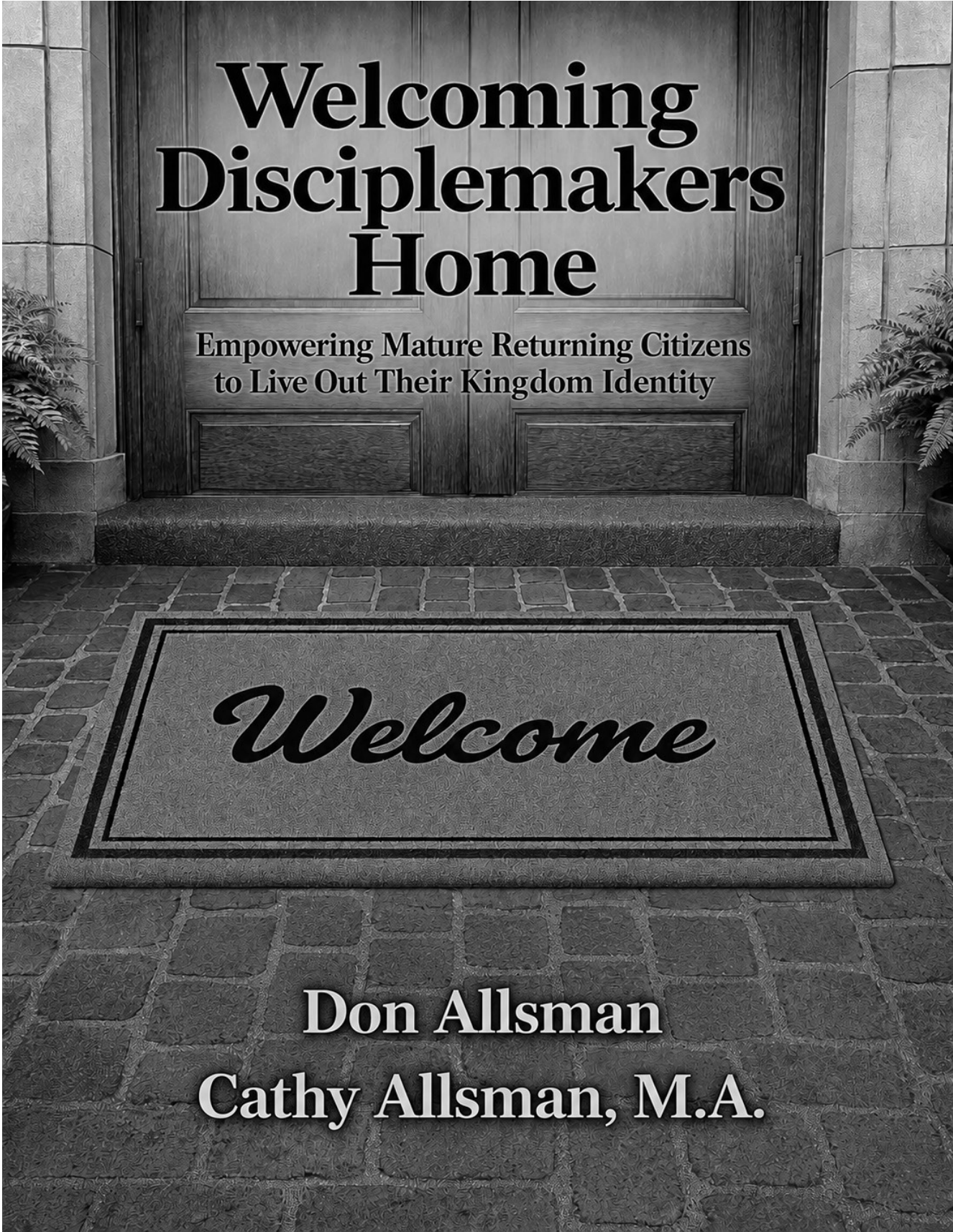




Welcoming Disciplemakers Home

Empowering Mature Returning Citizens
to Live Out Their Kingdom Identity

Welcome

Don Allsman

Cathy Allsman, M.A.

Welcoming Disciplemakers Home

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Dedication

To the gifted and compassionate leaders in local churches who
are ready and willing to incorporate mature and fruitful formerly
incarcerated disciplemakers into their communities for
the glory of Jesus.

Acknowledgements

Thank you to Pastor Jeff Urke and Brian Kusko at Atascadero Bible Church for partnering with us in the production of these videos. Thanks to the dozens of current and formerly incarcerated people, their family members, and the many incarceration ministers across America who participated in focus groups that informed this material.

