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POST OFFICE BOX 40582
WASHINGTON, D. C. 20016
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September 24, 1982

Dear Mr. Blackwell:

It was good to meet you at our reception and dinner on Wednesday evening. I enjoyed very much the time at our table over dinner.

I know that you intended to take this information that Chuck Colson had asked me to give to you. The move from one room to the other after dinner I am sure accounted for it being left behind. You may not really need this but I want you to have it in case you do.

Thank you for coming Wednesday evening. I do hope that you enjoyed the evening. I am sorry your wife was unable to attend.

Sincerely,

Janie Perdew

Mrs. James R. Perdew
Secretary to Gordon Loux

Mr. Morton C. Blackwell
Special Assistant, Membership Groups
The White House
1600 Pennsylvania Avenue
Washington, D.C. 20500

jgp

*Pratt
note
of
thanks.
It was
a fine
dinner &
an
excellent
discussion
afterward!*

Sent 11/17

Colson Radio Commentary to 200 Radio Stations (via IMS)

This was an especially nostalgic week for me, invited as I was to return to the White House for a luncheon meeting that President Reagan had for the heads of denominations and religious groups. The purpose was to exhort the religious community in America to do more in the area of meeting human needs, an especially urgent requirement in view of federal budget cutbacks.

The President made an articulate and effective appeal, and in my opinion, he's absolutely right. Then, in the question session which followed, the head of a major mainline denomination challenged the President. "We've been doing this, Mr. President," he said, "but now we're worried that the government wants to put the welfare burden on us."

It's funny how we're never very bashful about telling others what to do, but the moment we think somebody is telling us what to do, we get very defensive. This leader sums up the views of a small minority of churches, I think, who resist the President's initiative because they say he is confusing charity and justice. According to them, the church is supposed to be involved in charity and government in justice, but who says justice is not the business of the church? Are we supposed to only be raising money for the United Fund or for church building drives?

Nonsense, we're to be the conscience of society, the source of its moral vision, and what's the motivation for charity if it's not God's love and His corollary demand for justice and righteousness, which comes right from holy Scripture. See, that's been the trouble for fifty or more years. We've deluded ourselves into thinking that government has all the answers. Just pour more money in, build a government agency, create more programs. Well, money alone can't produce justice or meet human needs. But when the church gets involved, that brings in the human element. That restores our sense of caring for one another, our spirit of community. It's the spiritual dimension that bureaucracies can't achieve, and that's why the church ought to welcome the President's challenge and not turn defensively away. The President is right because he's only reminding us of our Biblical call, and we can ignore the head of state if we want to, but we can't ignore the King of Kings.

This is Chuck Colson in Washington.

KJUBILEE

"A bruised reed
he will not break,
and a smoldering
wick he will not snuff out."
Isaiah 42:3

The Monthly Newsletter of Prison Fellowship

March 1982 • P.O. Box 40562 • Washington, D.C. 20016 • 703/759-4521

Agape House: Missouri's Ministry of Love

When her husband began doing time at Missouri State Prison in Jefferson City, Sheila Clark* knew the trip across the state and her limited funds wouldn't stop her from visiting him. So she took the few dollars she had, bought a bus ticket, and boarded a Greyhound in Kennet bound for Jefferson City. When she arrived five hours later, she had no idea what to do next. She had heard that other families visiting inmates slept on park benches or under bridges. She was afraid to do either, and it was getting late.

Tired and confused, she asked a cab driver for directions to the most inexpensive hotel in town. Instead, he told her about a guest home especially for families of prisoners: Agape House.

She found her way to the large Victorian home, just a block from the prison. The house manager welcomed her warmly, and showed her to a guest room. Sheila was thrilled at the rate: only three dollars a night. The woman also gave her a Bible. Sheila accepted it politely, but wasn't ready to read it. For now it was enough that she had a warm room and a bed.

Sheila's story is not unusual. More than half of Missouri's prison population is incarcerated in the Jefferson City area, yet they come from Kansas City and St. Louis, hundreds of miles away. Wives, mothers, sisters and children of inmates come from all over the state to visit their men. And since late 1980, many have found shelter at Agape House.

