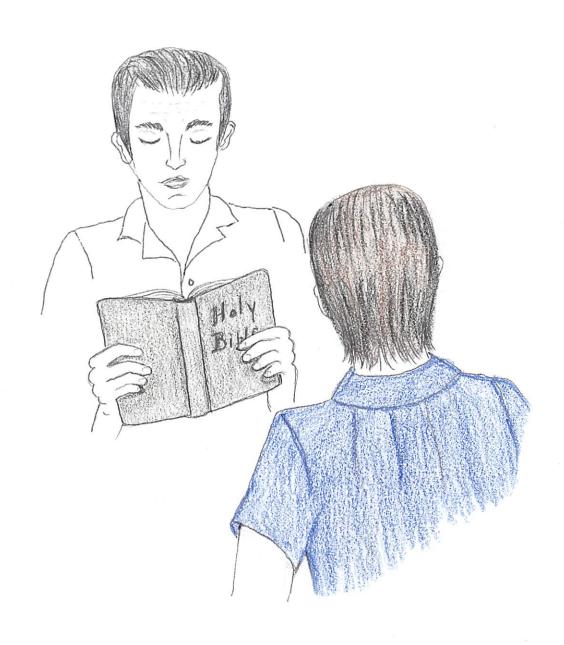
children in this setting and they respect you for that. It is through familiarity with the institution that you learn safety precautions.

Just as at night you avoid certain areas when driving alone so also in a prison setting you learn to avoid some gallery areas when you are told that some inmates are acting up. You are alert, for example, to your tie hanging over into a cell area that houses a dangerous inmate. You are alert to the fact that hostage situations exist and you consciously avoid trouble spots or at least use your wisdom in approaching certain inmates and secure areas. If a correctional officer informs you, or an inmate tells you about trouble spots or action, you are wise to take the appropriate action necessary for your safety.

Again, no one can assure you that you are totally safe at all times in a prison or jail setting. The general rule is that you are perfectly safe. Just as the inmate must grow in his trust of God, so you too must grow in your trust of our Lord while using a cautious demeanor in the jail setting.

SUMMARY

In conclusion, we did the following in Session 1: We identified differences between minimum, medium, and maximum jail and prison settings. We developed an understanding of the climate of a lock-up setting. Finally, we experienced an increased consciousness of the reality of imprisonment.



Session II

"You - The Volunteer"

<u>Session Objectives</u>: After completing this session the learner will be able to:

- 1) Identify his/her purpose for volunteering.
- 2) Describe his/her spiritual ministry as a volunteer.
- 3) Understand do's and don'ts for prison/jail ministry.

Schedule

9:00 - 9:30 am	Discuss Homework (The book, "I Was In Prison" by
	Allen Hanson and pamphlet "How Christians Can Be
	Involved In Jail and Prison Ministry.")
9:30 - 10:00 am	Manual section on "Why Go Into A Prison/Jail
	Setting?" (Scripture References)
10:00 - 11:00 am	"The Spiritual Ministry of the Volunteer" as
	outlined in the Manual
11:00 - 11:15 am	Break
11:15 - 12 Noon	Continue Manual study of, "The Spiritual Ministry of
	the Volunteer"
12:00 - 1:00 pm	Lunch
1:00 - 1:30 pm	Discuss "The Volunteer As a Part of a Healing Team"
1:30 - 2:00 pm	Do's and Don'ts for prison/jail ministry
2:00 - 3:00 pm	Study and discuss the sample verbatim interview with
	an inmate

3:00 - 3:30 pm Discuss questions the volunteer may wish to ask the inmates and comment on a desired "church blessing."

<u>Homework:</u> Study today's section, "The Volunteer." Begin reading the book, "The Jail Mission Field For Churches."

NOTE: The videotape, "Fundamentals of Ministry In Institutions" may be used as part of "The Volunteer" session. Discussion questions for the videotape are included at the end of this session.

TEACHING OUTLINE

9:00 - 9:30 am Discuss homework (The book, "I Was In Prison" by Allen Hanson) The book, "I Was In Prison" (personal witnessing in jails and prisons) is a review of 15 topics taking you through the life of the inmate from arrest to discharge and as an ex-offender. In a brief overview of two or three pages Hanson highlights each topic. Be prepared to discuss several topics of interest to you from the list below or select additional topics from the book that interest you:

- 1. Things you must know about the justice system
- 2. The trauma of arrest and prosecution
- 3. A description of an inmate
- 4. Ministry in a jail/prison setting (do's and don'ts)
- 5. The needs of the family of the prisoner
- 6. Parole and discharge
- 7. Ministry to the ex-offender
- 8. Effects of incarceration

The pamphlet, "How Christians Can Be Involved In Jail and Prison Ministry", includes the following important discussion questions:

- 1. A general description of an inmate
- 2. What to do on your first visit and on future visits
- 3. Some things you should avoid
- 4. Your commitment to serve as a prison volunteer
- 5. Getting your local church involved

9:30 - 10:00 am

I. Why Go Into A Prison/Jail Setting? (Scripture References-NIV Translation)

The following Scripture references are a skeleton outline for the purpose of sharing God's mandate in Christ Jesus to remember those in prison. The Galatians 2:20 passage is included to illustrate the new life in Christ that is experienced by His disciples. The Matthew 15:19 verse points out the true cause of the prisoner's condition - sin.

<u>Hebrews: 13:3a</u> "Remember those in prison as if you were their fellow prisoners."

<u>Isaiah 61:1</u> "The Spirit of the sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release for the prisoners."

<u>Luke 23:45-53</u> Jesus said to the dying thief, "today you will be with me in paradise."

NOTE: As a prison chaplain once said, "Jesus must love prisoners, He died between two of them on Calvary's hill and then He said to the repentant criminal that He desired to spend eternity in heaven with Him."

Matthew 25:34-36 "Then the King will say to those on His right, come, you are blessed by My Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave Me something to eat, I was thirsty and you gave Me something to drink, I was a stranger and you invited Me in, I needed clothes and you clothed Me, I was sick and you looked after Me, I was in prison and you came to visit Me."

NOTE: Here Jesus groups together the imprisoned with the poor and those in need of hospitality. Jesus says, "I was that person, you came to Me."

John 6:37 "Him that cometh to Me I will in no ways cast out."

Matthew 9:13 "I am not come to call the righteous but sinners to repentance."

Galatians 2:20 "I have been crucified with Christ. It is no longer I who live, but Christ who lives in Me."

Matthew 15:19 "For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander.

NOTE: Sin is what we do because of what we are within.

<u>Summary Thought:</u> Prisons and jails are a consequence of the hardened hearts of sinful human beings. God's primary desire is that

His people be free and thus prisons and jails are not His will or desire for humans. We, as God's children through faith in Christ Jesus, have the opportunity to pray for, visit, and perhaps financially support a ministry that seeks to free from sin and death. Our mission is to plant God's Word among those who have strayed and have rejected God's grace.

The mission of the church and each Christian is clearly stated:
"Whatsoever you do to the least of My brethren that you do unto Me"
(Matthew 25:40). Jesus certainly had in mind the downtrodden, the poor, and the widows. He also was speaking about prisoners.

All Christians have a reason to celebrate when "one lost sheep is found and returned to God's fold." Not only the individual inmate, but the Christian community as well experiences healing and new life in Christ Jesus. By the power of the Holy Spirit a hardened sinful heart is cleansed and a loving heart emerges. As the Holy Spirit works the miracle of redemption through Word and Sacrament within the individual inmate, his life now becomes a blessing to the prison and jail community (staff and inmate), to his family, and to himself. He exhibits the fruits of faith in the prison context. Among these fruits is contentment brought about by He who gives peace on earth and good will to humankind.

II. The Spiritual Ministry of the Volunteer:

The volunteer ministers in a setting where rules and laws for individual behavior and interrelationship are paramount. The breaking

of rules and laws of society are the very reason a correctional center or prison exists. In this law-focused society it is necessary that the volunteer clearly understands the Biblical themes of Law and Gospel.

The Christian volunteer knows God's law as the rules and guidelines for living. The volunteer personally holds them dear and wishes to share them with the inmates. God's Decalogue has taken root in the heart and life of the volunteer as an ever present and necessary corrective discipline for living. God's Law is seen as an opportunity and guide for personal spiritual growth and living.

Martin Luther's <u>Small Catechism</u> outline (pp. 85-86, footnote) of the Law is helpful. It applies the three uses of the law to a person's life.

"First, the Law checks to some extent the coarse outbursts of sin and thereby helps to keep order in the world. (A curb.)"

"Secondly, the Law shows us our sins. (A mirror.)"

"Thirdly, the Law teaches us Christians which works we must do to lead a God-pleasing life. (A rule.)"

A Christian volunteer views the Law's purpose as keeping order. It "curbs" the sinful actions of men living among other men. For most inmates this is the primary purpose of the Ten Commandments. Scripture speaks about it in I Timothy 1:9, "The law is not for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of

mothers." In a similar way Romans 2:14, 15 states, "When the gentiles, which have not the law, do by nature what the law requires, they are a law to themselves, even though they do not have the law."

The Christian volunteer sees God's higher purpose for the Law. It is a "mirror" revealing personal right and wrong whereby the individual sees himself/herself as a sinner. It causes one to reflect and judge what one has done or has not done in thought, word, and deed. The result is a personal recognition that the volunteer, the inmate, and all people have not lived up to God's law. God states it plainly in Romans 3:20, "By the law is the knowledge of sin."

The third purpose of God's law for the Christian is that it is a "guide and directive" for life. Here it is seen as discipline (tough love), not punishment. It challenges and rebukes wrong attitudes, wrong actions, and wrong behavior as it confronts a person's life. This is the Word that cares enough to say, be careful - this way will bless you, the other way will bring you hurt. The Psalmist best summarizes it when he writes, "Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:105).

The Christian volunteer personally acknowledges he or she is a sinner. Each realizes he/she deserves God's wrath and condemnation. The Christian by the power of the Holy Spirit working in his/her heart is brought to repentance. Assured of God's love for him/her the Christian rejoices. The gift of forgiveness granted from God and freely given the Christian leads him or her to walk a path of

righteousness. Through Word and Sacrament the Good News of God's love in Christ takes root and grows in one's heart. He/she is given a "clean heart" which God creates and continues recreating anew each day. This is a "clean heart" for which Christ Jesus died and rose again. He is the personal Savior, ascended into Heaven to reign as the Lord and King, and who will return again to take him/her to the perfect home of Heaven where God dwells eternally with all those who believe in Him. This is a "clean heart" made alive to faith by the Holy Spirit. The Holy Spirit of God, having called the volunteer to faith and to the truth of God's Holy Word, the Bible, now leads the volunteer to walk in the light of truth. He/she is empowered with the fruits of the Holy Spirit as Galatians 5:22 states, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." Through his/her baptism the gift of the Holy Spirit is given and the gifts for the up-building and edification of the Body of Christ, the church. The volunteer desires to be regular in the study of the Word, in worship, in prayer, in Christian fellowship with other believers, and in witness of his/her faith in Christ Jesus so that lost souls hear the Gospel. Having been blessed so much by the forgiveness of sins freely offered by God's grace alone through faith, the volunteer shares this life-giving Word with prisoners, staff, and all humankind.

The volunteer can relate to the prisoner by putting himself/herself in the shoes of the prisoner. Just as the volunteer

was set free from his/her sins in Christ, so too the prisoner can be set free, as the manual title suggests "Jesus is the key to freedom."

By His glorious resurrection Christ Jesus has set us free from the bondage of sin which chained us and kept us captive. He set us free from the devil who held us captive to evil. He set us free from the grip of eternal death. The resurrection of Christ Jesus from the dead assures us that freedom and new life are for both the believing volunteer and those to whom he/she ministers.

The ministry volunteer needs to recognize that he/she alone does not possess this life saving Gospel, but indeed, there are many Christians "behind the walls." The volunteer soon recognizes that much of the ministry is "an edifying of the saints" in that Christ Jesus is already active in the lives of many inmates. The work of the volunteer is to enhance, edify, and encourage the study, the application, and the sharing of God's Word which is already being done by Christian inmates. Many inmates give wonderful testimonies of how God has been and is now at work in their hearts and lives. Indeed, God is everywhere, including prisons and jails, and He is actively reaching out to souls through His means of grace. The volunteer often experiences the Christian inmate's own witness to faith and life and in a sense is ministered to by the inmate when he/she is uplifted, corrected, and rebuked by the Christian inmate.

The spiritual ministry of a volunteer begins with three essential attitudes. In order for the volunteer to acquire these attitudes, he or she must learn:

- a) To put oneself in the shoes of an inmate.
- b) To put oneself in the shoes of a prison staff member.
- c) To think through his or her role and calling to minister in a corrections' setting.

To learn and successfully accomplish these attitudes the volunteer "listens" and then evaluates within his/her framework of understanding.

When I first began to serve in prison and jail ministries I spent much time just experiencing, that is "getting a reading" on the thinking, feelings, relationships, attitudes, and actions of a "typical" inmate. Yet, I discovered there really never is a "typical" inmate! Yes, there are some similarities in background - lack of family structure, poor education, no real vocation, perhaps uneven levels of anger in the sense of violence, perhaps uneven levels in sexual expression, or perhaps uneven levels in money management, but that falls short of classifying a prisoner as "typical." Each inmate is a unique person, with distinctive needs. Each needs to be actively listened to and understood by the volunteer.

1) Do Not Over-Identify: As the volunteer listens and responds to the inmate, he/she must do so with caution. Rather than "jumping into the pit or cell" with the inmate, the volunteer remains detached. One does not say, "From what you told me I can understand why you did what

you did in regard to your crime." The volunteer does not say, "If I would have had your life, I would probably have done the same thing."

A volunteer must never excuse a crime! How can you minister if you have already said you would have done the same thing?

Some inmates excuse their behavior by having you identify with them. Some inmates talk about their life and say, "I'm sure you have done some wrong things, or are now doing them, but you were are, too slick to get caught!" What a manipulative trap! The unwary volunteer placed in the shoes of a sinner, responds, "Well yes that is true," and doesn't know what to say next. When I am confronted with such a question I draw upon my counseling skills and respond, "It sounds to me as if you don't wish to take personal ownership for yourself and what you have done." On the spur of the moment I might respond with. "Wait a minute, I don't claim to be perfect but don't shift what is your responsibility and what you have done onto me." It is important to recognize each of us assumes our own responsibilities, failures, and wrong doing, but not those of others. Each of us needs to go to the cross personally and there make confession of our sins and receive Christ's forgiveness for what we do or fail to do. The point here is that one must avoid "over-identification" and manipulation by remaining detached.

2) <u>Do Empathize:</u> Empathy is possible and desirable in corrections ministry. For example, if an inmate shares a really difficult series of events that preceded his crime, you might respond as follows: "From

what you have told me it sounds as if that time period in your life was really difficult." In this way he knows that you are listening to him, you are striving to understand his feelings, and that you truly care about him. To encourage his sharing you might say something such as, "Tell me more about yourself." Don't probe into the details of the crime unless the inmate willingly shares it. If an inmate shares that the difficulty he had in getting work and the lack of a reasonable income caused him to commit a crime, recognize these are contributing factors. Yet, respond in an empathetic way that does not allow him to use these factors as a "cop out" for his crime. You may want to repeat what you believe you have heard him say, for example, "I am hearing from you that you believe that your difficulty in finding work and not having an adequate income made it difficult for you. You feel these factors contributed to your crime. Is that right?"

He may say, "That's right."

You might respond, "Can you think of other alternatives that you might have tried rather than turning to crime?" You want to assist him in exploring other options. You also want to establish that his crime is a crime and what he chose to do was an unacceptable option.

A Gospel presentation in terms of being an evangelist, is not always appropriate at this point. Nor do I always preach a sermon though I am a called preacher. I do not always take on the role of a spiritual counselor, though I have training as a spiritual counselor. I do not always take on the role of Bible teacher, though I am called a

teacher. I strive, through prayer and through the power of God in Christ Jesus to be faithful in my ministry and use the appropriate gifts the Holy Spirit has given me as a pastor, evangelist, teacher and counselor. Each volunteer, called into prison and jail ministry, comes with his/her own unique personal qualifications and is gifted by God to serve in this ministry. It is important to listen, empathize, challenge, and rebuke, from the perspective of the just and loving God who is active in our own lives. We share the God of justice who judges the sin of crime for the well being of His people. We also share a God who is love and who desires to love all people and to set them free on the path of a righteous life.

3) "There But By the Grace of God Go I":

There is an inner awareness by the volunteer that his/her personal life and salvation is totally a gift of God's grace and mercy. This personal gift is vital for the volunteer. The volunteer recognizes how easily he/she, as a sinful human being, could be or could have been a "locked up" prisoner. His/her heart is filled with gratitude and thanksgiving to God for leading him/her by mercy and grace alone to pray, "Lead me not into temptation." The volunteer hears some of the life stories and experiences of the inmate - his early life, his hurts, his family and friends, his thinking - and the volunteer relates how God delivers Christians, how God shows believers a new way, and how God blesses Christians with love, friends, family. Christ's followers are led to admit, "But for God's grace there go I." The volunteer, as a

forgiven sinner recognizes his dependency on the forgiveness of God in Christ Jesus and the power of the Holy Spirit to guide him/her. With the desire to lead a God-fearing life, be a law abiding citizen, and be of service to one's fellowman, the volunteer enters the facility to proclaim "Jesus is the key to freedom."

The volunteer cannot be trapped into "feeling sorry" for an inmate. One may empathize by showing Christian love and caring at the point of need, but the volunteer must remind the prisoner of his personal responsibility and boldly proclaim the "hope" in Christ Jesus that alone offers him "a way out." Indeed the resurrected Christ Jesus Who is alive in Christians by the power of the Holy Spirit is truly the only key to an inmate's freedom. By way of example, the inmate is often like a child in that he needs loving discipline. He needs "tough love" and unconsciously wants and desires it, yet at times rebels against it. The inmate must assume "personal responsibility for his life and behavior" and the volunteer must assist the inmate in doing this.

4) Disappointments and set-backs:

The volunteer needs to be aware that the inmate has often had a history of poor behavior. For him change comes very hard, is usually slow, and may well involve set-backs or "slips." Change is not a quick overnight "miraculous" turnaround in life, though that may occur. Certainly God can chose to do that, but on his own the inmate moves very slow in His spiritual life. Patterns of negative thinking

and behavioral functioning can only be changed by Word and Sacrament. He may have been, and often was, reared in an abusive home which lacked nurturing love and caring. He may have developed a need to lie in order to "save his hide." He may have developed unresolved anger about his past. He may have been exposed to an environment of addiction and he may have an addictive personality. Jail and/or prison lock-up may have been a part of the family life (some estimate that one-half of the children of inmates will "do time"). Then again, involvement in crime may be related to "running with the wrong crowd."

5) Frustrations of the Volunteer:

Be prepared for frustration! It is not unusual to feel that God, uses you as His instrument, to "getting through" to someone. The inmate may profess his faith and desire for some behavioral change. Then the inmate suddenly is in segregation or retreats from his commitment. At this critical juncture the volunteer, by word and deed, must demonstrate that Christ is for us and will sustain us. Encourage and challenge the inmate "to hold on to his faith," to be strong and courageous, and to abound in the work of the Lord.

Over the years, I have had many experiences where an inmate did not show for a scheduled appointment, when Bible study attendance dropped for a period of time, when worship services had a low attendance. I was frustrated by this. The work seemed useless. I realized it was necessary to constantly evaluate the programs and make necessary changes. I recognized how dependent upon God my ministry is. It was

essential for me to work through frustration and to forge ahead with God's hope. If a small group session failed due to lack of attendance, I search out one-to-one encounters. If I experienced "no shows" for some individual sessions, I proceeded with other encounters and visitations. God called me to "sow the seed" and "sow the seed" I must! The harvest of souls is His and the seed of God's Holy Word is effective. My challenge and yours also is to faithfully sow God's Word in the most effective ways possible. Empowered by the Holy Spirit we labor in His field.

In the Parable of the Sower (Matthew 13:1-23) Jesus demonstrates for us potential frustrations and joys. A volunteer may see Christian growth in the lives of the inmates but just as quickly as it becomes evident, it disappears (stony ground). Some inmates become very zealous for the Word and Christian fellowship and then get involved in other worldly things and their zealous behavior ebbs away (thorns). Some inmates grow and bear fruit as they become involved in the Word through prayer, worship, fellowship, and the daily struggles to live the Christian life. The volunteer rejoices over the miracle of faith (good soil). The volunteer experiences much warm reception by Christian inmates within the prison and jail setting. These inmates appreciate deeply the service of love and caring given by the volunteer. They know the person is a volunteer and they also know that the volunteer is distinct from the administrative staff.

