

You Came Unto Me

A Training Manual For Jail And Prison Ministry

DEDICATION

This manual is lovingly dedicated to those who inspired it. . .
The women at Central California Women's Facility
and in memory of former death row inmate
Karla Faye Tucker
who went from Texas Death Row safely into the arms of Jesus
on February 3, 1998

Acknowledgments

This manual has been reviewed from several key perspectives:

- An institutional chaplain.
- A death row inmate.
- Religious volunteers ministering inside an institution.
- Volunteers corresponding and visiting one-on-one with inmates.

Special gratitude for assisting in editing portions of the original manuscript to Dr. Bob Schwarz, prison ministry director for the State of Colorado for the Full Gospel Businessmen's' Fellowship International and chaplain of the CCC-DOC; and Catherine Thompson, a precious sister in the Lord incarcerated on California's Death Row for Women.

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INTRODUCTION

You hold in your hands the key to a great treasure box. Inside the box are gold, silver, and precious jewels. The box in which these treasures are contained is rather unusual--not really very appealing. It is surrounded by razor wire, electrified fences, and armed guard towers. But inside there is great treasure . . . men and women, precious to God, who are waiting for YOU.

The manual you hold in your hands--“*You Came Unto Me*”--is a training guide for jail and prison ministry. This manual provides instruction for every level of involvement:

- The minimal level of corresponding with an inmate.
- Visiting one-on-one with inmates.
- Ministering in group worship services, special programs, or Bible studies inside an institution.
- Assisting inmate’s families.
- Providing post-prison ministry upon an inmate’s release from a penal institution.

It includes instruction on dress and safety codes, institution and inmate typology, and how to relate to inmates in such a way that they will be attracted to the Gospel message and receive Jesus Christ as their personal Savior.

This manual is designed to be used as a training course for:

- Individuals who have a desire to get involved in jail and prison ministry.
- Churches who want to start jail and prison outreaches.
- Denominations desiring to involve their churches in such ministries.
- Bible colleges desiring to offer jail and prison ministry training to students.
- Chaplains who need a training tool for training their volunteers.

Each chapter includes instructional objectives to guide the learning experience and a self-test to measure individual progress. (Answers to self-tests are provided at the conclusion of the final chapter in this manual and may be removed by the instructor if they do not want students to have access to them.) The Appendices include a dictionary of prison-related terms, Scriptures related to prisoners, and a list of ministry resources.

Chapter Thirteen of this manual is an individualized section where a volunteer, church, Christian organization, or chaplain can insert training materials unique to their specific jail or prison--items like facility maps, rules, dress codes, forms, etc. If you are an instructor using this manual for a Bible college class, you may insert your own lecture notes or handouts in Chapter Thirteen.

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- The text of the entire manual is available for downloading from the Internet at:
<http://www.apeo.org/general/harvestime>
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OBJECTIVES

Upon conclusion of this training manual you will be able to:

- Provide references for the scriptural mandate for prison ministry.
- Explain why believers should be involved in prison ministry.
- Articulate the spiritual goals of jail and prison ministry.
- List the social goals of jail and prison ministry.
- Summarize what the Gospel has to offer prison inmates.
- Determine your role in prison ministry.
- Summarize the spiritual qualifications for a prison ministry worker.
- Identify four areas of preparation vital to effective prison ministry.
- Summarize the steps for starting a prison ministry.
- Identify various types of ministries that you might provide in an institution.
- Prepare and submit a proposal for prison ministry.
- Recruit and train volunteers.
- Explain how to get started corresponding with an inmate.
- Summarize guidelines for corresponding with inmates.
- Explain why personal visitation is an important ministry.
- Explain how to get involved in one-on-one visitation with inmates.
- Summarize guidelines for visiting individually with an inmate.
- Identify various group meetings that can be conducted in jails and prisons.
- Summarize guidelines for conducting group meetings.
- Explain why inmate's families are often in crisis.
- Identify ways in which you can minister to inmate's families.
- Summarize guidelines for ministering to inmate's families.
- Explain how to start a ministry to death row inmates.
- Discuss guidelines for ministering to death row inmates.
- Explain how to help a death row inmate prepare to die.
- Identify common needs of ex-offenders.
- Describe types of post-prison ministries.
- List steps for starting a post-prison ministry.
- Determine your role in post-prison ministry.
- Demonstrate understanding of institutional security levels.
- Discuss differences between jails and prisons.
- Discuss common inmate typology.
- Explain how to deal with inmates who maintain their innocence.
- Describe dress codes applicable for all penal institutions.
- Summarize safety codes applicable for all penal institutions.
- Give guidelines for surviving a hostage incident.
- Explain the first rule for relating with inmates.
- Summarize guidelines for relating to inmates.
- Define a "setup," explain how it occurs, and how to avoid it.

Treasures In Prison Cells **By Bill Yount**

It was late at night and I was tired. . .but about midnight, God spoke to me in my spirit and asked a question. . .

"Bill, where on earth does man keep his most priceless treasures and valuables?" I said "Lord, usually these treasures like gold, silver, diamonds and precious jewels are kept locked up somewhere out of sight, usually with guards and security to keep them under lock and key."

God spoke. "Like man, My most valuable treasures on earth are also locked up." Then I saw Jesus standing in front of seemingly thousands of prisons and jails. The Lord said, "They have almost been destroyed by the enemy, but these souls have the greatest potential to be used, and to bring forth glory to My name. Tell My people, I am going this hour to the prisons to activate the gifts and callings that lie dormant in these lives that were given before the foundation of the earth. Out from these walls will come forth a spiritual army that will have power to literally kick down the gates of Hell and overcome satanic powers that are holding many of My people bound in My own House.

"Tell My people that great treasure is behind these walls, in these forgotten vessels. My people must come forth and touch these lives, for a mighty anointing will be unleashed upon them for future victory in My kingdom. They must be restored."

Then I saw the Lord step up to the prison doors with a key. One key fit every lock and the gates began to open. I then heard and saw great explosions which sounded like dynamite going off behind the walls. It sounded like all-out spiritual warfare. Jesus turned and said, "Tell My people to go in now and pick up the spoil and rescue them." Jesus then began walking in and touching inmates who were thronging Him. Many, being touched, instantly began to have a golden glow come over them. God spoke to me, "There's the gold!" Others had a silver glow around them. God said, "There's the silver!"

Like slow motion they began to grow into what appeared to be giant knights, armed warriors. They had on the armor of God and every piece was solid and pure gold! Even golden shields! When I saw the golden shields, I heard God say to these warriors, "Now go and take what Satan has taught you and use it against him. Go and pull down the strongholds coming against My Church." The spiritual giants then started stepping over the prison walls with no one to resist them, and they went immediately to the very front line of the battle with the enemy. I saw them walk right past the church, and big-name ministers--known for their power with God-- were surpassed by the giant warriors like David going after Goliath! They crossed the enemy's line and started delivering many of God's people from the clutches of Satan while demons trembled and fled out of sight at their presence. No one, not even the Church, seemed to know who these spiritual giants were or where they came from. They were restored to God's House and there was great victory and rejoicing. I also saw silver, precious treasures, and vessels being brought in. Beneath the gold and silver were the people that nobody knew: Rejects of society, street people, the outcasts, the poor and the despised. These were the treasures that were missing from His House.

Then the Lord said. "If My people want to know where they are needed, tell them they are needed in the streets, the hospitals, the missions, and the prisons. When they come there they will find Me and the next move of My Spirit."

CHAPTER ONE

“You Came Unto Me. . .”

The Biblical Mandate For Ministry

KEY VERSE:

. . . I was in prison, and you came to me. (Matthew 25:36)

OBJECTIVES:

Upon conclusion of this lesson you will be able to:

- Provide references for the scriptural mandate for prison ministry.
- Explain why believers should be involved in prison ministry.
- Articulate the spiritual goals of jail and prison ministry.
- List the social goals of jail and prison ministry.
- Summarize what the Gospel has to offer prison inmates.
- Determine your role in prison ministry.