The story of how Agape House came to be is a wonderful illustration of what can happen when people care.

Before Agape House, Prison Fellowship volunteers hosted many inmate families in their homes, but they couldn't handle the swelling numbers. Local

tacted Janice Webb. To Sister Heaney, Mrs. Webb was the "only logical person to get the job done."

Janice Webb, a volunteer who had been coordinating PF activities in the area for three years, had seen a lot of inmate hurts and family needs. When



Agape House

attending a PF conference in Washington, D.C., she heard another volunteer describe a hospitality house for inmates' families in West Virginia. The idea kept coming back to her as she pondered the needs in Jefferson City.

So Janice Webb went to work mobilizing her community. And before the group even had a house, they had a name and a goal: "Our sole purpose is to provide agape, God's unconditional love, to prisoners and their families."

An Agape House Board was formed of Prison Fellowship volunteers and other community leaders, all deeply committed to the needs of inmates and their families. The result was a pioneer ministry in Missouri, and one of the few of its kind in the nation.

In May 1980, the Board found an old rooming house a block from the Mis-

downpayment, in just six weeks; a Christian attorney did the legal work for free. In September the tenants vacated; then, after two months of backbreaking cleaning and renovating, on November 1, 1980, a sparkling new Agape House opened its doors.



Janice Webb, right, and other PF volunteers meet with inmates during a seminar.

Agape House is not just a place where families find a bed, bath, towels and a toothbrush. Something deeper is communicated to the families who stay there. It is the certainty that someone cares.

The women who oversee the house are key testimony to that truth. Mildred Taylor, the house manager, is a widow who served as a missionary volunteer to Indonesia. "I had prayed to the Lord when I left Indonesia, 'wherever You want me to go, let them contact me,' she said.

Indeed, it wasn't long before Janice Webb telephoned Mildred with an offer to work at Agape House. She had no previous experience with inmates or their families, but felt sure God wanted her in the ministry. So, she left South Carolina for Missouri and Agape House.

Since the ministry could not be shouldered alone, Lunette Bouknight, a friend of Mildred's, later moved in.

Sister Ruth Heaney, the project's assistant manager, also lives at the House. Deeply involved in prison ministry and criminal justice reform, Sister Ruth Heaney spends much of her time traveling in prisons throughout Missouri, visiting inmates who have no one else to care for them.

Mildred Taylor describes their work simply: "We minister love to them. Of course, we are open to discussing the Bible with them—each guest receives a New Testament with the plan of salvation clearly outlined—but some are not open at all at first. So we are a sounding board for them to talk. The Scriptures say that 'it is the love of God that brings men to repentance.' We just share that love."

Continued on page four



Sister Ruth Heaney



Lunette Bouknight, left, and Mildred Taylor, right.



A young guest at Agape House.

community leaders and state organizations also saw the need. So Sister Ruth Heaney, a Roman Catholic nun on the Criminal Justice Commission of the Missouri Council of Churches, con-

*Name has been changed according to her request.

souri State Penitentiary. The two-story stucco with nearly a dozen bedrooms and three kitchens was going for \$46,000, a price Janice Webb calls a "miracle of God." The new Board raised \$5,000, the

BEHIND THE WALL

● **Claymont, Del.** One small group discussion at the Claymont seminar in mid-January focused on Christ's forgiveness, and the need for us to forgive others. One woman tensely told the group of her deep struggle with feelings of hatred toward her lawyer, who had wronged her.

The next evening she returned noticeably relaxed and free of her bitterness. She told the group why—she had knelt in her room the night before, prayed, and forgiven her attorney.

miles to Texas to escape the consequences.

There he struggled with a growing conviction to set his life straight. Then he read *Born Again*. He accepted Christ, returned home, and turned himself in. Now he looks ahead to a lengthy prison sentence.

But he faces it with Christ, and wrote recently to PF: "I am determined to use my sentence in a constructive way for myself, my fellow inmates, and the prison administration."

As one inmate posed for his picture, he broke into a huge grin—one of the few during his incarceration. "Why are you smiling?" asked a PF volunteer.

"Because," the man responded in broken English, "my people will be so happy to know that I'm alive."