A motto I learned in my early youth still serves me well in prison and jail ministry, namely:

- a) Pray for God's blessings,
- b) Praise God for what He his given, and
- c) Get to work and let God make things happen through you.

6) Spiritual Ministry With Staff:

Each staff person works in a setting that is often very negative. Tension between inmates who have relational problems is frequent. Staff work with inmates who often have a problem with authority, and they are naturally viewed as that authority. In addition to dealing with inmates, staff also have their own personal life issues such as work, health, family, and spiritual life.

The volunteer needs to have sensitivity and understanding for staff in these stressful positions. This is especially true in a maximum institution. They live with the constant reality of possible danger and harm.

7) A Volunteer With A Story To Tell: His/Her Testimony

I have noted over the years that each volunteer in prison and jail ministry has a story to tell. Indeed, it is important to formulate one's story in order to be more clear as to the reason they are involved in prison and jail ministry. It may be the story of a personal faith journey, a testimony of their once wayward life, or how they spiritually "bottomed out" and how their life turned around. Faith stories or testimonies, coming from a devout Christian. "who

once was lost and now is found," are helpful in demonstrating to the inmates the Christian struggle.

Earlier I shared my personal reason for involvement in jail and prison ministry. I can attest to the reality of how important it is to be reared in a Christian home and family. My own story is a demonstration of the impact of a devout Christian home on the life of a human being. Christ was at the center of our family and our Christian service. This is also my earnest desire for my personal life, home and family. Though a Christian home is by no means perfect or without flaws and failures, by the power of the Holy Spirit working repentance and faith in heart and life, abuses (physical, sexual, neglect, and violent anger) and addictions (drugs and alcohol) need not control the life of the Christian. Where these destructive powers have gained control, the proclamation of Law and Gospel provide God's message leading to personal repentance, His forgiveness, and a heart-felt desire to practice His love. It is God's earnest desire for all of us that He be the Lord and Master of our lives and our homes, whether we are single, married, or have children.

8) Personal Questions Asked by the Volunteer of Himself/Herself:

The attributes of a prison and jail volunteer are dedication, honesty, fairness, sincerity, and faithfulness. A volunteer generally finds ready acceptance and appreciation if he/she possesses these qualities. In addition, a knowledge of prison life, training, and experience are necessary for effective service.

The volunteer may ask of himself/herself the following questions:

- 1) What motivates my desire to do prison and jail ministry?
- What personal goals and desires do I have in this ministry? What program(s) do I desire to offer? (The institution shares what program(s) are needed, if a volunteer can minister at this time, and what time periods are available.)
- 3) Will I follow the rules established by the institution?
- 4) Do I see my service as a ministry to the total population, both inmate and staff?
- 5) In my concern for both inmate and staff, will I avoid
 "siding with" inmates against staff and "siding with"
 staff against inmates? (There is danger in either case
 that we lose touch with our ministry role and assume the
 role of others.)
- 6) Will I exemplify the characteristics of honesty, faithfulness, fairness, and sincerity in my volunteer calling?
- 7) Will I commit myself to on-going training experiences such as retreats offered by the church and prison or jail institution? Will I study and evaluate my ministry in order to grow in my knowledge and experience about prison and jail ministry?

8) Will I commit myself to personally grow in my own Christian faith and life by a faithful study of God's Word in order that I give a vital and effective witness of Christ Jesus?

9) A Volunteer In Ministry Who Willfully Shirks Responsibilities:

Some ministry volunteers have "willfully" assisted inmates. They have delivered drugs, weapons, or assisted with escape attempts. Some ministry volunteers have "willfully" disobeyed institutional rules. Because of these misguided volunteers, strict security measures and searches are required of all who enter correctional settings. The ministry of most volunteers is greatly hurt by the few volunteers who possess wrong motives for service. Do not be offended by these security measures they are for your protection and the protection of those around you.

10) The Volunteer Must Do A Self-Evaluation.

Personal self-evaluation items:

- a) Motivation: The first question is that of motivation. Why
 do I wish to volunteer within a prison/jail setting? The
 mature volunteer's primary purpose is service rather than the
 meeting of personal need fulfillment.
- b) <u>Dedication to service.</u> A dedicated commitment to a schedule and activities is necessary; otherwise, the staff will not schedule your program and inmate attendance drops off.

 Consistency and regularity in ministry are important.

- c) A Christian Character. The volunteer is a representative of the parish and the denomination but above all he or she is a representative of the Lord Jesus. As a result the volunteer demonstrates faithfulness, honesty, and caring, while maintaining Christian attitudes and actions. He or she wears proper dress for the setting and the scheduled activity. When a volunteer becomes a trusted part of the institution, he/she serves the volunteer program, the institution, inmates, staff, the parish, and our Lord Jesus Christ. This requires sensitivity and work on the part of the volunteer.
- d) Volunteerism in ministry is a privilege and opportunity to serve God and humankind. I believe that the volunteer should never lose sight of an attitude of thankfulness for the opportunity to serve in an area where he/she believes God has both gifted and equipped him/her for Christian service. If this basic attitude is not present, the volunteer should serve in another area or evaluate his/her commitment to volunteerism. Perhaps volunteerism in a prison or jail setting is not appropriate for that person.
- e) The volunteer can expect many and varied opportunities for

 Christian service in a holistic spiritual ministry. Some

 helpful thoughts for ministry to the "whole person" include:

 Body: Illness, health care needs, sexual desires,

 sports, addiction, place to live on the street.

Mind: Education, vocation, work on "the street"

(community) upon release

Relational: Family and spouse, children, parents, friends,

staff, fellow inmates, community

Emotions: Depression, loneliness, separation, anger,

guilt

Spirit (soul) Study of the Word, prayer, baptism, Lord's

Supper, confession/forgiveness, sanctified

living, "inner heart" spiritual desires

11) Respect For Security:

An essential part of being a volunteer within a prison or jail setting is to recognize that security concerns are number one for everyone's well-being. The vast majority of inmates, in fact, want security to control the institution. The staff certainly insists security be "in control." This is because of the negative results of inmates having been "out of control" within their communities and their personal lives. Proper security maintains control and establishes a constructive environment where education, work responsibilities, and vocational opportunities are enhanced. Naturally, in jail settings, programs of education and vocation may well not be offered to the degree that they are in prison settings because of the more permanent placement of inmates.

An example of the importance of security occurred in my ministry.

Sometime ago there was a disturbance in the chapel. One of the inmates

"lost control" as he became angry at a verbal response of another inmate which he took personally. He began cursing and kicking chapel furnishings. I was unable to quiet him or manage to get him isolated. He was unable to control or "get together" his angry fits of rage. I finally was able to get him to leave the chapel by calling the captain of security for proper handling of the inmate. Other inmates in the chapel were thankful that I took control and used security to bring this inmate back into self-control. Security within a prison setting is essential. I respect it, so does the staff, and generally so do the inmates.

Over the years, I have been asked to do many things that initially seem to be quite innocent but might have harmed the security and well-being of other staff, volunteers, and fellow inmates, or even the inmate himself. "Favors" are requested and it is essential, as a volunteer, to know or ask the proper person what is permissible and what is not. If I have any question about a request, I say to an inmate, "I don't know if that is permissible or not. Let me inquire."

At times an inmate has shared with me, "You have no authority at all, do you? I thought a minister chaplain would desire to help someone. I see I can't count on you for help."

I have responded by saying, "Come on man, for your own good and my good; we both know it's best that I check what's allowed and what isn't allowed."

The inmate usually smiles and nods approval, but occasionally I have gotten a look of disgust.

Basically, I care enough about the inmate, staff, fellow inmates, and myself to make certain, as well as I am able, that what I do or don't do, is in the best interests of what I am called and empowered to be - a Christian volunteer.

12) Dealing With Inmate Requests:

The volunteer soon learns that he/she must deal with countless requests by inmates. I have been asked to pray, to talk with the warden, or share with a counselor an inmate's problem. Sometimes inmates feel a need to do something for their family. At times I have been asked to help inmates secure a place to stay when they are released. I weigh each request carefully after determining it is made in good faith. I talk with the senior chaplain, correctional officers, counselors, and other administrative staff about concerns such as suicidal threat, inability to relate with cell mate, certain denials of privilege, and legal avenues.

Basically I classify referrals into legitimate or nonlegitimate requests. I guard against being "an answer man," "giving false hopes," and "making promises" I may be unable to keep. Unless the volunteer practices such principles one can hurt his/her own ministry and cause additional hardship for the inmate who feels "let down." In general, it is beneficial to apply Jesus' words to what you do or do not do, "Be ye therefore wise as serpents and harmless as doves." (Matthew 10:16,

KJV) I understand this verse to mean that I must use my wisdom, knowing satan is ready and able to deceive. I must be on guard for his deception and know how he uses people and circumstances to disrupt, to lie, and even bring injury upon themselves or upon others. At the same time, I know and firmly believe in the all pervading power and love of God in Christ Jesus. I strive to use God's wisdom as a servant of Christ Jesus in service to others. I strive to proclaim the way the Holy Spirit seeks to save and invigorate an inmate through the means of grace. I strive to model the love Jesus has for me and all people.

13) A Ministry of Presence:

A primary model for volunteer ministry is a ministry of presence. Indeed, it is not as if Christ Jesus enters the prison or jail because you are there. Christ Jesus is already there! He is alive and through the power of the Holy Spirit actively works to save the lost. He uses Christian staff, Christian inmates, and Christian volunteers to reach inmates.

Volunteers in ministry are not a part of the corrections administration. This reality is used mightily by the Lord Jesus Christ. Your very presence is a display of the love of Christ Jesus for the inmate. "For love comes from God. Everyone who loves is born of God and knows God." (I John 4:7b) A ministry of presence affects lives of inmates who personally might not associate with you. They "observe" your Christian person and character. The word passes quickly

that you are a true volunteer in ministry. Staff too "feel" a message of love and hope in an atmosphere that is often negative. The volunteer by his/her very presence brings a powerful message of God's peace, love, joy, and hope.

14) Keeping the Inmate "In Touch With the Community":

The volunteer by his/her presence keeps the inmate "in touch" with the "free world." "Doing time," and often long time, changes the inmate's world view. He believes the world is contained in the correctional environment. By one's presence the volunteer demonstrates that there is "another world" out there! The volunteer assists the inmate to relate with that other world beyond the prison walls. The volunteer shares, by his/her person and life, that the community remembers and cares about the inmate. The message is the community is open to receive him back, if he desires to live in peace and harmony with his fellow humankind. The volunteer transmits by his/her presence a renewed hope to the prisoner.

15) The Volunteer In Prayer:

Habitually I pray just prior to entering a prison/jail institution. I ask God to open the hearts of those who hear His Word through me, His servant. I pray for God to direct me to those He desires hear that Word. I pray for God to empower me, direct me, and give me the necessary conviction to share His Word. I usually end with, "Without You I can do nothing, with You I can do all things through Christ who strengthens me." Only God truly opens the doors in prison and jail

ministry. Pray for His direction. Pray for Him to use you as His servant. Pray for a deeper faith and trust and for the conviction necessary to share His life-saving Word. A sample prayer which I have written for use by volunteers is:

Dear God:

I thank and praise You for Your creation and preservation. I thank You this day for Your love for me and all people. I thank You especially for Christ Jesus in Whose death and resurrection I have forgiveness of sins, life, and salvation.

Bless my ministry in Your name this day. I thank You for Your call to me to share Your Word with the imprisoned.

Direct my <u>feet</u> to minister to those with whom You would wish me to share Your Word.

Direct my tongue to speak Your saving Word of life and salvation as You wish me to share it.

Direct my will by Your Holy Spirit so that I am led to do Your will in ministry this day.

Give me <u>strength and conviction</u> in Christ Jesus so that I am bold to share Your saving Word.

In Jesus's Name,

Amen.

16) The Volunteer As, "A Self-Starter"

It is important that a volunteer be a self-starter. This is essential in cases where an institution has no chaplain who oversees

religious programming or if the volunteer is unable to go "two-by-two" with another volunteer. It is difficult to begin a program, work together with the staff, and recruit new inmates on a regular basis if the volunteer lacks assertiveness.

17) Maturity In Faith and Life As A Volunteer:

The volunteer must be spiritually and psychologically mature. The volunteer needs to possess self-awareness about who he/she is and what he/she is about. It is essential for a volunteer to have an inner-faith that confidently says, "I am a person of faith in the Lord Jesus Christ. His Word is my light and my salvation in life and in eternity." Psychological and emotional balance is also important. The volunteer who is mature is not "tossed to and fro" by a psychologically imbalanced inmate.

18) Flexibility of the Volunteers:

Many unexpected situations occur within prison and jail ministry. The volunteer must plan in accordance with the prison and jail time schedules. He/she must adapt to these time schedules when they suddenly interfere with the spiritual program. Security as was noted previously comes first in a prison and jail setting.

The meeting place is also flexible. At times laundry rooms, and libraries are used for Bible study groups and worship services. I use classrooms, movie rooms, and cell areas for group meetings - whatever is available so long as we are permitted to meet. On occasion, because of security reasons such as "lock-downs" or delayed "count times" no

meeting is held at all. I then make one-to-one visits in place of the group gatherings.

The volunteer needs to be flexible and still able to effectively minister in God's name and to His glory. In spite of rescheduled programs, and meeting adjustments, a new door to ministry may open. Watch for it. This blessing is another illustration of God at work in prison and jail ministry.

19) The Volunteer As a Part of a Healing Team:

The volunteer on occasion works together with a team: Security, program person, counselors, medical team, and chaplaincy department.

The unique quality of the ministry volunteer is that he/she is a part of the helping team of professionals. He/she offers the spiritual message of God's power and presence at work within individuals. It is not human effort that sets a prisoner free, it is by the leading of the Spirit in Word and Sacrament that he or she is empowered to repent, receive forgiveness of sin, and begin a new life in Christ Jesus.

God's love, freely offered to the inmate, turns him from a life of crime and hurt to a life of love for God and his neighbor.

Each professional serving within the prison and jail setting offers his/her unique strength and necessary assistance as part of "the healing team." The Christian volunteer speaks the words of salvation and new life in Christ Jesus. The volunteer needs to stay within the spiritual field of authority. The volunteer is not the doctor, the administrator, or the security guard. He or she does not offer advice

or consultation in someone else's area of expertise. As a part of "the healing team" the volunteer needs to be always aware of his/her own commitment to the Christian faith and denomination, and act accordingly.

20) A "Working Together" Relationship With Other Christian Faiths:

The Christian volunteer needs to be mature in his/her own individual faith and practice. This maturity precludes forcing his/her faith and practice upon inmates in a "captive" prison and jail setting. It should be recognized that inmates in general have difficulty understanding the Christian faith and life. A focus on denominational differences further confuses them. If the Christian volunteer is perceived as devout and sincere in his/her faith, then those moved by God's Holy Spirit hear his/her profession and are drawn by God to Bible study or worship.

I freely and openly share with inmates and staff that I am first and foremost a Bible-believing confessing Christian. As appropriate, I freely share that I practice my Christian faith by way of the Lutheran Church--Missouri Synod in which I serve as pastor/chaplain. Above all, I stress the unity that is ours as Christians in the one Christian faith and accept the individual inmate on that basis. (Please note that an "acceptance" of the person and his profession is NOT the same as "agreement with.") This approach has stood the test of time for me. This is the reason why Christians need to be secure in their faith as volunteers. This is the reason why each denomination makes certain

that their volunteers are rooted and grounded in the Lord Jesus Christ, attend Bible study, engage in prayer, worship in their parish, and are involved in Christian fellowship. In this way they have a witness of faith to offer those who lack a devout faith or do not believe! Souls are won for God's Kingdom when volunteers "make a profession of their faith" that is not only words but also deeds. As Christ promises He is at work saving souls when His Word is shared in its truth and purity.

21) The Volunteer Must Be A Good Listener:

Listening to inmates normally precedes talking and preaching. If we wish to address God's Word at the point of the individual's need, as Jesus did, then it is necessary that we first listen to the need! Once the necessary acceptance and communication skills of listening are achieved then religious guidance can be offered. It is necessary that the volunteer willingly invest in the life of the inmate in order for the inmate to confront himself with the in-depth, ultimate questions about the meaning of life, its purpose, and where am I going when I die.

22) The Volunteer Practices Confidentiality:

When an inmate shares personal problems and concerns with a volunteer it is ordinarily confidential material that is not shared with others. I follow a procedure that if an inmate appears to be desirous of sharing confidential material that may be injurious to himself or others, I tell him that if he shares such material, I will not consider it confidential. I will share such injurious information

with proper authorities. Examples are: a planned suicide, a break out situation, or a situation where another inmate or staff might be injured.

23) Rejection and Acceptance:

Some inmates occasionally reject your ministry. At times, some inmates, or certain staff treat a volunteer from a perspective that states: "I have had an experience with Christ Jesus, have you had such an experience?" They may share with you their "expertise" in Bible knowledge. They may go on to tell you of their unusually "hard and brutal" past life and how the Lord Jesus has now totally set them free. But they share from a critical perspective that says: "What qualifies you to come here and tell me, or us, what it means to be a follower of Christ Jesus?" The emphasis of some inmates on a spiritual experience can shock a volunteer. For this reason, it is necessary that the volunteer work through his/her own motivation for being in this ministry. What qualifies him/her to be doing this ministry must be addressed by the volunteer. Sometimes an inmate or staff person views the volunteer perpetuating false notions about God or religion. This person views Christian volunteers as "do gooders" and believes they are interfering with prison and jail functioning.

Having shared the possibility of rejection, be assured that generally there is acceptance of prison ministry. Your Christ-like caring and love is desperately needed in these settings. The vast majority of both inmates and staff gratefully welcome the caring and

love offered by the volunteer in an often cold, negative, and heartless setting. Indeed, the volunteer will discover that he/she receives much more than one gives. The Bible says in this regard, "Give and it will be given to you." (Luke 6:38)

DO'S AND DON'TS FOR PRISON/JAIL MINISTRY:

Do pray regularly for your ministry to inmates and for the inmates themselves.

Do not make deliveries of any kind to the inmate from the outside, from families, friends, or yourself.

Do not deliver anything from the inmate to the outside. This includes any kind of mail or note passing because you do not know what you are passing on.

Do not be manipulated, "set-up," or "conned" to do "special favors," such as talking to the warden in order to obtain special attention for the inmate.

Do not have physical contact with the inmate's family if you are an institutional volunteer.

Do not visit, or have your name placed on the visitation list, of an inmate that you previously ministered to who is now at another institution.

Do not side with the inmate against the institution. You are a volunteer in ministry. You are there for the sole purpose of sharing Christ, not to serve as a ombudsman.

Do not focus your ministry with an inmate around his pleading innocence of a crime.

Do check your motives as to why you seek to serve as a volunteer in ministry. Fulfillment of your personal needs is an inappropriate reason.

Do respect the privacy and "territory" of inmates. They are a "captive" audience.

Do keep all commitments and appointments for individual one-to-one interviews and for group ministry. Do not be tardy or absent unless an emergency arises and you excuse yourself.

Do be adequately prepared for any volunteer service you perform.

Do not practice blind trust which believes everything said or done is the truth! Total trust will put yourself, inmates, and the staff in jeopardy. Accept a statement as a statement made by that individual, but indeed, it may be the truth, misinformation, confusion, or a lie.

Do have a respect for institutional rules and regulations and abide by them.

Do pray for the administration and staff that work at the prison and jail and respect their work and positions.

Do view volunteerism in ministry as a God-given opportunity for service and commit yourself to faithfulness, respect, trust-worthiness, and humility.

Do be an example of a devout Christian in your own life, speech, and behavior. Be ready and able to prove your ministry and the hope that is within you. Be a model of your Lord and Savior.

Do dress appropriately. Women volunteers serving in a correctional center for males need to: a) avoid wearing tight-fitting clothing, b) should wear appropriate undergarments, c) avoid wearing too much or expensive jewelry, and d) too much make-up. Men also need to dress appropriately.

Do watch physical contact. A handshake is the best form of greeting an inmate. A hug can give a confused message though it may be permissible in certain group retreat gatherings.