INTRODUCTION

Barbed wire. Steel bars and heavy metal doors. Guard towers with armed officers. Criminals. This is prison!

- Society says, “Lock them up and throw away the key.”
- Politicians say, “We need to build more prisons.”
- Statistics say, “80% of inmates return to prison after release--we are wasting our time to try to rehabilitate them.”

. . . But Jesus says, “I was in prison, and you came to me.”

The prison system is the only "business" that succeeds by its failure. Prison populations grow larger and larger. Often, people come out of prison worse than when they went in. Many commit more crimes, return to prison, and get stuck in the cycle of recidivism, the "revolving door" of crime, prison, and release.

The answer to this is not more prisons. It is not locking people up and “throwing away the key.” It is not even the death penalty, as studies have shown that even this does not effectively deter crime. The answer is the Gospel of Jesus Christ in the demonstration of power!

Prisoners need regeneration not rehabilitation--and Jesus has commissioned His followers to reach beyond the barbed wire fences and steel bars to touch the lives of men and women bound by the shackles of sin.

THE MANDATE FOR PRISON MINISTRY

The mandate for prison ministry is clear in God’s Word, both by scripture and example.

SCRIPTURE:

The greatest scriptural mandate for prison ministry is given in Matthew 25:31-40. Jesus said:

...“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: ‘for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; ‘I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’” (Matthew 25:31-40)

EXAMPLE:

Jesus Christ Himself is our example for prison ministry. One of the main targets of Christ’s ministry was prisoners:

... To open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (Isaiah 42:7)

Jesus declared:

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound” . . . (Isaiah 61:1)

Even while dying on Calvary's cross, Jesus took time to reach out in love and concern to a prisoner. As a result, that convicted criminal experienced God's love, grace, and forgiveness. During the time between His death and resurrection, we are told that Jesus “ . . . **went and preached to the spirits in prison**” (1 Peter 3:19).

Unfortunately, despite the clear Biblical injunction and Christ's example to minister to prisoners, many believers prefer to pass by on the other side of the street, as did the religious leaders in the parable of the Good Samaritan (see Luke 10:29-37).

WHY PRISON MINISTRY?

Why must believers be concerned about prison ministry? Because. . .

1. Prison ministry has a direct Scriptural mandate (Matthew 25:31-40). Throughout the Bible are examples, descriptions, and commandments about prisons, prisoners, bondage, captivity, and slavery. The Bible mentions prison, prisoners, or imprisonment more than 130 times. (See Appendix Two of this manual)
2. We should follow the example Christ set by ministering to prisoners.
3. Prisons meet the criteria of any mission field: Lost people and a need for laborers.
4. God is not willing that any should perish--not even serial killers, rapists, and molesters (2 Peter 3:9). God loves even the “worst of sinners” (1 Timothy 1:15).
5. Chaplains cannot minister to more than a small percentage of inmates in their care. They cannot do all of the necessary work themselves, as there is just not enough time to do so.
6. Many jails and prisons have no professional chaplains and many have no religious services at all.
7. For every person incarcerated, there are three to five other people affected: Mates, children, parents, etc. Inmates and their families represent a large segment of society in any culture.
8. False religions and cults are reaching out to prisoners. We must get there first with the Gospel of Jesus Christ!

GOALS OF PRISON MINISTRY

The spiritual goals of jail and prison ministry may include one, some, or all of the following:

- To share the unconditional love of God.
- To present the Gospel of Jesus Christ in such a way that inmates will embrace it and receive Christ as Savior.

- To disciple new believers in the Word and teach them how to study the Bible.
- To demonstrate the power of prayer and teach them to pray.
- To lead inmates to experience the life-changing power of God that will free them from guilt, shame, negative emotions, and addictions.
- To minister to inmates' families.

The social goals of jail and prison ministry are:

- To help the inmate function more positively within the prison environment.
- To provide a link between the community and persons confined in correctional institutions
- To prepare residents for re-entry into society (physically, mentally, morally and spiritually).
- To assist inmates families in practical ways.
- To provide post-prison assistance in practical ways.

WHAT THE GOSPEL HAS TO OFFER

The Gospel of Jesus Christ has many things to offer inmates.

- Forgiveness from sin.
- A chance to say "I'm sorry."
- Release from guilt and shame.
- Acceptance--when all many of them have ever known is rejection.
- New values and perspectives.
- Strategies for coping with difficult situations and negative emotions
- Basics for true honest relationships.
- Life abundant through Jesus Christ.
- A new purpose for living.
- Eternal life.

WHAT IS YOUR ROLE?

Of the millions of active believers worldwide, only a small number are involved in ministry to prisoners, despite the fact that jails and prisons are found in almost every community. Yet the scriptural mandate by both teaching and example is clear.

Every believer should be involved in prison ministry. This does not necessarily mean you are called to actually go into a prison. As in missions--not everyone is called to go to a foreign field to share the Gospel. But--as in missions--every believer should be involved in prison ministry in some capacity.

There are many ways to be involved:

- Provide prayer support for prison ministries.
- Visit an inmate.
- Write to a prisoner.
- Assist families of inmates.
- Help inmates transition back to society after their release.
- Conduct worship services, Bible studies, or group meetings inside prisons.
- Write, publish, and distribute Biblically based training material specifically designed for prison inmates.
- Provide Bibles and Christian literature for inmates.
- Provide financial support to a prison ministry.
- Serve as a prison chaplain.

Begin now to pray for God to reveal the specific way that you are to be involved!

A New Beginning

“I am a condemned prisoner, sentenced to life without parole--sentenced to die in prison. I have learned that when you feel you have lost everything, God will show that you have gained much more than this world can ever offer.

“Prison is a place where the Lord can shape us into useful tools that can last through a life time of worshiping and praise, whether we are serving six months or a life sentence. The more I study the Bible, the more I long to know more about Christ. . .The longer I stay in prison, the greater my desire to associate with people who live a Godly life and fellowship with them. Prison is where the Lord can do some of His best work.

“Prison does not need to be the end of life. It can be a new beginning--even for one with a life sentence.” (R.S.)

SELF TEST FOR CHAPTER ONE

1. Write the key verse from memory.

2. List the main reference for the scriptural mandate for prison ministry.

3. Who is our greatest Biblical example for prison ministry?

4. List eight reasons why believers should be involved in prison ministry.

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5. What are the spiritual goals of jail and prison ministry?

6. List the social goals of jail and prison ministry.

7. Summarize what the Gospel has to offer inmates.

(Answers to self-tests are given at the conclusion of the final chapter of this manual.)

CHAPTER TWO

Qualifications And Preparation

KEY VERSE:

... be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. (1 Timothy 4:12)

OBJECTIVES:

Upon conclusion of this chapter you will be able to:

- Summarize the spiritual qualifications for a prison ministry worker.
- Identify four areas of preparation vital to effective prison ministry.

INTRODUCTION

Those who minister with inmates must be sure of their relationship with Christ, set a proper example, and always be ready to give an answer for the hope within them. While a person called to this ministry should demonstrate all the spiritual virtues taught in the Word, this chapter emphasizes the essential qualifications prison workers should possess:

SPIRITUAL QUALIFICATIONS

COURAGE:

Entering a jail or prison to minister--whether on a one-to-one or group basis--is outside the "comfort zone" for most believers. It is not unusual to feel a bit uneasy the first few times you are in a penal facility--but remember, God will take care of you whenever you are in His service. In most cases, the prison chapel is a safe place and inmates are open and friendly. If you feel apprehensive, remember that God does not give a spirit of fear--so recognize where fear comes from and conquer it in the name of Jesus!

COOPERATION:

There are many different persons in a prison society. As a volunteer--in addition to the inmates--you will primarily be involved with correctional officers (also called guards) and a chaplain or supervisor. Most people you meet will probably treat you with courtesy and respect. Be sure to treat them courteously, speaking to them and shaking hands with them where appropriate, using their names when reasonably possible. A good prison worker knows how to cooperate with others--administration, other volunteers, and especially the chaplain, if the jail or prison has one.