● **Claymont, Del.** Don and Dona Fieldhouse, PF volunteers in Delaware, took on a big project several years ago. They mortgaged their home as bail for a young offender, Betty, who then lived with them for several years.

During that time Betty slowly came to know the Fieldhouses as parents, and she grew to know the real meaning of love—something that had always been equated with sex in her violent and abused past.

It was not an easy process, as Dona Fieldhouse describes it: "You've got to be able to love tough; you can't love easy." Yet the struggle was worth it: today Betty, now 22, has accepted Christ, is married, working, and attending evening classes. She's come a long way, slowly transformed by the power of God and people who cared enough to take her in—when it wasn't easy.

"My dream is that more couples will be led to provide

And now the Smiths will not only be living together for the first time, they'll also be working together, running the Kittanning Country Club's kitchen. Don, an accomplished chef, will head up cooking and management while Charlie will be in charge of hiring and supervising waitresses. Both see their new assignment as a tremendous opportunity for ministry to the rest of the staff. "We're so excited," says Charlie, "God keeps blessing us—it's almost too much!"



Delaware volunteer Barbara Hand (left) and inmates enjoy an enthusiastic singing session.

● **McAlester, Okla.** There was no question about how inmates at McAlester's Women's Unit felt about the PF in-prison seminar earlier this year. When instructor Carl Husband tried to give participants a rest period after a full day and one-half of lecture and discussion, they asked to forego the break so they could share more of God's Word. At the end of the seminar, in appreciation, they sang "We Think You're Someone Special" to both instructor Husband and their own Chaplain Marks.

● **St. Louis, Mo.** When PF instructor George Saltau first met Becky, she was an inmate in Texas. "She was a very angry woman," Saltau recalled, "having been incarcerated for 10 years. Her two girls were seven and eight when she was put into prison and when she got out, of course, they were 17 and 18."

Now, several years later, Becky again participated in one of Saltau's Prison Fellowship seminars—this time as a volunteer. Her first visit back behind the walls was to tell residents at Missouri State Prison what Jesus Christ had done to change her life, that He was her Savior.

● **Albemarle, N.C.** Paul Hart* seemed like a model citizen. He was a church deacon and Sunday school teacher as well as a successful lawyer. But for the past six years that facade had hidden practices of embezzlement and forgery. Last summer those secret dealings came to light, and Paul fled 1,500

● **Atlanta, Ga.** During the Christmas rush, the harried store clerk thought he had seen everything, but then PF Georgia State Director Pat Galloway came in and asked for 1,500 packs of Polaroid film. But for Galloway and a team of Prison Fellowship volunteers, the unusual request was just



Claymont seminar instructor Alan Chambers and inmate graduate Linda Davis.

part of another way to minister to prisoners.

They took their film and 12 instamatic cameras into the Atlanta Penitentiary. There the prison's unit team counselors took individual photos of the more than 1,000 Cuban prisoners detained there. It was a Christmas gift from Prison Fellowship and the Atlanta Christian community.

Pat Galloway organized the project, raising funds from area churches and individuals; the idea came from Chaplain Charlie Riggs. "It was one of the best Christmas gifts the men could have received," Riggs said. "They had an almost childlike joy to have a photo they could send to their families in Cuba."

halfway homes, not houses," says Mrs. Fieldhouse.

● **Kittanning, Pa.** Two years after their wedding, Don and Charlie Smith are finally setting up house together.

Married while Don was in prison, the couple have been able to see each other only on weekends during his work-release program for the past year. Yet their love has grown. Charlie says, "You have to make Jesus Christ your first love, not your husband. We make a lot of mistakes in our lives by putting a worldly love ahead of Him. But when I love Christ first, He gives me more love for Don than I could possibly have on my own."



Don and Charlie Smith at their wedding in February 1980.

● **Washington, D.C.** Prison Fellowship wants to say "thank you" to Ronald Humphrey who was incarcerated in Alexandria, Va. on January 25 following three and one-half years of fighting appeals to the 15-year sentence hereceived as a result of FBI's Operation "Magic Dragon."

Humphrey, a USIA communications watch officer during the Vietnam War era, was discovered exchanging information from the U.S. through a Vietnamese contact in an effort to release the woman he loved from Communist-run postwar Vietnam.

