



Christian Prisoner Ministry Para Professional Chaplaincy Certification

Chapter 1

WELCOME TO CHRISTIAN PRISONER Ministry

Christian Prisoner Ministry (CPM) is a nonprofit ministry committed to extending the hope and power of Christ's gospel to over 7.4 million people currently behind bars, on probation, or on parole in North America's criminal justice system, as well as to their families.

Christian Prisoner Ministry offers a wealth of benefits within the local and correctional community – providing assistance and resources for inmates, families, churches, volunteers, and community transition. Our mission is to reach every soul behind bars and in corrections.

Since 1982, CPM has partnered with local churches across North America to provide inspirational, instructional, and motivational

tools to equip committed volunteers with skills, qualifications, and credentials necessary for effective ministry to individuals under correctional supervision and their families. Since inception, CPM has trained and certified thousands of volunteers and volunteer chaplains for ministry in the correctional environment. These skilled volunteers work closely with Correctional Departments to assist in meeting specified goals of rehabilitation and re-entry into the community.

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

Correctional Benefits of Partnering With CPM

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

- * The establishment of a standard of quality and certification which reflects qualifications and guidelines for persons serving as volunteers and chaplains in the correctional environment.
- * Sensitivity and alignment with the goal-directed program elements consistent with the mission of the Departments of Correction and its institutions.
- * The requirement of appropriate preparatory and ongoing training for volunteers and chaplains.

- * An increase in the ratio of chaplaincy representatives to inmates... Institutions can in no way provide adequate religious programming with ratios of one chaplain per every five-hundred to one thousand inmates. CPM increases the chaplaincy to inmate ratio without adding an additional financial burden.
- * CPM assists in providing qualified part-time, volunteer personnel to assist with full time chaplaincy responsibilities.
- * CPM Certified Volunteers, Volunteer and Para-Professional Chaplains offer flexibility at the prerogative of the warden or program supervisor to determine how the volunteers can best serve to meet the goals of the institution.
- * The CPM Initiative helps eliminate problems and poor volunteer performance by providing training, certification, and establishing qualifications for each volunteer in accordance with proven industry standards and practice.
- * CPM assists in establishing and providing religious programming reflective of the mission of each respective Correctional jurisdiction and institution.
- * CPM provides a network for resources, and fellowship.
- * CPM insures volunteer accountability, and provides ongoing training of all volunteers and chaplains in order to maintain certification.
- * CPM emphasizes the importance of establishing working relationships which are communicative and reflect a ministerial team concept both within the institution and in the community.
- * CPM provides structured support from the religious community.

Benefits of CPM Certification for Churches and Chaplains

Benefits of CPM Certification include credentials and identification with an internationally recognized leader in correctional ministry. With the strength of a reputable and established leader in correctional ministry throughout North America, CPM grows in credibility as it grows in its number of certified volunteers,

chaplains, and partners. Personnel identified with CPM command greater respect due to a quarter century of proven quality in correctional ministry.

Certification with CPM will provide thorough training as well as ongoing support and powerful resources for effective ministry year-round, along with timely resources for self-care, a strong network of support, and especially designed for persons working in the correctional environment. Volunteers and Chaplains certified with CPM also receive exclusive free access to many downloadable resources provided in a member's resource page on our website. This includes bible study consonance courses, newsletters, recovery & beyond, outlines from national conference and much more.

Plus opportunities for continued education and enhanced ministry training at CPM National, District, and Regional Conferences and training seminars.

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

- Free downloadable newsletters for distribution to inmates
- Grief and Loss Support resources for inmates
- Free downloadable correspondence studies for distribution to inmates
- Discipleship and character development curriculum
- Curriculum for Spiritual Growth, Faith & Spiritual Warfare
- Proven Recovery resources for Substance Abuse and Addiction
- And much more...

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

Levels of CPM Certification & Chaplaincy

Due to the rising need of better qualified correctional volunteers, Christian Prisoner Ministry provides two levels of training and certification: Volunteer Certification and Paraprofessional Chaplaincy Certification. Proper training better equips the volunteer and chaplain for distinctive service in the correctional environment. The overall quality of the international CPM effort is strengthened with enhanced credibility. Recognizing a chaplain for his or her degree of training and experience, CPM offers the appropriate credentials.

The *FIRST LEVEL* of training is two-fold and provides the volunteer in Corrections with CPM Volunteer Certification. The *SECOND LEVEL* of experience and training certifies the volunteer in Corrections as a CPM Para-Professional Chaplain. To be eligible, one must have completed the Volunteer Certification and faithfully served as a Certified Volunteer for at one year and complete the CPM Para-Professional Chaplaincy Certification Curriculum Manual & Study Guide, which includes the application to receive CPM Certification. He or she is also encouraged to read the book "Breaking Into Prison II" by Michael Rickenbaker.

Accountability

In Matthew 25, Jesus shared the parable of the talents, discussing a master who returned and reckoned with his servants

concerning the blessings that had been entrusted to them. Emphasizing the importance and necessity of accountability, he examined their fruitfulness. In this way, Jesus prophesied of a time to come in which we will all give an account of our ministries. Webster defines accountability as being subject to giving an account and as being answerable. Accountability is an important and necessary aspect of life. Passages throughout the New Testament declare that a person will not only be held accountable for his speech but also for his finances, stewardship, personal life, and ministry.

Throughout the Book of Acts, the apostles offered reports and accounts of their actions. Luke gave accurate accounts of the early church's ministry and experiences. The entire New Testament proves the importance of accountability in the lives of the disciples, their God-given ministry, and the work of God. The founding ministries of the church faithfully reported to the body, and therefore established the necessity of accountability for every successful ministry. Prison ministry is no exception.

First, we must give an account to God. Our Lord called us to be the ambassadors and to give an account of all our deeds. Each of us will stand before Him on "that day" to explain the deeds of "this " May we pray and live as one who desires to hear "Well done thou good and faithful servant" (Matthew 25:21).

Second, we must also give an account to our church and pastor. The thirteenth chapter of Hebrews states that those who watch for our souls will have to give account of us. Therefore, the Scripture mandates for us to be accountable to those who have the rule over us. Successful prison ministry will only evolve out of a proper relationship with a pastor and scriptural attachment to the local church; we must be fitly joined together. In prison ministry, we represent the Lord himself, the pastor whom God has established

as a spiritual authority, and the church for which Jesus shed His blood.

Third, Para-Professional chaplains must willingly render accountability to the authorities of the prison institution in which they minister. The apostle Peter understood the importance of this principle when he wrote in his first epistle, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers" (I Peter 2:13-14). To effectively teach proper submission to God's authority in the prison setting, we must adhere to the same principle and properly submit to God's ordained authority in the institution. We are not called to question the rules, but we are called to obey the rules.

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

Finally, as a responsible Christian witness and epistle written by Jesus Christ for others to read, the chaplain in effect gives an account to those to whom we minister. Others see, hear, and watch us, noting our compassion, burden, and unselfishness. By faithfully giving, we enhance our credibility, strengthen our chaplaincy credentials, display responsible characteristics, and show forth accountability to all involved.

As we "go forth bearing precious seed, may we also be found accountable to the authorities that God has placed in our lives. Responsibility without accountability is futility. The Book of

Hebrews reminds the church of the most beautiful aspect of accountability: "that we may do it with joy" (Hebrews 13:17).

Proper Motivation

A prescription for successful prison ministry does exist, and it begins with proper motivation. In addition to a love for God and a love for souls, there should be a deep conviction that God is calling you and sending you forth as His representative. You should go in obedience to the call of God. Where God calls, God provides, and where God is glorified, fruitful ministry is the result. Jesus said, "And I, if I be lifted up...will draw all men unto me" (John 12:32). Our motivation and attention must **always** be focused upon lifting up and exalting Christ. After describing himself as The Vine and his followers as the branches, Christ promised, "he that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).

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

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

Prison ministry is all about Him. It's about lifting up, and exalting, and pointing people's attention to Christ, not to us. John the Baptist, who according to Jesus, was the greatest ever born of

woman (Luke 7:28) stated that he must decrease, and that Christ must increase. Prison ministry is about our decreasing that Christ might increase.

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

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

Our goal in prison ministry should be to bring hope to the hurting, not prestige to the preacher. God keeps good records... He knows when we seek to honor Him. He will in due time give honor to whom honor is due. Jesus declared that individuals who perform religious works in order to be seen of men have already received their reward.

Ministry Approach

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

lifting, blessing, loving Spirit of God that you're supposed to represent.

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

Inmates have the power to rally against any religious effort that brings confusion or contention into the Christian community in prison... and obtain the support of correctional officials that are not of your faith. That is why you must present the truths of Scripture with a caring, pastoral spirit of humility, and stay away from any dogmatic doctrinal approach. Ultimately, the Spirit of God will seek to lead individuals into a New Testament "new birth" experience. However, you must make sure it is the work and true anointing of the Spirit that is leading, drawing, lifting and giving spiritual revelation when such truth is presented. That way, God does the work and you don't get the credit or the blame.

Institutions are full of religion. Never make the mistake of thinking that "your faith is the only faith" in the correctional environment. As a Para-Professional you must show respect and consideration for all faiths if you ever expect others to show respect and consideration for your faith.

We are not the only ones God can use to do great things in His kingdom. The need is too great—time is too short—and the work of God is far too big for one person or group to do alone. The

work of God in prison ministry involves many different individuals with a variety of gifts and abilities and resources.

NEVER judge, criticize or mention another faith or another ministry in a negative way. It destroys respect for you and alienates those who otherwise could be an asset and blessing to the work of God, and who may even help advance the ministry God has called you to do. Advancing the work of God in prison requires that we be short on judgment and long on tolerance. Our approach to others must always be inclusive rather than exclusive. When the children came to Jesus, the disciples wanted to send them away—Jesus called them to himself. While the truth of the Gospel may be exclusive, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12), the spirit of the Gospel is always inclusive. Jesus said, “If **any** man thirst, let him come unto me and drink” (John 7:37), and “Come unto me, **all** ye that labor and are heavy laden, and I will give you rest” (Matthew 11:28).