It is important for you, as a volunteer, to have some understanding of the work of jail and prison chaplains. Chaplains work long hours under difficult conditions. Each day chaplains must deal with many responsibilities such as the personal crises of inmates, providing programs to meet the spiritual needs of inmates, and fighting the frustrations and disappointments that are an integral part of prison chaplaincy.

Most full-time prison and jail chaplains have more training and preparation for their work than do many ministers. Before they can be accepted into many prisons they must have seminary training and be endorsed by their denominations. Often they are required to have served in a pastorate before coming into chaplaincy. Chaplains must also be acceptable to the warden of the prison in which he/she is to work.

A chaplain functions as the administrator of a religious program for the entire institution. He/she provides for the traditional preaching and worship functions, oversees religious education programs; spends much time in personal counseling; recruits, trains and supervises volunteers; and performs many administrative activities (letters, meeting, reports.)

It is important for volunteers to maintain good relationships with the chaplain. It is a grave breach of trust to use your access to the prison to undermine the chaplain's reputation or to discredit his programs. If there is a problem, always talk with the chaplain first.

GENUINENESS:

Be real! Inmates are adept at identifying phonies. A person should not visit the prison with an improper motive like seeking a spouse or showing off his/her abilities. Prisoners are extremely perceptive. They can quickly spot the person who joined the team out of curiosity. Selfish motives and "holier-than-thou" attitudes have no place in this ministry.

HUMILITY:

Maintain a humble spirit. Remember--you are there to serve. Always be in subjection to those in authority (the chaplain, guards, warden).

FORGIVING:

Foster a forgiving spirit, recognizing that but for the grace of God, you could be in a similar situation. Realize that God's forgiveness extends to what society calls "psychopaths" and the "vilest of individuals."

PERSEVERANCE:

Society, friends, and family have given up on many inmates. They don't need someone else to reject them. Be patient. God has promised you will reap spiritual fruit in due season. Volunteers who start and then quit demoralize the inmate, disappoint the chaplain and the prison staff, and give a bad image to the efforts of the church.

FAITHFULNESS:

Be faithful, constant, and trustworthy in the performance of your duties, especially in keeping promises and being on time for appointments or services. The prison chaplain depends on you, as do the inmates. A visit that may just be another in a long list of things you have to do can be the highlight of an inmate's week. Don't disappoint them. Be faithful to this great privilege with which God has entrusted you. Commitment to be consistent and dependable is a top ranking quality valued by chaplains who work with volunteers.

EMPATHY:

Empathy is the ability to feel with people as though you were in their place. In the Old Testament, the Prophet Ezekiel sat with the captives by the River Chebar before he shared God's message to them. They were ready to listen, because they knew he understood. He had "sat where they sat" (Ezekiel 1:1).

SENSE OF MISSION:

A sense of mission is a desire and determination to give this work priority (at the times designated for it), a belief that this is what you would rather be doing (at that time) than anything else in the world!

SPIRITUAL GROWTH:

You must not only lead inmates to new spiritual growth, but likewise you must be willing and anxious to grow. Spiritual growth is a lifelong process. If you ever feel that you have "arrived" in either knowledge or virtue, you are simply showing how immature you really are.

EMOTIONAL MATURITY:

It is important that you can handle your own emotions: Anger, depression, up one day and down the next. Prison is a depressing place and inmates don't need more gloom and doom.

LOVE:

Study 1 Corinthians 13. The greatest motivating force behind any ministry--and especially prison ministry--is love. Love for God. Unconditional love for the inmate. Love for the mission to which God has called you.

PREPARATION

There are four vital areas of preparation for those who desire to be effective prison workers.

1. **PREPARE IN PRAYER:**

As in every ministry, prayer fuels effective prison ministry. Here are some specific prayer targets:

- The chaplain of the institution.
- Individual inmates.
- Families of inmates.
- The warden and administrative staff.
- Correction officers.
- Safety for prison volunteers entering the institution.
- Parolees: For their spiritual and practical needs--jobs, housing.
- Revelation knowledge to meet the needs of inmates.
- Spiritual revival.
- For God to raise up strong spiritual leaders within the prison church body.
- Inmate prayer requests: Many prison chapels have a prayer request box. Inmates write out their requests and put them in the box for the chaplain and volunteers to pray specifically for their concerns.

2. **PREPARE IN THE WORD:**

The prison volunteer should have a good working knowledge of the Bible and basic Christianity. Most inmates are not interested in the finer points of theology, but they do need a clear, understandable presentation of the gospel. If you do not study and understand the Word, how can you help someone else learn to study and understand it? To be an effective prison worker, you must continually be studying God's Word.

3. **PREPARE FOR YOUR SPECIFIC RESPONSIBILITY:**

Prepare for your specific responsibility in ministry. If you are to sing, have your sound track cued and ready. If you are to teach, spend adequate time preparing your lesson. If you are using video or audio equipment or an overhead projector, have these items ready.

4. PREPARE FOR THE SPECIFIC INSTITUTION:

Prepare yourself for the specific institutional setting you will enter:

- Know the rules for dress and conduct of the specific institution. These vary from institution to institution.
- Know the chain of command--who you are responsible to as a volunteer.
- Know what you are allowed to take into the institution with you.
- Get a general understanding of the ways in which acceptable Christian ministries can be carried out within that system.
- Attend training and orientation classes offered by the institution or chaplain.



The Lady Behind The Walls
By Kassie Logan

At times it is a lonely place,
No loved ones to be found,
A search for inner happiness,
Yet depression keeps you bound
As I sit and look outside the fence,
At the traffic passing by,
The amazement of it all,
Makes me stop and question "Why?"
Why has the Lord bestowed on me,
Such an awesome cross to bear?
Why would the loving God I serve,
Allow something so unfair?
Time to me is nothing new,
Must accept as best I can,
For I know that in the scheme of things,
My Jesus has a plan.
And someday, out those gates I'll walk,
When the Lord's voice gently calls,
And I will tell my story,
About "the lady behind the walls."

SELF-TEST FOR CHAPTER TWO

1. Write the key verse from memory.

2. Summarize the spiritual qualifications for a prison ministry worker that was discussed in this chapter.

3. Identify four areas of preparation vital to effective prison ministry.

(Answers to self-tests are provided at the conclusion of the final chapter of this manual.)

CHAPTER THREE

Starting A Prison Ministry

KEY VERSE:

But this is a people robbed and plundered; all of them are snared in holes, and they are hidden in prison houses; they are for prey, and no one delivers; for plunder, and no one says, “Restore!” (Isaiah 42:22)

OBJECTIVES:

Upon conclusion of this chapter you will be able to:

- Summarize the steps for starting a prison ministry.
- Identify various types of ministries which you might provide in an institution.
- Prepare and submit a proposal for prison ministry.
- Recruit and train volunteers.

INTRODUCTION

You are convinced. The Biblical mandate and example are clear. As a believer, you want to be involved in prison ministry. But how do you start? How do you gain access to the prison? This chapter details steps for starting a jail or prison ministry. You will learn various types of ministries which you might provide in an institution, how to prepare and submit a proposal for your program, and ways to recruit and train volunteers.

STARTING A JAIL OR PRISON MINISTRY

Here are seven steps to guide you through the process of starting a jail or prison ministry.

STEP ONE: Pray

Prayer fuels all things. Pray about what God wants for the specific institution and your individual role in it. Lay a foundation of prayer before you begin your ministry.

STEP TWO: Consult your spiritual leader

If you are a pastor, consult with your board. If you are a church member, talk with your pastor. This is important for several reasons:

- It is common courtesy.
- Spiritual leaders can guide and provide valuable input to you.
- Your spiritual leader may already have plans underway for such a ministry. If so, be part of it, don't undermine it.

Try to gain the interest and support of your pastor or spiritual leader. This support is vital to obtaining volunteers to staff the program. The key will be in showing your pastor how this ministry works cooperatively with other programs, ministries, and services of the church. Share how this scripturally mandated outreach advances the Gospel by putting church members to work both inside and outside institutions.