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Foreword

Inside America's prisons, there are healthy churches led by men and women who are equipped with practical and theological training. They have had time to practice and refine those leadership skills and as they exit their time in prison they can be amazing assets for our churches. But their challenge is that they are stepping out of a very specific culture inside of prison, into an entirely different cultural context in the free world. They are wondering, "Will I be welcome at this church. Will I be able to use my gifts and my experience here?"

Too often they hear a "no" answer to these questions and leave feeling discouraged and rejected. Therefore, what we can do is to create a welcoming and warm environment, where people leaving prison culture are embraced and encouraged. And this also extends to the friends or family of returning citizens as well, because they have been affected by incarceration in different, but significant, ways.

You might wish that you could avoid this issue, hoping that maybe this doesn't apply to you. But statistically, nearly every congregation in America has people who have been affected by the criminal justice system. So this question is not whether you *should* be dealing with the effects of incarceration, but *how* you will deal with them.

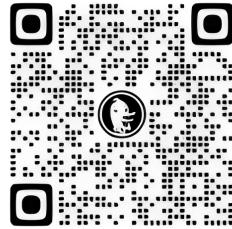
We've produced 10 short videos to help you orient your community to become a more welcoming church, to incorporate effective disciplers coming from prison, seeing them as assets to your congregation. We're going to explain some of the pitfalls, some of the things that might discourage you in ministry, or things that you might want to avoid. We believe this will accelerate the work of the Kingdom in our country. Imagine what can happen when those who have been trained in prison come back to your community as an asset to your church!

Pastor Jeff Urke

Atascadero Bible Church

Introduction

Thank you for engaging this *Welcoming Disciplemakers Home* video series! You can access the videos using this QR code:



The purpose of this orientation is to empower returning citizens to live out their Kingdom identity, for building up the Body of Christ. Our vision is to offer you the beginning steps toward incorporating fruitful disciplemakers into your church community. We cannot provide you with everything you will need along the way – you will have to learn that through experience and dependence on the Holy Spirit. But we do hope to get you started down this exciting journey.

We believe that revival can come to the churches of America through hundreds of formally-trained, gifted, and zealous men and women who have endured the hardships of prison life. They are ready to come back to communities where they were once a liability, bringing the redemption they have experienced through the Gospel of Jesus Christ while incarcerated.

But it is difficult for them to make the transition from prison to civilian life. Our heartfelt prayer is that your church is strengthened by incorporating these men and women who use their gifts as redeemed ambassadors of Christ.

These videos* are based on extensive research we conducted in 2017, drawing on interviews with current and formerly incarcerated people, family members of returning citizens, and ministry practitioners. For more study read our book *Climbing Up* (available at Amazon.com).

One final note: As you go through these videos, keep in mind that people affected by the criminal justice system use a variety of terms to describe individuals who are currently or formerly incarcerated and the environment both inside and outside of prison. We have

used a selection of these descriptions to communicate our message clearly and to not get sidetracked with terms. We recommend careful investigation into the descriptors being used in your ministry context.

*This workbook can also be used in conjunction with *The Philemon Series*, produced by Epiphany Life Change (<https://www.epiphanylifechange.org/>).

SESSION 1

The Vision

Objectives

- See the formerly incarcerated as an asset for the Kingdom of God.
- Understand the three essential steps for success.
- Appreciate the powerful effects of cultural differences.

Content

I. The purpose of this series is to orient local churches to recognize a wonderful opportunity to assimilate disciplemakers coming from prison into the local church, and build up the Body of Christ.

- A. Many returning citizens have experience in church ministry and can be an asset to the local church.
- B. Success depends on three steps
 - 1. Three years of sustained Bible study and application.
 - 2. 12-18 months of re-orientation from prison culture to free-world culture.
 - 3. Help finding their place of service in the local church.
- C. Be careful because some can be wolves in sheep's clothing.

II. Biblical precedence for three participants (Paul, Onesimus, Philemon)

- A. Onesimus was a runaway slave who became an asset to Paul ("formerly he was useless to you, but now he has become useful both to you and to me" (Philemon 11, NIV).
- B. Paul exhorted Philemon to welcome Onesimus.
- C. Onesimus did the work to become an asset instead of a liability.

III. The church's role in reentry

- A. There is a culture of prison.
- B. Shifting to free-world culture is like moving to another country.
- C. Friends in local churches are the most important asset to help a person make that cultural shift.

IV. The Main Idea: The conventional wisdom is that if you give a person a job and a place to live, that will be the most helpful in making successful re-entry from prison to the free world. But the fundamental reason people go back to prison is because they are unable to successfully shift from prison culture to civilian culture.

V. This video series covers these topics:

- A. The hopes and fears people have (both church members and returning citizens).
- B. The primary elements of prison culture, and the reasons it is hard to adjust to the free-world.
- C. The keys to success and essential steps for churches to be effective.

VI. Your church can be like Philemon by welcoming the Onesimus of our day to be an effective disciplemaker in your community.

