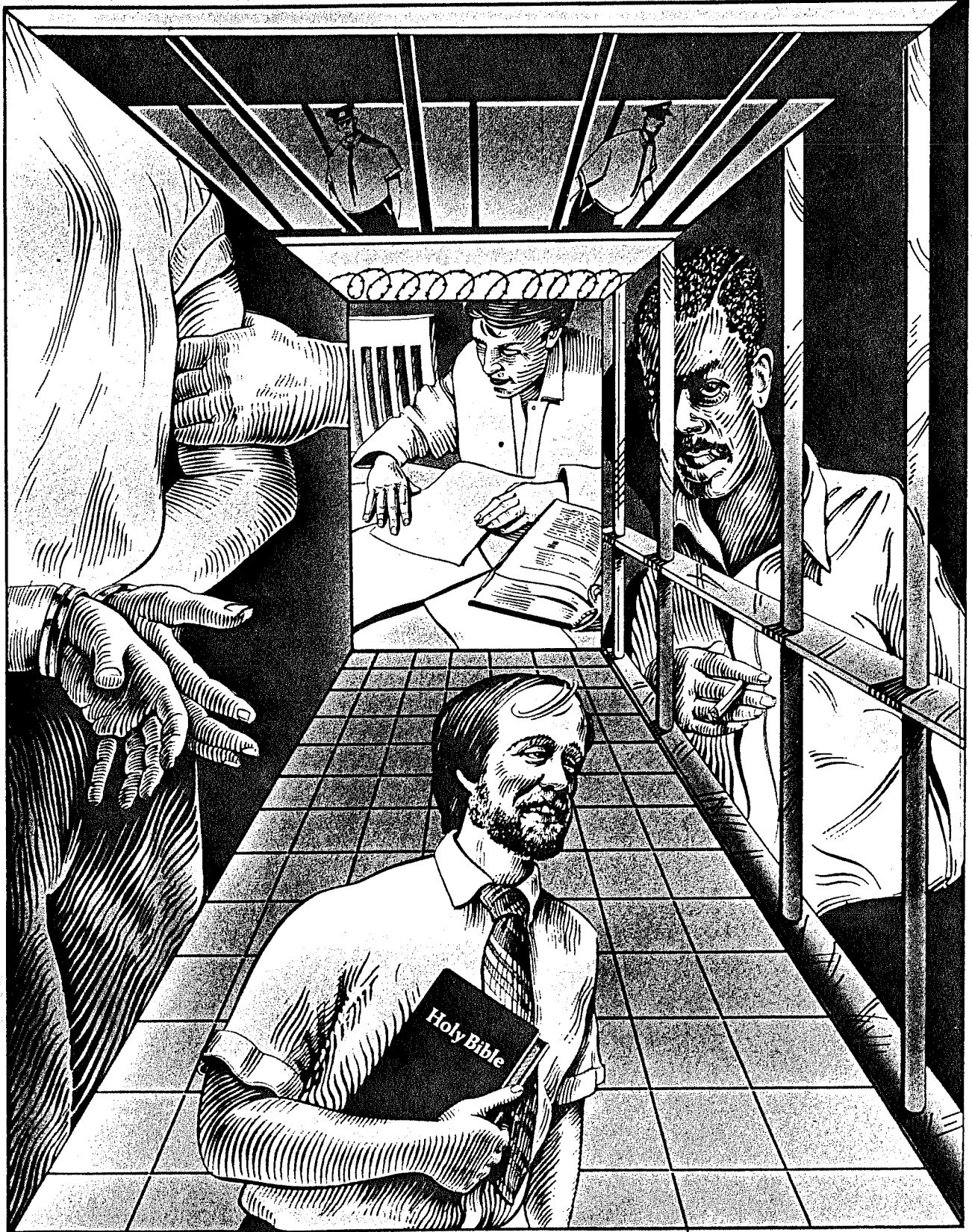


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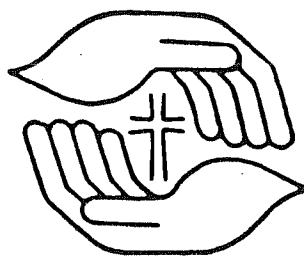
**A Guide To Prison Ministry  
For Pastors And Lay Volunteers**

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**A Guide To Prison Ministry  
For Pastors and Lay Volunteers**

**"... I was in prison, and you came to visit me."  
- Matthew 25:36**



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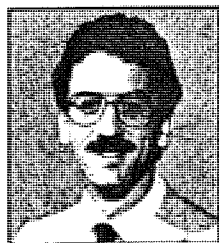
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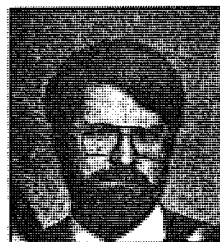
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— The Institutional Ministries Committee

## Appreciation

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— The Institutional Ministries Committee

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Chapters in this book are based on the presentations made by the presenters listed above, at the Prison Ministry Symposium in Milwaukee, WI – January 12-14, 1988. In some cases, the chapter may be an editing of the presentation by the individual listed at the upper left, called author, who also served as a facilitator for that portion of the program.

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## Preface

The WELS Institutional Ministries Committee has produced this booklet to assist pastors in bringing the gospel of Jesus Christ to those behind the walls of correctional facilities. We hope that this publication will also create an awareness of the vast mission field enclosed by prison walls in our land.

The statistics of our prison system are overwhelming. One out of ten American families has a member who has spent time behind prison bars. More than 4,700 prisons and jails in our land house an ever-increasing population of people convicted of crimes against society. More than two million people are currently incarcerated, on parole, or on probation. These statistics represent living souls for whom our Savior died and hold before us tremendous mission opportunity.

It is our great privilege to bring "the Keys of the kingdom of heaven" to those locked behind prison walls. Through prison ministry we have the opportunity to bring a lasting peace to people who are in the depths of despair as there, too, we proclaim Christ crucified for sinners.

Prison ministry will pose unique challenges for the minister of the Gospel. Frustration, roadblocks and disappointments will abound. But we enter the world of prison ministry following our Lord's command and shielded by his promise, "Go and make disciples of all nations...And surely I will be with you always, to the very end of the age."

- WELS Institutional Ministries Committee

## Introduction

The chapters of this booklet were prepared as individual essays. Although some overlapping material has been edited, the structure of the essays has been left largely intact.

The reader might best choose to read the chapters singly at a leisurely pace. They are in a proper sense the testimonials of our brothers at work in prison ministry.

Although the chapters are set in a framework of recommended reading, the essays themselves best suit our encouraging purpose when in them is seen the heartfelt ministries of colleagues who have shared our heritage, training, and ministerial life.

*Edgar M. Herman*

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## Chapter 1



# *Prison Systems - A Look at the Walls*

**I**magine you are a first-time inmate entering prison. The experience begins with an almost deafening crash. Thick steel doors slam behind you, metal striking metal. You walk through another door, and yet another. At first you count them, then you stop; there are too many. The slam of a door is always at your back, a symbol of the hard life within. Concrete and steel are the raw materials that make a prison. You have entered a new world.

"Handcuffs snap shut around your wrists. Someone else keeps the key. Your first loss of freedom, the movement of your hands, will be followed by other losses. You are told where to go, where to stand, where to sit. You must remove your clothes on command.

"A stranger inspects your naked body in a small, cold bare room. He pushes his hands

through your hair. He tells you to open your mouth and move your tongue from side to side. You stare at a long black stick with a swivel handle attached to his wide belt.

"You bend over. In some institutions a guard performs a digital rectal exam. Next, he sprays you with a delousing chemical if he suspects you have lice or scabies. An extra dose of the stinging chemical is sprayed on your genital area. The chemical still burns as you wait to shower, a wait that seems interminable. You stand naked and alone while several fully clothed prison guards eye you from a distance. Some of them wear combat boots. From this point on you will be watched constantly not only while you eat or sleep but when you use a shower or toilet.

"At last you can shower, but someone else sets

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PASTOR EDGAR M. HERMAN

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## PRISON SYSTEMS

the temperature from across the room and controls the start and stop of the water flow. The loss of choice continues.

"You try to wash away the odor of the Cuprex or Quell, but it clings to you like the smell of fresh tar. After the shower your hair stays matted because of the effect of the chemical.

"They've taken your own clothes away. Even underwear is standard issue in the institution. You receive an orange jumpsuit to wear, oversized, torn under one arm. The bright color is a runaway precaution, making it easier to spot you if you flee. Later you will wear a uniform that is khaki brown, blue, or white, depending on the state in which you are incarcerated. On the back of the jumpsuit are large black letters with the name of the prison.

"You will eventually receive a uniform with your number stenciled on the back pants pocket and the upper left front of the shirt. Your number is a substitute for your name. It must appear on all letters mailed to you. It is your entry for a visit to the infirmary. It is your summons by the ominous loudspeaker voice.

"A bright flash goes off in your face. You are ordered to turn sideways. Another flash, and they have a new mug shot to place above your number in the files. You are fingerprinted for the second time—the first was at the time of your arrest.

"Not only do you lose your clothes, but also your driver's license, your wallet with its pictures of your wife and children, your wedding ring, religious medallions, and your wristwatch. In losing your knowledge of time you lose a part of your identity. You no longer have a personal schedule or appointment calendar.



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The bosses-guards, correctional officers, and regardless of their titles, strangers will now tell you what time it is.

"Because of the uncertainty of prison sentences, you have no idea how long you will live in this institution—maybe months, maybe years. Like all prisoners, you believe in the beginning that your lawyer will soon get you out on appeal. But after a year you will discover that your lawyer is not working very hard. If you're lucky, some other inmate will help you file appeals using the resources of the prison law library, a facility required by law in every prison.