The absolutes of scripture are important and should be taught in the prison setting. However, our attitude in doing so determines our effectiveness and whether or not our ministry brings glory to God and harmony within the religious setting of the institution. To maintain a healthy relationship with other faith groups, focus upon the truths over which you agree, rather than the ones over which you disagree. Much truth exists over which we can all agree—Jesus Christ—His Virgin birth—His virtuous life—His ability to deliver, redeem and restore – His death, burial and resurrection—and, His promise to return. Emphasize the positive. No matter how great a speaker you are, or how much truth you claim to have—if there is strife and contention and confusion surrounding your ministry, you will be a greater hindrance than help to the work of Christ in prison. God’s Word speaks of the “peaceable fruit of righteousness” (Hebrews 12:11). This passage

seems to indicate that the fruit of a righteous person will be peaceable! God is not the author of confusion. Prison is a cold, dark place, and needs no one throwing water on the fires of God that are burning around another's ministry.

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

If your ministry approach is dogmatic or contentious, then perhaps you would best serve God and those in prison by finding some other place to minister. In most cases, the inmates, correctional officials and other faith groups will be very respectful and very accommodating to persons who prove they are capable of conducting quality chaplaincy ministry with a cooperative and right spirit.

Resources: Michael Rickenbaker, Breaking Into Prison II

Chapter 2

Faith in Corrections

Throughout the history of corrections, religion has greatly influenced the treatment of offenders. The actual establishment of prisons and penitentiaries originated as a religious effort that allowed the offender to obtain penance for his crimes, make amends, and convert while being isolated from others. Perhaps the most significant faith-based

influence was the establishment of a correctional chaplaincy. Correctional chaplains were among the first to provide education and counseling for inmates.

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

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

☐ Supporting the faith and community based organizations by enhancing existing programs, and developing and implementing new programs and services designed to meet the needs of the incarcerated and their families. Such services may include job training and placement, educational assistance, mentoring, counseling, recreational activities, release programs, follow-up/after care programs, and other support services.

☐ Establishing a positive, proactive relationship with local churches and encouraging their involvement in issues confronting the recently released.

☐ Recruiting and developing a resource of volunteers through faith and community partners to work with the incarcerated.

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

Legal Issues Regarding Exercise of Faith in Corrections

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

The involvement of faith partners can provide the basis of programs and services for the incarcerated and families in the community. Faith partners should be recruited from the community at large and address the needs of the incarcerated as determined by the specific Correctional jurisdiction. Most faith and correctional partnerships attempt to access the best programs and services that already exist within the community and draw on the assets of local neighborhoods. Faith-based organizations have the resources to reach those under correctional supervision in a number of ways. They may offer faith-based programs and services, including worship services, to the incarcerated, as long as the offender's participation is clearly **voluntary**.

Chaplaincy and Volunteers in Corrections

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

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

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

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

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

As the United States has become more diverse, a number of non-traditional faith groups have surfaced in correctional facilities.

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

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

Christian Prisoner Ministry is pleased to offer the fellowship of “Professionals in Criminal Justice” which provides support resources to employees working in criminal justice. Correctional officers, counselors, chaplains, health-care providers, and other individuals working in corrections face a difficult work atmosphere which can be demanding, stressful, and often adversarial. To these professionals working in the correctional environment, CPM provides relevant and timely articles and self-care resources year-round, along with free admission to Regional CPM Conferences which feature exciting tracks of training especially designed for persons working in the correctional environment. Access to membership in this growing fellowship of professionals can be found at www.prisonministry.faith

Understanding the Case Flow Process in Corrections

As a Para Professional Chaplain, it is important to understand the following aspects of the correctional environment, specifically the process by which an offender's case is typically handled. Each of the following aspect attempts to address the needs of the incarcerated and public safety.

They include:

Prevention

Preventing delinquency and or criminal activity is the first step toward a safer community.

Screening & Intake

Screening and intake is the initial process when an offender is referred into Corrections or the Juvenile Justice system. Screening typically focuses on the risk to public safety. The screening and intake function is the entry point for all individuals coming into the system.

Diversion

Diversion means that the offender's case is handled non-judicially such as through Community Arbitration, Alternative Sentencing, Civil Citation, mentoring programs, or alternative measures available through the local Faith-Based Community. *Example:* Restitution (payment) to the victim(s); community service hours; letter of apology to the victim(s); curfew (house arrest); forfeiture of driver's license; avoid contact with co-defendants, friends, or acquaintances who are deemed to be inappropriate associations; referrals to local social service agencies; and substance abuse or mental health counseling are examples of non-judicial sanctions.

Probation

Probation is an individualized program of supervision, restriction, community treatment, education and other appropriate sanctions. The

intent of the program is to reduce further incidence of criminal behavior. Para Professional Chaplains may be asked to assist in directing toward supportive services, any individuals who have been placed on probation by the courts.

Example: Anger management, substance abuse treatment or education, furthering education, or development of social skills. Other supportive services may include.

☐ *Moderate-risk residential programs* such as halfway houses, vocational work programs;

☐ *High-risk residential programs* such as serious habitual offender programs, sex offender programs, and youth development centers;

☐ *Maximum-risk residential programs*, for the most serious, chronic and violent offenders, may require a length of stay ranging from 18 months to 3 years in a maximum-security setting.

Conditional Release

Conditional release services provide a vital component in the successful transition of the incarcerated from residential programs to their homes. While on conditional release status, the offender remains in legal custody of the department on committed status with intensive supervision. Conditional release services maybe provided by being contracted to other agencies. Conditional Release:

- o Is much like Parole.

- o Is designed to provide monitoring and services to those who are transitioning back to the community after being in the system. These have court-ordered sanctions and services that they must complete.

- o The Incarcerated on Conditional Release may be ordered by the Court (or referred by the Department) to attend a Day Treatment program while they are being supervised.

o Day treatment programs provide additional monitoring and typically offer an alternative educational setting. They also provide additional services, such as anger management classes, social skills building, and participation in substance abuse treatment or education.

Generally, Faith in Corrections Initiatives seek to connect resources and volunteers from the religious community to offer support and augment the primary service provider, the correctional service providers having jurisdiction, including the courts, probation, parole, and corrections.

Chapter 3

Correctional Chaplaincy

According to the American Correctional Chaplains Association, Correctional Chaplains offer pastoral care to those who are disconnected from the general community by imprisonment, as well as to correctional facility staff and their families when requested. Where permitted, they also minister to the families of prisoners. A correctional chaplain must be representative of his or her faith community, and is required to be endorsed by their denominational body in order to qualify as a chaplain. Correctional chaplains are recognized as professionals, with specialized training in the unique dynamics of the correctional environment.

A CPM Para-Professional Chaplain works in cooperation with the senior staff chaplain if available, the volunteer coordinator, or the institutional designee responsible for coordinating the religious services, or

volunteer activities within each facility. If a staff chaplain is not available, religious services, counseling and consultation to staff and inmates may often be provided by the CPM Para-Professional Chaplain who may be requested to provide such services. Religious services must be provided to all denominations and faiths.

CPM Para-Professionals meet and maintain requirements set by their particular faith groups, and maintain ties with their religious faith groups for purposes of support, vocational identity, accountability, evaluation, and fellowship. Para-Professionals are individuals who are licensed, ordained or otherwise vocationally identified for correctional chaplaincy by their religious judicatory or its designated endorsing body representing the faith group. Para-Professional Chaplains are thus authorized for religious ministry within jails or prisons as designated representatives of their faith group. Para-Professionals participate in a network of adherents to other faith groups for purposes of common concerns of correctional chaplaincy, sharing of training opportunities, and informing the faith community of needs and objectives of correctional chaplaincy.

Typical Duties of Correctional Chaplains

According to the American Correctional Chaplains Association, Correctional Chaplains:

- ☐ Serve as Religious programs managers, insuring that all prisoners are afforded the opportunities to practice the faiths of their choice and coordinating the various activities of those faith groups.
- ☐ Possess an extensive knowledge of the standards and practices of a diverse range of faiths and denominations therein.
- ☐ Offer pastoral counsel, thereby affording opportunities for the imprisoned and others impacted by corrections to dialogue openly about their concerns. This frequently includes notification of death or

other tragedy and grief counseling in such situations – particularly difficult tasks that require special sensitivity.

- ☐ Offer marriage counseling when needed, both to those already married and those contemplating marriage.
- ☐ Performing Liturgical duties for their own religious denominations.
- ☐ Serve as primary advisors on and implementers of Religious Program Policy, clarifying issues involving various faith practices, religious articles, religious diets and other religious standards and insuring that these are permitted to fullest extent possible within usually restrictive corrections environs.
- ☐ Provide Religious volunteer recruitment, training and coordination, working closely with representatives of the various faith communities to encourage community participation in correctional facility programs and insuring that volunteer activities are conducted in a diverse, yet secure manner.
- ☐ Contribute to an the orderly operation of correctional facilities by providing positive reinforcement and diffusing frustration, anger and stress among prisoners and staff, thereby lessening threats, assaults and other negative behaviors.
- ☐ Positively impact the finances of correctional facilities by resolving disputes, averting harm to individuals and damage to facilities and the lawsuits that may result from such occurrences and issues of religious rights.
- ☐ Serves as community liaison, advising other clergy and laypersons of corrections matters and thereby raising the awareness of the larger religious and secular communities to the uniqueness of correctional issues.

Additionally, correctional chaplains provide pastoral support in a manner that respects the physical, emotional and spiritual boundaries of others, providing appropriate spiritual resources and using pastoral

authority appropriately as to contribute to the well-being of inmates, their families, and staff. Chaplains also offer pastoral care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.

Chaplains are called on to develop, coordinate and facilitate public worship/spiritual practices appropriate to diverse settings and needs, and integrate Pastoral/Spiritual Care into the life and service of the institution involved.

Time Demands for an Institutional Chaplain

Although institutional priorities for the chaplain's responsibilities may vary from one institution to another, the following serves to simply offer an idea of an approximate amount of time required to handle the typical duties facing a chaplain within the institutional setting:

- * 1% -- Identify the religious requirements of the inmate population.
- * 25% -- Provide worship services, religious instruction, and religious sacraments for inmates of the chaplain's faith; provide for the worship and sacramental needs of other inmates through volunteer community clergy.
- * 2% -- Consult with appropriate clergy and/or official representatives of other faiths to which inmates belong regarding religious practice requirements, and advise the warden regarding accommodation of practice.
- * 7% -- Select, train, and supervise religious services volunteers regarding the content and structure of activities. Observe for adherence to program philosophy and guidelines, and to institutional regulations.
- * 5% -- Design and deliver program protocol designed to support and implement the mission of the correctional institution.