Summary of This Session

- Local churches benefit from incorporating effective disciplemakers into their communities upon release from prison.
- Understanding culture is the most significant factor in making a successful transition.
- It will take time and effort to obtain lasting fruit.

In the Next Session We Will Seek To:

- Clarify the different ways people minister to the incarcerated.
- Understand the value of an identity approach.
- Contrast the identity approach against a therapeutic approach.

Questions for Discussion

- What did you learn that you did not know or appreciate before?
- What makes you excited about this idea of welcoming disciplmakers home?
- What makes you concerned or fearful about stepping into this arena?

SESSION 2

A Different Approach

In the Last Session We Learned To:

- See the formerly incarcerated as an asset for the Kingdom of God.
- Understand the three essential steps for success.
- Appreciate the powerful effects of cultural differences.

Objectives of This Session:

- Clarify the different ways people minister to the incarcerated.
- Understand the value of an identity approach.
- Contrast the identity approach against a therapeutic approach.

Content

- I. **There is a traditional way that people employ to help formerly incarcerated people, called “The Therapeutic Approach.”**

	Therapeutic Approach
Starts with	Individual (internal)
Pursuing	Felt needs-actualization
Objective	Break destructive cycles
Solution	Find, accept, love self
Primary Goals	Families; recidivism
Secondary Goals	Personal holiness
Means	Job, housing, programs

II. There is a different way: “The Identity Approach.”

Our Experience with the Incarcerated: Approaches to Effective Transformation		
	Therapeutic Approach	Identity Approach
Starts with	Individual (internal)	Kingdom of God (external)
Pursuing	Felt needs-actualization	Cosmic purpose
Objective	Break destructive cycles	Identity subsumed (whole)
Solution	Find, accept, love self	Freedom from self-preoccupation
Primary Goals	Families; recidivism	Vision for ministry (all dimensions)
Secondary Goals	Personal holiness	Families; recidivism
Means	Job, housing, programs	Friends, community, internship

III. The opportunity of a lifetime

- A. Biblically-trained and zealous leaders bring their gifts and abilities to your church.
- B. How will they be received at our local church?

Summary of This Session

- The traditional approach is therapeutic in nature.
- The identity approach focuses on the individual's role in the Kingdom.
- The opportunities are great when the right approach is followed.

In the Next Session We Will Seek To:

- Appreciate the influence of American sub-cultures.
- Understand the history of this video series' content.
- Discover the gap between prison and free-world culture.

Questions for Discussion

- How would you put the Therapeutic Approach in your own words?
- How is the Identity Approach different from the Therapeutic Approach?
- Why would the Identity Approach be more likely to yield good fruit in your local church?

SESSION 3

The Importance of Culture

In the Last Session We Learned About:

- The traditional approach is therapeutic in nature.
- The identity approach focuses on the individual's role in the Kingdom.
- The opportunities are great when the right approach is followed.

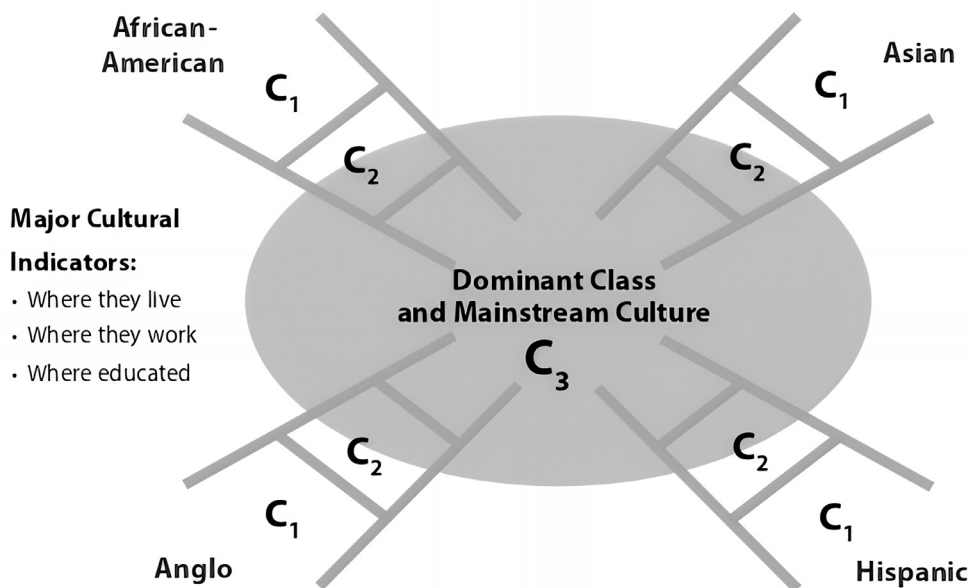
Objectives of This Session:

- Appreciate the influence of American sub-cultures.
- Understand the history of this video series' content.
- Discover the gap between prison and free-world culture.