"You're now ready to take the long walk to your cell. On entering the large cell block you recoil at the stench of human urine and excrement. Temperatures in prisons often reach 100 degrees in the heat of summer, since few prisons are air-conditioned. Echoes of cries, screams, and shouts bounce off the walls. The sounds continue twenty-four hours a day.

"As you pass other cells, you are the object of catcalls, solicitations, and obscene remarks. You feel fear but try desperately not to show it. Your fears will increase later when you learn the number of inmates who have fashioned homemade knives (shanks) out of spoons or metal from their bunks.

"You share a cell with one or more strangers. You cannot choose your company. Cell mates may be dirty, abusive, or mentally deranged, but you cannot ask to be transferred. You must live with them in a small confined space. In Indiana it is a space smaller than that required by state law for dogs in kennels. There are no partitions for privacy.

"If you have a window, you can look out past the bars at two high fences with rolled razor ribbon and double coils of bayonet barbs along the top and the ground. Unlike barbed wire, a mere discouragement to flight, the razor ribbons now used are designed to rip up humans. An inmate in a Northeastern prison who tried to escape was caught in this stainless steel concertina. The more he struggled the more deeply the razors etched into his tissue. While



**You are now in a world a million miles away from the world you left behind – a world without the touch of your loved ones or the common sounds of a dog's bark or a baby's cry.**

he was hanging like a lifeless scarecrow, the guards ordered all the prisoners into the yard to view him as a deterrence. The man survived after 278 stitches.

"It is only a matter of time before you, too, will view human blood and guts. Inmates and guards will be stabbed. Urine and feces will be thrown into someone's face. You will hear the prisoner in the next cell moaning and weeping after a gang rape. Amidst the horror and violence, fear and tension, coldness and suspicion, you will wonder how people can be so evil. You are now in a world a million miles away from the world you left behind—a world without the touch of your loved ones or the common sounds of a dog's bark or a baby's cry.

"These conditions are not true for all prisons. But they are widespread, especially in state facilities, which are often characterized by massive overcrowding and the neglect of basic human rights."

*-Excerpted from Justice and Mercy by Don Smarto, Director of Prison Ministries of the Billy Graham Conference Center, Wheaton, Illinois*

## The Theory of Corrections

Why are prisons like this? Much of the answer has to do with the theory behind incarceration. Most prisons today follow an "incapacitation" theory, although at one time the prevailing theory of correctional institutions was quite different.

At the beginning of this century the predominating philosophy in corrections was "deterrence." The thought was that by punishing the criminal only enough to deter him, crime would be cut down to acceptable standards. Also, the

punishment issued to the criminal, it was thought, would deter others from a life of crime.

During the middle of this century "rehabilitation" was the prevailing theory. It was felt that if we could determine what caused a person to commit a criminal act, we could subsequently apply the proper remedies and restore him as a contributing member of society.

In spite of vast amounts of money spent in trying to accomplish both, neither has proved very successful. More commonly today penal philosophy recognizes that what prisons can do more easily is remove criminals from society and lock them up so that they no longer can pursue their criminal activities. As a result, more and more prisons are being built and the funding priority is more and more on security measures. Prisons today primarily warehouse the criminal. This contributes largely to the dehumanizing atmosphere in most large prisons.

Another supporting cause is the concept of "retribution," the feeling that justice demands some type of repayment from the criminal. In many states judges must hand down sentences according to established scales. For example, in some jurisdictions there is an automatic two year sentence if a weapon is used to commit a crime.

## The Atmosphere You Will Experience

Ministry is greatly affected by whether the institution you visit is a jail or a prison. A jail is in general a facility in which an inmate is held until he is tried and sentenced or released. A prison is a facility for holding the inmate after

## PRISON SYSTEMS

he has been convicted and sentenced for his crime.

It is often more difficult to work in a prison. This is likely the kind of atmosphere you will enter if you visit a large prison. A large portion of the inmate population will be angry, hostile, and hardened. Since most efforts at their rehabilitation have been abandoned, it will take considerable time for you to gain their trust and to be able effectively to bring them the Gospel.

By contrast ministry in jails is often simpler and more direct. The atmosphere in most city and county jails will be much more conducive to our ministry. People are most receptive to ministry shortly after they are arrested and shortly-90 days or less-after they have been released. It is also true that a number of inmates being held in such jails awaiting trial will be proven innocent and released.

### The Systems of Criminal Justice

In bringing the Gospel to those who have been arrested, it will help if we try to understand the mechanics of the criminal justice system. That system is a continuum consisting of three basic components, police, courts, and prison, each controlled by the corresponding legislative body.

The first level of the criminal justice system is the police. Already at this point many who are guilty of a crime are set free. The police officer often exercises a kind of "discretion" when he comes upon a crime. For example, the police officer may stop me for speeding and I may be guilty. However, the officer, after talking to me, may decide not to arrest me but only to warn me. In the case of juvenile offenders, police officers often exercise this kind of discretion.

Even if I am arrested, my case still may never come to trial. The prosecutor will review my case and determine if police procedures were proper, if there is enough evidence, or if the case is worthy of prosecution. Only 20 out of 100 arrested will be prosecuted.

If I am brought to trial, I still may not be

incarcerated. I may be acquitted, or my case may be dismissed. Instead of a sentence of incarceration I may be assessed a fine or I may be given probation. Should the courts determine that I am to be incarcerated, I may serve only a portion of my sentence and be paroled or I may be released after I have served the sentence determined. However, only two or three out of 100 who are arrested will be incarcerated.

In spite of that low percentage there is a vast and growing number of people in prison and the number is growing by leaps and bounds. Almost all states are struggling to keep up with the demand for more jail and prison cells. There are more than 4000 jails and 700 prisons in our nation. They house 234,000 in jail and 564,000 in prison (statistics as of 1985-1986). In addition 270,000 are completing sentences on parole and 1,700,000 on probation. In 1987 eight million people had some contact with the criminal justice system. One in every ten families has been affected.

The cost is astounding. It takes \$17,300 annually to keep one prisoner. In addition, it costs at least \$50,000 per bed to construct a prison. These are only the obvious costs, not including lost tax revenue, welfare payments to families, and the impact of crime on society.



## Summary

In this chapter we have sampled the atmosphere in a large prison as well as in local and county jails. We have also explained briefly how someone becomes incarcerated and why the vast majority who commit criminal acts never reach that point.

Rehabilitation efforts are almost nonexistent and where they do exist are largely ineffective. But God's people can have an impact. There is a vast mission field behind the "walls." Once the individual has become incarcerated for a

period of time and has become hardened, the work is slow and painstaking. Yet, the Gospel has power even over the most hardened criminal.

It is important, therefore, that we also reach as quickly as possible, on the local and county jail level, those who are arrested. It is at this point that the individual is most receptive to the Gospel.

By understanding a little bit about prisons, jails, and the criminal justice system, we can maximize our efforts to reach these souls who so desperately need the Gospel.

## Chapter 2

# *Prison Life*

# *A Look Behind the Walls*



**W**hat are the “facts of life” behind the walls of prisons? The first is that chaplains, lay visitors, or volunteers can be viewed by prisoners as means to their own ends. The second is that the first does not go unnoticed by the prison administration. It is, therefore, important to gain some insight into the prison environment and the religious practices there.

In fact, to prepare for prison ministry, it is necessary to become acquainted not only with some realities of the prison environment and religious practices in prison, but also prisoner traits and intervention strategies which make up so much of life behind the walls. More successful relationships will certainly result.

### The Social Environment in Prison

Inmates in the prison system assume roles not unlike those in any community or culture. There is a constant struggle to achieve recognition and power. However, in prison the rules governing that struggle are more tightly controlled. Inmates achieve leadership roles because they understand and can manipulate the inmate codes and subcultures. They try to dominate vulnerable and inadequate people in an attempt to obtain power, position, or status within the prison culture.

Prisoners are driven to find vulnerable outsiders because of the rigidity of prison regulations. Life in prison is a closed system because security is of utmost importance. Mail is

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MR. JACK L. STEINER

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searched and screened. Inmate interaction is monitored electronically and visually. Conversations are often recorded or monitored by prison staff. Freedom is what is on the other side of the walls.

The volunteer or chaplain in many instances represents an infusion of uncontrolled social capital into the closed system the prisoner is experiencing. Those who have mastered manipulatory skills in a tightly controlled environment are often quick to exploit what they perceive as weakness in those less closely governed by prison authorities.

Where weakness is not apparent prisoners will frequently attempt to co-opt visitors who have the special privileges visiting clergy often have. What may at first seem an innocent skirting of prison regulation or red tape, mailing a note for instance, becomes the leverage a prisoner uses for less innocent ends. By his knowledge of an illegal act done by his visitor he has gained the power to embarrass the visitor, get the volunteer in trouble, have a chaplain's special privileges terminated, or even jeopardize an entire prison ministry. Such power will be used to manipulate even well-meaning visitors.

In conclusion, the social environment in prison will make us alert to undercurrents which are less pronounced outside of prisons. When working in an institution, we should be aware that potentially volatile situations are the norm. We should never forget the ever-present tensions which are inherent in an environment such as a prison. Those pressures and tensions make a visiting clergyman a primary target of manipulation. Prisoners are alert to weaknesses

**The volunteer or chaplain in many instances represents an infusion of uncontrolled social capital into the closed system the prisoner is experiencing.**

in personality and are quick to obtain favors from vulnerable outsiders.

**Religious Practices in Prison**

Freedom of religion is a constitutional right. And prison authorities are very careful to provide the incarcerated religious access, religious programming, and religious staffing, either from recognition of the benefits prisoners derive from them or from the increasingly litigious nature of prison populations today. However, the way in which the right to religious services is achieved or fulfilled varies in different prison systems.