STEP THREE: Do an analysis

Here are some questions to answer in your analysis:

- What jails and prisons are in your immediate area?
- Is there a local ministerial association? What are they doing, if anything? Are they interested in jail and prison ministry? (If they already have a program and have gained access to local institutions, perhaps you can be part of it.)
- Who is in charge of volunteers at the institution? Contact them and find out:
- How do you get cleared for ministry inside the institution?
 - Are there forms you need to fill out?
 - Is there special training you must take?
 - What identification do you need for clearance?
- What needs exist in their institution?
 - What needs can you and/or your church fill? Try not to duplicate efforts of other Christian organizations. We should complement, not compete with one another.
 - Familiarize yourself with all the rehabilitation programs offered in local institutions where you wish to serve, as well as the population breakdown (races, religions, ages, sex, etc.) and, if possible, the philosophy of the respective administrations. Gain as much knowledge as you can about the institution before requesting permission to provide services and/or programs. If you know administrators, officers, or former inmates, talk to them about the needs and conditions.

Possible activities and services you can provide an institution include:

- Conducting regular church services.
- Substituting for the chaplain when he is ill or on vacation.
- Providing special musical or dramatic programs.
- Conducting Bible studies.
- Teaching classes in a specific skill, trade, or in personal adjustment.
- Conducting a Christian group for those with addictions.
- Distributing literature and Bibles.
- Hosting a Christian film night.
- Providing individualized services in addition to your group program:
 - Providing Bible correspondence courses.
 - Matching inmates with Christian visitors.
 - Matching inmates with Christians to write to them.
 - Providing referral information for families of prisoners.
 - Referring inmates to post-prison release programs.

Note: Before writing this portion of the ministry proposal, you may want to study Chapters Four-Nine of this manual which address various individual and group ministries in which you may desire to become involved.

STEP FOUR: Prepare a program proposal

A proposal will . . .

- Define purpose, objectives, and practical aspects of your program.
- Be submitted for approval to the institution where you plan to minister.
- Be used as a tool for volunteer recruitment. (You must know what type of ministry you will be conducting in order to recruit qualified volunteers.)

Your proposal should consider things like . . .

Goals: What is the purpose of your program? What do you want to accomplish? See Chapter One of this manual for a list of possible goals. Be sure to include your own specific goals also.

Benefits: How will your program benefit inmates? How will it benefit the institution?

Specifics: Define the specific ministry? Will it be a group ministry? To individual inmates? Their Families? A post-prison ministry?

Director: Who will head your program? What are his/her qualifications and experience?

Volunteers: Who will participate in your program? What training will they receive? (We suggest using this manual in your training program. That is the purpose for which it was created.)

Facilities: What type of facility will you need at the institution? Do you need to use the prison chapel? A day room? A classroom? A visiting area?

Days, time: Days and times you would like to meet.

Equipment: Will you need items like an overhead projector, video projector, musical instruments, songbooks, and musical sound tracks? Does the institution provide these items or will you need to provide them? Will the institution allow you to bring them into the facility? If you plan to prepare handouts for inmates, do you have access to a copy machine?

Funding: Although volunteers operate most group prison ministries, there maybe financial costs incurred--for instance, if you plan on distributing Bibles, books, tracks, or other handouts approved by the institution.

The institution in which you plan to minister may have a special form or format to follow in preparing your proposal. Inquire concerning this. Following is a sample proposal form used by one prison in the United States:

Sample Proposal Form

1. Who will your program be directed towards?
2. Who will have responsibility for your program?
3. What are the objectives of your program?
4. What services does your program offer to inmates?
5. What services does your program offer to the Institution?
6. What specific format will be used to present your program ?
7. What type of theological training/ credentialing/ prison program experience does the primary facilitator have?
8. What is the detailed itinerary for your program?
9. What days/hours will your program meet?
10. How many people are involved in your program?
11. How will they be trained?
12. How large an area would you require?

The following information is required to do a background investigation on each person you plan to bring into the institution:

- 1) Name
- 2) Date of Birth
- 3) Driver's License number
- 4) Social Security number

Please provide us with references regarding your past prison involvement and/or any other information that characterizes the uniqueness of your ministry.

Here is a sample letter format used for a proposal to an institution:

Your address (on letterhead, if possible)

Date

Their address

Dear _____

We are requesting permission to conduct a prison ministry program at the (Name of institution).

Our program will be directed to the inmate population, but we believe it will also benefit the institutional staff by providing inmates with an opportunity for better use of free time and improvement in inmate morale. It has also been demonstrated that inmates who become true adherents of what the Bible teaches make good citizens of a correctional environment. Their influence positively affects other prisoners and causes them to respect authority and to avoid situations that cause tensions and hostilities between staff and inmates.

Our volunteers will be trained in a prison ministry training course, wherein we will acquaint them with dress and safety codes, institutional and inmate typology, and how to relate to inmates. In our training, emphasis is placed on knowing and enforcing rules and avoiding possible risks to security. Of course, should it be necessary, we shall be pleased to go through any required orientation provided by your staff.

At this time, we are prepared to offer any part or all of the following services:

(Describe in detail the program you plan to offer, using the guidelines given in this chapter).

In the near future, I look forward to talking with you concerning the details of this proposal. Thank you for your time and all consideration given to this request.

Respectfully submitted,
(Your name)

If you have already successfully conducted prison ministries elsewhere, attach letters of recommendation and/or commendation from jail or prison officials at the institutions where you ministered. If you have received requests from inmates in the institution for the specific program you are offering, attach these to your proposal.

STEP FIVE: Submit your proposal

Submit a copy of your proposal to your pastor or spiritual leader for review, then submit a copy to the chaplain or proper authorities at the prison and wait for their response. They may call you in to meet with them to discuss the proposal. If so, be on time, appropriately dressed, and properly prepared for your appointment. If you do not receive a response to the proposal after a reasonable length of time, take the initiative and call and schedule an appointment yourself with the person to whom it was submitted.

If your request to provide services is denied, try again in a couple of months. This could very well be a test of your commitment, dedication, and patience. Administrators and chaplains also quit, retire, or transfer and someone else may be more favorable to your program.

Note: At present, in the United States it is the responsibility of the institution's administrator to ensure that all residents are able to exercise their constitutional right to practice their religious beliefs. The only way this right can be denied is that substantial justification can be shown to limit or regulate it, (for example, a security breach).

STEP SIX: Secure and train volunteers

After approval of the prison ministry by your pastor and the institution in which you plan to minister, you need to secure volunteers to conduct the program. A volunteer is important. . .

- **To the inmate**, as a link to the outside world, a friend, and a model of mature Christian life.
- **To families of inmates**, in providing information and practical and spiritual help as they cope with their dilemma.
- **To the chaplain**, by assisting and supporting his programs.
- **To the prison administration**, as an additional resource for helping with rehabilitation and transition back into society. The volunteer can provide services the institution cannot provide because of limited staffing and budget.
- **To other volunteers**, as a source of encouragement, training, and example to follow.
- **To the local church**, as a channel of communication, increasing awareness of the need for jail and prison ministries.
- **To himself**, as this ministry provides an opportunity for using his spiritual gifts and putting his faith into action.

There are many ways to obtain volunteers:

- Put a notice in church bulletins.
- Make announcement in church services.

- Recruit at small group meetings.
- Prepare posters and place them in strategic locations in the church.
- Plan a “Prison Ministry Day” in the church or churches you plan to involve in the ministry. Have a speaker who is actively involved in prison ministry and include testimonies from former prisoners. Outline the program you plan and announce a meeting (date, time, place) for those who are interested in participating. (In addition to recruiting volunteers, the “Prison Ministry Day” will prepare churches to receive former prisoners into their fellowship.)

In screening volunteers, consider the following:

- Has the person had prior prison ministry experience?
- Does the person have any musical talent?
- What languages do they speak?
- Do they have the ability to lead a small group?
- Have they had any personal witnessing experience?
- What is their spiritual gift? Teaching and counseling are two important gifts for jail and prison ministry.
- Are they an ex-offender? If so, check to be sure they will be allowed access to the prison.
- Determine where their interest lies and where they will be most effective:
 - Writing an inmate?
 - Visiting an inmate?
 - Ministry to inmate’s families?
 - Group ministry inside the prison?
 - Post-prison ministry?