During his trial, while incarcerated in a Virginia jail, Humphrey read Chuck Colson's book *Born Again*. He wrote to Chuck: "I was saved when I was 14 and attended church and Sunday school regularly. But as an adult I fell away . . . My experiences have brought a reawakening . . . I have had an experience of 'rebirth' in Christ."

Once released on bond pending his appeals, Humphrey became involved as a PF volunteer. He worked with inmates from federal prisons in PF's Washington Discipleship Seminar classes and inside state prisons. He also did some free-lance writing for PF.

Humphrey will be transferred several hundred miles from his family to Danbury, Conn. to serve his sentence. Please pray for strength for both this brother and his family as they confront some very difficult circumstances.

*Name has been changed

"But, Lord . . ."

There is an old saying that man's extremity is God's opportunity. And although our nation's current budget crisis is a choice example of that adage, there are some churchmen in New York who certainly missed their cue to respond.

A recent survey revealed that an estimated 36,000 homeless men and women have been wandering New York's streets at night. The city's maximum shelter capacity is just more than 3,500 and the budget is already overloaded, so a few weeks ago Mayor Koch appealed to the city's religious leaders for help. If each of New York's 3,500 places of worship would care for just 10 homeless people, a desperate human problem would be quickly solved, without huge government expense.



The churches' reactions were not quite what the mayor had hoped for. According to *The New York Times*, some religious leaders were miffed at first learning of the plan through the newspapers. Dr. Robert Polk, director of the New York City Council of Churches, said: "The mayor has never mentioned this to me. He has not called and nobody from his office called to apprise me of this."

A spokesman for the Roman Catholic Archdiocese sidestepped in a different way. "It is a very complex situation and the remedy will be complex." Rabbi Paul Hait of the Board of Rabbis spoke for the Jewish synagogues, ". . . there are problems of implementation in many churches and synagogues. During the winter, many turn off their heat at night."

According to the *Times*, the consensus was that the religious leaders needed time to evaluate the proposal. I wonder

how it will sound on that day, promised in Matthew 25, when our Lord says, "I was a stranger and you did not invite me in," and the religious leaders respond, "but, Lord, you didn't give us time to study the proposal."

So when put to the test, the church in New York worried more about protocol and prerogatives than human beings. It was more concerned with heating bills than homeless people huddled against its doors to escape sub-zero winds.

Those homeless in New York are a painful example of a truth we must face. Government cannot provide all of the answers; our country can no longer afford annual spending binges which only end in bloated budgets and double digit inflation. That is immoral, just as if the government were to stick its greedy paw into everyone's savings accounts or pensions, dipping out a hefty 10 percent to feed its insatiable appetite.

But to correct our staggering deficit is a big job, requiring big cuts. So the budget axe is falling—on grants, welfare and aid programs—and tragically, it's the poor who are getting it in the neck.

That's the dilemma. When government cuts back, as many, myself included, believe it should, the poor who have grown dependent on its programs are left stranded. To turn away from their needs is just as immoral as rapacious inflation. Christians should be especially sensitive to this, for scripture clearly commands us to share God's special concern for the needy.

So the budget crunch can be either an insoluble crisis, like in New York—or a tremendous opportunity. As I've written before in this column, these times present an historic challenge for the Church to do its biblical duty, to step in and take up the burdens of the needy which we have too easily passed off to big government. But if we simply nod to that truth without doing anything about it, we are hypocrites. So, the homeless in

New York may represent a tough question: do we really mean what we preach and profess?

The problem in New York, I believe, is that church bureaucracies have become just as complacent as government bureaucracies, so wrapped up in writing pious statements of faith and issuing press releases that they have forgotten their reason for existence: to proclaim the Good News and obey the clear commands of our Lord. But I cannot believe that those quoted in the *Times* are representative of the vast majority of concerned pastors and caring laity across this country.

We dare not fail to seize our opportunity. To jump into these areas of need and meet people's crying concerns is a bold leap of faith. It may upset our comfortable lifestyle. But that is what being Christian is all about.

