

POST INCARCERATION OUTREACH THROUGH
COMMUNITY BASED RESIDENTIAL FACILITIES
MAKES A CHURCH GROW

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ABSTRACT

In 2011 the Bureau of Justice reported that the prison population in the United States has steadily grown and shows no signs of reversing. An average of six hundred and eighty thousand¹ prisoners are released each year from federal and state prisons and an unsubstantiated number from city and county jails. Re-entry programs into society have been developed by the federal and numerous state prison systems to prepare the incarcerated to safely return to the community and live as law abiding citizens. Unfortunately, the number of post-incarcerated (ex-convicts) who return to criminal activities and to prison is about sixty six percent within three years of release.² While ministries are conducted within the prisons, there are limited ministerial services for the post-incarcerated for re-integrating or beginning a faithful church life. This study will investigate punishment/imprisonment over the centuries and what is being done today for rehabilitation/re-entry programs within prisons and within the communities.

I intend to show that in taking the steps and doing outreach to the post-incarcerated through the joint effort of Community Based Residential Facilities (CBRF's) the church will experience growth in gospel ministry and fellowship through loving relationships with those outcast from society. It is my intention to offer a proposal as an outreach program to the post-incarcerated and families. Chaplains, pastors, lay ministers, and church members will grow spiritually and in confidence in evangelizing and offering fellowship to the post-incarcerated and families. The post-incarcerated and families will grow spiritually and in thanksgiving will be children of God in the church and in society.

¹ Nathan James. Offender Reentry: Correctional Statistics, Reintegration into the Community, and Recidivism. (Washington DC: Congressional Research Service 2011), opening Summary

² James, "Offender Reentry", opening Summary

INTRODUCTION

“There is no difference, for all have sinned and fall short of the glory of God.” (Ro 3:22,23). “We are all criminals at heart because we have broken God’s perfect standards.”³

It started when I was twelve years old. I was arrested and taken to court for riding my bike on the sidewalk and popping a wheelie. My sentence was to write a thousand times that I would not ride on the sidewalk and pop wheelies and to take a tour of the Kenosha municipal jail. After fulfilling my sentence, I can tell you I still rode my bike on the sidewalk and popped wheelies. The jail time and penance had no effect on me. This may be why I have an interest in the prison ministry. Over the years my previous profession had me working closely with police departments and the sheriff in Milwaukee County. The one thing they taught me were that the criminals need to be in prison and not to hire them after release.

This didn’t seem right as I met more people who had gone to prison and “paid their dues to society” and were now struggling to support a family. Those who seemed to be doing better were also going to their regular church. When talking with one individual, he told me he believed in Jesus and that all his sins were forgiven by God, but there was no fellowship or forgiveness by the members of the church. He and his family move away and he joined a different denomination. He had only been in prison three years. During that time his clergy never visited him and he had only seen a Missouri Synod chaplain a few times. There was nothing after release and his very own home church gave one of their own the cold shoulder. He was a middle class family man who made a mistake and committed a crime.

The majority of inmates today are from the poverty class. They have grown up in an alien world compared to that of middle class churches which make up a majority of WELS churches. What do our churches have to do to reach out to these men and women in prison and especially after release? What do we do for their families? I intend to show that in taking the steps and doing outreach to the post-incarcerated through CBRF’s the church will experience growth in gospel ministry and fellowship through loving relationships with those who were law breakers and outcast from society. We are all law breakers and outcast from heaven who have had our chains removed, the prison doors opened, and through Christ set free.

³ David Smarto. *Justice and Mercy*. (Wheaton, IL: Tyndale House Publishers, 1987), 189

HISTORY OF PRISONS

¹⁸ When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance ¹⁹ and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.” ²⁰ Moses said to the people, “Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning.” ²¹ The people remained at a distance, while Moses approached the thick darkness where God was. ²² Then the LORD said to Moses, “Tell the Israelites this: ‘You have seen for yourselves that I have spoken to you from heaven: ²³ Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold. 21 ¹“These are the laws you are to set before them: (Exodus 20:18-23; 21:1a)

Through the centuries, the form of punishment for a crime has taken many forms. Joseph was in an Egyptian prison and possibly paid for his keep in helping to operate the prison. At Mount Sinai God gave his laws to Israel consisting of offenses and direct punishments. God did not direct prisons to be built. The form of punishment for this study would be for the common criminal and excludes those for political reasons, for war, and for religious persecution. How has punishment or imprisonment developed through time morphing into the form it is today? What can be learned from history which may be of use today or has survived and should be discontinued?

The Crime, Restitution, and Punishment (Leviticus through the Holy Roman Empire)

The civil laws and punishments of God in Exodus, Leviticus, Numbers, Deuteronomy, and Joshua were common among the ancient kingdoms. Usually the civil laws included a list of crimes and respective punishments of execution, financial restitution, or banishment. The offender was jailed or held under house arrest, given a hearing or trial and if found guilty was immediately executed, paid restitution or placed into slavery to pay restitution, or banished from the kingdom. A list of Sinai offenses and punishments are located in Appendix A. The laws of God sought swift equitable action.

In cases of unintentional or accidental killings the accused or guilty person could flee to a refuge city and live there safe from execution.⁴ This was not a prison. The refuge city allowed the individual to live a productive life in support of the community. In some unintentional or accidental deaths, the accused could pay a ransom as decided by the court to the grieved family and be free, except for intentional murder where two or more witnesses confirmed the act.

⁴ Nu 35:6; Dt 4:41-43, 19:2-11; Jos 20:1-9 – the six cities of refuge

All other crimes which were not on the “death list” were satisfied monetarily as set in the law, as decided by the court, or the guilty were banished from the community of Israel.⁵ The offender could no longer go to the tabernacle where sacrifices for forgiveness were made. Many of the civil laws and punishments of the Sinai were found in other ancient codes such as Hammurabi and the Sumerian which predates Sinai.⁶

Through the centuries, from Sinai until the 12th century, the use of prisons for common criminals or civil disputes was basically nonexistent. Death penalties were enforced and restitution payment or slavery were options applied. Even in times of war, the defeated army was relocated with their families or allowed to work fields and vineyards to provide tribute payment to the rulers.⁷ This was the norm for the kingdoms and empires up to and including the Roman Empire. David Smarto points out that for the Romans, prisoners were executed, sent to slave labor camps, or sent to the coliseum for entertainment as gladiators or sacrificial victims (persecutions). Under Constantine offenders were sent to places of seclusion where the criminal could feel sorrow for the wrongdoing as a practice of penance under the church. Some monasteries and religious abbeys, having been built like fortresses with many small rooms, provided the facilities where some criminals were banished to.⁸

In the 12th century Henry II of England authorized the construction of jails (gaols) for criminals and debtors.⁹ It wasn’t long before the public officials in charge of the gaols became corrupt and levied taxes and charged fees for food upon the inmates. These corrupt officials would extend sentences until they were paid. Conditions at the gaols became poor with filth and disease. Smarto notes that this system spread throughout Europe and housed many from the inquisitions. The customary single cell of prisons, up to the present, can be traced to the rooms used in the monasteries and gaols.¹⁰ This began the system of “warehousing” criminals.

In review, from about 1800 BC to 1100 AD prisons for common criminals were non-existent or very limited. The prisons allowed visitations from family, friends and clergy or

⁵ Lev 20:17-21 – certain sexual relations had banishment as a form of punishment

⁶ J. M. Powis Smith. *The Origin and History of Hebrew Law*. (Chicago, IL: University of Chicago Press, 1931), 6, 11-12

⁷ Smarto. *Justice and Mercy*. 33

⁸ Smarto. *Justice and Mercy*. 34

⁹ Smarto, *Justice and Mercy*, 34

¹⁰ Smarto, *Justice and Mercy*, 34

monks. From 300 AD through 1200 AD restitution of the crime was being replaced with confinement to serve penance. From the 12th century through the 15th century the gaol form of prison, with limited to no visitation, became the norm. Restitution and penance both were replaced with confinement to serve a term for the crime.

Punishment and Charitable Ministry (16th through 18th centuries)

In the 16th century the English Parliament approved the construction of Bridewell,¹¹ a prison and workhouse combination with extremely strict discipline and began the use of uniforms. This took the “warehousing” of prisoners to the extreme without visitation or the opportunity for reform. With the opening of the new world in America many were offered the chance of indenture and then freedom in America. Even with indentured servitude Bridewell and other prisons continued to become overcrowded and conditions worsened.

John Howard (1726-1790) tried to encourage reform of the system with separation of the insane, males and females, and children into their own facilities. Alexander Maconochie (founder of the Royal Geographic Society) stated, “The first object of prison discipline should be to reform prisoners and then prepare them for advantage to themselves and to society after discharge.”¹² During this period some clergy began to make visits to prisons and provide some charitable gifts which Smarto concludes had negligible impact.¹³

With England gaining control of the American colonies the prison system also followed those of England. Reform came from William Penn’s penal code of 1682. Penn’s code allowed bail for release and dropped all requirements that prisoners pay for room and board in prison. In 1773 the State of Connecticut built Newgate Prison in which prisoners worked in a copper mine (much like the Roman salt pits and mines).¹⁴ Back in Pennsylvania the Quaker society developed a jail in Philadelphia as a penitentiary. The Quakers applied the medieval concept of quiet contemplation, prayer, and penance for the criminal/sinner while they were imprisoned. The ground work for the future of American prisons had just been laid by the Quakers.

