

CHRISTIAN PRISONER Ministry

Certification CURRICULUM



Manual & STUDY Guide

Christian Prisoner Ministry

Volunteer and Volunteer Chaplaincy Certification

Manual and Study Guide

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General CPF Chaplain

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APPLICABLE TO ALL LEVELS OF CERTIFICATION

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INTRODUCTION

Every day, every level and every aspect of the correctional environment relies heavily upon volunteers and volunteer chaplains to achieve the vital work of restoring offenders to spiritual health so that ultimately they become productive citizens in the community.

In an effort to provide the correctional environment with well-trained volunteers and chaplains of the highest professional quality, CPF believes it is vital that individuals function at a level of skill and capability far above the level of a basic volunteer in corrections. The CPF Certification initiative raises the level of training and certification for individuals seeking to function in a higher level of responsibility and professionalism in the correctional environment.

The CPF Certification Curriculum offers a practicum consistent with guidelines established by the American Chaplaincy Association, and a practicum of established counseling and recovery practice, and recognizes the importance of a balanced approach to offender rehabilitation which provides resources to address spiritual, practical and therapeutic disciplines.

The nature of correctional ministry requires a broad theological and ministry competence in addition to very specific skills and knowledge. A claim to apostolic ministry is no justification for poor professional development. The key to developing proficiency in any profession is adequate exposure to and acquired competency of the pertinent critical skills, tasks, and knowledge base. Subsequently, the developmental process will include a continuing educational component for those seeking to continue in any level of CPF Certification.

For over a quarter century, Christian Prisoner Fellowship chaplains and volunteers have filled critical roles in the correctional environment by providing ministry, spiritual counseling, purchasing baptisteries, providing Bibles, literature, character development curriculum, mentoring initiatives, and so much more. Plus, CPF is pleased to offer life-skills training and certification in disciplines such as anger management, substance abuse and addiction recovery, grief support and recovery, financial management, and relationship development.

Placing the church in contact with people in the community that it would never meet otherwise, CPF is there... reaching into the community and the correctional environment with quality ministry, training, resources, and qualified volunteers, chaplains, mentors and teachers. Whether teaching a life-skills or GED class, preaching the Gospel, or ministering to the family of an inmate, the CPF Initiative provides a means of expanding ministry and resources for

faith-based programs by helping to reach the rehabilitative goals of the correctional setting, both inside correctional facilities and helping in the successful transition of offenders back into the community. Welcome to Christian Prisoner Fellowship.

Nicholes Robbins
General Chaplain, CPF

WELCOME TO CHRISTIAN PRISONER FELLOWSHIP

As you have come to receive certification with CPF in one of the three certification courses being offered, it would be beneficial to better acquaint you with CPF and the benefits of Faith Initiatives in Corrections.

Christian Prisoner Fellowship (CPF) is a nonprofit ministry committed to extending the hope and power of Christ's gospel to over 7.3 million people currently behind bars, on probation, or on parole in North America's criminal justice system, as well as to their families.

Christian Prisoner Fellowship offers a wealth of benefits within the local and correctional community – providing assistance and resources for inmates, families, churches, volunteers, and community transition.

Since 1982, CPF has partnered with local churches across North America to provide inspirational, instructional, and motivational tools to equip committed volunteers with skills, qualifications, and credentials necessary for effective ministry to individuals under correctional supervision and their families. Since inception, CPF has trained and certified thousands of volunteers and volunteer chaplains for ministry in the correctional environment. These skilled volunteers work closely with Correctional Departments to assist in meeting specified goals of rehabilitation and re-entry into the community.

The Correctional system, communities, churches and individuals reap tremendous benefits from the involvement of faith initiatives in Corrections. The faith community has unique credibility with the justice community. Therefore, justice organizations are usually eager and willing to form partnerships with the faith community for several reasons. Justice representatives recognize the ties and legitimacy that congregations have in the neighborhoods they are serving and support faith initiatives because they believe in the power of faith to change lives. Also, for the church, partnerships with justice and law enforcement agencies offer important benefits.

Correctional Benefits of Partnering With CPF

Partnership with CPF helps minimize the financial strain currently faced by many Correctional Religious efforts. By providing training, certification and qualified volunteers and chaplains, the CPF Initiative offers major benefits to the Correctional environment which include:

- The establishment of a standard of quality and certification which reflects qualifications and guidelines for persons serving as volunteers and chaplains in the correctional environment.

- Sensitivity and alignment with the goal-directed program elements consistent with the mission of the Departments of Correction and its institutions.
- The requirement of appropriate preparatory and ongoing training for volunteers and chaplains.
- An increase in the ratio of chaplaincy representatives to inmates.
- CPF assists in providing qualified part-time, volunteer personnel to assist with full time chaplaincy responsibilities.
- CPF Certified Volunteers, Volunteer and Para-Professional Chaplains offer flexibility at the prerogative of the warden of program supervisor to determine how the volunteers can best serve to meet the goals of the institution.
- The CPF Initiative helps eliminate problems and poor volunteer performance by providing training, certification, and establishing qualifications for each volunteer in accordance with proven industry standards and practice.
- CPF assists in establishing and providing religious programming reflective of the mission of each respective Correctional jurisdiction and institution.
- CPF provides a network for resources, and fellowship.
- CPF insures volunteer accountability, and provides ongoing training of all volunteers and chaplains in order to maintain certification.
- CPF emphasizes the importance of establishing working relationships which are communicative and reflect a ministerial team concept both within the institution and in the community.
- CPF helps provide staffing sufficient to meet minimum requirements for the practice of all faiths, thereby expanding treatment disciplines in satisfying accreditation guidelines.
- CPF provides structured support from the religious community.

Benefits of Inmate Faith Involvement with CPF

Prisoners become involved with religion while incarcerated for several reasons. Inmates report that their participation in religious services activities gives them hope and direction for the future, and helps them cope with stresses associated with incarceration. Inmate benefits include:

- Opportunities for worship, and Biblical and spiritual teaching.
- Improved sense of self-worth and self-esteem. Religious faith includes acceptance and love from a higher being, and from members of the faith group.
- Expanded social interaction. Inmates practicing religious faith, meet other inmates, and volunteers, which serves to expand one's acceptance at the individual and group level.
- Access to special resources within the faith-based community. These may include resources for character development, discipleship, training in life skills, Bibles, books, etc. Also, friendship and mentoring initiatives with faith-representatives in the community serves to strengthen one's ability to access community resources for successful transition into the community upon release.

You may learn more about the CPF Mentoring Initiative by visiting www.prisonministry.faith

Benefits of CPF Certification for Churches and Chaplains

Benefits of CPF Certification include credentials and identification with an internationally recognized leader in correctional ministry. With the strength of a reputable and established leader in correctional ministry throughout North America, CPF grows in credibility as it grows in its number of certified volunteers, chaplains, and partners. Personnel identified with CPF command greater respect due to a quarter century of proven quality in correctional ministry.

Certification with CPF will provide thorough training as well as ongoing support and powerful resources for effective ministry year-round, along with timely resources for self-care, a strong network of support, and admission to Regional and local CPF Conferences which feature exciting tracks of training, both basic and advanced, and especially designed for persons working in the correctional environment. Volunteers and Chaplains certified with CPF also receive exclusive free access to many downloadable resources provided within the CPF Initiative; plus opportunities for continued education and enhanced ministry training at CPF National, District, and Regional Conferences and training seminars.

CPF strengthens and supports the ministry of its Certified Volunteers and Volunteer Chaplains and Para-Professional Chaplains by providing access to incredible resources for ministry within the Correctional environment and community transition including:

- Bibles and Religious literature for inmates (Adult and Juvenile)
- Free downloadable newsletters for distribution to inmates
- Access to Apostolic magazines and literature for inmates
- Grief and Loss Support resources for inmates
- Free downloadable correspondence studies for distribution to inmates
- Discipleship and character development curriculum
- Curriculum for Spiritual Growth, Faith & Spiritual Warfare
- Life-skills curriculum (Anger Management, Employee Development, Parenting, etc.)
- Proven Recovery resources for Substance Abuse and Addiction
- The CPF Mentoring Initiative (Including Training Resources and curriculum for Mentoring Partners and Intern Partners)
- Directory of Endorsed Transitional Living Facilities throughout North America
- Aftercare Resources, plus Guidelines for Setting up and Operating a Christ-based Transitional Living Facility, plus Transitional Living Facility curriculum
- And much more...

CPF maintains regular communication with its member partners, volunteers and chaplains, keeping them informed of important changes, advancements in ministry, needs, accomplishments, and providing them with new resources and materials.

CPF also honors and recognizes exceptional service by its chaplains and volunteers annually with special awards such as "Volunteer of the Year," "Chaplain of the Year," "District Chaplain of the Year," "Heritage Awards for Excellence," "Lifetime Achievement Awards," and "Professionals of the Year."

Levels of CPF Certification & Chaplaincy

Due to the rising need of better qualified correctional volunteers, Christian Prisoner Fellowship provides five levels of training and certification: Volunteer Certification, Volunteer Chaplaincy Certification, Paraprofessional Chaplaincy Certification, Anger Management Certification, and Substance Abuse and Recovery Certification. In addition, CPF is facilitated not only through those who are certified by CPF, but also provides assistance and a structure of accountability through its District and Regional Chaplains. Proper training better equips the volunteer and chaplain for distinctive service in the correctional environment. The overall quality of the international CPF effort is strengthened with enhanced credibility. Recognizing chaplains and volunteers for his or her degree of training and experience, CPF offers the appropriate credentials.

Accountability

In Matthew 25, Jesus shared the parable of the talents, discussing a master who returned and reckoned with his servants concerning the blessings that had been entrusted to them.

Webster defines accountability as being subject to giving an account and as being answerable. Accountability is an important and necessary aspect of life. Passages throughout the New Testament declare that a person will not only be held accountable for his speech but also for his finances, stewardship, personal life, and ministry.

Throughout the Book of Acts, the apostles offered reports and accounts of their actions. Luke gave accurate accounts of the early church's ministry and experiences. The entire New Testament proves the importance of accountability in the lives of the disciples, their God-given ministry, and the work of God. Prison ministry is no exception.

First, we must give an account to God.

Second, we must also give an account to our church and pastor.

Third, all volunteers and chaplains must willingly render accountability to the authorities of the prison institution in which they minister. We are not called to question the rules, but we are called to obey the rules.

Fourth, all volunteers and chaplains must offer an account to their CPF District Chaplain. Regular reporting to the district chaplain helps protect one's ministry, provides vital information for statistics, produces encouragement for others, and assists the district chaplain in evaluating the true success of implemented programs so that goals for future ministries can be established.

Finally, as a responsible Christian witness and epistle written by Jesus Christ for others to read, the volunteer and chaplain in effect gives an account to those to whom we minister.

Responsibility without accountability is futility. The Book of Hebrews reminds the church of the most beautiful aspect of accountability: "that we may do it with joy" (Hebrews 13:17).

Proper Motivation

A prescription for successful correctional ministry does exist, and it begins with proper motivation. In addition to a love for God and a love for souls, there should be a deep conviction that God is calling you and sending you forth as His representative. You should go in obedience to the call of God. Where God calls, God provides, and where God is glorified, fruitful ministry is the result.

Jesus said, "And I, if I be lifted up...will draw all men unto me" (John 12:32). Our motivation and attention must **always** be focused upon lifting up and exalting Christ.

The key to effective correctional ministry is "In Him." Effective ministry and producing fruit that remains is found "in Christ"...

- In His desire "to seek and save that which was lost" (Luke 19:10).
- In His grace that reaches to convict of sin and draw men unto Himself" (John 6:44).
- In His desire to "heal the brokenhearted", and bring "deliverance to the captives" (Luke 4:18).
- In His power to recover "sight to the blind," and "set at liberty them that are bruised" (Luke 4:18).
- In His ability to restore the years the enemy has stolen (Joel 2:25).

Correctional ministry is all about Him. It's about lifting up, and exalting, and pointing people's attention to Christ, not to us. John the Baptist, who according to Jesus, was the greatest ever born of woman (Luke 7:28) stated that he must decrease, and that Christ must increase. Prison ministry is about our decreasing that Christ might increase.

If you view correctional ministry or chaplaincy as an opportunity to get a badge, to ride in a police cruiser, or step onto a crime scene, or improve your personal sense of importance... if you see community involvement as an opportunity to receive a letter from a mayor, judge, or warden declaring how important you are, then your motives are wrong, and we'd prefer that you seek credentials on the internet with some other "chaplaincy" organization that is recognized by a badge rather than a burden.

Perhaps the best Old Testament model of ministry to the captive is seen in the example of a little-known prison minister by the name of Ebed-Melech. The prophet Jeremiah was imprisoned in a cistern. Recognizing that Jeremiah could die in his condition without intervention, Ebed-Melech stepped out with a commission from the king. He gathered old rags, worn-out clothes and a rope, and went to the place where Jeremiah was being held captive.

Instead of trying to yank Jeremiah out of his condition, Ebed-Melech lowered the rope, and instructed Jeremiah to put the rags and worn-out clothes under his arms to pad the ropes in order to minimize any further injury to Jeremiah. With sincerity and patience, Ebed-Melech carefully and compassionately worked to **lift** Jeremiah. Our goal is not simply to extract people from the cisterns of bondage as quickly as possible to minimize our own inconvenience. In correctional ministry, our goal is to patiently lift, and to bring hope and compassion.