And we can do it if we will. Consider the Atlanta project, when we took six convicts out of prison to winterize two widows' homes (see January JUBILEE); and the Agape House ministry described in this month's cover story. These are tremendous examples of needs being met by a church which is faithful to its biblical call. They prove the job can be done—without red tape, using not a penny of government money.

What an opportunity it is for evangelism! When those in need see that the church genuinely cares for them, they will listen to our message.

That challenge ought to cause us to spill out of our church offices, get up out of our pews and go into the places of human need, respond as Christ commands. If it does, government austerity may not be such a bad thing after all.

Colson Testifies on Criminal Code Revision

In his first appearance before a congressional committee since the Watergate hearings, Charles Colson testified February 5 before a subcommittee of the House of Representatives Judiciary Committee on criminal justice.

With 10 federal inmates participating in the Prison Fellowship's 33rd Discipleship Class and nearly 50 PF key donors, volunteers and staff members sitting behind him in the hearing room, Colson pointed out several issues for the committee to consider before voting on the revised criminal code.

"Our major concern with proposed revisions is that they fail to differentiate strongly enough between those who should be punished by imprisonment and those who should be

punished in other ways," he said, and credited the existing massive prison overcrowding to to this "indiscriminate incarceration."

Pointing out many examples he has seen during his own imprisonment and through Prison Fellowship's ministry in more than 225 of America's prisons, Colson emphasized that prisons do not deter crime.

"All criminal offenders must be punished," he said. "No one questions that. Swift and certain punishment is the greatest deterrence to crime, even more so than a severe punishment which is not certain."

Restitution and community service are two ways he emphasized that provide positive alternatives to incarceration. Restitution, he said, reflects an awareness that victims are too often forgotten people in the criminal justice process because the offender must confront the personal consequences of his or her criminal acts. It restores the victim and contributes to reconciliation between victims and offenders.

In addition, community service emphasizes the offender's responsi-

bility to the community. "The offender owes a 'debt to society,'" Colson said, "and community service offers a much more appropriate way to pay that 'debt' than does isolation and festering in prison." Although PF's recent Atlanta Project (see January JUBILEE) was not an alternative to imprisonment, he told the committee it is an example of community service beneficial to both offenders and community members.

Asked by subcommittee chairman Rep. John Conyers, Jr. (D-Mich) to describe Prison Fellowship, Colson related his personal experience with Jesus Christ, his incarceration and subsequent return to prison for ministry. "I couldn't forget the hurts and needs inside," he said.

"I have been very impressed by your testimony," Rep. Conyers said at the conclusion of Colson's remarks. "I have been skeptical of many conversions, but the Chuck Colson I met on the judiciary committee and the one I meet here now really gives me a renewed confidence in the work you're doing."

Transcripts of the testimony are available by writing to Prison Fellowship.

Continued from page one

That love touched Sheila Clark's heart. After discovering Agape House, she came back month after month. She also began reading her Bible. One evening, during a spontaneous discussion around the dinner table, Mrs. Taylor asked her, "Are you interested in becoming a Christian?" "I wasn't too sure in the beginning," she said, "but I am now." And Sheila prayed to receive Christ.

Many visitors find new life at Agape House. One explained in a letter to Mrs. Taylor: "Staying at the House meant so much to me. I read the Bible you gave me—I've been trying to reaffirm my faith for months. I read more . . . and I prayed and was washed clean of my sins."

Another wrote: "The last night I had \$13 left to get home on, and I saw another woman who was in greater need than I was, so I gave her half. I knew God would provide. I went to bed feeling good that I could, with God's help, do something good for someone."

That is the message of Agape House. With God's help, we can meet the needs of others. And Agape House stands not as a monument, but as a living example. Janice Webb describes the challenge well: "The Lord has done it—we have seen His hand. We want people to hear about Agape House and say, not 'look what they're doing in Missouri,' but, 'if they are doing that there, what would God have us do in our community?'"

Born Again in the Middle East



According to recent reports from Syria, the film version of Chuck Colson's book *Born Again* is being shown in secular theaters all over Damascus.

Born Again is available for showing in churches in this country by writing: Gospel Witness, 288 14th Street NW, Atlanta, Ga. 30318.