Dr. Benjamin Rush (signer of Declaration of Independence) followed many of John Howard’s recommendations. The penitentiary would have individual cells, a garden and green

¹¹ Smarto, *Justice and Mercy*, 34

¹² Smarto, *Justice and Mercy*, 35

¹³ Smarto, *Justice and Mercy*, 35

¹⁴ Smarto, *Justice and Mercy*, 36 Newgate was the scene of the first American prison riot.

space for exercise, clean conditions, and religious instruction for repentance. This became known as the Pennsylvania System based upon the ideal of reform through incapacitation. However, the system required solitary confinement for contemplation and prayer, which drove some prisoners to madness.¹⁵

Penitentiaries, Long Term Imprisonment and Forgotten Penance

In the 1800's and early 1900's many large prisons were built in the United States based upon the Pennsylvania System and a design known as the cellblock in a large complex which was called the "big house". Each state and territory operated their prison differently from others and the administrator was awarded for having a profitable industry using prison labor, having low escape numbers, and low numbers in prisoners reformed and released.¹⁶ The prison became a factory with unpaid labor and administrators who preferred long term workers and minimized training. The penance of the Quakers, Rush and Howard was forgotten. As unionization increased the opposition to prison factories increased.¹⁷

Rehabilitation and Prison Ministry (late 19th century into the 21st century)

By the late 19th century the prison system was overcrowded and reform became popular again. American prison officials turned to Alexander Maconochie and his success in the penal colony of Australia. In Australia Maconochie reduced prison sentences for "good behavior", added educational programs, training programs, and a parole system.¹⁸

In 1870 the National Prison Association, later called the American Correctional Association, was formed. In the north "reform schools" (many with a religious tendency) were started to separate youth from hard prison so they could be educated and learn a trade. The insane were being sent to separate prisons. Women and children were also being sent to separate prisons. In the south and west most prisons rented out "convict labor" for all kinds of work and in all kinds of conditions.¹⁹

In the early 20th century improvements were made in convict pay for convict work, and convicts were offered more differing work activities and education. Problems arose as World

¹⁵ Smarto, *Justice and Mercy*, 37

¹⁶ Smarto, *Justice and Mercy*, 39

¹⁷ Smarto, *Justice and Mercy*, 39

¹⁸ Smarto, *Justice and Mercy*, 39

¹⁹ Smarto, *Justice and Mercy*, 40

War I ended with crimes due to prohibition and FBI arrests. Prison populations rose. More prisons were built and the environment went to one of secure custody in a punitive environment as prisoners had to keep their eyes down, maintain silence, marching to stations, and making no challenge whatsoever of authority.²⁰ During this period chaplain visitations were almost non-existent due to the Depression and World War II. From the 1930's through the 1960's Smarto opines that Hollywood characterized the convict and ex-con in the movies. The convict had to be a "tough guy" and all the difficult problems with prisons – "the futility, the idleness, the sadistic punishments"²¹ were ignored.

In the 1950's reform and rehabilitation began to rise again. The insane were separated into special hospital prisons. Medical improvements were made in regular prisons and it was proved that rehabilitation could be attained through programs and not through seclusion. However, prison populations soared in the 1960's and '70's and new prison construction to relieve overcrowding was inadequate and there were more than one hundred riots.²²

In the 1980's new prisons were designed with improved surveillance and living spaces. The old fortress design was abandoned.²³ Education and training programs had been developed, ministerial programs with trained chaplains had been developed, programs for reintegration to society had been developed, yet the recidivism rate is sixty six percent, prisons are overcrowded, there are gangs, black-markets, racial and social discrimination, and violence.²⁴

Summary - What Has the History of Prisons Shown Us?

We could say that prisons are a creation of man. In the laws that God gave us there is no design for a prison. The fact is that when a crime is committed the offender should be quickly punished or pay restitution. The offended party (victim) is satisfied, the offender (criminal) is either back in society and productive, banished to live and be productive elsewhere, or put to death. In ancient times the focus was upon the victim being satisfied for a loss and then victim and the offender could continue with their lives.

²⁰ Smarto, *Justice and Mercy*, 41

²¹ Smarto, *Justice and Mercy*, 41

²² Smarto, *Justice and Mercy*, 45

²³ Smarto, *Justice and Mercy*, 45-46

²⁴ James, "Offender Reentry", opening Summary

Over time the victim and the offender have taken a back seat to the law and state. The state has replaced the victim and seeks restitution in the confinement of the offender who has offended the state in breaking its laws. The state does not give restitution to the victim, and so the victim is also, to a degree, punished. The offender is not encouraged to take responsibility for his/her actions or to make restitution to the victim. The state looks to inflict suffering on the offender in hopes of deterring future criminal activity. This appears to have come about by trying to force repentance and penance on the offender as restitution along with punishment. However, in a state administered system there is no repentance and only forced penance - punishment.

In the 1950's through the 1980's many mainstream churches and small independent religious organizations began movements to enter county jails and state and federal prisons to minister to convicts in the hope that the inmate comes to faith and can re-enter society as a loving and peaceful person. These churches and organizations battled, and still battle, against a system that wants rehabilitation but suffers from a real commitment of the restoration and reintegration of the inmate. Coming to faith in prison is just the beginning. In 1999 Roland Brucken offered that the offender must understand the pain he/she caused and to be given the opportunity to apologize to the offended. He/she must commit and carry out a program that gives restitution to the offended; and to receive assistance for rehabilitation. Brucken does not offer how this would be done in cases of abuse, sexual assault, or other such horrendous crimes where the victim would not want to see the offender. He states that this is where community, especially churches, need to get involved to remove the fear and ostracism that the present system places upon the victims, offenders, and their families.²⁵

PRISON MINISTRY TODAY

General Ministry

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' - Matthew 25:35-36

²⁵ Rowland M. Brucken. 1999. "Crime in Search of an Appropriate Response: The Powerful Theory of Restorative Justice." *Church & Society* 89, no. 5: 56-60. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed September 2, 2016). Page 59

Everything that Jesus spoke of in these verses of Matthew – the food, drink, clothes, and medical assistance – are provided by the correctional system. The correctional system even allows visitors. The true visitors who are needed by those in prison are the visitors who can give them the comfort that comes from the Word of God.

In Europe and the Americas, churches and Christian ministries have responded to the need to minister to inmates. In 2007 Jim Romeo noted that over three thousand five hundred organizations are conducting outreach to inmates in prisons and outside of the prison. This ministry is conducted by single churches, single denominations, and by global organizations such as Prison Fellowship, Kairos Prison Ministry, Hope Prison Ministries, and the Salvation Army.²⁶ Ordained priests, ministers, trained chaplains, and laymen and women serve the inmates in providing worship services, Bible studies, counseling, and needed religious materials. Without these services to help convicts change, prison would revert to what Pat Nolan, head of Justice Fellowship, stated, “The very skills inmates develop to survive inside prison make them antisocial when they are released. Prisons are, indeed, graduate schools of crime.”²⁷ The services provided inside the prison, under the control, rules, and discipline of the prison system, are not enough. While these ministries can help to reduce violence within the prison, they do not provide the ongoing relationships that are needed for sound character development. How does one live a sanctified life in an environment of rules and punishment and burdening temptation? Kandle and Cassler state that the inmate becomes accustomed to the prison routine and when he/she leaves is fearful of the outside world and what now seems to be chaos.²⁸

WELS Prison Ministry and Wisconsin Lutheran Institutional Ministry

Now as someone who has always been free to leave the correctional facilities I visit, I have to say that I cannot imagine what it must be like to be incarcerated. I cannot imagine having all of the freedoms and choices I take for granted (like choosing what I'll eat, or what I'll wear), taken from me. I cannot imagine what it would be like to be cut off from family and friends, my place of worship and my fellow Christians, not at a time like this — not when I'm going through what would undoubtedly be one of the most difficult times of my life. (Chaplain Joseph Radsek)²⁹

²⁶ Jim Romeo. 2007. “Second Chances at Life.” *Christianity Today* 51, no. 9: 80-84. ATLA Religion Database with ATLASerials, EBSCOhost (accessed August 31, 2016) page 80

²⁷ Jim Romeo, “Second Chances at Life.” 81

²⁸ George C. Kandle and Henry H. Cassler. *Ministering to Prisoners and Their Families*. Englewood Cliffs, NJ: Prentice-Hall, Inc. 1968 page 117

²⁹ <http://im.life/ministry-area/juvenile-correctional-facilities> as viewed January 2017

The Wisconsin Lutheran Institutional Ministry (WLIM) began in 1901 with ministerial service to those in institutions in the Milwaukee area. Through most of its ministerial years WLIM served hospitals, nursing homes/care facilities with three pastors/chaplains. Today WLIM has eleven (full and part-time) pastors/chaplains and a host of volunteers which cover the institutions throughout Wisconsin – adult and juvenile correctional facilities, drug and alcohol treatment centers.³⁰ The prisons in the state that realize the benefit of religious studies have opened their steel doors to our chaplains and made space available for worship services, Bible studies, and personal counseling. However, there are county justice systems in Wisconsin and other states that do not see the benefits of and reject institutional ministry.

WLIM and WELS Prison Ministry has developed and provided to other organizations and over 1,300 facilities many study booklets in English and Spanish for prison and post-incarceration use.³¹ Bibles, and other printed materials are provided free to the inmates. A ministry-by-mail program has reached over 80,000 inmates.³² A pen-pal program was established to give inmates an outside connection to share God’s word with.

The Ministry trains mentors for the post-incarcerated and trains teams to conduct ministries for inmates of local county jails. One WLIM booklet “Facing Freedom” prepares inmates for release in emphasizing a Christian behavior and guidance in seeking housing, employment, and reconnection with family.³³ However, this booklet does not give or lead the inmate to a church.