Content

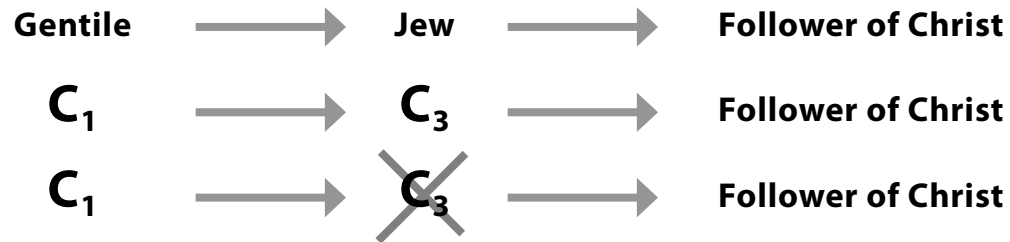
I. An American sub-culture description.¹

Interaction of Class, Culture, and Ethnicity



II. The biblical precedence²

Biblical Precedence (Acts 15)



III. World Impact started church planting (1991)

- A. The Urban Ministry Institute (TUMI) Capstone Curriculum (1995-2005)
- B. Expanded to prisons in 2007
- C. Hope for healing in America's inner cities

Summary of This Session

- There is a significant difference among American sub-cultures.
- There is a biblical precedence for this in Acts 15.
- Understanding these sub-cultural differences is foundational to the reentry process.

In the Next Session We Will Seek To:

- Acknowledge your fears about returning citizens at your church.
- Realize that people coming from prison have hopes and fears as well.
- Understand the basis of culture and its impact in prisons.

Questions for Discussion

- What was interesting or new about the three American sub-cultures (C₁-C₂-C₃)?
- How does the Acts 15 decision to acknowledge the legitimacy of the Gentiles influence your thinking about the culture of the incarcerated?
- Why might it be difficult for a person from one sub-culture to fit into another subculture?

SESSION 4

Understanding Prison Culture, Part 1

In the Last Session We Learned To:

- Recognize the significant differences among American sub-cultures.
- See the biblical precedence for culture in Acts 15.
- Appreciate how sub-cultural difference is foundational to the reentry process.

Objectives of This Session:

- Acknowledge your fears about returning citizens at your church.
- Realize that people coming from prison have hopes and fears as well.
- Understand the basis of culture and its impact in prisons.

Content

I. Be candid about your hopes and fears.

- A. Committing crimes upon their release
- B. Victims of crime
- C. Hope to release secret shame
- D. Unsavory element to the church
- E. Adding another burden to the church
- F. Overwhelm the church budget
- G. Prey upon the good-hearted servants in the church
- H. Start well but end in failure

II. Acknowledge the hopes and fears of returning citizens.

- A. Never receive acceptance by other Christians
- B. Don't know how to find a church on the outside

- C. Won't find the same level of support as on the inside
- D. Never have the same level of responsibility that they have inside prison
- E. Might not make it on the outside
- F. Pressure to make up for lost time
- G. New temptations may be overwhelming
- H. Being alone, rejected, and sent back to prison

III. Culture is a set of rules and behaviors that someone must follow to have a decent life.

- A. There is a culture of prison that must be followed to survive and/or thrive.
- B. Incarcerated individuals are enculturated within months.

“The dictionary defines institutionalization as ‘lacking the will or ability to think and act independently because of spending a long time in an institution.’ Prisoners worry about becoming institutionalized, but they are caught in a double bind. If they DON’T adapt to prison culture, they probably won’t survive very well. If they DO adapt to prison culture, they risk becoming more and more institutionalized as time goes on. In the prison environment there is too much idle time and few opportunities for independent thinking. Almost all prisoners become institutionalized to a certain degree within 18-24 months. Inmate culture, for the most part, is anti-social. It promotes fear, dishonesty, self-centeredness, and aggression. The longer a person is incarcerated, the more he or she is hardened by exposure to prison culture.”³

Summary of This Session

- People in your congregation have hopes and fears.
- Returning citizens have hopes and fears.
- There is a culture of prison that must be followed to survive.

In the Next Session We Will Seek To:

- Understand the impact of prison culture on decision-making.
- Clarify the environmental impacts of prison.
- Appreciate the differences in the economy and self-expression of prison.

Questions for Discussion

- What concerns might a returning citizen have if they visited your church?
- What are some fears people in your church might be have?
- How would you respond to those fears?

SESSION 5

Understanding Prison Culture, Part 2

In the Last Session We Learned About:

- People in your congregation have hopes and fears.
- Returning citizens have hopes and fears.
- The culture of prison that must be followed to survive.