* 10% -- Perform attendant administrative functions, including documentation of program activities and contributions of volunteer organizations.

* 50% -- Other pastoral functions including:

1. Provide crisis (including bereavement) counseling.
2. Provide individual and/or group spiritual, coping, and values counseling.
3. Provide family support at the request of the inmate and family, with the approval of the warden.
4. Routinely visit all areas of the institution consistent with security and program considerations.
5. Respond to special requests to be seen by inmates, especially as concerning special confinement inmates.
6. Refer inmates to appropriate institutional staff, if necessary, and to external resources which provide viable services meeting identified needs.

It is understood that in cases where the CPM Para-Professional is simply serving in a part-time, volunteer chaplaincy role, the percentages of time devoted to duties, and as noted above, may be disregarded and be dependent upon institutional priorities as directed by institutional authorities.

Persons serving as chaplains in a correctional setting must be able to:

☐ Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of pastoral care.

☐ Foster a collaborative relationship with other faith group leaders and community clergy.

- ☐ Document one's contribution of care effectively in the appropriate records.
- ☐ Triage and manage crises in the practice of pastoral care.
- ☐ Provide pastoral care to persons experiencing loss and grief.
- ☐ Incorporate the spiritual and emotional dimensions of human development into the practice of pastoral care.

Opportunities for Ministry

The CPM Para-Professional Chaplain has incredible opportunity to minister not only to the offender, but to the correctional staff and their families. The opportunities for ministry are unlimited.

Para-Professional Chaplains may provide information and assist in connecting the offenders and families to available faith and community resources as long as they provide that information for all programs and services, religious and secular. The Faith network in Corrections can be a "switchboard," connecting faith, community services, and all who voluntarily request such services and assistance.

Institutions have an equal-access policy by law for all faiths. Facilitating services, ministerial visits, developing new programs, and providing literature from other faith groups is part of the scope of the Chaplain's duties. Meeting and accommodating volunteers of other faith groups is an opportunity to let them see by our example, "Christ within us." The typical Chaplaincy Services effort, including that of the CPM Para-Professional Chaplain, shall be to ensure that the incarcerated, their families, and correctional staff have access to chaplaincy services including:

* Pastoral care

- * Pastoral counsel and support
- * Emotional support during times of personal and family crisis
- * Availability of Chaplaincy Services in assisting the offender with transition into residential programs, aftercare, life-skills or prevention programs.
- * Understanding the offender or family's participation in accessing Chaplaincy involvement is voluntary.

The Para-Professional Chaplain understands that he or she cannot be all things to all persons, and if unable to personally provide resources to offenders and families in a timely fashion, will seek to make services available as necessary through:

- ☐ Providing accessibility for faith communities and faith-based organizations to provide chaplaincy services to the incarcerated and their families.
- ☐ Establishing a positive, proactive relationship with faith leaders and encourage their involvement in providing chaplaincy services.
- ☐ Developing an active team of volunteer chaplains to assist in faith initiatives.
- ☐ Recruiting a resource of volunteers through faith community partners to provide programs and services to the incarcerated and their families.
- ☐ Assisting in the identification of the incarcerated and their family's needs. Providing a system of notification in a time of need.
- ☐ Maintaining contact with the incarcerated and family throughout the continuum of correctional care.

Continuum of Care in Corrections

The continuum of care involves the services and programs that support the goals and mission of the Correctional environment which has jurisdiction.

The CPM Para-Professional Chaplains shall work within the goals and mission of that jurisdiction and should they be directed:

(1) Shall assist in planning, developing, and coordinating services and programs for the prevention, and rehabilitative treatment of criminal behavior.

(2) Shall assist in developing and implementing an appropriate continuum of care that provides for individualized assessment, evaluation of risks, and the matching of needs with appropriate resources.

(3) Shall develop or seek to access innovative programs to provide rehabilitative treatment, including case management, diagnostic and classification assessments, individual and family counseling, shelter, halfway houses, community-based substance abuse treatment services, community-based mental health treatment services, community-based residential and nonresidential programs, and programs for serious or habitual offenders. Each program shall place particular emphasis on reintegration and conditional release for all in the program.

(4) The intention is, whenever possible and reasonable, the Para Professional Chaplain makes every effort to consider qualified faith-based organizations on an equal basis with other private organizations when selecting providers for services to all.

Avenues of Care

All aspects of care within the correctional environment must be approved by the Warden, Religious or Volunteer Programs Supervisor prior to such care or program being offered. The Para-Professional maybe asked to assist in accommodating any of the following aspects of care for offenders within the correctional setting. Those areas of programming may include:

- * Communications skills
- * Conflict resolution
- * Building respect
- * Recovery from Hurts, Hang-Ups and Addictive Habits
- * Cognitive Thinking and Problem Solving
- * GED Education
- * Anger Management and Alternatives to Violence
- * Attitudes and Emotions
- * Budgeting, Life Skills
- * Parenting Skills
- * Talks by Successful Ex-Offenders Approved by the Warden

- * Mentoring Initiatives and Mentor Visitation by Approved Volunteers
- * Marriage / Family / Divorce
- * Spiritual Education
- * Grief Support and Counseling
- * Forgiveness, Healing and Reconciliation
- * Citizenship and Social Responsibility

Personal Qualities of the CPM Para-Professional Chaplain

The personal qualities which are needed to capably function as a CPM Para-Professional Chaplain include:

- ☐ Possessing a pastoral role identity.
- ☐ Having a working knowledge of the behavioral sciences.
- ☐ Attending to one's own physical, emotional and spiritual well-being.
- ☐ Being aware of one' professional strengths and limitations in providing chaplaincy care.
- ☐ Having an understanding of institutional culture and systems and systemic relationships.
- ☐ Having the ability and willingness to perform administrative and resource coordination functions.
- ☐ Having a capacity and willingness to provide for ministry to persons of faith groups other than one's own, without attempting conversion, and with equal quality of attention.
- ☐ Having the willingness to work harmoniously with other clerical, security, and professional staff and volunteers.
- ☐ Having the willingness and capacity to pursue one's own sense of professional mission within the framework provided by standardized program protocol and institutional permission.

Chaplaincy Responsibilities

The chaplain is regularly called upon to attend to the needs and requests of inmates and the institution. Inmates regularly find themselves in situations which demand spiritual and personal resources they do not have. The chaplain reaches out spontaneously, providing humanizing care, comfort, guidance, and assistance. It is part of the job of chaplain to provide this kind of support not only to inmates, but to their families, and to staff as well. The ministry of the CPM Para-Professional is to provide a positive and spiritual presence, not only in the office, but throughout the institution, and to every person he or she comes in contact with.

Not only does the chaplain attend to short-term needs of inmates, but is also helping to prepare them to accept disciplinary efforts toward the longer range goals of rehabilitation and reintegration into society. The chaplain also helps to meet human needs which, if ignored, make institutional security and management more hazardous and difficult. The Chaplain represents that which is eternal, whatever that may mean to the inmate. The Chaplain is a constant reminder of the uniqueness of the human being. The Chaplain conveys that life involves faith, hope, and love; and that life calls for meaning, purpose, and direction. In addition to accommodating religious services for offenders, the chaplain often becomes the connect point for other resources such as mentoring initiatives or training in life-skills. Life-skills training may include a class in anger management, parenting, addiction recovery, or employment development. CPM offers access to numerous powerful and proven resources for these types of classes.

With the exception of security measures, the chaplain often fills one of the most important responsibilities within the correctional environment. Among those responsibilities;

☐ *The Chaplain is a Minister to Pain.* The experience of incarceration involves the pain of failure, loneliness, separation from family, loss, and

doubts about the future. Chaplains are the connect point to the only true healer of pain.

☐ *The Chaplain is a Minister to the Whole Person.* Chaplains daily deal with the mental, emotional, physical, behavioral and spiritual issues of humanity. Chaplains must walk a “tight-rope” of care by trying to save a person from rejecting one’s self while still facing the wrong committed. Chaplains must be to help individuals find meaning in life without imposing personal theology or doctrine.

☐ *The Chaplain is the Facilitator of the Spiritual Community.* The chaplain provides connection with the external religious community as desired by the inmate.

☐ *The Chaplain is the Model of Spiritual Transformation and Growth.* Chaplains show by example the possibility for change, and prove that life is a process which calls all of us to struggle with, and grow through change.

☐ *The Chaplain is a Communicator of Values.* Chaplains represent and help to direct offenders toward accepted values, and creatively assist in helping offenders to translate those values into behavior.

☐ *The Chaplain is an Advocate of Humane Treatment.* Chaplains become the advisors to administration on ways to help make the prison environment as humane as possible, however, he or she must never approach correctional ministry with the attitude of a reformer.

Institutional Chaplaincy Training

In addition to the requirements set forth for the CPM Para-Professional, chaplains must also participate in correctional orientation and ongoing training as required by the correctional institution to effectively carry out their responsibilities. The following are among the typical minimum training requirements which may be required:

- 1) Completion of institutional orientation or pre-service training.
- 2) Completion of annual in-service training which may be required for employees.
- 3) Training as arranged by the Program Services Director or Director of Religious and Volunteer Services, which may include:
 - * Legal issues in religious programming.
 - * Middle Management (goal setting, organization, communication, supervision, etc.)
 - * Decisions protocol.
 - * Treatment modalities.
 - * Administrative Remedy and Grievance Procedures.
 - * Basic beliefs and practices of major faith groups.

Of course, CPM chaplains will face varied levels of security, institutional training, and chaplaincy responsibilities and priorities due to the varied nature within the correctional environment. A wise chaplain will take advantage of every opportunity to improve his or her performance within each particular correctional situation.

Be Aware!

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

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

Chapter 4

Chapter 5

CPM Para-Professional Chaplaincy Certification

Everyone is welcome to partner with CPM in offering help and hope to the 7.4 million adults behind bars, on probation, or on parole, plus the growing number of youth offenders in North America, and their families.