Christ's love is a lifting love. Inmates don't need to be beaten down before they understand their condition... they already know where they are and how bad they've messed up. What they need is someone who can, with compassion, demonstrate the powerful, lifting, restoring Spirit of God and instill faith in the power of God, not in the wisdom of men (1 Corinthians 2:4-5).

Our goal in correctional ministry should be to bring hope to the hurting, not prestige to the preacher. God keeps good records... He knows when we seek to honor Him. He will in due time give honor to whom honor is due. Jesus declared that individuals who perform religious works in order to be seen of men have already received their reward. Those who go forth without applause to fulfill the King's commission are, as Ebed-Melech, the true heroes. They are God's special elite forces who, one day, will receive the King's honor (Matthew 6:1-4).

Ministry Approach

It is vitally important that you approach correctional ministry with an attitude of respect and a spirit of cooperation toward inmates, their families, correctional staff, and other faith groups. For offenders, the institution is their home. For correctional staff, it's where they spend most of their waking moments. Your presence in the institution should be a welcomed event... because of the lifting, blessing, loving Spirit of God that you're supposed to represent.

You must always remember that the same correctional officials and inmates who hold the potential to open your ministry into an institution, hold the same potential to have your ministry removed from an institution. Especially in long-term facilities, control is power among inmates. If your approach to ministry is dogmatic and demanding in trying to persuade inmates to accept your doctrinal position, rather than truly ministering Christ in an effort to lift, heal, instill faith, provide encouragement and restoration, your ministry probably won't last very long.

Inmates have the power to rally against any religious effort that brings confusion or contention into the Christian community in prison... and obtain the support of correctional officials that are not of your faith. That is why you must present the truths of Scripture with a caring, pastoral spirit of humility, and stay away from any dogmatic

doctrinal approach. Ultimately, the Spirit of God will seek to lead individuals into a New Testament “new birth” experience. However, you must make sure it is the work and true anointing of the Spirit that is leading, drawing, lifting and giving spiritual revelation when such truth is presented. That way, God does the work and you don’t get the credit or the blame.

Institutions are full of religion. Never make the mistake of thinking that “your faith is the only faith” in the correctional environment. As a volunteer or chaplain, you must show respect and consideration for all faiths if you ever expect others to show respect and consideration for your faith.

We are not the only ones God can use to do great things in His kingdom. The need is too great—time is too short—and the work of God is far too big for one person or group to do alone. The work of God in prison ministry involves many different individuals with a variety of gifts and abilities and resources.

NEVER judge, criticize or mention another faith or another ministry in a negative way. It destroys respect for you and alienates those who otherwise could be an asset and blessing to the work of God, and who may even help advance the ministry God has called you to do. Advancing the work of God in prison requires that we be short on judgment and long on tolerance.

Our approach to others must always be inclusive rather than exclusive. When the children came to Jesus, the disciples wanted to send them away—Jesus called them to himself. While the truth of the Gospel may be exclusive, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12), the spirit of the Gospel is always inclusive. Jesus said, “If **any** man thirst, let him come unto me and drink” (John 7:37), and “Come unto me, **all** ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28).

The absolutes of scripture are important and should be taught in the prison setting. However, our attitude in doing so determines our effectiveness and whether or not our ministry brings glory to God and harmony within the religious setting of the institution.

To maintain a healthy relationship with other faith groups, focus upon the truths over which you agree, rather than the ones over which you disagree. Much truth exists over which we can all agree—Jesus Christ—His Virgin birth—His virtuous life—His ability to deliver, redeem and restore – His death, burial and resurrection—and, His promise to return. Emphasize the positive.

No matter how great a speaker you are, or how much truth you claim to have—if there is strife and contention and confusion surrounding your ministry, you will be a greater hindrance than help to the work of Christ in prison. God’s Word speaks of the “peaceable fruit of righteousness” (Hebrews 12:11). This passage seems to indicate that the fruit of a righteous person will be peaceable! God is not the author of confusion. Prison is a cold, dark place, and needs no one throwing water on the fires of God that are burning around another’s ministry.

God has called us all to the work of helping and healing, and in prisons especially, we must work together. An unknown author penned this truth, “The world is like a hand and all the people its fingers. If you hate and destroy one group of people, you lose a finger, and the grasp of the world is less. How much of our grip do we need

to lose before we are all crippled?”

If your ministry approach is dogmatic or contentious, then perhaps you would best serve God and those in prison by finding some other place to minister.

In most cases, the inmates, correctional officials and other faith groups will be very respectful and very accommodating to persons who prove they are capable of conducting quality volunteer and chaplaincy ministry with a cooperative and right spirit.

Mission

The Words of Jesus Christ drive the mission of CPF, “I was in prison, and ye came to me... Inasmuch as ye have done it unto one of the least of these..., ye have done it unto me” (Matthew 25:36, 40). The ministry of CPF bears witness to the truth that no life is beyond the reach of God’s grace and power to transform.

Working toward the goal of establishing fellowships and ministry in every federal, state, county, and local correctional and transitional-living facility throughout North America, the Mission of CPF is:

- **Centered in Jesus Christ** – in obedience to His command, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).
- **Grounded in God’s Word, the Bible** — in our lives and in our message.
- **Dependent upon Prayer** — as the foundation and power for anointed ministry, “And when they had prayed, the place was shaken where they were assembled together...” (Acts 4:31).
- **Partnered with the Church** — as the Biblical means and partnership for effective ministry, “...the whole body fitly joined together and compacted by that which every joint supplieth...” (Ephesians 4:16).
- **Committed to Unity and Spiritual Maturity** — with all believers in Jesus Christ, “Till we all come in the unity of the faith” (Ephesians 4:13).
- **Commissioned to Evangelize and Disciple** — in obedience to Jesus’ command, “And that repentance, and remission of sins should be preached in his name among all nations...” (Luke 24:47-49).
- **Compelled to Minister Grace and Truth** — in accordance with Biblical instruction and revelation, “grace and truth came by Jesus Christ” (John 1:17).
- **Confirmed by the Power and Working of the Holy Spirit** — in accordance with Biblical confirmation, “And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following” (Mark 16:20).
- **Loving Others** — by treating all people with grace, trust, and respect, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).
- **Pursuing Excellence in Ministry** – By demonstrating integrity and wise stewardship, “Moreover it is required in stewards, that a man be found faithful” (I Corinthians 4:2)

Furthermore, the CPF volunteer or chaplain must possess a character of sterling quality. Sometimes serving as a buffer between inmates and officials, they will often experience stress and conflicts that exist in the parameters beyond their control. Their attitude and disposition must radiate genuine Christian love at all times. They must possess and transparently display several qualities, including compassion, selflessness, burden, dependability, sincerity, self-control, temperance, love, and balanced assertiveness. Serving in a leadership capacity representing CPF, a CPF chaplain must be a genuine Christian.

Spiritual Considerations

Spiritually, several principles are necessary for a successful prison ministry program. The person who desires to become involved will need to make adequate spiritual preparation to do an effective job. Prayer provides the foundation for successful prison ministry. Through prayer God gives a burden and a vision. Next, you should discuss with your pastor your desire to work behind bars. This step will provide the necessary support of a pastor and local church.

To be effective as a volunteer or volunteer chaplain, you should possess the right reasons for being involved in correctional ministry. First, you should deeply and genuinely love God and possess a deep conviction and calling that God is sending you for service. You should go in obedience to the call of God and believe that God will open all the necessary doors. The right reasons are necessary for your ministry to be effective behind bars. A deep conviction that God is sending you into the prison for service must consume you. You should go in obedience to the call of God, and where God calls, God provides.

To be involved in prison ministry, you must also love souls. If you are motivated by love and embrace the purpose to lead souls to Jesus Christ, you will not get discouraged as easily when the going gets tough! In short, you involve yourselves in prison ministry not to justify yourself or your church, to satisfy your curiosity, or to do your civic duty, but because Christ called you into this ministry. If you go with any other motivation, you will set yourself up for disillusionment and disappointment.

To be effective you must also:

1. *Be a good listener.* Many people needlessly worry about what to say to inmates, but the ability to listen far exceeds the ability of public speaking in importance. Inmates do not need to be condemned; they are condemned already. Most realize how badly they have messed up their lives, and they need a concerned, supportive friend who will care enough to listen.

2. *Have a mature, well-grounded faith in God.* You should know what you believe and why you believe it, and you should be able to explain it in clear, understandable terms for people who have little church background. Inmates will sometimes ask tough theological questions; you should not be intimidated by such encounters. Do not feel threatened by doubts and questions, but be ready to respond in clear terms with kindness and sound scriptural teaching.

3. *Be consistent and dependable.* Prison ministers must follow through on promises and responsibilities. Although inmates sometimes are disappointing, they expect the minister to be faithful, consistent, and dependable. Effective prison ministers understand and maintain consistency and dependability as central requirements.

4. *Be spiritual.* Since prison ministry is spiritual in nature, effective ministry behind bars requires a strong spiritual walk. Therefore, without spiritual anointing, direction and power, your ministry will be shallow and short-lived. As a priority, maintain a consistent prayer and devotional life, and be sensitive to the leading of the Spirit.

Inmates develop a thick veneer of distrust to survive in prison. They have been bruised and disappointed many times. You must not allow your relationship with them to end in another failure or rejection. If you make a promise to a prisoner, by all means, keep your promise. Trust builds slowly, and eventually you will earn the right to be heard.

Practical Qualifications

On the practical side, several elements emerge as necessary ingredients for a successful prison ministry program: competent leadership, thorough planning, preparation, training, and adequate church and community support. The person who desires to become involved will need to make adequate spiritual and administrative preparation to do an effective job.

Experience in Corrections proves the need for volunteers to meet the following minimum basic requirements:

- Volunteer applicants must be at least 18 to 21 years old, depending upon specific institutional requirements, and have a valid driver's license, or State Identification.
- Volunteer applicants must pass a security or background check conducted by the institution in which they are to be involved.
- A past misdemeanor or felony conviction involving moral turpitude or violence may disqualify the volunteer applicant for service. The volunteer applicant must advise the assigned departmental chaplain or volunteer coordinator of such background prior to making application.
- Volunteer applicants must demonstrate a faith commitment that is evident by how they live.
- Volunteer applicants must be able to capably express and communicate their faith to others and be able to discuss the Bible with some ability.
- Volunteer applicants must have a written reference from their pastor and must be a member in good standing with a local congregation for at least one year.
- Many institutions will require volunteer applicants to attend a volunteer orientation class in order to become familiar with any guidelines specific to the institution in which they will serve.

Resources:

* Michael Rickenbaker, *Breaking Into Prison II*. Nashville: Spirit & Truth Publications, 2008

Faith In Corrections

The influence and exercise of religious faith in the correctional setting is as old as the history of prisons. Religious faith in prison was no doubt exercised by people of faith who were imprisoned themselves. The Bible stories of such prisoners include Joseph and Jeremiah in the Old Testament, and John the Baptist, Peter, John, and Paul in the New Testament.

Throughout the history of corrections, religion has greatly influenced the treatment of offenders. The actual establishment of prisons and penitentiaries originated as a religious effort that allowed the offender to obtain penance for his crimes, make amends, and convert while being isolated from others. Perhaps the most significant faith-based influence was the establishment of a correctional chaplaincy. Correctional chaplains were among the first to provide education and counseling for inmates.

Today, many inmates practice their faith on an individual basis, or within faith-based religious programs which are commonplace in practically every prison and in most jails. Research indicates that one in three inmates participates in some religious program during their incarceration.

The mission of Faith in Corrections is typically to provide a full range of programs and services to the incarcerated in an effort to reduce recidivism by partnering with faith and community based organizations. The priority within corrections is typically to establish a partnership with faith and community based organizations by:

- Supporting the faith and community based organizations by enhancing existing programs, and developing and implementing new programs and services designed to meet the needs of the incarcerated and their families. Such services may include job training and placement, educational assistance, mentoring, counseling, recreational activities, release programs, follow-up/after care programs, life-skills education, and other support services.
- Establishing a positive, pro-active relationship with local churches and encouraging their involvement in issues confronting the recently released.
- Recruiting and developing a resource of volunteers and chaplains through faith and community partners to work with the incarcerated.

Faith initiatives in Corrections are typically designed to remain flexible because each community and correctional department has its own unique needs, resources, and security considerations.

Legal Issues Regarding Exercise of Faith in Corrections

Although inmates' religious rights are not at the top of their priority list, most institutions respect and believe that Christian volunteers have an important purpose and should be allowed to function in it. The First Amendment of the United States Constitution states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Because of this Amendment, correctional institutions must provide inmates with certain legal rights concerning the practice of their religious faith. Among these rights is the opportunity to assemble for religious services, attend different denominational services, receive visits from ministers, correspond with religious leaders, observe dietary laws, and use religious paraphernalia. None of these rights, however, supersede the security considerations of the institution.

Smaller jails (institutions for short term inmates and those awaiting trial or transfer) may somewhat limit religious practice due to staffing, security and space limitations.

Although the Constitution grants religious rights to inmates, the Constitution does not grant to you or to your church the right to provide ministry within a correctional institution. For that reason, you must always present your ministry as a positive means of support to the institution, rather than an additional burden or inmate right. It is important that you approach an institution with a spirit of cooperation. Let them know you strongly support their mission and will work closely with the facility to help them reach their goals. Always keep a right spirit and be supportive of the authority of the institution. You must also be supportive of the rights of **all** inmates to worship according to their beliefs... that means you must keep a right spirit and be supportive of the presence of other faith groups who may not believe as you do.