Objectives of This Session:

- Understand the impact of prison culture on decision-making.
- Clarify the environmental impacts of prison.
- Appreciate the differences in the economy and self-expression of prison.

Content

I. Decision-making skills atrophy

II. Need for constant vigilance

III. Show of respect

IV. Constant interaction but lonely

V. Direct and intense communication

VI. Bartering economy

VII. Persistent shame, disappointment and loss

VIII. Dehumanizing environment

IX. The meaning of tattoos is different

Summary of This Session

- Prison life atrophies decision making.
- The environment of prison is dangerous, intense, and dehumanizing.
- The way incarcerated individuals express themselves and transact business is different than outside.

In the Next Session We Will Seek To:

- Appreciate the challenges of shifting from prison to outside culture.
- Understand the criminogenic factors leading to criminal behavior.
- Clarify the differences between jails and prisons.

Questions for Discussion

- Which of the cultural differences was new or surprising to you?
- Which of the cultural differences might be most difficult for you to adjust to?
- What questions come to mind as you hear this list of cultural differences?

SESSION 6

Implications of Prison Culture

In the Last Session We Learned:

- How prison life atrophies decision making.
- How dangerous, intense, and dehumanizing the prison environment is.
- The different ways the incarcerated express themselves and transact business.

Objectives of This Session:

- Appreciating the challenges of shifting from prison to outside culture.
- Understanding the criminogenic factors leading to criminal behavior.
- Clarifying the differences between jails and prisons.

Content

I. Shifting to civilian life is challenging.

- A. Worship services are different
- B. Adjusting to no longer keeping constant vigilance
- C. Desperation to make up for lost time
- D. New-found freedom can be overwhelming
- E. Loss of brotherhood
- F. Racial and gender segregation
- G. Moving back home
- H. Unrealistic expectations

II. There are criminogenic factors that lead to criminal behavior.⁴

- A. False beliefs
- B. Unsafe friends
- C. Bad habits
- D. Broken families

- E. Impulsive behavior
- F. Substance abuse

III. The difference between jails and prisons

- A. Jails
- B. Prisons

Summary of This Session

- There are many challenges for people shifting from prison to outside culture.
- Some elements of prison culture promote criminal behavior.
- There are important differences between jails and prisons.

In the Next Session We Will Seek To:

- Describe the criminogenic factors that need to be replaced.
- Understand misconceptions about why people go back to prison.
- Clarify how to empower the returning citizen in their journey.

Questions for Discussion

- After hearing what it is like in prison, why might it be hard for a formerly incarcerated person to feel welcomed at your church?
- What things can you do to help a returning citizen make the shift from prison culture to civilian culture?
- What was most new or helpful in the explanation about prisons versus jails?

SESSION 7

Transitioning from Prison Culture

In the Last Session We Learned To:

- Appreciate the many challenges for people shifting from prison to outside culture.
- Understand the criminogenic factors leading to criminal behavior.
- Clarify the differences between jails and prisons.

Objectives of This Session:

- Describe the criminogenic factors that need to be replaced.
- Understand misconceptions about why people go back to prison.
- Clarify how to empower the returning citizen in their journey.

Content

I. Criminogenic factors can be replaced with Christlike behavior.

- A. Entitlement to personal responsibility
- B. Unrealistic perceptions to clarity
- C. Clarifying wants and needs
- D. New healthy friends
- E. Replace bad habits with godly behavior
- F. Healthy church friends

II. Factors that do NOT correlate to recidivism⁵

- A. Low self-esteem
- B. Mental health
- C. Low educational level
- D. Lack of employment

III. Solution: Listen and ask questions so they can figure things out themselves.

Summary of This Session

- Criminogenic factors need to be replaced with Christlike behavior.
- People need to replace these factors more than they need a job, education, or self-esteem.
- A community of friends can help the returning citizen in this process of transformation.

In the Next Session We Will Seek To:

- Emphasize the need for 12-18 months of sustained influence for healthy reentry.
- Describe the benefits of Systems Thinking in its approach to reentry.
- Contrast Systems Thinking with Program Thinking in reentry.

Questions for Discussion

- Which of the criminogenic factors seems most significant to you?
- Are you surprised by the list of factors that do not correlate to people returning to prison? Why or why not?
- Why is it better to help a returning citizen work out their own problems rather than telling them what to do?

SESSION 8

Program vs. Systemic Thinking

In the Last Session We Learned:

- Criminogenic factors need to be replaced with Christlike behavior.
- Misconceptions about why people go back to prison.
- How a community of friends can help in the process of transformation.

Objectives of This Session:

- Emphasize the need for 12-18 months of sustained influence for healthy reentry.
- Describe the benefits of Systems Thinking in its approach to reentry.
- Contrast Systems Thinking with Program Thinking in reentry.