You may want to have each potential volunteer complete a form at the first meeting. Use the following form or make your own adaptation of it:

(All information to be kept in strict confidence)

Name _____ Age _____

Sex _____ Address: _____

City _____ State or Province _____ Postal Code _____

Home Phone (____) _____ Marital Status: ___ Single ___ Married

Occupation & Title _____ Work Phone (____) _____

Member of what church? _____ Located at: _____

Please check the area(s) of prison work that you are most interested in. If you check more than one, please number your selections according to preference.

Correspondence/letter writing

Group Bible studies

Providing transportation

Worship service

Follow-up with ex-prisoner

Follow-up with family

Writing to an inmate

Visiting an inmate one-on-one

Have you ever been arrested? If "yes," list date(s), place(s), charge(s) and disposition(s).

Have you ever been in a mental institution? _____ If "yes," when and how long?

Do you have to take medication for any reason? _____ If "yes," please explain:

Do you have any experience working with a prisoner(s)? _____ If "yes," please explain:

What languages do you speak?

Do you play a musical instrument or sing? If "yes," what? _____

Circle group you are interested in: Males Females Juveniles

Signature _____ Date _____

Note: If women are allowed on the volunteer team for a men's institution, it is important to remember that the highest standards of conduct and dress should be insisted upon. The same is true for men ministering in women's prisons. When possible, have husband and wife teams. These teams not only prevent difficult situations arising, they add the extra dimension of modeling good husband-wife relationships.

After you secure your volunteers, train them:

- Review your prison ministry proposal with them.
- Discuss where they would fit best in the program.
- Use this manual to train them for jail and prison ministry.
- Arrange for some orientation to the institution as a first step in developing interest and eliminating those who feel uncomfortable with this type of ministry.
- Be sure to obtain proper clearances to enter the institution for volunteers.
- Have your volunteers complete any training required by the chaplain or the administration of the institution in which you will be ministering.

STEP SEVEN: Plan your first meeting or outreach

- Be sure volunteers are well trained.
- Be sure everyone is dressed properly for visitation or group outreach at the prison.
- Check that everyone has the proper identification for entering the facility.
- There are many different ways a service or group meeting inside the prison can be run. If you discover an effective format, don't hesitate to make it the backbone of your ministry--but don't be afraid to try new ideas and fresh approaches from time to time. See Chapter Six of this manual for guidelines for conducting prison services.
- Be certain everyone clearly understands their individual role in the ministry: What to do, when, and any time constraints involved.

“Keep reaching out to people inside prisons. There are many people in here like me who love the Lord--or who could be like me--people in whose lives they could make a difference if they will reach out to them. If the Church would see them and embrace them as part of the Body of Christ --disciple and nurture them in the Lord and teach them to disciple others around them--a revival will break out inside these walls.”

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Texas Death Row Inmate

Karla Faye Tucker

February 3, 1998

SELF-TEST FOR CHAPTER THREE

1. Write the key verse from memory:

2. Summarize the steps for starting a prison ministry discussed in this chapter.

3. What are some various types of ministries which you might provide in an institution?

4. What are some ways to recruit volunteers?

5. What were some suggestions given in this chapter for training volunteers?

(Answers to self-tests are provided at the conclusion of the final chapter of this manual.)

CHAPTER FOUR

Corresponding With Inmates

KEY VERSE:

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God. (1 John 5:13)

OBJECTIVES:

Upon completion of this chapter you will be able to:

- Explain how to get started corresponding with an inmate.
- Summarize guidelines for corresponding with inmates.

INTRODUCTION

This chapter is for those who wish to be involved in a correspondence ministry with jail or prison inmates. It explains how to get started and presents guidelines for safe and effective correspondence.

HOW TO GET STARTED

First, contact the proper authorities at the institution. Some prisons provide programs that match inmates to “friends outside” for corresponding and/or visits. If the prison does not have such a program, contact the chaplain for names of those who need someone to write to them.

Second, obtain a list of the rules for corresponding with inmates at that specific prison. Most institutions have established, written rules that govern correspondence. These differ from institution to institution. Some prisons permit you to send stamps and stationary through the mail, soft cover books, Gospel tracts, Bibles, and cassette tapes. Other institutions have specific procedures for sending such materials, i.e., the book must come directly from the publisher. Some institutions do not permit inmates to receive any of these items through the mail.

GUIDELINES FOR CORRESPONDING

Here are some guidelines to help you correspond effectively with inmates.

1. Keep in mind as you write to prisoners that many of them feel suspicious, resentful, and lonely.

- They are suspicious, because they have been abused or taken advantage of in past relationships. They may question your motive for writing: "What are you getting out of doing this?" Work at developing mutual trust, respect and understanding.
- Inmates are often resentful because they have been rejected by society, and after all, you too are a member of that society. Give inmates unconditional love and understanding.
- Inmates feel lonely because they are alienated from society, friends, and family. Many have been rejected by the latter. A week without a letter can seem like a year, so write often and respond promptly. One prisoner is reported to have called mail "paper sunshine."

2. Pray that God will help you to properly understand each letter and direct you with the proper response. (See Chapter Twelve on "Relating To Inmates").

3. If possible, it is best not to use your home address when answering letters. Use a post office box or your church or ministry address. This will avoid possible future problems, i.e., another inmate getting your home address, a parolee showing up unexpectedly on your door step, etc.

4. Make it clear from the beginning that you are not looking for romantic involvement. It is easy for prisoners to become infatuated, even if they have never seen you, because of their loneliness. They can misinterpret kindness from you. If this happens, you should straighten it out in your very next letter or visit. Be courteous and tactful, but firm in this area. Some ministries restrict pen-pals to the same sex.

5. Do not share anything about yourself that can be used against you later, for any reason.

6. Do not send money unless you have really prayed about it and know God is directing you to do so. If you do send money, never loan it. Send it as an outright gift, but make it clear not to expect future gifts. Be sure to clear the gift through proper channels at the institution.

7. Do not promise help with employment, housing, etc., after release from prison unless the ministry with which you are involved is adequately prepared to give it. Your purpose in writing is to be a source of encouragement in the Lord. Any request for social services should be channeled to proper post-prison release ministries.

8. Do not be too "preachy" in your letters. Establish relationship first, then it is easy to share regarding spiritual matters. Share incidents from your every day life that make the inmate feel part of your life and family.

9. Include in your letter anything you are permitted to send such as . . .

- Photos.
- Interesting news clippings.
- Crossword or word search puzzles.
- Picture post cards.
- A gift of stamps or stationery, from time to time, if the institution permits.
- Funny cartoons.
- Paper bookmarks.
- Bible studies or correspondence lessons.



“It is so overwhelming--the letters I have received--there is nothing to describe it. I am so blessed. Thank you, from the depth of my being. There are no words to express what it means. My heart cries out that others can experience it also.”

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Texas Death Row Inmate

Karla Faye Tucker
(regarding her correspondents)

SELF-TEST FOR CHAPTER FOUR

1. Write the key verse from memory.

2. What are important things to do when you want to get started corresponding with an inmate?

3. Summarize the guidelines for corresponding with inmates discussed in this chapter.

(Answers to self-tests are provided at the conclusion of the final chapter of this manual.)

CHAPTER FIVE

Visiting Inmates

KEY VERSE:

Remember the prisoners as if chained with them— those who are mistreated— since you yourselves are in the body also. (Hebrews 13:3)

OBJECTIVES:

- Explain why personal visitation is an important ministry.
- Explain how to get involved in one-on-one visitation with inmates.
- Summarize guidelines for visiting individually with an inmate.

INTRODUCTION

Many inmates in jails and prisons have no one to visit them:

- Their family may live a great distance from where they are incarcerated or do not have the necessary transportation/finances to visit.
- Their family may have rejected them or they may have no family.
- Former friends may have rejected them.