Chaplaincy and Volunteers in Corrections

Most of the direct influence of religion and faith in corrections is being accomplished through the work of correctional Chaplains and faith-based volunteer efforts.

The chaplains and volunteers of today are typically educated, multi-skilled, and generally accepted as helpful by those who live and work in correctional facilities. In addition to providing faith-based support and counsel to inmates, the chaplain representative is often responsible for delivering the "bad news" from home or from correctional authorities. More recently, the role of the Chaplain has been expanded to include organizing and training volunteers, facilitating religious visits, and contracting for outside religious services.

In the case when an individual or small group of inmates wish to practice a religion that is not familiar to a current Chaplain, a contract Chaplain, or outside volunteer who specializes in that faith perspective may be brought into the institution to minister to inmates.

Chaplaincy representatives and volunteers have a long history in corrections that can be traced back to the beginning of prisons. In the last 200 years numerous religious groups have entered correctional facilities to provide religious services to inmates. Today, volunteers are absolutely vital to religious programs and without them inmate access to faith programming would surely be limited. Generally, the majority of the religious programs are facilitated by community volunteers. Furthermore, faiths for which a chaplain is not ordained or properly certified to serve as the religious leader, the primary source provider may be a qualified volunteer who serves in a Chaplaincy role.

Prison Chaplains and Religious Volunteers have always served as the main conduit through which religion is delivered in correctional facilities.

As the United States has become more diverse, a number of non-traditional faith groups have surfaced in correctional facilities. They include the following: Hinduism, Mormons, Native-American, Buddhist, Rastafarian, Hispanic religions (Curanderism, Santeria, Espiritismo), Jehovah Witness, Christian Scientists, and two of the newest faith groups to enter correctional facilities, Wicca, and Satanism. As of January 2010, approximately 76% of all inmates select Christian as their religious preference; 17% select no preference, agnostic, or atheist; and the remaining 7 % represent 23 different faith traditions including, among others, Muslim, Native American, Buddhist, Jewish, and Hindu, etc.

With the increased need for sensitivity towards multi-culturalism, faith representatives will also be asked to work toward development and implementation of programs geared toward a variety of rehabilitative disciplines.

As correctional facilities become crowded and correctional budgets are stretched, one area that often suffers from economic cutbacks are rehabilitation and religious programs. In this event, even more pressure will be placed on chaplains and religious volunteers to provide additional ministry and resources to inmates. Also, as prisons become more crowded and job requirements become more complex, correctional officers and other staff will surely turn to religious volunteers to help them deal with the psychological stress of working in prison.

Christian Prisoner Fellowship is pleased to offer the fellowship of "Professionals in Criminal Justice" which provides support resources to employees working in criminal justice. Correctional officers, counselors, chaplains, health-care providers, and other individuals working in corrections face a difficult work atmosphere which can be demanding, stressful, and often adversarial. To these professionals working in the correctional environment, CPF provides relevant and timely articles and self-care resources year-round, along with free admission to Regional CPF Conferences which

feature exciting tracks of training especially designed for persons working in the correctional environment. Access to membership in this growing fellowship of professionals can be found at www.ChristianPrisonerFellowship.net.

Opening Doors for Ministry

Ministry involves more than preaching and Bible studies. Don't limit yourself or God to these two areas. Often you will approach an institution about starting a ministry and they will immediately close the door to you. They explain that they already have an adequate number of worship services and Bible studies being conducted. What do you do when that happens?

If you sincerely have a burden to be used of God, there are many other avenues of ministry. Remember where God calls, God provides. Find out if there are other areas of need where you can become involved. God is able to open doors in the area where you can be the most effective. Opportunities for ministry which we should not overlook include personal visits to inmates; writing a prisoner; providing Bibles and religious literature; starting an alcohol and drug recovery class; providing special music programs; conducting in-prison seminars; starting a literacy class; starting a character development or discipleship class; teaching a class on life skills such as anger management or parenting, etc.; beginning a Bible correspondence course; providing one-to-one counseling with inmates; teaching classes in a specific skill or trade; leading recreation programs; locating jobs for ex-offenders; providing ministry to the families of prisoners; assisting a prison chaplain in administrative functions; providing special times of fellowship for inmates; providing Christian DVD's for viewing by inmates; and, starting a Spanish- or English-speaking class.

Another possibility for involvement is joining an existing ministry. Agreeing to work under the leadership of another ministry provides an opportunity for your ministry to be further developed.

Special Note: As with all ministries in correctional facilities, all of the above must be done within the bounds of jail policies and security considerations.

In many cases, your faithfulness in one of the above areas of ministry will be the means used by an institution to prove your sincerity and devotion to prison ministry. Usually when they see your dedication in the "small things," they will open the doors to you for more effective ministry.

Always accept thankfully whatever opportunity is afforded, and work faithfully and patiently in that capacity, proving yourself to both the inmates and staff.

Remember that there is a variety of other confinement facilities in the penal system besides jails and prisons: juvenile institutions, work release centers, halfway houses, work farms, prison reception centers, and others. Often doors for ministry will open in one of these institutions if not in the particular jail or prison facility you have in mind.

Stepping Into Correctional Ministry

Accountability to pastoral and spiritual authority is a great blessing, because in many cases, your pastor may already have the contacts in place to help get your ministry started in an institution. If that's the case, you are blessed indeed, and the process will be much easier. Once you have prayed, talked to your Pastor and received his approval, and met the qualifications to become certified with CPF as a Correctional Volunteer or Volunteer Chaplain, you are ready to take the next exciting step into correctional ministry.

Next, ***find out what institutions exist and house offenders in your community.*** After determining what institutions exist in the area where you're considering ministry,

Then, ***study the institution.*** Be informed as to what type of religious program exists. Find out if there is a staff chaplain. Find out if there are any other volunteer groups involved in ministry and in what way. If a local ministerial association exists, contact them to see what programs may already be in progress. Decide if there are known needs that are not being met. Your next action should be to ***make an appointment to visit whoever is in authority of the religious activities at the facility.*** This could be a full-time prison chaplain, the county sheriff, the judge, the district attorney or someone who is in control of the prison system.

Once you have introduced yourself, tell the person you are a prison volunteer who holds credentials with Christian Prisoner Fellowship, or, that you represent your local church, emphasizing which ever would seem to carry the most influence. Share your desire and burden to render service to the institution. Ask what you can do to help, and what procedures must be followed to become a religious volunteer. Assure the authority that you will be totally cooperative and ask for any written statements of policies relevant to your endeavor.

Solicit their suggestions and determine what programs are needed and how those programs might be best carried out inside the facility. It is good to have resource materials available to present as tangible evidence of organization and purpose. After your meeting, follow up your visit with a brief letter documenting your conversation and thanking the official for their time.

Note regarding ministerial associations: If a local ministerial association exists, and the sheriff or warden allows them to determine and control what ministries or faiths are allowed to be represented in a facility, they often tread on grounds that are unconstitutional by failing to allow some faith groups access to minister to inmates of that faith. However, it is not advisable for you to attack the entire community's ministerial association... it is your place (or your Pastor's) to approach them as a peer – as a professional partner who would like to offer assistance to them and provide helpful resources toward meeting the spiritual needs of the inmates and rehabilitative goals of the institution. Offering CPF resources such as “Born to Lose” or the “Redeeming Time” series, or one of the many others available, reflect a level of quality in inmate resources that ministerial associations cannot ignore.

You may not receive immediate approval to begin your ministry. Don't become discouraged if it seems harder to break into prison than to break out. Major issues such as schedule changes and security considerations must be worked out within the

institution prior to allowing a ministry to proceed. If the prison official seems hesitant, then be very careful not to force the situation.

Always keep a right spirit and be supportive of the authority of the institution. Every few weeks get in touch with the institutional representative and express your desire to minister under their leadership. Be kind and sincere and eventually, with the help of God, doors will open.

Another approach to starting ministry is through an inmate. Remember that any prisoner you are acquainted with has tremendous influence to help you get into the institution. If prison officials have denied your participation in ministry, you may want to try the inmate approach. Inmates have religious rights guaranteed by the Constitution. If they have spiritual needs that are not being ministered to by other religious groups that are not of their faith, they can make a formal request for ministry according to their particular religious preference.

However, it is critical that your Pastor be fully informed and supportive of following the inmate approach to starting a ministry, and it is advisable to seek out the counsel and approval of your District CPF Chaplain before following such a course.

To follow the course of using the inmates' influence to open the door for your ministry, you must first possess a strong relationship with an inmate. Develop and groom your relationship through letters, or personal visits if possible. To use the inmate approach, the inmate must embrace an Apostolic faith that baptizes in Jesus' Name as his denominational preference; otherwise, if the institution allowed you to conduct services, it would indirectly promote proselytizing, which would be a violation of most institution's rules. Through the inmate approach, the inmate helps unlock the closed prison door. In this event, using the inmate's constitutional rights as leverage, ask the inmate to place a formal request for you to conduct a regular religious service for him. He should register the request with the chaplain's office or appropriate authorities and provide you and institutional authorities (sheriff, superintendent, etc.) with copies of the request.

If you have been already been denied an opportunity to minister within an institution, depending upon your attitude, you may have already marked yourself negatively in the institution's eyes, which may make it difficult for your future requests. However, if a group of inmates are requesting for ministry from a faith that is not being represented within the institution, and your services are being requested by the inmates, you may win a victory that will open a ministry opportunity to you if you carefully maintain a kind, humble and positive support toward institutional authority. In prayer, following God's leading, seeking the best approach to take... whether it may be a worship opportunity, or offering a life-skills or character development class.

Should the institution refuse the inmate's request, then you will need to contact your District CPF Chaplain before attempting to marshal forces from the outside by discussing the matter with the appropriate authorities, judges, or politicians. Your District CPF Chaplain will advise you of any supportive documents available from CPF that have resulted from similar struggles and resulted in court victories in support of various faiths.

There is no frustration so great as feeling a call of God into a particular area of ministry, only to have the door close in your face. That happens sometimes in prison ministry. However, we must remember that God opens doors that no man can close

and closes doors that no man can open. If God is leading you into ministry, then in God's time He will open the door for that ministry. Be careful not to close the door in your own face by some arrogant display of emotion or wrong attitude. Don't ever portray the attitude of, "I've got the truth, move out of the way or I'll run over you because God told me to go." *They will probably make you go – right out of the institution.*

Remember the Apostle Peter's admonition, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Peter 2:13-15).

The Apostle Paul also wrote to the Romans, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God..." (Romans 13:1-2).

The Twelve-Steps in How to Make A Presentation

The person desiring to start a prison ministry or work in one of the fields of the Correction Department, must be very much aware of the burden and responsibility it will take to see it through.

Dave Olsen shares a simple 12-step approach that he has used successfully when stepping into correctional ministry.

First Step

Contact the North American Missions Division or go on-line at www.ChristianPrisonersFellowship.net and download any information that will help you in making your presentation effective.

Second Step

Put together your presentation packet.

- Endorsement letters from any government agency or from any other local area church that currently has an effective ministry.
- Prison officials will want to know what you have to offer them.
 - Ministry Services—Type of services you have, or what kind of Bible Study will you be presenting.
 - C.P.F Resources and which ones.
 - Are you certified with Christian Prisoner Fellowship, or in any of the programs which are offered by North American Missions.
 - Do you have any secular certifications or training that would enhance your presentation.
 - Some states are big on educational training or certification.
 - Some states want to know if your program is State certified.
 - These are important questions you must have answers for before making

- a presentation.
- Do you have any professional training or secular education?
 - Secular Education
 - Religious Education
 - Training Certificates
 - Ministerial resumes if possible.
- If you have experience in prison ministry have a written dossier of your prior experience and what institutions and in which states

Third Step

Who to contact at the facility you want to minister to.

- Depending on the type of ministry/volunteer you are, it is important to know whom to contact.
- To hold a religious service—contact Religious Services, or the Chaplain's office.
- If it is a secular program such as Drug/Alcohol Education, Anger Management, or any other of the C.P.F. programs that is available through North American Mission Division, you will need to contact the program director, or acting supervisor. This will be either at the correctional institute you are going into or the Department of Correction, Probation and Parole at the local level or State level.

Fourth Step

Do research in whom you are contacting.

- Find out the name and title of the individual(s) for the facility at which you wish to hold services or provide a secular program.
- Whether over the phone or in person, it is important to always recognize the person in charge and their title before beginning your presentation.
- If other churches in your state have similar ministries find out who your counterpart is at other facilities so you can mention his name as a reference.
- If a program has a good response in a given institution, the program director for that facility will share that information with other correctional facilities at various meetings. Program directors from other facilities will meet from time to time and share what they are doing and what is working for them. If a certain program is successful, others will want it in their facility also; this can be very helpful to you.
- You may need to speak with numerous individuals before finding the correct individual to speak with.
 - Give basic information while asking pertinent questions as to whom you should speak to.

Fifth Step

Contact the appropriate individual that you will be making the presentation to.

- Once you have learned to whom you should speak, make a phone call, first, in order to set up an appointment to meet with them.
- The individual with whom you will meet is very busy, calling first is the most professional way.