PF Canada Witnesses God's Power in Prison

Under Dave Farrell's leadership, Prison Fellowship Canada's ministry spreads to 6 of Canada's 10 provinces. In November, Herman Heade was invited to teach a seminar in Edmonton, Alberta.

Although Herman did not receive clearance to enter Canada until the day he was to travel, and although he encountered some opposition from Canadian airport Immigration authorities, he knew God was going to do something special at the November five-day seminar in Edmonton, Alberta.

Edmonton, the city, is clean and well-to-do, surrounded by some of Canada's rich oil fields. Edmonton the institution, is about 12 miles from the city and houses more than 150 inmates serving rather severe sentences.

Because many of the nearly 30 community volunteers that participated were families, the seminar had a unique family flavor. The 40 inmates who attended were just as unique. Some were serving life, others lesser sentences, many were skeptical and asked probing questions. Some were Chinese, some Korean, some French-speaking. One was an Orthodox Jew. "Big Steve is a huge man—6'4", 270 pounds—a former biker serving a life sentence," Herman said. "He made it clear to everyone that he was born a Jew and will die a Jew." But God was to do some great things in this group of dissimilar people.

During the week inmates and volunteers alike performed special music, studied

the Bible in small and large groups, talked and laughed over refreshments.

At the final communion worship service Herman asked several inmates and volunteers to participate. "I gave an invitation to receive Christ, and at that moment all of us saw the greatness, the power and the mercy of God at work," Herman said. "As I embraced the men standing in front I could not hold back the tears. We all praised God and wept openly."

But God was not finished. After the service was over, the group stayed together for an hour of sharing. One of the first to speak was Big Steve. "I was born a Jew, an Orthodox Jew, and I will die a Jew," he said. "But now I know what the true name of God is through this seminar. His name is Jesus Christ."

"Together," Herman said, "we actually witnessed the institution go from a place of tension into the magnificent love of God flowing through each of us. I was blessed by being in Edmonton. I shall never forget my visit there and the way God showed His power."

jail . . . thanks for opening my eyes to the plight of those whom society has forgotten. Praise God, but for His grace I would be among them.

G.L., Maryland

My wife and I have just returned from our weekly Bible study at the correctional institution . . . I wanted to write and affirm what God is doing through Prison Fellowship. It is beautiful to see men and women with such hunger and thirst to know God . . . (He) is certainly working behind the walls and in the hearts of us volunteers. I'm constantly reminded that humanly I would not elect to associate with the residents, but through Jesus I can love them and they can love me.

D.V., South Carolina

Recently I participated in an in-prison seminar. Because of the men inside and the teaching of the instructor, I am changed. The seminar opened my eyes to the mighty work of God behind those walls that so many ignore.

May God continue to bless and guide Prison Fellowship. Know that you have my daily prayer and finances when they are available.

B.B., Oregon

LETTERS OF HOPE

Recently I read *Born Again* and *Life Sentence*. Thanks for your ministry to these most forgotten people. I admit that I have wanted to see law-breakers behind bars, but I am now making occasional trips to see those in our small county

SCHEDULES

Chuck Colson

- | | |
|---------|---|
| March 5 | CI, Boise, Idaho
Meeting with Correctional Commissioner, PF dinner, Boise, Idaho |
| 6 | Governor's Prayer Breakfast, Boise, Idaho
PF dinner, Amarillo, Texas |
| 7 | First Baptist Church, Amarillo, Texas |

Gordon Loux

- | | |
|-----------|--|
| March 1-4 | National Association of Evangelicals convention, Chicago, Ill. |
|-----------|--|

Seminars

- | | |
|-------------|---|
| March 12-14 | FCI, Sandstone, Minn. |
| 16-18 | FCI, Texarkana, Texas |
| 22-26 | Dutchman CI, Enoree, S.C. |
| 28-31 | Purdy Treatment Center for Women, Gig Harbor, Wash. |

FOOTNOTES

Last month in this column I told you of my excitement over a recent trip to South America and the chance to see what God is doing inside prisons and people's hearts. This month we have just completed the Prison Fellowship International board meeting, and I have that same thrill about God's work around the world.