Problems for Prison Ministry

In an internet search of federal, state and county correctional web sites, the author found that the date of release varies and most inmates do not know their final release date until seven to thirty days before the date. The release date could change if the inmate violates a prison rule or other regulation that the particular correctional system has established. This puts all the

³⁰ Wisconsin Lutheran Institutional Ministries website: im.life as viewed January 2017

³¹ <https://wels.net/serving-you/christian-life/special-ministries/prison-ministry/> as viewed January 2017

³² <https://wels.net/serving-you/christian-life/special-ministries/prison-ministry/> as viewed January 2017

³³ WELS Special Ministries, Parish Services. *Facing Freedom*. Milwaukee, WI: WELS Special Ministries, 2004

responsibility on the inmate to seek ministerial help after release in a confusing environment with new unfamiliar and non-trusted individuals.

As costs rise and inmate populations increase the correctional system is forced politically to cut programs that aid inmate restoration and make prisons more like “warehouses”. As one inmate told a writer “I can either lie on my prison bunk and cost the taxpayers about \$16,000 a year, or I can be out here doing something productive, paying back society.”³⁴ or as former Chief Justice Burger once asked, “Do we want prisoners to return to society as predators or as producers?”³⁵ Many of the public believe that prisoners are not interested in religion. Prisoner/author Jens Soering notes how many prisoners are not hardened and seek spiritual strengthening and comfort, “There are many reasons not to go to religious services, so those who do go really want to be there, and they’re not hard to please. People on the outside really have no clue who is in prison. They are definitely not all monsters by a long shot.”³⁶ Mark Earley, president of Prison Fellowship and former attorney general of Virginia, stated, “Worship services in prisons are not enough. What is increasingly needed today is a one-on-one relationship and helping them with their life.”³⁷

POST-INCARCERATION MINISTRY TODAY

Secular

There is no real ministry from secular agencies but they do provide information that is useful and should be known. Federal and state prison bureaus will generally provide information to the inmate on how to re-enter society. The US Bureau of Prisons provides “Reentering Your Community” handbook and “Making Changes” handbook to assist inmates before and after release. This writer is of the opinion that the first handbook is the more valuable one for the inmate. It leads the inmate through a check-off list of records and materials to have before leaving prison. It gives information for halfway housing and job searching for the city of release. Each State Bureau of Prisons or Department of Correction provide resources for the inmate,

³⁴ 1998. "Let the Prisoners Work: Crime doesn't pay, but prison labor can benefit everyone." *Christianity Today* 42, no. 2: 14-15. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed September 2, 2016).

³⁵ 1998. "Let the Prisoners Work: Crime doesn't pay, but prison labor can benefit everyone." *Christianity Today* 42, no. 2

³⁶ Jim Romeo, “Second Chances at Life.” 81

³⁷ Jim Romeo, “Second Chances at Life.” 81

inmate family, and community partners. All materials can be downloaded from agency websites. Further information can be found at the National Institute of Corrections website (<http://nicic.gov/library/026094>) and the Council of State Governments Justice Center website under the reentry section (<https://csgjusticecenter.org/reentry>).

Religious

Formerly he was useless to you, but now he has become useful both to you and to me. (Philemon 1:11). In Philemon Paul notes that the converted and believing Onesimus is now useful as a Christian more than just a slave or criminal. Onesimus is now a believing brother and a good citizen.

There are numerous secular and religious post-incarceration systems in use in Europe and in the America's. The majority suffer from staffing, housing, and support problems beyond the problem that each correctional system has varying requirements on the release of an inmate and limited information and resources to assist the inmate after release. Mark Early, president of Prison Fellowship, states that the most critical time to help an inmate is the time right after prison, "The first 60 to 90 days is the real tipping point as to whether they're going to make it or not."³⁸ Mark Early supports Christian based facilities and church-based prison outreach and especially post-incarceration outreach.

WLIM has experienced the negative side of the correction system in Milwaukee. The author has knowledge of what was once a thriving prison ministry here in Milwaukee which is now gone. Changes were made so that only one chaplain ministered in the prison and the second chaplain became the contact after release. For this reason, WLIM had to take the one chaplain who was running Midnight Ministry and God and Grub out of Milwaukee Correctional Institution (MCI).

Midnight Ministry provided contact information with clothing, food, and bus passes for released inmates as they left the correctional bus at midnight next to the Milwaukee Police Department in downtown Milwaukee. God and Grub provides food, counseling, and devotions for released inmates and the poor at Northside Ministries and two area churches.

The politics between the Milwaukee County Executive and the Sheriff ended with all ministerial personnel being removed from MCI. The County Sheriff then revised the busing

³⁸ Jim Romeo, "Second Chances at Life." 83

times and locations for inmate release which resulted in Midnight Ministries not being able to function in assisting inmates and directing them to God and Grub or Oasis (WELS Christian fellowship program for those recovering from drug and alcohol addictions and mental health issues)³⁹. Midnight Ministries ceased its operations in 2016. God and Grub, which provided counseling, devotions, and meals, clothing and pantry items, has come under hard times in losing its prime location at Salem Church East. Some inmates who were given materials in prison for drug and alcohol addiction do find Oasis and receive addiction counseling. WLIM is investigating the possibilities of how to expand prison ministries and post-incarceration ministry.

Onesimus Ministries was started by the Rev. William Twine (Southern Baptist) in 1982 in Norfolk, Virginia to minister to men in the Norfolk City Jail. In 1984 the Onesimus Training Center was opened in Chesapeake, Virginia, with additional centers opened in 1995 in Virginia Beach, Virginia, including a bus ministry.⁴⁰ Onesimus has a six to twelve-month acceptance list of released inmates waiting to enter to the centers. Each center is a residential facility of six to eight residents that provides housing, clothing, food, job referrals, work transportation and Christian counseling. Each resident must sign an agreement to remain in the program a minimum of six months. A weekly program fee is paid and each individual is to have a full-time job. The money that is earned is turned over to the center and weekly allowances are given with counseling in financial management. At the end of the program each individual is returned the fund in his center bank account. If the resident has a family, he is required to pay child support and restitution and court costs. Residents perform daily maintenance tasks at the training center to prepare them for maintaining their own residences upon graduation from the center. If needed, the resident is to attend two Alcoholics Anonymous/Narcotics Anonymous meetings per week and Sunday church services. In Virginia Beach Onesimus operates two townhouses which a resident may rent to live a less structured life, manage their own money and obtain their own transportation. Today the Onesimus centers are staffed by counselors, chaplains and graduates of the Onesimus program. The program receives no State or federal funding and operates on donations.

During research for this paper the writer listened to a “New Beginnings” (<https://www.homeformothers.com/>) presentation providing information on Community Based

³⁹ WLIM website, im.life.com as viewed January 2017

⁴⁰ Onesimus Ministries Website, onesimus-ministries.org as viewed January 2017

Residential Facility (CBRF) for low income pregnant women with up to one child. Upon further internet searches the author discovered that the New Beginnings CBRF was very closely related to “Second Chance” CBRF’s (numerous internet sites under Second Chance). These CBRF homes need to meet certain federal requirements. The CBRF is required to provide a living space for the mother and child and/or child to be. The facility is required to provide food, clothing, and training in parenting skills, child development, family budgeting, health and nutrition. The New Beginnings Home in Milwaukee also offers educational assistance, job training assistance and brings in counselors as needed. Each resident is required to go to the church of their choice each Sunday and on one Sunday a month the whole house attends a WELS church. Like Onesimus the residents sign a contract for a one year period, pay a monthly fee and place their income into a house bank for future use. “New Beginnings” and “Second Chance” homes are operated nationwide under various private and church based organizations. These homes are closely related to post-incarceration homes like Onesimus. The mothers-to-be are usually low income, have no husband or their husband is in prison or abandoned them. Some of the women may have had or continue to have an addiction problem. Usually, they have over used their family relations for support and have been turned away by them. This type of situation very closely resembles that of a released female inmate. According to the Second Chance website for the City of Atlanta, this program has been very successful in Atlanta, Georgia, where an eleventh home has been opened for teenage females who do not have a stable living environment. The support and expansion of the Onesimus operations and the Second Chance operations prove their success.⁴¹

From the review of prison history and the activities of today’s re-integration centers, the author believes the most successful programs for the re-integration of inmates to society consists of four components.

The first component consists of providing prisoners with the education and training in skills for positions above minimum wage. This component is entirely under the control of the correctional system. Church members and the public need to understand the benefits of worker

⁴¹ <https://csgjusticecenter.org/nrrc/posts/what-works-in-reentry-clearinghouse-update-new-content-on-the-effectiveness-of-employment-and-education-programs/> as viewed January 2017. The site states and references studies of post-incarceration education and employment programs as a main factor in reducing recidivism.

training of inmates and support it by hiring the post incarcerated and providing additional training.

The second component consists of a prison ministry that is beneficial in bringing the Word of God to inmates so they begin to understand the impact of what they do with their lives and the impact that has on other lives. The correctional systems should be brought to revise policy so that ministry connections made in the prison can continue outside the prison as part of the re-integration of the offender.

The third component is the ministry of the post-incarcerated by the effective use of a CBRF home system based upon the Onesimus and Second Chance facilities. These facilities provide a stable and supportive environment for the individual as he/she adjusts to a life of freedom.

The fourth component is that the CBRF must have a strong connection to the local church(s) for support and assistance in ministering to the post-incarcerated and his/her family. The support of the local church in worship, fellowship, training activities, and other services can create strong positive relationships which can grow the church and truly reintegrate the post-incarcerated into society and the church.