Content

I. Healthy reentry takes time and it takes a community.

- A. Twelve months of continued influence is required for lasting change from prison culture and criminal thinking.⁶
- B. The process should be organic and relational.

II. Program Thinking from the social service world

- A. The steps
 1. Identify a need
 2. Make a plan to address the need
 3. Work the plan, which inevitably creates unintended consequences
 4. Observe results
 - a. When the problem isn't solved, or gets worse
 - b. Give up or double our efforts
- B. Essential Tools: money, technology, organization

C. Examples

1. The Great Society
2. Hunger elimination in the 1980s

III. Systems thinking that is more relational and organic.⁷

A. The steps

1. Get inside the system
2. Develop mutual understanding
3. Meet short-term needs first
4. Empower them to take over

B. Essential Tools: relationship, inter-relationship, empowerment

C. Examples

1. The ministry of Jesus
2. World Impact's incarnational ministry

Category	Program Thinking	Systems Thinking
Step One	Identify a need	Get inside the system and get to know the people. Be a learner. Fall in love with the people inside the system.
Step Two	Make a plan to address the need	Develop a mutual understanding
Step Three	Work the plan but create unintended consequences	Meet their stated short-term needs, but also meet their long-term, underlying needs
Step Four	Observe results: when the problem isn't solved (or gets worse) give up or double our efforts	Empower them to take over from you and reproduce
Essential Tools	Money, technology, organization	Relationship, inter-relationship, empowerment

IV. Application to Reentry

- A. Program thinking
 - 1. Identify a need: reduce recidivism
 - 2. Make a plan: housing, employment programs
 - 3. Work the plan: entitlement and dependency
 - 4. Observe results: staff burnout and little fruit for money
 - a. Redouble efforts
 - b. Give up
- B. Systems thinking
 - 1. Get inside the system: get to know the people involved
 - 2. Develop mutual understanding: become co-laborers
 - 3. Meet short-term needs first: practical help
 - 4. Empower them to take the lead
 - 5. Relationship, inter-relationship, empowerment
- C. The bottom line: To achieve the vision of welcoming formerly incarcerated people into your church for building up the body of Christ, you must take a systemic, relational, kingdom approach, not a programmatic, social-service approach.

Summary of This Session

- Healthy reentry takes 12-18 months of sustained influence in community.
- Program Thinking has limitations in reentry.
- Systems Thinking is more helpful for returning citizens.

In the Next Session We Will Seek To:

- Understand the keys to success.
- Become aware of the potential for a “double culture shift” that comes with church culture.
- Keep the end in mind.

Questions for Discussion

- Does a systemic (whole-church, relational) approach make you feel liberated or do you prefer taking a programmatic approach to helping returning citizens?
- Why do you think it takes 12-18 months for successful re-enculturation?
- What is the main benefit of a systems approach?

SESSION 9

Keys to Success

In the Last Session We Attempted To:

- Demonstrate why reentry takes 12-18 months of sustained influence in community.
- Describe the limitations of Program Thinking in reentry.
- Offer the benefits of Systems Thinking for returning citizens.

Objectives of This Session:

- Understand the keys to success.
- Become aware of the potential for a double culture shift.
- Keep the end in mind.