Do remember above all that you are a representative of Christ Jesus. Be alerted that many inmates easily confuse denominational differences. Your witness to Christ and your sharing of the Scriptures have a positive impact on the inmate. He may at some point inquire as to your church membership. In such cases you have the opportunity to share your denominational affiliation when you feel it is appropriate to do so.

Do listen intently to what the inmate shares with you. Listening intently does not mean you "agree" with him. Indeed, you may even say you disagree.

Do allow the inmate "the freedom" to be an individual human being.

Do ask the proper person when you have a question as to what might or what might not be a good and proper response to a situation or request.

IV. A Sample Verbatim Interview With An Inmate

Volunteer: "Good morning, how are you?"

Inmate: "Not so good, I'm afraid. Just had a run-in with the guard.

He's been on my case this morning. I was getting ready to go
to breakfast and this guard calls to me and says, "Hey, man
where do you think you're going?"

I told him, "The dining hall, naturally." He told me to get back to my cell area or else. I said, "I don't have to, it's breakfast time now."

He told me, "You so and so, get to your cell or I'll write you a ticket and you can have segregation time."

Volunteer: "What happened next?"

Inmate: "I went back to my cell area. I didn't want to get a ticket.

After a while he (guard) called and said I could go to

Volunteer: "Sounds like something that started small grew into a big deal. What do you think happened?"

Inmate: "This guard has been on my case lately. I avoid him and try not to deal with him. When chow call was made I went right on from my cell area and started walking out the door to go to breakfast."

Volunteer: "Isn't it a rule that you have to check out by calling out your ID number to the guard who then checks you out?"

Inmate: "Well, yes, but I didn't want to talk with him or deal with him. He knows who I am. He saw me go out. He could have just checked off my number. He wanted to make a big deal out of it."

Volunteer: "You don't want to have to answer to him?"

Inmate: "Well, no. Would you? He's been on my case. I want nothing to do with him. He didn't have to holler at me and cuss me out. He better watch how he talks to me or next time I'll give him reason to send me to segregation."

Volunteer: "You're pretty angry about this."

Inmate: "You damn right I am. No one puts me down. I let him put me down and others, staff and inmates, will put me down."

Volunteer: "Let's take another look at what happened. You didn't want to deal with him "So you walked by without giving your ID number. Sure, if the guard knows you and saw you, and you had a good relationship between yourselves he could have checked off your name without you giving it to him. You already said you know each other but you don't have a good relationship. Now then, imagine me as the guard. You and I aren't getting along. You pass by with this attitude, 'I'm not dealing with you and I'm

walking right out that door without giving you my number.' How do you think I would feel?"

Inmate: "Ya, I see what you mean. You'd feel angry like I'm feeling now."

Volunteer: "Sure I'd be angry. I'd feel, what's he trying to do, get over on me? If I let him get over on me I'll soon have all the inmates getting over on me."

Inmate: "That's how I feel if I give in to him."

Volunteer: "You probably both feel the same way."

Inmate: "Ya. What do you suggest?"

Volunteer: "Check your attitude before you relate with him. Don't let yourself get smart with him or say anything out of anger. Fall in line with the others and don't do anything to stand out. I believe things will fall into place for you."

Inmate: "Thanks chaplain. By the way when is the next worship service?"

Volunteer: "I'd love for you to come. It is such and such a time."

Inmate: "I will. Thanks and good-bye."

Volunteer: "Good-bye. The Lord bless you."

Inmate: "Thank you."

<u>Summary:</u> In the above dialogue, it was my intent to build communication between the inmate and the guard. A road block had developed and sometimes to "save face" an "outsider" can do much to

help. Quite a few situations develop on the basis of a need to "save face." A volunteer in ministry is in an ideal position to serve as a go-between. If I could have found the time in this above encounter, I would also have made a visit to the guard. I would have shared the discussion I had with the inmate and how I believed the inmate would work toward having a better attitude toward the staff member. In this way I would encourage the guard and help him strive to build a better relationship with this inmate. This "attitude bit" has gotten both of them "stuck." One of them, or both, needs to work at building relationship if for no other reason than that they "need to deal with each other."

I perceived this inmate was grateful for my help. He experienced some Christ-like caring and love through my witness and he perceived me as a spiritual person. At a later date I asked him how things were between he and the guard. He responded, "Better. We get along."

History: I have known this inmate for a couple of years. He is active in Christian Bible study and worship and strives to live a Christian life. His past history and functioning indicate it is difficult for him to work with issues of "control." His concern is that other inmates and staff "run over him." His past includes street fighting and outbursts of violent anger. They suggest the issue is one of control. He states he became a Christian a couple of years ago and now desires to be faithful. By way of example, one night another

immate started a fight with him and instead of retaliating the way he did as a street fighter he now held the man off until a guard came and placed the other man in segregation. The inmate in this verbatim suffered a broken tooth and a very swollen chin but was not perceived as the perpetrator of the fight and was not put in segregation.

Nonetheless, he struggles a great deal with the whole issue of "control" - self -control, being "out of control," and "in control."

Together we have studied the spiritual gift of "self-control" tand how it applies to his life. The above dialogue with him took place after breakfast in the yard area outside the housing unit.

I include this verbatim as an example of a ministry of presence. This ministry style allows the inmate to feel comfortable in sharing his problem and allows the volunteer to model Christian love and caring in action. Often I use Bible verses and prayers as a regular part of my visits. This inmate has regularly attended Bible study and worship and I felt that in the above dialogue my presence and person, as a caring and concerned Christian, would come through. I believe it did. We would have more time to talk about God and the Bible at the next Bible study. I believe Christian witness takes a variety of forms. At times actions witness louder than words. At other times words from the Scriptures are the appropriate witness tool. The volunteer must decide what is appropriate in a given situation.

A common characteristic of inmates is unresolved anger. They often do not deal well with authority. In the mind of the inmate, the staff, especially correctional officers (guards), are perceived as "them" (staff) against "us" (inmates). The volunteer, not being identified with the system (staff), is in a unique position to assist both inmates and staff with this problem. The great benefit of a dialogue process, as outlined in the verbatim, is that the inmate sees past himself to the larger picture of human relationship. Inmates often have difficulty doing this. Additionally, the officer will generally strive to go an additional step in working with a particular inmate. This is especially true if the volunteer meets with the staff about the problem.

Much of my ministry as a volunteer chaplain is assisting people in communication, with personal evaluation, and at building relationships with other human beings. Above all, I strive to assist inmates and staff to grow in Christ Jesus and in their communication and personal relationships with one another. This is the core of my volunteer ministry. All I do in assisting in building relationships of love is rooted and grounded in the Bible truth that, "God is love. Whoever lives in love lives in God, and God in him. We love because He first loved us." (I John 4:16b, 19). I make every effort to live, to evangelize, to counsel, to teach, to preach so that Christ Jesus becomes for people, "The way and the truth and the life." (John 14:6a).

"Jesus Is the Key To Freedom" means Christ Jesus lives within the heart of man. No one can take away that freedom found in Christ Jesus. In this way the inmate may be physically bound in prison, yet he is

able "to claim freedom" within his heart and to act in a responsible way toward God, toward himself, and others. As a flower blooms in spring so "inner freedom" is expressed in an "outer freedom." Now the inmate personally lives for Christ in his relationship with others. Every experience in life is a time for spiritual growth activities. It is necessary that the volunteer in ministry assist and challenge the inmate in seeing his/her present imprisonment as God's time (Kairos) for personal spiritual growth.

V. Questions the Volunteer May Wish To Ask the Inmate

(Some of these questions would demand an acquaintance with the inmate prior to asking them)

- a) Have you truly repented of your sin and asked for the forgiveness of your sins? (Confession/forgiveness)
- b) Are there specific areas of your personal life that need renewal and growth? (Perhaps this relates to the crime committed alcohol, sexual addiction, violence, and wanting what I want when I want it.)
- c) Are you needing to work at a repentant, forgiving, growthful relationship with your family?
- d) Do you hold unresolved resentments?
- e) Are you using this prison/jail term as a growth experience in your relationship with Christ Jesus? For personal growth with yourself and with others by means of Christ's power in your life?

- f) Have you worked through the hurt you inflicted on the victim(s)? Have you made an apology where that is possible? Where an apology is not possible have you asked for forgiveness and made an apology to God asking Him, "To make the victim whole again?"
- g) Have you forgiven yourself?

VI. A Church Blessing of the Ministry of the Volunteer In Ministry:

In order to be a prison or jail volunteer in ministry it is important that the church validates and blesses that ministry. The volunteer is recognized by the church for this task and is prayed for by its members. It is beneficial for both the volunteer and the church that a commissioning is included as part of the training for jail and prison ministry. (See Appendix 3)

At times the volunteer may not receive the kind of support and encouragement from his/her parish or church that would be beneficial to the work of the prison/jail ministry. Some individuals may not be supportive because they, or their loved ones, have been personally affected by crime. Hurt and resentment remain from this experience. Other individuals may not understand that the criminal is included in the great commission of the church when Jesus said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you" (Matthew 28:19,20). Still others may have a fear for the safety of the volunteer and ask, "Why do you wish to go to prison/jail?" Still others may have a real concern for the growth of a parish or church within a community and feel there is enough to do here without the parish or church becoming involved in a prison/jail ministry.

If the potential volunteer after carefully checking his/her motives believes that God is calling him/her into prison/jail ministry, then

the volunteer will listen to the concerns of people that display a hesitancy about this ministry. The volunteer will be able to say from his/her heart, "but I believe God called me into this ministry."

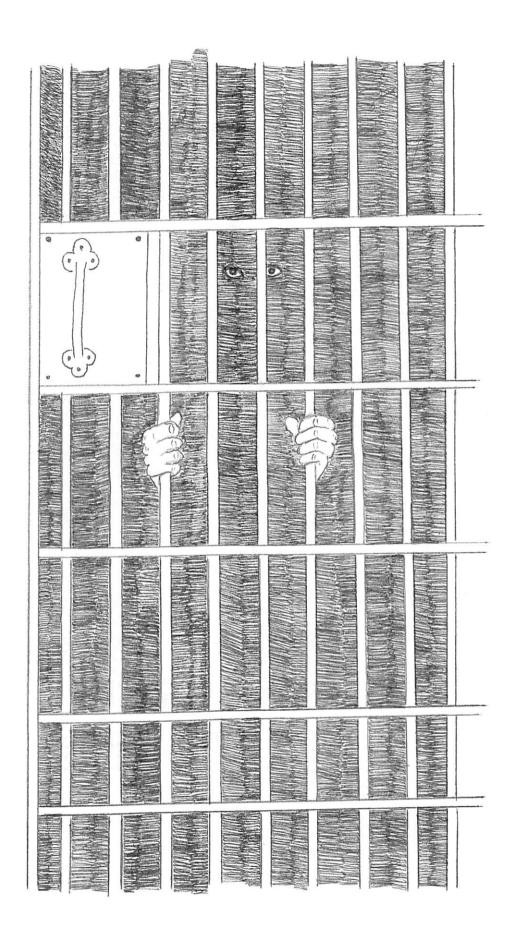
SUMMARY

In conclusion, we did the following in Session 2: we identified our purpose in volunteering; we developed a description of our spiritual ministry as a volunteer; and we established the need for do's and don'ts within prison and jail ministry.

The following are discussion questions based on the 30 minute video tape, "Fundamentals of Ministry in Institutions."

These rules are needed and apply absolutely to all areas of jail/prison ministry.

- Do not take anything in or out of the jail/prison setting.
 (Discuss)
- 2) Do not make business deals with inmates. (Discuss)
- 3) Do not ask about his/her crime. (Discuss)
- 4) Do not make promises you cannot keep. (Discuss)
- 5) Do not make physical contact with an inmate. (Discuss)
- 6) Do not take sides against authority. (Discuss)
- 7) Do not betray any confidences. (Discuss)
- 8) Always go through proper channels. (Discuss)



SESSION III

"THE INMATE"

<u>Session Objective</u>: After completing this session the learner will be able to:

- Identify the spiritual, emotional, physical, intellectual, and relational needs of the inmate.
- 2) Develop an understanding of the circumstance of the inmate in relationship with institutional living, rules, and staff.
- 3) Possess an increased awareness of the needs and circumstances of the inmate's family.

SCHEDULE "The Inmate"

- 9:00 9:30 am Review homework of last session (Tom Adams's The

 Jail-Mission Field for Churches)
- 9:30 10:30 am The Manual session on, "the Spiritual Needs of the Inmate"
- 10:30 11:00 am Discuss, "Words That Relate To the Inmate" based on the book, "Full Pardon."
- 11:00 11:15 am Break
- 11:15 12 Noon The inmate as a person wholistic functioning
- 12:00 1:00 pm Lunch
- 1:00 2:00 pm "Additional thoughts on the inmate," and, "the role of the volunteer as a go-between "staff/inmate" and actual occurrences examples.
- 2:00 3:00 pm "Illustrations of real-life situations of inmates"

3:00 - 3:30 pm "A description of a Christian family of an inmate,"

and the article, "Where Have the Children Gone?"

Homework: Study today's section, "The Inmate." Finish reading the book, "The Jail, Mission Field For Churches." Study handout sheet,

"Doing A Religious Interview" (See Session 4)

TEACHING OUTLINE

- 9:00 9:30 a.m. Review homework of last session
- 9:30 10:30 a.m. Read the book, "Jail-Mission Field for Churches" by Tom Adams.
 - Summarize what Mr. Adams states as the reasons, "Why a jail needs a pastor?"
 - 2) Study his listing of do's and don'ts in jail ministry.
 - 3) Discuss church involvement in jail ministry beginning with chapter four. Focus on the areas entitled: Plan Your Work, Work the Plan, and Share the Word.
 - 4) Read the section entitled "Ministry To the Families" (the spouse and children) of inmates. Be prepared to discuss.
 - 5) Finally, discuss ministry to the jail/prison staff.
- I. The Spiritual Needs of the Inmate:
- 1) Law and Gospel: The Bible teaching of Law (justice and judgment) and Gospel (Good News of God's love) is exceedingly helpful in combating the stress encountered by prisoners in a jail or prison. Someone once said, "What prisoners need is the Gospel, for they have

already experienced the Law!" For some prisoners who are burdened with guilt because of the wrong that they have done, that is a true statement. But the Law of God has not done its work merely because an inmate is now locked up. Inmates often misunderstand God's law. It is viewed as a judgment that is often unjustly applied and grossly unfair. There is further confusion between civil law and God's Law. It is important for the volunteer to stress the Biblical truth of Romans 13:1-5, "Obey your leaders ordained by God." Yet, the Christian volunteer, at times, needs to allow for an imperfection in the laws of the land. As the volunteer concedes that authority is not always just, he/she must also be aware that most of the inmates have a problem respecting and honoring authority. Often the problem is with rebellion against authority. The volunteer must use wisdom and caution when an inmate places himself against the staff. He/she must not become personally involved in such disputes. The volunteer is called into Christian ministry and should not allow himself/herself to be manipulated by the inmate. The volunteer's role is to share the perfect Law of God which justly convicts us of sin and judges us guilty before God. As Paul wrote in Romans 6:23, "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." It is the divine purpose of the Law to convict the heart of humankind. The result is to cry out with David, "Create in me a clean heart, O God..." God takes the inmate and by means of the death and resurrection of His Son, provides to each repentant sinner the Good

News of forgiveness. Unearned and unmerited, God grants His grace.

Each is brought to faith in Christ by means of the precious Word and

Sacraments. Both the Law of God and the Good News of the Gospel are a

need of the inmates, staff, and the volunteer.

Some inmates continually excuse their inappropriate and sinful behavior. They remain proud and arrogant. When this is the case they need God's Word of judgment found in His law. Within other inmates, the Law of God has been at work. The inmate feels accused by the Law and knows guilt in his conscience. He is sorry for his inequity. At this point the Christian volunteer recognizes that the Law of God has done its work in the soul of the inmate and he/she listens attentively to the hurt and guilt felt by the inmate. The volunteer hears the inmate's response to God's just Law at work in his heart and life.

"When the time is right" the volunteer proceeds by sharing the precious comfort and joy of the Gospel which is the Good News of forgiveness in Christ Jesus. Intellectually the inmate may know the forgiving love of Christ Jesus but may have great trouble recognizing this truth in his personal life. A ministry which shares of the Gospel over time exposes the prisoner to its power. It is the Gospel that leads the inmate to accept God's offer of joy, peace, love, and hope.

2) <u>Grace</u>: The Christian inmate realizes what grace means. He has sinned much and has been forgiven much - that is grace, God's undeserved love poured out for him in Christ Jesus. A favorite hymn

of inmates is, "Amazing grace how sweet the sound that saved a wretch like me, I once was lost, now I'm found, was blind and now I see."

The Christian inmate recognizes in his heart that his life has been unmanageable and that without God in Christ Jesus he is without hope. He was in the quicksand of sin and despair and the resurrected Lord Jesus has lifted him up on solid ground and set him free - that's grace! The Christian inmate often talks about "hitting bottom." There was nothing he could do to change his hopeless condition. He talks of "trying his own way for long enough" and of "letting go and letting God." In this process the Christian volunteer recognizes the power of God in the inmate's life. Humbled by God's Law, repentant, and now set free by the gift of God's grace in Jesus Christ, the inmate now "owns up" to the fact that his crimes are the cause for his incarceration and he no longer practices denial about his wrong actions. His desire is to use his time of imprisonment for spiritual growth in grace and in practicing love toward others. He celebrates in his heart and life that God in Christ Jesus delivered him and gave him new birth, victorious living, and a hope for the future - he knows Grace!

It is important to note that some non-Christian religions offer rules and law directives for right living. They ignore the Gospel - God's undeserved love for sinners in Christ Jesus--and focus on works righteousness. The volunteer clearly recognizes this distinction between works righteousness, what man attempts to do to please a just

God, and grace, what God has done for humankind in the life and work of Christ.

3) Faith: An inmate often wonders how long his sentence might be and where he will do his time. The inmate already doing prison time has questions about how his loved ones are doing. Whether or not they are struggling without him. Inmates that experience repentance and "new birth" in the Holy Spirit often speak of their personal responsibility for hurting victims. They express it by statements such as, "I know God can forgive me, but I can't forgive myself for what I have done." Faith which has taken residence in his heart and life supports the inmate through this period no matter what his past life has been.

The inmate's faith is a gift of God. The Lord taught him through the Words of the Scripture and strengthened him by means of the Sacraments. Faith involves knowledge of the marvelous love God shows His creation by sending Christ Jesus to die on the cross for all sins, including the sins of the inmate. Faith is agreement with the reality of that knowledge. The God-given conviction that what Christ has done on the cross He has done for humankind and for that inmate. Finally, faith is trust in the precious promise of forgiveness. For the inmate, as for all Christians, faith is knowledge, agreement, and trust.

4) <u>Hope:</u> As an inmate serving a life sentence told me, "If I lost hope there would be no purpose for living. I would give up. I keep in

touch with certain loved ones. I keep hoping that perhaps someday I will be released though I am serving a life term. I live by hope. And yes, I have hope because of God's love in Christ Jesus which sustains me."

The God of the Bible is called the God of Hope! He offers us the greatest hope in the world--His Son Christ Jesus--who sustains us in life and in death. Romans 8:35,37 states, "who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? No, in all these things we are more than conquerors through Him who loved us." Only in Christ Jesus, raised from the dead, do we have a hope for the present and a sure hope for a future in Heaven. King David sums it up in Psalm 23:6 with these words, "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." Such is the certain hope of all who trust in Christ.

5) Love: I Corinthians 13 states, "But the greatest is love." At the prison I hear a lot more about faith and hope than I do about "love." I suspect people find it easier to believe, though falsely, that they are "doing something themselves" in regard to faith and hope. But love is so unconditional, so undeserving, so very special, that these men often feel so unlovable and incapable of loving. Most inmates often have not incorporated love within their own beings. The Bible says, "God so loved the world that He gave His own Son" (John 3:16)—that includes prisoners!

6) <u>Sanctified life:</u> The work of the Holy Spirit is to call us to saving faith in Christ Jesus. He preserves us in that faith, makes us people of God, and moves us to do good works.