The 11 participants from six countries shared how God is working through prison ministries in their countries, and grappled with the tough issues faced when spreading the Gospel of Jesus Christ to forsaken people inside prison walls around the globe. Members elected William Fitch, representative-at-large from Northern Ireland as treasurer, discussed by-laws and chartering processes, and planned a 1983 Symposium on Christians in Prison Ministry, tentatively to be held in Belfast, Northern Ireland. This is truly an exciting day for us in prison ministry.

In the United States, our staff has expanded recently to include Al Lewis, North Carolina state

director; Alan Lewis Chase, New England area director; David Traster, Kansas/Missouri state director; Dr. Arnold Bickham, Chicago community administrator; and Phil Moeszinger, Atlanta community administrator. We hope that many of you will have the opportunity to get to know these fine men who have joined the Prison Fellowship team.

PF friends in Baltimore, Md. and Washington, D.C. should mark March 10 on their calendars. "PM Magazine" will be airing a feature on Prison Fellowship which was filmed during our recent 33rd Washington Discipleship Seminar.

Our full financial statement will be in next month's JUBILEE, along with more detailed, fascinating accounts of what God is doing in prisoners' hearts overseas.

Gordon Loux

Gordon D. Loux
Executive Vice-President

JUBILEE

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Ellen Santilli, Writer;
Annette Graham, Editorial Assistant;
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K Jubilee

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November 1981

CHANGING THE WORLD: THE WITNESS WITHIN

The U.S. Senate Chaplain challenged Prison Fellowship at its Third Annual Leadership Conference, October 1-3, to be an authentic witness within the Body of Christ. Dr. Richard Halverson, giving the keynote address, said, "Again and again conventional evangelism (done professionally) impacts the world from the outside, but it does not penetrate the world. Christ within us can."

Halverson called upon the more than 100 of PF's 6,800 volunteers from across America, 16 PF representatives from 11 countries around the world, and 12 inmates from PF's 31st Discipleship Seminar gathered in Alexandria, Virginia to be "witnesses within" wherever they are.

"Authentic biblical witness," he said, "is like the parable of the seed. When a seed is sown, it disappears, it penetrates the soil. When it's working, it's invisible. That's the way it is with our witness. No one can touch lives like the Body, penetrating all of society."

Over the next two days of workshops, discussions and training sessions, participants saw the wisdom of Dr. Halverson's teaching unfold. Businessmen, retirees, inmates, pastors, laypeople from the United States and abroad witnessed stories of the world being changed by Christ working through people in prison, in churches, in high places, in far-away continents.



Holder

There were PF volunteers in the United States like Sandi Holder. A Texas homemaker and businesswoman, Mrs. Holder spends every Friday in jail. She says God used Matthew 25:34-46 to convict her—she had ministered to the sick and helped the needy, as the passage commands, but she had never visited prisoners. Reading Chuck Colson's book *Born Again* confirmed the call she felt to prison ministry, but Mrs. Holder ran a highly successful interior design business, and her time was very limited.

Sorting out her priorities, Mrs. Holder came to a startling conclusion. She cut her interior decorating business back to 12-15 hours a week and became a volunteer chaplain at Bexar County Jail in San Antonio. To Mrs. Holder, the decision was obvious: "I knew I could serve the Lord as an interior designer, but I also knew that I must invest my life in something clearly of eternal value, not temporal." Her priorities have now changed, and prison ministry comes right after family and church.

Then there was David Zeller from Columbia, South Carolina. Inside the walls of South Carolina's old Central Correctional Institution (CCI)—a prison

built in the 1800s—lies another prison. Thick stone walls and double cell doors separate men in the Maximum Security Center (MSC) from the rest of CCI's population. It is there that David Zeller, a local businessman and PF volunteer, is locked up with five inmates twice a month for Bible study.



Zeller

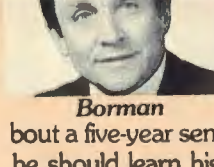
When Zeller enters MSC, his possessions are put into a bucket and hoisted up to the guard's loft in the catwalk above. He is escorted to an empty cell, where inmates are brought handcuffed, one by one. The door clangs shut, locking the men together for one hour of Bible study and prayer.