Personal visits with an inmate is one of the most rewarding areas of jail and prison ministry. This chapter explains its importance, details how to get involved, and offers guidelines for visiting individually with inmates.

THE IMPORTANCE OF PERSONAL VISITATION

Visiting an inmate on a one-on-one basis is an important ministry for the following reasons:

- Every soul is valuable to God: “The Lord is not willing that any should perish” (2 Peter 3:9). Jesus ministered to multitudes, but He always had time for the individual (for an example, see John 4).
- Many inmates will not attend religious services. Perhaps they have been “turned off” to the church by negative experiences. They may also be afraid other inmates will interpret going to prison services as weakness and make them vulnerable.

- Many inmates have never experienced true, Godly, unconditional friendship. They have only known abusive or impure relationships.
- As for most of us--it is easier to open up in a personal rather than group setting. You can discuss many issues in a one-on-one visit that you cannot discuss in a group setting. The inmate can share personal needs with you, you can pray and study the Word together, and forge an intimate spiritual bond.
- You become a bridge back into society for the inmate. They will have a friend waiting when they are released from prison.
- One can't have too many friends. You will not only be a blessing, but you will be blessed by a true friendship with an inmate.

HOW TO GET INVOLVED

Here are some guidelines for how to get involved in one-on-one visitation with inmates.

- Inquire about the visitation program at the jail or prison where you want to volunteer. Many have an organized program for matching inmates with volunteers who want to visit one-on-one.
- If the institution does not have an organized program for matching inmates and visitors, ask the chaplain to match you with an inmate. If there is no chaplain, consult the administrator in charge of visiting and ask for a match.
- People who are ministering inside the prison on a group basis in religious programs are also a good source. They often know of inmates who have no one to visit them or who would benefit from personal attention.
- If possible, exchange a few letters with the inmate prior to your first visit. You will already feel like friends when you meet for the first time.

VISITATION GUIDELINES

Here are some visitation guidelines:

- Go through proper channels to be approved by the institution as a visitor. You may have to fill out certain forms, be pre-approved before your first visit, carry a specific type of identification, etc.

- Learn and abide by all rules for personal visitation in the institution where you are to visit. Rules may include issues like days and hours for visitation, appropriate dress, safety, and dress codes. They usually govern what can and cannot be taken into the institution with you. Many jails and prisons have their rules in writing. Ask for them. (For general guidelines, see Chapter Eleven of this manual on “Dress and Safety Codes.”)
- It is best to visit one-on-one with a person of your same sex. This avoids the pitfalls of improper romantic relationships.
- Normally, it is best not to give money to an inmate or their family. If you believe there is a legitimate need and you really believe God is directing you to do this, it is best to channel your help anonymously through the chaplain or another contact in the institution.
- If you forge a real friendship with an inmate it will be easier to discuss spiritual matters and share the Gospel with them.
- Don’t preach or lecture. Ask God to show you how to share His love and the Word of God in a way that will be accepted. After an inmate becomes a believer, continue to disciple him in the Word of God.
- If the institution permits, give a Bible and discipleship literature to your friend. Depending on institutional rules, you may be allowed to send these items through the mail, take them in yourself, or give materials to the chaplain to deliver.
- Unless you have had training or you are gifted by God in the area of personal counseling, don’t assume this role in the relationship. You are there as a friend. Don’t feel you must give an answer to every issue raised.
- As in any friendship, be a good confidant. Keep personal information shared by your special friend confidential.
- Prison is a very impersonal, dehumanizing place and an inmate doesn’t have much opportunity to receive individual attention. Make your friend feel special. Make your visits a positive, uplifting, fun time.
- Always remember you are there as a representative of the Lord Jesus Christ--but don’t spend all your time on spiritual matters. Foster a balanced relationship just as you do with your own personal friends. Discuss current events, laugh together, have fun with your friend!

SELF-TEST FOR CHAPTER FIVE

1. Write the key verse from memory.

2. Why is personal visitation an important ministry?

3. List ways to get involved in one-on-one visitation with inmates.

4. Summarize the guidelines given in this chapter for visiting individually with an inmate.

(Answers to self-tests are provided at the conclusion of the final chapter in this manual.)

CHAPTER SIX

Conducting Group Meetings

KEY VERSE:

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. (Matthew 9:36)

OBJECTIVES:

Upon conclusion of this chapter you will be able to:

- Identify various types of group meetings that can be conducted in jails and prisons.
- Summarize guidelines for conducting group meetings.

INTRODUCTION

Many jails and prisons offer opportunities for group ministries to inmates. This chapter identifies various types of group ministries and suggested guidelines for conducting the groups.

TYPES OF GROUP MEETINGS

There are many types of Christian group meetings to conduct in a prison:

- Worship services
- Bible studies
- Music classes
(To train vocalists, musicians, or a choir for the prison worship services)
- Musical and dramatic presentations
- Christian writing
- Small groups offering a Christian approach to addiction and/or emotional problems
- Parenting classes
- Bible college courses
- Discipleship classes for new believers

Remember to follow the guidelines given in Chapter Three of this manual for preparing and submitting your proposal to the institution.

CONDUCTING GROUP MEETINGS

Here are some general guidelines for conducting group services in a jail or prison.

TIMING:

Correctional institutions are run on a strict schedule. All group meetings should begin and end on time.

MUSIC:

Music for worship services in prison should be encouraging and uplifting. Songs that could be misunderstood by residents as condemning or as "put down" should not be used, e.g., "Rescue the Perishing." Neither should depressing music like "Nobody Knows The Trouble I've Seen." If you are using overheads, songbooks, or sound tracks, have these items ready. Always receive clearance from the chaplain before arranging musical activities that are different from that which your team normally does (special groups, cantatas, etc.)

PRAYER:

Here are some suggestions for prayer time:

- Keep prayers short and to the point unless the Holy Spirit moves in a special way. A lengthy prayer could not only make the worship tedious but could be misunderstood by the prisoners as saying, "These people need long prayers."
- No particular position or posture is important, but when there is a large crowd (50 or more), it would be advisable to leave the congregation seated or standing while offering prayer rather than calling them forward to kneel. (This is for control purposes.)
- Spend most of the time praying for the physical, social, mental and spiritual welfare of inmates--their concerns and those relating to their families. Pray also for institutional staff.
- It is okay to keep your eyes open a bit (or have a member of your team designated to keep their eyes open) for control purposes.

SCRIPTURE READING:

The person reading the Scripture, during a worship service, is "echoing" the voice of God and setting the tone for the sermon or lesson. Have the text read with expression, reverence and impressiveness (see Nehemiah 8:8). Announce clearly, before beginning to read, where the

Scripture is located (book, chapter and verses). Allow time for those who have Bibles to find the passage. Project your voice to those in the back of the room. Stand erect and speak clearly. Read God's Word so impressively that the prisoners' emotions will be stirred and their hearts turned heavenward.

TESTIMONIES:

If you are asked to give a testimony, do not view this as your golden opportunity to preach. Do not use denominational jargon such as, "Since I came into the message" or "After I accepted the truth." It is better to use such phrases as "Since I became a Christian" or "After I accepted Jesus Christ as my personal Savior."

Keep your testimony Christ-centered and follow the ABC's of testifying:

- A.** Always tell what Christ has done for you and/or your family, telling things that are relevant to strengthening the faith of the prisoners. Don't glamorize sin by telling explicit details.
- B.** Be sure to keep it as short as possible, preferably 2-3 minutes. Don't try to tell it all. Remember that you are working in a scheduled time frame. The more you talk, the less time the speaker will have to deliver the Word.
- C.** Check your volume. Speak clearly and loudly, especially if no microphone is available, so you are heard and understood by all.

PREACHING OR TEACHING:

Messages prepared for preaching or teaching in a prison should not exceed 30 minutes (unless, of course, the Holy Spirit is moving in some dramatic way). Many inmates have limited attention span. You also want to leave time enough at the end of your message so that you can conclude things properly and visit awhile with the residents (the fellowship is important to them).

Make your messages relevant to inmates. Adjust your presentation to what you know about your audience. Character building and encouragement messages are always good. When making a point about wrongdoing, always use "we" to include yourself.