A prisoner often has a history of inflicting hurt on his neighbor by means of property or bodily crimes. The Christian volunteer ministers to the inmate about the new life and consequent good works God in Christ Jesus by the power of the Holy Spirit desires for him. The volunteer celebrates the inmate's spiritual growth as he seeks to live a God pleasing life. The volunteer must remember that some inmates are already rooted and grounded in Christ Jesus and seek to live sanctified lives. They are a God-sent blessing to volunteers and already effectively minister to other inmates, staff, and to the volunteer(s). As a volunteer, I have observed many inmates who diligently strove, by God's help, to live Christian lives. By way of example, "sinful anger," that is anger "out of control" which leads to violence and harm done to another human being or to oneself, has dominated some inmate's lives. Others, with whom I have ministered, strove earnestly to practice the fruit of the spirit of self-control rather than to again practice the violence which their uncontrolled anger has caused in the past. I have been a part of many lives where the inmate wished to engage in the process of confession and absolution. Following absolution we talked about the Biblical concept of spiritual fruit bearing that results from a new life in the Lord

Jesus. In other words, a sanctified life is the evidence of faith in the soul of the believer.

7) Study of Bible Doctrine and Christian Life: In the previous section, I outlined much that pertains to Bible doctrine and Christian Life. I believe such a study is important and essential for those inmates who have a spiritual yearning for growth in faith and life. I instruct inmates in the Ten Commandments, who God is as Father, Son, and Holy Spirit, Prayer, Confession and Forgiveness, Baptism, and the Lord's Supper. This study naturally applies if the inmate is doing sufficient time in an institution to allow for in-depth study.

Otherwise, an abbreviated study on confession and forgiveness and Baptism might be done!

In an institution where there is a quick turn-over of inmates, I believe a basic study of Bible chapters, teachings of Jesus and Bible stories of Bible characters is very effective.

10:30 - 11:00 a.m.

II. Words That Relate To the Inmate

(Taken from the book, "Full Pardon" as listed in the Bibliography)

Discouragement: "When you become disheartened and discouraged, and you need to talk to someone who really understands what you are going through, talk to the Lord." "Jesus was arrested, tried, convicted, and executed." (Jesus said, "Do not let your hearts be troubled. Trust in God, trust also in Me." John 14:1)

Mistrust: "Is there anyone you can really trust? Your wife? Your husband? Your attorney? The judge? Friends?" (The Bible states, "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and he will make your paths straight." Proverbs 3:5)

Anger: "Are you angry? Angry at the system which treats you like a non-person? Angry at God for allowing this to happen? Angry at yourself for getting into this mess? Let God control your anger and take it away." (Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that God desires." James 1:19-20)

<u>Hatred</u>: "Are you trapped in your feelings of hatred and resentment?"
"God loves you and wants to free you from this trap?" (Matthew 6:14 states, "For if you forgive men when they sin against you, your heavenly Father will also forgive you.")

Loneliness: "Are you lonely? Isolated from family? Cut off from friends?" "God cares for you. He won't leave you alone." (Psalm 46:1 states, "God is our refugee and strength, an ever present help in trouble.")

<u>Separated From Family</u>: Jesus' "support system" too was gone when He was on the cross - "Why have you forsaken Me?" - Deuteronomy 31:8

<u>Captive</u>: Satan, the captor, wants you to be bound and shackled. God has the key to set you free - Jesus! - John 8:35

Guilty: "Guilty" pronounces the judge. "Guilty" shouts society.

"Guilty" echoes your conscience. God wants to forgive you!" I John

1:9 states, "If we confess our sins, He is faithful and just and will

forgive us our sins and purify us from all unrighteousness."

Repentance: Your sins can be forgiven if you truly are sorry for them. - Psalm 51:1-2

<u>Paid In Full</u>: When Jesus died on the cross He paid the penalty of sin in full. - John 3:16-17

<u>Pardoned</u>: As you ask for forgiveness in repentance and faith you receive a full pardon in Jesus who paid your debtiof sin. The Holy Spirit grants it to you. - Isaiah 55:7

The Enemy: Satan is the enemy. In Christ Jesus you need not be the victim but the victor - Ephesians 6:10-18

<u>Fear</u>: Jesus went the hard road to the cross for you. As you go through trials and hardships He will help you through. - Deuteronomy 31:6

<u>Patience:</u> Have you been, or are you presently, out of control of your life? Are you anxious, restless, waiting for men and waiting for God? Study God's Word, talk with Him in prayer and He will grant you patience. Psalm 33:20-22

Invitation: "Come unto Me," says Jesus. He will_receive you just as
you are, heal you, forgive you, and put you on a new path of
righteousness. - Romans 10:9-10

11:15 - 12:00 Noon

III. The Holistic Inmate As Person

It is naturally impossible and grossly inaccurate to categorize all inmates. There are as many reasons for crime as there are criminals and there are as many personalities as there are persons. Each inmate is unique and yet, often has some of the following characteristics as a part of his person and life. Crime hurts everyone! Crime hurts "the whole person." Crime ruins peace and affects attitude, feelings, actions, and relationships.

1) <u>Body</u>: Physically as a "locked up" individual, the prisoner is severely limited in his movements. The prisoner's freedom of movement is in direct proportion to the security level (maximum, medium, minimum, work camp). The place of incarceration is determined by his sentence, the trust placed in him, his worthiness, work assignments, and education. A jail has very limited movement and in a maximum prison little movement exists. As a result many inmates suffer from boredom in these institutions.

The "loss of freedom," or inability to travel in the community, to be with family, and to hold a job, is a great loss for the prisoner. He has lost control of his life's schedule - sleeping, eating, free time, work time, sexual outlets and now he is at the mercy of the law and its use of security. In my opinion the greatest loss an inmate suffers is the loss of self-dignity. Self-dignity is the sense of personal worth, that is the feeling that he is still a worthwhile

person. Yet, his life can have meaning. He can still be a contributing member of society.

Some of the inmates prefer maximum and medium security rather than minimum security. They believe too much freedom only permits them more opportunity to get into trouble and receive tickets for bad behavior. Some inmates do not wish parole time but rather desire to complete their time in an institution because of their preference for structure. They are afraid of the extra freedom and the controls required when given extra freedom. Finally, inmates lack self-confidence and do not trust their own actions, and recognize the need for security in their lives.

It is hoped that during the time of his incarceration, the inmate grows in self-reflection (spiritual repentance), and that he experiences growth in more stable work habits (Christian vocation) through his work assignments and trade training skills. Hopefully he develops a sense of need and respect for authority (Christian dependency on the authority of God, government, and elders), and also develops a relational skill with family and friends.

During incarceration, at least at a prison, the inmate receives all necessary medical and dental work. Addiction to drugs and alcohol is addressed through attendance at special groups. The group assists in self-awareness building about the addictive qualities of drugs and alcohol and how imprisonment may be a result of addiction. Spiritual programs are offered by all faiths that follow the institution's

security and program procedures. Sport activities are also available to the inmate. These include opportunities for personal work out, competition between dormitories (intermural), or between institutions.

- 2) Mind: An inmate's educational level is often measured at a sixth grade level. There are naturally exceptions to this rule.

 Indeed, quite a few inmates are highly educated. For those at a lower grade level, special help classes, tutoring, and especially G.E.D. classes are offered for educational advancement. The inmate is often a part of a disturbed home and family life, or of a personally disturbed life. As a result he had no opportunity to learn in a normal education environment. His work life is often marked by the inability to acquire constructive work and a regular income. Similarly the prisoner is without a job skill and unable to secure regular work. As a result he has an unacceptable standard of living for himself and his family. Once a prisoner "has a record", career opportunities are even more difficult to find.
- 3) Emotional: At times an inmate is emotionally insecure and disturbed. From early childhood and into adulthood the inmate suffers from extremes in thinking and behavior. Abuse and neglect are a part of his life. He has not known love and nurture in his birth home, or he has personally been unable to absorb the love and caring that was there. Lack of guidance, direction, and self-discipline have characterized his life. To some degree an inmate's life is characterized by: selfishness, lack of respect for authority, personal

excusing of behavior, uncontrolled anger, dishonesty, improper sexual acting out, alcohol and drug abuse, and a lack of controls in handling of money. Above all, there is an inability to internalize love - the love of God for one's self and the love of God towards others.

Chaplains, counselors, and staff assist prisoners in problem solving. Counselors and psychiatrists are available for specialized counseling. However, a sad reality of prison life is that the prison population is so large that counseling becomes only crisis counseling rather than much needed counseling for evaluation and personal revamping of negative and destructive thinking and behavior that has characterized the life of the inmate. Chaplains find themselves with such an overload of administrative duties and such a large population of inmates that personalized spiritual care is available, for the most part, only to those who come seeking such care. This underscores the need for Christian volunteers in ministry who assist so much by "presence," by one-to-one ministry, and group sessions.

Incarceration deals largely with the symptoms of crime. The inmate is locked-up to control and to safeguard the public. By "controlling" the outward hurt perpetuated on victims, the inmate is prevented from further property and bodily crimes. This action is absolutely essential. However, approximately 85% to 90% of the inmates return to their community without the "real cause" of crime - sinful action, alcohol and drug abuse, and emotional disturbances-- adequately addressed.

4) Relational: Relational problems are another characteristic of the inmate. Much of his life is negative and hurtful in relationships with family and community. Communication problems are a mark of his life, and solid and stable relationships are sadly lacking. Often there is little acceptance and love for others because there is little genuine self-love and self-acceptance. Expressions of caring and love are often selfish in motivation and manipulative in character.

Separation, divorce, strained relationships, negative and hurtful relating, are a sad part of the inmate's life. He is trusted little and he himself trusts little. Deception, dishonesty, lying, and manipulation are often part of the "con's" game.

5) Spiritual: There is a great variation in the level of spirituality of inmates. Some inmates have "bottomed out" in the Lord Jesus and love Him and seek to serve Him with their heart, soul, mind, and strength. Others practice a Christianity of convenience, "jail-house religion," and plead for God's help and caretaking at times of personal trouble and pain. Others think God and religion are everyone's personal affair and choose not to discuss it or to practice their faith in group worship or use of the Sacrament. Still others resist and resent any reference to God whatsoever and may distance themselves from the volunteer or even attempt to belittle the Christian life and person of the volunteer. Spirituality in the "prison world," is very similar, in my opinion, to spirituality in the "free community."

Finally, faith is the Holy Spirit's working in the individual heart through Word and Sacrament. This occurs in both the "free community" and in the "prison world." It is such a spiritual joy and uplift for a volunteer to experience an inmate growing in prayer, sharing repentance for the remission of sin, watching God work forgiveness in the shed blood of Jesus Christ, and observing the work of the Holy Spirit leading the inmate to live a new life. Personal change comes with great difficulty, but the light of God's love is evident in confession, forgiveness, and a striving for new life (rebirth). The faith God gives is marked by Bible study, Christian fellowship, and the battle to live as a Christian.

Christian inmates and ordinarily most other inmates have a deep respect for a Christian volunteer and readily defend, speak well of, and support in word and deed the volunteer's ministry. It is necessary that the volunteer continue to grow in Christ Jesus so that his/her own faith be alive, and active. Indeed, as is so often true in ministry, as a Christian volunteer you feel that you yourself are more blessed in doing the Lord's work than you are as a blessing to others.

1:00 - 2:00 p.m.

IV. Additional Thoughts On the Inmate

It is impossible to truly "put yourself in the shoes of another," but we can strive to listen and to understand. We can hear the individual inmate describe his early life, the beginning of his crime

life, his arrest, his trial, his conviction, his sentence, his "doing time." Whatever he chooses to share, or not share, we should attempt to hear, to observe, to strive to understand with a listening ear, to share verbally our caring, to challenge and clarify his life situation, to rebuke, to call to repentance, and to proclaim the message of forgiveness in Christ. We should listen to hear, understand, and relate to his feelings of loneliness, guilt, fear, separation, loss of meaning, anger, hardness of heart, and strive to do so with the Word of God's love and God's justice. For some the law of God has taken effect. The individual is humbled into sorrow and remorse and seeks a word of forgiveness. We should listen to his confession and as appropriate offer the sweet, joyous comfort of the Gospel and Good News in Christ Jesus.

Some have become so acclimated to prison life that it is home for them. Even following release, they quickly commit a crime in order to return back "home" to prison. Certainly many of these "quick returns" are unable to deal with the problems of a "free society" - housing, job, and addictions.

Others are hardened or addiction-sick criminals. Their basic attitude is, "I'll get what I want when I want it," or "I'll do them before they do me." For them the first use of the law, as a curb to check outbursts of sin is necessary. They lack a personal faith, love, trust, and hope in themselves and in what God has done. It is essential that the volunteer understand the type of inmate that

basically has no conscience, no guilt, and no remorse for his actions. The Bible states, "Be wise as a serpent and innocent as a dove" (Matthew 10:16). I believe the Christian volunteer needs to recognize the trickery, deceit, and hurt, that the devil works on the "unwise." The inmate who exhibits the demonic fruits of hurt, deceit, and trickery is himself devious and dangerous. It is foolish for the volunteer to openly trust and fall prey to such an inmate. The "unsuspecting" volunteer may find himself/herself an unwilling assistant to such an inmate who desires to harm others. It is possible that an "unsuspecting" volunteer may set himself/herself up for a possible hostage situation.

At times inmates will share with me, "watch cell number, so and so, he's acting crazy." Staff security may share, "Rev., watch that end of the gallery; we just brought in someone considered dangerous." I'm wisely alerted. I use some caution when I observe guards with a shackled man in the gallery. I may visit another gallery until the correctional officers have this inmate safely locked up. I intuitively practice some precaution without thinking the situation through. At times, the volunteer can do much to assist the inmate, fellow inmates, and staff just by his/her very presence. A trained volunteer in ministry can "settle down" an upsetting or even an explosive situation.

V. The Role of the Volunteer In Ministry As a "Go-Between" Staff/Inmate

As a ministry volunteer I perceive a portion of my role as a "gobetween" with staff and inmates. A communication barrier may have developed between a staff person and inmate and as a volunteer I am in a unique position to assist in bridging this barrier. A prison and jail is a rough setting, and the staff need the support of the volunteer in ministry. The inmate, likewise, needs the volunteer's support and caring. Respect for rules, wisdom, knowledge of manipulation, the need to check one's "blind trust," are all essential for volunteers to know. Above all, what is needed by the volunteer is a desire to serve his/her Savior and Lord Jesus Christ by serving His people, both staff and inmates, within a prison or jail setting.

VI. Actual Occurrences of Serving As A "Go-Between"

One day I approached segregation and there was a constant, "tremendous" pounding. I thought it might be workers using a jackhammer! A correctional officer informed me that one of the inmates was acting crazy and was pounding on his cell door. He said, "If you want to go try to settle him down, fine, but be careful." I asked his name and realized that I knew the inmate quite well from previous talks he and I had shared. I went down the gallery and approached the cell that was completely closed off, including the small cell window which the inmate had covered with cardboard. I called out his name several times as the pounding continued. He stopped pounding for a moment as I said, "This is Reverend. What's the problem?" Breathlessly, he began to respond and began pounding again. I said, "Stop your

pounding, I can't hear you." He did stop and breathlessly shared that he was being mistreated.

Apparently another inmate had messed around with his food tray as it was being delivered to him. In anger he demanded something be done and started pounding until something would be done. I checked this out with the correctional officer who informed me that he had told the pinmate he would take care of the problem as soon as he stopped his pounding. He would not stop and had been continuously pounding for about an hour. My intervention helped the inmate "save face" and eleasted the correctional officer in dealing with this situation in a reasonable fashion. Once the inmate "settled down", the correctional officer came and the inmate was given a new tray. He was assured by the correctional officer that the inmate who messed with his food tray would be "dealt with." He was told by the correctional officer that it would have been taken care of right away if he had followed proper procedure.

The staff often have a thankless job. Being in an environment which abhors authority, but realizing the need for order and proper authority - for the other guy - the staff person is usually viewed negatively. He is someone the inmate automatically "sets himself up against." As a volunteer, I strive to offer a lot of care and support for the staff. Occasionally some staff seem "to have a chip on their shoulder" and consequently encounter problems with inmates, but these are the exceptions. I have great respect and admiration for the

majority of the staff persons and how they seek to serve to the best of their ability.

Likewise, many inmates at times, are in a "no win" situation. They are in an environment where they are not trusted. Inmates quite often have concerns and problems which are not heard, or adequately handled, within a jail or prison setting. Personal problems and emotional problems are an everyday part of the inmate's life.

One day, for example, an inmate came into the chapel stating that he had a need to be taken to special lock-up at segregation. He was afraid that he would hurt himself or someone else. He said he had talked with the lieutenant who apparently said he would look into his request as soon as he took care of another matter. The inmate said to me, "I can't wait! I walked out of the housing unit and am here on unauthorized movement. I got word my wife is leaving me and some other things are eating at me and I can't deal with it." He showed me his wrist which had a healed gash a couple of inches long which he said was caused by a suicide attempt. I asked him to sit and wait for me to make some necessary calls to get in touch with the lieutenant to whom he had spoken. I called his housing unit reporting his presence at the chapel, his unauthorized movement, and his great need for special lock-up. I was told to keep him for twenty minutes and the lieutenant would be there to take him to segregation. The lieutenant did do so.

On another day an inmate in segregation whispered to me, "They want to send me back to population (institutional grounds), but I won't go.

I snitched on someone and I'm in danger out there. I will not go back to population no matter what. I want to be shipped. I'm afraid to tell anyone about this because the one I snitched on doesn't know who did it and if I talk about it, I might be 'found out.'" I said, "What if I talk personally to the head counselor, whom I know, and report what you told me and the need to keep it confidential. Would you want me to do that?" "Yes," he said, "but report back to me." I met with the counselor who assured me he would personally speak with the inmate and would respond to the inmate's need to be shipped. He was aware of his being an informant. I reported this back to the inmate who appeared comforted.

2:00 - 3:00 p.m.

- VII. <u>Illustrations</u>: (Read through and discuss the real-life situations of some locked up inmates as recorded below.)
- 1. The power of God is at work by way of a call to repentance and a desire to practice a Christian life. An inmate had vehemently cursed in the chapel during a heated argument with another inmate. The inmate made a public apology to a worshipping group as to his offensive behavior and for offending God and the church.

For Discussion:

a. In the prison world of toughness, the expression of apology and the seeking of forgiveness from a group is an especially difficult thing to do, since the individual might be perceived as showing weakness and vulnerability. What feelings might the man have? How might you help? How would you respond?

2. An immate shares that he has an addiction to a lot of money and the "fast life." He shares that a regular job did not pay enough, though he was receiving \$15 to \$20 an hour, so he began to sell drugs and made much more money. A couple of people died because this inmate doctored drugs to give "special highs." He states that he felt guilty only for a little while. however, he soon thought again of the quick money.

For Discussion:

- a. Think of ways that you as a Christian volunteer might respond to his addiction problem and lack of conscience.
- 3. A young man, soon to be released, called home and asked his parents about returning home as part of his placement. He was tole me was not welcome at home. The man became suicidal, feeling that no one wanted or loved him. He said he had no where else to go.

- a. Should we become judgmental, not knowing the home setting, the family circumstance, and the kind of hurt that undoubtedly had already taken place due to the crime life of the inmate?
- b. What helps for alternate placement might you suggest? How would you assure him of God's love?
- 4. Parents share with you as to the difficulty of having a son in trouble with the law. They share that his lack of conscience

disturbs them because some people have been hurt by his crimes but he shows no remorse. They are concerned that he has not yet learned his lesson, or "bottomed out." He is presently on probation and the Christian parents seek support and guidance.

For Discussion:

- a. Think of ways you can show Christian caring and support for these parents.
- b. Think of ways you can offer support by suggesting referrals for intervention and counsel?
- 5. An elderly inmate shares that he has sold drugs for years and that is the reason he is now locked up. His feeling is, "If someone is fool enough to use drugs, I'm smart enough to sell them."

For Discussion:

- a. Think of possible approaches in applying God's law to his manner of living.
- 6. A man shares that following his crime that took place within his local community and involved some of the people of the congregation of which he is a member, he believes that he will not be accepted again upon his release. He discusses ways that he can practice his Christian faith "apart from the church," or perhaps moving out of the home area to a new location.

- a. To what degree will the kind of crime committed (property, personal, etc.), and to whom, make a difference in his being forgiven and accepted again?
- b. Is it possible for people (community, church, family, friends, etc.) to forgive without being able to forget? Does forgiveness necessarily always require ongoing relationship?
- c. What responsibility does the church have to the inmate? What responsibility does the inmate have to the church?
- 7. A man who has committed a rape states that he has made peace with God and knows that God has forgiven him, but he cannot forgive himself. He has sinned too greatly against his own person.