You may visit www.prisonministry.faith to learn how you may take advantage of these opportunities to partner with CPM. Also visit us on Facebook for more information and events.

However, for those seeking Para-Professional Chaplaincy Certification with CPM, a higher level of commitment and qualification is necessary. In an effort to provide correctional facilities with well-trained volunteers and chaplains of the highest professional quality, CPM believes it is vital for individuals to be faithful and active in a local church, and offers certification only to individuals approved for certification by their Pastor.

In order to maintain continuity of ministry and the highest volunteer and ministerial ethics, CPM currently offers certification only as outlined in the guidelines listed for CPM certification and as outlined herein.

Para-Professional Certification Procedures and Guidelines

To obtain Christian Prisoner Ministry (CPM) Para-Professional Chaplaincy Certification:

1. One must be affiliated with the [United Pentecostal Church International](#) in some way. Attend a UPCI church with a licensed UPCI

pastor that would recommend and sign the application. If not attending a UPCI church, have knowledge of a UPCI pastor that would sign the application and you be accountable to.

2. Have already completed the Volunteer Chaplaincy Certification and complete the Para-Professional Certification training.

3. Return the application, a current picture, and the certification fee to:

*Christian Prisoner Ministry - NAM
36 Research Park Ct.
Weldon Spring, MO 63304*

Or email all information to CPM@upci.org

For a one-year license, please remit \$39 with this application. You may purchase a two-year license for \$69. ***This non-refundable fee for your License Fee needs to be made payable to: Christian Prisoner Ministry.***

4. If you have any questions, please feel free to contact our office at (636) 229-7900 or email at CPM@upci.org.

5. In order to maintain CPM Certification and access to free downloadable resources, you must fill out and submit the application renewal form annually or biannually to show pastoral approval. For additional information and events, please visit www.prisonministry.faith or on our Facebook page.

Chapter 6

Counseling Session 1

Persons serving in Correctional Chaplaincy are often called upon to provide spiritual counsel to offenders, correctional staff and their families. As a correctional chaplain, people will look to you for direction, an opinion, and recommendations. Correctional chaplains will be confronted with individual's problems, pain and circumstances which may, at times, seem overwhelming. Therefore, those who serve in positions of correctional chaplaincy are required to have a basic understanding of the counseling practice and possess basic skills in offering spiritual counsel. Although the CPM Para-Professional Counseling Guidelines do not provide a comprehensive course in counseling, and therefore do not offer any type of counseling certification, these guidelines do offer practical and proven principles for providing appropriate scriptural counsel in the correctional environment.

Correctional chaplains are often called upon to assist individuals dealing with personal issues such as loneliness, anger, guilt and depression. In addition, family issues such as child custody, divorce and separation, illness, or death in one's family will often require the counseling assistance of the correctional chaplain. Other issues such as grief, addiction, marriage, financial or vocational counseling may also require the chaplain's attention.

Providing counsel in the correctional environment is a demanding responsibility. It is critical that correctional chaplains be prepared. Equally important is an understanding of what not to do. Effective ministry knows its strengths. It also understands its liabilities. The

chaplain must be careful not to fill roles of responsibility which are beyond his ability or expertise. When in question, it is advisable to defer to someone of greater experience or expertise. However, with that said, it is also important not to minimize the incredibly valuable resource of wise spiritual counsel offered by correctional chaplains within the correctional environment. Familiarizing yourself with the principles set forth in these CPM Counseling Guidelines will help you understand the philosophy, process, principles and practice of counseling, which will in turn better assist you in functioning in a chaplaincy role within the correctional environment.

Counseling is the “The application of mental health, psychological or human development principles, through cognitive, affective, behavioral or systemic interventions, strategies that address wellness, personal growth, or career development, as well as pathology.”

Counselors, psychologists and psychiatrists share one important responsibility and that is providing psychotherapy and counseling to people in need. Professionals in all three fields support people with emotional problems, assist those suffering from mental health disorders, provide counseling to families, individuals, couples and groups and perform crisis intervention when needed.

Professional counselors must obtain a master's degree or higher in mental health counseling or marriage and family therapy. They work with clients to help them learn better ways to manage their problems, mainly by providing talk therapy. Counselors usually work in private practice or mental health clinics, although some work in other settings,

like schools or community centers. Generally speaking, counselors offer assistance to people suffering from problems that cause emotional distress, such as anxiety, relationship issues, eating disorders, sexual disorders, life changes and substance abuse. Most states require professional counselors to be licensed if they work in certain settings, including private practice.

Psychologists perform the same duties as professional counselors, but they also provide additional psychological services, such as administering psychological or diagnostic tests and consulting with involved medical professionals regarding the appropriate treatment for their patients, such as medication.

Psychiatrists are medical doctors who complete specialized training in psychiatry. They diagnose and treat mood disorders, such as depression and anxiety, and serious psychiatric disorders, such as bipolar disorder and schizophrenia. Psychiatrists work in private practice, hospitals, medical centers, in-patient treatment facilities and other settings and are able to prescribe medication.

We live in a society where numerous counseling methods are being implemented. Regardless of the method, the general goal of counseling is to provide encouragement and guidance for those persons who are facing loss, decisions, personal struggles and disappointments. It is widely accepted that counseling can simulate personality growth and development and help people cope more effectively with the problems of living, inner conflict and crippling emotions. Counseling further helps individuals to resolve inter-personal tensions within the marriage and

family relationships, and especially assists persons whose life patterns and habits are self-defeating and cause unhappiness. This is especially true in the correctional environment.

The counseling process is influenced by several characteristics that help it become a productive time for the client and the counselor.

Physical Setting.

Counseling can happen anywhere, but the professional generally works in a place that provides privacy, confidentiality, quiet and a certain amount of comfort.

Structure.

The structure of the session can be led by the client or the counselor. There should be a goal that is presented at the beginning of each session. This goal is a goal that would be mutually agreed upon in the first or second session.

Client Qualities.

The counselor can do all he or she can do, and still change may take time or not come at all. Change is dependent on the client's willingness to do the work.

Counselor Qualities.

The counselor enters sessions with patience, unconditional positive regard and with a non-judgmental attitude. The counselor has a willingness to help and walk with the client on his or her journey to change.

You want to build the relationship with the client through the use of counseling skills. Yet all these skills will be hindered without the use of empathy.

According to Rogers (1961) Empathy involves two specific skills:

Perception or understanding of what is taking place emotionally and the ability to communicate your understanding of that to your client.

There are several ways to “lead” the client forward in a session. They include using silence, acceptance, paraphrasing, summarizing, and reflection of feelings.

Be aware of how you lead and where you are going. You are working on the client’s issues, not your issues, or what you think the client should be working on. There may be different types of responding, depending on the personality of the client:

Affective Responding. Focusing on feelings.

Behavioral Responses. Focusing on actions and behaviors.

Cognitive Response. Focusing on thoughts and cognitions.

You will balance these throughout the session with a client

Self-disclosure is making oneself known to another person (the client) by revealing personal information. Counselors self-disclosure is only necessary as it relates to the therapeutic process. Too much self-disclosure hinders the counseling process.

Humor can have a positive effect on the counseling process when used properly. It must be used with sensitivity and timing. It does not demean and is supportive.

Providing effective spiritual counsel requires time for several reasons. First, there must come a understanding of the presenting issue. While an inmate may be familiar with the symptoms he or she is experiencing, they may not be able to delineate the problem. The inmate may require several sessions before he understands and accepts the real issue. Finding the truth takes time and once faced with truth, people need time to change. Time also allows for an opportunity for prayer. People's problems are serious and most of them have been a long time in the making. It can take time to resolve them.

Another basic and important principle of effective counseling requires that the inmate be given the chaplain's complete attention. It is injustice to the inmate to allow him to believe that you are helping him if you are unable to give him your undivided attention. Many insights into issues and hidden aspects of problems come to light as the wise

chaplain gains understanding through giving the inmate his best attention.

A vitally important principle in effective counseling is the acceptance of the inmate. This is a hurdle which every chaplain faces is his own attitude toward the person he is counseling. The chaplain must be careful to patiently gain an understanding of the forces working in the inmate's life without judging him. Unless the chaplain eliminates condemnatory attitudes, he cannot possibly offer his best. Although a chaplain may not condone one's behavior, it is not his place to condemn. While God hates sin, He loves the sinner. When the chaplain's attitudes are constructive toward the inmate, they are much more likely to be greeted with success. This is known in counseling as unconditional positive regard.

Always be ethical with clients. Be honest, and always keep the confidentiality of the client. Their story is not our story. If you want to tell their story, and this should only be for the purpose of ministry or teaching, get their written permission and always change the name.

After an inmate has taken the first step in seeking help with an issue, the next step is to feel comfortable about discussing it. Since language is the outlet for human expression, inmates must be given permission and allowed to talk freely, at their own pace, and in their own way. Talking for the inmate not only helps him to clarify his thinking, but also helps to sift the good ideas from the bad. Talking also helps to clarify what people really think and provides a release for pent up emotions and destructive feelings.

A corresponding element of talking is listening. The art of listening is essential in all relational aspects of life, but is especially important in the counseling setting. Dietrich Bonhoeffer wrote, Many people are looking for an ear that will listen. As chaplains attempt to listen deeply and reflectively upon what an inmate is saying, several other important functions are served: (1) chaplains are allowed an opportunity to check the accuracy of their perceptions, (2) inmates learn that the chaplain is trying to understand their feelings, and (3) growth is stimulated in the relationship.

It is important for the chaplain to help facilitate the therapeutic process for the inmate. Therefore, in order to accomplish this goal, the chaplain can be a tremendous help to the inmate by: (1) providing a place and atmosphere conducive to uninterrupted discussion, (2) encouraging the inmate to talk and express himself freely, (3) reflecting and restating what the inmate says, thereby encouraging him to clarify his own thoughts and to say more, (4) not registering surprise at any information which the inmate reveals, (5) refraining from censoring or judging what the inmate says, (6) encouraging the inmate to suggest and discuss his own possible solutions, and (7) maintaining a confidential attitude toward discussion. Chaplains with professional skill can help draw persons into discussing their problems, find release, think things through, sift their ideas, clarify their thinking, gain new insights, rid themselves of impulsive thoughts and behavior, and move toward healthy growth and wholeness.