- Calling early in the morning is usually the best time to call. They usually set aside time at the beginning of their day to organize what they will accomplish during the day. If they cannot meet with you that day, find out when they can meet with you. If they are not available to meet with you for some time, find out who they suggest you meet with, and set up a time to meet with them ASAP.
- It is usually best to make the presentation with them as soon as possible while the idea is still fresh in their minds.

Six Step

Setting up the Appointment

- Early mornings or late afternoons are usually the best time. It is my experience that the middle of the day is usually planned for interoffice meetings, high octane situations, out of office or conference calls.
- Set up the meeting day and time, the person and where it will be held.
- Find out if anyone else will be attending and how many.

Seventh Step

The Presentation Packet

- This packet contains the information that you want presented.
 - Endorsement letters from other agencies presently using the program or ministry, in and around your state.
 - Forms that the agency, as well as the program, will be using to facilitate the program.
 - Forms are documented evidence of the individuals attending your program. These are considered confidential and are to be kept in a secure place. Forms may be considered as court documented evidence.
 - Programs/classes that you will be conducting and an outline of the curriculum you will be teaching.
 - Proof of certification or where you received your training.
 - Business cards with your name and number.

Programs available through Christian Prisoner Fellowship:

- “Recovery & Beyond”, teacher and student workbook
- “Reclaiming Reality”—(Healing the scars of addiction) is a twelve week course dealing with Chemical Addiction.
- “Reclaiming Reality II”—Emotions and Anger, Anger Management course and training book.
- CPF Mentoring Initiative
- CPF Resources (“Breaking-In” Newsletter, “Born to Lose,” Grief Recovery Resources, “Redeeming the Time While Doing Time” Series, “A Word in Due Season,” and “Lighten Up,” Basic and Advanced. Correspondence Certificate Course and much more.
- CPF R.A.I.N Project
- Personal & Spiritual development
- Relationship Development

- Financial Management
- Fatherhood Initiative
- The New You—Reformation of Identity

Eighth Step

Bring enough presentation packets for all involved for each meeting you will be conducting.

Ninth Step

The Presentation

- Explain who you are.
 - Your name, who/what you represent
- Personal experience in the field.
 - Explain your field experience and how many years you have been involved and any certifications.
- What is it you want to do—goals?
 - Before going to a meeting, you must know what program you are going to present.
 - During the presentation, it is your goal to get them to add your programs/resources to what they are already doing.
 - Getting them to accept your program is done by completely answering their questions.
- When are you available to start?
 - Give them the date and locations where you will be able to hold the classes
 - Days and times you are available.
- Personalize the packet.
- Business cards with the name of your organization.
- Cost
 - Anger management class is free within the institution, for the probation and parole departments you will establish the price for each class based on a twelve week program, and the participant will have to purchase a workbook.

Here are some of the questions you may be asked!

- Can a participant start any time or do they have to wait for the first lesson to start?
 - The courses are open ended - the participant can start any time.
- How many hours are participant assigned?
- The length of the course is determined by you or the agency and depends upon the need of each individual. Minimum course length is twelve weeks.
- How much does your program cost?
 - The Anger Management classes are not free. The cost should be based on the going price in your state, because of your certification.
 - Most other programs are free, unless the agency using your programs requires a fee.

- Where do your volunteers come from?
 - The community—your Church

Tenth Step

What not to say during a presentation.

- Don't offer them any services you are not able to perform.
- Don't fake it - if you don't know, be honest and tell them.
- When presenting a substance abuse program there are different concepts that people believe in - be careful what approach you take.
 - The Disease Model—Alcoholism is a disease.
 - The Cognitive Model—The idea that how we think has a controlling effect on how we act.
 - The Sin Model—Substance abuse is a moral/Biblical issue
 - I personally believe in the "Sin Model," but when making a presentation it is best not to mention any of these if you do not have to.

Eleventh Step

Work with other facilities and churches in your district/state to get any information needed in making your presentation. You may also ask one of the other more experienced churches to help you with your presentation.

Twelfth Step

Working with the institution or agency

- If your program is accepted work with the institution or agency as you stated.
- Be prompt, professional, and accountable.
- Maintain positive communication with all officials, including positive reports if attitude changes, class participation, responses, and evaluations of the class.

Resources:

* Michael Rickenbaker, *Breaking Into Prison II*. Nashville: Spirit & Truth Publications, 2008

* Dave Olsen, *Reclaiming Reality II*.

3.

conducting Effective ministry within the correctional environment

Once the door has opened, and you step into an institution, always remember that you represent one who has all power and authority – He is The Almighty. Every person you meet has a void within that only God can fill. You can walk in confidence that God desires to show “...himself strong in the behalf of them whose heart is perfect toward him” (II Chronicles 16:9)

The following passage of Scripture describes the great potential for God’s power to change the lives of those in prison: “For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the LORD in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. O that men would praise the LORD for his goodness, and for his wonderful works to the children of men” (Psalm 107: 9-15).

Although God is incredibly committed to your successful witness to those under correctional supervision, the following guidelines must be strictly followed by Volunteers coming into an institution for Church services, Bible studies, and other Christian programs to insure effective, safe, and quality religious programming.

*** Know your Institutional Representative**

The institution in which you minister will typically designate a Volunteer Coordinator, Chaplain, or other representative to serve as the liaison between your group and the prison administration. This staff person is the individual appointed by the prison administration to oversee all aspects of the community Volunteer program. This would include approving individuals to be volunteers, scheduling volunteer activities, generating clearance memos, setting up and providing training.

A good working relationship between your group and the prison’s contact representative is vital to the successful implementation of your volunteer service. Communication, to the extent possible, should always be between the leader of your ministry team and the institutional contact representative. This single point of contact model allows for clear communication and eliminates the problems associated with trying to coordinate the same activity through several different people.

*** Know and Keep Within your Schedule**

Do not try to gain access into the institution when you are not scheduled to be there. Institutions work off very rigid daily schedules, and must often use the same space to provide many different programs. Trying to squeeze in additional unscheduled activities on short notice are very difficult and may be impossible.

* Plan ahead

If your group must make changes to its schedule, work with the Institutional representative as far ahead of time as possible. The representative will need to review existing schedules, generate new clearance memos and advise inmates. All require time.

* Be on Time When Entering and Leaving the Facility

- Arrive at the facility prior to the time you are scheduled to start your program.
- Remember it takes time to be checked into the facility and get to the program area. Facilities frequently must hold staff on overtime to oversee activities. If you are late there may not be a staff member available to accommodate the program when you arrive.
- Come as a group. The facility may not have the staff resources to keep admitting stragglers.
- Time is also important to the inmate. Inmates are allowed or assigned to a specific activity within a specific time frame. Building and maintaining a stable level of trust with correctional staff and inmates is crucial to the success of your program. Schedules must be adhered to.

Before Coming Into A Correctional Facility

1. You must maintain a neat appearance. Dress conservatively. Very often, your physical appearance will help determine your credibility and relationship with the inmate. Visitors must be properly attired, and fully enclosed footwear is required. MEN --- Clothing should be neat and clean. Long trousers, shoes, and a shirt with either short or long sleeves is required. WOMEN --- A dress, or skirt, with an appropriate top is required. Short skirts (well above the knee) are not permitted. Sexually suggestive apparel is not permitted for either men or women under any circumstances.
2. All vehicles must be locked at all times. No weapons of any kind are allowed in your vehicle while on institutional property, and if found, are subject to confiscation. Do not leave medication, tools, or implements which could be used as a weapon or for escape in your vehicle, even if not in view.
3. Do not bring anything into the institution for an inmate, no matter how harmless or trivial it may seem at the time. Many things appear harmless, but could also be considered as contraband for a particular reason. Contraband means anything that inmates should not have, such as food, chewing gum, candy, etc. If in doubt,

ASK. It is advisable for you to adopt a policy of saying 'NO' to any request such as this.

4. INDIVIDUALS AND THEIR PROPERTY MAY BE SUBJECT TO SEARCH UPON ENTERING AND/OR LEAVING THE INSTITUTION, AS WELL AS WITHIN THE INSTITUTION. Refusal to submit to this search will result in an immediate termination of the visit, as well as jeopardize future access to the institution.
5. Remember, ALL individuals working with inmates may be subjected to legal implications. Illegal acts, such as bringing in contraband, may result in criminal charges.
6. Volunteers must produce official picture identification showing age and address at the time of check-in, before access to the institution is allowed.
7. Medication, extra keys, purses, wallets, cameras, cellular telephones, pagers, personal items, and money etc., are not permitted within the institution. Do not bring anything in that could possibly be used as a weapon.
8. When coming in to conduct a service, bring only the necessities (a Bible, a plastic pen, paper). Institutional approval must be given prior to bringing in a musical instrument, (example: when bringing in a guitar, it may be in a case, but no extra strings may be brought in). Musical instruments and other accessories of this nature must always be pre-approved by the Chaplain before admittance.
9. Never bring an unauthorized visitor with you.

Security Clearance When Entering a Correctional Facility

Prisons are supposed to be difficult to get in and get out of. This is necessary to maintain a safe and secure environment for inmates, staff and the public. You must be on a pre-approved clearance list. Anything you bring will be searched. Your personal ID will be viewed and may be held while in the facility. You may be asked to clear a metal detector so plan ahead. Having clothing with excessive metal parts may delay your entry into the facility.

Safety and Medical Concerns

Attempting anything unfamiliar brings with it a certain amount of apprehension. Whether meeting new people, starting a new job, or going into a prison or jail for the first time, it is only natural for a person to feel somewhat apprehensive. It is important to realize that you are probably safer inside the walls of a correctional facility than any place else in today's society. (Breaking into prison II, p.28)

Lockdowns occur in security facilities fairly often. In the event of a severe storm, a power outage, a fire alarm, a fire drill, a fight, or an earthquake, the correctional officials will issue a lockdown. This may be an announcement over loudspeaker, or it may be an officer coming into the unit to announce it. If an officer announces a lockdown to the unit you are in or directs you to leave, you must immediately stop what you are doing, gather your belongings and leave the facility.

As with anyone else in society, inmates could possibly be ill, carrying anything from a common cold to an infectious disease such as hepatitis or tuberculosis, etc. If you are sick, please talk to your doctor to see if you need any immunizations or if you are in good enough health to volunteer in the facilities. It is also recommended that you thoroughly wash your hands upon entering and leaving a correctional facility.

The jail facilities are locations where a fight could possibly erupt. If a fight starts, get out of the way. Do not intervene, but find a correctional officer. You must follow the instructions of the officer. The officers may also lock you into a safe room out of the way until the situation is resolved. Your safety is a top priority for Correctional staff. Therefore, be aware of the following protocol for dealing with any disruptive behavior or violence:

Before it starts:

1. Listen to your intuition.
2. Pay attention to the body language of the inmates (clenched fists, nervous behavior, constantly looking around, facial expressions, agitation, etc.).
3. If you sense something bad is going to happen, let a staff member know or end the session immediately.

If a fight breaks out and no staff member is present:

1. Get out as quickly as possible and notify the correctional staff / chaplain immediately.
2. DO NOT try to break up the fight.
3. DO NOT watch.
4. DO NOT go back in.

If a fight breaks out and a staff member is present:

1. DO NOT attempt to break up the fight.
2. Do exactly as a staff member instructs you.
3. Get as far away from the fight as possible and stay there until all is clear.
4. Notify the chaplain of the incident.

These guidelines are provided to prepare you in the rare event of such an occurrence; however, you have greater reason to be concerned about your safety in traffic driving to and from the facility, than while you are inside the facility.

Conduct While Inside a Correctional Facility

Volunteers are allowed to enter a facility and conduct ministry as an invited guest. Volunteers must work harmoniously with staff and follow all rules and regulations without exception. Any violation of these rules and regulations may result in termination from the institution's Volunteer program. These requirements include:

1. Facility staff will provide periodic monitoring of your program. Immediately comply with all orders from staff. Most requests from staff are for your own safety.
2. You will typically receive an I.D. badge to wear while you are inside a facility. It must be worn where it is visible at all times. Do not take it off until you leave the facility.
3. Never carry anything in or out of the facility without prior authorization. Even the most innocent request to carry an item in or out for an inmate may involve you and our ministry in the commission of a crime.
4. Clear all items you bring in or out through the chaplain or volunteer coordinator. All printed handouts must be approved. This includes videos and audio programs.
5. Do not provide sharp objects, pens, pins, pencils, money or any other products to the inmates. No hardback Bibles or hardback books. Contraband consists of such things as tape, stickers, plastics or lamination, envelopes, stamps, or spiral wire-bound books. Bibles, correspondence Bible studies, devotional guides, and other religious materials are available from the Chaplain's Office by inmate request. Inmates are not permitted to have excessive materials in their cells.
6. Never pass anything from one inmate to another – including verbal greetings. Again, what seems innocent may not be so innocent.
7. Do not give legal, medical or psychological advice.
8. Do not alter, forge, destroy or tamper with any correctional record, report, citation or other Departmental document.
9. Do not bring cameras into the facility or do any tape recording inside the facility except in the case of prior authorization and proper execution of release forms if approved.
10. Do not give out your personal address or telephone number. If an inmate indicates an interest in contacting you on the outside, give them the chaplain's office phone number and upon approval by the chaplain, share only your church address or phone number.