The following things should **never** be done in a message:

- Never scold the residents. Enough of this has been received from relatives, lawyers, judges, etc.
- Never make statements that can be misinterpreted by prison staff as a breach of security.
- Never downgrade other religions.

	T	F				T	F		
	A	B	C	D		A	B	C	D
41.	()	()	()	()		71.	()	()	()
42.	()	()	()	()		72.	()	()	()
43.	()	()	()	()		73.	()	()	()
44.	()	()	()	()		74.	()	()	()
45.	()	()	()	()		75.	()	()	()
46.	()	()	()	()		76.	()	()	()
47.	()	()	()	()		77.	()	()	()
48.	()	()	()	()		78.	()	()	()
49.	()	()	()	()		79.	()	()	()
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58.	()	()	()	()		88.	()	()	()
59.	()	()	()	()		89.	()	()	()
60.	()	()	()	()		90.	()	()	()
61.	()	()	()	()		91.	()	()	()
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63.	()	()	()	()		93.	()	()	()
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66.	()	()	()	()		96.	()	()	()
67.	()	()	()	()		97.	()	()	()
68.	()	()	()	()		98.	()	()	()
69.	()	()	()	()		99.	()	()	()
70.	()	()	()	()		100.	()	()	()

PART TWO: For office use only.

Date examination was received: _____
 Number of points possible: _____
 Minus number incorrect: _____
 Total correct: _____
 Letter grade: _____

[] Course certificate issued
 [] Transcript recorded
 Graded By: _____
 Comments: _____

JAIL AND PRISON MINISTRY

FINAL EXAMINATION

MULTIPLE CHOICE: Select the correct answer and mark it on your answer sheet:

1. The greatest scriptural mandate for prison ministry is given in:
 - A. Matthew 25:31-40.
 - B. John 3:16.
 - C. Genesis 1:1.
 - D. Revelation 1:1.

2. Believers should be concerned about prison ministry because...
 - A. Prison ministry has a direct Scriptural mandate.
 - B. We should follow the example Christ set by ministering to prisoners.
 - C. Prisons meet the criteria of any mission field: Lost people and a need for laborers.
 - D. All of these.

3. A social goal of prison ministry includes:
 - A. Helping the inmate function more positively within the prison environment.
 - B. Providing a link between the community and persons confined in correctional institutions.
 - C. Preparing residents for re-entry into society.
 - D. All of these.

4. Our greatest example of prison ministry is:
 - A. The chaplain.
 - B. Martin Luther King.
 - C. Jesus Christ.
 - D. None of these.

5. For every person incarcerated, how many other people are affected?
 - A. No one else is really affected.
 - B. Three to five others.
 - C. Only their mate if they have one.
 - D. None of the above.

6. Which of the following attitudes is important in prison ministry?
 - A. Courage.
 - B. Cooperation.
 - C. Humility.
 - D. They are all important.

7. Spiritual goals of prison ministry include:
 - A. To share the unconditional love of God.
 - B. To disciple new believers in the Word and teach them how to study the Bible.
 - C. To demonstrate the power of prayer and teach them to pray.
 - D. All of these.

8. If you are fearful going into a prison you should...
 - A. Not go into a prison.
 - B. Get some therapy regarding your fears.
 - C. Recognize where the spirit of fear comes from and rebuke it.
 - D. Realize prison ministry is not for you.

9. The greatest motivating force behind any ministry is:
 - A. The desire for recognition.
 - B. Unconditional love.
 - C. Recognizing the importance of volunteering.
 - D. All of the above.

10. As a volunteer you will primarily be involved with...
 - A. Inmates.
 - B. Correctional officers.
 - C. The chaplain.
 - D. All of the above.

11. You should talk with your pastor before starting a prison ministry because...
 - A. It is common courtesy.
 - B. Spiritual leaders can guide and provide valuable input to you.
 - C. He may already have plans underway for such a ministry.
 - D. All of the above.

12. Possible prison ministries include...
 - A. Conducting regular church services.
 - B. Substituting for the chaplain when he is ill or on vacation.
 - C. Providing special musical or dramatic programs.
 - D. All of the above.

13. A ministry program proposal will . . .
 - A. Define purpose, objectives, and practical aspects of your program.
 - B. Be submitted for approval to the institution where you plan to minister.
 - C. Be used as a tool for volunteer recruitment.
 - D. All of these.

14. Your proposal should include:
 - A. The goals of the program.
 - B. The benefits of the program.
 - C. Both of these.
 - D. Neither of these.

15. A volunteer is important:
 - A. To the inmate.
 - B. To the chaplain.
 - C. To families of inmates.
 - D. All of these.

16. Which of the following is a good way to obtain volunteers for prison ministry?
 - A. A notice in church bulletins.
 - B. Announcement in church services.
 - C. A "Prison Ministry Day."
 - D. All of these.

17. Training for prison ministry should include:
 - A. Orientation and training.
 - B. Review of your prison ministry proposal.
 - C. Discussion of where a person would fit best in the program.
 - D. All of these.

18. Many inmates do not have visitors because:
 - A. Their family may live a great distance from where they are incarcerated or do not have the necessary transportation/finances to visit.
 - B. Their family may have rejected them or they may have no family.
 - C. Former friends may have rejected them.
 - D. All of these.

19. Visiting one-on-one with an inmate is important because:
 - A. Many inmates will not attend religious services.
 - B. Many inmates have never experienced true, Godly, unconditional friendship.
 - C. Both of the above.
 - D. Neither of the above.

20. Which of the following should **never** be done in a message:
 - A. Scolding inmates.
 - B. Making statements that can be misinterpreted by prison staff as a breach of security.
 - C. Downgrading other religions.
 - D. All of these.

21. Which of the following is a good way to help an inmate's family?
- A. Transportation and hospitality.
 - B. Prayer and counseling.
 - C. Information about social services.
 - D. All of these.
22. Before contacting an inmate's family you should:
- A. Check with the chaplain or administration at the jail or prison where you are ministering to see if there is a procedure you should follow.
 - B. Obtain written permission from the inmate so the family and institution knows you have his/her approval.
 - C. Both of these.
 - D. Neither of these.
23. Which of the following verses would be good to use to prepare a death row inmate for impending death?
- A. 1 Corinthians 15:51-55.
 - B. 2 Corinthians 5:1-4.
 - C. Psalm 116:15.
 - D. All of these.
24. A "setup" as discussed in this manual refers to:
- A. A situation where you are forced into compromising your own beliefs, standards, or institutional rules.
 - B. How the meeting room is arranged.
 - C. Plots usually targeted only at the chaplain.
 - D. Plots usually targeted only at correction officers.
25. You can avoid a setup by:
- A. Maintaining a professional attitude.
 - B. Avoiding familiarity.
 - C. Refusing to violate rules under any circumstance.
 - D. All of these.
26. If a crime is committed in your presence while you are in prison you should:
- A. Call for help immediately.
 - B. Secure the crime scene.
 - C. Remain in control and calm others around you.
 - D. All of the above.

27. If you are taken hostage in a prison, you should:
- A. Not cooperate with the hostage takers.
 - B. Let them know that you will testify against them after the siege is over.
 - C. Neither of the above.
 - D. Both of the above.
28. Inmates at the greatest risk due to the nature of their crime or their behavior in prison are housed in:
- A. Maximum security prisons.
 - B. Medium security prisons.
 - C. Minimum security prisons.
 - D. None of these.
29. Inmates who are close to their release date, incarcerated for non-violent crimes, or those who have proven themselves to be extremely reliable and trustworthy or usually housed in:
- A. Maximum security prisons.
 - B. Medium security prisons.
 - C. Minimum security prisons.
 - D. None of these.
30. A major difference between jails and prison is that:
- A. Prison inmates have been tried and convicted.
 - B. Prison population is relatively stable.
 - C. People serve longer terms in prison.
 - D. All of these.
31. Young offenders are usually housed at:
- A. Death row.
 - B. Maximum security.
 - C. Juvenile facilities.
 - D. None of these.
32. The most common offenses are:
- A. Robbery, burglary, murder, and narcotics.
 - B. Hit and run and white color crime.
 - C. Drunk driving and child molestation.
 - D. Murder for hire and mutation.
33. The main need of an inmate returning to society is:
- A. Acceptance by a local church that is nurturing and supportive.
 - B. Housing, food, and clothing.
 - C. A job.
 - D. All of these.