Advice is generally based on a person's experience and feelings, all of which are suspect to bias, blind spots, ignorance, and misunderstanding. Advice is generally very partial and prejudiced.

It is important not to lecture the client. Walk with the client on the journey and allow the client to talk with you and to you. This is more effective than talking "at" the client.

Excessive questions cause the client to feel interrogated and can make the client uncomfortable. Be careful that you ask questions that are necessary and not just for your own personal interest, or just to gather more information for the sake of information. In asking questions, it is best not to use "why" questions, as this can also seem judgmental on the part of the counselor. Instead, use "what" or "How" or "what if" questions. The way to more information, when necessary, is to ask open ended questions instead of closed ended questions which will only get you a quick answer.

2 Types of Questions:

Open—allows the client to answer the question in a free-flowing or narrative style. Used when you want more detailed and elaborate answers. Tell me how this is working for you?

Closed—this type of question requires only a one or two word response. Usually a Yes or No. Do you enjoy that type of work?

We also do not want to use the time for our own storytelling. This is their time, not ours. Storytelling is only helpful if it is truly necessary for the point of movement on the part of the client. Use this sparingly as you would any self-disclosure.

A concept as old as Freud, transference and countertransference are issues that affect all forms of counseling, guidance, & psychotherapy.

Transference.

This is the client's projection of past or present feelings, attitudes, or desires onto the counselor. It can be direct or indirect and will cause the client to react to you as they would in the past or present relationship.

Counter-transference.

This is the counselor's projected emotional reaction towards the client. It can take on many forms, from a desire to please the client, to wanting to develop a social or sexual relationship with the client. When this happens, supervision or counseling for the counselor is called for.

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Chapter 7

Counseling Session 2

Maximizing Healing and Growth

Today, professionals in medicine, psychology, religion and related fields are recognizing the value of the team approach, in which combined efforts bring about the best results. There are usually a number of factors that create a problem, and any one, or any combination of factors may bring about illness, dysfunction and various problems. When people bring their troubles to a chaplain, they are often unaware that these difficulties may stem from physical causes, therefore, the chaplain must consider the possibility of medical or physical origins. We understand that a physical problem may be disguised in mental,

emotional or even spiritual issue, and again when working in the correctional environment, offenders are often best served by wise chaplains who refer offenders to another professionals of greater expertise.

Neurological impairments do account for many problems seen in individuals. Another frequent cause of dysfunction and undesirable behavior is a chemical imbalance in the body which is caused by endocrine malfunction. Some basic personality characteristics in endocrine dysfunction include short attention span, poor memory, poor coordination and emotional instability.

In addition to neurological and endocrine problems, other physical causes may disturb one's emotional balance. Poor physical health is often directly related to emotional and mental problems. Obviously, our physical well-being and our emotional and spiritual health are interrelated. Remember that man is a whole being, and whatever affects one portion usually affects the entire human organism. As we view the possible causes of human problems, we see that they are multiple, and it behooves the wise chaplain to become sensitive to all the causes of behavior, physical, as well as emotional, mental and spiritual, and refer accordingly.

Therefore, in an attempt to consider the physiological as well as the psychological aspects of problems, several other principles of the holistic or wholeness concept in counseling should be used for maximum healing and growth.

Types of Counseling are listed in the slide. As you can see, there are many different types of counselors specializing in many different areas of mental health.

Traditionally, counseling has been divided into three areas, (1) remedial or restorative, (2) preventive, and (3) educative. Remedial or restorative counseling involves helping people deal with the existing problems of life. Preventive counseling seeks to stop problems from getting worse or prevent their occurrence at all. Educative counseling involves the counselor seeking to instill healthy life-principles in an individual or group setting. Without thoroughly addressing each type, it is most likely that remedial counseling takes the vast majority of counselor time and energy.

In many respects, Christian counselors are ahead of these trends. The church has always been concerned with prevention and education. Therefore, it is important, when addressing the counseling process, that attention be given to both the rehabilitative and educative approaches.

Christian chaplaincy and providing spiritual counsel is a challenging task. It involves the development of therapeutic personality traits, the learning of skills, a sensitivity to people, an understanding of the counseling process, an alertness to the dangers involved, an in-depth familiarity with the Scriptures, and a sensitivity to the guidance of the Holy Spirit.

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There are many different approaches to the counseling session using the various theories of counseling.

The Behaviorist want to identify and change Behaviors. This is their focus throughout the sessions.

The Psychodynamic counselors look at personality and development and use this information to work through change.

The Cognitive therapists Want to identify thinking and change thinking. This is how they approach the counseling sessions.

And the Humanistic counselor works to help the client reach his or her highest potential through identifying the strengths in the client. These strengths are used to strengthen the weaknesses.

A Variety of Issues

A variety of issues typically surface in the correctional setting. The list on the slide is only a sampling of the issues that may be presented in session to the Chaplain. Depending on the nature and urgency of the problem, most counsel will take on the form of supportive counseling, crisis counseling, bereavement counseling, marriage or family enrichment counseling or educative counseling. And when the issue presented is beyond the scope of expertise and training of the Chaplain, it is imperative that the client be referred to a professional.

Many personal issues may surface in the correctional setting.

Anxiety is typically defined as either healthy concern, or as fret or worry. Anxiety warns people of danger and motivates us to take action. However, when it creates panic or immobilizes individuals, the anxiety is harmful.

Loneliness is the painful awareness that we lack close and meaningful contact with others. It involves a feeling of emptiness, isolation, and intense longing.

Depression covers a variety of symptoms which are usually not easy to treat. If this is the issue presented, refer to a licensed professional, while you can continue to be a support.

Anger is an emotional state experienced by everyone, but in varying degrees of intensity from mild annoyance to violent rage. Anger, in and of itself is not sinful, but may become sinful if used to inflict injury upon oneself or someone else.

Guilt is at the basis of much human suffering. Guilt has been grouped into two broad categories, namely, objective guilt and subjective guilt. Objective guilt includes legal guilt, theological guilt, personal guilt, the violation of ones own personal standards, and social guilt. Subjective guilt is the feeling of regret, remorse, or shame that comes when we have committed wrong deeds or failed to do that which we feel we should have done.

Interpersonal relationships are often strained and marked by conflict. Among those interpersonal issues which are often confronted in the correctional setting are sex within or apart from marriage, sexual identity, violence and abuse. Other common issues include personal issues, developmental issues, interpersonal issues, identity issues,

family issues, and various other issues including mental disorders, addictions, financial and vocational matters.

Spiritual counsel as a correctional chaplain is often a gentle, sensitive form of guidance and instruction frequently conducted on a one-to-one basis as requested by inmates or staff. This effort may involve giving information, answering questions, making suggestions, stimulating thinking, pointing out opportunities for life-skill resources, and sometimes offering spiritual guidance that can be mutually discussed with the individual.

Although the nature of correctional chaplaincy requires that chaplains provide counsel to inmates, chaplains are not considered “professional counselors” unless they have received appropriate professional counseling credentials. With that said, it is also important to realize that due to the nature of the correctional environment, professional counseling is typically not offered for the vast majority of inmates. When inmates enter the correctional system, they typically receive a thorough evaluation as to special psychological or psychiatric needs, and are placed in the appropriate level of security, care and programs as needed. In these specialized care situations, chaplains typically do not offer counsel of any kind, other than simply providing friendship and access to spiritual resources as appropriate.

Some problems may be spiritual, while others may be caused by faulty learning, misinformation, early trauma, environmental stress, physical illness, misperception, confusion over decision making, or other issues. Offering spiritual counsel to people with problems may involve using

techniques derived from the Scripture. More often, the effective chaplain will use methods that are consistent with the Bible's teachings and values, but are discovered and developed by social science and common sense. The chaplain seeks to be used by God to touch the lives of others so that they can be helped to live with greater meaning, stability, fulfillment, growth, and spiritual maturity.

First CC (Christian Counselors) understand the nature of humans, the authority of Scripture, the reality of sin, the forgiveness of God and hope for the future. Biblical counselors believe that man was designed, and works best, within the framework of divine direction and influence. Je 10:23; Je 17:9-10; Proverbs 16:

Secondly, CC seek to stimulate spiritual growth and development of values and lifestyles in counselees that are based on biblical teaching. No good counselor, secular or Christian, forces beliefs on counselees. We should treat people with respect and give them freedom to make decisions.

Third CC considers the individuality of every soul: person's upbringing, past experiences and personal relationships has helped to shape characteristics and conditions for each individual.

Fourth CC avoids counseling techniques that would be considered immoral or inconsistent with biblical teaching.

Fifth CC is the unique search for comprehensive solutions in which counselors recognize that most problems involve many causes or contributors. Hebrews 7:25; 1 Thessalonians 5:23

Sixth CC brings spiritual and practical information to the counselee. Christian counselors seek to assist individuals in understanding what is the issue and how to resolve the issue. Ps 119:130; Pr 6:23; Pr 9:1; Ez 44:23-24

Seventh CC assists offenders in taking responsibility and being accountable for reality. Personal responsibility is fundamental to everything in God's economy. Ez 18:24-30; 2 Co 5:10-11; Is 3:10-11

Eighth CC are open to a word from the Lord for the situation. 1 Co 12:7-8; Is 11:2-3

Nineth CC bring a genuineness which is characterized by warmth, sensitivity, compassion and honesty. Surely Jesus Christ is the best model we have of a wonderful counselor, and those who are in fellowship with Him, can become a powerful extension of His care to the counselee. Of course, the disposition of Christ provides the ultimate example of counselor demeanor. Mat 12:18-20; 2 Titus 2:24-26

The final session, due to a move, change in counsellors, or reaching the goals can be a difficult session. You have formed a professional relationship and the client has depended on your presence in walking with them through this part of their life journey. If possible, inform

them a few sessions before your last session that it will soon be your last meeting together. If that is not possible, allow time in the last session for the client to express his or her thoughts about the process they have had with you. Give the client a few positives to take with them. And have additional resources for the client's next move.

Endnotes – Here are some references you can check out and review.