These four components relate closely to the involvement of the church as proposed by Rowland Brucken⁴² and the many views that were stated in Jim Romeo's article "Second Chances at Life".⁴³ Even Smarto noted that re-integration needed congregational support. While medical CBRF's were new at his time, Smarto listed the following for congregational activities and support. Members could correspond with inmates through the church, be trained in and visit inmates, support the local chaplain, support inmate families, integrate the post-incarcerated and family into the local church, and seek prison reforms to improve re-integration.⁴⁴

UNDERSTANDING THE POST-INCARCERATED

My child, do not cheat the poor of their living, and do not keep needy eyes waiting. Do not grieve the hungry, or anger one in need. Do not add to the troubles of the desperate, or delay giving to the needy. Do not reject a suppliant in distress, or turn your face away

⁴² Rowland M. Brucken. "Crime in Search of an Appropriate Response: The Powerful Theory of Restorative Justice." 59

⁴³ Jim Romeo, "Second Chances at Life." Statements dispersed throughout the entire article.

⁴⁴ Smarto, *Justice and Mercy*, 289

from the poor. Do not avert your eye from the needy, and give no one reason to curse you; for if in bitterness of soul some should curse you, their Creator will hear their prayer. (Ecclesiasticus 4:1-6)

How shall we help those perceived as being so different from us? First, we need to understand the culture they live in and how they relate and communicate.

The majority of the incarcerated today are from the poverty neighborhoods in society.⁴⁵ There is a difference between the classes in how they perceive the world and each other. Most churches are generally attended by the generational middle class which is a world apart from the generational poor who make up most of the post-incarcerated. When we speak of “generational” we mean that at least two generations of a family have lived at a given income level such as middle class income or in poverty. This does not include those who had a sudden change of income due to divorce, death, illness, or short term jail sentence.⁴⁶ Most in poverty are there due to lack of education and suffer from a disconnection from family and/or community. The reason some individuals desire to leave poverty is: they see it is too painful to stay in those conditions, they have a vision or goal (few have this), they have developed a key relationship with a middle class individual, or the person has a special talent or skill that can bring them recognition.⁴⁷

Each economic class, per Ehlig and Payne, follows its own set of unspoken rules which are used to judge, accept, or reject a differing economic class. Church members need to know these rules in order to bring a smooth transition of one class into the other. Since these rules are generational, it takes time and patience as relationships build, break, resumed later in a repeating process. The middle class person and the poor post-incarcerated are not aware of these hidden rules that each lives by. It is a wall outside of prison that the poor unknowingly use to defend against possible abuse and the middle class unknowingly use when feeling threatened or excuses the waste of time and resources on the poor who may not survive.⁴⁸

⁴⁵ Bill Ehlig and Ruby K. Payne. *What Every Church Member Should Know about Poverty*. Highlands, TX: aha! Process, Inc., 1999, Rev 2003. All references in this section are from this book unless noted otherwise.

⁴⁶ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 4

⁴⁷ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 5

⁴⁸ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 6

Ehlig and Payne emphasize that an individual or family will more likely connect with a given church when their personal needs are met. These needs follow hidden rules for their respective economic class. Now what are these hidden rules of each class?

The first hidden rule influences how the individual makes decisions. In general, the decisions of the poor are influenced by entertainment and relationships. The middle class view their relationships to work and achievement of security as a guide for their decisions.⁴⁹

The second hidden rule proposes that male individuals in poverty view themselves as having to be fighters to survive, while the middle class is viewed as using words to negotiate an end to a conflict. Ehlig and Payne state generationally poor males do not have the education, communication training, or respect for negotiation to resolve conflicts.⁵⁰

The third hidden rule maintains that due to lack of education many of the poor have no training in money management and seldom have it to manage. When the poor receive money many use it to express their personality in entertainment and relationships. In general, the middle class uses money for investment purchases for security. Since the little that the poor own has little value, most do not know or understand about repairing items but use them as long as possible and then discard. Most of the middle class have tools in the garage and repair manuals in the house.

The fourth hidden rule proposes that most of the middle class view of the world is the nation and State, while most of the poor see the world only in their local neighborhood.

The fifth hidden rule says, in general, a middle class person will be open to directly introduce him/herself by name to another. The poor person will make a few opening comments on possibly more than one subject before introducing themselves by name.

The sixth hidden rule maintains that many middle class men will see themselves as a provider for his family, while a generationally poor man sees himself as a fighter/survivor to protect his family and as a lover to his wife.⁵¹ These six hidden rules make communication and established relationships extremely difficult between the middle class church and the generationally poor and post-incarcerated. Each economic group most likely judges the other by

⁴⁹ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 15

⁵⁰ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 18

⁵¹ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 20

its own hidden rule values. Ehlig and Payne developed a chart summarizing the hidden rules in a church based format which is provided in Appendix ‘B’.

The third hidden rule – lack of education - not only affects money management but all the aspects of language of the generationally poor.

¹⁹ Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. ²⁰ To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹ To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. ²² To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. ²³ I do all this for the sake of the gospel, that I may share in its blessings. ⁵² (1 Corinthians 9:19-23)

Paul had adjusted how he delivered the gospel of Christ by the culture of his hearers and in their language.

Language has five different levels of registration. The four registrations important for public communication are Frozen, Formal, Casual, and Intimate.⁵³ Frozen and Formal are commonly used by the middle class. Casual and some Frozen are used by the generationally poor.

The Frozen Register would always be the same, like reading the Lord’s Prayer over and over. The Formal Register would be used at work and school in the use of different word choices in complete sentences – like what you just read.

The Casual Register is two levels below Formal with the use of casual words with non-verbal assists from expressions, body movements, and use of props. Casual Register usually uses four hundred to eight hundred words out of our available extended vocabulary.

Last is the Intimate Register which uses a limited vocabulary between lovers, twins, and in acts of sexual harassment.

If the generational poor children were taught the Formal Register, they would not speak it at home or in social groupings.⁵⁴ For many of the poor a formal deductive or synthetic sermon may be hard to understand and formal Sunday School and Bible Information Class materials may challenge their understanding. Most WLIM materials published for prison use are in a simpler

⁵² *The New International Version*. (2011). (1 Co 9:19–23). Grand Rapids, MI: Zondervan.

⁵³ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 32

⁵⁴ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 32

form of language and sentence structure for understanding. Furthermore, since most businesses use a Formal Register to operate, the generational poor are hindered in obtaining a better paying job.

It may be taken that the Formal Register may be a seventh hidden rule for the middle class.⁵⁵ Remember how the middle class and poor introduced themselves above under the fifth hidden rule? In Formal Register the speaker will get straight to the point – “Hi, my name is...” For the poor, their form begins by going around the issue before coming to the point – “Hey man did ya see..., hey my name is...” – in the Casual register. In Formal Register a story structure follows - a beginning (introduction), then the plot (law and gospel in a sermon), and then the conclusion. In Casual register the end or high points usually come first with anticipated audience participation; and then repeats until a comment on the main character or character value is accepted. The Casual register is a far more entertaining form which supports the first hidden rule of the poor’s leaning for entertainment.⁵⁶

Ehlig and Payne propose the language level of the poor makes it more likely for the development of criminal behavior. Without a formal cognitive language, the poor cannot fully plan, predict, identify cause/effect, and identify consequences. Therefore, they have less control over impulsiveness which may incline them to criminal behavior.⁵⁷

The last aspect of language as described by Ehlig and Payne is the “Three Voices”. As we grow we develop voices or patterns of speech. Simply, the “child voice” is inquisitive, emotional, and demanding/pleading. The “adult voice” is a voice of non-judgmental negotiation and examination (factual questioning) in a non-threatening way. The “parent voice” is a voice that is authoritative, judgmental, commanding, correcting, disciplinary, of directing internal guilt and shame; but can also be loving and supportive.⁵⁸ The generationally poor child in many situations learns to act as an adult for him/herself, for siblings, and at times for their own parent. The child goes from a child voice to a parent voice and never learns the adult voice. The generationally poor adult tends to speak in only these two voices. The adult voice is more formal

⁵⁵ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 32

⁵⁶ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 34

⁵⁷ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 35

⁵⁸ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 42

than the others. It is easy for someone to abuse the parent voice and create latent hostilities as described by Patricia Evans in her book *The Verbally Abusive Relationship* (1992).⁵⁹

The family relationships of the generationally poor are not traceable as those of the middle class.

He told her, “Go, call your husband and come back.” “I have no husband,” she replied. Jesus said to her, “You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.” (John 4:16-18)

The Samaritan woman with Jesus had multiple husbands and who knows how many children she may have had and how their marriages may have turned out. The family structure and marriage can be different between the generationally poor and middle class.

Lastly, the middle class needs to understand how different the family structure and marriage relationships of the generationally poor are from their own. For the middle class marriage is a lineal pattern of lineage through documentation. The husband and wife have moved from teens and driver’s license, to job, graduation, possible military service and then marriage. Even if there is a divorce the lineage documentation goes on.