For example, some prison administrators will issue visiting clergy – often on completion of certification requirements – passes which enable them to function within the institution much as staff chaplains, correctional or program officers, or attorneys do. Such a pass frequently brings the benefit of "contact visits" in which prisoner and pastor speak privately in the same room.

However, other institutions give the visiting pastor the status of visitor, sometimes limiting the visiting hours to posted times, providing less private visiting areas, and in many cases allowing a less natural exchange only through glass partitions via phone.

In some prisons ministers, either visitors or staff chaplains, are considered part of the administrative team, joining in consultations on



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1987

## PRISON LIFE

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classification, disciplinary action, and even parole recommendations. But in others they are merely tolerated as an accommodation to constitutional entitlements. It is often the staff chaplain who is most under pressure. He must maintain a religious component to prisoner rehabilitation while operating under considerable restriction.

The requirements of control and security are largely the source of such restriction. They are also likely the underlying source of whatever negative attitudes an administrator may sometimes exhibit toward clergy. It's not hard to understand his point of view. Isn't gathering a number of sometimes violent prisoners into one place contrary to the institution's good, even if it is for worship? Can't religious practice introduce a threat into the prison community when some prisoners perceive injustice as one segment of the population is allowed to participate in services and other religious activities but another is not? Isn't the moving of prisoners and providing for their assembly an extra burden on the functional operation of the facility (a burden sometimes viewed as inconsistent with either punishment or social reform and individual rehabilitation)?

There is variety in the ways that prisons provide for the free exercise of religion among those living within their walls. The visiting pastor can only learn the system before him and the role the prison chaplain plays in each institution. He can then determine the best way to work within that structure to achieve and

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**Prisoners are alert to weaknesses in personality and are quick to obtain favors from vulnerable outsiders.**

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maintain visitation access to prisoners.

### Prisoner Traits

What are prisoners like? What kinds of behaviors might we expect to find among people living behind bars? How are those behaviors used to classify prisoners? Let's take a look.

Although they are, in most cases, like all the other people we serve, prisoners live in a highly pressurized, unnatural environment. As a consequence of their environment, prisoners develop observable defensive behaviors which we should understand. We list them here for convenient reference.

1. **Denial of Reality** - The prisoner denies being incarcerated and fails to accept the consequences of his behavior, either by outright refusal to address prison life and new responsibilities or by procrastination.
2. **Fantasy** - The prisoner constructs a world he would like to be in, past, present or future.
3. **Rationalization** - The prisoner conjures up socially acceptable reasons for behavior, past or present.
4. **Projection** - The prisoner transfers blame for his misdeeds or shortcomings to others. He refuses to accept responsibility for his behavior.
5. **Regression** - The prisoner returns to an earlier-life behavior that was once acceptable (i.e., immature or infantile behavior).
6. **Emotional Insulation** - The prisoner engages in a reduction in emotional involvement with people or situations hoping to avoid disappointment or hurt.
7. **Acting Out** - The prisoner seeks to reduce anxiety of forbidden activity by actually engaging in that activity and accepting the subsequent disciplinary actions in the hope of being seen as a hero by fellow prisoners.

These defensive behaviors, and others we may

encounter, can be observed in both major classifications of prisoners: those able to cope with prison life and those who cannot.

The individuals who can cope are distinguished by the descriptive terms "jailing" and "passer-through."

**Jailing** - A person in this category is a prisoner who adopts the prison values, standards and mores as his own. The prison becomes his whole world. He may seek a position of power or influence in the prison, for example as a porter or clerk. He may become involved in prison rackets such as gambling or prostitution, or may become involved in homosexual activities. Persons classified with the term "jailing" often have been raised by the state penal system, having spent time in juvenile homes or reformatories.

**Passer-through** - This person will maintain his ties to and identify with the free world. He will resist being affected by the prison system. He will avoid trouble and be involved in productive activities and do what is necessary to get out of prison.

Prisoners who cannot cope comprise the second major classification of prisoners. Unlike the ones who can, this type of person will experience deep guilt and heavy emotions. There will often be depression because he is alienated from the world he understands. This depression is accompanied by anxiety and fear about entering a prison situation. This type of prisoner will sometimes request protective segregation, may contemplate or even attempt suicide.

## Intervention Strategies

Serving the individual needs of the incarcerated may require counseling in addition to presenting the Gospel. Different intervention strategies for counseling are employed by program officers and counselors. These three are quite commonly used: selective intervention, case work control, and environmental structure. Each is listed below with a general-

ization of the personality type for whom the strategy is most often employed.

**Selective Intervention:** Some personality types need only intermittent counseling or attention. People in these groups are generally stable, have been steadily employed, and were well established in the community before being in prison. The reason for incarceration was likely the result of an isolated and stressful event or a relatively specific neurotic problem. Their offenses can be viewed as a temporary lapse or suspension of an otherwise normally functioning sound value system.

**Case Work control:** This strategy is for personalities having a generally unstable life situation. They were unable to hold full-time employment, showed financial irresponsibility and were unwilling to accept responsibility for their own behavior. Often there will be drugs, alcohol and numerous misdemeanor arrests along with other more serious crimes. This group tends to be on an emotional roller coaster with frequent highs and lows. This is usually due to emotional immaturity or psychological de-



## PRISON LIFE

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pendence upon material objects. People in the group will generally seek immediate, simplistic solutions for deeply rooted problems, and friendships with other prisoners will be short-lived and highly volatile.

**Environmental Structure:** A predominant characteristic of people requiring this strategy is a lack of social and vocational skills. Intellectual deficiencies may also contribute to their problems. Their illegal behavior is usually the result of their inability to succeed and they demonstrate little foresight about consequences for criminal activity. This type of personality will usually respond to gradual changes in confidence and skill building over long periods of time. They need large amounts of positive reinforcement for simple tasks to be completed as expected.

## Summary

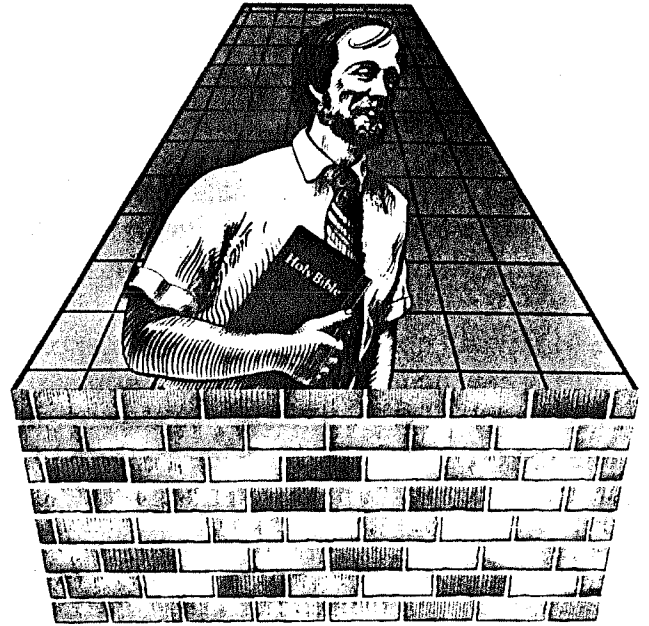
In this chapter we have focused on the actual life experienced within the prison environment and the dynamics of interaction both between visiting pastor and administrative personnel and between pastor and prisoners themselves.

Pastors will be careful to understand the operating structures of the institutions they visit. They will use caution to avoid being manipulated by prisoners.

Knowing typical prisoner defensive behaviors and coping skills as well as intervention strategies employed in counseling them will assist the pastor in effectively presenting the gospel message to those who in almost every sense of the word are truly captive.



## Chapter 3



# *Preparing for Prison*

## *Within Your Study Walls*

**L**et's take a good look at the mission field enclosed by the walls of prisons. Our survey of that field will include sections on prisoners, prison ministry itself, prison ministry volunteers, and the elements of getting started.

**Many Prisoners Are \_\_\_\_\_!**

What are prisoners experiencing today? Filling in the blank above for every prisoner would be an endless task. However, certain thoughts, feelings, and patterns of behavior do recur with frequency among those in jails and prisons.

**Many prisoners are people with a poor sense of self-worth and self-respect.** Many have never succeeded at anything. They picture themselves as "born losers," and this drastically affects

their opinion of others. For them this world is harsh, uncaring, and a place in which everyone must fight for survival. For many, life itself is of little value. For them prison is the ultimate rejection. They are dehumanized and have lost all dignity. They have lost their purpose and direction for life. All they see is their imprisonment. With poor self-esteem many prisoners want some type of attention and will do anything to get it.

**Many prisoners are people who seem at first hardened and suspicious.** This is part of the survival code. For many a sign of gentleness or concern is a sign of weakness which is quickly exploited by others. Many of them have been taught never to trust anyone. They may have a hard time believing that anyone can act from straightforward or unselfish motives. Many

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PASTOR GARY D. RICHMOND

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## PREPARING FOR PRISON

will think we are there to manipulate them, and they will try to do the same with us.

**Many prisoners are unrealistic about life and its demands.** Many seek immediate gratification. Many are thrill seekers who thrive on risk and adventure. Many will fantasize about the future. Many refuse to take a long-range view of life. Many will not stand up and take responsibility for their actions. Many do not understand sin and guilt. Many will insist that they are not guilty of a crime, that the state has wronged them and sent them to prison unjustly.

**Many prisoners are people who have not found peace with God, with themselves, nor with society.** They feel alienated from God and from society, even from family and friends.