- Jay E. Adams, *The Christian Counselors Manual* (Grand Rapids: Zondervan Publishing House, 1973), 33.
- Jay E. Adams, *Competent to Counsel* (Grand Rapids: Zondervan Publishing House, 1970), 1-7.
- Anna Russell, *Baker's Dictionary of Practical Theology* (Grand Rapids: Baker Book House, 1961), 234.
- Jay B. Adams, *Competent to Counsel* (Grand Rapids: Zondervan Publishing House, 1970), 8-19.
- Gary R. Collins, *Christian Counseling - A Comprehensive Guide*, rev. ed., (Dallas: Word Publishing, 1988), 47-48.
- Howard Clinebell, *Basic Types of Pastoral Care & Counseling* (Nashville: Abingdon Press, 1966, 1984), 50-51.
- R.C. Trench, *Synonyms of the New Testament* (Grand Rapids: William B. Eerdmans, 1948) 112-114.
- Gary R. Collins, *ibid.*, 17-20.

Chapter 8

Grief and Loss

Grief, Loss and Illness in the Correctional Setting

In the event of an inmate's death, it is very important to be sure that the family member you are contacting has someone with them for support before you inform them of the offender's death.

In the event of death in an offender's family, the offender is usually very distressed emotionally due to being incarcerated and unable to be with the family.

While Biblical counsel may be helpful, the chaplain must understand that many individuals may become angry at God for taking their loved one. You must allow them to vent, gripe, and "get it out" in a safe and supportive atmosphere without trying to preach at them or "set them straight." By being secure and confident enough in your own spirituality that you can listen without judging and continue to care even in the face of one's anger and emotion sends a strong message of stability and may lead the bereaved to seek out spiritual resources for themselves.

You may want to inform the bereaved that God offers a special grace to help and comfort the bereaved. He is especially near to those who sorrow. Do not use a time of bereavement to defraud a person spiritually, that is to use a person's grief as an opportunity to "force feed" the Gospel or bring about some "religious" conversion which is

based more on trauma and emotion than on anything else. People who are “force-fed” religion at a time of bereavement will typically resent it later, and will often hold criticism and embitterment toward not only those trying to “force feed” them, but also toward spiritual things in general.

Although grief is an unavoidable and universal experience, for some the experience is much more intense. This can lead to what has been described as unresolved grief, protracted grief, traumatic grief, or complicated grief, and as having symptoms similar to PTSD (Complicated grief, 2006). Simply being there as a supportive caring friend with a listening ear provides a spiritual presence that people welcome and appreciate. Giving consideration to the following will assist you in ministering comfort and offering support to those facing loss and grief:

- Just Be There. Our physical presence is a great strength to people who are hurting.
- Simply Listen. Emotions need to be expressed. Emotions repressed become toxins that harm. Don't simply listen to the words, but pay attention to the feelings and non-verbals.
- Give Permission to Grieve. One of the greatest gifts you can give to the person facing loss is the permission to feel what they feel.
- Accept a Person's Silence because grief is often too deep for words. Don't violate a person's need for silence by much speaking.

- Share a passage of the Word to comfort, but never to manipulate or condemn a person of any wrong behavior. You may want to share a scripture that was meaningful to you

during a time of personal suffering.

- Pray with them when Appropriate and when Given Permission. During sorrow, prayer that comforts is not preachy, but leads everybody into presence of a loving Father who wants to comfort and bring peace.
- Be Patient as Scripture indicates in Psalm 23 that the journey through the valley of the shadow of death is a walk. We can't run through the valley. We can't outrun our shock and grief. We must be patient with those facing the pain of loss.

There are many reasons for grief. Grief can be caused by loss of a person in death. But grief can also be caused by any loss in the life of a person. We understand that grief is a process that needs to be worked through in the loss of a spouse or divorce, the loss of placement due to a move, the loss of health, mental health, position, and time.

In prison, there is a loss of freedom, individuality, security, dignity, along with the other losses of family. There can be many layers of grief in this situation. Each of these losses will take on its own journey of grief. Each journey may take different lengths of time and make work through the process in different ways.

Be patient. Never rush a person through the process of grief, no matter how long it takes.

Systems are a part of all living creatures. We have a family system, a social system, a religious system and a community system. Each of these systems can be broken down into smaller systems that function to keep balance. Each system has a way to communicate, behave, and thrive. Each system wants to be the strongest system. Systems can compliment one another and there can also be conflict between systems. When you add the prison system to a person's life, this can complicate a person's life even more. These systems affect all parts of a person's life. And these systems can also affect the grieving process depending on how the many systems in a person's life view grief. There may be the religious thinking on the grieving process, and the cultural thinking may be different. Understanding the values of a person can help with the understanding of how to work with the individual through the grieving process. If you do not know what their values are, ask them to share with you how you can be of assistance to them in the moment. Follow their lead.

This model of Kübler-Ross is the most common model of the states of grief.

Denial- This can't be happening to me

Anger –toward others, toward God or a Higher Power, May not be rational and may involve thoughts to get even, blame, and may affect health,

Bargaining-I will do anything to....

Depression-Giving up, What's the point, fear, loss of self-care

Acceptance-It is going to be okay, or I can accept what has happened...
(everyone has their own time)

However, the stages do not manifest themselves in nice 1,2,3,4, steps as listed in this model. A person can reach the stage of acceptance and then at some point return to a place of denial or anger. Be patient. No two people will process grief the same way. The length of time will vary and the order of steps will vary.

These are the tasks of grieving that J. William Worden developed, call Tasks of Mourning.

The tasks a person faces when dealing with loss are to:

Accept the reality of the loss

Work through to the pain of grief

Adjust to an environment in which the deceased is missing, and

Find an enduring connection with the deceased in the midst of embarking on a new life.

Worden emphasizes that his tasks are not stages and that they aren't necessarily addressed in sequential order, and that one can revisit the tasks rather than complete them on the first pass.

Again, this is just a model. The actual tasks will probably not be displayed in this specific order.

This is another way of looking at the process of mourning, developed by Therese Rando.

- 1) Recognize the loss: this means acknowledging the death and understanding the death. This occurs in the avoidance phase.
- 2) React to the separation: this process involves experiencing the pain, feeling, identifying, accepting, and expressing reactions to the loss. It includes identifying and reacting to secondary losses. This occurs in the confrontation phase.
- 3) Recollect and re-experience the deceased and the relationship: this requires realistically reviewing and remembering the deceased, as well as reviving and re-experiencing feelings. This occurs in the confrontation phase.
- 4) Relinquish old attachments to the deceased and the old assumptive world: this occurs in the confrontation phase.
- 5) Readjust to move adaptively into the new world without forgetting the old world: this means developing a new relationship to the person who dies, adopting new ways of being in the world, and establishing a new identity. This occurs in the accommodation phase.
- 6) Reinvest. This means putting emotional energy into new people, goals, etc. This occurs in the accommodation phase.

There are two styles of grief. There is the instrumental grief which focuses on the thinking part of grief. This is the person who is more of a problem solving thinker and may look more at the how and why. This person may be less expressive in the area of feelings and may try to rationalize their thoughts rather than express with words of feeling.

The intuitive griever will be the person who has a strong emotional response to the grief. This person may have strong outward displays of

grief and use feeling words to describe how they are processing grief. These intuitive grievers will more than likely want emotional support through the process and not try to go it alone.

On this slide, there is a list of words that may describe grief. However, this is not a complete list. But this list will help us to understand that not everyone looks at, approaches, processes, or explains grief in the same way.

Angry

Lonely

Restless

Anxious

Irritable

Miserable

Trouble Sleeping

Confused

Numb

Depressed

Pained

Disappointed

Regretful

Zoning out

Discouraged

Changing Moods

Relieved

Fearful

Overwhelmed

Sad

Frightened

Sorry

Guilty

Tired

Shocked

Helpless

Loss of appetite

Withdrawn

In grief, everyone will process grief in his or her own way. There will be some aspects of uniqueness to the individual and very personal. While there will be some aspects of the grieving process that will appear universal.

Personal – Everyone deals with grief in a different way

Universal – Everyone deals with grief at some point in his or her life

There are universal questions that come with the grief process. Many times there are spiritual issues that reveal the search for the meaning of life during a time of grief. Sometimes it is a time of re-evaluating “who am I” and what is the purpose of life. Other thoughts may be the struggle of abandonment due to loss and anger because of the feelings of abandonment.

Sometimes there is the fear of the unknown and what happens when someone dies. When there is a spiritual struggle, some try to find a secular framework to explain death and the unknown of the future. The mystery of death, what happens to the spirit, where is God?, and sometimes the wanting to know if there is an eternity can be a part of the grief process. We cannot explain all of the whys and wherefores of death. We can share scriptures about heaven and about the eternal love of God.

What has been your grief journey? Take a minute and write down a time when you experienced grief. What was your first reaction? How long did it take you to work through your grief? What helped you? What didn't help you?

As a provider of grief therapy, we must also look at our own journey through grief. This will help us to be more compassionate and understanding of the process for others.

Work through this exercise and reflect on your own experience of grief.

These are other exercises that can be helpful to suggest to those who are grieving. Sometimes by giving or doing something, the person is helped in the process. The exercises can give them ways to cope and express their feelings.

Letter to someone I have hurt or that I love.

Paint or draw a picture of your grief.

Keep a Grief Journal and record the feelings you have and share them with a confidant.

Record my journey moving forward. What are my future goals? How can I help someone else?

Have the person write a letter to you, sharing their grief. You write a letter back with encouraging words.

Remember: If a person you are working with shows signs of depression, has suicidal thoughts or thoughts of self-harm, non-suicidal self injury, thoughts of homicide, does not have thoughts for their future, is having hallucinations, hearing voices, refusing to eat, explosive, extreme fears, or showing any signs of behavior that is out of the norm for that individual, REFER!!!!

Regardless of where these offenders are or what they have done, they are people just like us. It really is true, “except for the grace of God, there go I”. Try to walk a bit in their shoes. If you find yourself particularly offended or “turned off” by an inmate, seek the help of the

institutional authority over you. Our goal is to help and not to add to an inmate's problems. Ministry in a correctional setting is not easy. The rewards are not immediate. The disappointments are many. If an inmate tells you something that is disturbing to you personally or if you are feeling frustrated please talk it over with your pastor, and /or contact the senior staff chaplain or volunteer coordinator.