When Leaving A Correctional Facility

1. Wash your hands.
2. Do not loiter on prison property.
3. Do not make or receive telephone calls for inmates.
4. Do not take favors or gifts from inmates.
5. Do not share an inmate's name, address, telephone number, or any information about an inmate or their family outside to anyone on the outside. To divulge an inmate's personal information is to violate their confidentiality. To do so is a violation of the law.
6. Do not divulge contents of an inmate's criminal history or arrest record.

An Effective Christian Witness Within the Correctional Environment

As Christian witnesses, volunteers need to develop and maintain positive relationships with the correctional officers and staff. Volunteers are accountable to God and to the authorities within an institution. The following protocol should be followed in order to properly facilitate your ministry:

1. Always greet the staff people in each area as soon as you arrive there. Be respectful and sensitive to their job requirements and express appreciation for their assistance.
2. Do not argue with any staff person while performing your volunteer duties.
3. If you observe inappropriate behavior on the part of the staff or if you are treated disrespectfully, please document such activity in writing and inform the chaplain immediately.
4. Do not ask the staff for any program changes. If changes need to be made, talk to the facility chaplain.
5. Be courteous and friendly toward all staff members. At times, they may seem abrupt, but the nature of their job may not always engender politeness.
6. Do not criticize the justice system or staff in the inmate's presence; this means maintaining neutrality if the inmate complains of injustice. If you think there is some basis for concern, please talk to the chaplain.
7. In jail, race and sex are explosive issues. Be aware of your own prejudices in your language and behavior. These issues cause great controversy inside. In this diverse environment, you must think seriously about the consequences of your words, actions, and attitudes. We must be respectful toward all people. *NOTE: Prison is never the place to present personal political views.*
8. Do not offer an inmate placement in your home or give out your personal address or telephone number. You must go through the chaplain for contact on the outside.
9. As a general courtesy, if you see an ex-inmate on the outside, allow him or her to make the first advance of recognition. Try not to greet them first.
10. Do not leave an inmate or group alone. Maintain audio or visual contact with staff at all times.
11. Avoid doing or saying anything that could cause your character to be brought under suspicion.
12. Do not condemn any other religion or faith, or suggest that yours is the only true faith.

Inmate Visitation

Your security clearance cannot be used to visit family or friends. You may only be in the facilities during your authorized time, in your assigned area and may only conduct business that has been coordinated with the chaplain. If you have family or friends who are incarcerated, please notify the facility supervisor and chaplain. If one of the people in your services has been moved to another area or facility you may not see them without chaplain's authorization. Remember your clearance is only good for specific time, place and function. If you violate this rule, your clearance may be

terminated. If your faith leader or anyone else asks you to visit someone, you must contact the chaplain or volunteer coordinator for permission.

Resources:

* Michael Rickenbaker, *Breaking Into Prison II*. Nashville: Spirit & Truth Publications, 2008

Understanding and working with prisoners

Inmates are no different than anyone else. They simply got caught. We have all sinned. Too often, society's understanding of inmates has been limited to a few paragraphs in the morning newspaper or a sound bite from the evening news. The lives of inmates consist of far more than the sins they've committed. The real differences between persons inside prison and those outside are walls and barbed wire – and whether their wallets could afford an attorney good enough to keep them out of jail.

People go to prison for lots of reasons. However, the average inmate comes from a broken home. They had little love and little discipline. Many were abused as children so they grew up to become abusive. Many who were not physically abused were often neglected or abused psychologically or emotionally. When essential principles like love and respect are not in the home, essential things like growing up feeling loved and confident of one's own value can't happen. Most inmates relate that while growing up, their parents would call them "stupid" or "ignorant," or occasionally tell them to "get lost." Their parents, in almost every case, would say to them, "if you don't straighten up and get on the ball, you'll end up in jail someday." Then, in time, they fulfill that prophecy.

One day they commit a crime and become State property. Then they are often further rejected by their families and receive little or no correspondence from them. They are forgotten and alone. Society looks at them and treats them as outcasts. Becoming a prisoner is a traumatic experience. In prison, there are no automobiles, no bicycles or airplanes. There are no grocery stores, shopping malls or nice restaurants. There are no walks in the park, golf games, hunting or fishing trips. When a person enters prison, he loses all basic rights as a person. He is strip-searched and then branded with a number. He is told when to eat, how to eat, where to eat, and what to eat. There is no privacy.

Most prisoners experience anxiety, grief, abandonment, depression, guilt, shame, loneliness, and lowered self-esteem. Entering prison also strips the average person of all false security. And when false security is snatched away, inmates are ready to listen, and many of them seriously reach for the reality and true security found in a genuine personal relationship with Christ.

Common Characteristics

In ministering to an inmate, it helps to understand some common characteristics of the prisoner.

MOST INMATES HAVE A COMMON PROBLEM... ALCOHOL AND DRUGS.

Practically all of those in prison have had problems that involved alcohol or drugs. Therefore, the most opportune time to expose many people to the Word of God is while they're in prison, sober. Recent estimates indicate that as many as eight out of ten crimes are committed by persons under the influence of drugs or alcohol.

INMATES HAVE POOR SELF WORTH.

One characteristic researchers have noted about many inmates is a poor sense of self-worth and self-respect. Many have never succeeded at anything. They even failed at a life of crime, because prisoners are the “unfortunate” two percent of all violators arrested and convicted for their crimes. Inmates often view themselves as “born losers”. In prison the inmate is intentionally made to feel totally worthless. Help them to feel that they are important to God and to you.

INMATES ARE OFTEN BITTER.

Inmates feel rejected by society and often they reject society in defense. Many inmates have been misrepresented and mistreated by the system and even by their own friends and families. They have often been treated unfairly and families. They have often been treated unfairly and harbor deep resentment and bitterness. They often join with other inmates in expressing defiance against law, authority and society. Help them to see that the world may be unfair but Christ is always just and merciful.

INMATES ARE OFTEN SUSPICIOUS.

In most cases, inmates are somewhat suspicious of you at first. Most of them have never learned to trust anyone. They have lived in an atmosphere of suspicion and deception. Many have never had a single other person they could trust. Many of them have never been exposed to an atmosphere where people were sincere and cared for them for any other reason than for what they could get out of them.

INMATES ARE UNREALISTIC ABOUT LIFE.

Many inmates are unrealistic about life. This often leads to a concept of immediate gratification – a “just-take-life-as-it-comes” approach with no real plans or goals for the future. You can render a valuable service in helping them change those unrealistic concepts. Kindly encourage them and help them develop some specific, realistic plans for their lives after release. While incarcerated, inmates lose step with the rest of society. Help them understand that their own present choices and actions determine, to a large degree, their future. Because they do have a future, you will perform a valuable service in helping them prepare for it.

INMATES FEEL BASICALLY HELPLESS.

Prison forces its residents to adapt to an unfamiliar and uncomfortable world. Each must find his own way to survive. Inmates are constantly reminded of their inability to attend to or help with family needs while in prison. They have no influence over what happens in their family. They are told what to wear, what to eat, what to do and when to do it. This can almost destroy all feelings of worth and value. A little praise goes a long way, so be an encouraging friend and help to instill in them a sense of value and purpose.

INMATES STRUGGLE WITH GRIEF.

One of the oldest prison proverbs states, “Everyone cries at night.” Most inmates are reeling from the pain of loss. They’re surrounded by loss. They’ve lost their freedom. They’ve lost their jobs. They’ve lost the security of a place called “home.”

They've lost the ability to daily interact with their loved ones. While incarcerated, they often lose loved ones in death, and don't even get to attend the funeral. It's important to walk beside the grieving person without trying to "fix it" for them. Give them permission to grieve in an atmosphere free of judgment. "Normal" grief is whatever a person has to do to keep putting one foot in front of the other – as long as they don't harm property, themselves, or someone else. CPF offers resources to help with educating ourselves on how to minister compassion, comfort, and hope to the bereaved.

INMATES ARE LONELY.

Even though the prisoner is constantly around other inmates and security personnel, he feels very much alone. He is limited in contacts and separated from the outside world. Inmates often find the old adage is true: Out of sight, out of mind. While in prison, they have very few, if any, healthy personal relationships. They are often left to feel that nobody loves them or even cares. Your friendship, concern and contact with them may be the only healthy contact they receive.

Most inmates have great emotional, psychological, and spiritual needs. They live with the constant threat of violence. Doing time is a feeling. They feel lonely, humiliated, angry, and apprehensive. The penalty for their crime includes the haunting realization that time stretches before them – it feels like it'll never end. They have little success or encouragement in life and few good examples to look to. However, even though many "inmate" characteristics are similar, there are no "typical" inmates. All are individuals created in the image of God with particular interests, feelings, experiences and POTENTIAL.

Relating to the Prisoner

The following guidelines provide a frame of reference for the volunteer in relating to the prisoner. Your following the rules will help you gain the inmate's respect and at the same time provide a solid foundation for a positive relationship. Your failure to follow the rules puts you on the list of those in their past that could not be trusted and have added to their share of frustrations.

Be yourself

- There is no need to establish a façade or to create some kind of special status for yourself in relationship to the offender.
- Express your feelings genuinely.
- An honest and unmasked expression of feelings is one important way for the volunteer to show concern.

Set boundaries early in the relationship

- Set the parameters or boundaries of the relationship from the beginning.
- Identify what you will and will not do.
- What is appropriate, what is not appropriate and will not be tolerated.

- Make sure both you and the inmate are clear regarding these boundaries and stick to them. Inmates will test these boundaries on a regular basis. Don't be surprised when you are asked to do something that clearly violates these boundaries. When this happens, immediately re-affirm the boundaries with the inmate. If you do not, the inmate will know he/she can manipulate you.

Mean what you say

Never make a promise unless you've thought it through first and are prepared to carry it out. The inmate will test you, call your bluff, and see if you will deliver. This is an important part of an inmate's process of learning to trust you, which will come slowly in any case. Refrain from making promises in general. It may be useful and wise to talk to your Volunteer Coordinator before you mention the idea to the inmate or agree to do anything for him/her.

Show Respect

Respect is the key toward developing a positive and rewarding relationship with the inmate. He/she will not be open with you until he or she respects or trusts you. Conversely, you must respect the inmate's individuality and basic rights as a human being. There is no room for narrow prejudices or feelings of superiority. Respond to the inmate's needs and interests, not your own. Your volunteer service is to provide encouragement to those in prison who appreciate the positive influence of outside friends and not vice versa.

Be supportive, encouraging, and friendly, but firm

It is part of your job to be honest and objective, disapproving when it is warranted, as well as praising, supporting and encouraging when that is warranted.

Win respect for yourself

The inmate will never respect you until it is clear that you cannot be conned or manipulated. The inmate's manipulations may be expressed in requests for you to: influence others, bring contraband in, take something out or pass a message. Never be shy about saying "NO" to a request you really do not want to grant or you know it is clearly against the rules. The request may be for something that is borderline, and may seem insignificant. Tell the offender you will check to see if it's all right, and then ask for guidance from the appropriate official.

Remember the following boundaries, and stick to them.

Do not make personal physical contact

Volunteers should refrain from making physical contact with offenders other than a handshake at beginning and end of sessions. Though personal contact such as a hug may be a seemingly harmless gesture, offenders frequently misunderstand the meaning of the contact and may interpret the gesture as affection.

- Handshakes only
- No Hugging
- No Kissing

- No touching of any kind other than handshake
- Avoid being alone with a prisoner of the same or opposite sex. Stay with your group.

Do not ask an inmate why he/she is incarcerated or for how long.

Let the inmate tell you in his/her own time about the offense committed, the family left behind, or any other personal matters. Be forewarned, someday the inmate may talk about his crimes and past. Do you really want to know? Will what he/she tells you change your opinion of him/her?

Accept the inmate

Accept the offender as an individual who is no better and no worse than anyone else. To pigeon hole or categorize a person is, in a way, to dehumanize a person.

Be patient.

Don't expect overnight miracles. When things have been going wrong for years and years for a person, things cannot be corrected in a few weeks or months. The positive effects of your relationship with the offender may not have a decisive effect until long after you have stopped working with the person.

Expect Hostility

There may be a time when an inmate, overwhelmed by troubles, will confront you with hostility. At such times, do not force conversation upon the person and above all do not respond in a hostile, sarcastic, or anxious manner. Do not act shocked. Retain your composure. Ignore the hostility or withdraw for a while and chances are that person will regain his/her composure.

Don't expect thanks. Do all things as unto God.

You may not receive thanks or any expression of gratitude from the offender. He or she may feel it, but may not know how to express gratitude. They may actually feel embarrassed by it. You may never hear thank you's, but in the long run your efforts will be appreciated, probably more than you or anyone else will ever know. Enjoy knowing this person. Don't be inhibited about laughing and having fun with the offender. They need this and it can be one of the real pleasures of your volunteer work.

Don't be misled by flattery

Sometimes the supposed gratitude, "you're the only person that will listen to me" is the first step towards getting you to do something that you should not do?

Don't make assumptions

Just because it may sound reasonable, doesn't mean it is. If you're not sure, "check it out" with your group coordinator or the staff person in charge of supervising your program.

Do not get involved in facility/department affairs. Do not become an advocate for the inmate.