Ehlig and Payne state that the poor do not have the ability to sustain a marriage most of the time and do not have the funds to cover the cost of a divorce. A poor woman may have multiple husbands entering and exiting her life. She has children by most of them and at times the father of the child may not be known for certain. The father may bring other children into the marriage. The family may experience a violent death, multiple moves, and unemployment. Most poor teens move right into parenthood. Having children is necessary for the family to survive if the husband has long term unemployment and turns from a provider to a fighter/lover. The wife goes from being a caretaker to a rescuer. The wife is the one who will be seen filing assistance papers and work applications. There is no lineal pattern to many poor families. The lineage goes off in all directions with parents even parenting their grandchildren.⁶⁰

In summary of chapters two through five of Ehlig and Payne, this author concludes that the world of the middle class congregation and the world of the generationally poor and post-incarcerated are vastly different. Most churches have been designed by and with the middle

⁵⁹ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 45

⁶⁰ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 53-57

class in mind.⁶¹ It is where they want to go every week. Many of the poor are viewed as attending church sporadically. The author notes that sporadic church attendance also occurs with some members in the middle class and wealthy class but is not viewed as negatively as the poor. The poor are more prone to being pulled into a local church by a charismatic preacher who, with the music and singing, is entertaining more than scriptural. Usually the men do not attend church services and few are members. Some of the men see attending church as a sign of weakness. The women are encouraged to pray for “their man” and to love him and stay by his side. The woman is told by relatives and friends, who may be in a similar situation, to overlook his infidelities. If the woman begins to get too attached to the church the man may stop her from attending. The man may also see that the wife and children are happy in going to church and take the quiet time at home while they are gone. Between partners there is limited encouragement to act against alcohol and drug abuse, nor against physical abuse.⁶²

Challenges to Ministering to the Post-Incarcerated

On top of the wall of hidden rules that divides the economic classes, the incarcerated poor have all the problems of returning to society. It is not unlike the return of a combat soldier to civilian life. Veterans return with insomnia, neurotic fears, developing alcohol and drug abuse, and develop marital problems.⁶³ The longer and more difficult the time in prison, the harder the adjustment. Eighty five percent of the married men entering prison will be divorced and half of the fifteen percent who remain married will be divorced one year after release.⁶⁴ The soldier has his clothes, possessions, and saved pay but the inmates leave with the clothes that were on their backs and the few possessions he/she had when arrested. They are given \$20 (amount varies) for transport, meals and a room but no job.⁶⁵ Society is willing to give a veteran without experience training and a job, but seldom to the post-incarcerated. An auto mechanic who goes to prison for five years has to be retrained on the new technologies added to the automobile, the repair

⁶¹ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 87

⁶² Tex Sample. *Hard Living People & Mainstream Christians*. Nashville, TN. Abingdon Press, 1993. 26-28

⁶³ Kandle and Cassler, *Ministering to Prisoners and Their Families*, 117

⁶⁴ 1998. "Let the Prisoners Work: Crime doesn't pay, but prison labor can benefit everyone." *Christianity Today* 42, no. 2: 14-15. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed September 2, 2016). 14

⁶⁵ Kandle and Cassler, *Ministering to Prisoners and Their Families*, 117

equipment, and he will need to be recertified. If he gets a job he will usually begin at the bottom with the lowest pay. There are few positives for the poor and post-incarcerated. This is when they need the help they had in prison – a ministry in faith and assistance. They need someone they can trust and is known as being genuine.

The post-incarcerated are usually provided information from the federal, state, or county jail on possible housing and employment office locations. The post-incarcerated has limited funds, limited clothing, and the uncertainty of housing, transportation, and obtaining a job. For many it is lonely and confusing. It was previously noted that Mark Early, president of Prison Fellowship, states the first sixty to ninety days after release are the most important to re-integration.⁶⁶

Shepherding the post-incarcerated is not just the work of institutional chaplains or inner-city ministers. Institutional chaplains and trained pastors are equipped to enter and conduct ministerial services within the prisons and county/city jails. The laws and rules of release make it difficult to continue to minister to the released inmate as they had been ministered to in the prison. The lack of confirmed release date or location varies from institution to institution. This lack of a firm date is a hindrance to immediate contact and assistance which could be made on the release date. The system has been arranged to put the post-incarcerated in a lonely and confusing situation. The only information the inmate has for religious assistance is what the local prison chaplain provides. WLIM chaplains provide a card and booklet with the number of the WLIM office. It is up to the inmate to make the connection. WLIM can give them information on Oasis and God and Grub, if released in the Milwaukee area. WLIM can also provide contact information of a WELS church in the area of their housing.

Maybe the post-incarcerated may find a church but what does the pastor do for him if he is even there to see him? If the pastor sees him does he have the information to give him to help him? The pastor may give him some food and possibly a lift to the city hall, or community center, or the local police department. The pastor may offer his card if the post-incarcerated would care for spiritual counseling but did he find out if the person has a place nearby? What if the church has a breakfast on Sunday mornings before service – is the post-incarcerated invited to a gathering of the congregation? The pastor may have been cautious or gun shy from a

⁶⁶ Jim Romeo, “Second Chances at Life.” 81

previous encounter in which he was hustled.⁶⁷ Do we really know how to shepherd to the post-incarcerated? How can WELS pastors and laypeople be trained to be open the post-incarcerated and minister to them? Do we understand how the post-incarcerated see a wall of unintentional hidden barriers in us and our church; and in themselves? This author's experience agrees with Smarto when he stated "Correspondence, evangelistic efforts, visitation, and Bible studies can all end in failure if a released prisoner does not receive support from a church after release."⁶⁸

What about the middle class person who has been convicted and imprisoned? Most of the statistics apply to the middle class inmate. Prison is a "universal fit" institution for the embezzler or white collar drug dealer is punished the same as the murderer or rapist.⁶⁹ The middle class offender may be living with mostly generationally poor inmates and may pick up on their culture, hidden rules and language register. Ehlig and Payne call this situational poverty which has varying times of adjustment between economic levels.⁷⁰ They may also develop a rejection of a society that put them in this more violent and degrading environment.⁷¹

If the sentence is short (within the situational period) the middle class post-incarcerated will retain or quickly adjust back to most of his/her middle class culture, hidden rules, and language register.⁷² In this case the middle class post-incarcerated may have an easier time adjusting back into the church. To the public, which includes congregational members, an "ex-con is an ex-con" whether middle class or poor.

SHEPHERDING THE POST-INCARCERATED

History has shown that the correctional system which had developed does not rehabilitate and re-integrate the offender back into society. Over time the generationally poor came to comprise a majority of imprisoned offenders. The minimal improvements that were made in the prison system did not extend beyond the prison to assist the post incarcerated in society. Ministry conducted in prison by chaplains was disconnected when the offender left the prison.

⁶⁷ Sample. *Hard Living People & Mainstream Christians*, 51

⁶⁸ Smarto, *Justice and Mercy*, 297

⁶⁹ Smarto, *Justice and Mercy*, 82

⁷⁰ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 4-5

⁷¹ Smarto, *Justice and Mercy*, 83

⁷² Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 4-5

In the last twenty-five years both secular and church based CBRF facilities for the post incarcerated have proved to be successful and expanded across the nation.

This thesis proposes that congregations which accept the post incarcerated through a church supported CBRF system can break down the unintentional hidden barriers to Gospel outreach. Churches which accept the post incarcerated through a church supported CBRF system will grow through Gospel motivated fellowship and confidence in outreach methods. Chaplains, pastors, lay ministers, and church members will grow spiritually and in confidence in evangelizing and offering fellowship to the post incarcerated (and his/her family). The post incarcerated (and his/her family) will grow spiritually and be a child of God in church and in society. Rowland Brucken states, “Churches must help heal not only the hurt and pain caused by crime, but also the anger, fear, and ostracism that the present system casts upon victims, offenders, and their families.”⁷³

Tex Sample notes that most of the poor do believe that there is a God and that he is involved in their lives. They understand that God has given them the life they have since he is all powerful and all knowing.⁷⁴ Most of the poor have had some previous church experience and know little or abound in Bible knowledge and Jesus. This author has experienced this range of Bible knowledge in the Ozaukee County jail. Unfortunately, some of the poor may have been turned off to church by a bad experience and perceived hiding hypocrites within the church. Previous religious experiences of the individual can give us a window to begin communication.

We can begin with WLIM. WLIM has a good program of ministering to the prison inmate but its post-incarcerated programs have become almost non-existent. The author’s research has found very few methods for helping the post-incarcerated in a spiritual and community setting. The two highlighted, Onesimus and New Beginnings/Second Chance, offer the basis for possible church based CBRF programs for WELS churches. WLIM and WELS Special Ministries could act as the coordinating agency in bringing churches together in each city area to develop a local training CBRF facility for each area and to coordinate information with correctional entities and local police departments. As the coordinating agency, WLIM and Special Ministries can provide the training local pastors will need in assisting the manager/chaplain of the training center and inviting the post-incarcerated to worship in their

⁷³ Brucken, “Crime in Search of an Appropriate Response”, 59

⁷⁴ Sample. *Hard Living People & Mainstream Christians*, 60-74

churches. Those pastors of churches in low income areas can be an additional source in reviewing and commenting on materials developed for the program. Training will be required of lay ministers, day school teachers, Sunday School teachers, church councils, elders and even the lay people of the churches. The individual congregation member will only receive training to the level of involvement that they anticipate in serving.

The location of the training CBRF will be in accordance with local zoning requirements. The author recommends that sexual predators and pedophiles not be accepted due to the special professional counseling and living arrangements required by the state and many local community ordinances. Smarto stated that ninety three percent of crimes are nonviolent and white collar crimes with minimal or no contact with the victim.⁷⁵ Therefore many of the post-incarcerated would be able to enter a CBRF based program.