**Many prisoners are people who feel a sense of helplessness.** There are many worries and fears which prisoners experience. Some feel total despair because they feel that they never will get out. They do not always know how to handle their incarceration. Some become apathetic and indifferent, not caring for anyone themselves and believing that no one else cares either! Many will complain about everything and anything. Many live with a sense of injustice over their treatment. Many become very lonely, which is often aggravated by the inability of most families to stand the strain of imprisonment. Many prisoners are fearful of one another and thus experience few truly meaningful personal relationships either inside or outside of prison.

**Prisoners are people who experience the full range of human feelings, but often in greater intensities than normal.** They face depression, boredom, anger, guilt, disillusionment, persecution, fear

of failure, abandonment, shame, frustration, relief, shock, denial, grief, unrest, loss of manhood, fear of death and fear of AIDS.

### Prison Volunteers Are \_\_\_\_\_!

We might ask what it takes to be an effective prison worker. Once again we have a number of answers.

**Prison volunteers are motivated.** We do not serve out of guilt or sympathy, nor out of a romantic fascination with crime and criminals. We are there to show Christian compassion and love. We are there to share our Savior and faith in him with others. We take the time to show patience and understanding as we work with people whose weaknesses and misunderstanding come from pressures beyond our experience. Motivated by Christ's love we are not easily discouraged when the going gets rough.

**Prison volunteers are learners.** We are willing to become better acquainted with prison systems, procedures and policies. We are good listeners when we counsel with prisoners.

**Prison volunteers are informed.** We know what we believe and why. We are able to explain it in a clear, understandable way for people who have little church background. We are made confident by the Holy Spirit's promise to give us the proper words. When we are asked questions which we cannot answer, we are honest about our ignorance, but willing to seek answers in God's Word and return again to those who question.

**Prison volunteers are dependable.** People can count on us because we are consistent. Even though prisoners sometimes let us down, we remain faithful. We keep our promises. Trust builds slowly as we keep commitments.

### Getting Started Means \_\_\_\_\_!

Let's consider how we can begin to minister within prisons.

**Getting started means assessing our own**



Gary Richmond is pastor of Divine Grace Lutheran Church at Lake Orion, Michigan. He is chairman of the WELS Michigan District Board for Parish Services. He is also a member of Synod's Institutional Ministries Committee.

**Prisoners face depression, boredom, anger, guilt, disillusionment, persecution, fear of failure, abandonment, shame, frustration, relief, shock, denial, grief, unrest, loss of manhood, fear of death and fear of AIDS.**

*strengths and abilities.* It is important to have a cooperative effort supported by the pastor and the congregation which he serves. There has to be a commitment of personal time and effort on the part of the pastor and lay people as well as committed congregational support for any program of prison ministry that is initiated. Once the program is initiated there has to be a committed follow-up of the prison ministry program. Determining the level of commitment to such a program is the first element of getting started.

**Getting started means cooperating with prison staff.** Visits with prison directors and administrative staff are of great importance. While the focus of our ministry in prisons is on the inmate population, the support of prison staff is vital to what we do there. We operate by their permission and are happy to work by the rules they set.

We use the opportunities we are given to consult with case managers to whom prisoners have been assigned. By speaking to the case worker we gain background information and the current needs of the prisoner.

The prison chaplain usually coordinates all the ministry going on within the walls of the prison, so we are eager to meet with him. Since we do not know the specific needs of the prison concerning the ministry, we ask, offer, and adapt, while maintaining a Scriptural gospel orientation in all we do.

**Prison Ministry Is \_\_\_\_\_!**

What are some of the ways in which we can share the Word of God with prisoners? There

are many components to prison ministry.

**Prison ministry is visiting.** We serve prisoners through regular visits. One-on-one visits can be very productive. This will enable us to build relationships.

**Prison ministry is worship.** Often we can conduct worship services, but will likely want to commune those of the same faith and fellowship privately.

**Prison ministry is Christian education.** We can conduct Bible classes. It is best to keep groups small. All materials should be simple and straightforward. We can sometimes start literacy classes which give opportunity to share the written Word with prisoners. We can offer other educational programs with an emphasis on Scriptures. We can provide good reading materials such as Bibles and Bible story books, tapes, films, or records of a spiritual nature.

**Prison ministry is personal service.** Pastors and lay people can minister to prisoners by writing letters (which must be approved and posted by prison officials). We can help by reading or writing letters for prisoners if they are unable. We sometimes are able to furnish Christian greeting cards.

**Prison ministry is evangelism.** One effective method of sharing the gospel within the walls of prison is to establish a ministry completely within the institution. This can be done through a "runner," a prisoner who is a Christian, whom we can train in evangelism. Often prisoners will be more apt to trust and listen to another prisoner than to an outsider.

There are countless ways in which we can present the gospel to prisoners. A prison ministry can start with one-on-one counseling and

**PREPARING FOR PRISON**

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many things can develop. Through personal witness and testimonies of the prisoners themselves God will bless our ministry.

**Summary**

A prison ministry will not be easy. There will be many challenges and difficulties in sharing the gospel with the imprisoned. There is a good

chance that many prisoners will try to manipulate us. There probably will be barriers to break down. We must go to great lengths earning the trust and confidence of prisoners. We are there to help prisoners with the gospel because we care. We remember that whenever we serve the Lord, he will bless our efforts to his glory and for the salvation of souls.

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## Chapter 4



# *Prison Programs - To Enter the Walls*

**O**ne veteran of the parish ministry described his first attempted pastoral visit behind prison walls: "I went there expecting to ring the doorbell at the front gate. I thought the guards would let me right in because I was a pastor. Needless to say, I did not complete my call that day."

### How Do I Get In?

How does a minister of the gospel access correctional facilities for soul-conservation and evangelism purposes? The answer depends on local circumstances. The parish pastor might be able to "walk right in" at the county jail to visit a member who has requested his services. At a larger state facility it might take weeks for credentials to be certified by the proper per-

sonnel. When dealing with all the hassles of wading through administrative red-tape and waiting for the official "OK", an experienced institutional chaplain advises all ministers to have their "P-H-D" well in hand: Patience-Humility-Determination.

The following suggestions might prove helpful in preparing for prison ministry:

- 1. Seek Endorsement from Administration.** Local situations will dictate whether official sanction comes through the office of the warden or the full-time chaplain. Determine who is in charge. Work through the appropriate office. Try for a face-to-face meeting if possible. Explain your interests and intentions regarding ministry in their facility.
- 2. Cooperate with Administration.** Know

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PASTOR MICHAEL A. WOLDT

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## PRISON PROGRAMS

the rules. Follow them! Don't expect to come walking into a correctional facility with a box full of Bibles to distribute. There are rules regulating what may be carried inside or taken out. Inmates can be masters of manipulation and will take advantage of anyone who disregards established policy. Be aware that prison officials are naturally (and understandably) suspicious of newcomers. The facility is their "baby." The minister will either present himself as someone who will assist the administration in its management of the prison population or as a potential thorn in its already perforated flesh.

3. **Have Credentials Available.** Be ready to show that you are not a "fly-by-night" minister with a mail-order diploma. Helpful documents include your certificate of ordination and a picture ID card identifying you as a member of the clergy. ID cards are available through the District President's office.

### What Services Can I Offer?

For some, prison ministry will be limited to visiting incarcerated members and referrals from fellow pastors. In fact, most pastors are introduced to prison ministry in this way. Others might be interested in establishing on-going, regular programs to serve the prison population with the Gospel of Jesus Christ (in other words, mission or outreach work).

What types of services or programs are suited for use within the walls? Bible classes and



*Michael A. Woldt was pastor of Christ Lutheran Church, Oakley, Michigan. Since the Symposium, Pastor Woldt has become Professor Woldt and Dean of Students at Dr. Martin Luther College, New Ulm, Minnesota.*

regularly scheduled worship services would seem appropriate to any Lutheran pastor. We know the power of the Word! We know that the Spirit has promised to work through the Means of Grace to bring people to a saving faith in Jesus. Be aware, however, that many prisons already have all the Bible classes and worship services they want.

It could prove difficult to convince a warden or prison chaplain of the great need for a truly confessional Lutheran worship service or Bible class. An alternative program might provide the opportunity for personal contact and Gospel witness. A list of suggestions compiled by W. Thomas Beckner of the Atlanta Chaplaincy Training School is offered to stimulate thought.

### During Incarceration:

- Provide Literature/Bibles/Tapes/Videos
- Visit an Inmate
- Write an Inmate
- Direct a Choir
- Provide special programs (Music, Drama)
- Supply Bible Correspondence Courses
- Inmate Birthday Parties
- Provide Christmas Packages
- Teach a skill (Reading, Stress Management, etc.)
- Develop pre-release programs
- Develop a "scared straight" program

### After release:

- Assist with job location
- Provide housing
- Provide clothing
- Spiritual counseling
- Refer to community resources

### Assisting families:

- Provide transportation to a prison
- Provide child care
- Establish support group
- Provide clothing

Provide emergency food  
 Spiritual counseling  
 Refer to community resources  
 Involve in special events  
 Incorporate into local church

Consider asking the local prison administrator or chaplain what services would be valuable to them in their work. A word of caution: Some programs desired by the local administration might violate Biblical fellowship principles. Others could be so far removed from the mission of the Church (i.e. proclaiming the Gospel) that they would constitute poor stewardship of time for the minister of Christ.

A program of outreach into a prison setting comes with a commitment for the "long haul." Prisoners have seen many "do-gooders" come and go. Former prisoners have stated they learn to trust only those who show genuine love, concern and commitment over a long period of time. If lay people are going to be involved in any aspect of a prison ministry program, make sure that they, too, understand the extent of the commitment they are making.