For Discussion:

- a. How do you lead him to recognize God's forgiveness and also take personal responsibility for his actions?
- 9. A young man saves his money for a long time and finally sends enough to his parents so they can afford to visit him. The parents keep the money but never come to visit.

- a. What responsibility do parents and family have to a "locked-up" loved one? How might you minister to those feeling betrayed and lonely?
- 10. An inmate who is doing a life sentence for murder shares that there is much injustice in society. As a member of a minority race he

believes the law was against him and that "a white" could have bought his way out of the crime.

For Discussion:

- a. Discuss injustices in society allowing that they exist and at the same time recognizing the need for personal responsibility and accountability.
- 11. A middle age man accused of a robbery and doing one year in prison insists he is innocent of the crime. He was in the vicinity and was judged to be a suspect and was convicted. Some community people that know the inmate also believe him to be innocent.

For Discussion:

- a. Discuss the difficulty of "believing someone is innocent"
 when quite often inmates insist on their innocence though they
 are guilty. How might you respond to him if he requested you
 to help?
- 12. An inmate shares that his wife was killed by a couple of men who forced their way into his home. Following identification of the two murderers, he himself took revenge and killed both men. He confesses that his revenge was wrong saying, "I was wrong for the Bible says, 'Vengeance is mine saith the Lord.'"

For Discussion:

a. Discuss the need for empathy and at the same time to hold to clear Biblical guidelines for Christian life. Would you speak a word of judgement, or Gospel, or both, to this man?

13. A young man shares that he has been forced to perform homosexual acts. He "acts out" causing a disturbance and is placed in segregation. He states that under no circumstances will he return to the same housing unit.

For Discussion:

- a. Discuss how you would bring words of hope and comfort to this inmate.
- b. With his permission, can you make proper referrals through the counselor. so that his situation can be adequately addressed?
- 14. Upon the death of an inmate who had died of natural causes, a nurse stated, "What a changed man over the last year! I believe he went to heaven. He grew to have such a faith in the Lord Jesus. He had such a different attitude and was pleasant and kind to those around him." (The nurse had tears in her eyes.)

- a. Discuss the influence of a confessing Christian inmate upon the lives of other inmates, staff, and volunteers.
- 15. An inmate who had been selling drugs "on the street" "bottoms out" in the Lord Jesus. He is repentant and shares his sorrow over family members and community people's hurt due to his crimes. He has sought renewed relationship with his family based on repentance, forgiveness, and love. He has been involved in Bible study, worship, and Christian fellowship over the past year by way

of the prison chapel and demonstrates his Christian faith in his life and actions within the institution.

For Discussion:

- a. How do you feel about his release back into the community?
- b. What can the volunteer do to assist his return into the "free community?"

3:00 - 3:30 p.m.

VIII. A Description of A Christian Family of An Inmate

The family of the inmate is, for all practical purposes, "locked-up" with their loved one. The family I am describing undoubtedly has had many years of hurt and pain. Parents of the inmate have done everything possible to support, to communicate, to love, to care for their loved one who had been walking the path to the jailhouse. Parents and family prayed for their loved one, wept tears with their loved one, and did all they could humanly do to direct their loved one on the path of love and caring, both for himself/herself and toward others. The parents and family took their loved one to church. They studied God's word, prayed, took part in Christian fellowship gatherings, and endeavored to teach Christian morals and values in the home, and in daily living. The Christian parents gave freely and willingly of their love, hoped and prayed that their loved one would allow the Lord Jesus to be at home in his/her heart. The parents and family knew that they could only do "so much."

Their loved one had the opportunity to follow the path of love demonstrated within the Christian home and as Christ Jesus certainly wanted for their loved one. But their loved one (inmate) chose to do that which was contrary to love and practiced hurt upon his/her family, the community, and upon himself/herself by way of either a property crime or personal crime. Countless "smaller crimes" had already been committed by their loved one prior to the initial lock-up and subsequent lock-ups. Countless visits by the family, together with their loved one, were made to schools, counselors, and ministers prayerfully hoping that their loved one might "see the light" and allow the Lord Jesus to take over his/her heart.

Always prayers were said but the hurt inflicted upon family, community, and the loved one himself/herself continued. Next came the visits to the police station, juvenile center, courts, probation officer, jailhouse, finally to the big time prison. All this time the family has hurt so much. The pain resulted from seeing their loved one hurt the family, mostly the pain of seeing their loved one hurting the Lord Jesus Christ and rejecting the special gift of love from Heaven that seeks to save their loved one. The parents and family continue to love, to pray, to support, to rebuke, to practice "tough love," to discipline, to express hurt and anger against the sin their loved one inflicts upon himself/herself and others.

They question themselves asking: What could and can we do differently? Did we do something wrong? (We know we're not perfect

and we have our failures, but we have given love, we admit our wrongs, we wanted the best for him/her.) How can we reach him/her? Why is there such a resistance to our love? What about the people who are hurt by our loved one? Will our loved one ever accept love? Will our loved one be in Heaven with us? What about the victims? What can we do to prevent others being hurt by our loved one, for they are our loved ones as well? What about the man who was robbed by our loved one? What about the child who was hurt? What about the woman that was emotionally injured? What about us and our family? All of us are the victims of crime committed by our loved one.

The Serenity Prayer used by the Alcoholic Anonymous movement states, "God grant us the serenity to accept the things we cannot change, the courage to change the things we can, and the wisdom to know the difference." I pray, "God in Jesus, bless our home, our loved one in prison/jail, and bless the people our loved one has hurt. God, bring our loved one to repentance for the forgiveness of sin so that he/she might walk the path of love. Fill the homes of the victims with your presence of peace, love, and hope in Jesus."

The Prisoner's Family:

Following a crime the grief process results. The family of the prisoner experiences shock, anger, perhaps relief if wrong-doing has been suspected and now revealed. Often the inmate experiences rejection by family members and acquaintances. The hurt of betrayal is intensely felt by family, friends, and loved ones with the result that

some find it too hard to continue a close relationship with the inmate.

There is such a confused mixture of feelings: hurt, anger, and love.

The feeling expressed is, "How could you do this to us, and to yourself?"

Financial concerns often loom large for the family of the prisoner. House and home might be lost. Work, church, neighborhood, and friend relationships might be adversely affected. For the spouse the need for caring and love goes unmet. Divorce within a year of incarceration is often the result. Spouse and family, children, and parents, often feel shame and ask, "What did we do wrong? What do we now tell friends and employers?" Friendships that were previously special may well disappear as the imprisoned spouse is no longer part of the friendship relationship. Inmates themselves ask, "How can I expect him/her to stick by me with this much time to do? Some inmates say their spouse should be locked up too. He/she is much of the reason that I am locked up." A male inmate said, "I am here because of an armed robbery. I was trying to support my woman's drug habit."

Where a close relationship existed between the inmate and his family, his lock up and separation becomes similar to a death in the family. Indeed, in some cases death might seem easier to cope with than ongoing lock up. The shame, hurt, and senseless actions that caused the lock up of a loved one are often hard to bear. The family too is locked up emotionally, mentally, relationally, even physically.

They often hurt spiritually until the peace of the Lord Jesus Christ settles their hearts.

Visitation of a loved one in prison and jail is frequently difficult for family members. It is often a far distance to travel and can be expensive. Clearance for visitation is sometimes a problem and involves much waiting and loss of time. Also, if children are involved a decision must be made regarding whether or not they should be taken to the jail or prison for visitation. Certainly, the question is asked, "What effect will the visit have on them?" Initial visits include grieving because of the separation resulting from imprisonment. The hurts, pain, anger, and love are realized anew with each visit. Yet, visitation by the family is so essential to maintain cohesiveness and the functioning unit of the family. Without visits both the inmate and family grow further and further apart in their relationship.

Families of prisoners ordinarily receive little attention from the church. They are broken in spirit, disrupted in daily living, and plagued by financial problems. Mounting bills, housing problems, children who are difficult to control, legal difficulties, and often pending divorce is the outcome of a spouse's imprisonment. Most inmates with families are anxious about their welfare and are frustrated about not being able to be of help and assistance. When inmates are females their children are often removed from the home and placed in foster homes. Sometimes these woman may well be the wage earners in the home and without their income the home disintegrates.

The imprisonment of people results in a paradox. The needs, responsibilities, and feelings of the family and the incarcerated parallel one another. Often the relationships are broken or diminished by periods of separation. The volunteer needs to be aware of the family of the inmate and it's influence on the personhood of the inmate.

IX. The Article, "Where Have the Children Gone?" was written by someone incarcerated. I include it to demonstrate a heart of caring and concern as expressed by this inmate for his mother.

WHERE HAVE THE CHILDREN GONE?

I share two elements with the readers of this essay; the first, being incarcerated, and the second, having a mother.

Like the majority of the readers, I receive numerous letters from my mother. Each one usually makes me homesick; wishing I could be "there" to comfort her.

The letters aren't usually of good news. But I don't mind, because it is my mother. She "comes" to me with her frustration, anger, confusion, and fear. She tells me how lonely she is with "nobody"; how lost without "anybody." Several years later she's still upset over her divorce from my father/her husband.

She reminisces about when I was younger. She says she misses cooking, cleaning, and caring for her children. She longs to awaken at six a.m. on a Saturday to hear the sound of childish giggles and a blaring television, instead of waking up in a cold, barren apartment

with "nobody." She misses kissing "boo-boos" and telling me to comb my hair. She tires of returning from work to an immaculate "home." She fails to realize it isn't a pig-pen. When the screen door slams shut, she fears for her safety, instead of yelling about letting the flies in. She doesn't practice her lectures on "anyone" anymore.

She tells me that she hasn't had to have her carpet cleaned in over two years. And that she could eat off of her kitchen floor. When she fries a chicken she can have any piece she wants, instead of settling for a wing. If there's smudgy fingerprints on the refrigerator door she doesn't need a detective to tell her who they belong to. And "nobody" is late getting home.

At night, she tells me, she doesn't have to worry about missing part of her favorite program to tuck "someone" in bed. And when she takes a bath there's more than enough hot water left. By the way, the toothpaste tube is always rolled from the bottom up, instead of being concave in the middle. And the toilet seat, it's always down.

When she cries in the darkness; "Go to sleep," she's discovered she's telling herself. But the ticking of the clock goes on: One a.m., two a.m., three a.m., . . .

Then she talks about now. She wants to know what she could've done to prevent my coming here. She informs me that my brothers are following in my footsteps. She tells me she misses my wife and my child. And she always concludes her letters asking; "Wasn't I a good mother? Where'd I go wrong? Where have the children I raised gone?"

I want her to know, (and I'm sure the readers of this essay do too) that those endearing qualities she instilled in me are there still, burning fiercely, crying out to be given a chance to prove me a good son. And I want her to know that a bed-time story would be nice, along with a kiss on the forehead. And that I love her more than she'll ever know. But there's one question I don't like answering: "Where have the children gone?"

Mama, . . . Oh Mama, I fear! Yes, I fear . . . that . . . that the Pied Piper, referred to as Time, . . . as Time, has come and called them away.

SUMMARY

In conclusion, in Session III, we identified the spiritual, emotional, physical, intellectual, and relational needs of the inmate. We developed an understanding of the circumstance of the inmate in relationship with institutional living, rules, and staff. Finally, we increased our awareness of the needs and circumstances of the inmate's family.



SESSION IV

"ONE-TO-ONE MINISTRY"

Session Objectives: After completing this session the learner will be able to:

- 1) Experience growth in interpersonal skills dynamics.
- 2) Continue growth in acceptance of the personhood of the inmate.
- 3) Enhance the skill of active listening.
- 4) Develop a sensitivity to the difference between initial, extended, and crisis calls.
- 5) Construct a verbatim interview and learn how to do a religious interview.

SCHEDULE (One-To-One Ministry)

9:00 - 9:30 a.m. Review Homework 9:00 - 10:30 a.m. Initial (initiated) calls, (consider having each member role play an initial call) 10:30 - 11:00 a.m.

- 1) Things to remember
 - Strive for a ministry "To The Least of These"
 - Respect A Right To Privacy b.
 - Developing Proper Listening Skills c.

11:00 - 11:15 a.m. Break

11:15 - 12:00 noon Crisis calls (consider role playing a crisis

call)

12:00 - 1:00 p.m. Lunch 1:00 - 2:00 p.m. Extended Calls (continued relationships) and
One-To-One Verbatim Format Development

2:00 - 3:00 p.m. A Religious Interview

Homework: Do either an "Initial Call," a Crisis Call," or an "Extended
Call" verbatim. Optional: Read the book, "Christian Caregiver" (see
Bibliography for listing) and "How To Establish A Jail and Prison
Ministry"

TEACHING OUTLINE

9:00 - 9:30 a.m. Review Homework

9:30 - 10:30 a.m.

I. <u>Initial (initiated) Calls</u>: (Consider role playing an initial call.)

As a reminder, prior to visitation at a correctional center (prison, jail, etc.) it is important to spend time in prayer asking God to bless your ministry as a volunteer, to direct you to individuals whom He knows are in need, and for them to have an open heart to His Word.

The volunteer must have confidence and conviction that God calls him/her into service and that God uses and guides him/her. It is this assurance that helps make "initial calls" successful. A day of ministry includes many "initial calls." The majority of these calls come because a volunteer initiates them, and for this reason courage, conviction, and assertiveness on the part of the volunteer is

required. There also needs to be an attitude of availability, a ministry of presence, before "initial calls" take place. "Initial calls" might include the following: Greeting an inmate or staff person either inside or outside a housing unit; walking through the gallery or medical center; approaching inmates in the dining hall area; "making contacts" while "checking out" sport activities in the gym or ball field areas; following up on some visitors at worship services; and making calls on referred individuals or individuals listed on a visitation list. "Initial calls" may result from the volunteer handing out tracts, religious materials, bulletins, or crosses (as acceptable to the institution).

"Initial calls" might also be requested by an inmate, or staff person seeking out the volunteer. The purpose may include a request, referral, or visitation. An inmate may ask for prayer, a Bible, a greeting card, reading materials, or make other requests. He may just desire to converse with someone. A staff person may request you to visit a certain inmate, make a personal request, or just converse.

"Initial calls" may not necessarily be spiritual discussions. Rather they may serve as "door openers" for such discussions at a future time. Sometimes a series of initial visits lead to in-depth spiritual dialogue.

Often your "initial visit" needs to be viewed as a "ministry of presence," that is, you need to be content to celebrate your opportunity to be present as a Christian person. There may be no

chance to verbalize your faith. When possible I strive to inform people that I am a volunteer in ministry. I want them to know why I'm there and what my faith is, namely, I am a child of God through faith in Christ Jesus. I strive to never lose sight of my purpose and call to witness by word and deed to my faith in Christ Jesus, for I know that He is the only real and lasting "Key To Freedom."

Having served in youth institutions for ten years, I find that an interest, concern, and desire to get to know the youth is essential for a volunteer ministry. I have observed that "floating" (going where they are) is very effective. It is important to "go where they are" (at the gym, pool tables, tennis courts, housing units, dining hall, etc.) to discover "what is happening" (their recreation and sports, their trade and education, dormitory living, and relationship with loved ones). I inquire as to whether they desire to see a Christian film, attend a worship service, and/or engage in Bible study.

Especially with older adolescence and young adults (ages 16 to 21) it is important to remember peer group influence and its effect on their spiritual participation. Getting several youth that are friends to attend a gathering or event is often easier than getting one or two individuals to attend. Having youth peer group leaders involved makes program attendance much easier.

As a result of my years of experience, I am aware that some youth desire to talk seriously, others desire to "jive" (make small talk), and still others wish to be about other things more than relating with

This is also true of adult inmates. As I visit, I initially note their surroundings and things of interest which may assist in discussion and visitation. I observe their facial messages, body movements, the activity occupying their attention and their environment. In my desire to get to know the person I try to "pick up cues" from the person as to what is on his/her mind and what needs they may have. I strive to listen with an ear to hear what he/she is saying and to identify underlying feelings hidden in the verbal messages that are given. I let the person know I am listening by a nod of my head, a yes, a question for clarification, and a restatement of what I believe I have heard them say. This kind of "intense listening" is hard work and becomes an "art" as well as a skill. As a volunteer it is essential to continue growing in counseling techniques and listening skills in order to respond adequately and appropriately to the feelings, attitudes, and behavioral functioning of an inmate. At times, a more "passive" or silent presence is required while in other situations a more assertive approach is needed. Getting to know and understand the person serves the purpose of being able to adequately address that person's spiritual needs. Jesus, in His ministry, was concerned about the whole person (mind, body, relationships, emotions, faith/soul) and how that person related to God in all aspects of his/her life. We should do no less.

I strive to learn at some point in my relationship with an inmate of the spiritual wholeness of the individual person. I am guided by questions such as:

- Does he/she have a belief in God?
- Does he/she have a personal faith relationship with God in Christ Jesus?
- Does his/her faith make a difference in how he/she views things, acts, relates, and plans?
- Does he/she practice his/her faith by way of prayer, study of the Word, worship, Christian fellowship and witness?
- Is he/she open to further spiritual growth?
- Is he/she "blocking out" the power of God as God seeks to work in his/her life?

A caring presence does make a difference. Within institutional ministry, I have been told many times, "I have been observing you." I have often had no knowledge that "I was being observed," but indeed, "we are constantly being observed." As a result our words and actions are both important witnesses of the faith within us and which we share.

A certain inmate I knew by "face only" was a worker in the dining hall. Occasionally he would say things in passing to "rib" me, the preacher. This continued for about a year until gradually he began to be a little more warm to my hello's. Then one day, as I passed by, he said hello and began to talk, saying:

Inmate: (serious talking) "I've been watching you for a long time. I know where you're coming from. I wanted to tell you that I'm going to be released soon and I have a woman on the street and we have a child together, a boy. I've been thinking we ought to get married. I haven't been to church since I've been a boy but some of my family go to church and she and I could go there and talk with the minister, right?"

Volunteer: "Sure, you could. I'm happy to hear you say you're thinking of marriage."

Inmate: (Some what laughing and "jiving") "Ya, you know I want to make the woman happy. Wouldn't hurt me to step inside a church either."

Volunteer: "You love her a lot?"

Inmate: "I sure do. We have a good thing going. It's also only right for the boy that we get married. Chaplain, do you think I could get a birthday card? One of my relatives has a birthday."

Volunteer: "Sure, if you are able to come to chapel this morning

I'll give you one." (I wanted to get him into the

church/chapel because he had not previously attended.)

Inmate: "I think so, I'll see you."

Summary: He didn't come to pick up the card that day. When I saw him the next week, I walked him to the chapel to get the

card. Inmates do much prison talk by way of "jiving"

(putting on an outer "unfeeling" layer). I have had

numerous experiences where the person only became "real"

on a "one-to-one" basis. The inmate often "puts on"

toughness and "acts crazy." It is a part of how he/she

relates in a prison environment. This is another

illustration of the importance of the volunteer. The

volunteer may be the inmate's avenue to reality and his

source of honest and real communication.

10:30 - 11:00 a.m.

1. Things To Remember:

Strive For A Ministry "To the Least of These"

Don't avoid the one(s) you seem to have "less in common with." It is true that some personalities, problems, and it ivitials are difficult to personally minister to by a volunteer (p. haps persons with AIDS, or angry people). Still as a volunteer strave to include those you believe may be "the least of these" in your ministry. If you find it too difficult for yourself to minister to certain persons, groups, or find yourself "avoiding" them, make the necessary referrals. You may also want to talk with others for the purpose of helping you deal with the situation.

By way of example, I experienced an incident with an inmate that characterizes this difficulty. I went into the chapel room about ten minutes before worship. Six inmates were helping me prepare worship books and the chapel for worship. One of the inmates went up to the lectern/altar area and said, "I will lead worship today." I passed it off thinking he was "jiving" (making small talk) and continued helping set up for worship. I approached the lectern and was about to place my Bible on it when he again said to me, "I will lead worship today."

I said, "Just have a seat, I'm about ready to begin." Other inmates were now entering the chapel area.

He said. "No!"

I said, "You need to take a seat."

He said, "No!"

I said, "If you don't I will call a guard and it will mean a ticket for you."

He said, "Okay," and walked into the chapel area.

I expected him to leave the chapel following this encounter, but he remained for worship. I met with him later and we discussed his action in the chapel.

He said, "I was just trying you out. I wanted to see what you would do."

I said, "What a way to try me out! That was very improper in the chapel. You are welcome to come to worship but if you do that again I will call the guard."