34. A “heckler” is:
- A. Someone who responds to every altar call.
 - B. Someone who tries to disrupt the service.
 - C. Neither of these.
 - D. Both of these.
35. Someone who responds to every altar call is a...
- A. Heckler.
 - B. Perennial seeker.
 - C. Manipulator.
 - D. Institutionalized inmate.
36. An institutionalized inmate is one who:
- A. Responds to every altar call.
 - B. Tries to disrupt the service.
 - C. Has been confined for a lengthy period of time and has difficulty functioning apart from an institutional setting.
 - D. Will do well when he is released back to society.

TRUE OR FALSE: Mark your answer as either true or false on the answer sheet.

37. Statistics say, “80% of inmates return to prison after release” so we are wasting our time to try to rehabilitate them.
38. The prison system is the only "business" that succeeds by its failure.
39. It is not important to screen volunteers for prison ministry, just accept whoever has a desire to help.
40. It is not really wise to allow inmates to share or help you minister in a prison service.
41. The Bible is not really relevant to inmates.
42. A benefit it of the Word of God is that it can offer positive strategies for coping with difficult situations and negative emotions
43. The scriptural mandate for prison ministry is not really clear.
44. Every believer should be involved in prison ministry in some way.
45. One of the main targets of Christ’s ministry was prisoners.
46. During the time between His death and resurrection, Jesus preached to the spirits in prison.
47. God is not willing that any should perish--not even serial killers, rapists, and molesters.
48. Chaplains cannot minister to more than a small percentage of inmates in their care.
49. All jails and prisons have professional chaplains.
50. False religions and cults are not allowed in prisons.
51. Ministry to inmates’ families is not a goal of prison ministry.
52. Entering a jail or prison to minister is outside the “comfort zone” for most believers.
53. It is important for a volunteer to have some understanding of the work of jail and prison chaplains.
54. A chaplain functions as the administrator of a religious program for the entire institution.

55. It is a grave breach of trust to use your access to the prison to undermine the chaplain's reputation or to discredit his programs.
56. Prisoners are not very perceptive regarding your motives for prison ministry.
57. In prison ministry, always remember you are there to rule rather than serve.
58. Volunteers who start and then quit demoralize the inmate, disappoint the chaplain and the prison staff, and give a bad image to the efforts of the church.
59. A visit with an inmate is not really very important to them, so if you don't show up they won't usually care.
60. Empathy is the ability to feel with people as though you were in their place.
61. Effective prison ministry is fueled by prayer.
62. It is not really important that you know God's Word to conduct prison ministry because most inmates know nothing about the Bible.
63. The rules for dress and conduct are the same in every prison.
64. The chain of command is the same in every prison.
65. Conducting an analysis of local jails and prisons and their needs is important before launching your prison ministry.
66. Your dress and appearance is not really very important when you go into a prison.
67. If you want to start a ministry of writing to inmates you should contact the proper authorities at the institution and obtain a list of the rules for corresponding with inmates.
68. The rules for writing to inmates are the same at every institution.
69. Inmates are often resentful because they have been rejected by society.
70. If possible, it is best not to use your home address when answering letters.
71. Kindness from you can be misinterpreted by inmates as a romantic advance.
72. Never make a loan to inmates. If you send money, make it an outright gift.
73. Do not promise help with employment, housing, etc., after release from prison unless the ministry with which you are involved is adequately prepared to give it.
74. Visiting an inmate on a one-on-one basis is not really very important.
75. It is best to visit one-on-one with a person of your same sex.
76. Normally, it is best not to give money to an inmate or their family.
77. Unless you have had training or you are gifted by God in the area of personal counseling, you should not assume this role when visiting inmates.
78. Correctional institutions are usually rather lax and don't run on a strict schedule.
79. Men should never visit an inmate's wife alone, nor should a woman visit an inmate's husband alone.
80. If an inmate maintains their innocence, you should challenge him/her to get them to face up to what they have done.
81. You should never discuss death with a death row inmate, especially when they have an execution date set.
82. If a death row inmates asks ask you to be present at their death to provide spiritual support, you should decline.
83. Parole means an inmate is free to go home with no restrictions.
84. Most inmates do not have any guilt over what they have done or put their families through.
85. The safety rules and behavior codes are the same in all prisons and jails.

86. Generally speaking, you should wear clothes that are appropriate in the business world when you go into prisons.
87. Never carry identification on you when going into a prison.
88. You should always inquire as to why an inmate is in prison.
89. You should never become involved in transacting personal business for inmates.
90. Any information you have regarding an inmate should be kept confidential.
91. It is best to make decisions for the inmate rather than help them make their own decisions.
92. The value of prison ministry should be measured by your failures rather than your success.
93. There are not many rewards to jail and prison ministry.

Personal True Or False? Mark the following personal responses either true or false:

94. I read all the chapters in the manual.
95. I completed all of the self-tests in the manual.

EXAM ANSWERS FOR JAIL AND PRISON MINISTRY

	T A	F B	C	D		T A	F B	C	D
1.	(x)	()	()	()	21.	()	()	()	(x)
2.	()	()	()	(x)	22.	()	()	(x)	()
3.	()	()	()	(x)	23.	()	()	()	(x)
4.	()	()	(x)	()	24.	(x)	()	()	()
5.	()	(x)	()	()	25.	()	()	()	(x)
6.	()	()	()	(x)	26.	()	()	()	(x)
7.	()	()	()	(x)	27.	()	()	(x)	()
8.	()	()	(x)	()	28.	(x)	()	()	()
9.	()	(x)	()	()	29.	()	()	(x)	()
10.	()	()	()	(x)	30.	()	()	()	(x)
11.	()	()	()	(x)	31.	()	()	(x)	()
12.	()	()	()	(x)	32.	(x)	()	()	()
13.	()	()	()	(x)	33.	()	()	()	(x)
14.	()	()	(x)	()	34.	()	(x)	()	()
15.	()	()	()	(x)	35.	()	(x)	()	()
16.	()	()	()	(x)	36.	()	()	(x)	()
17.	()	()	()	(x)	37.	()	(x)	()	()
18.	()	()	()	(x)	38.	(x)	()	()	()
19.	()	(x)	()	()	39.	()	(x)	()	()
20.	()	()	()	(x)	40.	()	(x)	()	()
	T A	F B	C	D		T A	F B	C	D
41.	()	(x)	()	()	71.	(x)	()	()	()
42.	(x)	()	()	()	72.	(x)	()	()	()
43.	()	(x)	()	()	73.	(x)	()	()	()
44.	(x)	()	()	()	74.	()	(x)	()	()
45.	(x)	()	()	()	75.	(x)	()	()	()
46.	(x)	()	()	()	76.	(x)	()	()	()
47.	(x)	()	()	()	77.	(x)	()	()	()
48.	(x)	()	()	()	78.	()	(x)	()	()
49.	()	(x)	()	()	79.	(x)	()	()	()
50.	()	(x)	()	()	80.	()	(x)	()	()
51.	()	(x)	()	()	81.	()	(x)	()	()
52.	(x)	()	()	()	82.	()	(x)	()	()
53.	(x)	()	()	()	83.	()	(x)	()	()
54.	(x)	()	()	()	84.	()	(x)	()	()
55.	(x)	()	()	()	85.	()	(x)	()	()

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| 56. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 86. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 57. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 87. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 58. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 88. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 59. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 89. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 60. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 90. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 61. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 91. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 62. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 92. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 63. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 93. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 64. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 94. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 65. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 95. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 66. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | | | | |
| 67. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | | | | |
| 68. | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | | | | |
| 69. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | | | | |
| 70. | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | | | | |