LIBERTY BAPTIST THEOLOGICAL SEMINARY

METHODOLOGIES FOR MINISTRIES IN THE
CRIMINAL JUSTICE SYSTEM

A Thesis Project

Submitted to
Liberty Baptist Theological Seminary in partial
fulfillment of the requirements for the degree

Doctor of Ministry

By
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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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Dedicated to my precious family

To my wife, Helen, who with unreserved surrender joined me in putting on the yoke, never faltering as she enthusiastically kept up with my pace.

and

To my children, Cathy, Charlotte, and William for supporting and loving a father whose pioneer trail blazing kept him away from them much more than he desired.
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INTRODUCTION

The purpose of this paper is to develop a seminary course designed to equip people for effective Christian ministries within the American Criminal Justice System. This objective will be accomplished by answering the following questions:

I. Statement of the Problem
1. Is there a need for Christian ministries within the criminal justice system?
2. What specific cognitive and performance objectives will be included in this course to assure that the primary purpose is realized?
3. How will this course be constructed?
4. What are the sources that will be utilized to develop this course?
5. What conclusions can be drawn from this study to help people to more effectively minister within the criminal justice system?

II. Development of the Thesis Project

Five questions have been asked which will give direction to the author as he develops this thesis project. When each of these questions are adequately answered, the paper will come to its natural conclusion.
The first question deals with the need for Christian ministries within the criminal justice system. Chapter One examines research, textbooks, and other data that present a picture of crime and drugs as one of the greatest crises Americans have ever experienced. As bad as this portrait of crime and drugs appears it is yet to be completed. The information gathered for this chapter indicates that the zenith of this crisis is still in the future and that the criminal justice system has a long way to go before victory is in sight.

Our nation's penal system is already overcrowded and inmate populations are increasing at a greater rate than the planned construction of new institutions. The Government can only deal with mankind's symptoms; only the Church is equipped by God with the Gospel of our Lord Jesus Christ to deal with the root problem. This Gospel has the power to change the hearts of those that will believe and receive Him as their own personal Saviour.

The author will carry out the objectives of this thesis project in the following manner: he will do a library search to determine what has been written in doctoral dissertations, referee journals, textbooks, and popular articles.

There is an immense amount of material written in the whole area of the criminal justice system of America, however, little is written from a Christian perspective or about Christian ministries within the criminal justice
system. Christian textbooks and instruction materials in this field are conspicuously scarce.

The second question will direct the author to develop a course for preparing Christians for ministries within the criminal justice system. The first step in preparing a course is to state the course objectives, both the cognitive objectives and the performance objectives. This will be the aim that a teacher preparing people to minister in the criminal justice system will attempt to accomplish. These things will be seen in Chapter Two included in the syllabus for the course. The author has arrived at these objectives through personal experiences: he began ministering in the criminal justice system and became aware of the needs of the people in the system. As he continued to minister to the people within the system he changed his ministry to more effectively meet their needs. This led him to crystallize his thinking into principles which he would apply in this course. These principles over years of ministry were tested and became the guiding principles of the Good News Mission.¹ Over a period of some thirty years, the author has arrived at these principles that need to be communicated to those who minister within the criminal justice system. Not only do these principles come out of his experience, they also come out of reading in various journals and articles as well

¹The Good News Mission was established in 1961 and its primary purpose is to provide full-time chaplains for the criminal justice system. The author is the Founder, President Emeritus and a Trustee of the Good News Mission.
as information provided by elected, appointed and employed officials in the criminal justice system, and other professionals related to the system. There is a scarcity of written materials on the subject of ministering to people within the criminal justice system. About 25 years ago the author began teaching some subjects in this field and gradually developed these objectives. They were developed for the Good News Mission to teach people how to minister in the criminal justice system.

The third question deals with the construction of the course. Obviously, good educational principles demand that cognitive and practical suggestions in any course will guide the course to its objectives. This course will attempt to prepare students to minister to people within the criminal justice system. The material (course content, learning experiences, etc.) will be contained in the outlines used in teaching this course and are found in Chapters Three through Twenty-five.

These outlines do not constitute a completed textbook for teaching the course. The outlines are provided primarily to guide the instructor in presenting the cognitive data and practical suggestions needed to have an effective ministry in the criminal justice system. This material is suggestive of those things that would be taught in this course.

The practical points in this expanded outline relate to behavioral objectives. Not only must the person who would
minister in the criminal justice system understand cognitively the basis of his ministry, he also must be guided by practical principles, laws and/or methods that are included in the outlines presented in this paper. For a definitive statement of these laws and/or methods, see the following Good News Mission publications that include a Volunteer Worker Handbook,1 Policy and Procedures Handbook,1 Discipleship Handbook,1 President’s Council Manual,1 Association of Evangelical Chaplains Journals1 and the current textbook required for this course.'


1Policy and procedures for all Good News Mission employees. Job descriptions, salaries, benefits, vacation, sick leave, etc., are included. Written and published by the Good News Mission, no date.

1A Discipleship course used by Good News Mission chaplains and volunteer workers with the people in their discipleship programs in the criminal justice system. Written and published by the Good News Mission, 1979.

1Organization, policies and procedures for a local advisory council that the chaplain is required to report to each month. The chairmen of each of these councils advises the President of the Good News Mission on any appropriate subject concerning their local ministries. Written and published by the Good News Mission, no date.

1A professional journal with articles and papers related to people and ministries within the criminal justice system. Edited and published by the Good News Mission quarterly.

The fourth question deals with the sources used to develop this course. These are found in the recommended reading at the end of each part and in the bibliography of this paper. Ministries in the criminal justice system involve many different disciplines that are gathered from a variety of sources including the following: general, counseling, criminal justice system, Biblical, ministry, religious education and others. It will be noted that the author's recommended reading and bibliography are selective. With the many disciplines involved in the criminal justice system and the ministries related to it, an enormous amount of materials is available. The author has restricted his bibliography to those works and subjects that will provide adequate information and guidance for the instructor and students. It is not the author's purpose in this thesis project to present an exhaustive study of various subjects such as Bible teaching, Church history, Bible exposition, Criminology, Law enforcement, etc. However, the person who would minister in this area must have general access to sources and information related to all these disciplines.

The fifth question deals with conclusions that are drawn from this study. The author feels that at least the following has been accomplished in this paper:

'As previously mentioned on page 2, there is an alarming lack of information for Christian ministries within the criminal justice system.
1. The need for ministries within the system has been established and is growing.

2. The Biblical authority for ministries within the criminal justice system is clear and demanding.

3. The doors are open to minister within the system.

4. The need for specialized training for this area of ministry has been established.

5. There is a critical need for more research and writing in this field.

6. The development of more courses in this field are needed in order to properly prepare people for this type of specialized ministry.

7. Majors and degrees on the graduate and post-graduate level should be offered for ministries within the criminal justice system.

8. Ministering in the "market place" full-time is a very demanding ministry with great spiritual rewards.

9. Churches and pastors need to be educated and reminded that this is a Biblical ministry with our Lord Jesus Christ's personal blessings on those that minister to people in this system.

III. Limitations of the Thesis Project

The purpose of this thesis project is stated in the introduction and reflected in five questions that direct and give purpose to this study. However, certain areas that are relevant to this study and would have great interest to
people who are pursuing this study, do not necessarily fit the purpose of this thesis project. Therefore they will not be considered within this research project. They are as follows:

First, the author is not attempting to equip persons for all types of ministry such as equipping people for teaching, equipping people for counselling, equipping people for preaching, etc. It is assumed by the author that other courses within the theological seminaries will better prepare the student within each of the above-mentioned disciplines plus many other disciplines so reflected in the curriculum of the modern theological seminary. This paper will only relate to those objectives, values, attitudes, and skills related to and growing out of ministries within the American criminal justice system.

Second, this course is not designed to be the total equipping of a person for ministry as per developing of the spiritual life, academic life, family life, or his leisure life that would have some impact on his ministry. This course is designed to equip him with the objectives, values, attitudes, and skills to carry out a Christian ministry within the American criminal justice system.

Third, it is not pertinent to this course to deal with the history of the American criminal justice system whereas many who work within the system must understand the history and past development of it to properly function within it. It is not the intent of this thesis project to equip people
for what is considered as secular employment in the American criminal justice system. Also it is not the primary intent that people be trained for ministries to change the system, but primarily to minister to people within the system effectively and witness God changing lives. The above is not to imply that the minister should not be willing to be involved in change; it is to emphasize that his primary role is that of a minister of the Gospel of our Lord Jesus Christ.

Fourth, this study will not include research into the various philosophies related to the American criminal justice system. Because philosophies are more numerous than the number of political jurisdictions in our country, to include them is beyond the scope of this paper.

IV. Experience and Background of the Author

This topic was chosen by the author because of its need (demonstrated in Chapter One), because of the author's own personal commitment to Christian ministry, and because of his background.

The author has been directly involved with the American criminal justice system since 1959 and several foreign systems for the past 17 years, in addition he has over six years experience with military counter intelligence. Some pertinent selected information is footnoted and given to indicate the level of experience and positions held by the
author that contribute to his qualifications for this task.

1. A sworn law officer for the past 30 years.

2. Served as the Special Counselor for Ecclesiastical Affairs, National Sheriff's Association.

3. Chaplain of police and/or sheriff's departments since 1959 to 1990 inclusive.

4. Executive Director of the National Jail Association.

5. Certified jail consultant.


8. Endorsed as a chaplain by the Home Mission Board of the Southern Baptist Convention.

9. In the early sixties the author developed and published the Good News Mission Bible study courses. They were designed especially for people within the criminal justice system. Currently more than 125,000 people are enrolled and studying God's Word via these Bible courses.


11. Founder of the Good News Mission, 1036 South Highland Street, Arlington, Virginia, the largest supplier of chaplains for the criminal justice system.

12. Developed the Good News Mission's courses to train people for ministries within the criminal justice system and taught same for over twenty years. Several accredited schools that have given graduate level credit for these courses include Southwestern Baptist Theological Seminary, Dallas Theological Seminary, Mid-American Baptist Theological Seminary, and Capitol Bible Seminary.

13. For the past one and two years respectively the author has taught the following courses at Liberty University's Liberty Baptist Theological Seminary: PATH 591/791 Examination of the Criminal Justice System and PATH 592/792 Methodologies for Ministries in the Criminal Justice System.
Currently the author is establishing a chaplaincy program for the Bedford County Virginia Sheriff's Department. In addition he has been contacted by the Virginia State Police and the Lynchburg City Police, to consider helping them in establishing some training and programs. Several Christian leaders and churches in the Lynchburg area have pledged their support for these opportunities.
CHAPTER I

A NEGLECTED MISSION FIELD

Current graduate school and seminary programs are designed to prepare students for ministries in local churches, missions, evangelism and education. Courses related to ministries in the criminal justice system have not been offered by Christian schools until recently. The Western Conservative Baptist Seminary in Portland, Oregon, is now offering courses in this field through their Chaplain's Institute. In 1988, for the first time, Liberty University's graduate school and seminary offered a course in this field. In 1989, two courses were taught and a six semester hour internship program was designed and approved. As early as January 1991 at least one course in this discipline may be offered to students in the Doctor of Ministry program.\(^\text{13}\)

Recently, the American Bar Association stated that the surveys they conducted indicated that about 34 million serious crimes had been perpetrated nationally during the year 1986.\(^\text{11}\) According to this same report on serious crime,

\(^{13}\)Two courses are being developed and are scheduled to be completed in the spring of 1990.

only seventeen perpetrators were put behind bars for every one thousand major felonies. These "serious crimes include murder, non-negligent manslaughter, rape, aggravated assault, and burglary." Two conclusions can be made from these figures. First, there are many people who are committing crimes. Second, the criminal justice system is either soft on criminals, very inefficient, or both.

If the criminal justice system were to become more efficient in enforcement and more firm on sentencing, where would the convicted criminals be placed? The nation's jails, prisons, and juvenile institutions are already grossly overcrowded. Many are under court orders to reduce their inmate populations.

From all indications, these shocking statistics and their ramifications are mild compared to what can be expected this year and throughout the nineties. A continued

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"Ronald W. Jackson, Edward E. Rhine and William R. Smith, "Prison Crowding," Corrections Today (August 1989): 120. "The severity of prison crowding is well documented. In 1970, there were 196,429 inmates in state and federal prisons. The rate of incarceration was 110 per 100,000 population. As of June 30, 1988, the combined U.S. prison population was 604,824, and the rate of incarceration was 237 per 100,000 (Blumstein 1988). At the end of 1988, there were 627,402 inmates in state and federal prisons."

increase in crime over the past few years has come as no surprise. The surprise and shock was the unexpected deluge of drugs, especially crack, and the related sharp increase in crime."

Crack has caused more problems than this nation has been able to solve. In addition, a more powerful drug called 'ice' has been introduced in Hawaii." It is feared this mind-altering drug is now destined to move eastward. The eastward movement of ice must be halted. Its arrival on the West Coast may have already initiated a larger and more serious drug problem for the nineties. Crime and drugs go together like hot dogs and Coke." There will be an increase in crime proportionally as the use of drugs increases. This will be especially true as inexpensive and potent drugs like crack and ice become more readily available.


"Ibid. "The drug is being aggressively marketed in San Francisco, Los Angeles, Seattle and recently, Salt Lake City."

Most informed people, including the President of the United States, consider drugs and crime the number one national problem.18 The President is asking for money, the coordinated efforts of various agencies, and citizen involvement to be utilized in his declared "War on Drugs" program. If effective, this program may relieve some of the symptoms, but the core problem will not be addressed.

As a nation, we are in a crisis.19 We have allowed a sinful and destructive sickness to reach epidemic proportions. The body of Christ has shown very little concern and only a minute amount of involvement to help treat it. This sickness is always terminal without decisive intervention. The Gospel is the only effective treatment program for the President's "War on Drugs." Simply stated, as a nation, we need to return to God's basics.

In an attempt to separate Church and State, our country is rejecting God and His claims upon us. Our legislative, judicial, and educational institutions have been moving away from the words and intentions of our founding fathers.20

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18Johanna Neuman, "Bush 'a general,' (sic) in search of a victory," USA Today, (September 6, 1989): 5A. "President Bush, calling drugs the USA's quicksand . . . Bush eyeing a recent Gallup Poll that shows a majority see drugs as the No. 1 problem in the USA, is risking major political capital on the issue."

19Lynn Scarlett, "Give up the drug war; legalize drugs instead," USA Today, (September 6, 1989): 8A. "After a decade of intensified enforcement of drug prohibition, the USA faces a crisis."

Their intentions were clearly expressed in their personal papers and the vast majority of the early national and state documents. These papers and official documents recognize the God of the Bible as the Creator and Sustainer. The Bible was the original source for the nation's morals, values, and laws. Copies of these personal papers and official documents are readily available, but we no longer respect or follow their overt Christian Biblical principles.

Dominion or Reconstruction Theology is not what is in view here. If our nation returns to these biblical morals, values, and laws, we would see some dramatic changes. There would be a reduction in the use of drugs and associated criminal activity. We would see a great strengthening in the quality of our families. People would have better directions and goals in life. The result would be a more wholesome and peaceful nation.

We are a nation in a crisis and the broadly accepted prognosis is that we have yet to reach the zenith of this

was to be a light of freedom and a beacon of liberty for the world—not by coercion or force, but through example and sharing of principles. The 1607 First Charter of Virginia spoke of the desire for furtherance of their noble work by the 'Providence of Almighty God,' and this spirit was echoed again and again in the private and public documents of the nation and its leaders. In 1776, their Declaration of Independence acknowledged a Supreme Being in four manifestations— as Creator, as Nature's God, as Divine Providence, and as the Supreme Judge of the World. Accordingly, the charters or constitutions of all 50 states acknowledge God or a Supreme Being."

"With the increase in drug use and the accompanying increase in crime, the criminal justice system will continue to experience dramatic growth. The system will need to employ more people and will have many more offenders under its supervision. The approximate number of persons related to this system currently exceeds ten million. From a ministry point of view, their families and friends should be included. That would increase the total number of persons to approximately thirty or forty million. For example, if we assume that each of the ten million people related to the system have three family members and/or friends, the total would be an astounding forty million souls. This is a realistic formula for measuring the total number of people related in one way or another to the criminal justice system. Here is a bona fide mission field of gigantic proportions located in each community.

An army of trained Christians must be prepared to meet the needs of the huge numbers of people related to the criminal justice system. To experience an effective ministry for Christ within such a large and complex system requires a large number of ministers and lay persons, but quantity alone will not suffice. We will also need highly qualified workers with specialized training and knowledge in this field.

"Scarlett, p. 8A."
Thirty years of this writer's life have been dedicated to reaching the souls in this system. The ministry that he founded, the Good News Mission, continues to be the largest provider of chaplains in the world for the criminal justice system.

The writer started teaching and training people for criminal justice system ministries over twenty-five years ago. Some twenty years ago, I developed the first course in this field. It was taught each January until Liberty University began offering these courses in August of 1988. Each year, about 35 students attended. Many asked for and received credit from one of several accredited institutions, including Dallas Theological Seminary.

In summary and conclusion, the Great Commission does not exclude Christian ministries within the criminal justice system; on the contrary, the Great Commission is absolutely inclusive and applies to all mankind, including judges, prisoners, law enforcement officers, and all others associated with the criminal justice system. The Great Commission excludes no one, it is addressed to all born again ones and refers to all mankind (nations):

18. Then Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20. teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Matthew 28:18-20.
His Church includes all Christians throughout the entire world and the great commission includes all mankind. If we have any doubts about the Great Commission including Christians ministering to those in jails and prisons, a careful reading of our Lord's words on this subject, as recorded in Matthew 25:31-46, should remove all doubt:

31. When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His Glory.
32. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.
33. And He will set the sheep on His right hand, but the goats on the left.
34. Then the King will say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:
35. for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;
36. I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.
37. Then the righteous will answer Him, saying, Lord when did we see You hungry and feed You, or thirsty and give You drink?
38. When did we see You a stranger and take You in, or naked and clothe You?
39. Or when did we see You sick, or in prison, and come to You?
40. And the King will answer and say to them, Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.
41. Then He will also say to those on the left hand, Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:
42. for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;
43. I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.
44. Then they also will answer Him saying, Lord when did we see You hungry or thirsty, or a
stranger or naked or sick or in prison, and did not minister to You?
45. Then He will answer them, saying, Assuredly, I say to you, insomuch as you did not do it to one of the least of these, you did not do it to Me.
46. And these will go away into everlasting punishment, but the righteous into eternal life. Matthew 25:31-46.

These scriptures are crystal clear on the subject of ministering to prisoners and the Lord will bless Christians and churches that are willing to fulfill His will in this matter.
CHAPTER II
SUGGESTED COURSE SYLLABUS

The purpose of this Chapter is to give the basis for and the development of a seminary and graduate school syllabus for preparing people for ministries within the criminal justice system. Out of the author's experience ministering within the criminal justice system, he realized that others must to be prepared to minister after him in the criminal justice system. In answer to this need he began preparing others by teaching and training them for ministries within the criminal justice system. The response to this type of teaching and training was sufficient enough for the author to justify offering the first week long course for ministries within the criminal justice system December 1-6, 1969, entitled A Seminar on Institutional Chaplaincy. A photo copy of the brochure with the class schedule, subjects to be taught and the teachers is included in the appendices and marked as item G. Every year since, the Good News Mission has offered a course for ministries in the criminal justice system. Included in appendices H and I are two more brochures showing the evolution of this course of study. It will be noted that high standards were followed from the very first, this is evident by the course content and the instructor's credentials, which are listed
in each brochure in the appendices. In the early seventies Dallas Theological Seminary and other schools began giving graduate level credit to their students that took this course. This course of study is still in demand and the author began offering an updated version of the two courses at Liberty Baptist Theological Seminary.

The author prepared this syllabus first by analyzing his methods of ministry. He found that as he ministered certain principles were evident. These principles came out of data derived from the observation of repeatable, measurable phenomena. These principles were formed into an hypothesis which was proposed as a law or method of doing things. The more that these were tested and substantiated, he realized that he must transfer them on to others who would minister within the criminal justice system. As he put these together and began teaching them, they developed into a course for ministries within the criminal justice system. Even though this process began much earlier than taking the Doctor of Ministry courses, it is still in flux, and has been developed while these courses have been in process and will continue to be developed after this project is over. Next, the author did an independent research study course entitled Directed Research in the Criminal Justice System, DMIN 995. As a result of this study the course was further developed by the preparation of a complete Internship Program. This Internship Program is presented in the Appendices A through F of this paper. A second
independent research study was taken by the author entitled Directed Research in the Criminal Justice System, DMIN 995. This resulted in an extensive paper on substance abuse that is utilized in another criminal justice system ministry course entitled, Examination of the Criminal Justice System, PATH 591/791. A cursory reading of Chapter One of this paper shows that this subject was especially appropriate because many of the people that come to the attention of the criminal justice system are substance abusers.

For the development of this course syllabus, the author has chosen the standard set by the provost and chief academic officer of Liberty University for syllabi at this school. Therefore he has prepared the following syllabus by and in keeping with Liberty University's usual and accepted standards. This syllabus will include:

I. Course Title:

Methodologies for Ministries in the Criminal Justice System.

II. Required Textbook:


III. Course Description:

As an introduction to the criminal justice system, ministries, and methods, this course is designed to inform and equip the student for an effective ministry within the criminal justice system.
IV. Rationale:

Experience has indicated that most students have a limited knowledge of the criminal justice system, and usually less information about ministries within it.

The material presented in this course can improve the student's overall understanding of the criminal justice system and equip him to minister more effectively within the system.

V. Prerequisites:

It is recommended but not required that the prospective student acquire a basic overview of the criminal justice system before taking this course. This can be accomplished by visiting his local criminal justice system, reading, or both.

VI. Course Objectives:

A. Specific cognitive objectives.

1. The student will gain information that will lead to a better understanding of the criminal justice system.

2. The student will gain information that will lead him to a broader understanding of Christian ministries within the criminal justice system.

3. The student will gain insight and knowledge that will be valuable to enabling him to think his way through his own criminal justice system ministry.
4. The student will gain a better knowledge of who he is in this setting and where and how both he and his ministry can be accepted in a criminal justice system setting.

5. The student will be knowledgeable enough to be able to have effective communication to and from people related to the criminal justice system.

B. Specific performance objectives.

1. The student will be able to effectively utilize the methods presented in his ministry.

2. The student will be able to minister in an acceptable, professional manner.

3. The student will be able to establish and maintain Christian programs.

4. The student will able to cooperate with and gain the support of local churches.

5. The student will be able to recruit, train, and supervise volunteer workers.

VII. Methods of Evaluation of Learning:

A. Exam 1 covers the first half of the course and will be primarily an essay exam.

B. Exam 2 covers the second half of the course and will be primarily an essay exam.

C. Paper 12-15 pages. This paper will be on an approved subject directly related to ministering
and/or ministries within the criminal justice system. A minimum amount of library research will be required. The emphasis will be centered on the practical, but will include field and library research.

D. Class participation. This will include breaking up into small groups to discuss issues and will include exercises in the art of giving a summary of the issue/s along with the opinion/s that the group/s arrives at on the subject. The group/s defense and justification for their opinion/s will also be presented.

E. Each of the above constitutes 25 percent of the total grade.

VIII. Instructional Procedures -- Techniques:

This course will be taught in the order presented in this project. Classes will be taught by a qualified professor or a recognized professional from the criminal justice system. Handouts and audio-visual aids will be included as needed and available.

Introductory material and the syllabus will be presented as a unit followed by Chapter One. The balance of the course will be taught in parts, each containing more than one chapter.

IX. Course Requirements and Assignments:

A. Class attendance.
B. Read the textbook prior to class.
C. Completion of both tests.
D. Class participation.
E. Complete additional assigned reading.
F. 12-15 page research paper.
This Part will focus on the chaplain. The following Chapters are included in Part One:

III. Who am I?
IV. The Chaplain Serving God and Caesar
V. Desired Characteristics
VI. Self-Improvement

As stated, the focus is on the chaplain, but it will be demonstrated that everyone desiring to minister within the criminal justice system needs to know this same information and that most of it applies to them and their ministries also.

In this part the student will learn that ministry in the criminal justice system is a unique ministry requiring a proper perspective of man and self. The student will be exposed to his relationship and responsibilities to both God and government officials. He will be given principles that will assist him in effectively ministering in the criminal justice system as a Christian.

The importance of continued education, study, and growth will be emphasized. This is important for all Christians in any ministry, but it is especially important in Caesar's environment where education and knowledge are held in such high esteem and are seen as the way to obtain power over others. The Christian should seek the essentials for intelligent, effective communication and personal
deportment that are congruent with Biblical examples of the Lord and others.

Many Christians are not comfortable ministering outside of a local church, yet the Bible is full of examples of ministries in the "marketplace."

Perhaps the local church has become like the headquarters in a battle zone. The people at headquarters are not exposed to the dangers the soldiers stationed on the front line face. Therefore, they are reasonably secure at headquarters, and headquarters becomes grossly overstaffed. But we are in a battle, and many more soldiers must be willing to leave the security of headquarters to serve on the front lines just as Jesus and Paul did. If a war is to be won, most of the soldiers will have to be on the front lines fighting the battles. Perhaps one of the major problems in our country is that the churches are more concerned with staffing headquarters than they are in sending soldiers to the battle zones. Our churches should be more like military boot camps training and teaching their soldiers for duty on the front lines in this real world.

The following Bible text is appropriate for those who would minister in the criminal justice system:

19. For though I am free from all men, I have made myself a servant to all, that I might win the more;

"In Acts 17:17 we read: Therefore disputed he (Paul) in the synagogue with the Jews, and with the devout persons, and in the market place daily with them that met with him. In John 5:1-13 Jesus is ministering at the pool of Bethesda, adjacent to the market place."
20. and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;
21. to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;
22. to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.
23. Now this I do for the gospel's sake, that I may be partaker of it with you. I Corinthians 9:19-23

Paul was the greatest missionary and soul winner recorded in the Scriptures. For an effective ministry in the criminal justice system, we must be willing to go, like Paul, and be servants that can identify with and show concern for all the people with whom we come into contact.
CHAPTER III
WHO AM I?

I. God's Creation
   A. Created by God, Genesis 1:26,27.
   B. Created for God's pleasure and glory, Isaiah 43:7, Revelation 4:11.
   C. Created in His image, Genesis 9:6.
   D. Created a little lower than God (Elohim), Psalm 8:5.

II. Man's Response
   A. Temptation by Satan, Genesis 3:1-5.
      1. Eve is deceived, 2 Corinthians 11:3.
      2. Adam is disobedient, Romans 5:19.
   B. Consequences of Adam's sin.
      1. Man is condemned to hard labor, Genesis 3:19.
      2. Man is condemned to a double death, Genesis 2:17.
      3. Man is removed from the garden, Genesis 3:23.
      4. All of mankind has sinned, Romans 5:12.

III. God's Response
   A. Promise of a Redeemer, Genesis 3:15.
   B. Abrahamic Covenant, Genesis 12:1-3.
   C. Redemption through Jesus Christ, Galatians 4:4,5; Ephesians 2:11-22; John 3:16.
IV. The New Testament Classification of Mankind

1. The unsaved (natural) man, 1 Corinthians 2:14.
2. He cannot receive the things of God, 1 Corinthians 2:14.
3. He cannot know the things of God, 1 Corinthians 2:14.

A. The saved (carnal) man, 1 Corinthians 3:1,3,4.

1. He is a babe in Christ, 1 Corinthians 3:1.
   a. He is not able to eat solid food, 1 Corinthians 3:2.
   b. He must be fed with milk, 1 Corinthians 3:2.

2. He behaves like mere (unsaved) men, 1 Corinthians 3:3.
   a. Envious, 1 Corinthians 3:3.
   b. Prone to strife, 1 Corinthians 3:3.
   c. Divisive, 1 Corinthians 3:3.
   d. Follower of men, 1 Corinthians 3:4.

B. The saved (spiritual) man, 1 Corinthians 2:15; 3:1.

1. He has the mind of Christ, 1 Corinthians 2:16.
2. He is able to judge all things, 1 Corinthians 2:15.

V. As a Child (saved person) of God

A. You are a new creation, 2 Corinthians 5:17.

1. Old things are passing away.
2. Things are becoming new and fresh.

B. You (old man) were put to death, Romans 6:6.

1. First result: body of sin is weakened.
2. Second result: you no longer have to be a slave to sin.
C. You are a called saint, 1 Corinthians 1:2.

D. You still sin, 1 John 1:9.

E. You are to present your live, unredeemed body to the Lord, Romans 12:1.

F. You are to be transformed by the renewing of your mind, Romans 12:2.

G. You are to know your strengths and weaknesses, Romans 12:3.

H. You are gifted through God’s grace for responsible service.
   1. Your responsibility toward society, Romans 12:3-21.
CHAPTER IV

THE CHAPLAIN--SERVING GOD AND CAESAR

I. The Chaplain as Servant
   A. Examples of servanthood.
      1. Jesus Christ, Mark 10:45.
   B. It is an honor to be a servant of the Lord.

II. The Chaplain Under Authority
   A. Divine authority.
   B. Human authority.
      1. Organizational leaders.
      2. Correctional administrators.
         a. Responsibilities and privileges of service.
         b. Results of service.

III. The Chaplain in Ministry
   A. It is a God-given ministry.
      1. Called by God.
      2. Enabled by God.
      3. Approved by God.
   B. It is a multi-faceted and multi-dimensional ministry.
   C. It is a rewarding and fulfilling ministry.
CHAPTER V

DESIRED CHARACTERISTICS

I. Spiritual Characteristics
   A. Called by God, John 15:16.
   B. Fellowships regularly
      1. With God and Jesus Christ, 1 John 1:3.
      3. With fellow believers, 1 John 1:7.
   C. Knows and practices God's will, Romans 12:1-2.
   D. Spiritually mature, 1 Timothy 3:6.
   E. Has a good testimony
      1. With family and friends, 1 Timothy 3:4-5.
      2. With the unsaved, 1 Timothy 3:7.
   F. Continuous spiritual growth, Ephesians 4:13, 15.
   G. Never loses first love, Revelation 2:4-5.

II. Biblical and Theological Training
   A. Lay person
      1. Good understanding of Bible truths, 2 Timothy 2:15.
      2. Good understanding of theology.
   B. Minister
      1. College graduate.
      2. Seminary Graduate.
      3. Doctor of Ministry degree.
III. Experience in the ministry

A. Lay person
   1. Experience in local church.
   2. Some personal and/or para-church ministry experience.

B. Minister
   1. At least two years experience as a minister of the Gospel.
   2. Proven soul winner.
   3. Recognized as a minister.

IV. Special Training

A. Counseling.

B. Ministries in the criminal justice system.

V. Personality Traits, Galatians 5:22-26.
CHAPTER VI
SELF IMPROVEMENT

I. Time Management

A. Why time management?

1. Responsibility to God

2. Responsibility to myself.
   a. Am I in line with my Savior?
   b. Am I having the greatest impact?
   c. Am I responsive to my family?

3. Responsibility to my ministry.
   a. Pressures on a chaplain
      (1) Open-ended job.
      (2) Constant crisis situations.
      (3) Demands by inmates and staff.
   b. Importance of jail ministry
      (1) Represent Jesus, 2 Corinthians 5:20.
      (2) Serve those whom most reject.

B. How can I manage time?

1. Drucker's 5 Practices of an Effective Executive
   a. He knows where his time goes.
   b. He is results, not works, oriented.
   c. He builds on strength not weakness.
d. He sets priorities.
e. He makes effective decisions: right step in right sequence.

2. Practical considerations

a. Record time
   (1) Determine where time really goes.
   (2) Record actual time use at event.
   (3) Determine time robbers.

b. Manage time
   (1) Eliminate unnecessary things.
   (2) Delegate responsibilities.
   (3) Identify waste of other's time.

c. Consolidate time
   (1) Determine discretionary time.
   (2) Place usable time in largest blocks.
   (3) Use such time for important tasks.
   (4) Allow time for the unseen.
   (5) Use an appointment calendar.
   (6) Formulate a daily "to do" list.
   (7) Plan a quiet time daily.

d. Check plan
   (1) Review results of new schedule.
   (2) Results based on stated goals.
   (3) Recommit to time management.

e. Check self
   (1) Determine most effective time unit.
   (2) Determine most/least effective times.
(3) Determine to receive proper sleep.
(4) Control food intake.
(5) Maintain exercise program.

II. Goal setting

A. What are goals?
   1. A goal is a future event which can be measured and accomplished.
   2. Major characteristics of goals
      a. Achievable.
      b. Quantitative (measurable).
      c. Qualitative (tied to greatest need).
      d. Challenging/positive.
      e. Tied to specific time.
   3. Levels of goals
      b. Goal: measurable and attainable future event.
      c. Objective: short range goal.

B. Why set goals?
   1. It is godly.
   2. It is key ingredient in time management.
      a. Defines and communicates objective.
      b. Organizes for action.
      c. Establishes warning controls.
      d. Enables execution of task.
      e. Enables objective appraisal.

C. How does one set goals?
   1. Questions to answer in goal-setting
a. What is our mission?
b. Where are we now?
c. What do we do well?
d. Where do we want to go?
e. What are we not doing that we should do/doing we should not?

2. Areas for which goals must be set
   a. Family.
   b. Individual.
   c. Ministry.

3. Practical considerations
   a. Write them down.
   b. Know them.
   c. Post them.
   d. Communicate them.
   e. Commit to them.

4. Howard Hendrick's 4 Objectives (Goals)
   a. Maintain credibility/integrity with all.
   b. Develop marital intimacy.
   c. Fulfill parental responsibility.
   d. Develop professional competency.
Desirable outcomes from this part include the student thinking and acting in an improved manner resulting in his being better prepared to minister effectively within the criminal justice system. He should have a healthier view of himself and others. The student will understand more about ministries outside of the church and, in this case, ministries in government agencies and institutions. He will know more about the qualifications and characteristics desired in those people that would serve within the criminal justice system as Christians. He will also realize the need for continued self-improvement, especially as it relates to ministering in the criminal justice system.

The insights and perspectives gained by the student from the material presented by the instructor from part one of this course will help him to think and do better as he ministers with the people within the criminal justice system. This should result in more people being reached for salvation through Jesus Christ our Lord and Saviour and more extended ministries for their growth.
RECOMMENDED READING


PART TWO
COMMUNITY INVOLVEMENT

In this part we focus on the community, its Christian churches, resources, and people. The following chapters are included in part two:

VII. Developing Ministry Support

VIII. Recruiting, Training, and Supervising Volunteers

IX. Accountability and Responsibility of Ministry Participants

The student will be taught some principles about how to report to and inform churches on ministry needs in their own church community. This is in keeping with the Biblical principle found in Acts 14:26-28, where we read that Paul and Barnabas reported to the church in Antioch. It is most important to establish and maintain good relationships with the Bible believing and teaching local churches, especially those within the legal jurisdiction where you are ministering.

Another principle that is taught here is that you cannot do the work of the ministry alone; you need help from local church members. The student is given some insight on recruiting, training, supervising, evaluating, and recognizing Christian volunteer workers to assist him in his ministry within the criminal justice system.

The information and principles taught in these three chapters will prove to be indispensable to the Christian person who is serious about developing a comprehensive
ministry within the criminal justice system in his area.

The author recognizes that most prospective chaplains and other ministers usually have not been the recipient of much training or teaching in these essential areas. Time will be taken to help the student personally grasp the necessary information and skills so that both he and his existing or proposed ministry will profit. This profit will be in the form of more dedicated and trained help resulting in a more effective ministry with more lost souls being saved and growing in our Lord Jesus Christ.
CHAPTER VII
DEVELOPING MINISTRY SUPPORT

I. Introduction

A. Biblical Stewardship
      a. Responsibility of having property.
      b. Stewardship is not an option, 1 Corinthians 9:17.
   2. Purpose of being a steward, 1 Peter 4:9-11.
      a. To share God's grace, Matthew 10:8.
      b. To equip believers to serve others, 1 Peter 4:10,11.
      c. To bring glory to His name, Ephesians 1:5,6.
   3. Managing God's Resources
      a. Celebrate the first day of the week.
      b. Celebrate the first hour of the day.
      c. Celebrate the firstfruits of income.

B. Deal with common misconceptions and concerns.
   1. It is only a part-time job.
   2. It is not a legitimate missions endeavor.
   3. Doubts about genuineness of conversions.
   4. Concern over effectiveness of ministry.

C. Educate the entire community.
   1. Local church.
   2. Civic clubs.
3. Community and business leaders.

4. Schools.

D. Need for Ministry

1. Express ministry need.

2. Give reasons why one should support ministry.

3. Share ministry goals.

4. State total ministry cost.

5. Give timetable for support development.

6. Make specific requests.

II. Accountability

A. Ministry board with monthly meetings.

B. A yearly audit and annual financial report available to board and donors.

C. 501-3c status (non-profit, tax-exempt).

D. Member of Evangelical Council on Financial Accountability.

III. Raising Needed Financial Support

A. Sources

1. Individuals.

2. Churches.

3. Corporations.


B. Fund Raising Events

1. Banquets.

2. Breakfasts/luncheons.

3. Special projects.

C. Individual Presentation

1. Develop a 5, 15, or 30 minute presentation.
2. Schedule appointment 7 to 10 days in advance.
3. Give a brief explanation for visit.
4. Be prayerfully prepared.
5. Leave case for support with a reply envelope.
6. Pray together if possible.

D. Meeting with Pastor
1. Schedule meeting one week in advance.
2. Take 30 minutes or less.
3. Be on time.
4. Bring case for support and literature.
5. Share ministry in conversational style in no more than 15 minutes.
6. If very interested, ask for meeting with board.
7. If not too interested, ask for opportunity to share with group in church.
8. Thank him for his time and have prayer.
9. Send thank you card confirming any commitments made.

E. Church Presentation
1. Schedule 30 to 60 days in advance.
2. Be sure to know how much time is allotted.
3. Arrive in time to set up literature.
4. Have plenty of literature with reply envelopes.

F. Care and Feeding of Givers
1. Give thanks.
2. Love them.
3. Recognize them.
4. Communicate and build up the giver.
5. Encourage their participation in ministry.
6. Make giving easy.
7. Pray for giver.
CHAPTER VII

RECRUITING, TRAINING, AND SUPERVISING VOLUNTEERS

I. Recruiting Volunteers

A. What kind of person do you want?

1. Christian
   a. Testimony.
   b. Ability to share Gospel.
   c. Church affiliation and attendance.
   d. Family situation.
   e. Job situation.
   f. Background.

2. Clean vessel, 2 Timothy 2:19-21.
   a. In the Word of God.
   b. In prayer.

B. Where do you find such a person?

1. The local church
   a. Talk with pastor first.
      (1) He must give his blessing before he gives his people.
      (2) He knows his people.
      (3) His people will be more responsive if pastor is supportive.
   b. Speak at local churches.
      (1) Be excited.
      (2) Be positive.
(3) Be insightful.

2. Friends you know.

3. Leads from others you trust.

II. Training Volunteers

A. Tour of facility.

1. Show them every area.

2. Let them see you minister.

3. Help alleviate unnecessary fears.

B. Volunteer training seminar.

1. Approaching inmates
   a. Never talk down to them.
   b. Remember you are in his home.
   c. Never ask about charges.
   d. Never take a negative statement from an inmate personally.
   e. Remember that inmates may not agree with your teaching and won't hesitate to tell you.

2. Approaching staff
   a. Show love and respect for correctional officers, Colossians 4:5-6.
   b. Let volunteer see you deal with staff.
   c. Look for ways to minister to staff.

3. Rules and regulations
   a. Volunteer must come under authority
      (1) Of chaplain.
      (2) Of facility rules and regulations.
   b. Common problems
      (1) Time.
(2) Doors.
(3) Contraband.
(4) Security measures.

4. Make them aware of the unexpected.
   a. Fight.
   b. Alarm.
   c. Inmate or correctional officer action.

5. Helpful training tips
   a. Keep denominational distinctives out.
   b. Always have a backup for every volunteer position.
   c. Promote reliability.
      (1) Inmates are the losers when volunteers are unreliable.
      (2) Unreliable volunteers bring discredit to Chaplain's Office and Christ.
   d. Love the volunteers.

III. Supervising Volunteers
   A. Give them responsible tasks to perform.
      1. Teaching a Bible class.
      2. Conducting a church service.
      3. Individual counseling.
   B. Observe and critique.
      1. Compliment where deserved.
      2. Correct where needed.
   C. Have volunteer keep record of ministry activities.
CHAPTER IX
ACCOUNTABILITY AND RESPONSIBILITY OF MINISTRY PARTICIPANTS

I. Introduction
A. Need for fellowship in ministry, Philippians 1:4-5.
B. Volunteers in ministry
   1. Chaplains need volunteers to share in ministry.
   2. Volunteers and chaplain need to build solid relationship.

II. Qualifications for Ministry Participants (Focus on Acceptance)
A. Must be regenerate.
B. Must be called by God to criminal justice system ministry.
C. Must be faithful member of local church.
D. Must have sincere burden for evangelism.

III. Standard for Ministry Participants (Focus on Respect)
A. Related to Training
   1. Orientation to the institution.
   2. Security briefing.
B. Related to Personal Matters
C. Related to Performance of Assignment

IV. Procedures for Ministry Participants (Focus on Accountability and Responsibility)
A. Work within proper lines of authority.
   1. Chaplain.
2. Immediate supervisor.

B. Fulfill assigned task.

C. Follow established guidelines.
   1. Notify supervisor when late or absent.
   2. Proper distribution of literature.
   3. Proper care of equipment.
   4. Report results of ministry.
SUMMARY OF
PART TWO

The student should already realize that a pastor cannot accomplish all the tasks related to a local church. In Part Two he has learned that a ministry in the criminal justice system is a demanding, complex, and diverse ministry that requires a considerable number of volunteer workers and support from the Christian community. It is the responsibility of the chaplain to encourage the local churches to participate in a responsible manner. The local church's participation should include regularly budgeted financial support, prayer, and the members giving of their personal time and talents. All biblical gifts are needed in crisis-oriented ministry like this if we are going to reach souls for Christ within the American criminal justice system.

The churches and individuals that are willing to get involved in a ministry to people that are incarcerated will be doing the Lord's will as recorded in Matthew 25:31-46.
RECOMMENDED READING


PART THREE
MINISTRY TECHNIQUES

In this part the focus will be on ministry techniques. The following chapters are included in part three:

X. Establishing Programs in Correctional Institutions

XI. Apologetics in Caesar's Household

XII. Approach and Communication Techniques

XIII. Preaching and Teaching Techniques

The student is given some principles and techniques for ministering within a correctional institution setting. The correctional institutional environment is not a natural setting for living, and the inmate population is made up of the proverbial mixed multitude. These and other factors demonstrate the need for special training for those that would minister to people in this kind of situation.

Jail prisoners come from all walks of life, from the poor to the well-to-do, from those that cannot read or write to those that have earned doctorates. All races and religions are represented. Their ages vary from the teens to past retirement, the average age being in the low twenties. For some this is their first offence; others are repeat offenders. Some are charged with felony crimes, and others are charged with misdemeanant crimes. They may be a federal, state, county, or city prisoner. The courts will rule that some are guilty and others are not guilty. A crisis atmosphere prevails in this type of institution. This is the congregation that the person ministering in a
correctional institution will find in the typical city/county jail in this country.

In this part the student will be taught how to approach inmates, how to establish programs, how to preach and teach, and how to give an apologetic of the Living and written Word. He also will be given principles that he can incorporate with these techniques to help assure that he will be able to effectively share and communicate the Gospel to those for whom God has called him to minister.
CHAPTER X

ESTABLISHING PROGRAMS IN CORRECTIONAL INSTITUTIONS

I. Principles for Establishing Programs

A. Pray about new idea
   1. For God's timing.
   2. For God's blessing.

B. Determine need.

C. Define task.
   1. Have a plan in mind.
   2. Plan thoroughly.
      a. Lay groundwork.
      b. Think through all aspects of program.
   3. Cooperate with administration.

D. Recruit and train program participants.

E. Implement prayerfully.

II. Management of Programs and Ministry Participants

A. Evaluate each program.
   1. Is it necessary?
   2. Does it meet intended objectives?
   3. Most programs are failures for following reasons
      a. Failure to plan thoroughly.
      b. Failure to cooperate with administration.
      c. Failure to screen, train, and supervise volunteers.
      d. Failure to give leadership to each program.
B. Supervise Ministry Participants

1. Maintain an ongoing management relationship.
   a. Be objective in follow-up.
   b. Be supportive in counsel.

2. Keep in touch through regular visits.

3. Have a simple reporting system.
   a. Use a written report on a 3x5 card.
   b. Use a verbal report by phone.
I. Biblical Example
   B. Paul's testimony while in Caesar's chains, Philippians 1:12-13; 4:22.

II. Overview of Apologetics, 1 Peter 3:15.
   A. Definition of apologetics.
      1. A defense of Christianity.
      2. A clear and convincing presentation of Christianity to the lost for salvation.
   B. Translation of apologetics.
      1. apologia: literally, "a word from," used by Paul both theologically and legally.
      2. rhema: translated, "word" with emphasis on the words (letters) themselves.
      3. logos: translated "word" with emphasis on the message, meaning, and ideas the words convey.

III. Tools of Apologetics
   A. Philosophical: existence of God, problem of evil, etc.
   C. Ethical: Judeo Christian ethics; the foundation for our legal system.
   D. Scriptural: role in salvation.
   E. Lifestyle: testimony of transformed life.
IV. General Responsibility of an Apologist

A. Be salt, Matthew 5:13.
B. Be light, Matthew 5:14.

V. Presenting Christ in Caesar's Household.

A. Obstacles

1. Hypocrisy in the church, reported by the media, witnessed by officials.
2. Suffering in the world, problem of evil.
3. Mental subjects who (propound) religion.
4. Demanding responsibilities and schedules discourage many from "church."

B. Means

1. Live righteously.
   a. Language.
   b. Morals.
   c. Genuine difference.
2. Spend time with officials.
   a. On duty officials.
   b. Off duty officials.
3. Seek opportunities to witness.
   a. To individuals.
   b. To groups.
CHAPTER XII
APPROACH AND COMMUNICATION TECHNIQUES

I. Approaching Inmates

A. Ministry Concerns
   1. Know why you are there.
   2. Determine ministry limits.
   3. Have a team concept of ministry.
   4. Know and do not break institutional security rules.

B. General Guidelines
   1. Be yourself.
   2. Listen to the inmate.
   4. Avoid manipulation by inmates.
   5. Never do for an inmate what he can do for himself.
   6. Do not make promises you can't keep.
   7. Do not be overly empathetic.
   8. Pray

II. Communication Techniques

A. The Message in Evangelism
   1. Evangelism deals with God
      a. God is holy, righteous, and just.
      b. God is infinite.
   2. Evangelism deals with man
a. Man is separated from God by sin.
   (1) Sin is anything not in conformity to the glory of God.
   (2) It is not keeping the law.

b. Man is finite.

3. Evangelism deals with repentance and faith
   a. Repentance is a change of mind toward God and sin.
   b. Aspects of Faith
      (1) Intellectual: accepting the truth of the message.
      (2) Emotional: acknowledging personal need.
      (3) Volitional: choosing to receive Christ.

4. Evangelism deals with Jesus Christ
   a. The person of Christ
      (1) Considerations in defining God
         (a) Man's finite limitations make complete definition of infinite God impossible.
         (b) God is incomprehensible (Job 11:7; Isaiah 40:18) yet knowable (John 17:3; 1 John 5:20).
         (c) Definition of God must show ways in which He is different from other beings.
         (d) A definition must center on God's attributes (perfections).
         (e) A general definition given by A.H. Strong, "God is the infinite and perfect Spirit in whom all things have their source, support and end."
      (2) Unity
         (a) There is but one God and that divine nature is undivided and indivisible Deuteronomy 4:35; Mark 12:29-32; John
17:3; 1 Corinthians 8:4-6; 1 Timothy 2:5; 1 Kings 8:60; Isaiah 45:5).

(b) He is the only God: Exodus 15:11; Zechariah 14:9.

(c) Unity is not inconsistent with the Trinity, (unity is not same as unit).

(3) Trinity

(a) Introduction

i) The word, Trinity, is not found in the Bible.

ii) Early usage in Church

a) trias, Greek, Theophilus of Antioch (d. AD 181).

b) trinitas, Latin, Tertulian (d. AD 220)

iii) Definition: three eternal distinctions in the one essence.

iv) False beliefs

a) Tritheism denies the unity of essence of God and holds to three gods.

b) Sabellianism holds to three qualities or relationships in one and the same person.

(b) Proofs

i) Intimation in the Old Testament


c) The Lord is distinguished from the Lord: Genesis 19:24; Hosea 1:7.

e) The Spirit is distinguished from God: Genesis 1:2; 6:3.

f) Triple use of holy: Isaiah 6:3.

g) Triple benediction: Numbers 6:24-26.


ii) General statements and allusions in the New Testament

a) Baptism of Jesus: Matthew 3:16f.


c) Baptismal formula: Matthew 28:19.


(4) Deity of Christ

(a) Attributes of God

i) Eternal: John 1:15.


iii) Omniscient: John 16:30; Colossians 2:3.

iv) Omnipotent: John 5:19; Hebrews 1:3.


(b) Responsibilities of God

i) Creator: John 1:3; Hebrews 1:2.


iv) Executes judgment: John 5:22.

c) Names which imply God

i) I Am: John 8:58.


v) Jesus is called God: John 1:1; 20:28; Titus 2:13; Hebrews 1:8; 2 Peter 1:1; 1 John 5:20.

d) Relationships revealing His deity

i) Baptismal formula: Matthew 28:19.


iii) He and the Father are one: John 10:31 (one substance, not one person; one is neuter, not masculine).

e) He is worshipped: Matthew 14:33

b. The work of Christ

(1) Definition of the Gospel: 1 Corinthians 15:3-4.

(2) Theological content

(a) Propitiation—God is satisfied with Jesus' payment, 1 John 2:2.

(b) Redemption—Christ delivers man from slavery, Galatians 3:13.

(c) Reconciliation—Christ delivers man from enmity to friendship with God, Colossians 1:21-22.

B. Principles in Evangelism

1. Prayer

a. Motivation
(2) For opportunity, Colossians 4:3.
(3) For boldness, Acts 4:29; Ephesians 6:19.
(4) For clarity, Colossians 4:4.
(5) For success, 2 Thessalonians 3:1; Romans 10:1.

b. Cooperation

(1) Evangelism is a cooperative effort with God.

(2) "God has honored man with an exalted place of cooperation and partnership with Himself in His great projects of human transformation," Lewis S. Chafer.

2. Wisdom

a. Words relating to evangelism:

(1) sophia—wisdom in noblest sense, Colossians 4:5.

(2) phronimos—wisdom as sensible or prudent, Matthew 10:16.

(3) akeraios—wisdom as pure, innocent, unmixed, Romans 16:19.

b. Wisdom in evangelism is common sense with pure motives.

c. Application:

(1) Start where they are.

(2) Don't argue, 2 Timothy 2:24.

(3) Know your material, Acts 17:2-4.

(4) Use current events.


3. Boldness

a. Words relating to evangelism:
4. tharreo-boldness as courage or confidence, Hebrews 13:6.

(2) tharseo-boldness as cheerfulness or courage, Acts 23:11.

(3) talmac-boldness as to dare or have courage, Philippians 1:14.


b. Boldness in evangelism is courage to speak freely, plainly, fearlessly about the Lord.

c. Hindrances to boldness

(1) Fear of man, John 7:13.

(2) Shame of the Gospel, Romans 1:16.

d. Ways to develop boldness

(1) Have the proper message.

(2) Have the proper motivation.

(3) Be obedient.

(4) Be prayerful.

4. Divine Activity

a. Man does not seek God, Romans 3:11b.

b. God seeks man for salvation, John 6:44.

(1) The Father planned salvation, Ephesians 1:4.

(2) The Son provides salvation, Hebrews 10:12.

(3) The Spirit produces salvation, John 3:5.

c. Men are drawn by conviction, John 16:9f.

(1) Of sin: man is separated from God.

(2) Of righteousness: man's only righteousness is that from Christ.
(3) Of judgment: man stands condemned apart from Christ.

5. Personal Example
   a. Evangelism is commanded, 2 Timothy 4:5.
   b. Evangelism is a lifestyle, 1 Peter 5:3.
      (1) In personal affairs.
      (2) In programs.
   c. Train others to evangelize.

C. Presenting the Gospel
   1. Open
      a. Adopt an opening question.
      b. Ask permission to show Bible answer.
   2. Types of presentations
      a. Roman Road
         (1) Man is a sinner, Romans 3:23
         (2) The penalty of sin is death, Romans 3:25; 5:12; 6:23; 7:11; 8:32.
         (3) Christ died to pay the penalty, Romans 5:8.
         (4) You must trust Christ, Romans 10:9.
      b. Theological
         (1) God is holy, Leviticus 11:45; Psalms 99:5; John 1:29; Hebrews 10:27; 12:29; 1 Peter 1:13-16.
         (2) Man is unholy, Psalms 51:5; 59:2; Proverbs 6:12; Romans 11:30; Galatians 3:22.
         (3) Christ satisfied God's justice, Psalms 105:40; Romans 8:3; Galatians 3:13; 1 John 2:2.
         (4) You must trust Christ, Psalms 118:8; Proverbs 3:6; Romans 8:24; 1 Timothy 4:10; Hebrews 11:16.
c. Anti-Works

(1) Man has sinned. Romans 3:10; 3:23; John 8:34-36

(2) He can't save himself, John 3:5; Ephesians 2:8; Romans 3:20

(3) Christ alone can save you, John 14:6; Romans 3:24; Colossians 1:14; 21-22; 1 Peter 1:3; 3:18.

(4) You must trust Christ, Matthew 11:29; John 3:36; Acts 16:31; Romans 8:38-39.

d. Need-Centered

(1) God loves you, John 3:16; Romans 5:8; Titus 3:5; 1 John 4:10.

(2) Man has sinned, Romans 3:23; John 8:34; 1 John 1:10

(3) Christ died for sin, 1 Corinthians 15:3; Romans 5:19; 6:23; Hebrews 9:28; 1 Peter 2:24.

(4) You must trust Christ, John 1:12; 3:36; 5:24; Acts 4:12; Romans 10:4; 13; Ephesians 1:12-13; 2 Corinthians 1:10.

3. Close

a. Ask for reasons why commitment should not be made now.

b. Do not confuse issue.

c. Ask the person to trust Christ.

D. Follow Up

1. Assurance

a. Memorize Scripture

b. John 5:24

(1) Did you hear?

(2) Did you believe?

(3) Is eternal life now or later?
(4) Is judgment possible?
(5) Is spiritual death possible?
c. 1 John 5:13
   (1) To whom is it written?
   (2) Why was it written?

2. Instruction
   a. On personal evangelism.
   b. On the need to grow.
   c. On baptism.
   d. On church participation.
CHAPTER XII

PREACHING/TEACHING TECHNIQUES IN CORRECTIONAL FACILITIES

I. Purpose for Preaching in Correctional Facilities
   A. To lead inmate to Christ.
   B. To encourage believer to spiritual maturity.
   C. To make Word of God applicable to inmates' problems.

II. Approaching Inmates
   A. Know different types of inmates
      1. Unconcerned.
      2. Skeptic.
      3. Rebel.
      4. Deceiver.
      5. Responsive.
      6. Unpredictable.
   B. Pray for guidance, strength, and wisdom in dealing with inmates.
   C. Prepare message.
   D. Be friendly and courteous.
   E. Be sincere.
   F. Demonstrate perseverance and patience.
   G. Never talk down to an inmate.

III. Elements of a Good Message/Lesson
   A. Explanation.
B. Illustration.
C. Application.

IV. Practical Considerations

A. Lecture Style.
B. 15-20 minutes in length.
C. One or two basic ideas.
D. Direct.
E. Interesting.

F. Concentration on spiritual basics
   1. Nature of God.
   2. Salvation.
   3. Faith.
   5. Person and work of Christ.
   6. Basic elements of discipleship.

G. Keep audience in discussion.

H. Do not be afraid to leave topic chosen and move to one of greater interest to hearers.

V. Concluding the Message

A. Emphasis on practical application.

B. Invitation
   1. Given properly.
   2. Know that individual understands decision being made.
   3. Give encouragement.
   4. Leave literature.
5. Pray with them.
6. Give names and information to the Chaplain.
7. Follow up decisions.

C. Prayer
1. Make it personal.
2. Pray for specifics.
4. Allow inmates to share in prayer.
SUMMARY OF PART THREE

The student will learn that his ministry must be pursued in a Biblical and orderly manner. This includes the establishment, maintenance, and evaluation of all programs. He will learn that it is vitally important that preaching and teaching be communicated effectively. He will learn that his personal deportment must be above reproach while ministering in government agencies and institutions. The student will also learn that he can have liberty to establish a regular and effective ministry in the criminal justice system. The Apostle Paul is a good example of this. As a prisoner in Rome, Paul had the liberty to minister to all who came to him. The account recorded in Acts chapter twenty-eight, states that many of the Jews of Rome came to see him, and some were saved. He also had an effective ministry with the officials. All this was accomplished without opposition. Luke made this kind of a statement about Paul and his ministry in Acts 28:30-31:

30. Then Paul dwelt two whole years in his own rented house, and received all who came to him,
31. preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

In our own country, many have had the freedom to minister within our criminal justice system, and as of this writing the doors are open but the laborers are few.

With freedom there is also responsibility and in this part the student is exposed to his responsibility to be a
good student of the Word and a good and faithful dispenser of it.
RECOMMENDED READING


PART FOUR
EXTENDED MINISTRIES

In this part the focus is on extended ministries. The following chapters are included in part four:

XIV. Counseling

XV. Discipling Inmates

XVI. Follow-up

The student will be exposed to several perspectives on counseling. Each will be discussed and the student will be encouraged to evaluate these various perspectives and arrive at an eclectic perspective that will work for him and his clients. He will be taught that no one perspective is adequate for counseling the people with whom he will come into contact in the criminal justice system.

The student will see that there is a great need for discipling. He will be taught some discipling principles especially for the incarcerated. Discipling is a lifelong process, and the student will be taught how to initiate a discipling program, both one on one and group discipling.

The student will receive some teaching on the ministry of follow-up, both inside the criminal justice system and in the community.

There is a close relationship between these three disciplines (counseling, discipling, and follow-up), and all three are neglected by the average church, Christian organization, and/or individuals.

The teaching in this part will emphasize the importance of the student being able to develop, maintain, and be
faithful in all three of these disciplines. The student will be encouraged to seek the help that local churches can provide him and his clients in the areas of counseling, discipling, and follow-up ministries.
CHAPTER XIV
COUNSELING

I. Need for Counseling
   A. One third of all hospital beds are psychiatric.
   B. One half of general practitioner patients are psychiatric.
   C. People look for counseling.

II. Secular Counseling
   A. Psychoanalysis
      1. Sigmund Freud
      2. Causes of neurosis
         a. Environment
         b. Genetics
         c. Sexual
         d. Biological
   B. Interpersonal School of Adler
      2. Man is a product of society.
   C. Reality Therapy
      1. William Glasser
      2. Based on 3 r's
         a. People are sick because they don't face reality.
         b. People do not do right.
         c. People must become responsible.
D. Transactional Analysis
1. Eric Berne, Thomas A. Harris.
2. Psychoanalysis put into simple terms.
4. Goal oriented.
5. Strokes, sensitivity, and games.

E. Behavior Modification
1. Ivan Pavlov, B.F. Skinner, Joseph Wolpe
2. Neurosis is learning of maladaptive processes during normal learning process.
3. Conditioning back to normal behavior.
5. Extinction-ignore bad behavior.

F. Rational-Emotional Therapy
1. Albert Ellis
2. Challenge irrational belief.
3. Therapist is active and directive.

G. Client-Centered Therapy
1. Carl Rogers
2. Non-directive
3. Empathetic, accepting, caring.

H. Analytical Psychotherapy
1. Carl Jung
2. Relationship of conscious and unconscious.
3. Masks worn in public.
4. Four types of people
   a. Thinking
b. Feeling

c. Intuitive

d. Sensitive

I. Gestalt Therapy

1. Frederick Perls

2. Oriented to immediate feelings and sensations.

III. Christian Counseling

A. Importance

1. The Bible answers people's questions.

2. The importance of holistic treatment: physical, psychological, and spiritual.

B. Uniqueness

1. A standard of authority—the Bible.

2. The power of the Holy Spirit instead of just will power, Romans 7:18.

3. Reaches beyond the soul, 1 Thessalonians 5:23.

4. Effective with past, present, and future.

5. Based upon God's love.

6. Universal.

C. Qualities of a Christian Counselor

1. In pursuit of God, Philippians 3:10.

2. A supernatural power, 1 John 2:14


D. Traits of a Christian Counselor

1. Personal, Galatians. 4:19.

2. Good listener, James 1:19.

3. Proper attitude, 1 Thessalonians 5:14.
5. Available.
6. Genuine
7. Confident, Hebrews 10:35.
8. Sense of humor
9. Know when to confront.
10. Know when to interject Scripture.

E. Counseling Techniques
1. Listen to counselee.
3. Help counselee make plans.

F. Counselor Evaluation
1. General picture of case.
3. Personal background.
4. Exam
   a. General appearance.
   b. Intellectual function.
   c. Communication skills.
   d. Mood
5. Impression
   a. Spiritual
   b. Physical
   c. Psychological
6. Reevaluation
7. Counseling plan
G. Referral

1. When to refer
   a. Suicidal
   b. Homicidal
   c. Time or ability limitation.
   d. Physical or partially physical.
   e. Extreme psychological problems.

2. To whom
   b. Christian psychiatrist.
   c. Christian psychologist.
   d. Specialized Christian counselor.
CHAPTER XV
DISCIPLING INMATES

I. Introduction

A. Definition of disciple
   1. Greek meaning is learner or pupil.
   2. Theological meaning refers to one who wants to learn how to live more closely like Christ.
   3. In a practical sense, it refers to a Christian.

B. Scope of discipleship
   1. Mental
   2. Physical
   3. Social
   4. Spiritual

II. The Task of Discipleship

A. Discipling involves reaching and teaching the untaught.

B. It involves challenging men and women to live their lives according to biblical principles.

C. It is a basic principle of Christianity
   1. Believers are to make disciples, Matthew 28:19.
   2. Others are to be taught what has been received, 2 Timothy 2:2.
   3. Jesus Christ is to be proclaimed, Colossians 1:28.

III. Methods of Discipleship

A. Proclaim Jesus Christ
   1. By conscientiously nurturing men and women.
2. By clearly proclaiming the Word of God.

B. Accept those who show increased interest in developing relationship with Christ.

C. Techniques for discipling
   2. Daily Bible readings.
   4. Books for personal reading in the areas of theology and spiritual growth.
   5. Opportunities for individual and group Bible studies.
   6. Opportunities to share faith with others.
   7. Times for group prayer.
   8. Demonstrate love, concern, and compassion.
   9. Be a willing listener.

IV. Correctional Discipling Techniques
   A. Discipleship within the institution
      1. Individual interaction
         a. Select disciple on objective criteria.
         b. Establish personal discipling plan.
      2. Group involvement
         a. Discipling emphasis must be goal of more than just the chaplain.
         b. Develop peer accountability.
      3. Objective evaluations
         a. Confrontations can't be avoided.
         b. Be specific, not subjective.
      4. Nurture Cell
a. Instituting program
   (1) Present program to administration.
   (2) Ask for appropriate space (up to 10% of jail space).
   (3) Have volunteers trained and ready to start program.

b. Overview of operation
   (1) Classes
       (a) Afternoons are best.
       (b) One hour in length.
       (c) Teach in cellblock.
       (d) Use a minimum of teaching aids.
       (e) Encourage handouts.
   (2) Teachers
       (a) Retired lay people.
       (b) Vocational Christian workers.
       (c) Business or professional people.
   (3) Curriculum
       (a) Genesis-authority.
       (b) Life of Christ.
       (c) Christian ethics.
       (d) Witnessing techniques.
       (e) Biblical prophecy.
       (f) Christian philosophy.
       (g) Biblical doctrine
       (h) Communication skills.
       (i) Relationship skills.
(j) Time management.
(k) Drug/alcohol abuse education.

(4) Volunteer assistance program
(5) Devotional life
   (a) Each participant must lead in vespers on a rotating basis.
   (b) Teach participant to have private devotions.

(6) Graduation
   (a) 90 day program.
   (b) Certificate.
   (c) Speaker.
   (d) Ceremony.

   c. Problems
      (1) High expectations from other inmates and administration.
      (2) Tendency to forget that participants are inmates.
      (3) Criticism from non-participants.
      (4) It takes time and lots of hard work.
      (5) Volunteer burnout.

B. Discipling releases
   1. Must begin before release.
      a. Minister to family.
      b. Encourage ties with local church.
      c. Examine physical, educational and social needs.
   2. Releasee is key to follow-up.
   3. Follow-up must be transferred to local church.
   4. Selective involvement at discretion of chaplain.
5. Maintain open communication with all parties involved in the discipling process.
CHAPTER XVI
FOLLOW-UP

I. Biblical Basis for Follow-Up
   A. Mandate, Matthew 28:18-20.
   B. Objective

II. Follow-Up in the Correctional Facility
   A. Keep records.
   B. Put on prayer list.
   C. Schedule counseling session.
   D. Provide literature.
   E. Arrange for personal counselor.
   F. Introduce to other Christians.
   G. Encourage to share commitment with family and friends.
   H. Enroll in advance Bible classes and discipleship course.
   I. Assign an after-care volunteer.

III. Follow-Up of Transferred Inmate
   A. Support with prayer.
   B. Refer to chaplain in new facility.
   C. Correspondence.
   D. Encourage to continue Bible studies.
   E. Visit as often as possible.
   F. Notify Christian or pastor to continue ministry.

IV. Follow-Up of Released Inmates
A. Keep a card file on each releasee.
B. Prepare prospective releasee.
C. Make contact with family before release of inmate.
D. Keep a file of prospective employers.
E. Be prepared to assist in providing emergency care.
F. Maintain contact with releasee.
G. Make every effort to establish him and his family in fundamental church.

V. Follow-Up Through Volunteer Aftercare Program

A. General principles

1. Aftercare volunteer should work with no more than two families at a time.
2. Ministry is to include friendship, spiritual, social, and material needs.
3. Male volunteers work with male releases.
4. Couples work with inmate and releasee family.
5. Female volunteers work with inmate wives and female releases.
6. A commitment for training and faithful performance is expected of each aftercare volunteer.
7. Volunteer must submit regular reports.

B. Special Considerations

1. Releasee has right to privacy.
2. Volunteer must not do for releasee what he can do for himself.
3. Problems encountered by aftercare volunteers
   a. Financial problems.
   b. Ambivalent feelings toward inmate.
   c. Relatives and friends who compound difficulties.
d. Job and housing needs.
e. Despair, anxiety, self-pity, and low self-esteem.
f. Alcohol and drug abuse.
g. Personality problems.

C. Program Goals

1. Volunteer is to be a friend of releasee.
   a. Encourage releasee.
   b. Personal contact.
   c. Social as well as spiritual involvement.

2. Goal for each releasee
   a. To be a growing Christian.
   b. To be actively involved in a good church.
   c. To have a good job and to be working regularly.
   d. To have a decent place to live.
   e. To have good relationship with family.
   f. To acquire good friends.
   g. To live a godly, law-abiding life.
SUMMARY OF
PART FOUR

Because of the crisis atmosphere that exists in the average penal institution and with most arrest procedures, crisis intervention and counseling are vital aspects of ministries in the criminal justice system. All those who would minister in this system should be as proficient as possible in these disciplines. Crisis counseling and intensive discipling are needed to offset the spiritual, emotional, and social deficits of many of those receiving ministry in this setting. Because of high mobility of ministry recipients, an aggressive extended ministry must be established and maintained.
RECOMMENDED READING


PART FIVE
SPECIALIZED MINISTRIES

In this part the focus will be on specialized ministries. The following chapters are included in Part Five:

XVII. Ministry to Juveniles
XVIII. Ministry to Females
XIX. Ministry to Officials
XX. Law Enforcement Chaplaincy

The student will be taught some principles and methods for ministering to different types of people. The ministry to juveniles, females, and officials will be presented and from these presentations the student will be able to formulate effective principles and approaches for improving his ministries with these different groups of people within the criminal justice system.

The student will also receive teaching on the subject of law enforcement chaplaincy, another specialized area of ministry in the criminal justice system. From this material he will receive information on principles and methods that will help him in the event that he has a ministry with law enforcement officers.