CBRF's can range from five up to eighteen residents (six to twenty unit building) depending on codes. It is suggested that a first facility should not exceed twelve residents (fourteen unit building). There are buildings that exist in every community that could be converted into a CBRF which would meet the zoning requirements of the community and reduce costs. The post-incarcerated resident should have had some contact with a WLIM chaplain while in prison to connect and bring forward an existing and trusted relationship to the center and local pastors. The continuation of the relationship is very important to the post-incarcerated who values trust and support. While in prison the inmate must have earned a General Education Development degree (GED) to begin training for a job. If the inmate does not have the GED, then obtaining the GED would be a requirement of the contract with the center.

The arrangement would be similar to Onesimus. Each resident would be required to sign a one year contract to comply with center rules. The rules should include: a small monthly fee for room and board, to maintain a full-time job, to attend Alcoholics Anonymous/Narcotics Anonymous weekly meetings as required, assist in maintenance and cleaning of the center, attend a daily devotion, attend church every week (of the individual's choice) and as a group a WELS church once per month, deposit employment earnings in the center bank from which a weekly allowance is provided with financial management training. The earnings deposited would be released to the individual at the end of the contract. The resident is required to pay any

⁷⁵ Smarto, *Justice and Mercy*, 81

restitution, court costs, and child support. Each facility will develop its own transportation system or provide some assistance for residents to get to and from their employment. The use of trained church members for taxi service would open more communication and church relationships. If the post-incarcerated has a family and home location the resident should be able to move into the home with his/her family after six months. During the six month period the chaplain, pastor, and post-incarcerated can visit the family. The chaplain/pastor can give instruction to the spouse and children. If there is a sound family situation, the resident may move in with the family at an earlier time. The chaplain/manager of the training center would make monthly visitations for the next six months. Besides reviews and devotions the chaplain/manager/pastor may offer to the family certificates for local food and clothing pantries.

All the volunteer efforts that a congregation may have conducted for inmates in prison could be conducted for the CBRF resident and families. Correctional institutions have very restrictive rules for letters and gifts as this author and his home church have experienced. Smarto states, "It only takes about fifteen minutes a month to write a letter to one inmate."⁷⁶ Many of the elderly in the church could just send a note of gospel hope and inspiration to a resident and families. The CBRF could allow open visitations for trained church mentors. Gifts for resident families could actually be personalized and delivered wrapped for Christmas⁷⁷ and birthdays. Christmas and birthday events could be planned at the CBRF or rotated through the local churches. Sunday School and Day School classes can make personalized Christmas and birthday cards for the residents and their families. The outreach and fellowship opportunities are many as pastors and members become trained and develop relationships with the post-incarcerated and their families through a CBRF system.

Pastors need to understand the background of the poor. The following gives a taste of relating to the post-incarcerated. The generationally poor may not be open to the clergy. Tex Sample opines that many have seen pastors as being money hungry from the television evangelists they have watched and the life style they live. Some who had attended church perceived the pastor as "picking members" upon their position in the community and ability to give to the church.⁷⁸ Some post-incarcerated and poor view church practices as catering to the

⁷⁶ Smarto, *Justice and Mercy*, 291

⁷⁷ Smarto, *Justice and Mercy*, 297

⁷⁸ Sample. *Hard Living People & Mainstream Christians*, 49-50

more privileged and affluent middle class. They have had a hard life and do not care to be put down.⁷⁹ The connection between the prison chaplain and the CBRF area pastors is important in developing the relationship between pastor and his congregation with the post-incarcerated. The pastor needs to be inviting and open to the post-incarcerated so that he/she sees a genuine, humble trusting life style. The possible misconception they may have of the clergy must be dispelled. The pastor needs to be trained in the five hidden rules and language rules to understand the generationally poor post-incarcerated.

The pastor should expect that the individual may be in and out of church due to all the things in his/her life that need to come together.⁸⁰ When in church the pastor should not expect to hold their attention with a formal registry (logical) sermon. In their culture, they pay attention to prayers and especially to prayers for church families and happenings in the community such as jobs, crime, and assistance.⁸¹ This follows with their cultural priorities of money, then friendship, and then spiritual. If the man sees himself as the fighter/lover, the pastor should encourage him to bring his family to church as a function of being a protector of their spiritual lives.⁸² If the man sees himself as a provider, the pastor should encourage him to bring his family to church as a function of being a provider of their spiritual lives. The pastor will need to determine how the husband views himself.

This just touches on connecting and developing a relationship between the pastor and the post-incarcerated. Some may be white collar criminals who are more middle class orientated and easier to relate to but the majority will be from a generationally poor culture and will stretch the 'safety zone' and box of tools that a pastor has. Positively this stretching will strengthen the pastor and add to his box of tools. The pastor will have both class material and field experience to instruct the leaders and the lay persons of his church.

Training of church personnel and lay persons will require time to understand the differences, the hidden rules, that affect them and the post-incarcerated and his/her family. Knowing that there will be good training is an incentive for volunteers. A core group should be

⁷⁹ Sample. *Hard Living People & Mainstream Christians*, 56

⁸⁰ Sample. *Hard Living People & Mainstream Christians*, 53

⁸¹ Sample, *Hard Living People & Mainstream Christians*, 59

⁸² Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 41

trained as leaders. These leaders then train those in their specific area.⁸³ Special care should be taken to instruct the members not to use the “parent voice” which could be upsetting for the generationally poor post-incarcerated and his/her family. Use the “adult voice” in a calm, understanding, caring, and humorous form. Many of the poor have had unfortunate church experiences in the past and may consider actions of a church member to be hypocritical.⁸⁴ Given their low income, the dress of most of the post-incarcerated and his/her family may not be to the standard of the church and some females may have a differing make-up style. A generational poor person can very easily pick up on “uppity” middle class attitudes especially when the middle class person believes he/she is hiding them.⁸⁵

If a family is involved, teachers and Sunday School teachers need to understand the limitations that the poor child has to live with and how the home situation may have been in the past, during prison time and now at post-incarceration. Assistance may be required in the filling out and filing of forms. Questions may need to be slow and deliberate with explanations and instructions since these are done in the formal register. Vaccination/immunization records may not exist and the child may need to be vaccinated/immunized. Church staff or members within the medical profession may help coordinate and instruct mother and/or father who to contact for vaccination/immunization requirements. Teachers need to understand the language rules and lack of formal register in the child and the parents. The poor child may need additional remedial work to stay up with the class. Older children may have been a parent at home and have learned to be fighters as well. This writer experienced such a family situation when serving as vicar, though not in a hostile way.

Members of the congregation should be invited to participate in the program and use their life skills in teaching and training opportunities at church and at the CBRF. An accountant could teach basic budgeting and business management. Many of the post-incarcerated have lived a poor life and have learned to live day by day with no sense of planning ahead for even a few days. They may not have checking accounts and may not trust banks.⁸⁶ A carpenter can instruct in carpentry, a cabinet maker in cabinetry, an electrician in appliance repairs, a plumber in faucet

⁸³ Tom Adams. *The Jail: Mission Field for Churches*. Nashville, TN, Broadman Press. 1985. 63

⁸⁴ Sample, *Hard Living People & Mainstream Christians*, 45

⁸⁵ Sample, *Hard Living People & Mainstream Christians*, 58

⁸⁶ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 66

repairs and so on. All this training should encourage maintenance of a home and apartment. Training could be given on home budgeting and planning, cooking, washing, sewing, and so on. Even a member who has martial arts training can conduct self-defense and discipline techniques. Teachers can teach the formal register and the use of the ‘adult voice’ for employment.⁸⁷ These trainings could be given to either males or females in group settings. This type of contact would give each party a closer connection in which to understand each other’s culture, race, class, and history. Each of these sessions would end with a fellowship over food and devotion. Through these trainings, the members should give genuine encouragement and praise for improvement. Remember to defend and speak well of them and to take their words and actions in the kindest possible way as Luther had written in the meaning to the Eighth Commandment.

Don’t expect most of the post-incarcerated to understand a church budget or be prepared to initially make offerings to the church. This will come as they adjust and receive the gospel. At this time, they may look to the church for help. Their priority for help is opposite that of a church – first money, then friendship, and then spiritual.⁸⁸ In their past, institutions have done things to them and not for them and not with them. If church members see themselves as “givers” and the post-incarcerated and family as “receivers” then they have set up a control strategy which will defeat a climate of acceptance. The post-incarcerated and family need to feel a “we” atmosphere of needing and sharing. They give to the church member their history and their life, “You either live in hell or you live a half step away.”⁸⁹

Many churches have been designed, rehabilitated, and decorated by the middle class members who attend them. Ehlig and Payne state, “There was a time when a church building could have a more open role in the separation of social groups. Monuments in the building to this or that individual were placed where they could display the significance of the donor family. Some pews were designated for the exclusive use of a family. Position and distance were thereby maintained.”⁹⁰ The post-incarcerated should be approached and asked what they feel about the décor of the church, the music and worship service, and other activities. This gives the members a new perspective into other cultures and can make the church more open to more

⁸⁷ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 35, 41, 49

⁸⁸ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 82

⁸⁹ Sample, *Hard Living People & Mainstream Christians*, 75

⁹⁰ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 87

people moving into the area – poor and middle class. It gives the post-incarcerated and generational poor a feeling of ownership in the church and of a deeper acceptance by the church family. They will also learn about the history of the church itself and what adiaphora means.