Content

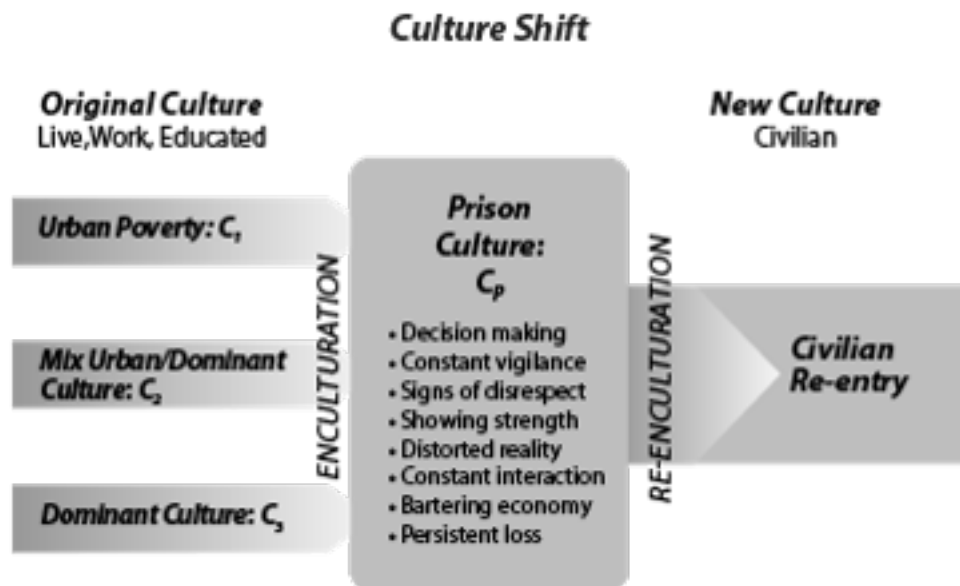
I. Keys to Success

- A. You don't have to do it all.
- B. Start before release.
- C. Principle of "3/3/3/3"⁸
 1. First three hours
 2. First three days
 3. First three months
 4. Next three quarters (9 months)
- D. Believe in the person as an asset rather than a liability.
 1. Pathological
 2. Pity
 3. Patronizing
 4. Partnership
- E. Provide a circle of friends.
 1. Coach them to make decisions on their own.
 2. Help them when they feel overwhelmed.

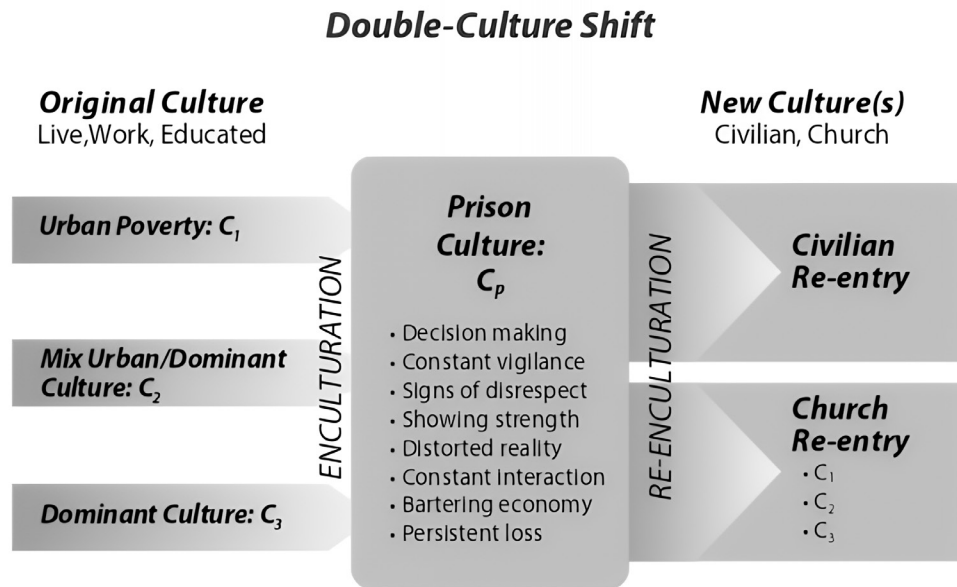
3. Be aware of manipulation.
 4. When you help, honor them.
 5. Be available.
 6. Have a whole-church community of helpers.
- F. Provide appropriate service opportunities in the church.
1. Avoid two mistakes:
 - a. The person will *never be useful*.
 - b. The person can be *immediately useful*.
 2. Don't treat the person as a celebrity.
 3. Provide a road map for the faithful.
- E. Maintain high standards.
1. Challenge them to meet civilian expectations.
 2. Be patient and forgiving as they adjust and grow.
 3. Push them beyond their comfort zone.
 4. Invest in the faithful.

II. Be aware of the cultural dynamics.

- A. Formerly incarcerated people struggle to shift from prison culture to civilian culture.



B. There is a second potential cultural shift as well.



III. Keep the end in mind: fulfilling their role in the Kingdom, not keeping them out of prison.

Summary of This Session

- There are several keys to success.
- There can be a second cultural shift involving church culture.
- Keep the end in mind: empowerment for Kingdom service.

In the Next and Final Session, We Will Seek To:

- Describe a service path for the whole church, not just returning citizens.
- Review the various options for initial participation.
- Understand the importance of bringing the entire congregation into the process.

Questions for Discussion

- When you consider the keys to success, do you feel like they are achievable or overwhelming? Why?
- Where would you place your church in the cultural description of C_1 - C_2 - C_3 ?
- Why would it be important to “keep the end in mind?”

SESSION 10

The Next Steps

In the Last Session We Learned To:

- Describe the keys to success.
- Understand the potential for a second cultural shift involving church culture.
- Emphasize the importance of keeping the end in mind.

Objectives of This Session:

- Describe a service path for the whole church, not just returning citizens.
- Review the various options for initial participation.
- Understand the importance of bringing the entire congregation into the process.