### What About Synodical Certification and Clinical Courses?

Questions have been raised regarding special clinical training for work in correctional facilities. At the time of this writing, our synod does not offer any clinical training or certification for prison ministry. Laws vary from state to state and it would be difficult for our seminary to offer courses which would meet all the requirements of certification in the 50 states. A brief look at ministering to the incarcerated is included in the Pastoral Theology course at Mequon. There is a possibility that some clinical training courses might find their way into the curriculum of the seminary's Summer Quarter. Please contact the seminary for current information or if you have any suggestions regarding the benefits of clinical training.

Clinical training and certification courses are

provided through various local agencies. Find out if the courses will be valuable to you in your work. Some courses might help you get a feel for the prison environment and the specialized situations you will face there.

A word of encouragement from a full-time institutional chaplain needs to be added. Don't underestimate your qualifications to work inside the prison. Every parish pastor has been more than adequately trained to meet the greatest need of every inmate no matter what the institution. We are not psychologists. We are not prison experts. We are ambassadors of Christ, trained to present both law and gospel for the salvation of souls, prisoners included.

### Summary

Pastors willing to bring their pastoral ministry within prison confines will also want to adequately prepare their prison ministry program. Much of that preparation takes place in consultation with prison staff.

Communicating with prison administration, careful consideration of what programs to offer, and extra reading or training are vital parts of ministry program preparation.

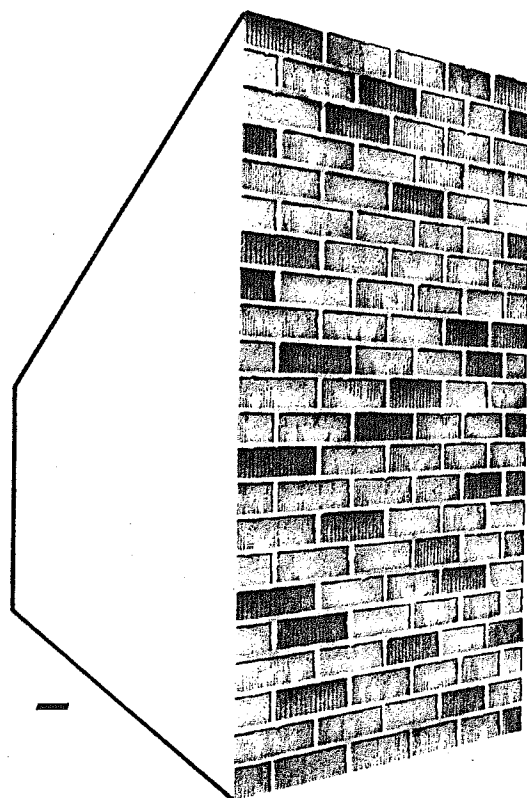
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**We are ambassadors of Christ,  
 trained to present both law and  
 gospel for the salvation of souls,  
 prisoners included.**

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## Chapter 5

# *Support Systems - Outside The Walls*



**O**ne of the startling statistics about prisons is that 75% of those released from prison will return for another stay behind the walls. This cold splash of reality reminds us that what went wrong in the beginning does not easily go right the second time around. Time behind the walls, even well spent, does not heal all wounds, nor the mind and heart. But Jesus can! And our gospel mission continues, both in need and opportunity, outside of the walls.

### **Crisis Before Incarceration**

By the time a prisoner first steps into his cell he has already gone through a critical period. Early contact and support are crucial as he waits for his trial and sentencing. He may be crushed by

guilt, afraid of his uncertain future, and worried about his family. Then again, he may be angry at being unjustly accused or upset that he got caught – even a failure at crime!

We want to be there to help him if we can. Just our Christian presence and concern is a strong signal that God will not abandon him to face the coming ordeals alone. We want him especially to understand our Lord's courtroom pronouncement that "all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Jesus." (Romans 3:23-24)

### **An Uneasy Release**

Another critical time for pastoral care is when a prisoner re-enters society. The celebration of

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PASTOR BRIAN L. DOSE

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good intentions and high expectations is quickly sobered by the adjustments and needs he has to deal with on the outside. Inside prison his life was strictly regulated, by now he is free – free to choose and free to abuse. While there may be parole restrictions, for the most part he has to make his own decisions again. His track record on values and will may not be so good. What about now?

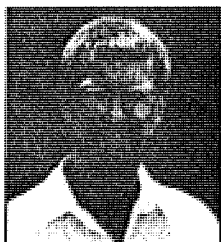
And what about family and friends? *Prison People* (a Prison Fellowship publication) relates a tragic and too often true saying among inmates, "The first year you get the visits, the second year the letters, and the third year the *Dear John's*." By the time he is released a prisoner may feel there aren't even any pieces to put back together.

Then there are the pressing practical needs, the basic necessities of shelter, clothes, food and a job to pay for them over the long run. Not all the locked doors are left behind in prison. Who wants to rent to an ex-con? Who wants to hire someone with a prison record? Crime may not seem to be just the easiest way to meet his needs, it may appear the only way available to him. Like all of us, an ex-prisoner needs to accept personal responsibility. We may help him see the possibility of the better way.

## How Can We Continue To Help?

### Pre-release program

The time to start preparing for the challenges after release from prison is while still on the inside. Such programs are usually welcomed by prison administrations and chaplains since they are so needed and often overlooked. They



*Brian L. Dose was pastor of Paul the Apostle Lutheran Church at Detroit, Michigan. Pastor Dose is now a professor on the staff at Northwestern Lutheran College, Watertown, Wisconsin.*

are also a good, limited way to get started in a prison ministry. Suggestions include offering practical information on government and charitable agencies that serve parolees, Bible classes and Christian counseling to help deal with the fears and expectations prisoners have about release, and guidelines for job hunting. A pre-release program also may make it easier for outside follow-up contacts and support, if prisoners volunteer their future addresses, and if lay people are involved to foster friendships.

### Sponsorship of parolees

After release there are even more opportunities for Christian help and encouragement as the parolee reintegrates into society. He likely can use your help in finding employment and housing, if only just your transportation. Refer him to community and social service resources. One survey found 80% of parolees have a history of substance abuse, so help him find alcohol and drug treatment programs when necessary. Above all, the greatest resource and rehabilitation program is God's Word. Encourage him to plug into it.

An ex-prisoner may resist your offers to help since he may try to put you and the rest of his prison past behind him. Stay in touch as much as possible. Let him know you care and are available.

### Cautions

- Don't make promises you can't keep.
- Don't make the decisions for him, but do all you can to help him make the right ones.
- Help him be responsible and realistic.
- Don't let him make you his next victim, either by crime or manipulation.
- Don't blame yourself if he doesn't make it. (There's a good chance he won't.)
- Don't give up.

## For every prisoner there often are a spouse and children suffering, too.

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### Families Are Sentenced, Too

For every prisoner there often are a spouse and children suffering, too. When the head of a household is incarcerated, the family is deprived of stability and financial support. A prison term can shatter family ties. The majority of men married when sentenced will be divorced by the time they are released. Children of prisoners often struggle with behavioral, emotional, and the resulting educational problems.

Especially when such a family is unchurched, there is a great opportunity to offer the power of God's Word and the support of Christian fellowship in your congregation. In addition, gifts of food and clothing may be very appreciated. Special activities for children will fill the void, especially at Christmas and other holidays. Also, consider ways to try to keep the separated family members in touch (transportation and child care to make visits possible) and where literacy is a problem you can offer to read and write letters for them.

Several cautions are in order here also. Do not visit the inmate's family on the outside without his knowledge and consent. Beware of becoming a legal advocate. And do not carry anything (even letters) in or out of the prison without proper clearance and authorization.

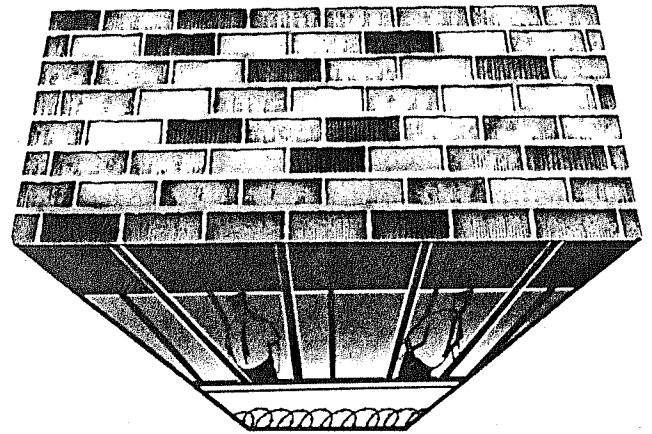
### Summary

Pastoral work within prisons as an opportunity for special ministry has a relative degree of high visibility. Less noticeable are the opportunities for ministry among those awaiting trial and sentencing or those recently released from prison.

Pastors will want to remember "prison" ministry at these times, too, especially since these times of transition often open doors for gospel ministry.

We will also look for the often receptive mission field among the families of those at every stage of the correctional process, from trial to release.

## Chapter 6



# *Prison Ministry in the Past- Walls in History*

**"G**o and tell John in prison what you hear and see." With these words the Lord Jesus Himself initiated prison ministry. John's disciples did go to Herod's prison and told their discouraged teacher how all the signs of the promised Messiah were being fulfilled in Jesus of Nazareth. What did that do for the Baptizer? It didn't swing open his dungeon door. It didn't save his head. But it gave him hope and peace, because now he knew that he had not preached in vain.