The post-incarcerated who become established in the church may become involved with new arrivals from the correction system or of the poor in the community. He/she has that direct relationship with the new arrival and is a good representative of Christ’s saving work. He/she has more experience in what the new arrival may be seeking in financial help, true friendship, and spiritual strength. They can relate to the new post-incarcerated as they go through that critical time of the first sixty to ninety days when they entered the CBRF center. They can relate and encourage the new post-incarcerated through the first year of shared friendship, fellowship, and worship in the Lord with their new congregation. They may even desire to be trained to minister to the poor and other post-incarcerated who are not in the program. Ehlig and Payne state, “When individuals who have been in poverty (and have successfully made it into the middle class) are asked how they made the journey, the answer nine times out of ten has to do with a relationship – a person who made a suggestion or who took an interest in them as individuals.”⁹¹ In 1989 Stephen Covey developed the notion of an emotional bank to convey crucial aspects of relationships. Covey’s emotional bank was applied to those in poverty and is in the following table.⁹²

Deposits Made to Individual in Poverty	Withdrawals Made From Individual in Poverty
Appreciation for humor and entertainment provided by the individual	Put-downs or sarcasm about the humor or the individual
Acceptance of what the individual cannot say about a person or situation	Insistence and demands for full explanation about a person or situation
Respect for the demands and priorities of relationships	Insistence on the middle-class view of relationships
Using the adult voice	Using the parent voice

⁹¹ Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 95

⁹² Ehlig and Payne, *What Every Church Member Should Know about Poverty*, 96

Deposits Made to Individual in Poverty	Withdrawals Made From Individual in Poverty
Assisting with goal setting	Telling the individual his/her goals
Identifying options related to available resources	Making judgments on the value and availability of resources
Understanding the importance of personal freedom, speech, and individual personality	Assigning pejorative character traits to the individual

The chart confirms what has been previously stated. Open communication between economic classes has to be honest, open, not inquisitive, non-condescending, not overbearing, and not judgmental. This sounds very much like a Christian who is doing gospel centered ministry.

At this point the training of the personnel and lay members, the up-start and maintenance costs – money, time, energy, emotions - does seem to be overwhelming. All the time used for training and the ongoing relations with the post-incarcerated and their families could be used toward improvements for daycare, school, and other services for church members. The cost of a facility to serve twelve people could be used for numerous mailings and event activities that would touch so many more people. Why spend the time and funds on this program for the post incarcerated and their families? We cannot place a price on a soul, especially those that have no hope and are rejected by society and given minimal assistance by the correctional system. “Since there will never cease to be some in need on the earth, I therefore command you, “Open your hand to the poor and needy neighbor in your land (Dt 15:11).”” Jesus went to those that were suffering, those that were rejected by society, those that had no hope. Jesus went to them and tells us to do likewise. What is a successful method to connect to people? Let us look at mass mailings. Mailings can go out to thousands but how many look at them? Many would say that they didn’t look.⁹³ How many that looked at them took the time to attend a service? Many would say they didn’t take time. How many that attended the service became members? Our churches are not showing an increase in membership after numerous mailings. How many were post-incarcerated? Possibly only those that were church members before incarceration. A

⁹³ <http://www.41pounds.org/impact/> viewed February 2017 – 44% of mail goes to landfills unopened, the majority of household refuse is what is called ‘junk mail’.

mailing that goes to thousands, is it as “cost effective” as believed? How did the mailing develop the gifts of God’s grace in the congregation? Did it really communicate to the poor and post-incarcerated or was it in the language of the middle class? Other church projects and activities could be reviewed and there would be support found that these projects and activities would not be “cost effective” for the return of new members. Many churches did not build and staff schools because members felt that they were not the best use of church dollars to teach and proclaim the gospel or that the school would be too costly. Most projects always raise the same questions of personnel and costs which uses money, time, energy, and emotions in discussion and debate over these questions without promoting the gospel.

The Great Commission of Christ is to meet people and teach them the gospel. This CBRF proposal brings people together benefiting each other under the gospel. The congregation that can build a system of Christian relationships with those that have done a wrong to an individual and then themselves endured a system of detention will be a stronger congregation. The research of Kent Kerley of the University of Alabama suggests, “that faith based ministry has a positive effect on prisoners’ behavior during incarceration.”⁹⁴ If the contact in prison is positive then the extended contact to the post-incarcerated should have an even more positive effect. It is the author’s assertion that congregations of the churches that support the CBRF center will be stronger in cultural relations which will improve and grow gospel motivated outreach and fellowship. These new cultural relationships are a gift of grace to the members of the congregation and to the new post-incarcerated member and family. The grace which flows into the congregation members brings them to know the mission we have all been given from our Lord Jesus Christ. The mission we have been given is one which builds through Christ trust, forgiveness, and mutual acceptance between all kinds of people, even the outcasts of society. This mission fosters a compassionate sharing of hospitality and not degrading and disrespectful charity.

⁹⁴ Jim Romeo, “Second Chances at Life.” 82

CONCLUSION

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,
(Isaiah 61:1)

The Word of the Lord through Isaiah is most appropriate as we look at the outcasts of society in the prison inmate and the post-incarcerated. They are included in the poor who need the good news of Christ. They are the brokenhearted who need to be lifted up and made well. They are the prisoners who need to be released from a cycle that keeps them in darkness and brought to true freedom in this life and for eternity. Through this ministry churches can grow.

How do we minister to the post-incarcerated? WLIM conducts ministry to the offenders in prison but ministry to the post-incarcerated has undergone setbacks. Mark Earley of Prison Fellowship states, “The church needs to embrace prisoners in the same way that they reach out to the hungry.”⁹⁵ WELS churches can take the steps and do outreach to the post-incarcerated through the joint effort of Community Based Residential Facilities. In so doing the church will experience growth in gospel ministry and fellowship through loving relationships with those outcast from society. This paper offers a proposal of WELS church based CBRF’s as an outreach program to the post-incarcerated and their families. Chaplains, pastors, lay ministers, and church members will grow spiritually and in confidence in evangelizing and offering fellowship to the post-incarcerated and their families. The post-incarcerated and their families will grow spiritually and will be a child of God in the church and in society.

God’s law given at Sinai was one of quick justice, quick punishment, and quick restitution to the offended, as were other ancient laws. The offender was quickly punished by death, payment of restitution to the offended, or banishment. The parties could then continue with their lives. Over the centuries man has perverted ancient justice systems into one of unjust punishment. The true offended party very seldom receives restitution. The state with its laws has become the offended. Over time the state set the punishment which developed into the current form of imprisonment. Imprisonment became a system of ‘warehousing’ offenders in a degrading and, at times, violent environment regardless of the offense committed. Imprisonment has become a system which taxes society with burdening budgets which society does not want to

⁹⁵ Jim Romeo, “Second Chances at Life.” 82

support. It is a system in which sixty six percent of the yearly six hundred and eighty thousand released prisoners return to crime and prison within three years of release.⁹⁶

Over time government forms of rehabilitation in education and skills training resulted in minor success in reintegrating the inmate into society upon release. Some church bodies assisted these developments with prison ministry programs using visiting pastors and chaplains. However, upon release, the inmate was severed from these spiritually supporting contacts. The correctional institutions provide education, basic job skills, and packets of information on temporary housing and job centers but they then leave the post-incarcerated on their own. The post-incarcerated were put back into a society which still condemns and ostracizes them, with minimal funds to support themselves, and no job. Mark Early, president of Prison Fellowship, stated that the most critical time to help an inmate is in the first sixty to ninety days after release to give the greatest chance of re-integration.⁹⁷

There is a waiting list of the post-incarcerated to enter the Onesimus re-integration centers. There is a waiting list of women who want to enter the CBRF's like Second Chance and New Beginnings. These ministries have expanded since their beginnings in the 1980's. The development of a WELS church based CBRF system for the post-incarcerated has a strong historical record in Onesimus and Second Chance to build upon.

WELS has the leadership in WLIM and WELS Special Ministries to guide a WELS church based CBRF program for the post-incarcerated. Those pastors of churches in low income areas can be an additional source in reviewing and commenting on materials developed for the program. The professionals have studied the cultures and languages of the economic classes and the incarcerated can be a resource in the development of training materials. Churches interested in the program can begin training of leaders and interested lay people using WLIM and Special Ministries materials as further training materials are developed for the program. There are buildings that exist in every community that could be converted into a CBRF which would meet the zoning requirements of the community and reduce costs. Such facilities can be easily disposed of in the realty market as housing units if the program would have to be discontinued.

Management, personnel, facilities, and start-up and maintenance costs are the areas of interest and concern which come with any project. These areas of interest and concern come

⁹⁶ James, "Offender Reentry", opening summary

⁹⁷ Jim Romeo, "Second Chances at Life." 83

with any project and are the center of conflicts within any church body, whether for a church building, school, senior housing, and now post-incarceration CBRF's. Yet the money is found to cover costs. Personnel are found to administrate, teach, and provide service. The church gets its new building and the members rejoice. The school is built and staffed and the members rejoice. The senior housing is built with partners and the members rejoice.

A post-incarceration CBRF is different. The members of the church can rejoice in the growth they will have in their abilities to proclaim God's Word to the outcast of society to give them comfort. They can rejoice in the growth they will have in relationships with new cultures and the diversity of God's people. They can rejoice in giving those who are hungry something to eat, thirsty and gave them drink, a stranger and gave them a home and invited them in, naked and gave them clothes, were sick and gave them assistance, were in prison and gave them hope. A post-incarceration CBRF makes a church grow for it is Christ mission centered.

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APPENDIX 'A'

Torah Offenses and Punishments show no requirement for imprisonment.