The student will be encouraged to adopt the principles and methods that will be taught in this part. With the proper implementation of this material in his life and ministry, the student will find that his ministry will broaden as he acquires efficiency and skills to effectively communicate and minister with the people representing these
different areas of specialized ministries. As a result, more people will accept Christ as their personal Saviour, and others will grow in their walk with the Lord.
CHAPTER XVII
MINISTRY TO JUVENILES

I. Objectives
A. Salvation.
B. Proper relationship with God, family, peers, and authority.
C. Devotional life.
D. Productive Christian lifestyle.

II. Considerations
A. 80% of females are physically and sexually abused.
B. 50% of males are physically and sexually abused.
C. 10% of all juvenile inmates have no family.
D. No specific sentences have been set.
E. Violent and non-violent offenders are housed together.
F. Few juvenile workers are educated to handle adolescents and especially those who are drug abusers, sex offenders, and those who are emotionally disturbed.
G. Institutions are overcrowded.
H. There are few if any rehabilitation programs.
I. Average age of residents is 15.5 years with reading at fourth grade level.
J. Lack of follow-up programs.
K. Short term incarcerations.

III. Methodology
A. See the world through the eyes of an adolescent.
   1. He believes adults are managers of his time, money and space.
2. He is energetic, sensitive, and immature.
3. He is first-timing sex, self-worth, independence, and responsibility.

B. Be aware of limitations.
   1. His attention span is 7-10 minutes.
   2. He needs to be involved so use questions, activities, and small group discussion.

C. Repeat and reinforce.
D. Do not get too emotionally involved.
E. Promise only what you can produce.
F. Meet his parents when possible.
G. Touch him, hold him, hug him, but be ready to release him.

H. Follow-Up
   1. Correspondence.
   2. Visitation.
   3. Encouragement.
CHAPTER XVII
MINISTRY TO FEMALES

I. Objectives
   A. Salvation.
   B. Spiritual growth.
   C. Solutions to crisis situations.

II. Considerations
   A. 90% incarcerated because of man in her life.
   B. 60% have been abused as child or spouse.
   C. 85% are drug abusers.
   D. Most are repeat offenders because judges seldom imprison female for first offense.
   E. Only 10% are currently married.
   F. Little respect for male authority.
   G. 70% are welfare mothers.

III. Methodology
   A. Earn credibility and promise only what you can produce.
   B. Do not come across in a condescending manner.
   C. Develop programs especially for females.
   D. Individual counseling should be in view of female officer.
   E. Learn to dialogue.
   F. Be positive.
CHAPTER XIX
MINISTRY TO OFFICIALS

I. Jailers and Guards
   A. They have high stress jobs.
   B. Seek opportunities to minister in their daily routines.
      1. Share thoughts from messages given or being prepared.
      2. Give spiritual literature to them.
      3. Look for opportunities to answer questions concerning religion.
      4. Show concern for their families.
      5. Visit in hospital.

II. Sheriffs and Wardens
   A. Take time to develop personal relationship.
   B. Inform him of spiritual activities (programs and changed lives).
   C. Encourage him to attend ministry functions.

III. Rehabilitation Professionals
   A. Be willing to refer.
   B. Seek counsel concerning inmates.
   C. Attend functions in order to develop relationships.

IV. Members of Court
   A. While discussing inmates and alternative sentencing.
   B. Include in ministry functions.

V. Probation Officers and Parole Board Members
   A. Opportunities arise while pursuing aftercare.
   B. Letters of recommendation.
CHAPTER XX

LAW ENFORCEMENT CHAPLAINCY

I. Motivation for Law Enforcement Chaplaincy

A. Improper motives
   1. To escape the frustration of church ministry.
   2. To satisfy a suppressed desire to be a cop.

B. The proper motivation is to be an ambassador for Christ to the law enforcement community.

II. The Law Enforcement Officer

A. Biblical view, Romans 13.
   1. A minister of God.
   2. A revenger to those who do evil.
   3. He is an enforcer.

B. World View
   1. He enforces the laws and ordinances of the land.
   2. He preserves the peace.
   3. He preserves safety and good order of community.

C. He is the most recognizable official.

D. Needs and problems
   1. He sees people at their worst.
      a. His work area can make him a racist.
      b. His work assignment can turn him against youth.
   2. He has to make quick decisions with lasting results.
a. Will he die to preserve the peace?

b. Will he kill to protect life?

3. He is often considered the enemy and treated as such.
   a. He is in a no win situation in domestic problems.
   b. He must enforce unpopular laws and ordinances.

E. Personal problems common with the job

1. Marriage and home life suffer because of hours.

2. Dislikes making decisions at home.
   a. Lets wife run home.
   b. Lets wife raise children.

3. Disillusionment and/or depression lead to drinking and/or divorce.
   a. High rate of problem drinkers.
   b. High rate of divorce.
   c. High rate of infidelity.
   d. High suicide rate.

4. How can a person be a police officer and a Christian?

III. Organizing a Law Enforcement Chaplaincy

A. Most states have no guidelines.

B. Situations that warrant a chaplain

1. Counseling peace officers.

2. Counseling other members of department.

3. Counseling the families of peace officers and other departmental personnel.

4. Visit sick and injured officers and departmental personnel in home and hospital.

5. Make death notifications.
6. Provide assistance to victims.
7. Teach officers in areas such as stress management, ethics, family life, and pre-retirement courses.
8. Serve as part of crisis response team.
10. Serve as liaison with other clergy in the community.
11. Provide for spiritual needs of inmates.
12. Furnish expert answers for religious questions.
13. Offer prayers at special occasions such as recruit graduations, awards ceremonies, dedication of buildings.
14. Serve on review boards, award boards, and other committees.
15. Deal with transients and the homeless.

C. Beginning a law enforcement chaplaincy

1. Proposed program must be fully supported by chief and top administrators.
2. Chaplain should be considered an unpaid member of the chief's staff.
3. Gain confidence of officers.
4. Must be readily available to officers.
5. More a ministry of witnessing by action rather than by word.

IV. Essentials to a Successful Law Enforcement Chaplaincy

A. You must earn trust and acceptance.
   1. Do not come across as being better than officers.
   2. Must continually demonstrate a better way.
B. You must proceed slowly and surely.
C. You must obey all rules.
D. You must always be teachable and humble.
SUMMARY OF
PART FIVE

A minister in the criminal justice system must have the breadth of a general practitioner and the specific expertise of a specialist. The student will find that the people that he will be ministering to will be coming from all walks and stations in life. Their needs are intensified due to the effect of the criminal justice system on individuals. In addition the student will be made aware of the crisis atmosphere that exist, especially with those accused of crimes and prisoners housed in local jails. The student's ministry must focus on both the wards of the system and its employees. The student is encouraged to continue his studies and growth in order to better prepare himself to meet these challenges.

The following verses give us Paul's thoughts about being willing and prepared to minister to any and all to whom he has the opportunity to minister:

19. For though I am free from all men, I have made myself a servant to all, that I might win the more; 20. and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; 21. to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; 22. to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. 23. Now this I do for the gospel's sake, that I may be partaker of it with you. I Corinthians 9:19-23
The student would be wise to emulate the Apostle Paul given the diversity of the criminal justice system and the people related to it. The student needs all the training and skills possible to effectively reach these different groups with the Gospel of our Lord Jesus Christ.
RECOMMENDED READING


PART SIX
UNIQUE CONCERNS

In this part, the focus will be on unique concerns. The following chapters are included in Part Three:

XXI. Security Considerations and Safety
XXII. Inmate Rights
XXIII. Alternatives to Incarceration
XXIV. Ministry Issues

The student will be given sufficient information about safety and security, especially as they relate to the penal institutions, inmates, employees, and others. The chaplain and his volunteers are usually classified as others.

Security, safety, and inmate rights are legal matters which must be adhered to by all parties involved in the institution. Because each institution and agency has its own set of standards, rules, etc., the student would be wise to ask for, and study, all written material related to these matters for each institution or agency in which he is ministering.

The student will be exposed to some of the many alternatives to incarceration that are now being employed by the criminal justice system. He will also learn how some of these alternative programs are maintained, and what principles and methods make them successful.

The student will be exposed to some of the many complex issues that confront those Christians that minister to people in the criminal justice system. In addition to lectures on these subjects, the instructor will divide the
class into small groups and assign an issue/s for them to discuss and arrive at a conclusion/s that can be legally and/or Biblically justified.

Most of this part will be new information for the average student. Because of the Biblical and legal ramifications related to these subjects, great care will be taken to communicate clearly, and interactive dialogue will be encouraged.
CHAPTER XXI
SECURITY CONSIDERATIONS AND SAFETY

I. Unique Correctional Ministry Perspectives

A. Major functions of a correctional facility

2. Custody.
3. Control.

B. Climate (influences of criminal justice system on inmate)

1. Psychological
   a. The way rules are enforced, applied and carried out.
   b. The attitude of jail personnel.

2. Physical (living conditions in the facility)
   a. Overcrowding.
   b. Cleanliness.
   c. Classification (putting the right inmate in the right place at the right time)

3. Critical times for an inmate
   a. Initial admission/first time.
   b. Personal search.
   c. Prior to court appearance.
   d. After court appearance.
   e. After family visit.
   f. Holidays (especially Christmas).
g. Anniversary dates.

h. After unfavorable parole hearing.

C. Hostage situations

1. Reasons inmates take hostages
   b. Publicity.
   c. No reason.

2. Guidelines
   a. No gross or illegal concessions will be made.
   b. No illegal freedoms will be granted.
   c. No major issues will be resolved by taking a hostage.
   d. A staff member taken hostage loses all rank and authority until situation is concluded.
   e. There should be no exchange of hostages.

II. Philosophy of Ministry

A. Biblical basis for punishment

1. Retribution
   a. Just God requires punishment for sin.
   b. Man is responsible for his actions.

2. Restoration
   a. Social restoration involves restitution.
   b. Godward restoration involves regeneration.

B. Local church

1. Purpose of church
   a. To promote evangelism, 2 Corinthians 5:20.
2. Pursue philosophy of team building
   a. Cooperation with other churches is essential.
   b. Accountability to staff chaplain is mandatory.

III. Responsibility to Correctional Administration

   A. Religious community does not have right to minister in security facilities.

   B. Inmates have First Amendment right to religious instruction.

   C. The correctional facility has right to regulate religious activities based on security, custody, and control needs.

IV. Using Volunteers

   A. Recruitment
      1. Detailed application.
      2. Must be actively involved in local church and recommended by pastor.
      4. Orientation.

   B. Training (orienting volunteer to environment and task through on the job instruction)
      1. Tour of institution.
      2. Introduction to personnel.
      3. Contact with inmate population.
      4. Assignment of task.

   C. Supervision
      1. Volunteer must be given overall view of ministry.
      2. He must understand and obey security guidelines.
      3. His task must meet correctional ministry needs and his abilities.

   D. General visitation guidelines
1. Must be 21 years of age.
2. ID cards are renewable every 6 months.
3. Visitation length is 30 minutes unless approved by administration.
4. No visitation with inmate of opposite sex without approval.
5. Contact visit with inmate relative not permitted without approval.
6. Clergy and volunteers are subject to search while in the facility.
7. Inmates may not be given anything without prior authorization.
8. Inmates' items may not be delivered to persons outside facility.
9. Guests of clergy or volunteer are not permitted without prior authorization.
10. Pre-sentence reports or documents contained in inmate files may not be seen without prior authorization.
11. Those under influence of medication, alcohol, or drugs are not permitted entry.
12. Contact with inmate while on work or study program outside facility is prohibited.
13. Report any indication of attempted escape, suicide, or other problems which involve security or personal safety of inmates or staff to shift supervisor.

V. Using Inmates in Correctional Ministry

A. Detail position (trusty)

1. A trusty is
   a. An inmate considered trustworthy and given special privileges and tasks.
   b. Should be considered an escape risk.
2. A trusty should
a. Be short term misdemeanant or felon with jail time.

b. Be non-aggressive.

c. Have good disciplinary record.

3. A trusty should not be a

a. Sex offender.

b. Convicted murderer.

c. Drug offender.

d. Short time resident or non-resident (no ties to area).

4. A trusty should be chosen by

a. Chaplain: spiritual requirements.

b. Classification: detail requirements.

5. A trusty should be told

a. It is a privilege and not a right to be a trusty.

b. A hearing will be held when privilege is revoked.

c. He will be closely supervised.

d. He will be searched frequently.

e. To stay in cell block when not on duty.

B. Supervision

1. Definition—a relationship in which one person controls the activities of others.

2. Basic supervisory techniques

a. Be firm but fair.

b. Be objective.

c. Be consistent.

d. Be patient.
e. Be willing to correct and praise.

3. Tactics used by inmates against officers
   a. Discussion of officer's personal life.
   b. Favors expected for information or work.
   c. Playing one officer against another.
   d. Listening to officers discuss other officers.

C. Benefits of using trusty
   1. Discipling method.
   2. Increase ministry
      a. Broader coverage.
      b. Enables chaplain to do what others are unable to do.
   3. Develops rapport with inmates.

D. Problems with using trusty
   1. Improper motivation and manipulation by trusty.
   2. Staff friction.
   3. Accountability and responsibility.

VI. Using Ex-Inmates in Correctional Ministry

A. Supervision
   1. Security check.
   2. Accountability in community
      a. Actively involved member of local church.
      b. Recommendation of pastor.
      c. Minimum of 6 months since incarceration.

B. Benefits of using ex-inmate
   1. Empathy for inmates: the ex-offender has experienced the effects of incarceration on himself and his family. He can relate to the inmate and also dig below the surface to the inmate's real
problems.

2. Awareness of need: the ex-offender is aware of the need for correctional ministry much more than the community at large due to prior incarceration.

3. Awareness of responsibilities: the ex-offender is familiar with security regulations and concerns (and need for them).

4. Positive statement to institution and community: Jesus Christ can change lives.

C. Problems with using ex-inmate

1. Motivation: be careful to examine ex-offender's reason for wanting to minister in the facility. Some have reasons (pass contraband, visit friends or relatives, etc.) not in accordance with proper ministry goals.

2. Inside knowledge: if ex-inmate has improper motivation, he is able to pursue such goals through inside knowledge of correctional operations.

3. Instability: ex-offender must have had sufficient time to come under the authority of local church. Many ex-offenders are involved in ministry before they have allowed themselves to deal with personal issues. Therefore, such a person brings in his own set of problems instead having stability and contacts to offer the inmate.

D. Institutional view of using ex-inmates

1. Positive

   a. Community relations: development of contacts in community for providing support for corrections.

   b. Community provisions: provides services (volunteer programs) required for accreditation.

   c. Positive role model: point inmates to those who have made it.

2. Negative

   a. Security: all volunteers are suspect (especially ex-offenders who have inside knowledge).
b. Staff morale: some staff members have a difficult time dealing with ex-offenders as ex-offenders.
CHAPTER XXII
INMATE RIGHTS

I. Basic Principles

A. Constitutional rights of inmates must be scrupulously observed by correctional officials.

B. There must be mutual accommodation between those guarantees and institutional needs and objectives.
   1. Institutional security and control is necessary.
   2. Limitation of inmate's constitutional rights may take place within such context.

II. Specific Regulations

A. Housing Assignments
   1. Incarceration of youth with adult offenders constitutes cruel and unusual punishment.
   2. Inmates must be housed so that there is protection from sexual assault by aggressive inmates.
   3. Confinement of misdemeanants with felons is not automatically unconstitutional.

B. Inmate has no constitutional right to operate a business during incarceration.

C. Living Conditions
   1. Crowding: double ceiling of inmates is not a violation where other living conditions are constitutionally adequate.
   2. Food
      a. Must provide three wholesome and nutritious meals per day.
      b. Must have adequate sanitary food service facilities.
3. Personal Hygiene: must have adequate toilet and shower facilities.

4. Privacy
   a. Pre-trial detainees have general right not to be exposed naked to members of opposite sex.
   b. Inmates must necessarily surrender many aspects of right to privacy.

5. Exercise: reasonable access to indoor day room or outdoor area must be provided.

6. Medical care: deliberate indifference to serious medical needs of inmates is unconstitutional.

7. Protection from violence
   a. Officials must exercise reasonable care to provide protection from violation and sexual assault.
   b. Normal disadvantages of segregation may be imposed on inmates in protective custody.
   c. Use of hoses, billy clubs, and mace against securely confined inmate is unconstitutional.

8. Religious rights
   a. Inmates' desire to practice religion may only be restricted upon convincing showing that paramount state interests so require.
   b. When restriction is challenged, officials have to prove legitimate interest but do not have to prove that restriction is least restrictive means.
   c. Inmates may be permitted
      (1) To gather for group religious services.
      (2) To consult minister of their faith.
      (3) To possess religious books.
      (4) To maintain personal appearance in conformity with religious practices.
      (5) To receive adequate diet in conformity with
religious practices.

d. Inmate may have to show existence of genuine faith.

e. Inmates retain right to legal recognition of adopted religious names.

9. Property rights

a. Inmates have right to receive and possess property within security guidelines.

b. Prisoners have no legitimate expectation of privacy concerning prison cells.

10. Mail censorship

a. Only in furtherance of security, order, or rehabilitation.

b. Censorship of unflattering or inaccurate factual information is specifically disapproved.