- An inmate may want to tell you how the correctional staff is abusing them, or how they are being deprived of some item or privilege. Prisoners will frequently voice complaints, either real or imagined to anyone they think might be able to assist them get what they want. There are many internal avenues of relief for an inmate who believes he/she is being abused or mistreated. The inmate needs to use the internal avenues at the prison and bring the problem to light by going through the appropriate channels.
- The best course of action would be to listen to the inmate and then remind him/her of the purpose of your program. Reestablish boundaries and recommend that he/she consider using the inmate grievance system.
- As a volunteer you are there to provide a specific service. It will not be helpful if you become an advocate for the inmate and become involved in the day-to day affairs of the institution. Check with your program leader and the Volunteer Coordinator if you are not sure about how to deal with the situation.

Confidentiality of information

- What you talk about with the inmate is between you and that person. You may be able to overlook what the inmate has done in his/her past, but others in your group may not. Keeping confidentiality boundaries can be a way of gaining the inmates trust and respect.
- Confidentiality has its limits. If an inmate tells you something that leads you to believe the life and or safety of another is in jeopardy, you are required by law and have an obligation to report it to your Volunteer Coordinator as soon as possible. In a prison setting, Inmates may tell you about pending violence or dangerous activities hoping you will tell the administration. By going through volunteers, family or others they avoid potential problems of becoming a 'snitch' in other inmates' eyes because they themselves did not tell the administration.

The Con and Con-Games

Information is power to the inmates. Inmates will try to learn personal things about you. Some may generally want to know you as a person, but others are seeking information and looking for an angle to exploit or manipulate you or your family, or even threaten you if you don't do what they want.

Con games start out very subtle and innocent. They just want someone to write to when they are feeling down. The letters or cards will be innocent at first asking for nothing. Then one day they may ask you to buy them something simple like maybe some greeting cards so they can write you. If you give in to their requests, they have you. The requests will get bigger and will eventually become demands. When you try to back out they will threaten to inform on you and tell you how much trouble your going to be in.

The best thing you can do is not to give personal information to them. This applies to working with the inmate both in prison and after release.

Resources:

* Michael Rickenbaker, *Breaking Into Prison II*. Nashville: Spirit & Truth Publications, 2008

the safety zone – The Power zone

To be effective and to prevent costly mistakes and embarrassment, you will want to be familiar with the following additional guidelines to remain in the “safety zone” of correctional ministry. Of course, some guidelines will be peculiar to the institution in which you work, and you will want to be familiar with them. Some things you will learn by experience. The following guidelines have been developed using institutional rules for volunteers, information obtained from county, Federal and State correctional systems, and over thirty years of personal experience. These guidelines revolve around the security of the institution, your relationship with inmates and the nature of your personal witness. These guidelines are intended to supplement, not take the place of the institution’s guidelines. The intent is to help keep your testimony clear and your ministry effective.

The Safety Zone

Respect these safeguards and the likelihood of problems will be minimal.

1. *Don’t visit the inmate’s family and friends on the outside without approval* of institutional authority, or without the inmate’s knowledge and consent. This could be a violation of institutional rules, and embarrassing to the inmate and to you.
2. *Don’t over-identify*. Be a friend but don’t identify with the inmate so much as to lose your objective. To feel with an inmate gives him strength. To feel like an inmate creates the impression that you are just as powerless as he is.
3. *Don’t just count heads*. We’re there to help and minister; not to try and impress people with our numbers.
4. *Don’t give “off the shelf,” pat answers to a prisoner’s problems*. One sure way to wound your relationship is to give simplistic answers to complicated problems. Avoid flippant answers like, “Just pray and everything will be all right.” Such responses sound as phony as a three-dollar bill. The best response is to acknowledge his feeling of frustration and allow him to “get it off his chest.” Then be a supportive friend who will care and commit to prayer.
5. *Don’t let disappointment throw you*. At times, you may fail to measure up to the needs of the moment. Perhaps because of tiredness or preoccupation with something else, you will not adequately respond to an inmate seeking your help. Satan will use guilt feelings about such failures to discourage and destroy. God is not bound by our inadequacies and He wastes nothing, not even our mistakes and failures, but weaves them into His pattern, even bringing good from our error.
6. *Don’t make decisions for an inmate*. It is perfectly in order to provide scriptural guidance and support. You can and should help them handle problems with job

hunting, parole and family. However, don't let them play the con-game of letting you decide for them, and then blaming you when things don't go exactly right.

7. *Don't make business deals with inmates.* We must not be involved in income generation for the inmate or his friends, or for ourselves or our friends.
8. *Don't take sides against authorities.* There is a difference in listening and taking sides. Don't support complaints, but always try to reinforce positive relations with authority positions. Don't forget that the issue of authority is often a long-standing problem for many inmates. God established authority, and sovereignly works through it. It may be alright to empathize with an inmate's situation, but don't be pulled into rude talk about the system or officials. Information you may receive is often slanted and incomplete. If you sow criticism, you will reap the same.
9. *Don't argue about Scripture or anything else.* The argument can be won, but a friend and possible convert could be lost.
10. *Don't give out your personal address or phone number to inmates.* Channel all correspondence through a post office box or preferably your local church. This avoids potential problems.
11. *Never mail letters for inmates. Never give money to an inmate for any reason.* Items innocently brought in or taken out may be considered contraband and may lead to your being banned from further ministry, and possibly prosecuted.
12. *Don't get someone hurt by sharing confidential information.* You may be privy to valuable information about an inmate. Don't discuss inmate crimes or backgrounds with other inmates, friends, or family.
13. *Don't blame yourself if an inmate doesn't make it.* It doesn't mean that you, your church or your God have failed.
14. *Don't be a no-show.* If you can't make a scheduled visiting or service time, notify the inmates through the prison officials and the chaplain or designated authority ahead of time.
15. *Don't stress denomination. Stress Jesus Christ.*
16. *Don't go into prison as an expert or reformer.* Reading this book and twenty others won't make you an expert in corrections or in prison ministry. Don't tell the prison officials or anyone else how to do their job.

ALERT! Exercise extreme caution and avoid and prohibit any romantic relationship between volunteers in your group and any inmate.

The Power Zone

1. *Do be yourself.* Inmates can recognize fakery immediately. Be genuine and sincere.
2. *Do be ethical. Keep everything out in the open.* Treat others as you wish to be treated. If an inmate's actions are questionable, ask your volunteer coordinator or chaplain for advice or assistance.
3. *Do seek help when needed.* Admit you don't know everything. Don't be afraid to seek help or ask questions.

4. *Do set a good example.* It's more than telling the message; it's being the message. Keep your behavior above reproach.
5. *Do dress appropriately when visiting and ministering to prisoners.* Wear modest clothing. Don't wear anything that would draw attention to your body. You should dress neatly and be well-groomed. You will gain respect, if you "dress up" rather than "dress down." Remember, you are the temple of God and His representative. Dress accordingly.
6. *Do communicate with the prison staff and authorities regularly.* Keep them informed in regard to your activities. Be positive and supportive. If you have any questions or concerns, be willing to discuss those with the proper authorities.
7. *Do be willing to learn.* We must never have a "know it all" attitude. When we stop learning, we stop growing. If you stop learning today, you'll stop being effective tomorrow.
8. *Do be sincere and genuinely care about the prisoner.* Anybody can teach a Bible study, but it is so important that they see and feel that we care about them
9. *Do share personal testimonies and reports of victory and answered prayer.* These are among the most effective things you can do in reaching, touching and encouraging a prisoner. However, do not share specific personal information.
10. *Do be prepared.* Prison ministry, like any other work for God deserves your best. Never settle for off hand, ill-prepared involvement. Remember, you represent Jesus Christ.
11. *Do be positive.* Jesus never talked the problem. He always talked the answer. Keep your ministry positive and your results will be positive.
12. *Do be a Christian.* Be what you need to be for God, so you can do what you need to do for God. Anything we do as ministers of Jesus Christ requires dedication and commitment that can only come from the Spirit of Christ working within us. Only as we lay ourselves completely and open to His working in our lives can we be the vessel of honor God desires us to be.

Spiritual Resources for Spiritual Results

- ***Without spiritual anointing, direction and power, your efforts and effectiveness will be shallow and short-lived.*** The words of the apostle Paul ring clear and true for effective prison ministry: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:4-5). Since effective prison ministry is spiritual in nature, you must develop and maintain spiritual priorities.
- ***Pray!*** Since prayer is the most powerful resource for prison ministry, maintain a consistent personal prayer life. You should conduct special prayer with inmates during crisis times and for their special needs. Also link the inmates to the local church during special times of prayer, such as prayer chains.
- ***Fast!*** Commitment to prayer and fasting on a regular basis will bring down the strongholds of the enemy in the inmates' lives. "For the weapons of our warfare

are not carnal but mighty through God to the pulling down of strong holds" (II Corinthians 10:4-5).

- ***Be Filled With and Led by the Spirit!*** Be sensitive to the Spirit of the Lord and to the inmates' needs.
- ***Minister the Truth of God's Word!*** Teach truth for truth produces results. If you teach repentance, inmates will repent. If you teach baptism in Jesus' name, they will be baptized. If you teach about the baptism of the Holy Ghost, they will receive the experience. The same is true for teaching healing, worship, faithfulness, and so on.

Resources:

* Michael Rickenbaker, *Breaking Into Prison II*. Nashville: Spirit & Truth Publications, 2008

engaging spiritual ministry

God's power can take any lifestyle and transform it to reflect the power and principles of His Word. As a volunteer or chaplain, your lifestyle, attitudes, and behavior should reflect the Spirit of God working within you to transform and bring your life into conformance with God's Word. Paul stated, "And ye became followers of us and of the Lord" (I Thessalonians 1:6). The inmates' impression of you will be a lasting one. Therefore, it is important that you represent Christ and minister the whole truth of God's Word. You should set an example of personal holiness, and possess a spirit of love, worship and prayer.

The prison is often heavily evangelized by various groups. Other religious groups ministered in prisons before Christian Prisoner Fellowship arrived. But the challenge sounds: "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16).

Nothing can truly dispel darkness except light. God has called you to go forth as a bearer of the Light, Christ Jesus, "the true Light, which lighteth every man that cometh into the world" (John 1:9).

One-on-One Ministry and Counseling

One-on-one ministry and counseling is geared toward spiritual concerns. It is not our business to pry into family, alleged crimes, sexuality, past moral decisions, etc. However, we are dealing with the whole person and their relationship to God.

If an inmate is going through a crisis, he needs understanding and compassion. Be willing to serve him in areas that will add meaning to your relationship with him. (But don't do things for him that he can do for himself.)

Among the list of the many problems that inmates encounter that you may be asked for counsel may include parole demands, fines, legal responsibilities, family needs, and so on. Be prepared to assist and guide, but always encourage the inmate to seek professional counseling or advice for non-spiritual matters.

As a CPF volunteer, an individual may reveal or "confess" to you something that is troubling them. You may be a "mandated" reporter for any information you receive. You may be held accountable for what you know and when you knew it. You may even be subpoenaed to testify; clergy confidentiality does not cover you. Thus, it is necessary to set guidelines and boundaries to protect you and the inmate.

1. If a person exhibits suicidal or homicidal behavior or intentions, it must be reported immediately to a staff person and staff chaplain. This is a judgment call on your part and puts the inmate under surveillance.
2. Any knowledge of abuse---sexual or physical – must be reported to the staff chaplain immediately. Any knowledge of threat to life or injury must be reported immediately. Inquire carefully about whether this information has been reported to the proper authorities.

3. Any conversation dealing with abortion must be directed to the staff chaplain and must not be handled by the volunteers. The stability of the inmate is of utmost concern.
4. Any conversation dealing with sexual preference or orientation must be referred to the staff chaplain. Remember the stability of the individual.

God's power can take any life and make it new. However, a new-birth experience, as great as it is, does not automatically heal all of the scars, memories and patterns of an inmate's past life. As inmates begin to walk with Christ and become His disciples, there are several areas in the inmate's life in which God begins to work.

1. Habits. Even though inmates may receive a beautiful experience with Jesus Christ, all of their wrong habits don't always automatically go away. Help them understand that they need not be bound to old habits. Reassure them that God not only forgives, but also will give them power over the habit through the power of the Holy Spirit.
2. Memories. Most inmates live daily with the scars, pain, and haunting memories of past experiences. The scars and memory of these experiences affect behavior patterns and often dictate their relationships with others. Damaged and scarred memories and emotions do not dissolve. They must be healed. Help inmates understand that they need not be bound to the past, but that the grace of God can help heal the sting and pain of the past.
3. Unforgiveness. Many inmates live daily with the torment of knowing that others have not forgiven them for their wrong. Many also go through life with unforgiveness in their own heart toward another over some injustices they have borne. Minister to them the principles of forgiveness from the scriptures. As they learn to receive Christ's forgiveness, they will be able to forgive others.

Be Aware!

Be aware of the games that some offenders play and do not be drawn into breaking the rules of the institution, even if the rules seem to be petty in your own judgment. The offender knows the rules, but he will test you to see if *you* will keep the rules. By yielding to one offender's request to break a rule, you may lose your position and, most importantly, the opportunity to minister within the correctional environment.

Immediately report any breach of security, threats of suicide or escape. Do not give legal or social advice to inmates. Do not debate any issues involving facility rules or regulations. Your conversations and activities may be monitored and recorded on a closed circuit TV system. USE COMMON SENSE----IF YOU DON'T KNOW...ASK!