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**"Remember those who are in prison, as though in prison with them."**

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Throughout the centuries which followed, our Lord has kept on sending His disciples into the prisons. "Remember those who are in prison, as though in prison with them." These words from Hebrews 13 have never been entirely forgotten. In every age there have been some pastors and some Christian laypeople who have gone in Jesus' name to the prisons. Even our enemies – even Lucian, the Christ-hating Syrian writer of the second century – have had to admit that in this respect Christians were following their Master's teachings.

During the age of the persecutions, prison ministry focused on fellow believers arrested for the faith. The sacrifices made by the early Christians are doubtless the most inspiring chapter in the whole story of prison ministry. Visiting prisoners was a very risky business,

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**PASTOR GEORGE TIEFEL, JR.**

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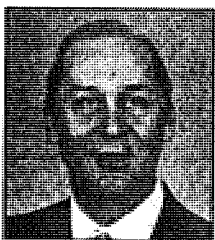
## PRISON MINISTRY IN THE PAST

but they were not afraid to share their disgrace. They deprived themselves in order to bring food to starving convicts. They gave them sustenance from their very sweat. They took collections to ransom the poor souls who had been sent to the Numidian mines. They carried candles to light the darkness and flowers to offset the stench of the filthy dungeons. And, true to their Lord's commission, they told what they had heard and seen: "The Savior of the world has come!" There is still the timeless and precious record of a baptism being administered in a prison to a convict shortly before his execution. In the darkness of the cell he learned the truth of the passage, "He sets the prisoner free."

This prison ministry was carried out at great personal risk. Two caring Christian women named Anastasia and Natalie suffered persecution themselves because they visited the prisoners. Priests and deacons had to be warned not to arouse attention by going too many at one time, and not to have the same person visit too often. Those were dangerous days for prison ministry.

As might be expected, the outlook brightened considerably when the Emperor Constantine embraced Christianity early in the fourth century. In fact, both he and the emperor Honorius laid it upon bishops to see to the humane treatment of prisoners. On Wednesdays and Fridays they were to counsel with them and listen to their complaints. High-born women also took a personal interest in the plight of prisoners.

The Church, finally at liberty itself, could now raise the conscious goal of its prison ministry beyond the faithful, to the unconverted as well.



*George Tiefel, Jr., is pastor at Immanuel Lutheran Church, South Lyon, Michigan. Pastor Tiefel is a member of the Institutional Ministries Committee since its beginning. He is the Institutional Chaplain at Martin Luther Memorial Home, South Lyon, Michigan.*

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**It was a ministry of service both to body and to soul – food to stave off desperate hunger, and the encouraging Word to ward off despair.**

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It was a ministry of service both to body and to soul – food to stave off desperate hunger, and the encouraging Word to ward off despair. In that enlightened time the famous preacher John Chrysostom was able to remind his congregation that even murderers, robbers, and adulterers should be visited, for "God makes His sun to shine on the just and the unjust." Indeed, he told them, Jesus Himself was not ashamed to come and visit our prison, though we were deserving of many punishments.

During the Middle Ages countless unknown monks and others continued the work in their quiet way. By the time of the Reformation there was a population explosion in the prisons. The reorganization of churches in that age did not neglect prison ministry. Local pastors were charged to see to it, and special ministries were provided for convicts. And this was not only the case in Germany. In England, the record states, the pro-Lutheran martyrs Thomas Bilney and Hugh Latimer "went together and exhorted [the prisoners] as well as they were able." John Calvin in Geneva recommended that ministers instruct and console prisoners on Saturdays after dinner "in the presence of prison officials." The Archbishop of Milan was concerned for convicts both during and after their confinement. Vincent de Paul, a Roman Catholic leader in the Counter-Reformation, never forgot his days as a convicted galley slave. After he regained his freedom, he organized the Order of Lazarists and the Sisters of Mercy to take a special interest in prisoners.

During the period of Rationalism, when dispirited church bodies were hiding their light under a bushel, many individuals and associa-

tions took up the slack in prison ministry. And when the Great Awakening came, with its renewal of Christian zeal, wide-spread interest was revived. The Anglican Church's Society for the Promoting of Christian Knowledge made prison visitation part of its work from the start. The Congregationalist minister Philip Doddridge of Northhampton trained his elders to visit prisoners. The Methodist movement in which John Wesley was a leader practiced regular visitations of convicts. Francis Asbury, a Methodist circuit rider in America, not only preached to prisoners at every opportunity, but

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**When the great awakening came  
with its renewal of  
Christian zeal, wide-spread  
interest was revived.**

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also spoke to the crowds which gathered for public hangings. The Quaker Elizabeth Fry in 1819 established visitation committees to make daily visits with women and children in prison, reading them Scripture, praying with them, and teaching them to sew. She was much influenced by the German Lutheran Theodore Fliedner, who instituted the Kaiserswerth Prison Association in 1826, and who made such prison work part of his deacon/deaconess movement (which also opened a half-way house for released women in 1833).

In our own synod's history prison ministry emerges with the work done among Ellis Island detainees in the nineteenth century, and the beginnings of institutional work in Milwaukee. To this day the work of prison ministry continues among us.

And God be praised for this, because this work will not end until the End, when our Lord Jesus Christ will say to those on His right hand, "I was in prison, and you visited me."

## Chapter 7



# The Do's and Don'ts

*(Plus: An Overview of the criminal justice process)*

### DO

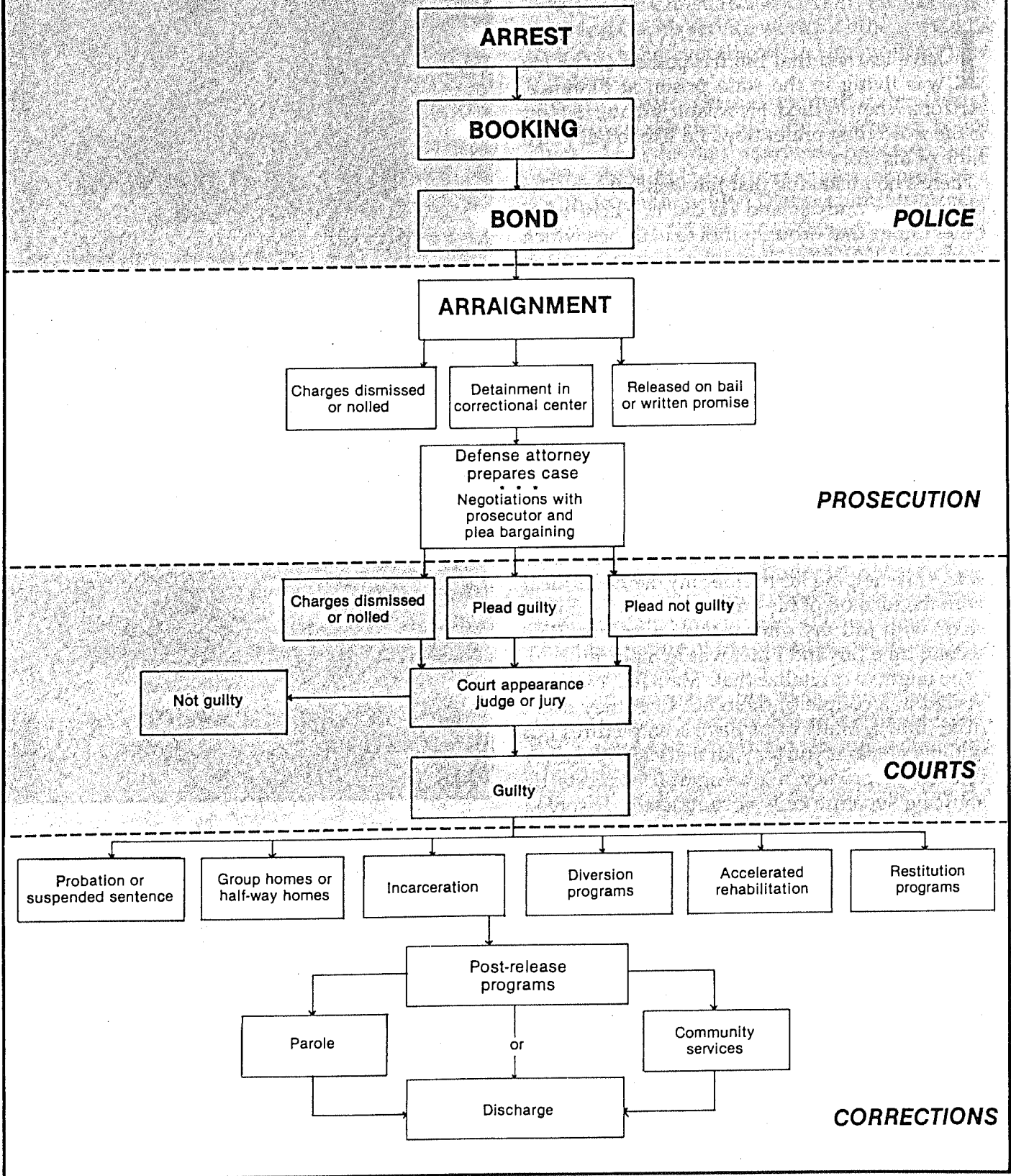
Maintain confidences.  
Encourage the inmate's involvement in institutional programming.  
Provide positive images regarding authority.  
Remember who the chaplain is and work with the situation.  
K-I-S-S (Keep It Short and Simple).  
Accept inmates as individuals.  
Learn to listen.  
Be responsible and dependable.  
Seek additional help when needed.  
Watch out for con games.  
Give encouragement when needed.  
Set a good example.  
Go into prison with an open and teachable attitude.

### DON'T

Don't disobey any rule.  
Don't be used or manipulated.  
Don't reinforce negative attitudes about prison conditions or staff.  
Don't be involved in particulars of an inmate's case.