11. Receipt of outside publications

a. Outside books and periodicals may be banned on showing of need.

b. Rules restricting receipt of hardcover books to those sent directly from publisher does not violate inmates' First Amendment right.

12. Marriage and visitation

a. Inmates have constitutionally protected right to marry.

b. Restrictions must be reasonably related to legitimate penological interests.

c. Neither inmates nor would-be visitors have constitutional right to visitation.

13. Deprivation related to security

a. State has compelling interest in assuring security of inmates.

b. Whenever security need conflicts with right of inmates, latter must yield.
c. Propriety of strip search requires balancing of need versus extent of intrusion.

d. Rule permitting room search without inmate's presence does not violate any Fourth Amendment right.

14. Administrative disciplinary proceedings

a. Inmates cannot be subjected to arbitrary punishment by correctional officials.

b. When loss of statutory good time credits or solitary confinement at issue:
   (1) Advance written notice of charges.
   (2) Written finding.
   (3) Right to call witnesses.

c. Inmate has right to have charges decided by fair and impartial tribunal.

15. Rehabilitation

a. No constitutional right.

b. No right to psychiatric treatment.

16. Inmate Files

a. Inmate has no constitutional right of access to his files.

b. Potential parolee has no constitutional right of access to his files.

17. Inmate organization: right of association may be greatly restricted.

18. Access to court and lawyers

a. Reasonable access to both state and federal courts and to communicate with attorneys is guaranteed.

b. States must affirmatively provide prisoners with either law libraries or persons trained in law to prosecute both post-conviction proceedings and civil rights actions.
c. Legal mail may be opened in presence of inmate to protect against contraband.
CHAPTER XXIII

ALTERNATIVES TO INCARCERATION

I. Reasons for Alternatives to Incarceration

A. Correctional facilities are not doing the job.

B. Needed relief from tax burden.
   1. $30,000 yearly to house inmate.
   2. $60,000 to build cell.

C. Danger of first-time offender becoming hardened criminal

II. Range of Alternatives to Incarceration

A. Making an apology.

B. Electronic detention/house arrest.

C. Weekends in jail.

D. Community Service

E. Work release
   1. While residing at institution.
   2. At less confining institution.

F. Halfway Houses
   1. Second Genesis
   2. Teen Challenge

G. Support and Supervision Programs
   1. TASC and other agencies.
   2. Community supervision: third party advocate.

H. Financial Restitution
I. Probation

J. Parole

III. Reservations About Alternatives

A. Are there viable alternatives?

B. Are there just alternatives?

IV. Terms Related to Alternatives to Incarceration

A. Alternative Facilities: a sentence to confinement in alternative facilities may be an option for certain kinds of offenders. Such facilities may include treatment settings for drug-dependent offenders, minimum-security facilities in the community which provide treatment and services as needed, work/study release centers, and halfway houses or shelter-type facilities. All of these are less secure than the traditional jail, but offer a more stimulating environment for the individual.

B. Bondsman secured bail: under this traditional bail arrangement the defendant purchases security service from a bail bondsman. The fee for this service ranges upward from 10 percent and is not refundable. The bail bondsman system, which permits a private entrepreneur to share with the court the decision on pretrial release, has been criticized for many years and is becoming obsolete in more progressive jurisdictions.

C. Cash bail: is generally used where the charge is not serious and the scheduled bail is low. The defendant obtains release by paying in cash the full amount, which is recoverable after required court appearances are made.

D. Citizen dispute settlement: charges arising from interpersonal disputes are mediated by a third party in an attempt to avoid prosecution. If an agreement between the parties cannot be reached and the complainant wishes to proceed with criminal processing, the case may be referred to court for settlement.

E. Community service: is often used as a substitute for, or in partial satisfaction of, a fine. Generally, this

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2 The definitions of terms related to alternatives to incarceration are taken from a list given to students at the Northern Virginia Police and Sheriff's Training Academy. They have no date, author, or source for credit.
disposition is a condition of a suspended or partially suspended sentence or of probation. The offender volunteers his services to a community agency for a certain number of hours per week over a specified period of time. The total number of hours, often assessed at the legal minimum wage, is determined by the amount of the fine which would have been imposed or that portion of the fine which is suspended.

F. Conditional diversion: at the pretrial stage, refers to suspension of prosecution while specific conditions are met. If conditions are not satisfied during a specified time period, the case is referred for continued prosecution.

G. Conditional release: the defendant who is conditionally released agrees to specified conditions in addition to appearing in court. Such conditions may include remaining in a defined geographical area, maintaining steady employment, avoiding contact with the victim or with associates in the alleged crime, avoiding certain activities or places, participating in treatment, or accepting services. Conditional release is often used in conjunction with third-party or supervised release.

H. Early release: to supervision means less jail time, and with more rapid turnover, lower jail populations and capacity requirements. Early release may come about through parole, time off for good behavior or work performed, or modification of the sentence by the court. The last procedure is usually associated with sentences to jail with a period of probation to follow. Although there are some objections to its use, "probation with jail" is a very common disposition in some jurisdictions. More often than not these sentences are in lieu of a state prison term.

I. Field citation: citation and release in the field is used by police as an alternative to booking and pretrial detention. This practice reduces law enforcement as well as jail costs.

J. Fine: a cash payment of a dollar amount assessed by the judge in an individual case or determined by reference to a published schedule of penalties. Fines may be paid in installments in many jurisdictions.

K. Monitored release: recognizance release with the addition of minimal supervision or service, i.e., the defendant may be required to keep a pretrial services agency informed of his whereabouts while the agency reminds the defendant of court dates and verifies his
appearance.

L. Partial confinement: An alternative to the traditional jail sentence, partial confinement may consist of "weekend" sentences which permit the offender to spend the work week in the community with his family, and at his job; furloughs, which enable the offender to leave the jail for a period of a few hours to a few days for specified purposes—e.g., to seek employment, take care of personal matters or family obligations, or engage in community service; or work/study release, under which the offender holds a job or attends school during the day and returns to the detention facility at night and on weekends.

M. Percentage bail: a publicly managed bail service arrangement, percentage bail requires the defendant to deposit a percentage (typically 10 per cent) of the amount of bail with the court clerk. The deposit is returned to the defendant after scheduled court appearances are made, although a charge (usually 1 per cent) may be deducted to help defray program costs.

N. Personally secured bail: if bail is personally secured, the defendant or his family puts up the security. This arrangement is generally out of reach of the less affluent defendant.

O. Privately secured bail: this arrangement is similar to the bail bondsman system except that bail is provided without cost to the defendant. A private organization provides bail for indigent arrestees who meet its eligibility requirements.

P. Probation: a requirement to report to a designated person or agency over some specified period of time. It may involve special conditions as discussed in the definition of suspended sentence. Probation often involves a suspended sentence—but may be used in association with suspension of final judgment or deferral of sentencing.

Q. Release on recognizance (ROR): refers to release without monetary bail or other special conditions and without supervision or services. The arrestee is placed on his honor to appear in court when scheduled.

R. Restitution: is generally a cash payment by the offender to the victim of an amount considered to offset the loss incurred by the victim or the community. The amount of the payment may be scaled down to the earning capacity of the offender and/or payments may be made in installments. Sometimes
services directly or indirectly benefitting the victim may be substituted for cash payment.

S. Station house citation: under the alternative of station house citation, the arrestee is escorted to the precinct police station or headquarters rather than the pretrial detention facility. Release, which may occur before or after booking, is contingent upon the written promise of the defendant to appear in court as specified on the release form.

T. Summons: a request or instruction to appear in court to face an accusation. As an alternative to the arrest warrant, it is used in cases where complaints are registered with the magistrate or prosecutor's office.

U. Supervised release: involves more frequent contact than monitored release. Typically, various conditions are imposed and supervision is aimed at enforcement of these conditions and provision of services as needed. Some form of monetary bail also may be attached as a condition of supervised release, especially in higher-risk cases.

V. Suspended sentence: this is essentially a threat to take more drastic action if the offender again commits a crime during some specified time period. Where no special conditions are attached, it is assumed that the ends of justice have been satisfied by conviction and no further action is required as long as the offender refrains from involvement in new offenses. Suspended sentences may be conditioned on various limitations as to mobility, associates, or activities or on requirements to make reparations or participate in some rehabilitation program.

W. Third-party release: extends to another person the responsibility for insuring the defendant's appearance in court. This may be a person known to the defendant or a designated volunteer. Third-party release may be a condition of unsecured bail, with the third party as a co-signer.

X. Unconditional discharge: Discharge without conditions as a post-trial disposition is essentially the same as unconditional diversion. No savings are obtained in criminal justice processing costs, but jail populations may be reduced; conditions of release are imposed for an offense in which the defendant's involvement has been established.

Y. Unconditional diversion: involves the cessation of criminal processing at any point short of adjudication
with no continuing threat of prosecution. This type of diversion may involve the voluntary referral to social service agency or program dealing with a problem underlying the offense.

Z. Unsecured bail: this form of bail differs from ROR only in that the defendant is subject to paying the amount of bail if he defaults. Unsecured bail permits release without a deposit or purchasing a bondsman's services.
CHAPTER XXIV
MINISTRY ISSUES

I. AIDS

A. Definition of subject: the relationship of the spread of AIDS in the community to its spread within correctional facilities.

B. Concerns

1. Responsible testing of populations for AIDS virus.
2. Segregation/special handling of inmates with AIDS virus.
3. Potential of infection of volunteers and staff.

II. Church Behind Bars

A. Definition of subject: the role inmates play in providing and supervising own religious programs.

B. Concerns

1. Determination of relationship of religious activities to biblical guidelines of local church.
2. Criteria for selection of inmates to positions of responsibility and leadership.
4. Relationship of volunteers to inmate leadership.

III. Confidentiality

A. Definition of Subject: legal and moral responsibilities of counselor to inmate and society.

B. Concerns

1. Regulations concerning clergy/inmate confidence.
2. Regulations concerning volunteer/inmate confidence.

IV. Criminal Mind

A. Definition of subject: relationship of crime to the individual.

B. Concerns
   1. Secular basis for crime.
   2. Biblical basis for crime.
   3. Precipitating factors relating to crime.

V. Crisis Intervention

A. Definition of subject: responsibility to meet immediate needs of inmates.

B. Concerns
   1. Identification of crisis situations.
   2. Physical versus spiritual applications.
   3. When and to whom should referrals be made.
   4. Accountability of volunteer to staff concerning crisis counseling.

VI. Death Penalty

A. Definition of subject: personal opinion in relationship to ministry in correctional facilities.

B. Concerns
   1. Biblical understanding of death penalty.
   2. Responsibility relating opinion to specific situations.

VII. Ethics

A. Definition of subject: application of doctrine with proper behavior.

B. Concerns
1. Subordination of volunteer to administration.
2. Proper motivation for ministry.
3. Coordination of spiritual concerns to rights of inmates.

VIII. Force
A. Definition of subject: responsible restraint of inmates with least amount of force.

B. Concerns
1. Accountability and supervision of line staff behavior toward inmates.
2. Regulations concerning the proper use of force.
3. Discipline of staff for abuse.

IX. Forgiveness
A. Definition of subject: proper attitude toward self, community, and God.

B. Concerns
1. Inmate's need for self-forgiveness tied to repentance toward God.
2. Acceptance by volunteer/staff.
3. Acceptance by community upon release.

X. Inmate Lifestyle
A. Definition of subject: impact of incarceration on behavior.

B. Concerns
1. Homosexuality.
2. Violence.
3. Irresponsibility.
4. Availability of quality programs.

XI. Levels of Identification, Association, and Cooperation
A. Definition of subject: relationship of evangelical community to secular and religious structures.

B. Concerns
   1. Proper cooperation without dilution of message.
   2. Relationship of volunteer to the staff.
   3. Areas of disassociation.

XII. Liability
A. Definition of subject: responsibility of administration, volunteer, and inmate to each other.

B. Concerns
   1. Legal liability of volunteer counseling inmate.
   2. Responsibility of administration to safety of those providing programs.
   3. Hostage situations.

XIII. Marriage and Divorce
A. Definition of subject: personal application of opinion concerning marriage and divorce in correctional facilities.

B. Concerns
   1. Administration's determination of marriage/divorce rules in facility.
   2. Biblical understanding of marriage and divorce.
   3. Chaplain's responsibility to biblical belief and administrative policy.
   4. Role of volunteer in promoting specific beliefs.

XIV. Overcrowding
A. Definition of subject: the effect of overcrowding on jail climate.

B. Concerns
   1. Inability to properly classify inmates.
   2. Reduction of programs.
3. Excess strain on administration and staff.
4. Negative climate which promotes tension/abuse.

XV. Recidivism

A. Definition of subject: relationship of programs to rate of return by released inmates.
B. Concerns
1. Impact of Christian conversion on recidivism.
2. Impact of social/educational programs on recidivism.
3. Factors which have greatest negative/positive effect on recidivism.

XVI. Christian Responsibility to Effect Reform

B. Concerns
1. Responsible involvement of church in effecting needed changes in corrections.
2. Areas which need to be targeted for change.
3. Proper balance between spiritual and social ministry.

XVII. Repentance

A. Definition of subject: relationship of repentance and salvation.
B. Concerns
2. Balance between repentance and faith.
3. Emphasis on proper behavior along with grace.

XVIII. Ordinances

A. Definition of subject: proper use of church sacraments in correctional facilities.
B. Concerns

1. Administrative/staff approval for baptism.
2. Participation of inmate population in communion.
3. Use of inmates in performing sacraments.
4. Permitting inmates religious freedom to participate in unusual rites.

XIX. Sentencing

A. Definition of subject: appropriate use of sentencing in punishment and rehabilitation.

B. Concerns

1. Determine proper purpose of sentencing.
2. Latitude of judges in determining sentence.
4. Proper representation for indigent.

XX. Substance Abuse


B. Concerns

1. Availability of drugs in correctional facilities.
3. Treatment as an alternative to incarceration.
SUMMARY OF PART SIX

It is a privilege, not a right, to minister in the criminal justice system. This system is enormous and complex with critical issues faced daily by those within it. Each individual ministering in this system must know and understand basic issues and his relationship to them.

The instructor will reinforce what he has taught in this part because of all the Biblical and legal issues that are involved as Christians minister to those people related to the criminal justice system. It is absolutely imperative that the student who desires to minister in the criminal justice system should know and obey the rules, regulations, and laws that relate to his area of ministry in the system.
RECOMMENDED READING


PART SEVEN
INTERNSHIP

It is said that a picture is worth a thousand words. Perhaps there is a similar correlation between the classroom and the ministry. This certainly appears to be true concerning an internship in the criminal justice system. Students involved in an internship, a hands on type of ministry experience, have an opportunity to learn so much in a relatively short period of time. In the proper setting with a qualified field supervisor, field consultant, and a professor, he will gain knowledge, principles, and methods that he will benefit from for the rest of his life.

The class outline is related to the internship materials found in appendices A through F inclusive. The internship program and all the information and forms related to it will be covered in detail by the instructor.

Students that are interested in ministering in the criminal justice system will be encouraged to consider enrolling in an internship program in an appropriate area of ministry.
CHAPTER XXV
CRIMINAL JUSTICE SYSTEM INTERNSHIP

I. Purpose of Internship
   A. Learning
      1. By observation
      2. By reading
      3. By research and writing
   B. Training
      1. By observing a role model
      2. By ministering with an experienced minister
      3. By solo ministry

II. Role of Field Instructor
   A. Supervision
   B. Evaluation
   C. Instruction

III. Role of Field Consultant
   A. Facilitation
   B. Consultation
   C. Role model

IV. Responsibility of Intern
   A. Complete application and related forms.
   B. Fulfill internship requirements.

V. Internship Materials (located in the appendices)
   A. Internship forms checklist
B. Cover page for original syllabus
C. Cover page for first grading period
D. Cover page for second grading period
E. Syllabus and final grade
F. Internship forms
   1. Application for Internship
   2. Internship Agreement
   3. Student Agreement
   4. Internship Covenant
   5. Internship Guideline Form
   6. Liability Statement and Waiver
   7. Intern's Evaluation
   8. Intern's Log
SUMMARY OF PART SEVEN

In this part, the student has learned the value of an internship program that is available for them within the criminal justice system.

The instructor has taken the students through the materials related to the internship program. He has encouraged the student to consider enrolling in an internship program in order to learn first-hand about ministry in the criminal justice system.

With this first-hand knowledge of the system and ministries within it, the student can make a more intelligent choice about his future. This experience will prove to be invaluable to the person that feels called to minister within the criminal justice system. It is also a very valuable experience for those entering other areas of Christian ministry such as the pastorate.

Crime is so prevalent in our society, and the criminal justice system is so large that any Christian worker would be wise to become familiar with it.

"The Liberty Baptist Theological Seminary internship program will be presented as an example."
CONCLUSION

In Chapter one, the focus was on the drug crisis and the sharp increase in crime our country is experiencing. Attention was also given to the enormous size of the present criminal justice system and the expectation of continued rapid growth.

Though crime and its consequences affects everyone in our nation, it affects some more directly than others. It would seem almost impossible for a church not to have one or more of its members personally involved in substance abuse and/or crime. If not personally implicated, they have knowledge at least of one or more acquaintances, friends, relatives, or immediate family members that are currently involved in substance abuse or that have been.