He said, "Fine, I will come to chapel but I will not act like that again." He did indeed regularly attend worship until he was transferred to another institution. We developed a respect for each other and he came to regard me as pastor/chaplain.

Certainly, not all "initial calls" and encounters work out positively. I have experienced numerous examples of negative responses or even endeavors by inmates attempting to hurt chapel programming. I remember the elderly inmate who sold drugs and was doing time. His attitude was, "If someone is fool enough to use drugs, I'm smart enough to sell them." I visited him frequently for a half year. He was then transferred and sadly his attitude never changed. He was always obnoxious. My visits with him were primarily a result of ministry I

had with his Christian roommate. I often questioned myself about why I gave him as much time as I did. He left with the same obnoxious attitude that I had experienced from the beginning.

Respect A Right To Privacy

A volunteer must "respect" the individual rights of those in institutional settings. I am cautious about entering "their territory" (cell area, and sitting on their bed) without asking their permission to do so. The prison/jail setting houses a "captive" audience. important that the volunteer respect an individual's privacy and space. The inmate has limited personal freedom and space and it is critical for the volunteer to show respect for the inmate and his/her privacy. As a habit ask permission to enter the cell area of the inmate and check to see if you are disturbing his roommate. Ask permission to sit prior to sitting on his/her bed. If a chair is available ask to use it. If walking a gallery, do not disturb those whose lights are turned out unless you have asked to see them or it's an emergency. Be cautious about disturbing those who are visiting with each other, playing cards, or engaged in other activities unless they make an overture to talk. Be cautious about imposing on someone's TV time, their dressing, bathroom, eating times, and study times. Earn respect for your ministry by respecting the rights and privacy of the inmates. An Illustration of Infringing On Privacy:

I remember one day going into a bay (gallery) area and beginning a conversation with one of the inmates. After about five minutes he asked. "What is the purpose of your visit?"

I responded, "I wanted to say hello and have an opportunity to meet you and to inquire as to how everything was by you."

He said, "I guess that has been accomplished by now. I really have a need to be doing something that I want to be doing."

I said, "Certainly, I'm sorry I infringed on you. I didn't realize."

He replied, "That's alright, but I'm needing time to do what I need to do."

We both said goodbye.

<u>Summary:</u> I was grateful that he shared this with me when he did so that I would not disturb him any longer. Again, it is essential to respect the little freedom that the inmate has.

Developing Proper Listening Skills:

A wise volunteer learns to "listen," that is, hear with an understanding and caring ear, as to where the inmate is "coming from," what his attitude is, his life circumstance, his feelings, his present cares, hurts, and joys. Such a volunteer offers Christ-like love and caring by his act of spending time and investing himself/herself in this inmate. The immate also is more apt "to open up" as to his spiritual belief or lace of belief so that Christ Jesus by the power of the Holy Spirit car enter in at the point of individual need. A death

to the "old self" and resurrection to "new life" in Christ Jesus takes place within the heart of the inmate. Listen for it! HEAR where an inmate is in his spiritual life.

I believe that if the volunteer is aware that Christ is present in that prison or jail setting and that the volunteer is not the one "totally responsible" for bringing Christ in, that he/she then recognizes less of a "personal need" to "save inmates." Indeed, there are many "lost souls" in prison but there are also many "saved souls" that know and accept Jesus Christ as their personal Savior and Lord.

A special blessing for a volunteer is when his/her presence is recognized to be one of confessing Christ. When the volunteer portrays the Christian characteristics of caring, humility, honesty, fairness, and love there Christ is at work in and through that person. When the volunteer has the opportunity he/she can then verbalize his/her own faith story, but make certain to listen and listen intently to the faith, life, and events occurring for the inmate. After all, your primary goal is to serve (minister) and not to be served (ministered to). Being "ministered to" completes the cycle of understanding what it means to be a Christian volunteer. It is the fruit, if you will, of a ministry planted in Christ! Furthermore, is it not true that you can only truly be ministered to if someone has first heard you? Others then know your needs and joys, and better know how to respond to your spiritual needs. Thus, the volunteer likewise

needs to "hear with a listening ear" to the needs of the one to whom the volunteer desires to minister.

11:15 - 12:00 Noon

II. Crisis Calls: (Consider role playing a crisis call)

Crisis situations occur in various form in a prison/jail setting.

Crisis situations might include: following arrest (uncertainty, family and job concerns), before and after trial (uncertainty, transfer to prison), first few weeks in prison (uncertainty, new inmates to associate with and a new setting), before release (the "street" is less structured, can I handle the extra freedom?), death of a loved one, and divorce.

Crisis of the Death of a Loved One

Death of a loved one is a crisis situation. The inmate feels especially helpless at this time because he is separated from family due to his incarceration. He may or may not be able to attend the funeral of the close relative. If he is allowed to attend he normally visits at a time when only a few family members are present. He is accompanied by a personal guard escort and likely handcuffed.

(Naturally, security must always be the number one consideration.) He often feels much guilt for being away and for his inability to help. He may feel personally responsible for much hurt on the part of the loved one who has died. He probably is experiencing tension and mistrust within the family relationship due to his crime and imprisonment.

Death of a loved one can also be an opportunity for personal growth

and for healing some of the broken family relationship. A trained volunteer who is sensitive to an inmate's feelings offers empathy during the time of hurt, grief, guilt, separation, and loneliness. The volunteer may inquire about the "blessed memories", view a picture of the deceased relative or loved one, read a letter recently received from the deceased, ask about their relationship, and inquire about the inmate's family and other loved ones. The volunteer may wish to ask about funeral arrangements. He may check to see if the inmate has already seen the counselor to plan for the funeral visitation, if possible, he may check as to the inmate making necessary phone calls and alert the counselor and correctional officers to the inmate's special time of grieving.

The initial visit should be followed by another visit a week later. The volunteer then inquires as to whether the inmate was able to attend the funeral. If so, what were his experiences? If not, what has the inmate learned from the family about the funeral? The volunteer may wish to begin assisting the inmate in working through his grief and assist him in processing unresolved guilt. If the loved one was especially significant and was viewed by the inmate as a devout Christian, the volunteer may assist the inmate in evaluating the influence of the deceased relative upon his faith life.

My usual procedure is that I first listen to the inmate and inquire about his loved one and family. I obtain an understanding of

the degree of loss and hurt experienced by the inmate prior to my sharing appropriate Bible verses, comforting thoughts, and prayer.

Crisis Divorce

As one would expect an inmate feels helpless, lonely, and afraid of the unknown. A divorce may well intensify those feelings and result in a crisis situation. When an inmate learns a spouse is divorcing him. he exhibits feelings of intense loneliness and anger. At times special isolation is required in order to provide quiet time. This time prevents an opportunity for him to remove himself from upsetting relationships and happenings. One cannot "get away" within a prison setting and thus self-imposed or mandatory isolation within segregation is a good alternative. Many inmates have a problem with uncontrollable anger and a spouse leaving him is enough "to set him off." Also, within a lock-up setting he is helpless to visit his estranged spouse, or relate with her during this break-up period. so that he already feels all alone and helpless. The inmate also forfeits many legal rights because he has little or no income. This prohibits him from pursuing costly legal help from the outside as a "free citizen" might do. Many of his previous possessions may silently disappear as he idles away his time in his prison cell. It is estimated that a majority of marriages end in divorce following one year of imprisonment. Inmates, though very hurt by a divorce, will often say, "I don't blame her, how can I expect her to wait; five, ten, twenty years?" The spouse, having unfulfilled personal needs of love,

care, support, encouragement, and sex find it difficult to stay with a husband locked up. Certainly, some Christian marriages withstand extended separations. Only God can sustain and bless the couple so that in Him they remain faithful to one another and to the marriage commitment.

Other Crisis Situations:

Another crisis is being locked up with opposing gang members from the street. Others include: Being an informant and another inmate(s) recognizing you; Being locked up with a cell-mate that has AIDS: Being in close lock-up with inmates with whom you have conflict; Family problems over which you have no control and are helpless to deal with; Personal changes in housing, education, or vocation; Anticipation of returning home and into a free community following a prison stay; And a run-in with a correctional officer or staff person and the possibility of receiving a ticket. Additionally, the crisis of another court appearance or hearing. The crisis of upcoming release and the concern that "your problem" which resulted in the crime that got you "lockedup" may cause you to get locked up again upon release. The question asked by the inmate of himself is, "Do I have enough controls. will-power, and support to deal with my drug or alcohol addiction, sexual acting out, lack of employment, lack of family support, wrong crowd and friends, uncontrollable anger, and resentments."

The volunteer has the opportunity in crises to share Christ as the ever present help in time of need. Christ Jesus. "Who is the

resurrection and the life" (John 11:25a), will strengthen, uplift, direct you in all your ways. He who died for you loves you and will never leave you or forsake you. The volunteer by the power of God's Word, prayer, his own Christian faith and hope, offers a sustaining power, presence and direction of faith, love and hope in Christ Jesus.

Crisis situations, in addition, demand the volunteer to listen attentively to the feeling level of the inmate. The inmate needs to be heard and to be able "to vent" his bottled up inner feelings. The volunteer assists the inmate when helping him look at alternative ways of viewing the situation or action. This is critical since crisis situations cause one to be narrow sighted and overwhelmed. If the crisis situation appears to be beyond the coping ability of the inmate, the volunteer needs to make adequate referrals for proper support, controls, and direction for the inmate. Again, proper and attentive listening and an awareness of the real situation and circumstance of the inmate in crisis, is so necessary for the volunteer to adequately respond.

1:00 - 2:00 p.m.

III. Extended Calls: (continued relationships)

Extended calls take the form of ongoing individual sessions or regular visits on a gallery or a housing unit. The reason for such visits include to "check out," support, or challenge a certain inmate(s). The volunteer may perceive, "feel led by God," to rebuke a certain inmate(s) by means of the Law. The inmate is "messing up,"

getting into trouble, "acting insane," and by his dysfunction the inmate is welcoming such rebuke from the volunteer. The volunteer may perceive it is also appropriate to offer the Good News of the Gospel because he/she senses the inmate is growing in Christ and is ready to hear the Good News of the Gospel. For these inmates, the light of God's love in Christ Jesus penetrates the darkness. Some attitudes and actions previously kept in an unspiritual realm (closet area of his heart and life) are open for change. Some extended and continued calls by the volunteer may not primarily involve the "spiritual." The inmate may not wish to open up his heart and life to the volunteer at this time or he may still be at the point of rejecting Christ's will for his life. The volunteer knowing and believing that "God seeks to save the lost," may "feel led by God" to spend additional time with this inmate(s) believing the Holy Spirit is convicting the heart and life of the inmate in the hope that eventually God may work in that person's heart and life.

IV. <u>One-To-One Ministry Verbatim Format Development</u> (Evaluate a sample verbatim)

The volunteer is asked to do a verbatim to assist in evaluation of one-to-one ministry with the inmate. Every volunteer needs to evaluate personal strengths and weaknesses, whether initial, crisis, or extended calls, are involved, in order to grow more effective in ministry to, with, and for people. A verbatim requires the volunteer to take notes of a session with an inmate. It is necessary that as soon as possible

following the session, the volunteer removes himself/herself to a private area in order to jot down notes of the session in a word for word format. As a part of the verbatim report the volunteer answers the following questions:

- Note any observations you made about the person (facial expressions, body movement, anxiety, or calmness, etc.)
- What was the setting of the visit? Did you have a prior relationship with the inmate?
- 3. What was your primary goal during this session?
- 4. Were there presenting needs within the inmate which required you to address his situation either with the confrontation and firmness of the Law or the support and forgiveness of the Gospel, or both?
- 5. Did you practice any listening skills? Who did most of the talking?
- 6. Did you assist the inmate in arriving at his own answers to life's questions (God in him)? Were you able to assist the inmate in claiming the freedom of his own personal responsibility? Did you find yourself sharing with him what you considered the answers to his life questions to be?
- 7. Did you feel you effectively ministered to the inmate? Did you find yourself sharing your own needs, concerns, and opinions so that the inmate actually ministered to you rather than you to him?

- 8. How did closure occur?
- 9. What did you like and feel good about in how you conducted this session/interview? What would you do differently if you had the opportunity?
- 10. What have you learned and how have you grown in this verbatim process?
- 11. What are your plans for future ministry with this person?

 The verbatim format

Your name

Date of ministry encounter and date of write-up

Length of ministry encounter

About the Person

Give sex, age, whether married, religious profession, description of physical appearance, and emotional expressions. Due to confidentiality do not give the inmate's name.

Double space the word-for-word encounter as best you remember it, using a capital (V) for volunteer spoken parts and (I) for inmate spoken parts.

2:00 - 3:00 p.m.

- V. A RELIGIOUS INTERVIEW (Evaluate a sample interview. Consider developing your own personal interview or take an interview of a fellow group member.)
- 1. What is your earliest memory of a religious experience or belief?
- 2. What is your favorite Bible story? Why?

- 3. What is your favorite Bible verse? Why?
- 4. Who is your favorite Bible character? Why?
- 5. What does prayer mean to you? If you pray, what do you pray about?
- 6. a. What does religion mean to you?
 - b. How does God function in your personal life?
- 7. a. In what way is God meaningful to other people besides yourself?
 - b. How was God meaningful to your father or mother?
- 8. What religious idea or concept is most important to you now?
- 9. What is the most religious act one can perform? Why?
- 10. What do you consider the greatest sin one could commit? Why?
- 11. What do you think of evil in the world?
- 12. What are your ideas of an afterlife?
- 13. If God could grant you any three wishes, what would they be?

Notation: The above religious interview chart was taken out of:

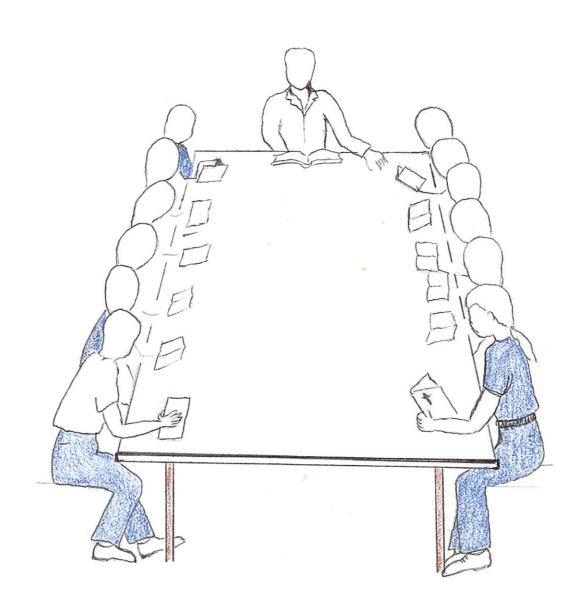
"Toward A Creative Chaplaincy" by Lawrence El Holst and Harold P.

Kurtz, p. 132.

SUMMARY

In conclusion, in Session IV, we experienced personal growth in interpersonal skills dynamics. We developed an understanding for the need to accept the person of the inmate. We grew in enhancing our skill of practicing active listening. We developed a sensitivity to the difference between initial, extended, and crisis calls. Finally,

we constructed a verbatim interview and learned how to do a religious interview.



SESSION V

"GROUP MINISTRY"

<u>Session Objectives</u>: After completing this session the learner will be able to:

- 1) Decide which group ministry best meets his/her volunteer ministry needs.
- 2) Complete a sample teaching format of the kind of group ministry that the volunteer wishes to offer.
- 3) Familiarize himself/herself with forms relating to evaluation and public relation.

SCHEDULE

9:00 - 9:30 a.m. "Christian Caregiving--A Way of Life" by

Kenneth C. Haugk

Discuss the role of the volunteer as a Christian caregiver in regard to the following areas:

- 1) Dependency on God as the caregiver.
- 2) Comment on the unique calling of the Christian caregiver in regard to "touching Spiritual Depths" that the author addresses in Chapter 7.
- 3) The author discusses the Christian role of servanthood, of claiming forgiveness, of utilizing confession and absolution, of using the resources of the Bible and prayer, and finally of serving in "hope." Comment on special points of interest to you.

"How to Establish a Jail and Prison Ministry" by Duane
Pederson

Comment on points of interest in regard to the first seven chapters as they relate to a need for volunteer ministry and how the volunteer may serve most effectively. Chapter eight addresses the needs of the family of the inmates. In chapter nine the author addresses steps that a local church may take to establish a jail/prison ministry. Discuss the five steps listed including:

- 1) <u>Investigate</u> needs what's being done or not being done in your community.
- 2) Evaluate possible programs what can you and your church do?
- 3) Pray for God's guidance and blessing upon your endeavor.
- 4) <u>Prepare</u> get others involved, gather materials, make plans.
- 5) Act begin your volunteer effort and commit yourself to the ministry.

The Appendix includes a format for a jail/prison volunteer orientation seminar. The orientation schedule format may be of help for the volunteer wishing to make a jail/prison ministry presentation, or for the trainer of volunteers offering an orientation for potential new volunteers.

9:30 - 11:00 a.m. Review the section in Session IV on Initial Calls:

a) Initial (initiated) calls involve courage, conviction, and assertiveness on the part of the volunteer. Give examples of initial (initiated) calls that you have made recently. b) Initial calls may also be initiated by inmate requests. Give examples of initial calls you made recently that were the result of requests made by inmates.

Review the section in Session IV on Crisis Calls: Give examples of crisis calls that you have made recently. Discuss the need for "active leadership" on the part of the volunteer in crisis calls.

Review the section in Session IV on Extended (continued relationship) calls: Give examples of extended calls that you have made recently. Discuss the impact of extended calls on the life of an individual to whom you have ministered.

10:00 - 11:00 a.m. Discuss the "Initial Call", "Crisis Call," or the "Extended Call" verbatim

11:00 - 11:15 a.m. Break

11:15 - 12:00 noon Video (2) - "Choosing Your Ministry to

Prisons" and discussion questions

12:00 - 1:00 p.m. Lunch

1:00 - 2:00 p.m. Group Ministry (choosing your ministry to prisoners)

I. Bible Study Group

II. Worship Group

III. Group Processing "Developing Your Ministry"

2:00 - 3:00 p.m. Forms For Program Evaluation, Other Group

Possibilities and Public Relations sharing,

etc.

Homework: Complete an outline of: "Development of Your Personal
Ministry." List components of individual strengths, experiences,
desires. What can I offer? Prepare for your visitation at the local
jail/prison (See outline for Sessions VI, VII, and VIII).

TEACHING OUTLINE

9:00 - 10:00 a.m. Discuss the book, "Christian Caregiver" and/or,

"How to Establish A Jail and Prison Ministry"

10:00 - 11:00 a.m. Discuss the "Initial Call" "Crisis Call" or the "Extended Call" verbatim

11:15 - 12:00 noon Video (2) - "Choosing Your Ministry To

Prisons" and discussion questions.

The following are discussion questions based on the thirty minute video, "Choosing Your Ministry to Prisons":

- Discuss the possibility of visiting a jail/prison setting with an established ministry program as a part of your manual training.
- 2) Decide which jail/prison setting you desire to serve. The trainer will make the necessary contact.

- 3) Consider the type of program you wish to offer at a jail/prison institution. Discuss the possible need for program or setting flexibility depending on the needs of the institution.
- 4) Discuss the six types of programs portrayed in the video in addition to the Bible study or worship program. These include:
 - a. <u>One-to-One Visitation</u> (becoming the living Christ to the person.)
 - b. <u>Teaching a set of skills</u> (reading, writing, music, or other skills.)
 - c. <u>Corresponding with prisoners</u> (note the need for following necessary rules and do's and don'ts.)
 - d. Providing family transportation discuss the needs for family members to visit their loved one in jail/prison. (Note: Rules may exist prohibiting contact with both inmate and family as a volunteer. Check with proper authorities.)
 - e. <u>Creating seasonal events</u>. Possible volunteer activities may include holiday events of sharing of gifts, a musical program, and a fellowship gathering.
 - f. <u>Providing support after release</u>. Discuss possible follow-up ministry support and assistance for ex-

- offenders. (Note: Check with proper authorities concerning referrals and the type of support required.)
- 5) Evaluate the personal cost of time and finances prior to your involvement in jail/prison ministry.
- 6) Discuss the necessary motivation for the volunteer, namely, "Christ in the Christian." The volunteer visits the inmate "in the flesh" - Christ to the inmate! John1:14 states, "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."
- 8) Discuss a need for ministry to the whole person. That is, there needs to be a balance between the spiritual (heart) and healing the hurt (body).