Content

I. Create a service path for the whole church.

- A. Evangelism and follow-up
- B. Spiritual formation
- C. Leadership development
- D. Using gifting to serve
- E. How to start new ministries
- F. How to grow and reproduce

II. Determine your initial level of participation.

- A. Prayer
- B. Education
- C. Celebrate Recovery
- D. Support group
- E. Before release
- F. Existing prison ministry

- G. Start Capstone program
- H. Internship
- I. Local resources
- J. Plant a church

III. Orient the entire congregation.

- A. Repeat from the pulpit that welcoming returning citizens is part of the vision of this church.
- B. Involve everyone based on their gifting or area of interest.
- C. Give the returning citizens the names of several people they can phone or text at any time, day or night.
- D. Remember to do simple things together.

IV. Decision Time: Will you choose to welcome disciplers home?

The Yellow Ribbon⁹

*I'm comin' home, I've done my time.
Now I've got to know what is and isn't mine.
If you received my letter telling you I'd soon be free,
Then you'll know just what to do, if you still want me.*

*Tie a yellow ribbon 'round the ole oak tree.
It's been three long years, do you still want me?
If I don't see a ribbon 'round the ole oak tree,
I'll stay on the bus, forget about us, put the blame on me.
If I don't see a yellow ribbon 'round the ole oak tree.*

*Bus driver, please look for me,
Because I couldn't bear to see what I might see.
I'm really still in prison, and my love, she holds the key.
A simple yellow ribbon's what I need to set me free.*

*Tie a yellow ribbon 'round the ole oak tree.
It's been three long years, do you still want me?
If I don't see a ribbon 'round the ole oak tree,
I'll stay on the bus, forget about us, put the blame on me.
If I don't see a yellow ribbon 'round the ole oak tree.*

Summary of This Session

- There needs to be a clear service path for the whole church, not just returning citizens.
- We don't have to do everything at once but we can decide how to get started.
- It is important to bring the entire congregation into the process, not just a few specialists.

Questions for Discussion

- What has been the most exciting or interesting part of this workshop?
- What do you think God is saying to you as a result of this workshop?
- What do you think should be the next steps for your church?

Helpful Resources

The Empowerment Network



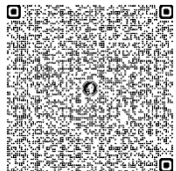
Climbing Up: Preparing on the Inside for Service on the Outside (Cathy and Don Allsman)



Spiritual Survival Guide for Prison and Beyond (Fred Jay Nelson)



When Helping Hurts: How to Alleviate Poverty without Hurting the Poor . . . and Yourself. (Steve Corbett and Brian Fikkert)



Fight the Good Fight of Faith: Playing Your Part in God's Unfolding Drama (Don Allsman and Don Davis)



The *Capstone Curriculum* is a sixteen-module training program, taught at a seminary level, which we specifically designed to serve as the most essential knowledge and skill learning necessary for effective urban ministry and church leadership.



Correctional Ministries and Chaplains Association



Prison Ministry as Cross-Cultural Mission (Mark Walker)



The Cat and the Toaster (Douglass Hall)



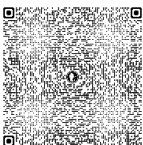
Crossroads Prison Ministry



Celebrate Recovery



Think Again (Don Allsman)



Endnotes

- ¹ Keith Phillips, *Out of Ashes* (Los Angeles: World Impact Press 1996), 98-99.
- ² *Ibid.*, 102-103.
- ³ Prison Fellowship Online Training Module “Prison Culture: A Prisoner’s World,” 2012.
- ⁴ https://www.prisonfellowship.org/resources/training-resources/in-prison/on-going-ministry/criminogenic-needs-risk-returning-prison/?utm_source=NEWS&utm_medium=EMAIL&utm_campaign=PF-AWR&utm_term=NEWS&utm_content=risk%20of%20recidivism&spMailingID=17753810&spUserID=MTI0MjkYwNzk0S0&spJobID=1062106038&spReportId=MTA2MjEwNjA2OAS2
- ⁵ https://www.prisonfellowship.org/resources/training-resources/in-prison/on-going-ministry/criminogenic-needs-risk-returning-prison/?utm_source=NEWS&utm_medium=EMAIL&utm_campaign=PF-AWR&utm_term=NEWS&utm_content=risk%20of%20recidivism&spMailingID=17753810&spUserID=MTI0MjkYwNzk0S0&spJobID=1062106038&spReportId=MTA2MjEwNjA2OAS2
- ⁶ Prison Fellowship Online Training, *Prison Culture, Module 3: Recognizing Criminal Thinking*, 2012 .
- ⁷ Douglas A. Hall, *The Cat and the Toaster: Living System Ministry in a Technological Age* (Eugene: 2010).
- ⁸ <https://www.prisonfellowship.org/resources/support-friends-family-of-prisoners/supporting-successful-prisoner-reentry/get-out-stay-out-reentry-guide/>
- ⁹ “Tie a Yellow Ribbon Round the Ole Oak Tree” (Levine and Brown, 1973).