To be more effective in ministering to people in the criminal justice system it would be wise to study the system. With a clearer understanding of the system and ministry methods, one will be better able to recognize and utilize opportunities. This course was designed to provide insight and skills that will equip students to plan effective and successful strategies for ministering to people within the system.

With the knowledge gained from this course the student can better share this ministry with churches. Most churches have ignored the biblical mandates to minister to prisoners. This lack of concern continues to dominate in spite of the fact that our Lord personally identifies with those in
prison and jails and pronounces a terrible judgment upon those who are not willing to minister to prisoners (Matthew 25:31-46). Regardless of our eschatological view of this passage of scripture from the Gospel of Matthew, visiting those in jails and prisons is of paramount importance to our Lord Jesus Christ and in this passage those who will not visit prisoners are judged by Him.

There is an urgent need to encourage our Christian schools to provide courses for ministries in the criminal justice system. As more courses are offered in this field on a regular schedule by additional recognized and accredited schools, those ministers and ministries related to the criminal justice system will be affirmed and supported more readily by the local churches. The need for trained ministers in this field is enormous and the doors are open now. Christian schools need to expeditiously develop and offer more courses for ministries within the criminal justice system while the doors are still open. Courses in this specialty are steps in the right direction, but schools also need to offer graduate and post-graduate degrees in this field.

As additional schools include these subjects and related degrees in their curriculum, more ministers will be available to minister in this field. From this humble beginning an army of called and credentialed ministers can be available to mount a massive Christian invasion of the criminal justice system with Christ-centered ministries.
The Body of Christ will respond in a positive way by recognizing and supporting these trained specialists as they minister in the criminal justice system.

Ministering in Caesar's household is quite different in many ways from ministering in a local church. The Apostle Paul experienced both and was successful. For two years as a prisoner in Rome he faithfully and boldly ministered to those in Caesar's household, other prisoners, and to all that came to him, both Jews and Gentiles, without any opposition. Paul was able to minister to people from all walks of life and we would do well to endeavor to emulate his example. As mentioned before I Corinthians 9:19-23 contains some of the essential ingredients that can contribute to the success of a minister of the Gospel.

For an effective ministry in the criminal justice system, like Paul, we must be willing to be servants that can identify with and show concern for all the people related to the system with whom we come into contact. We are called to minister to both the officials and the prisoners as well as their families and friends.

The primary outcome will be that people within the criminal justice system will be saved and become our brothers and sisters in the Body of Christ.

"Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him." Acts 28:30-31.
SELECTED BIBLIOGRAPHY

I. Books


II. Periodicals


_____, "Bush 'a general,' (sic) in search of a victory," USA Today, September 6, 1989, p. 5A.


Scarlett, Lynn. "Give up the drug war; legalize drugs instead," USA Today, September 6, 1989, p. 8A.


III. Unpublished Materials


APPENDICES

The internship information and forms in this section are to serve as teaching aids, and will be referred to when teaching the internship program outlined in part seven.

Copies of previous course brochures are provided to show the progression of the course, and are referred to in the Suggested Course Syllabus, Chapter II.
## Internship Forms Checklist

<table>
<thead>
<tr>
<th>Form</th>
<th>Date Sent</th>
<th>Date Received</th>
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</thead>
<tbody>
<tr>
<td>Original Syllabus</td>
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<tr>
<td>First Grading Period</td>
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<tr>
<td>Second Grading Period</td>
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<tr>
<td>Application for Internship</td>
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<tr>
<td>Internship Agreement</td>
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<td>Student Agreement</td>
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<tr>
<td>Internship Covenant</td>
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<tr>
<td>Internship Guideline Form</td>
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<tr>
<td>Lability Statement and Waiver</td>
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<tr>
<td>Intern's Evaluation</td>
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<td>Intern's Log</td>
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</tbody>
</table>
APPENDIX C
First Grading Period

Liberty University
CRIMINAL JUSTICE SYSTEM MINISTRY
INTERNSHIP SYLLABUS
APPENDIX D

Second Grading Period

Liberty University

CRIMINAL JUSTICE SYSTEM MINISTRY

INTERNSHIP SYLLABUS
APPENDIX E
INTRODUCTION

This syllabus is provided so that the intern can know in advance all the training/learning opportunities that are available for a Criminal Justice System Internship. Only those training/learning opportunities whose numbers are circled and listed below numerically are applicable to this specific internship. Field instructor and university teacher will determine the appropriate training/learning opportunities. The intern by his signature understands and accepts this selection.

The field instructor will also use copies of this syllabus to record grades for both the first and second grading period. A grade for each Training/Learning Opportunity will be posted using a 0-100 scale that will translate into a letter grade as follows:

A  94-100  Excellent
B  86-93  Good
C  75-85  Average
D  68-74  Poor
F  0-67  Failure
The field instructor's grade is a recommended grade. The university teacher gives the final grade.

The blank lines provided below are for the field instructor's use. Working in close cooperation with the university teacher, he is to provide more detailed information concerning each training/learning opportunity for the specific internship. The intern's degree of ability to master each detailed area will determine the grade given for each training/learning opportunity.

### TRAINING/LEARNING OPPORTUNITIES

<table>
<thead>
<tr>
<th>Grade</th>
<th>1. Preaching</th>
<th>2. Teaching</th>
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</tbody>
</table>
3. Evangelism

4. One-to-One Ministry

5. Crisis Intervention and Counseling

6. Counseling (list)
7. Discipling


8. Literature Distribution


9. Rapport with Prisoners


10. Rapport with Volunteers
11. Coordination and Supervision of Volunteers

12. Rapport with Officials and Staff

13. Ministry to Officials, Staff and Families

14. Courtroom Experience
15. Understanding of Criminal Justice System

16. Deportment with Other Religious Groups

17. Follow-Up of Releasees

18. Follow-Up of Inmate Families
19. Follow-Up of Transferred Inmates

20. Ministry in Churches

21. Speaking to Community Organizations

22. Utilizing Community Resources
23. Utilizing Media

24. Personal Characteristics and Deportment

25. Ability to function as a team member

26. Compliance with student agreement
27. Additional

The following numerical list constitutes the specific internship program:

Total Grade Points: 

Divided by Number of Training/Learning Opps: 

Numerical Grade: 

Letter Grade: 

Check appropriate blank

1. Original Syllabus

2. First Grading Period

3. Second Grading Period
Number of semester hours of credit

Final grade for internship

Teachers Name:_____________________

Field internship syllabus presented by:

Field Instructor

Teacher/Criminal Justice System Ministry

Witnessed by:

Field Consultant

Understood and Accepted by:

Intern

The original copy of this syllabus is to be returned to the university teacher for his approval no later than:

Upon approval, the teacher will send a photocopy to the intern, the field instructor, and field consultant.
Liberty University
CRIMINAL JUSTICE SYSTEM MINISTRY
APPLICATION FOR INTERNSHIP

Graduate Level [ ] Seminary Level
Toward ________ Degree Credit Toward ________ Degree
Semester Hours [ 6 Semester Hours

Date Requested to Begin Internship ____________________________ Date ______________________

Address ____________________________

State ________ Zip ________

Permanent Address ____________________________

State ________ Zip ________

Phone ____________________________ Permanent Phone ____________________________

Social Security Number __________ Marital Status ______ Married, Name of Spouse ____________________________

and Ages of Children ____________________________

University Box Number ______ Anticipated Date of Graduation ______

of Academic Advisor ____________________________

You on academic probation? ______ Disciplinary probation? ______

Prerequisites for Criminal Justice Ministry Internship complete? ______

Prerequisites verified by ____________________________

Spiritual Gifts Test completed and results attached? ____________________________
ximate number of semester hours you will be taking ____ and employment ____ during the internship period.

ou a Liberty University School of Life Long Learning Student? ______

in chronological order training and personal experiences that you believe fies you for an internship program (use back side if needed):

3 references (Pastor and 2 Professors):

or ___________________________ Telephone _________

ss ___________________________ State _______ Zip ________

ror ___________________________ Telephone _________

ss ___________________________ State _______ Zip ________

ror ___________________________ Telephone _________

ss ___________________________ State _______ Zip ________

y application is approved, I agree to enter into a Learning Contract with pproved Field Supervisor. This contract sets forth my learning goals, cates my responsibilities as an intern and the responsibilities of my d Supervisor.

ature of Applicant ___________________________ Date ______

oved Disapproved by ___________________________ Date ______
Liberty University
CRIMINAL JUSTICE SYSTEM MINISTRY
INTERNSHIP AGREEMENT

In signing this Agreement, the University

Screen all interns placed with the Institution/Agency.

Provide the intern with a copy of this Agreement and a description of training/learning opportunities related to this internship.

Orient the Institution/Agency to the nature and purpose of the internship requirements set forth for any intern placed with the Institution/Agency.

Provide the Institution/Agency with a copy of any Student Agreement form signed by student accepting an internship with the Institution/Agency.

In signing this Agreement through its representative, the Institution/Agency agrees to:

Provide the University with a description of the training/learning opportunities related to this internship.

Notify the University of any significant changes concerning available training/learning opportunities related to this internship.

Intern will be advised to become acquainted with all laws, rules and regulations concerning this Institution/Agency, especially those related to health and safety.

Allow the intern to attend, without penalty, any mandatory meetings, seminars, lectures, etc. scheduled by the University, unless a written agreement is made between the University and the Institution/Agency.

ED: ___________________________ Date __________
Institution/Agency Representative

ED: ___________________________ Date __________
University Criminal Justice System Ministry Teacher

ED: ___________________________ Date __________
Liberty University Director of Internships
Liberty University
CRIMINAL JUSTICE SYSTEM MINISTRY
STUDENT AGREEMENT

Student Name _____________________________ Date ________

Mester of Internship ____________________________

Department of Internship ____________________________

Number of Academic Credits to be Received ____________________________

Number of Hours of Work to Receive Academic Credit ____________________________

Other Academic Assignments the Intern Must Complete ____________________________

Beginning Date of Internship ________ Ending Date ________

Institution/Agency of Internship ____________________________

Address ____________________________

City ____________________________ State ___ Zip ________

Phone ____________________________ Contact Person ____________________________

Internship Job Title or Position ____________________________
In signing this agreement, the intern acknowledges he or she has received a copy of the Internship Agreement. By accepting the above-named internship position with this Institution/agency, the student agrees to:

- Sign a Waiver of Liability.
- Adhere to Liberty University's Internship Program and Internship Guidelines.
- Willingly submit to a complete Criminal Record Check.
- Adhere to the Institution/Agencies policies, procedures and rules governing professional staff behavior.
- Obey all Federal, State and Local Laws, especially those related to my Internship duties and responsibilities.
- Permit the University to release medical information to the Institution/Agency when the intern's medical condition could place him/her or others at risk of injury or when the information may be necessary for treatment purposes.
- Communicate promptly to the University teacher responsible for his/her internship, any work conditions, problems or concerns which might adversely affect his or her ability to satisfactorily complete the internship assignment. The intern will be permitted to withdraw from the internship without academic or financial penalty in those instances wherein the University determines that the internship has significantly departed from the terms of the Internship Agreement between the University and the Institution/Agency.

Signed: ____________________________ Date ______

Acknowledged: ____________________________ Date ______
The purpose of this covenant is to objectify the internship. It enables everyone involved in the internship to know what the others are doing. This covenant must be filled out by the intern, his field instructor and field consultant in conference together. It is to be returned to Liberty University, addressed to the course teacher. Signed covenant must be received by the teacher within 10 days of the beginning date of the internship program.

I. The Internship Field Team

A. Student Intern's Name

Office Phone ___________________ Home Phone ___________________

B. Field Instructor's Name

Office Phone ___________________ Home Phone ___________________

C. Field Consultant's Name

Office Phone ___________________ Home Phone ___________________

D. Institution/Agency

Address _________________________

City ___________________________ State ___ Zip ______

II. The Internship Schedule

A. Beginning Date ________________ Ending Date __________________

B. Hours Per Week ____ Approved Absences (dates) __________________

C. Attach a signed list of reading and other special assignments specified by the Field Instructor
The Intern's expectations for this internship (to be filled in by the student)

III. The Field Instructor's expectations (Ministry description for this internship (to be filled in by the Field Instructor)

V. A. The Field Instructor, Consultant and Intern will cooperate by following as closely as possible the guidelines set forth by Liberty University.

B. The Field Instructor and/or Consultant will meet with the Intern at least one hour per week for assistance, evaluation and instruction.

C. The Field Instructor will complete and submit the Evaluation Forms to the University Teacher at the conclusion of the internship.

D. This Covenant will not be terminated by any signatory except by mutual agreement among all of the parties involved.

E. The Intern agrees to sign any and all required Liability Waivers.

The arrangements as outlined herein are accepted by:

Field Instructor Date

Field Consultant Date

Intern Date

Covenant approved by:

Faculty Member/Criminal Justice System Ministry Date
understand that I have been chosen to represent Liberty as an intern of my high standards of conduct as well as because of my academic activities. I also understand that I am expected to continue to uphold high Christian standards while interning, especially since I may be working with those who need to see the testimony of Christ through my life. I agree to following guidelines which are relevant to my Christian testimony.

Liberty intern, I agree to familiarize myself with the Liberty Way book in order to have a complete understanding of the guidelines detailed on this Internship Guideline Form.

I understand that if placed in the Lynchburg area, I am to abide by those Liberty Way guidelines applicable to my residential situation. Therefore, if I live off campus and am doing an internship locally, I will be considered a commuting student, even if I do not have any classes on campus.

If I am not placed locally, I understand that those policies of the Liberty Way which are specific to the administration of eight to twelve reprimands applicable to my internship situation. I also understand that the action of any rule which would incur sixteen reprimands will result in immediate dismissal from my internship position, as well as disciplinary action in accordance with the Liberty Way.

Furthermore, I understand that if I am dismissed by the institution/agency where I am placed because of unprofessional practices, and have successfully completed the internship requirements, I may receive a failing grade for my internship course(s). I may also be subject to disciplinary action in accordance with the Liberty Way.

I agree that, as a Liberty intern, I am under the honor code of the Liberty Way in regard to personal matters with other interns. I agree that if I witness what I consider to be an infraction of school policy, it is my responsibility to:

1. Confront the student and request that he report himself to the Criminal Justice System Ministry Internship teacher within 48 hours; and/or

2. Report the alleged infraction and those involved to the Criminal Justice System Internship teacher immediately.

I understand that if I fail to uphold the honor code by ignoring major fractions of school policy by not giving full disclosure, I will be deemed responsible as the person who violates the violation of school policy, and I receive appropriate discipline. A violation of school policy is
Considered a betrayal of the whole student body and is regarded as such.

Understand that Liberty University will not accept responsibility for any financial liability I may incur as an intern.

Finally, I understand that if I should have a personal problem with my employer, or any other person with whom I am affiliated as an intern, I am to take the following steps:

1. I should try to resolve it directly with the person involved (politely);

2. I should contact the Criminal Justice System Ministry Internship teacher.

Note: The Criminal Justice System Ministry Internship teacher or a University advisor will make further contacts if necessary.

Questions concerning academic assignments, credit, or the academic quality of the internship work place should be directed to the student’s Criminal Justice System Ministry Internship teacher.

Intern Name (Please Print) ________________________________

Intern Signature ___________________________ Date _________
Intern's personal evaluation of his internship experience for the first ___ Second ___ Grading Period:______________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

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__________________________________________________________________________

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__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

_________________________________________  _____________________________
Signed:_________________________________  Date:__________________________

Send the original to your University teacher, a copy to both your Field instructor and Field consultant. Mail on last day of reporting period.
Liberty University
CRIMINAL JUSTICE SYSTEM MINISTRY
INTERN'S LOG

Intern's weekly log ______ accumulative final report ______ of his
Learning experiences for the period of:

To date: __________________________

Date: __________________________

Original to your University teacher, a copy to both your Field
Field consultant. Mail on last day of reporting period.
SEMINAR SPEAKERS

Myrl E. Alexander, Director, U.S. Bureau of Prisons, Justice Department.

Dr. C. L. Bishop, President, Luther Rice College, Pastor, Francovia Baptist Church.

Mr. Joseph Bonuccelli, Supervisor, Northern Virginia Detention Home.

J. Elwood Clements, Sheriff, Arlington County, Virginia.

Hon. Frank L. Dolehols Sr., Judge, Juvenile and Domestic Relations Court, Fairfax County, Va.

Chaplain (Colonel) William V. V. Goldie, USA, Director, Personnel and Ecclesiastical Relations.

Mr. Harry Green, Christian Businessman, Former Inmate.

Rev. Richard McKey, Assistant Director, Chaplain's Commission, Home Missions Board, Southern Baptist Convention (Accredited Supervisor Chaplain).


Rev. William L. Simmer, Director, Good News Mission, Rehabilitation Officer, Arlington County, Virginia, Chaplain, Civil Air Patrol, USAF.

PANEL MEMBERS

Mr. Jesse L. Bell, President, Bell Moving and Storage, Incorporated, Chairman of the Board of Trustees, Good News Mission.

Mr. William G. Fawver, Chief of Police, Arlington County, Virginia.

Rev. J. Harvey Nichols, Pastor, National Gardens Baptist Church.

Rev. Wayne Thompson, Pastor, Engleside Baptist Church.

COORDINATOR

Rev. James H. Bryan, Associate Director, Good News Mission.


A MISSION BOARD PROVIDING CHAPLAINS TO PENAL INSTITUTIONS

The Good News Mission provides and trains chaplains for county and city jails, state convict field units, and juvenile detention homes. These chaplains are supported and supervised by the Mission board.