1:00 - 2:00 p.m. (Choosing your ministry to prisoners)

Groups are an effective way of reaching more people at a given time, rather than a strictly one-to-one ministry, and in addition, a group offers a wide perspective to be learned from other members.

I. A Bible Study Group is a marvelous way to study the truths of God's Holy Word and also to uplift fellow group members as the Word is applied and discussed. A Bible study group is strongly recommended for effective prison and jail ministry to take place. Inmates desire to hear God's Word and want a leader versed in Scripture to lead them. They also enjoy some discussion and opportunity for personal application of the Word.

- a) There are various ways to lead Bible study. Often inmates will say, "I want to use only the Holy Bible. Is that what you use?" For this reason I conduct Bible study groups without external guides or books. I share verse and chapter highlights and ask for reflection and discussion. As leader, adequate preparation is important in order to share relevant truths of Scripture.
- b) Another Bible study may utilize Bible study guides and booklets. One of the lay volunteers I am familiar with used a Bible study series called "Lifelite" by Concordia Publishing House. For preparation of assignments, inmates need to possess an average reading and writing ability.
- c) Other Bible study groups may wish to utilize "Bible stories" as a possible course. Bible stories are selected and a teaching lesson and application planned which relates to an inmate's needs.
- d) A beneficial Bible study topic is "Bible Doctrine." A Bible doctrine review may focus on topics such as: "the Ten Commandments" "the one true God-Father, Son and Holy Spirit," "the Lord's Prayer," "Baptism," "Confession and Forgiveness," and "The Lord's Supper". As an inmate grows in his study of the Word, I strive to have him take a "Bible doctrine" course to "connect" God's Word through a study of chief Bible teachings and doctrines. A "Bible doctrine" course also helps

him to identify with and become acquainted with the Christian church.

Your district (regional) coordinator or trainer can provide further ideas on potential Bible studies.

II. A Worship Group

Group worship is vital for volunteer ministry. For many years within youth institutions I conducted what is simply called "Christian Worship." Many youth have no real denominational affiliation and yet many are accustomed to worship. A "Christian Worship" including hymns, confession and forgiveness, Bible readings, prayers, message, and a statement of faith is essential for them. At a larger prison setting I lead a Protestant service. It is essentially the same as the previously mentioned "Christian Worship." In addition, I lead a Lutheran worship service. In this service I follow the liturgy that Lutherans are accustomed to using in worship.

God's people have a need to worship. Worship focuses their life and relationship on God who in Christ Jesus is present in their midst and goes with them in their individual lives. The Christian Worship group is an influence for good within the functioning of institutional life. There is a significant measure of love, joy, peace, and hope evident within institutional life when inmate Christians worship and pray for themselves, their families, for fellow inmates, staff, and the larger Christian community within the world.

Over the years, within institutional worship, I have generally used a sermon discussion time of 5-7 minutes following a message of about 8-10 minutes. When this pattern is used it is important that the worship leader first establish what the primary teaching of the text is. The worship leader then makes some practical application and asks the worshippers for further insights or application. It is important to "monitor" speaker response because certain respondents go off on tangents which are far afield of the text. Others act as if they are somehow especially "enlightened" to give their own interpretation. The leader may need to "regain the floor" and bring the discussion back to the text or Bible lesson.

Manipulation by inmates is a danger in sermon discussion and may take other forms within a worship service. By way of example, some years ago I was conducting a monthly worship service at an institution and on that particular Sunday the choir was scheduled to sing. I was surprised to see many more in worship and in choir than usual. During worship the choir sang. It soon became apparent to me that the choir had decided to "entertain" rather than to be an intrical part of the worship service. The choir sang several numbers and following each number there was resounding applause especially by the many worshippers not previously attending worship. I realized the choir was "using" the worship hour for their own performance. I debated whether to stand up and call off the worship service, because it had become the choir's special time or to let it proceed. I decided to stand up at the next

break between numbers, during the clapping, and to thank the choir for the music and to again "take leadership" of the worship service.

Following the number, I stood up, thanked the choir, and read a Scripture lesson while the choir was seated. I had the distinct feeling they would have continued on and on. I spoke with the director later and shared my feelings about being manipulated by the choir and he both "owned it and didn't own it." I also spoke with the senior chaplain who confirmed that indeed this had previously happened to him. Indeed the choir had in the past used the circumstances of an unsuspecting volunteer to manipulate the worship time period.

III. <u>Group Processing "Developing Your Ministry"</u> (Group members discuss the development of their individual group ministries.)

The group process is a time for open reflection by a small group of volunteers regarding what is happening in both personal growth and in ministry. The purpose includes sharing individual and personal growth within the volunteer members themselves. The primary goal of the group of volunteers is naturally the spiritual growth of those to whom the group intends to minister and secondly ongoing "personal" growth of the volunteer.

Group process is a time for sharing ideas and thoughts. The process works best when there is a willingness on the part of each person to share personal feelings. A group endeavors to establish what is proper programming in a way that each group member has input and feels a part of the group decision making process. The group grows

in expressing empathy (Christ like caring), respect, and warmth (love) for fellow members as they share in the common goal of spiritual ministry to the inmates and staff. Members also grow in practicing "confrontation" and in challenging "status quo" interpretations. Each group member "explores" himself/herself for individual strengths and limitations, and learns more about his/her personal feelings, thoughts, and behavior within the group process.

The trainer has the responsibility of gathering the group. He sets limits, assists the group in exploring and probing themselves and their own personal feelings and functioning, and assists group members in being a part of the larger group. In helping the group to grow, the trainer encourages members to develop leadership abilities so that the goal of increased vital ministry is accomplished.

2:00 - 3:00 p.m.

IV. Evaluation of Volunteer Program(s) Group (Applicable to Sessions VI, VII, VIII and ongoing program evaluation Refer to Establishing A Prison/Jail Ministry)

An evaluation group is distinct from the group process. The evaluation group (session) focuses distinctly on the "business" of the program and deals with the ever changing needs of time change, program format change, population change, and administrative and staff change.

A group process session stresses the personal and interpersonal functioning of the group and focuses on the training of the volunteer(s). Evaluation is ongoing and considers programs offered,

circumstances, settings, and time considerations so that an effective and faithful ministry is offered.

V. Group Meetings With Other Institutional "Professionals" (Applicable after program is initiated and the volunteer is invited to be a part of this kind of group at the institution.)

Since time is limited for a volunteer chaplain, this kind of group is not always possible. In the past I have often been a part of institutional groups that met jointly in the interest of institutional procedure and personal inmate concerns. It is very beneficial to be a part of such a group in the role of a volunteer representing the "spiritual" dimension. In these joint groups, I would increase my knowledge of institutional procedures and I would also learn more about the circumstances of individual inmates. I gave input as to the need for religious programming, my knowledge as to certain inmates (within the realms of confidentiality), and the importance of meeting spiritual needs and concerns of both inmates and staff. In order to be a part of such a group it is essential for the volunteer to clearly identify his/her role as spiritual, and in seeing other institutional professionals as focusing on other areas in the holistic sense as vocation, physical needs, emotional concerns, relational matters. whole team of institutional "professionals" is necessary for the proper functioning of institutional life.

VI. Other Group Possibilities:

- An Alcoholic Anonymous Group (A.A.) is a group led by a trained and equipped leader identified by the A.A. organization. A volunteer in ministry who is committed to his/her Lord and Savior, Christ Jesus, can do much in personally sharing that Christ Jesus is his/her "higher power." A Narcotics Anonymous (N.A.) group is likewise usually needed.
- B) A Personal Motivational Group based on a twelve step program stressing goals, values, identity and purpose and foccing on God, "others," and "self," is potentially beneficial. A volunteer could offer leadership to such a group based on his/her own spiritual faith and life.
- A Christian Music/Art Group is a group uniquely receptive to leadership by a volunteer. The volunteer teaches hymns from the Christian (Chapel) hymnal and then assists the inmates with putting the message of the hymn into some form of art expression.

D) Others

- VII. A Model (30-45 minute) PR (Public Relations) Program Outline

 On Sharing Prison/Jail Ministry (Can be used and adapted for

 various church organizations and school presentations)
 - + Invocation
 - 3 Min. + Handout of songs appropriate for the program

- 5 Min. + Application of Scripture to prison/jail ministry. A suggested application titled "Hide and Seek" is based on Genesis 3:8-10.
 - A) Hiding
 - B) Being sought and found
 - C) Made free
- 5 Min. + The prisoner (examples of ministry to individual inmates)
- 2 Min. + The prisoner's family
- 2 Min. + Victims of Crime
- 5 Min. + A discussion about crime
 - A) Causes of crime
 - B) Statistics of crime
 - C) Imprisonment and alternatives to imprisonment
- 10 Min. + Question/Answer/Discussion Time
- 5 Min. + What you can do in prison/jail ministry:
 - A) Refer to "Support of Prison/Jail" Section
 - B) Challenge and recruit volunteers to serve a prison/jail
- 1 Min. + Prayers and Benediction
- 1 Min. + Closing Song
- 39 Minute program

NOTATION: This is a handout sheet I have used for music sharing at "Sharing Programs."

JESUS SIGNED MY PARDON By Clyde Christian

Intro:

CHORUS: Jesus signed my pardon, this I truly know.

He took my place on Calvary, so I don't have to go.

All my life I give Him, He gave His all for me,

When he signed my pardon there on Calvary.

- I was in sin's prison, Oh, so dark and cold, Just a lost sheep straying from God's eternal fold. Then my Savior spoke to me, "I have set you free! When I signed your pardon there on Calvary!" CHORUS
- When my Savior led me from that awful place, I could hear the angels, they were singin' "Amazing Grace." Now I have a mansion and not a prison wall, When he signed my pardon, Yes, He paid it all! CHORUS
- 3. Life is now worth living, since I've been set free,
 I'm so glad He was willing to save a wretch like me,
 For now I have a calling, to all men I will go!
 I will live and tell, til Jesus they do know! CHORUS

WE ARE FREE IN HIM

We are free in Him, we are free in Him and no one can take Him away!

We are free in Him, we are free in Him and no one can take Him away!

He is risen! He is risen! And no one can take Him away. He is risen! He is risen! And no one can take Him away.

He is coming! He is coming! And no one can keep Him away. He is coming! He is coming! And no one can keep Him away.

I SING A NEW SONG

I sing a new song - I sing a new song.
Since Jesus came - Since Jesus came.
Serve a new Master - Serve a new Master.
Have a new name - Have a new name.
Walk a new road - Walk a new road.
Have a new goal - Have a new goal.
Found a new peace - Found a new peace.
Down deep in my soul - Down deep in my soul.

AMAZING GRACE

By: A Prisoner

He paid a debt He did not owe.
I owed a debt I couldn't pay.
I needed him to wash my sins away.
Christ Jesus my amazing grace.

VIII. A SAMPLE MESSAGE OF BIBLE APPLICATION TO PRISON AND JAIL MINISTRY FOR YOUR PR SHARING PROGRAM

"Hide and Seek" - Genesis 3:8-10

Grace, mercy, and peace from God our Father and His Son, our Lord and Savior, Christ Jesus.

"Hide and Seek" is a game that all of us have played at one time or another. The object of the game is that one individual "hides" and the other individual "seeks" to find the one that hid him/her self.

I. Hiding: Adam and Eve attempted to play this game with God. They had fallen into sin and went into hiding because they felt ashamed, were afraid of being discovered, and recognized consequences would follow. Adam and Eve desired "more than they were given" of knowledge and goods. The real cause of their crime was sin (a sinful heart).

Prisoners too have played the game of "Hide and Seek." As did Adam and Eve, prisoners too desired "more than they were given" of knowledge and goods. The real cause of their crime was sin (a sinful heart).

Their circumstances too often helped to contribute to the crime that was committed. Addiction to drugs and alcohol is often a part of the background of the prisoner. Broken homes and lack of parental

direction and guidance is often part of the prisoner's history. Poor educational, lack of a job skill, coupled with association with a negative peer group or gang membership is often associated with a life leading to crime. Development of bad habits, negative thinking, petty stealing and thieving, manipulating, and "using and abusing" others often develops at an early age of seven to nine years.

We too as sinful human beings, can relate to "hiding" from God and from others. After sinning we try to hide what we do, or did, from others.

Examples of our hiding might be a student cheating on a test and covering up the evidence. "Hiding," or, "covering up evidence" might be a part of a relationship between child and parent, or spouse to spouse. "Hiding" is an attempt to "cover up" our sinful thoughts, words, deeds, and actions. Without necessary confession and repentance of wrong-doing before God and one's fellow humankind, the sinful human being, continues to live in "hiding" and falls deeper and deeper into sin by one's personal "cover-up." This person progresses ever deeper in his/her sinful thoughts and actions.

Once the human being begins to "hide" in his/her sin he/she is always afraid of being caught or "found out." A criminal who has stolen, or robbed, or injured lives in fear of getting caught and being locked up. While in hiding, the criminal (wrong-doer) seldom ventures out freely in the community. He will develop a fear of the law and policemen. Without confession and repentance, the wrongdoer will begin

to shift the blame on others - parents, community, "the rich," and policemen. The criminal (wrongdoer) will see others as the problem in that he/she has not confessed and repented of his/her own sinful, evil, thoughts and deeds. Without confession and repentance for the forgiveness of sin, sin and wrongdoing will only grow and become more detrimental.

II. God Seeks

In the Garden of Eden, God calls to Adam and Eve, "in hiding,"
"Where are you?" God does not desire to hurt and harm them but seeks
them in order that they repent for the forgiveness of sin so that they
do not have to live "in hiding" - from God, from others, from
themselves. God wants to set them free to live life in freedom from
fear. God finds them! He calls them into account for their sin (Law).
The just punishment (discipline for Christians) for their sin results
in Adam and Eve being banished from the Garden. They must now toil in
sweat and pain. They are given "time" to live on earth and then
consequent bodily death. This Law of God is for the purpose of drawing
humankind back to his senses, back to his creator God, and a loving
purpose and life. God promises Adam and Eve His love in His promise of
a Savior, His Son, to set them free (The Gospel) from their sin, fear,
and terror of eternal death.

The prisoner too is sought by God so that he/she can be delivered from bondage to sin and be made alive again through the Holy Spirit in repentance for the forgiveness of sin. The punishment, (for the

unbeliever), or discipline (for the disciple believer) is necessary so that a turn around might occur. When there is new life in Christ Jesus, a celebration of freedom already occurs even in the midst of imprisonment. It is often said by the prisoner, "I did the crime, I now must do my time." The Christian inmate states, "I am already free in Christ though I am locked up."

All of us, as sinful human beings in "hiding" have a desperate need for God in Christ Jesus to "seek us" so that a turn around in confession and repentance for the forgiveness of our sin might occur.

III. Being Found: What joy, what celebration, what new hope is now a part of the life of the sinner forgiven!

God in Christ Jesus has sought, and found, and offered freedom in deliverance for the sinner in "hiding." There is no more need to hide and be fearful because "while we were yet sinners Christ died for us." He puts out His arms to love His children so there is no need to be afraid.

The Word of God to Adam and Eve, to the prisoner, to you and to me is: Don't run any longer! Don't hide any longer! God in Christ Jesus loves you! Let Him into your heart and life. He will give you joy, peace, love, and hope with freedom from bondage to sin, death, and the devil, no matter what your present circumstance may be. He will grant you peace with God, peace with your fellow man, peace in your own heart and life!

What fear and dread it is to be "hiding" in sin. What relief it is to be sought after by a loving God. What joy it is to have "been found" when one has been hopelessly lost. Thank God in Christ Jesus, "who loved us so much that He gave His only Son that whosoever believeth in Him should not perish but have everlasting life."

IX. A Day of Prayer Retreat:

Weekend retreats are an effective way of assisting the Christian group at a prison to grow in their faith and life. Retreat groups that I am aware of that assist inmates in their Christian growth are Cursillo, Emmaus, Kogudus, Prison Fellowship, and Youth Encounter Christ. Generally the retreats include prayer, music, clergy and laity sharing scripture, art, fellowship, and the sharing of food. The institutional Christian church grows in Christ and grows together in Christian fellowship during such weekend retreat times. Though I have not yet done so, I believe "A Day of Prayer Retreat" would be a growthful experience at a prison. "A Day of Prayer Retreat" could be a one day retreat based on the Lord's Prayer and might include: Talks by clergy and lay persons on each of the seven petitions of the Lord's Prayer, Christian music carefully chosen to emphasize prayer, Scripture Lessons relating to prayer, Christian art as it relates to prayer, and prayer fellowship groups.

Christian fellowship at a prison is as essential as it is within a church in the community. Christian fellowship time is often also sorely lacking within a prison setting. A one day retreat is easier to

schedule than a full weekend retreat and might be offered a couple of times in a year. A retreat is also an excellent way to involve volunteers in spiritual programming.

NOTE: An outgrowth of this prayer retreat might be someone writing a booklet on, "Prayers For Prisoners." I believe such a prayer booklet would be very beneficial.

CONCLUSION

Congratulations! You have completed the five required sessions of the Manual which equip you to proceed to the optional O.J.T. (On-The-Job Training) sessions. Let's reflect on what we have learned thus far.

In your training you have had the opportunity to reflect upon your motivation for pursuing jail and prison ministry. The Manual title,

Jesus Is the Key To Freedom, is a vision for your ministry. It

captures both the reason we began our learning pilgrimage and the goal

to which we are headed in establishing a volunteer ministry program.

Over one million inmates behind jail and prison walls in the United

States yearn for freedom. Countless numbers of inmate families and

countless victims of crime suffer from the consequences of crime.

Indeed, all of society suffers the consequences of hurt and unrest due

to crime. Crime is caused by alienation from God and one's neighbor.

Crime is sin.

Christ Jesus rose from death to life again so that the sinful human being might have deliverance from bondage to sin, eternal death, and the devil's might. Jesus Is the Key To Freedom.

We have followed the T.T.R. (Teaching, Training, Raching) Model in this Manual. You have heard lectures by a trainer, participated in group discussions, prepared home assignments, and viewed and discussed training videos as a part of the T(teaching) and T(training) of the first five sessions. You are now preparing for the R(reaching) stage

which is "hands on" ministry. Sessions six through eight outline how to do this.

Within Session 1, "The Prison/Jail Setting" you learned about the similarities and differences within jail, work camp, minimum, medium, and maximum facilities. The amount of time to be served and the level of security will usually increase from the work camp to the maximum institution. The jail setting houses inmates with all types of offenses for varying lengths of sentencing.

In an article written by a prisoner on prison life you gained some insight into life behind bars. You learned the importance of having a good working relationship with the institutional chaplain (if there is one) and with the jail/prison staff. The video, "Pew to Prison" provided you "a behind the wall" experience if you have not previously visited a jail/prison setting.

In Session 2, entitled, <u>The Volunteer</u> you reflected on Scriptural references that apply to ministry with the incarcerated such as Jesus saying, "I was in prison, you visited Me." (Matthew 25)

We reflected on the need for proper Law (God's Law) which justly accuses the crime offender of wrong committed before God and his/her neighbor. The Gospel, Good News of God's love in Christ Jesus, is then offered to bring forgiveness and power to live a new life of peace and reconciliation.

We discussed possible traps such as over-identification with an inmate which leads to giving "an excuse" for the inmates presenting

problem. You learned that the volunteer may experience some frustration and disappointment due to programmatic scheduling. You now recognize you are volunteering to minister in a setting where security concerns are primary.

The list of do's and dont's in this session are especially important. It would be beneficial for you to review them again.

In Session 3 entitled, "The Inmate" we studied the spiritual needs of the inmate. The Law of God does its work of humbling the individual before God. The Good News of the Gospel of Jesus Christ offers grace, faith, love, and hope and the strength to live a sanctified life in the Holy Spirit.

You studied about the wholistic person of the inmate which includes the dimensions of the physical, mental, emotional, relational, and spiritual. You learned that the totality of the person is effected by imprisonment including work, sleeping, eating, freetime, sexual outlets, education, and family and community relationships.

The inmate's past has often been marked by a lack of love, direction, and discipline. Uncontrolled anger, drug and alcohol excesses, lies, improper sexual expression, an imbalanced home life are all characteristic of the disheveled life of the inmate. Yet, each inmate has his/her own life story and there are as many reasons for crime as there are criminals. The spiritual dimension too has great variation among inmates as might be imagined. Some practice a Christianity called "jailhouse religion" with the purpose of using

religion to get "good time," or an attempt to get religion because of momentary desperation. Still others appear hardened in their sin and seemingly reject the Word and the life-transforming message of the Christian church. Other inmates have humbled themselves ("bottomed out") before the Lord Jesus, love Him, and seek to serve Him. It is a joy for the volunteer to experience an inmate growing in acknowledgement of sin, repentance, faith, prayer, study of the Word, Christian fellowship, and the Christian life.