Don't make outside contacts without getting permission.  
Don't become a private chaplain.  
Don't provide overly simplistic solutions.  
Don't over-react to an inmate's initial hostility.  
Don't preach to or judge the past or present actions of an inmate.  
Don't ask an inmate why he's in prison or for how long.  
Don't make promises you can't keep.  
Don't visit the inmate's family and friends on the outside without his knowledge and consent.  
Don't expect instant results.  
Don't over-identify with the inmate.  
Don't give pat answers to a prisoner's problems.  
Don't violate the inmate's confidence.  
Don't peddle your pet theological doctrines in prison until you are in an Adult Bible Information Class.  
Don't "talk down" to an inmate.  
Don't carry anything into or out of the prison without proper clearance and authorization.  
Don't dawdle when your time is up.  
Don't express physical affection to an inmate.  
Don't make decisions for inmates.  
Don't blame yourself if an inmate doesn't make it on the outside and winds up in prison again.

# AN OVERVIEW OF THE CRIMINAL JUSTICE PROCESS



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## Chapter 8

# A Real Life Story

I have learned that Jim has passed away. He was living in the state prison at Florence, Arizona when he died. He was an inmate, *resident* is the word they prefer now. I'd like to tell you a little of his story.

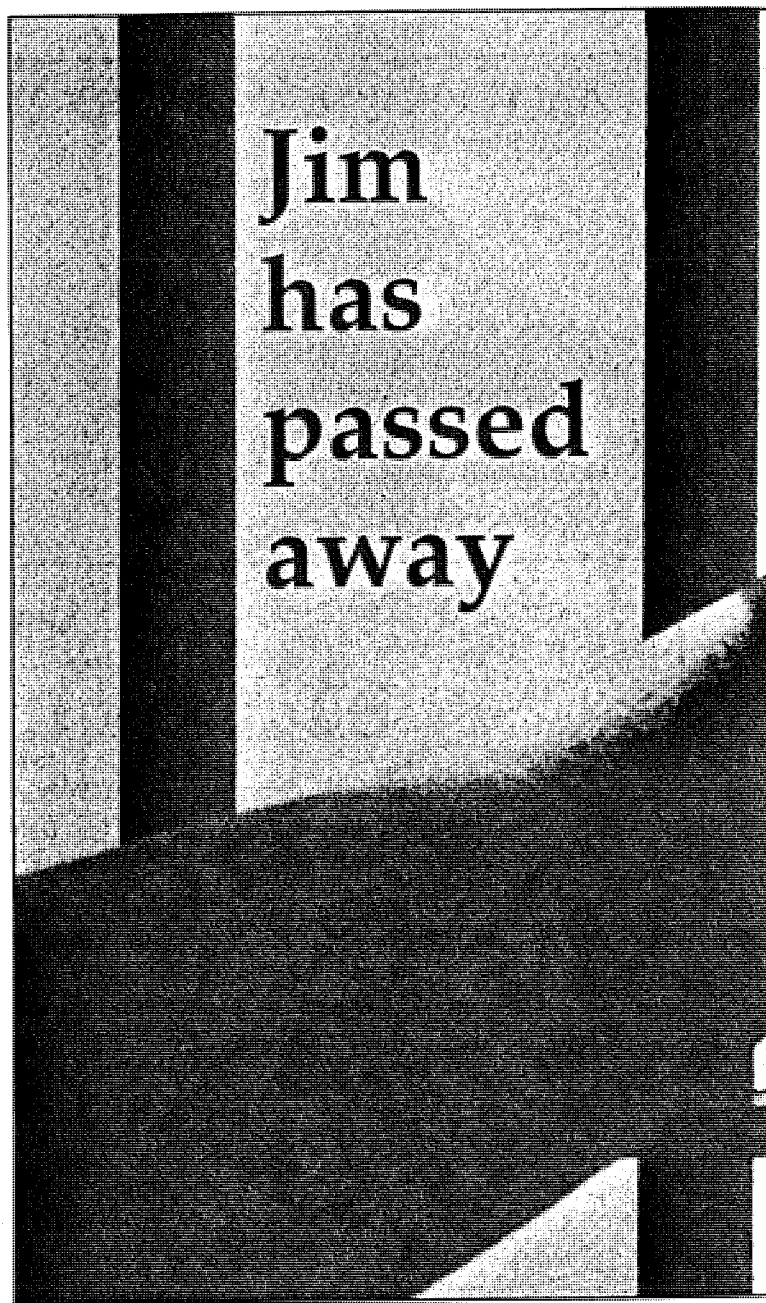
There's no mistaking that Jim went wrong. The charge was murder and he did it. There were other things that brought him to it, things which were equally wrong, the kind of smallish things, as it must have seemed to him at first, which caught him up in something he should have stopped but didn't.

I met Jim a couple months before the murder and his arrest. He was an occasional visitor in the home of one of my members. This very courteous and personable man stopped by to visit while I was doing the same and rather than run off, scared away by a clergyman, he visited and gave the noncommittal I'll-see-you-in-church-some-time promise we've heard many times before.

He never made it. The next time I heard his name was while helping his friends, my members, deal with the turmoil of his arrest. They were able to share with Jim my offer to visit with him. The second time Jim and I met was in main jail.

You ought to capitalize that: Main Jail. I've only visited in a couple of them but I bet they don't differ much. Many of us have seen pictures but nothing prepares you for your first visit. Whatever illusion of privacy a photograph suggests by showing separate cells is completely dissolved by the noise of the place. There are no carpets to dampen sound. There are no closed halls to keep you from hearing the slam of every 200-pound cell door on the whole floor, in the whole building for that matter. The solid concrete all around seems to amplify the sound and it's there day and night. They're *waiting* in main jail, for trials, for lawyers, for sentencing, maybe sometimes for a chaplain or for me.)

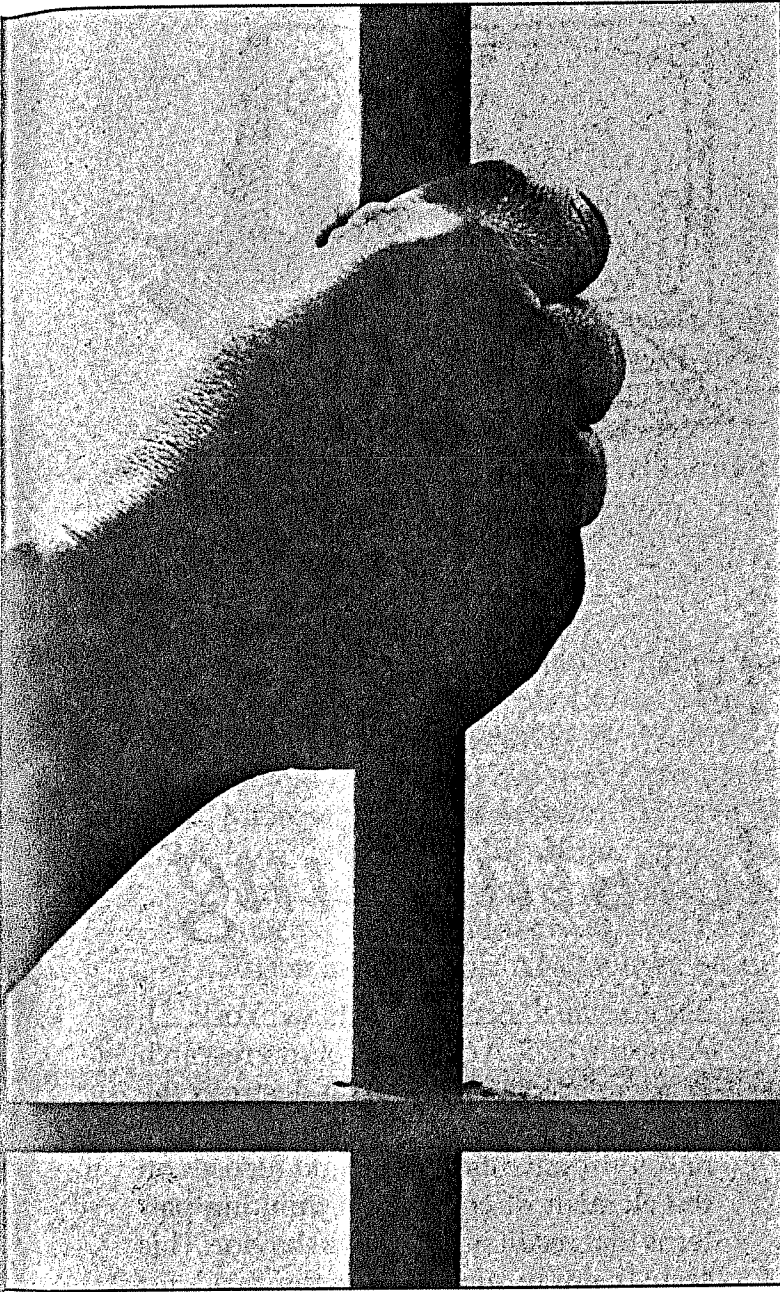
Jim was waiting for me when I arrived. If I were reading this story, I would expect here tables of teary repentance. It wasn't quite like that. It *was* repentance from what I saw and heard. But how quiet Jim was. What he seemed to want most was



to hear the Bible read to him. He was reading one of the safe ones the chaplains bring, you know, those case-lot parait-to-see-if-it's-OK paperback. He could read it, but Jim wanted what I want so often, though I'm a pastor leading services. He wanted to *hear* someone speak out loud, to and for him, what God did in Jesus to make him clean again.