While they serve as an arm of local churches supporting their ministry, they seek to cooperate with local civil officials whenever possible in meeting the needs of prisoners.

In addition to their chaplaincy program, the Mission conducts a nationwide Bible correspondence ministry. They also maintain a Half-way House to assist former inmates in their re-adjustment to community life.

Directed By
THE GOOD NEWS MISSION
1036 South Highland Street
Arlington, Virginia 22204
Telephone: 671-5390

Conducted at
The Good News Mission Training Center
December 1-5, 1969
## Chaplain's Seminar 1969

<table>
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<tr>
<th>Time</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SATURDAY</th>
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<td>8:45</td>
<td>Devotions Jim Bryan</td>
<td>Devotions Doug Hoy</td>
<td>Devotions Daniel Mitchell</td>
<td>Devotions Jim McLain</td>
<td>Devotions Elmer Mehl</td>
<td>Devotions Herb Holbrook</td>
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<tr>
<td>9:00</td>
<td>to 9:45</td>
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<td></td>
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<tr>
<td>9:00</td>
<td>Subject: “What we expect of a Chaplain.”</td>
<td>Subject: “The Chaplain and the courts working together.”</td>
<td>Subject: “The Chaplain’s ministry to the Officials.”</td>
<td>Subject: “What it’s like.”</td>
<td>Subject: The Decorum of the Chaplain</td>
<td>Subject: “Communicating with Juveniles.”</td>
</tr>
<tr>
<td>9:00</td>
<td>Speaker: J. Elwood Clements</td>
<td>Speaker: Frank L. Deierhoi</td>
<td>Speaker: MyrL E. Alexander</td>
<td>Speaker: Harry L. Green</td>
<td>Speaker: Chaplain William Goldie</td>
<td>Speaker: Joseph Bonuccelli</td>
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<tr>
<td>9:45</td>
<td>to 10:15</td>
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<td>10:15</td>
<td>to 11:15</td>
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<td>10:15</td>
<td>Subject: “Pastoral Conversations.”</td>
<td>Subject: “Personality Structure.”</td>
<td>Subject: “The Chaplain’s relationship to the Local Church.”</td>
<td>Subject: “Personality Development.”</td>
<td>Subject: “Personality Development.”</td>
<td>Subject: “Communicating with Juveniles.”</td>
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<td>10:15</td>
<td>Speaker: Richard McKay</td>
<td>Speaker: Richard McKay</td>
<td>Speaker: Dr. C. L. Bishop</td>
<td>Speaker: Richard McKay</td>
<td>Speaker: Richard McKay</td>
<td>Speaker: Richard McKay</td>
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<td>11:15</td>
<td>to 12:00</td>
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<td>12:00 - 1:00 LUNCH</td>
<td>CLINICAL EXPERIENCE</td>
<td>12:00</td>
<td>10:15 - 11:30</td>
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<td>CLINICAL EXPERIENCE</td>
<td>CLINICAL EXPERIENCE</td>
<td>CLINICAL EXPERIENCE</td>
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<td>Case History</td>
<td>Case History</td>
<td>Chaplains only</td>
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<tr>
<td>11:15</td>
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<td></td>
<td>1:00 - 5:00 IN-SERVICE TRAINING</td>
<td>Monthly Meeting</td>
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<td>Subject: “Mission Possible.”</td>
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<tr>
<td>11:15</td>
<td></td>
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<td>Speakers’ Panel</td>
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<td>12:00</td>
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<td>Group Seminar</td>
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<td>3:00</td>
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<td>DINNER</td>
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<tr>
<td>7:00</td>
<td>Pastoral Counseling</td>
<td>Pastoral Counseling</td>
<td>Proverb Meeting</td>
<td>Pastoral Counseling</td>
<td>Pastoral Counseling</td>
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<tr>
<td>7:00</td>
<td>to 9:00</td>
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<td>Local Churches</td>
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</tbody>
</table>
THE CORRECTIONAL CHAPLAINCY

JANUARY 7-12, 1974

THE GOOD NEWS MISSION
1036 S. Highland Street
Arlington, Virginia 22204

Sponsored by

(Please Print: Name __________________ Date of Birth ______ Occupation ______)

Address ______________________ Phone __________________

Education (Check Appropriate Block: College with __ credit ❑; Coll. Degree ❑; Yr. of Graduation ______

Degree ______; Advanced Level with ___ hrs. credit ❑; Advanced Degree ❑; Yr. of Grad. ______ Degree ______

School at highest level of achievement __________________________ Grade average at this level ______

Other Education ____________________________________________

I wish to take the course: ❑ For credit; ❑ Not for credit; I desire the Mission to assist in arranging housing for January 7–12, 1974.

Enclosed is my $25.00 registration fee ❑

Make check payable to the Good News Mission, 1036 South Highland Street, Arlington, Virginia 22204

Signature ____________________________ Date ____________
Who May Enroll?

The course is open to students (undergraduate upperclassmen and those in graduate or advanced study); to pastors, chaplains, and other ministers; and to professionals whose work brings them into contact with chaplains (e.g., jail/prison officials).

Accreditation

All students who satisfactorily complete the course will receive a diploma from the Good News Mission. From one to four hours of college or seminary credit also may be received for this course from one of several schools. Seven schools offered credit for the January 1973 edition of the course. The amount of credit depends upon the student's program at the school and the level at which the course is taken.

Costs

Costs for the course are nominal. The fee for the course is $50.00, which includes a small charge for daily amenities (coffee and donuts). All students are required to attend the Thursday evening banquet. Wives and friends of the students are invited. Banquet tickets cost $2.50 per person.

A $25.00 application fee is required from all applicants. This fee is non-refundable for applicants accepted for the course and is applied to the total cost. A $5.00 processing charge is deducted from applicants who cannot be accepted for the course; the rest of the fee is refunded.

How To Enroll

Fill out the attached application form and mail it to the Good News Mission. Early enrollment is encouraged. The course (field sessions) of course limit the number of students who can be enrolled. Early enrollment also allows a student to do some of the required reading before classes commence on January 7th. The special text for the course and a list of course requirements will be available about December 1st for those enrolled by that time.

Purpose Of The Course

This course, The Correctional Chaplaincy, was designed to accomplish several purposes.

First, it was designed to be part of the training for new chaplains of the Good News Mission. The breadth of this course provides the broad perspective needed by a chaplain to minister effectively. Its practical suggestions and insights help the new chaplain to avoid many pitfalls that one encounters in a ministry to the incarcerated.

Second, the course was designed to provide those already ministering as chaplains with a greater appreciation of the variety and complexity of the chaplaincy and to broaden their understanding of the correctional chaplaincy beyond the limits of their own experience.

Third, the course was designed to reveal the chaplaincy to pastors and ministerial students. Many in the pastorate and in ministerial training are unaware of the nature of the correctional chaplaincy and of the opportunities within it. This course was designed to present this ministry to such men. We expect that God will use this exposure of the chaplaincy in calling men to various aspects of the chaplaincy.

Fourth, the course was designed to help those in the pastorate better understand the correctional chaplaincy so that chaplains and pastors may help one another more effectively in the ministry of Jesus Christ.

The Good News Mission offers this course January 7-12, 1974. The course is concentrated within a single week so that men in the pastorate or other ministries may attend and is timed to occur during a break period for most students.

Housing

The Good News Mission will seek to arrange housing for out-of-town students.
THE CORRECTIONAL CHAPLAINCY

General Outline of Class Topics
January 7-12, 1974

Monday
Orientation
Overview of the Correctional Chaplaincy
Recruit/Training
Chaplains
Chaplain's Personal Well-being

Tuesday
Tutorials:
Law Enforcement
• Jail/Prison Operations
• Probation
• Administration

Wednesday
Approaching Inmates
Preaching/ Teaching Inmates
Ministry to Friends, Family, etc.
Panel of Ex-Convicts

Thursday
Counseling
General Counseling
Security Considerations

Friday

Saturday
Discussion

LUNCH (12:00 - 12:45 P.M. Daily)

Tour of Police Station and Court
Tour of Halfway House
Tour of Penal Institution
Tour of Local Jail
Practice Ministry in Local Jail

Overview Criminal Justice
Tutorials:
• Halfway House Practical Considerations
• Judicial Process

Trends in Corrections
Use of Volunteers
Establishing Programs in Institutions

Inmate Rights
Community Resources
Sheriff's Police Chaplains

Daily Schedule: 8:20 A.M. - 6:00 P.M.
Course Consists Of:
• 36 Class Sessions (45 minutes each)
• 5 Field Sessions (2 hours each)
• 1 Exam (2-3 hours)
• Required reading: special textual materials (about 400 pages); and 500-1000 pages of specified reading depending upon the credit for which the course is taken
• 10-15 page paper is required for the highest credit level

*Required reading and paper must be completed by February 5, 1974.

Special Textual Material

A special textbook was prepared for this course on the Correctional Chaplaincy. A general outline of chapter topics is presented below. Appendices will discuss various aspects of the history and philosophy of corrections.

The Correctional Chaplaincy

I. The Correctional Chaplain
II. The Criminal Justice System
III. General Counseling
IV. Counseling The Incarcerated
V. Community Resources
VI. Ministry to the Incarcerated
VII. Residential Centers (Halfway Houses)
VIII. Administration/Practical Considerations
IX. Conclusion

The chapter on the Correctional Chaplain provides an overview of the correctional chaplaincy and discusses the characteristics desired in a chaplain, his personal well-being, and his relationship to local churches. An extensive bibliography on the correctional chaplaincy is included.

The Good News Mission

The Good News Mission is a faith mission which provides chaplains for correctional institutions. Since its organization in 1961, the Mission has grown to have one of the largest staffs of chaplains ministering in local jails in the nation. Chaplains from the Mission minister in three states in local jails, state convict field units, juvenile detention centers and reformatories. The Mission's free Bible correspondence courses go to inmates and others in more than 30 states.
REGISTRATION FORM FOR THE
CORRECTIONAL CHAPLAINCY COURSE
(January 2-7, 1978)

Please Print:
Name ___________________________

Date of Birth ____________________

Address (Include Zip) ____________________

Occupation ___________________________ 

Phone ____________________________

Education (Include all post high school: School name/Years attended/Degree or credits/Grade average) ____________________________

I desire the Good News Mission assistance in arranging housing January 2-7, 1978   

☐ I plan to purchase the text for the course through the Good News Mission

☐ Enclosed is my $20.00 Registration Fee   ☐

(Make checks payable to the Good News Mission, and send with this Form to —
1036 S. Highland Street, Arlington, Virginia 22204.)

Signature ___________________________

Date ___________________________

Sponsored Jointly by:
The Association of Evangelical Institutional Chaplains
and
The Good News Mission

THE
CORRECTIONAL
CHAPLAINCY

January 2-7, 1978

(A One Week Intensive Course)
Who May Enroll?

The course is open to students (undergraduate upperclassmen and those in graduate and advanced study), to pastors, chaplains and other ministers; and to professionals whose work brings them into contact with chaplains (e.g., jail/prison officials).

Accreditation

All students who satisfactorily complete the course will receive a diploma from the Good News Mission. From one to four hours of college or seminary credit also may be received for this course from one of several schools. A score of schools have offered their students credit for this course in undergraduate and graduate (MA/MSW, MDiv, ThM) programs. The amount of credit depends upon the student’s program at the school and the level at which the course is taken.

Costs

Costs for the course are nominal. The tuition for the course is $75.00, which includes course handouts. Daily amenities (coffee, tea, and donuts) are available for a small charge ($3.00 for the week). All students are required to attend the Tuesday evening banquet. Wives and friends of the students are invited. Banquet tickets cost $5.00 per person.

A $20.00 application fee is required from all applicants. This fee is non-refundable for applicants accepted for the course, and is applied to the $75.00 for course tuition. (A $5.00 processing charge is deducted from applicants who cannot be accepted for the course; the rest of the fee is refunded.)

How To Enroll

Fill out the attached application form and mail it to the Good News Mission. Early enrollment is encouraged. The field sessions limit the number of students who can be accepted. Early enrollment also allows a student to do some of the required reading before classes commence on January 2nd. The text for the course and a detailed list of course requirements will be available about mid-November for those enrolled by that time.

Purpose of the Course

This course, The Correctional Chaplaincy, was designed to accomplish several purposes.

First, it was designed to provide the basic knowledge of the correctional chaplaincy and to present the practical skills needed in the field. It was designed to be part of the training for students in the field. It was designed to be part of the training for new chaplains of the Good News Mission.

Second, the course was designed to provide those already ministering as chaplains with a greater appreciation of the variety and complexity of the chaplaincy and to broaden their understanding of the correctional chaplaincy beyond the limits of their own experience. The course will be offered twice, in January and February, 1978. Dual sessions will be conducted for about one-third of the course: one session for chaplains with three or more years of full-time experience, another session for all others. This will allow both the experienced and the untrained to interact with each other and to exchange ideas and insights.

Third, the course was designed to reveal the chaplaincy to pastors and ministerial students. Many in the pastorate and in ministerial training are unaware of the nature of the correctional chaplaincy and of the opportunities within it. This course was designed to present this ministry to such men. We expect that God will use this exposure of the chaplaincy to pastors and ministerial students to gain insight for similar courses in the future.

Fourth, the course was designed to help those in the pastorate better understand the correctional chaplaincy so that chaplains and pastors may help one another more effectively in the ministry of the Gospel of Jesus Christ.

This course is offered January 2-7, 1978. The course is concentrated within a single week so that those in the pastorate and other ministries may attend, and is timed to occur during a break period for most students. The course was developed under the auspices of the Good News Mission in conjunction with highly qualified men from the respective fields covered in the course, and is now sponsored jointly by the Mission and the Association of Evangelical Institutional Chaplains. This course has been offered five times, to more than 150 students in the past.
### THE CORRECTIONAL CHAPLAINCY

**General Outline of Class Topics**

**January 2-7, 1978**

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<thead>
<tr>
<th>Monday</th>
<th>Tuesday</th>
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<tr>
<td><strong>DEVOTIONS (8:00 — 8:15 A.M. Daily)</strong></td>
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<tr>
<td>Orientation and Student Introduction</td>
<td>Christian Ministry within the Criminal Justice System</td>
<td>Approaching Inmates</td>
<td>Organizing for Ministry</td>
<td>E X A M (With prior approval, the Exam may be taken Friday evening.)</td>
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<td>The Church and Correctional Reform</td>
<td>Principles of General Counseling</td>
<td>Communicating the Gospel</td>
<td>Establishing Programs and Coping with Facilities</td>
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<td></td>
<td>The Challenge of Ministry to Offenders</td>
<td>Development and Praxis of the Correctional Chaplaincy</td>
<td>Follow-Up</td>
<td>Volunteer Use and Management</td>
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<td>The Church Behind Bars</td>
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<td>Panel of Ex-Cons</td>
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| LUNCH (12:00 — 12:45 P.M. Daily) | | | | | |
| --- | | | | | |
| Criminal Justice System Tutorials: Police Activities, Judicial Process, Probation/Parole, Jail/Prison operations and discussion of the system, Tutorials held in situ. | Halfway House Tour | Student Workshop Advanced Counseling Seminar | Jail Ministry | Jail Ministry |
| | | | Discussion of Community Corrections | Tour of Good News Mission and Tutorial in Audio-Visual Use and Administration |
| | | | Sociological Characteristics of Inmates | Special Problems in Counseling Offenders Characteristics Desired in a Chaplain |
| | | | Trends in Inmate Treatment | Chapel's Well-being and Relation to the Church Current Issues |

**BANQUET FOR STUDENTS, FRIENDS AND FACULTY**

Speaker: Dr. Carl F. H. Henry, Founding Editor, Christianity Today, and Lecturer at Large, World Vision, International.

**Daily Schedule: 8:00 A.M. — 6:00 P.M.**

Course Consists of:

- Classes and field sessions shown above.
- About 1,000 pages of reading (to be completed by February 1st).
- A 10-15 page paper for students taking the course for credit (the paper must be completed by February 1st.)
- A final exam.

*Alternate Sessions for experienced chaplains with three or more years of full-time correctional ministry.*

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**COURSE INSTRUCTORS**

Melvin Axilbund, J.D. — Staff Director, Commission on Correctional Facilities and Services.


James H. Bryan, B.A. — Director, Florida Chaplain Service.

Norman Carlson, M.S. — Director, U.S. Bureau of Prisons.

J. Elwood Clements — Sheriff of Arlington (VA).

Frank L. Dolenhol, LL.B. — Judge of Juvenile and Domestic Relations District Court, 19th District.

Alvin A. Fuchsman — Captain, Arlington County (VA) Police Dept., College Instructor.

Charles W. Haley, Th.M. — Former College Academic Dean.

Homer Heater, Jr., Ph.D. — Dean, Capital Bible Seminary.


William D. Hoey — Jail Chaplain, former FBI supervisor.


Burton V. Kramer, LL.B. — Chief Judge, Juvenile Domestic Relations Court, Arlington County (VA).

James K. Mathews, Ph.D. — Bishop, United Methodist Church.

Dale K. Pace, Th.D. — Course Coordinator.


Truman H. Walrod, Ph.D. — Director of Public Affairs, National Sheriffs' Association.

William L. Winston, LL.B. — Chief Judge, Circuit Court, Arlington County (VA).