Session 4 addressed "One-To-One Ministry" personal visitation.

The following are important things to remember in one-to-one ministry:

Underlying personal visitation is the importance of a <u>ministry of</u> <u>presence</u>. The very act of being present as a spiritual person is a display of one's faith. The caring presence of a volunteer does make a difference. The message is Christ cares! Christ is present through the Christian volunteer!

We discussed the need to grow in "Listening Skills." That is, the inmate needs to be heard on his/her level of feelings, concerns, hurts, joys, attitudes, and life circumstances. Above all, the volunteer needs to offer Christ-life love and caring at the point of an inmate's need.

Another important aspect of personal visitation is the need to respect "the right to privacy" of the inmate who is in a "captive" setting. The volunteer needs to be cautious about imposing upon an

inmate's time and personal life. Respect for the ministry will result when respect is shown for the person of the inmate.

One-to-one ministry was outlined in three areas: Initial Calls, Crisis Calls, and Extended Calls.

- a) <u>Initial Calls</u>: ("Initiated Contacts") are usually calls of short duration where the volunteer strives to build relationship and communication with an inmate. These calls may not directly address the spiritual dimension but relate indirectly in that the human as a creature of God has needs of body, mind, emotions, and relation that are addressed. The underlying goal of the volunteer is to assist the inmate in the totality of his/her life so that the spiritual dimension becomes more and more intrical to the inmate's thinking, acting, relating, and planning. Above all the volunteer is concerned about the state of the individual's soul.
- b) <u>Crisis Calls</u> take many forms in jail/prison ministry in that a crisis situation is the reason for the inmate's lock-up. A crisis may be the death of a loved one, a divorce, transfer to another institution, release back into community, or problems with a roommate or staff person. In a crisis situation the volunteer must practice adequate listening skills and be prepared to take decisive action if the situation warrants it. Ministry in crisis may take the form of support, of rescue, or of establishing controls for the inmate. As a representative for Christ, the volunteer will display love (also tough love) and caring and offer an underlying theme of hope and deliverance

in Christ as he/she assists the inmate in thinking through alternatives in decision making.

c) Extended Calls are a series of visitations or appointments with an individual whom the volunteer perceives is open to some spiritual growth. Extended calls may take various forms, or combination of forms, such as support, challenge, encouragement, confession, absolution, rebuke, and the like. As stated earlier, the wholistic person is viewed in his/her totality as a creature of God, redeemed in Christ, whom Christ through the Holy Spirit seeks to deliver or renew.

A sample of a one-to-one verbatim report and a religious interview form was included to assist you as a volunteer to reflect upon the ministry you perform. Effective ministry demands ongoing personal evaluation of one's individual strengths, limitations, and goals together with an understanding of the needs and desires of the inmate.

Session 5 dealt with "Group Ministry." In this session you discussed the format that you wish to use if you are intending to lead a Bible study group or a worship service. A sample sermon message was included as a demonstration of applying the Biblical message within an imprisoned environment. If you intend to least Pible study group it is essential that you establish your Bible study cormat prior to beginning 0.J.T. in Sessions 6, 7, and 8.

In group processing you did self-exploration of individual strengths, limitations, thoughts, lelings, and actions in the context of group sharing and feedback. To de-briefing is an intrical step in

the proper functioning as a volunteer within an institutional setting. Group processing also addresses proper establishing of limits, authority issues, and leadership styles of individual group members. Also stressed was the need for regular evaluation.

You are now ready to begin the O.J.T. phase of the Manual as outlined in Sessions 6 through 8. As a part of your program development at the institution, where you will serve, it will be necessary for you to meet with the trainer for evaluation of the program. You will also need to work through the appendix sections with the trainer prior to receiving your certificate of completion.

O.J.T. (On-the-Job Training) outlined in Sessions VI-VIII is the final stage of the T.T.R (Teaching, Training, Reaching) model used in this Manual. The R(reaching) phase follows the T(teaching) and T(training) phases that we have studied in Sessions I-V.

God's richest blessings in Christ Jesus be yours as you seek to establish your volunteer ministry program. May you R(reach) many inmates, also staff, with the Good News of Christ Jesus.



Sessions VI, VII, and VIII

Optional Sessions (0.J.T. "On-The-Job Training")

Sessions six, seven, and eight are optional and take place within the prison or jail setting where the trainee practices his/her skills of ministry. The trainer assists and undergirds the volunteer trainee in establishing a program.

In sessions six, seven and eight the volunteer trainee gains an onthe-job experience and applies what has been learned. The trainer
insures the volunteer integrates previous knowledge acquired in earlier
sessions: "The Setting" (Session One); "The Inmate" (Session Two);
"The Volunteer" (Session Three); "One-To-One Ministry (Session Four);
and "Group Ministry" (Session Five).

Ideally in "O.J.T." (On-The-Job Training) the volunteer trainee assumes more and more program leadership. After each of the sessions, the trainer and the volunteer trainee meet for evaluation and a discussion of the learning which has occurred.

Below is an outline of the procedure to follow in establishing the jail/prison ministry program and O.J.T. (On-The-Job Training).

Establishing A Prison/Jail Ministry

The ministry trainer, in order to facilitate an experiential learning component, contacts the local jail/prison (warden, superintendent, chaplain, sheriff, or jailer depending on who is in charge of volunteers) on behalf of the volunteer. At this time the trainer schedules a meeting. The purpose of the visitation at the

local jail or prison is to discuss a possible volunteer ministry program. A local jail, prison, or work camp may not be open to a volunteer ministry program at this time. Perhaps another group is already offering a program or due to security another program may be difficult to schedule. A trainer may request a meeting again in six to twelve months as the situation may have changed. It is possible that the jail or prison management might be hesitant to permit a visitation program due to uneasy feelings about the religious volunteers. They ask, "Will the volunteer pose extra security concerns? Will the volunteer infringe on the freedom or privacy of the inmates?" At times an untrained volunteer is an additional burden for the institution.

Once the prison official recognizes the volunteer is trained he soon perceives the person as a blessing for the institution. He/she is familiar with the rules of the institution and assists in serving as a listener, an outlet for inmate: and provides a calming influence amid storms of upset for the inmate He/she is able as a representative of the Christian Church to portra the presence of Christ in the institution and thus symbolize peace, love, and hope in what may be a negative environment. The "certificate of training" alerts prison officials to the fact that the volunteer in ministry is trained and is a recountable to his/her church body.

We an institution allows visits, the volunteer should have "in hand" a letter stating his/her desire to serve as a volunteer and what program(s) he/she may be able to provide based on the needs of the

institution. Indeed, it may be necessary to consider a different volunteer effort at this institution for a period of time or to consider going to another institution. The volunteer should state that he or she is willing to respect the rules of the institution. The chief desire of the volunteer is service to Christ Jesus and to his/her fellow humankind. The volunteer should list times when he/she is available for volunteer service and assure the official of his/her commitment to regular attendance and commitment to "call in" for cancellation of the program if an emergency should arise.

NOTE: Once you have committed yourself as a volunteer and the program has been established it is difficult for the security staff to alter schedules if you do not come for the program. The inmates lose trust in you. Without consistency, your volunteer effort will fail.

The Visitation Day:

- 1) The trainer and volunteer meet for prayer.
- 2) By appointment the trainer and volunteer meet together with the religious program director for the institution.
- 3) The proposal for ministry is shared and discussed. The certificate of training is shared with the program director.
 - 4) A walk through tour takes place if approved.
 - 5) A time and date for the volunteer program is discussed and established, if approved.

6) The trainer and volunteer meet for evaluation of their visitation and program set-up.

Additional questions to be asked of the religious program director:

- 1) Does the facility have a copy of guidelines and rules?
- 2) To whom does the volunteer report? (To the program director, or?)

The Prison/Jail program O.J.T. (On-The-Job Training) Session Six

At the appointed time the trainer and volunteer arrive at the institution. They sign in and are escorted to their meeting place.

Either the trainer or volunteer may lead the program depending on what has been agreed upon in advance. The time might include a visitation, a Bible study, or a music program. Both the staff and inmates are told when the volunteers will return so that adequate preparation can be made.

Following the program, it is well for the volunteers to meet in a location outside of the institution for evaluation, discussion, and planning for the next program session.

The Prison/Jail Program O.J.T. (On-The-Job Training) Session Seven and Eight

The new trainee may increasingly share in the leadership of an established program when the goals are clear, the program is organized, and he/she feels comfortable in that role.

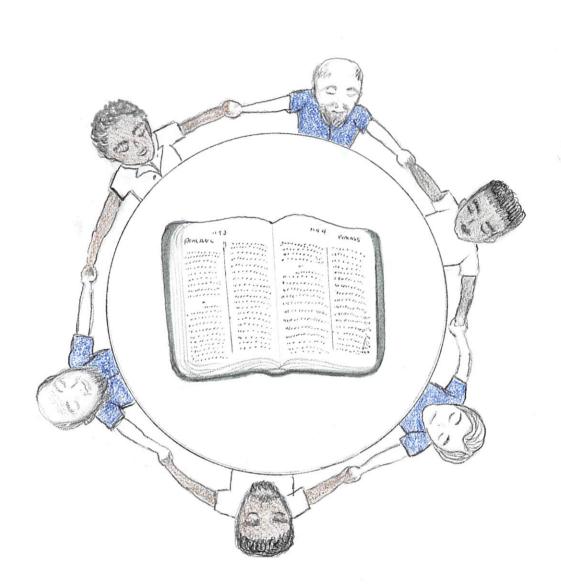
The coordinator undergirds the new volunteer by assisting him/her in support of his/her new leadership role.

- 2) The coordinator and the new volunteer strive to recruit other assistants to help the new volunteer.
- 3) The new volunteer reports to the trainer coordinator regarding progress, problems, strengths, and weaknesses.

Ongoing Evaluation of Programs (One-to-One Visitation and group work)

- 1) How are we doing? Frustrations/joys.
- 2) Are we practicing proper "listening skills," and "witnessing skills."
- 3) Are we praying for our volunteerism program?
- 4) Is our time schedule working properly?
- 5) Does our present program meet the needs?
- Are we actively recruiting new group members? Do we need to advertize, "get out the news," more effectively? (Are we actively advertizing in housing units, printed announcements, by personal visitations, etc.)
- 7) Is spiritual growth occurring in the participants?
- 8) Might we be able to offer an additional program by readjusting our leadership roles? Can we recruit another volunteer?

NOTE: Program evaluation needs to be done regularly. This evaluation will consider the presenting needs of the institution and inmates.



Volunteer Application

Name:	SSN:
Address:	Date of Birth:
Present Occupation:	Place of Birth:
Employer:	
Telephone: Wor	k:Home:
Physical Health: Good	Fair: Poor:
Disabilities:	
Marital Status: Married:	Single:
Divorced:	Widowed:
Special Abilities:	
Previous Church Volunteerism:	
Previous Prison/Jail Volunteerism:	Yes NO Explain:
Home church:	
Pastor:	
Letter of Reference: Home Pastor	
Another Indivi	dual
NOTE: This form is completed prior	to an interview meeting with the

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volunteer ministry trainer coordinator.

Certificate of Verification of Volunteer Status

This certifies that	has	completed
basic requirements established by the		
church to be certified as a volunteer within prison/jas	il mir	nistry.
This training has included the following areas of instr	ructio	n:
a) Prison and jail rules - Do's and Dont's (need for s	securi	ty).
b) Relating with inmates and his/her problems.		
c) Relating to administrative staff and security staff	? .	
d) Self-analysis of personal desire for ministry.		
e) How to conduct a jail/prison ministry.		
Coordinator Chaplain of Prison and Jail Ministry		
Church		

A Service of Commissioning for A Volunteer

Dear brothers and sisters in Christ,

Our Lord has told us that when we visit those in prison we are ministering as if Christ Himself were doing it. He calls those in need His brothers and sisters. Jesus Christ also said, "So, if the Son (Jesus Christ) sets you free, you are free indeed." (John 8:36).

We, as God's children through faith in Christ Jesus should have a desire to pray for, perhaps visit personally, perhaps support financially, prison and jail ministry that seeks to free from sin, death, and to proclaim the Gospel to those who have strayed, or been outside of the kingdom of God's grace.

You, dear brother (sister) desire to represent this congregation within prison and jail volunteer ministry. Will you then assist this congregation in its mission to minister to prisoners, to be a friend of prisoners as someone who helps perform acts of loving care, as someone who exhorts them in seeking to do the will of God in word and deed?

"Yes, God helping Me"

Will you also endeavor to assist us as a congregation to remember the need to minister to the families of prisoners, and to the victims of crime?

"Yes, with the help of God"

I therefore charge you as a volunteer representing this congregation in prison and jail ministry with the commission of sharing Christ in word and deed, remembering that Jesus said, "whatever you do, you do for me."

Let us pray:

Dear Lord God, we pray Your blessings upon ________, Your servant, who has undertaken the important responsibility of serving as a (clergy, lay) volunteer within prison and jail ministry and who will also assist our congregation in remembering the need of the church to minister to the families of prisoners, and victims of crime. Direct him/her as your servant with courage, caring, and wisdom in sharing Christ Jesus as Savior and Lord and the only hope of salvation. And bless this congregation as we seek to minister to the imprisoned, their families, and the victims of crime. Amen!

Go forth in the peace of Christ and serve the Lord.

QUARTERLY VOLUNTEER REPORT

(To be sent to the Regional (District) Volunteer in ministry trainer)

TYPE OF SERVICE	TH #1 Residents	Hrs.	MONTH #2 # Residents	Hrs.	ONTH #3 Residents	MONT Hrs. 4	TH #4 Residents
Counseling Inmate:							
Initial Extended Crisis							
Counseling Staff:							
Initial Extended Crisis							
Bible Study							
Worship					-		
Music Group							
0ther							
Referrals:							
To other institu. To home community							
Training Volunteer							
Prison/Jail Ministry present- ations made to congregations							
Continued Educ. for personal growth							
VOLUNTEER:	 			-			

INSTITUTION:

I. <u>A REGIONAL (DISTRICT) VOLUNTEER DIALOGUE FORM</u> (For face-to-face discussion meeting)

(Be prepared to discuss the following in a sharing group at the yearly reporting session.)

1. Share your personal goals and objectives in your ministry.

2. Share your joys and frustrations within your ministry.

3. What is your relationship with administration, residents, inmates, and the congregation you serve or of which you are a member.

4. <u>Significant Data</u>: (Share how you spend your time in the following areas.)

	 a) Personal visitation (initial calls, crisis calls, extended calls.
	b) Group work (worship, Bible study, music, etc.)
5.	Outside contact (PR) of your volunteer ministry.
6.	If applicable, share concerning your ministry as it pertains to Baptisms, adult professions of faith (confirmation), communions, funerals, weddings, etc.
7.	How have you changed through your involvement in prison/jail ministry during the past year?

8. Have you been involved in the training of fellow volunteers?

How?

9. What procedure are you following in making referrals of residents (inmates) to other institutions and to their home community?

A Model Prison/Jail Volunteer Ministry Seminar

A seminar may be scheduled at a church or school setting for a one day time period. The purpose of the seminar is to gather together those who have expressed some interest in jail and prison ministry. Some seminar participant(s) may wish to become enrolled in the jail/prison volunteer training program. Some may choose not to become enrolled in the training program following the seminar.

- I. Personal sharing of your volunteer ministry (strengths, weaknesses, joys, and frustrations)
- II. Topic discussions may focus on one or several of the following areas:
 - 1) "The Prison/Jail Setting"
 - 2) "You The Volunteer"
 - 3) "The Inmate"
 - 4) "One To One Ministry"
 - 5) "Group Mir stry"

- 6) "Establishing A Prison/Jail Ministry"
- 7) Other individual, or group, areas of interest.
- III. Group process of open discussion of whatever topic(s) might be of interest.

Opportunities For On-going Training

"On-the-job-training" is so important because many of the prison/jail rules and procedures, and inmate and staff relationships are learned through experience. One must "get a feeling" for a prison/jail setting and that is done by experiencing it. Training and experience when done together best equip the volunteer to serve in a prison or jail setting. On-going volunteer group meetings and retreats scheduled by the regional (district) and other Christian organizations and state organizations are important for the continued growth of the volunteer.

I personally have taken advantage the following opportunities presented to me in the State of Illinois over the past fourteen years.

There certainly are other personal growth opportunities available. You need to be familiar with the opportunities in your own state.

1) I.S.A.C. (Illinois State Association of Chaplains) meets for two days every year outside of Springfield. It is comprised of both prison and mental health chaplains in the State of Illinois. The two day meeting includes presentations on various topics of interest, group discussions, and reflection or individual ministries. The Association includes membership of all faith groups.

- Illinois Jail and Prison Ministry Network meets for two days in the spring and again in the fall of each year. The Network is three years old and meetings are held outside of Lincoln, Illinois Camp-Griesham. It is an opportunity for both lay and clergy volunteers from varying Christian denominations to participate in presentations, and group sharing of experiences in jail and prison ministry.
- Our own district (region) sponsors a one day program for volunteer chaplains each year to discuss strengths, weaknesses, joys and concerns about their respective chaplaincy ministries. Individual and group evaluation of our chaplaincy ministries is a part of this reporting day.
- 4) Our own district (region) also sponsors an evening "holiday."

 Both prison and campus chaplains and their wives gather for reflection and an opportunity for sharing and planning together.

Establishing a Ministry Fund

This is a central fund for the purpose of assisting regional (district) chaplains and volunteers in acquiring materials for distribution. It provides funding for Bibles, Christian films and literature, crosses, Bible study materials, and prayer books for prison and jail ministry. This fund also provides monies for the continuing education of chaplains and volunteers. Monies from the fund may also be used to reimburse mileage (basic gas) fees for chaplains and volunteers to attend retreats. The volunteer ministry coordinator reports to regional (district) supervisors (mission committee, or district president) as to upcoming seminars and retreats and for the need of chaplains and volunteers to attend.

Referral of a Christian Inmate

When an inmate is transferred to another institution, the volunteer will contact the chaplain or volunteer at the institution to which the inmate is transferred to inform him of the inmate's church commitment and desire for Bible study. If the inmate is being released back to the community and permission for referral has been secured from the inmate, the volunteer should contact a local pastor or church.

While in prison, some inmates do not desire that their pastor or church be contacted. It is important therefore to acquire the permission of the inmate prior to making the contact. I use the enclosed form letter:

Sample letter of referral

Dear	:						
I serve as a		•					
jail/prison. Missouri Syno		ordained	minister	within	the	Lutheran	Church

The individual whose name and address appears below has been ministered to by myself. Since you appear to be the pastor of the closest congregation to him, please visit with this person or refer him to a closer pastor and/or congregation.

This individual may be hesitant to get involved in a local parish, but I have discovered that an ongoing ministry to this person impelled him to become more involved in the past.

God has been at work in his life so please continue ministry to him. I have also received permission from him to refer his name to you.

Name:

Address:

Sincerely in Christ,

Opportunities for Volunteer Involvement -- What You Can Do

- 1. Devoted prayer and participation in, prayer chains
- 2. Making crosses (book marks), key chains "Jesus Is the Key To Freedom"
- 3. Direct a correspondence Bible study course
- 4. Construct Christmas/Easter prisoner packets of cards, stationary, pencils, bookmarks, etc.
- 5. Solicit monies for regional (district) jail and prison ministry.
- 6. Collect good used whole Bibles, "The Lutheran Witness," "Portals of Prayer," religious devotional books, etc.
- 7. Coordinate prison/jail ministry emphases in Sunday schools and day schools.
- 8. Involvement in a planned jail/prison "prayer retreat."
 Participants prepare talks (such as one on a petition of The Lord's Prayer), provide music leadership, or an art project leadership, for the retreat under the guidance of the institutional chaplain.
 (Ex. "Kogudus")
- 9. Construct a prison box as a reminder to support your regional "Prison and Jail Ministry Fund."
- 10. Write letters to inmates addressed: "Christian Friend" using a local P.O. box number or church address.
- 11. Develop a film ministry support system.

- 12. Volunteer as a typist for an institutional chaplain or lay volunteer.
- 13. Assist in preparing displays for conferences, conventions, etc.

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