There's a lot more to the story. No bail. *Jim had been a police officer once and they had to be tough on him in the district attorney's office.* Public defender. *Why couldn't one stay with the case? Visits. Which friends would come, which wouldn't.* Chaplains. *Why can't I have my own Bible.* Threats. *Prison is*





*a dangerous place. Despair. It's prison life in a nutshell.*

When Jim had finally moved through the system to the state prison ("the walls" they call it in Arizona), it was harder for me to visit. My pass didn't work well there because of the inevitable red tape. But Jim and I had a couple of opportunities to visit before a call took me to another state.

Leaving Jim, like leaving any church member, was one of the sad parts of taking a call. He craved the visits and when I brought Jim things to read, he seemed almost ravenous for them. But when I left the state and couldn't visit, I had fellow believers in the synod who helped take up the

slack. One of our pastors visited regularly and our Special Ministries Board sent him materials which he appreciated more than they will likely ever know.

Jim and I corresponded. Through his letters I heard of the Christian associations he was making in prison, his service work for others of God's children, the prayers he offered for me in my new ministry.

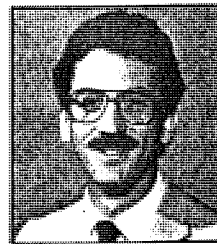
It wasn't easy to get the information, but I heard about his death then too. Jim had been a police officer. And when he was arrested he was working in the department of corrections himself at a youth detention facility. That put him into protective custody (PC) for his processing time. No one knew what pasts would be remembered or what revenge might be attempted. But when he hit "the walls" he wanted to go mainstream. He was going to be there a long time and he knew what PC was like. It's a lonely place to spend 10 to 30. I haven't been able to find out if it was because he had been a "cop" that he was stabbed one day. It wasn't to matter. While on the operating table he suffered a heart attack and died.

I have no illusions about what was happening in the way Jim was treated by the justice system. Jim deserved to be in jail, his repentance notwithstanding. He had killed a man. Nor would I suggest that the systems under whose jurisdictions Jim fell were any more medieval than an administration of that magnitude will inevitably seem, given the nature of the business and the personalities involved.

But I am sorry that Jim died. And it gives me peace to know that my fellow believers in the WELS served my friend, too, through our Special Ministries Board.

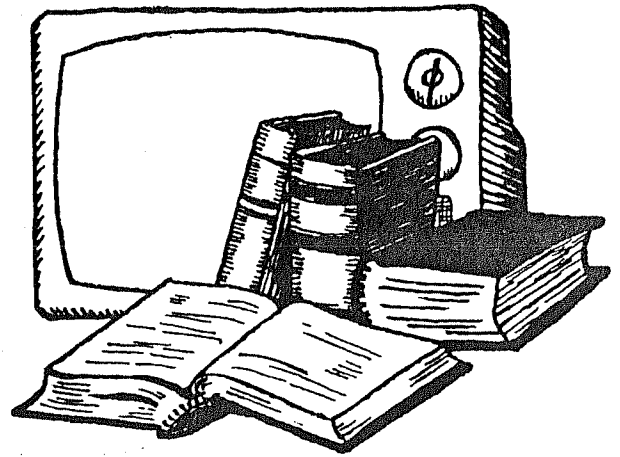
He's not on their mailing list anymore. But because one family cared enough to remain his friend, because one congregation was willing to share its pastor with him, because a synod worked together in love, he doesn't have to be on that mailing list anymore.

Jim's living at home now.



*David J. Farley is pastor of Peace Lutheran Church, Bakersfield, California. He is our guest essayist for this article which he wrote for the Institutional Ministries Committee. The article appeared in the May 1, 1988 issue of "The Northwestern Lutheran". Pastor Farley was one of our Chief Editors.*

## Chapter 9



# *Books and Films*

# *For More Understanding*

### Books

Colson, Charles W. *Life Sentence*. Lincoln, VA: Chosen Books, 1979. The exciting story of the beginning of Prison Fellowship following Charles Colson's conversion and release from prison. Documents, failures, and frustrations, as well as successes and achievements of those early years.

Colson, Charles W. *Born Again*. Old Tappan, NJ: Revell, 1977. The story of Charles Colson's conviction and conversion and his experience as an inmate in two federal prisons.

Menninger, Karl. *The Crime of Punishment*. New York: Viking Press, 1968. A classic work on the failure of the U.S. prison system to rehabilitate criminals because of society's insistence that criminals be punished.

Samenow, Stanton and Samuel Yochelson.

*The Criminal Personality*. New York: J. Aronsun, 1977. A classic 2-volume research study on crime causation. It destroys the myths that crime is a by-product of external environmental factors and focuses on the element of choice and thinking patterns that result in criminal behavior. This secular study emphasizes the need for internal value transformation or conversion as a basis for genuine rehabilitation.

Silberman, Charles. *Criminal Violence, Criminal Justice*. New York: Random House, 1978. A thorough study of crime, corrections, and the criminal justice system.

Stott, John, and Nick Miller. *Crime and the Responsibility Community*. London: Hodder and Stoughton, 1980. Contemporary insights from several writers, including Charles Colson, on criminal justice and how Christians can help improve the system. The essays were presented origi-

nally as the London Lectures in Contemporary Christianity.

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Prison Fellowship. *Prison People*. P.O. Box 17500, Washington, D.C. 20041. Subtitled, "A Guide for Prison Fellowship Volunteers," this 55-page booklet contains sections dealing with prison inmates, prison staffs, and volunteers who enter the prison to bring the comfort of the Gospel. It is from this booklet that many of the quotations in WALLS have been taken.

### Films

"Music Box," An effective ministry film/parable on joy in the midst of pain. An excellent discussion starter. Write White Lion Pictograph, Prison Fellowship Contact, 126 Melrose Place, San Antonio, Texas 78212.

"Set Free," An evangelistic and educational film to use in prisons or churches on an effective inmate ministry at San Quentin Prison in California. Available by writing

P.S. Ministries, Arrowhead Springs, San Bernadino, Caliofrnia 92414.

"Someone Cares," 22-minute color film (16MM) about the ministry of Prison Fellowship. Available from Prison Fellowship, P.O. Box 40562, Washington, D.C. 20016.

Write to the U.S. Bureau of Prisons, Washington, D.C. 20017, and ask for a list of available films.

### Other Resources

*Directory of Resources for Prison Chaplains.* Chaplain Ray, International Prison Ministry, Box 63, Dallas, Texas 54221. Lists many books and training materials available from Chaplain Ray. Free.

*National Ex-Offender Assistance Directory.* Contact, Inc., P.O. Bo 81826, Lincoln, Nebraska 68501. Cost is \$10.00.

*Resource Directory.* Prison Fellowship, P.O. Box 40562, Washington, D.C. 20016. State by state summary of resources available for ministry for those in active prison ministry. Send \$3.00 with order.



THE BOTTOM LINE...  
This is what it's all about.

# Visitations - Prison Inmates

Name \_\_\_\_\_

Date \_\_\_\_\_

At \_\_\_\_\_

Time \_\_\_\_\_

Address \_\_\_\_\_

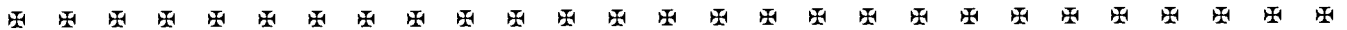
Phone \_\_\_\_\_

City \_\_\_\_\_

Remember \_\_\_\_\_

State / Zip \_\_\_\_\_

\_\_\_\_\_



Name \_\_\_\_\_

Date \_\_\_\_\_

At \_\_\_\_\_

Time \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

City \_\_\_\_\_

Remember \_\_\_\_\_

State / Zip \_\_\_\_\_

\_\_\_\_\_



Name \_\_\_\_\_

Date \_\_\_\_\_

At \_\_\_\_\_

Time \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

City \_\_\_\_\_

Remember \_\_\_\_\_

State / Zip \_\_\_\_\_

\_\_\_\_\_



Name \_\_\_\_\_

Date \_\_\_\_\_

At \_\_\_\_\_

Time \_\_\_\_\_

Address \_\_\_\_\_

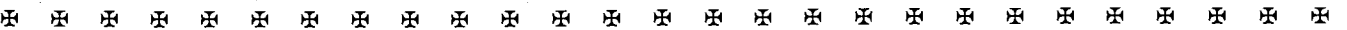
Phone \_\_\_\_\_

City \_\_\_\_\_

Remember \_\_\_\_\_

State / Zip \_\_\_\_\_

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Name \_\_\_\_\_

Date \_\_\_\_\_

At \_\_\_\_\_

Time \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

City \_\_\_\_\_

Remember \_\_\_\_\_

State / Zip \_\_\_\_\_

\_\_\_\_\_

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# Quotable Quotes

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Participants were asked if they had any comments to make relative to A Prison Ministry Symposium. Here are some random comments by individuals who attended:

- "A great job!"
- "Exceptionally well organized and well run in every aspect. The speakers were extremely well qualified."
- "It was a great seminar. It gave me a lot of ideas and enthusiasm."
- "You men did a *fantastic* job! May God guide your post-seminar efforts."
- "Thank you for your work in providing this opportunity for growth and motivation. A truly enjoyable seminar! Very well done!"
- "Extremely informative."
- "My time was *well* spent. The seminar made us aware of a potential for work in a vast *mission* field."
- "I thank the Lord Jesus for the blessings He showered on us during this conference."
- "Well done! First class all the way."
- "It was good that I, one of the district coordinators, was able to also attend."
- "Great motivational material in this seminar. We have 65 men present here, over 1,000 more to motivate and interest in prison ministry."
- "Hi-power and fast moving, lots to digest!"
- "I enjoyed attending."
- "Thanks!"

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This book is a result of the Institutional Ministries Committee's, A Prison Ministry Symposium, held in Milwaukee, Wisconsin, January 12-14, 1988.

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