Institutions are extremely grateful and supportive of the services you provide and will want to assist you. You have a uniqueness that is particularly yours and Christ can use a variety of gifts in serving and furthering His Kingdom. Your time and talents are extremely valuable in reaching hurting and broken people with the loving, life-changing and liberating Gospel of Jesus Christ.

Christian Prisoner Ministry recommends that Para-Professionals who are asked to serve in a chaplaincy role which requires the chaplain to offer spiritual counsel to inmates on a regular basis, obtain, become thoroughly familiar with, and use as a desk reference the following books on Christian counseling:

Please reference the list of SELECTED Bibliographies on this slide

Adams, Jay E. *Competent to Counsel*. Grand Rapids: Zondervan Publishing House, 1970.

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Chapter 9

Guilt, Shame, and Regret

Unresolved guilt, shame and regret regularly haunts and imprisons human hearts as a result of yesterday's failure. Guilt and regret are common issues that surface in the correctional environment. People often attempt to shed guilt by:

Shifting the Blame: "I did it, but they made me do it."

Rationalizing: "I did it, but there was a reason... it wasn't what you think."

Sanctifying it: "I did it, but God understands and knows I couldn't really help myself."

Denial: "It's so horrible, I couldn't have done that," or "It's not as bad as they say."

Grading themselves on the curve: "I did it, but everyone else did too."

These can be coping mechanism to help them survive until they are ready to face reality. We cannot force them to reality. We walk with them on their journey. Do not deny their coping mechanism in the moment. They may need this to survive. Listen. Be empathetic. Be patient.

The Bible has many stories about guilt and regret. Jesus' parable of The Rich Man and Lazarus describes the sadness of regret. If only the rich man had noticed the beggar at his door. We read of David after his acts of murder and adultery, and the Apostle Peter after denying his Lord three times. The Psalmist ultimately wrote, "I acknowledged my sin to you, and... you forgave" (Psalm 32:5). Repentance is turning from sin to God. It's a simple, decisive act, and individuals can find incredible relief in the psalmist's words.

There are four aspects to forgiveness: you receive forgiveness from God, or others; you forgive yourself; reverently, you accept the plan of

God for whatever happened that you believe God could have prevented (there is a painful mystery there); and you forgive others. Forgiveness, in the Bible, is an event, not just an idea. In the forgiving transaction, something tangible happens. Our sins are 'blotted out', cast into the sea, though they are scarlet they become white as snow, and are completely removed. When God forgives, something very real - eternally real - happens. If your regret involves someone who has died, then ask God to forgive you, place it in his hands and walk free from the prison of regret and self-condemnation.

Guilt and Shame are closely connected emotions. We tend to feel guilty when we have violated rules or not lived up to expectations and standards that we set for ourselves or others have set for us. If we believe that we "should" have behaved differently or we "ought" to have done better, we likely feel guilty. Shame involves the sense that we are bad, ugly, awful, stupid, clumsy, worthless, defective, or unlovable – no matter what anyone says, we have done something wrong which means we are "flawed," "no good," "inadequate," or "bad" and these feelings are usually connected to the reactions of others. Anytime you catch yourself thinking "if they knew what I've done, then they would not like me or would think less of me," you are feeling shameful. Shame can involve family secrets involving other family members as well as around issues like alcoholism, abuse, abortion, crime, etc.

1) Assess the seriousness of the action. Frequently guilt and shame means that you are living your life in a way that violates your principles or that you are judging too many small actions as serious. Questions to consider: Do other people consider this to be as serious as I do? Do

some people consider it less serious? Why? How serious would I consider the experience if my best friend was responsible instead of me? How important will this experience seem in one month? One year? Five years? How serious would I consider this to be if someone had done this to me? Did I know ahead of time the meaning or consequences of my actions (or thoughts)? Can the damage be corrected? How long will this take? Was there an even worse action I considered and avoided?

2) The Bible conveys a most amazing truth: there is no sinner so gross or so corrupt that Jesus Christ cannot make a past tense out of his or her lifestyle. But it also tells us that the past must remain in the past. The unrighteous do not have to remain that way (1 Corinthians 6:9-11). Our fate is never sealed until we take our last breath. One of the most beautiful statements in all of the Bible says, "And such were some of you." That is a statement of hope following a verse of despair. It is a statement of triumph following a verse of defeat. And all of its meaning is wrapped up in the tense of the verb. "And such were some of you." With some people, what you were is what you will always be, as far as they are concerned. If you ever lied to them you are a liar. If you ever stole, you are a thief. Not so with God. He can redeem the worst past in order to bring hope and blessing for the future. God can make anyone who comes to Him in faith a former idolater, a former adulterer, a former slanderer, and a former alcoholic. In fact, there is no life too corrupt that Jesus Christ cannot make a past tense out of it. The only person unredeemable is the one whose heart is too proud or too hard to accept God's forgiveness. All others can experience transformation. In other words, any lost sinner can become a sinner saved by grace.

Coping is the attempt to maintain a sense of emotional well being. Some non-helpful ways that individuals attempt to cope with guilt and shame may include:

Self Abuse: Self abuse either through your thoughts or with your body.

Chronic Victimization: Difficulties setting limitations with other people, not believing they have the right to say "No". Difficulty taking responsibility for self and the consequences of behavior; usually blaming others for what is happening in life (society, parents, boss, the system).

Abuse of Others: Taking out unresolved hurt and anger on others who are more helpless (like kicking a pet, or mistreating or yelling at another individual).

Depression: Being weighed down by feelings (hopelessness, powerlessness, and overwhelmed).

Rage: Unleashing rage is a way to keep other people away. "People can't see my inner self if I keep them away." Unable to feel in control of your life.

Control: Control feels powerful. When a person has power they feel less vulnerable to being shamed. It involves controlling feelings, thoughts, and actions as well as manipulating others.

Perfectionism: Having unrealistic expectations, fear of being abandoned if we're not good, right, perfect, constantly push to do our best.

Addictions and Other Compulsions: Shame sets a person up for psychological dependency which can lead to physical dependency.

Compulsive Relationships: Looking for someone else to give our lives purpose, or fill our lives with a sense of worth. Enmeshed relationships.

Apathetic Relationships: The primary goal is avoiding vulnerability and pain. Physical, emotional and sometimes social distance is maintained in an effort to avoid vulnerability.

Suicidal Thoughts or Attempts: I am hopeless, unworthy and do not deserve or want to live.

The goal of the correctional chaplain should be to assist individuals in moving toward developing a new and healthy identity. Some helpful ways that individuals can move past guilt and shame may include:

Break the silence. When secretiveness surrounds shame, it may be important to talk to a trusted person about what occurred. The need to keep silent is often based on the anticipation that revealing the secret will result in condemnation, criticism or rejection by others. Often the fear of how people will react is much different from how people really react and can force reassessment of the situation. Make sure you choose someone you trust and allow yourself enough time to say everything you need to and receive feedback.

Self-forgiveness. Being a good person does not mean that you will never do any bad things. Part of being human is making mistakes. Self-forgiveness may involve changing your thoughts from, "I made this mistake and I am an awful person," to "I made this mistake during an awful time in my life when I didn't care if I behaved this way" or from "I was abused because I deserved it" to "I was abused because my parents were out-of-control." Self-forgiveness involves recognizing your imperfections and mistakes and accepting yourself, shortcomings and all.

Making reparations when possible. If you have injured another person, it is important to make amends for your actions. This involves recognizing your transgression, being courageous enough to face the person you have hurt, asking for forgiveness and determining what you can do to repair the hurt you have caused and to avoid such difficulties in the future. However, if an attempt at reparations would only inflame and make matters worse, it should be avoided. Great care must be given in determining the "if" or "when" making reparation.

Please reference the slide for the SELECTED BIBLIOGRAPHIES

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Chapter 10

Anger Management

We all know what anger is, and we've all felt it. Anger may be as a fleeting annoyance or a full-fledged rage. Anger is a completely normal human emotion. But when it gets out of control and turns destructive, it can lead to problems at work, in your personal relationships, and in the overall quality of your life. And it can make you feel as though you're at the mercy of an unpredictable and powerful emotion.

What is Anger? Anger is "an emotional state that varies in intensity from mild irritation to intense fury and rage," according to Charles Spielberger, PhD, a psychologist who specializes in the study of anger. Like other emotions, it is accompanied by physiological and biological changes. When you get angry, your heart rate and blood pressure go up, as do the levels of your energy hormones, adrenaline, and noradrenaline. Anger is a secondary emotion. There is always some other emotion that leads to anger.

Anger can be caused by both external and internal events. You could be angry at a specific person (Such as a coworker or supervisor) or event (a traffic jam, a canceled flight), or your anger could be caused by worrying or brooding about your personal problems. Memories of traumatic or enraging events can also trigger angry feelings.

Expressing Anger

The instinctive, natural way to express anger is to respond aggressively. Anger is a natural, adaptive response to threats. Anger inspires powerful, often aggressive feelings and behaviors, which allow us to fight and to defend ourselves when we are attacked. A certain amount of anger, therefore, is necessary to our survival. In survival mode, we resort to fight or flight. On the other hand, we can't physically lash out at every person or object that irritates or annoys us; laws, social norms, and common sense place limits on how far our anger can take us.

People use a variety of both conscious and unconscious processes to deal with their angry feelings. The three main approaches are expressing, suppressing, and calming. Expressing angry feelings in an assertive, not aggressive manner is the healthiest way to express anger. To do this, you have to learn how to make clear what your needs are and how to get them met, without hurting others. Being assertive doesn't mean being pushy or demanding; it means being respectful of oneself and others.

Anger can be suppressed, and then converted or redirected. This happens when you hold in your anger, stop thinking about it, and focus on something positive. The aim is to inhibit or suppress your anger and convert it into more constructive behavior. The danger in this type of response is that if it isn't allowed outward expression, anger can turn inward. Anger turned inward may cause hypertension, high blood pressure, or depression. Unexpressed anger can create other problems. It can lead to pathological expressions of anger, such as passive-aggressive behavior (getting back at people indirectly, without telling them why, rather than confronting them head-on) or a personality that seems perpetually cynical and hostile. People who are constantly

putting others down, criticizing everything, and making cynical comments haven't learned how to constructively express their anger.

Not surprisingly, they are not likely to have many successful relationships.