Evangelism & Discipleship

Jesus instructed His followers, “go and make disciples of all nations . . . teaching them to obey everything that I have commanded you” (Matthew 28:19-20 ASV). Making disciples involves much more than simply making converts. The great commission involves going (evangelism) and teaching (discipleship).

We readily agree that the responsibility and purpose of the Church is evangelism. However, it is also important to understand that the purpose of evangelism is discipleship.

Discipleship suggests commitment, dedication, and incorporation into the Body of Christ. Discipleship suggests an ongoing reproductive lifestyle as a follower of Jesus Christ. Becoming a disciple of Jesus involves the initial commitment to follow Him, and the continual commitment to live as He lived.

Birth is not the ultimate goal in life. It is only the beginning. So is spiritual birth only the beginning. The ultimate goal of ministry is, 1) To disciple men around the character of Jesus Christ, 2) To lead men into spiritual maturity, 3) To lead men to reaching and discipling others.

Getting people to repent is important but getting them into the Church is the real challenge. Our desire should never be less than what the Apostle Paul desired for those converts in Thessalonica — that they be established “in every good word and work.” Discipleship is not just another program in prison ministry. Rather, the entire goal of our efforts in prison ministry should be to make disciples.

Three vital components make up an effective discipleship model.

TEACHING

Jesus spent time teaching principles of the kingdom to His disciples. He put into their minds the importance of going the second mile and of loving their enemies. He stressed the importance of fruitfulness and forgiveness. He taught them about the importance of prayer and how they were to affect the world as “the salt of the earth”. He used parables to teach simple yet profound truths to His disciples. He told them the parable of the talents to teach them about stewardship. He taught them about true values as illustrated by the parable of the pearl of great price. He taught responsibility to others when He shared with them the parable of the good Samaritan. He taught them principles about seeking first the kingdom of God and about not judging others.

It is so important in prison ministry that we invest principles of the Word of God in the lives of the inmates through sound Biblical teaching. Each inmate must have the opportunity to hear, know and understand the true doctrine of Bible salvation, but he must also be taught the principles of a Godly lifestyle. We must do our part to provide the opportunity for each convert to “grow in grace, and in the knowledge of our Lord and Savior Jesus Christ” (II Peter 3:18).

EXAMPLE

After calling the twelve to follow Him, Jesus had a powerful and life changing effect on the disciples who walked with Him. Jesus' disciples learned from the example He set before them. The principles that were important to Jesus and lived out in His own life became important to the disciples.

Jesus was an example to His disciples in prayer and fasting. Jesus demonstrated the importance of compassion when He reached to touch the leper. He showed the value of each individual when He went to the house of Zacchaeus and spent time with the woman at the well. Jesus was constantly reaching and touching those who were hurting. Jesus taught them by example how to forgive, how to love, how to live above sin, how to care and ultimately how to take up a cross. Jesus Christ gave His disciples the perfect example.

It is important for us to remember that we are the salt of the earth and light of the world. Effective prison ministry involves more than our telling the message. It involves our being the message. We will never personally disciple others to be what they need to be unless first of all we become what we need to be. We earn the right to be heard through our own example.

If you desire for prisoners to be discipled, then you must be discipled yourself. If the scriptural principles of prayer and faith and worship and compassion and commitment are evident and important in your life, then those principles will become important to the prisoner. Many important spiritual principles are primarily "caught", rather than "taught."

INVOLVEMENT

Jesus integrated His disciples into the life of His ministry. The Apostle Paul followed a similar pattern by involving young men like Timothy to assist him in carrying out his ministry. Paul was constantly sharing all he knew about the ministry with those who traveled with him. He also admonished us, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2). Discipleship never comes through a lecture. It comes through a life.

Discipling someone while confined is not an easy task and presents a real challenge. However, if you are dedicated to the purpose of making disciples, you are already well on your way to being successful in the task. It is important for you to teach them to worship, to love God and to love themselves. Instill in them the understanding that to follow Christ means to participate in His mission.

Of course, within the institution, there are limitations to the involvement of inmates in ministry. However, you can allow the inmates to participate and assist you in leading services, worship, or singing. You may involve them by allowing them to take public prayer requests and then leading the group in prayer. However, you must share those responsibilities among several inmates; if not, a “power” element (big I, and little you) could be created among the group which is very unhealthy. Also, with your proper leadership, they will evangelize the institution and follow-up with inmates with far greater success than you possibly could. After all, the institution is their home.

When Their Feet Hit the Street

Over ninety percent of all prisoners will be released. Continuing to follow-up with inmates who are released is a much needed ministry. When a man receives Christ in prison, suddenly for the first time in his life, things seem to go smoothly. He has plenty of time to read the Word and attend religious services in the institution. But everything changes the moment he gets out.

Although familiar with the Christian culture inside prison, he’s never experienced what it means to live for Christ out on the streets. In a moment, he is catapulted from a life of total dependence to a world of independence. Suddenly, he is faced with meeting financial responsibilities; finding a home, or dealing with problems at home; getting a job, transportation, and trying to overcome bad habits and a bad reputation. Upon release, the same old friends that helped him go to prison will embrace him again – and to some of those friends, he’s the hero now. Therefore, inmates are extremely vulnerable upon release. You must work to connect and incorporate them into a local church where they are loved, accepted, and integrated into Christian culture outside of prison.

No matter how sincere inmates are about living for God, if they have no one to turn to when they are released, many will return to prison in more trouble than before. The Church has a commission and responsibility to look after these new Christians.

1. **PREPARE YOUR CHURCH TO RECEIVE THEM.** The church has a powerful role in providing the proper atmosphere for spiritual growth. Churches must also provide the important things like acceptance, patience, understanding, friendship, and fellowship. These basics go a long way to help inmates become established in a local congregation. People know if we truly care about them – and they know if we don’t. All of us, inmates included, need mercy, not judgment; we need love more than we need criticism. If the church you attend is not a “user-friendly” place for former inmates, please make every effort to connect them to another church that is.
2. **MAKE PERSONAL CONTACT AND FOLLOW-UP.** When the inmate you’ve been working with gets released, **IMMEDIATELY** contact him (subject to the approval of the institutional chaplain or volunteer services coordinator as

applicable) and establish some communication. Inmates you reach out to in prison need to be kept in touch with during their parole. This can help them make the transition to life on the outside. Make sure that your church exhibits the love of Christ. Next, personally offer him a ride to church. You're the one he trusts; therefore, he will feel more comfortable with you than with a stranger. Once you are at church, you can introduce him to other believers. Include him in all activities at church. Take him out for lunch or coffee after church. The main objective of our follow-up efforts should be to get the person actively involved in a local church where he can be further disciplined by the leadership of that church. Statistics show that inmates who become established in a local church for a period of one year after release have better than a 90% chance of living the rest of their lives with no further criminal activity.

3. **HELP EX-PRISONERS FIND NEEDED SERVICES.** Studies show that more than 80 per cent of all prisoners have some history of alcohol or drug abuse. Many will still have some difficulty with it after release. Watch for warning signs. If warning signs appear, make sure these ex-prisoners find the treatment services they need soon after their release from prison. Your church may consider starting a special ministry to persons with alcohol or drug abuse problems. Find out if his family needs assistance. Your church may have some kind of benevolence program to help the inmate's family with groceries or clothing, and you may connect them with community agencies which can help with personal or family needs. Also realize that God did not call you to meet all of the inmate's financial needs. Don't try to. There's always a greater need for money than there is money. If you or your church desire to help financially, that's one thing, but do not allow the inmate to become dependent upon you or your church for his financial support.
4. **HELP FORMER INMATES FIND JOBS.** Finding a job can be a real problem for an ex-prisoner. Be patient and persistent with your guidance and counsel. Pick up a newspaper and go through the help-wanted ads with him. Assisting to arrange appointments and making personal contact with potential employers can be very helpful. If a job seems promising, offer to drive him to an interview. If he doesn't have a job, you can present this need to the church and offer to help him find a job or direct him to someone who can. Go with a man, and assist him in finding a job rather than simply giving him a handout. Good job placement can often keep people from resorting to crime again.
5. **STAY CLOSE TO HIM — HE'S YOUR BROTHER.** No doubt there were times you needed help and there was someone there. If you leave him alone, his old friends will be very happy to be there for him. The Apostle Paul reminded us, "evil communications corrupt good manners" (1 Corinthians 15:33). A former prisoner must not be allowed to return to his former friends and pattern of life—the things that sent him to prison in the first place. If you don't hear from him, call him often. Those continual calls of concern and friendship will help him feel secure and loved. He needs you more than ever now that he is out and on his own.
6. **ENROLL IN AFTER CARE PROGRAMS.** Often times many inmates have no place to go upon release. Fortunately, many communities now provide excellent after-care programs and half-way houses for such inmates. These programs

most often will provide for an inmate's lodging while offering life-skills teaching. Consider helping to enroll an inmate in such a program. A church can help in other important ways. A church may want to sponsor a person coming out of prison, and help build a new life for him in the community. Consider helping with the inmate's tuition at an approved half-way house for a couple of weeks. Or consider helping provide some other means of temporary housing until he can afford a place to stay.

7. IT'S TIME TO RE-GAIN TRUST. Inmates lost the trust of society – that's why they were locked up. Trust is perhaps the most valuable asset any person can ever earn. Inmates must be taught that trust is not something automatically given, but something of value which must be earned. Fully trusting someone doesn't happen overnight – it takes time. It's also important that you protect the trust you have personally earned. Therefore, be careful to not make promises or commitments to others in behalf of an inmate concerning financial, legal, or personal matters. While encouraging others to invest in the lives of inmates, also caution them about the possibility of being taken advantage of.

Sowing and Reaping

When you step into correctional ministry, always remember that you represent one who has all power and authority – He is The Almighty. Every person you meet has a void within that only God can fill. You can walk in confidence that God desires to show "...himself strong in the behalf of them whose heart is perfect toward him" (II Chronicles 16:9).

No part of the year appears more depressing than those weeks just before winter has ended, when the earth lies barren. However, as a child growing up on a farm, I learned the importance of sowing the seed even during those barren times and in places that seemed unlikely. While spring was still buried out of sight, my father taught me the importance of going to the fields, preparing the ground, and planting the seed, so that we might reap a harvest. At an early age, I learned that every living seed carries a miraculous power and potential of its own. So it is with every Word of Divine truth.

The seed of God's Word carries with it a miraculous power and potential of its own. It has the ability to spring up, to prosper, and to bear fruit even at times and in places that seem unlikely. A harvest always comes from sowing the seed, even in what may appear to be an unlikely field.

The Apostle Paul's confidence remained grounded on the certainty of spiritual harvest when he said, "we shall reap, if we faint not" (Galatians 6:9). As the Church goes forth sowing the good seed, we are assured that Christ will bring forth the harvest.

We must reach to all people if we are to represent Christ to the world. Within unlikely fields (the prisons and jails of our nation) millions of people desperately need

the love and grace of Jesus Christ. His grace always proves to be adequate for every situation.

God's grace was sufficient to lift Joseph from a prison to a palace; to change Saul, a persecutor of Christians, into the great Apostle Paul, a preacher of righteousness. The miracle of harvest becomes a reality only after faithful laborers have sown the seed.

You have a uniqueness that is particularly yours and Christ can use a variety of giftedness in serving and furthering His Kingdom. Your time and talents are extremely valuable in reaching hurting and broken people with the loving, life-changing and liberating Gospel of Jesus Christ.

Thank you for partnering with Christian Prisoner Fellowship in this high calling. Because of Christ's commitment to those who go forth to fulfill His call, you can be certain that the day is soon coming when each volunteer who has gone forth "bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

Resources:

* Michael Rickenbaker, *Breaking Into Prison II*. Nashville: Spirit & Truth Publications, 2008.

CHRISTIAN PRISONER FELLOWSHIP Certification requirements

In an effort to provide the correctional environment with well-trained volunteers and chaplains of the highest professional quality, CPF believes it is vital that individuals function at a level of skill and capability far above the level of the average volunteer in corrections.

The CPF Certification Curriculum offers a practicum consistent with guidelines established by the American Chaplaincy Association, and a practicum of established correctional, counseling and recovery practice, and recognizes the importance of a balanced approach to offender rehabilitation which provides resources to address spiritual, practical and therapeutic disciplines.

NOTE: THIS GUIDE SERVES AS FOUNDATIONAL TO ALL LEVELS OF CPF CERTIFICATION. HOWEVER, THIS GUIDE DOES NOT PROVIDE THE COMPLETE CURRICULUM NECESSARY FOR ANY LEVEL OF CPF CERTIFICATION. IN ADDITION TO COMPLETING A MINIMUM OF FOUR HOURS OF CLASSROOM TRAINING BASED UPON THIS MANUAL AND STUDY GUIDE, THE PERSON SEEKING CERTIFICATION MUST ALSO OBTAIN AND COMPLETE THE FOLLOWING MANDATORY TRAINING RESOURCES AS NOTED BELOW IN ORDER TO OBTAIN AND MAINTAIN CERTIFICATION IN THE FOLLOWING RESPECTIVE DISCIPLINES:

BASIC CPF CERTIFICATION FOR VOLUNTEERS AND VOLUNTEER CHAPLAINCY...

- THE BOOK, "BREAKING INTO PRISON II," MICHAEL RICKENBAKER, NASHVILLE: SPIRIT & TRUTH PUBLICATIONS, 2008.
- A MINIMUM OF 2 HOURS OF CONTINUING CPF EDUCATION ANNUALLY.