Bible Reference	Offense	Punishment
Ex 21:12; Lev 24:17; Nu 35:15-19	Strikes another and death results	Death
Ex 21:14; Lev 24:17; Nu 35:20-21	Kills another intentionally, premeditated murder	Death
Ex 21:15	Attacks father or mother	Death
Ex 21:16	Kidnapping	Death
Ex 21:17; Lev 20:9	Curses father or Mother	Death
Ex 21:18	Quarrel and injure – no death	Financial and Medical Restitution
Ex 21:20	Owner beats his slave and death	Punished as set by court
Ex 21:21	Owner beats his slave – no death	No punishment – mistreatment of property
Ex 21:22	Fighting and pregnant woman is hit and no injury to baby	Financial Restitution by court
Ex 21:23, 24	Fighting and pregnant woman is hit and injury to baby	Death or proper restitution as set by court for injury to infant
Ex 21:26	Owner takes out eye of his slave	Slave is set free
Ex 21:27	Owner takes out tooth of his slave	Slave is set free
Ex 21:28	Bull gores man/woman to death	Bull put to death, owner not responsible
Ex 21:29, 30	Bull a habitual goring and owner does not pen and it kills	Bull and owner put to death or bull put to death and owner pays restitution
Ex 21:32	Bull gores slave	Bull put to death, owner pays 30 shekels of silver to slave master
Ex 21:33, 34; Lev 24:18	Uncover or digs pit and an ox or donkey fall in and die	Pay the animal owner for loss and dispose of the carcass
Ex 21:35	Bull gores and kills another's bull	Two owners sell one and divide money and divide dead bull
Ex 21:36; Lev 24:18	Bull a habitual goring and owner does not pen and it kills a bull	Owner gives bull to owner of dead bull, owner disposes of carcass
Ex 22:1-5	Stealing, thievery (death or no death), unapproved grazing	Restitution
Ex 22:3	Thievery and kills in daylight	Death
Ex 22:6	Someone starts a fire	Restitution for damage
Ex 22:7, 8	Safekeeping by neighbor of another's goods and are stolen from house	Thief found – pays double restitution, no thief found – to judges to determine if neighbor took and restitution.
Ex 22:9	Illegal possession of 'lost' property	Judges determine who the property belongs to and double restitution

Bible Reference	Offense	Punishment
Ex 22:10	Animal given to neighbor to keep – injured, dies or stolen	Neighbor makes oath before God he did not take the animal - theft
Ex 22:14, 15; Lev 24:18	Neighbor borrows animal and is injured or dies and owner not present	Pays restitution
	If owner is present	No restitution, if hired pays for hired time only before injury or death
Ex 22:16, 17; Dt 22:23-24, 22:28-29	Man sleeps with a virgin	Pays bride-price 50 shekels to father, she becomes his wife or father keeps her, or death to both
Ex 22:18; Lev 20:27	Proclaimed sorceress, medium, spiritist	Death
Ex 22:19; Lev 20:15, 16	Sexual relation with an animal	Death
Ex 22:20	Sacrifices to another god	Death
Lev 1 – 17	Ceremonial Laws and Diet	Cleansing or banishment
Lev 20:2	Sacrificing children	Death by stoning
Lev 20:10-12; Dt 22:20-22	Adultery – a wife, father’s wife, daughter-in-law	Man and woman put to death
Lev 20:13	Homosexual sex	Death
Lev 20:14	Man marries woman and her mother	Death by fire
Lev 20:17	Man has sex with sister of father or mother	Banishment
Lev 20:18-21	Other sexual relations	Banishment or other
Lev 24:15,16	Curses or blasphemes God	Death by stoning
Lev 24:19, 20	Inflicted injury on anyone	Court determines proper restitution
Nu 35:6; Dt 4:41-43, 19:2-11; Jos 20:1-9	Cities of refuge – six	Where a murderer can flee and live to stand trial with no fear of revenge
Nu 35:30; Dt 19:15	Murder must be witnessed	By two or more for a death penalty
Nu 35:31, 32	Murderers cannot be ransomed	Death
Dt 17:8-13	Disobeying a judge/court	Death
Dt 19:16-19	False witnessing	Penalty intended for innocent party
Dt 19:18-20, Note: Ex 21:15	A son rebels against father and mother	Death
Dt 22:13-19	A man slanders wife – claiming not a virgin	If she is a virgin – he pays 100 silver shekels to father and cannot divorce
Dt 22:25-27	Rape and woman resists	Death to man
Dt 25:11, 12	Husband fighting and wife grabs adversary’s genitals	The wife’s hand is cut off
Dt 25:1-3	Abuse of judge/court	Flogging must fit crime, maximum 40 lashes

APPENDIX 'B'

Ehlig and Payne Pages 26, 27

These two tables of Ehlig and Payne are generalizations of their hidden rules conclusions and as they applied them to a church-based equivalent and may not apply to a WELS church.

NOTE: Few churches are totally in one column.

Hidden Rules in Church		POVERTY	MIDDLE CLASS	WEALTH
ISSUE				
VIEW OF GIVING	Gives disproportionately in relation to income. Gives because Jesus is their friend. Gives cash.		Often tithes. To give 10% is to be good steward. Gives in cash or check.	Money given by pledge through check. Special donations made for particular causes are often huge.
VIEW OF CHARITY	Usually helps friends by giving them money or physical help.		Prefers to give time to activities and events to help less fortunate. Concern about limited resources makes for careful commitment to projects, often for very long periods of time.	Time and money are given to assist with causes.
CHURCH FINANCES	No written budget. No written record of offerings is kept.		Written record of offerings and church expenditures. Budgets are established. Financial planning is used to build facilities.	Financial planning for operations is used, as well as for buildings. Projected costs are determined. Pledges are received from members to meet costs.
PRAYER	Led by minister. Participatory and personal. Requests for healing part of prayer.		Offered by minister. General ("bless those who are sick") in orientation.	Often done through liturgy. Highly stylized.
SERMONS	In casual register. Story-based. Often emotional. Frequent references to Devil. Scripture used for emphasis. Often fear-based. ("Do this or you will go to hell.")		In formal register. Sermon formulated around scriptural passage. Key points are extracted. Often future-based. ("You need to do this so you can go to heaven.")	In formal register. Philosophical in approach and is intended to promote positive thinking. Scripture is cited. Sources outside religion are used as well. ("In many ways, heaven and hell are states of mind.")
MINISTER	Has little formal education. Has been called by God. Usually self-supporting.		Usually has college degree and some formal theological training. Feels need to serve. Receives salary from church.	Highly educated. Often holds doctoral degree in theology. Is salaried by church. Often receives money from book sales, appointed positions, etc.
SCRIPTURAL INTERPRETATION	Based on personal understanding. Doctrine can evolve almost weekly.		Doctrine stabilized by denominational leadership and living memories of senior members. Scholarship used more often to defend old than to introduce new.	Serious scholarship expected. More loosely tied to traditional doctrine. Leader congregations are more inclined to novel approaches to Scripture and issues.
MISSION WORK	Involves personal testimony. Is neighborhood- and friend-based.		Formally adopts mission site, usually in foreign country or urban area, which is supported with prayers and money.	Adopts and addresses causes, nationally and internationally, which are given financial support.

APPENDIX 'B'

Ehlig and Payne Pages 28, 29

These two tables of Ehlig and Payne are generalizations of their hidden rules conclusions and as they applied them to a church-based equivalent and may not apply to a WELS church.

Hidden Rules in Church (CONTINUED)		POVERTY	MIDDLE CLASS	WEALTH
ISSUE				
YOUTH MINISTRY	Activities are loosely organized and sporadic.	Activities are planned and continuous. Youth leadership is delegated to individuals.		Has youth director who coordinates and leads activities. Receives salary from church.
SOCIAL EVENTS	Involves getting together and eating. Quality of food important. Everyone brings dish.	Involves program and food. Quality of food important. Main meat dish is often provided by church organization. Other food is brought by parishioners.		Highly planned, often using themes. Presentation of food and artistic quality of event important. Often organized to promote cause or event.
ORGANIZATION OF THE CHURCH	Organized around charisma and personality of preacher.	Organized through denomination. Follows guidelines of conference or district of denomination.		Flagship for denomination. Often provides leadership to denomination. Seen as not having to follow all guidelines of denomination.
JOINING THE CHURCH	Altar call is issued every Sunday.	Encourages those who would like to be saved and join church to meet with minister.		Encourages those who would like to join church to make appointment with minister to discuss.
CHURCH FACILITIES	Often older building is converted to use as church. Starts small.	Has church building that includes sanctuary and rooms for Sunday school meetings. May have area for social gathering ("Fellowship Hall").		Has church building with sanctuary, meeting rooms, social area, and sometimes gymnasium. Non-members often request facilities for weddings, social events, etc.
NATURE OF SERVICE	Very emotional. Does not necessarily start on time. Follows general pattern announced by preacher as service progresses.	Follows written schedule, which is given to each person in bulletin. Expects that individuals will read and follow along. Service generally begins on time.		Follows written schedule in bulletin. Choices in service are made in terms of historical, literary, religious, or artistic merit. Professional musician(s) have part in service.
INSTRUMENTS FOR MUSIC	Recorded music.	Piano.		Pipe organ.
MUSIC LEADERSHIP	Music activities provided by individuals who are interested in music. Music is selected on basis of personal or emotional reasons.	Music activities overseen by individual(s) who have some musical training. Music is selected using denominational hymnbooks and personal knowledge about music.		Has director of music who is trained and degreed as professional. Music is selected for its historical, artistic, or religious merit. Composer, writer, and history of music are very important in selection.
PURPOSE FOR COMING TO CHURCH	For relief and support. To receive emotional and spiritual rejuvenation.	For sense of well-being. To provide positive role model for children. To receive emotional and spiritual rejuvenation.		To make connections. To provide leadership role in community. To receive emotional and spiritual rejuvenation.