CALM

C- CONTROL is what your goal is!! If you remain in control, you are able to control the outcome. If your anger causes you to be out of control, you cannot control the consequences.

A- ANGER happens, so decide before you experience it how you plan to deal with it. Decide what the consequences could be if you do not remain calm in your anger. You may need to remove yourself from the anger and readdress the issues when you have calmed down.

L- LIFE Choices either reward us or punish us. We live with the consequences of every life choice we make.

M- MINDing our thinking patterns are important and contribute to how we make decisions! Some of those patterns need to be adjusted so that we can make healthier decisions!

Managing Anger

The goal of anger management is to reduce both emotional feelings and the physiological arousal that anger causes. People cannot get rid

of, or avoid the things or the people that enrage them nor can they change those things, but they can learn to control their reactions. There are psychological tests that measure the intensity of angry feelings, how prone a person is to anger, and how well they handle it. But chances are good that if you do have a problem with anger, you already know it. If you find yourself acting in ways that seem out of control and frightening, you may need help finding better ways to deal with this emotion.

Why are some people more angry than others? According to Jerry Deffenbacher, PhD, a psychologist who specializes in anger management, some people really are more "hotheaded" than others are; they get angry more easily and more intensely than the average person does. There are also those who don't show their anger in loud spectacular ways but are chronically irritable and grumpy. Easily angered people don't always curse and throw things; sometimes they withdraw socially, sulk, or get physically ill. People who are easily angered generally have what some psychologists call a low tolerance for frustration, meaning simply that they feel that they should not have to be subjected to frustration, inconvenience, or annoyance. They can't take things in stride, and they're particularly infuriated if the situation seems unjust. What makes these people this way? A number of things. One cause may be genetic or physiological: There is evidence that some children are born irritable, touchy, and easily angered, and that these signs are present from a very early age. Another may be sociocultural.

Anger is often regarded as negative; we're taught that it's all right to express anxiety, depression, or other emotions but not to express anger. As a result, we don't learn how to handle it or channel it

constructively. Research has also found that family background plays a role. Typically, people who are easily angered come from families that are disruptive, chaotic, and not skilled at emotional communications.

It is appropriate to inform inmates that they cannot totally eliminate anger. In spite of all their efforts, things will happen that will cause anger; and sometimes it will be justifiable anger. Life will be filled with frustration, pain, loss, and the unpredictable actions of others. They cannot change that; but they can change the way they let such events affect them. Controlling angry responses can keep them from creating even greater problems in their life and future. Basic guidelines for assisting individuals with managing their anger include the following:

Five Techniques for Managing Anger

1. Identify triggers for your anger. Some people can see a pattern for when they are around certain people, they end up in an emotional, angry dispute.
2. Identify the cause for your severe reaction. For example, what are you really reacting to? Are you reacting with anger to the emotion of feeling helpless, disrespected or disregarded.
3. What factors from your childhood prevent you from expressing your anger appropriately? Is it fear, denial, lack of awareness, etc.
4. Learn to appropriately manage your anger. Learn new ways, more appropriate ways to express anger.
5. Forgive others who have wronged us! Forgiveness is powerful and can free us from those destructive feelings of anger.

Strategies To Keep Anger At Bay

Relaxation. Simple relaxation tools, such as deep breathing and relaxing imagery, can help calm down angry feelings. There are books and courses that can teach you relaxation techniques, and once you learn the techniques, you can call upon them in any situation. If you are involved in a relationship where both partners are hot-tempered, it might be a good idea for both of you to learn these techniques. Some simple steps you can try:

- Breathe deeply, from your diaphragm; breathing from your chest won't relax you. Picture your breath coming up from your "gut."
- Slowly repeat a calm word or phrase such as "relax," "take it easy." Repeat it to yourself while breathing deeply.
- Use imagery; visualize a relaxing experience, from either your memory or your imagination.
- Non-strenuous exercises or meditation can relax your muscles and make you feel much calmer.

Practice these techniques daily. Learn to use them automatically when you're in a tense situation.

Cognitive Restructuring. Simply put, this means changing the way you think. When you're angry, your thinking can get very exaggerated and overly dramatic. Try replacing these thoughts with more rational ones. For instance, instead of telling yourself, "oh, it's awful, it's terrible, everything's ruined," tell yourself, "it's frustrating, and it's understandable that I'm upset about it, but it's not the end of the world and getting angry is not going to fix it anyhow." Remind yourself that

getting angry is not going to fix anything, that it won't make you feel better (and may actually make you feel worse). Logic defeats anger, because anger, even when it's justified, can quickly become irrational. So use cold hard logic on yourself. Remind yourself that the world is "not out to get you," you're just experiencing some of the rough spots of daily life. Do this each time you feel anger getting the best of you, and it'll help you get a more balanced perspective. Angry people tend to demand things: fairness, appreciation, agreement, willingness to do things their way. Everyone wants these things, and we are all hurt and disappointed when we don't get them, but angry people demand them, and when their demands aren't met, their disappointment becomes anger. As part of their cognitive restructuring, angry people need to become aware of their demanding nature and translate their expectations into desires. In other words, saying, "I would like" something is healthier than saying, "I demand" or "I must have" something.

Problem Solving. Sometimes, our anger and frustration is caused by very real and inescapable problems in our lives. Not all anger is misplaced, and often it's a healthy, natural response to these difficulties. There is also a cultural belief that every problem has a solution, and it adds to our frustration to find out that this isn't always the case. The best attitude to bring to such a situation, then, is not to focus on finding the solution, but rather on how you handle and face the problem. Make a plan, and check your progress along the way. Resolve to give it your best, but also not to punish yourself if an answer doesn't come right away. If you can approach it with your best intentions and efforts and make a serious attempt to face it head-on, you will be less likely to lose patience and fall into all-or-nothing thinking, even if the problem does not get solved right away.

Better Communication. Angry people tend to jump to—and act on—conclusions, and some of those conclusions can be very inaccurate. The first thing to do if you're in a heated discussion is slow down and think through your responses. Don't say the first thing that comes into your head, but slow down and think carefully about what you want to say. At the same time, listen carefully to what the other person is saying and take your time before answering. Be aware of what is the underlying cause for the anger. For instance, you like a certain amount of freedom and personal space, and your "significant other" wants more connection and closeness. If he or she starts complaining about your activities, don't retaliate by painting your partner as a jailer, a warden, or an albatross around your neck. It's natural to get defensive when you're criticized, but don't fight back. Instead, listen to the words of the other person. The message that the other person might be sending is that they feel neglected and unloved. It may take a lot of patient questioning on your part, and it may require some breathing space, but don't let your anger or a partner's anger allow a discussion to spin out of control. Keeping your cool can keep the situation from becoming a disastrous one.

Using Humor. "Silly humor" can help defuse rage in a number of ways. For one thing, it can help you to have a more balanced perspective. The underlying message of highly angry people, Dr. Deffenbacher says, is "things oughta go my way!" Angry people tend to feel that they are morally right, that any blocking or changing of their plans is an unbearable indignity and that they should NOT have to suffer this way. Maybe other people do, but not them! Check your expectations and make sure that they are reasonable.

There are two cautions in using humor. First, don't try to just "laugh off" your problems; rather, use humor to help yourself face them more constructively. Second, don't give in to harsh, sarcastic humor; that's just another form of unhealthy anger expression. What these techniques have in common is a refusal to take yourself too seriously. Anger is a serious emotion, but it's often accompanied by ideas that, if examined, can make you laugh.

Changing the Environment. Sometimes it's our immediate surroundings that give us cause for irritation and fury. Problems and responsibilities can weigh on you and make you feel angry at the "trap" you're in and at all the people and things that form that trap. Give yourself a break. Make sure you have some "personal time" scheduled for times of the day that you know are particularly stressful.

Some Other Tips for Easing Up on Yourself

Timing: If you tend to fight when you discuss things with people, perhaps you're tired, or distracted, or maybe it's just habit. Try changing the times and the approach when you talk about important matters so these talks don't turn into arguments.

Avoidance: If someone or something makes you furious every time you walk by it, stop walking by it, or refuse to focus upon it. Don't make yourself look at what infuriates you. Don't say, "well, they should

change that situation so I won't have to be angry!" That's not the point. The point is to keep yourself calm.

Finding alternatives: If your daily routine leaves you in a state of rage and frustration, then change your routine. Involve yourself in a project, activity, or course of learning that changes your routine.

When Additional Counseling or Security Attention is Needed

If a person feels that their anger is out of control or if it is having an impact on relationships and the ability to function in the normal demands of the day, it is vitally important to help individuals find help (sooner rather than later) in dealing with their anger. The correctional institution is a pressure-cooker environment, and when a person comes to you overwhelmed and voicing a sense of urgency regarding some individual or situation he or she is facing in the "system", your proper handling of the situation may prevent a crisis involving the life or safety of individuals involved. You may need to inform the chief of security of the situation or arrange for a transfer of an individual to a more safe and secure area of the institution. You may need to bring in a professional counselor, psychologist or other licensed mental health professional who will be better equipped to handle the situation, and possibly work with you in developing a range of interventions for dealing with the person's thinking and behavior. Make sure this isn't only a course of action designed to help individuals with anger.

Forgiveness in Anger Management

Many struggle with the inability to forgive those who have done them wrong. Something below the level of our conscious awareness prevents us from relieving our residual anger by forgiving the other person and we can then carry a grudge in our hearts. This unresolved anger poisons our relationships with our friends and loved ones. It even spoils our relationship with ourselves! We make our own lives mean and miserable instead of happy and full. Very often the feeling is, "Why should I forgive them? What they did was WRONG!" Most people have a hard time forgiving others simply because they have a wrong understanding of what forgiveness is! When you forgive someone, it does not mean that you condone or are legitimizing their behavior toward you. To forgive them means that you refuse to carry painful and debilitating grudges around with you for the rest of your life! You are "refusing" to cling to the resentment of them having done you wrong. You are giving yourself some immediate relief from your OWN anger! To forgive, then, is an act that we do on our OWN behalf. It has nothing to do with "lifting" the other person's sin! You don't forgive simply for their sake. By forgiving, you are doing yourself a great favor. This is a choice you are making on your OWN terms in order to relieve your OWN pent-up emotions.