PARA-PROFESSIONAL CHAPLAINCY CERTIFICATION...

- THE BOOK, "BREAKING INTO PRISON II," MICHAEL RICKENBAKER, NASHVILLE: SPIRIT & TRUTH PUBLICATIONS, 2008.
- THE BOOK, "PARA-PROFESSIONAL CHAPLAINCY CURRICULUM," HAZELWOOD: CHRISTIAN PRISONER FELLOWSHIP, 2010.
- AN ADDITIONAL 8 HOURS OF CLASSROOM TRAINING BY CPF CERTIFICATION INSTRUCTORS.
- A MINIMUM OF 2 HOURS OF CONTINUING CPF EDUCATION ANNUALLY.

The nature of correctional ministry requires a broad theological and ministry competence in addition to very specific skills and knowledge. A claim to apostolic ministry is no justification for poor professional development. The key to developing proficiency in any profession is adequate exposure to and acquired competency of the pertinent critical skills, tasks, and knowledge base. Hundreds of years of combined and continuing experience and education make it possible for CPF Certification Instructors to offer the absolute highest level of training for those being certified with CPF.

Review and Study Guide

Introduction

1. For over a _____ century, Christian Prisoner Fellowship chaplains have filled critical roles in the correctional environment.
2. CPF recognizes the importance of a balanced approach to offender rehabilitation which provides resources to address _____, _____, and _____ disciplines.

1 WELCOME TO CHRISTIAN PRISONER FELLOWSHIP

1. Christian Prisoner Fellowship offers a wealth of benefits within the local and correctional community – providing assistance and resources for _____, _____, _____, and _____ transition.
2. Correctional benefits of partnering with CPF include helping to minimize the _____ strain faced by many correctional religious efforts, and also helps eliminate problems and poor _____ performance by providing training, certification and qualifications in accordance with proven industry _____.
3. Benefits of inmate faith involvement include opportunities for _____, and an improved sense of _____ - _____, as well as access to _____ within the faith-based community.
4. CPF offers incredible benefits for local churches which include identification with an internationally recognized leader in _____ ministry which offers thorough _____ as well as ongoing _____ and powerful _____ for effective ministry.
5. There are five areas of accountability that apply to every CPF Para-Professional Chaplain: Four of those include: 1) Accountability to _____. 2) Accountability to our _____ and our _____. 3) Accountability to the _____ of the institution in which we are ministering. 4) Accountability to the District CPF _____.
6. We are required to submit regular reports to the District CPF Chaplain.
 ___True ___False

7. Our goal in prison ministry is to bring _____ to the hurting, not _____ to the preacher. What motivation do you have for becoming involved in correctional ministry?
8. Correctional ministry should be approached with an attitude of _____ and a spirit of _____. Never judge, _____, or _____ another faith or ministry in a _____ way.
9. To maintain a healthy relationship with all faith groups, focus upon the _____ over which you _____, rather than on the ones over which you _____.
10. If there is strife, contention and confusion surrounding your ministry in the correctional environment, you may be a greater _____ than _____ to the work of Christ in prison.
11. Your ministry approach within the correctional environment should never be dogmatic or _____.
12. In most cases, the inmates, correctional officials and other faith groups will be very respectful and accommodating to persons who prove they are capable of _____ quality _____.
13. The Mission of CPF is centered in _____ – in obedience to His command, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).
14. The mission of CPF is grounded in God’s _____ in our lives and in our message.
15. The mission of CPF is dependent upon _____ — as the foundation and power for anointed ministry, (Acts 4:31).
16. CPF is partnered with the _____ — as the Biblical means and partnership for effective ministry, “...the whole body fitly joined together and compacted by that which every joint supplieth...” (Ephesians 4:16).
17. CPF is committed to _____ and Spiritual Maturity — with all believers in Jesus Christ, “Till we all come in the unity of the faith” (Ephesians 4:13).
18. CPF is commissioned to _____ and _____ — in obedience to Jesus’ command, “And that repentance, and remission of sins should be preached in his name among all nations...” (Luke 24:47-49).
19. CPF is compelled to Minister _____ and Truth — in accordance with Biblical instruction and revelation, (John 1:17).

20. The mission of CPF is confirmed by the Power and Working of the _____
_____— in accordance with Biblical confirmation, “And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following” (Mark 16:20).

21. CPF is in pursuit of _____ in Ministry – By demonstrating integrity and wise stewardship, “Moreover it is required in stewards, that a man be found faithful” (I Corinthians 4:2)

22. Spiritually, several principles are necessary for a successful prison ministry program. _____ provides the foundation for successful prison ministry.

23. Next, you should discuss with _____ your desire to work behind bars. This step will provide the necessary support of a _____ and local _____.

24. Basic considerations for an effective ministry within the correctional environment include:

- Be a good _____.
- Have a mature, well-grounded _____.
- Be _____ and _____.
- Be _____.
- Since prison ministry is spiritual in nature, effective ministry behind bars requires a strong _____.
- As a priority, maintain a consistent prayer and devotional life, and be sensitive to the _____.

2 FAITH IN CORRECTIONS

1. The actual establishment of prisons and penitentiaries originated as a _____ effort.
2. Most institutions believe that Christian volunteers have an _____ and should be allowed to function in it.
3. The U.S. Constitution does not grant to you or to your church the right to provide ministry within a correctional institution. ____True ____False
4. The CPF volunteer should always keep a right spirit and be supportive of the authority of the institution. ____True ____False
5. Religious faith supersedes the security considerations of the correctional institution. ____True ____False

6. Most of the direct influence of religion and faith in corrections is being accomplished through the work of correctional _____ and faith-based _____ efforts.
7. Christian Prisoner Fellowship is pleased to offer the fellowship of "_____ in _____" which provides support resources to employees working in criminal justice.
8. The person serving in correctional chaplaincy has all the resources needed to properly administer faith opportunities within an institution without bringing in help from outside volunteers or other faith groups. ___ True ___ False.
9. Ministry involves more than _____ and Bible _____. Don't limit yourself or God to these two areas.
10. Opportunities for ministry which we should not overlook include:
- Providing _____ and religious literature.
 - Teaching a class on life skills such as _____ management or _____.
 - Starting a _____ development or _____ class.
 - Beginning a Bible _____ course.
 - Teaching classes in a specific _____ or trade
 - assisting a prison _____ in _____ functions
11. There is a variety of other confinement facilities in the penal system besides jails and prisons: juvenile institutions, work release centers, halfway houses, prison reception centers, and others. Often doors for ministry will open in one of these institutions if not in the particular jail or prison facility you have in mind. ___ True ___ False
12. If you do not receive immediate approval to begin your ministry, don't become discouraged if it seems harder to break into prison than to break out. Major issues such as _____ changes and security _____ must be worked out within the institution prior to allowing a ministry to proceed. If the prison official seems hesitant, then be very careful not to _____.

3 CONDUCTING EFFECTIVE MINISTRY WITHIN THE CORRECTIONAL ENVIRONMENT

1. Guidelines which must be followed by Volunteers coming into an institution to insure effective, safe, and quality religious programming include:
- Know your Institutional _____.

- Know and keep within your _____.
 - Be on time when _____ and _____ the facility.
2. Before coming into a correctional facility, you must dress _____.
 3. No _____ of any kind are allowed in your vehicle while on institutional property, and if found, are subject to confiscation.
 4. Do not leave _____, tools, or implements which could be used as a weapon or for escape in your vehicle, even if not in view.
 5. It is recommended that you _____ your _____ upon entering and leaving a correctional facility.
 6. As Christian witnesses, volunteers need to develop and maintain positive relationships with the correctional _____ and _____. Volunteers are accountable to God and to the _____ within an institution.
 7. In jail, _____ and _____ are explosive issues. Be aware of your own prejudices in your language and behavior. These issues cause great controversy inside. In this diverse environment, you must think seriously about the consequences of your _____, _____, and attitudes. We must be respectful toward all people.
 8. Personal _____ views should never presented as a part of your ministry in the correctional environment.

4 UNDERSTANDING AND WORKING WITH PRISONERS

1. Most prisoners experience _____, _____, _____, _____, _____, and lowered self - _____.
2. Entering prison also strips the average person of all false _____.
3. When false security is snatched away, inmates are ready to _____, and many of them seriously reach for the reality and true security found in a genuine personal relationship with _____.
4. Some of the some common characteristics of the prisoner include:
 - A problem with _____ and _____.
 - Often _____.
 - Struggle with _____.
5. When relating to the prisoner:

- Be _____.
 - Set _____ early in the relationship.
 - Be supportive, _____, and friendly but _____.
6. If an inmate tells you something that leads you to believe the life and or safety of another is in jeopardy, you are required by law to _____ it to your Volunteer Coordinator as soon as possible.
 7. Information is _____ to inmates. Do not give out personal information.

5 the safety zone – the power zone

1. Don't visit the inmate's family and friends on the outside without approval of institutional authority, or without the inmate's knowledge and consent. This could be a violation of institutional rules. ____ True ____ False
2. Don't make decisions for an inmate. It is perfectly in order to provide scriptural guidance and support. However, don't let them play the con-game of letting you decide for them, and then blaming you when things don't go exactly right. ____ True ____ False
3. It is alright to take sides against authorities and criticize the system and officials if they deserve it ____ True ____ False
4. Never mail letters for inmates. Never give money to an inmate for any reason. ____ True ____ False
5. Don't argue about Scripture or anything else. ____ True ____ False
6. Communicate with the prison staff and authorities regularly. Keep them informed in regard to your activities. ____ True ____ False
7. It's good to share personal testimonies and reports of victory and answered prayer. However, do not share specific personal information. ____ True ____ False
8. Without spiritual _____, _____, and power, your efforts and effectiveness will be shallow and short-lived.
9. _____ is the most powerful resource for prison ministry.
10. Commitment to prayer and _____ on a regular basis will bring down the strongholds of the enemy in the inmates' lives.
11. Be _____ to the Spirit of the Lord and to the inmates' needs.
12. Minister the Truth of _____.

6 engaging spiritual ministry

1. As a volunteer or chaplain, your _____, attitudes, and behavior should reflect the Spirit of God working within you to _____ and bring your life into _____ with God's Word.
2. One-on-one ministry and counseling is geared toward _____ concerns.
3. It is alright for you to pry into family, alleged crimes, sexuality, and past moral decisions. ____ True ____ False
4. Be prepared to assist and guide, but always encourage the inmate to seek professional counseling or advice for non-spiritual matters.
____ True ____ False
5. As a CPF volunteer, an inmate may reveal or "confess" to you something that is troubling them. You may be a "mandated" reporter for any information you receive. You may be held accountable for what you know and when you knew it. You may even be subpoenaed to testify; clergy confidentiality does not cover you. ____ True ____ False
6. If a person exhibits suicidal or homicidal behavior or intentions, it must be reported immediately to a staff person and staff chaplain. ____ True ____ False
7. Any knowledge of abuse---sexual or physical – must be reported to the staff chaplain immediately. Inquire carefully about whether this information has been reported to the proper authorities. ____ True ____ False
8. Any conversation dealing with abortion must be directed to the staff chaplain. The stability of the inmate is of utmost concern. ____ True ____ False
9. Any conversation dealing with sexual preference or orientation must be referred to the staff chaplain. Remember the stability of the individual.
____ True ____ False
10. A new-birth experience, as great as it is, does not automatically heal all of the scars, memories and patterns of an inmate's past life. ____ True ____ False
11. The responsibility and purpose of the Church is evangelism. However, it is also important to understand that the purpose of evangelism is _____. The entire goal the entire goal of our efforts in prison ministry should be to make _____.

12. When inmates are released from correctional custody, and their feet hit the street, the Church has a responsibility to:

- Make personal contact and follow-up. ____ True ____ False
- Help them find needed services. ____ True ____ False
- Take care of all their financial needs until they get on their feet.
____ True ____ False
- Help them find jobs. ____ True ____ False
- Create an atmosphere of welcome and warmth for the new believer.
__ True __ False

For over a quarter century, Christian Prisoner Fellowship Chaplains and volunteers have filled critical roles in the Correctional environment by providing ministry, spiritual counsel, purchasing baptisteries, providing Bibles, literature, in-prison seminars, and character development curriculum. Throughout North America, CPF offers life-skills training such as anger management, substance abuse and addiction recovery, with certification opportunities for chaplains and volunteers working in the correctional environment. CPF also offers grief support, mentoring initiatives, re-entry support, along with teaching GED classes, and much more.

Placing the church in contact with people in the community that it would never meet otherwise, CPF is there... reaching into the community and the correctional environment with quality ministry, training, resources, and qualified volunteers, chaplains, mentors and teachers who fulfill the great commission and impact multitudes with the message of “life more abundant.”

Benefits to the correctional environment include newsletters, correspondence courses, and activity resources for offenders and their families, along with training, counseling and ministry resources for CPF Certified volunteers and CPF Certified Chaplains who assist the correctional environment in meeting established goals of offender rehabilitation including after-care and successful re-entry into the community.

Christian Prisoner Fellowship offers a wealth of resources... filled with practical advice, wisdom, guidance, and proven principles for:

- Building Relationships
- Transferring values
- Developing skills
- Shaping attitudes
- Restoring the Family
- Strengthening the community

Visit us at www.prisonministry.faith for more information.