This is the first time in nearly 15 years any Christian witness has been allowed in MSC—a reform Zeller credits to the new administrator, Warden Levitt.

It says something about the commitment of volunteers from South Carolina that, when they realized the expenses of attending PF's training conference were too high for them, the group traveled together in a motor home and camped at a site near Washington and commuted to conference sessions.

One of the most exciting things about Prison Fellowship is the variety of ways God uses the "witnesses within." There was even a story of a "witness within" a criminal trial jury.

Gene Borman's first assignment on jury duty was to sentence a young offender who had pleaded guilty to stealing a set of tools. Borman, a volunteer active with PF for several years in Leesburg, Virginia, discovered during the hearing that the defendant was a functional illiterate who had been duped by his partner to bear the brunt of the crime.



Borman

The jury's response to the case was varied—some members talked about a five-year sentence, others thought he should learn his lesson and serve 20 years. But Borman was able to convince them to give the young man a nine-month work release assignment coupled with restitution. The judge agreed.

While the young man was on work release, Borman organized Christian volunteers to meet with him weekly. They shared the Scriptures and helped him learn to read and write. Supported by the concern and encouragement of the Christian community, the young man

has repaid his victim and found a good job he's had for the last two years.

"Without the exposure and knowledge I've gained through working with Prison Fellowship," Borman said, "I'm sure that today John would be serving a five- to twenty-year sentence in the state penitentiary in Richmond."

Reports of the "witness within" were similar from co-workers overseas.



Rendles

For two years, Don and Georgia Rendle, Canadian nationals, have spent every day in prison in Colombia, South America. What started as the request of government for cultural programs has resulted in the Rendle's ministry to the "whole" man. Mrs. Rendle, a registered nurse and accomplished musician, is able to give prisoners needed medical care, as well as spiritual care through gospel music. The program includes Bible studies, work training, seminars and sports activities. According to the Rendles, the multi-faceted prison ministry gives them credibility with both inmates and officials, and enables them to show the love of Christ in every area of life.

Rev. Chacko has been preaching in India's prisons for eight years, where 250,000 of the country's 700 million people are incarcerated. Although India



Chacko

is a primarily Hindu nation (only three percent Christian, and much of that nominal), the prisons are open for Gospel preaching and Bible distribution. Chacko, along with seven chaplains, four of them ex-offenders, spends about 20 days each month traveling from prison to prison in three of India's 24 states. The work is not easy; there is little support in terms of volunteer help or finances. But in spite of that God has used this witness. Nearly 2,000 inmates have come to know Christ and Chacko is optimistic about finding new ways to minister in the future. "When the front door is closed," he said, "we have the mandate to open the roof and the windows to preach the Word of God."

Representatives from Great Britain reported 3,000 volunteers enrolled as prayer partners, organized in communities where prisons are located throughout the country. "Our goal is to surround each prison in the country with

Continued on page two

If you are interested in becoming a PF volunteer, write for information: Prison Services Department, Prison Fellowship, P.O. Box 40562, Washington, D.C. 20016.

BEHIND THE WALL



Broady

WASHINGTON, D.C. As Verna Broady, a graduate of the 25th Washington discipleship seminar now working in PF's inmate/volunteer match-up service, sorted through a stack of completed applications, suddenly one form caught her eye. She recognized the name of a childhood neighbor and family friend. The man was incarcerated at Butner FCI, and though he had already been matched with a local PF volunteer, Verna wrote him a long letter.

She told him of her conversion to Christianity while in prison. "You know how I was in the world," wrote Verna; she continued by telling him of the changes in her life through the power of Christ.

Verna received a letter by return mail. "Your story has been a tremendous encouragement to me," the inmate wrote. Their correspondence continues, and Verna looks forward to seeing her friend soon upon his release from prison. He will be returning to his parents' home, three doors down the street from Verna's family's home.

LEXINGTON, KY. Seventy-five inmates and 10 volunteers attended Brad Smith's mid-September seminar at Lexington FCI, and the theme of the session was best expressed by an inmate who came up and grabbed Smith's hand. "Now I know why God allowed me to come to Lexington," he said. "Thank God for this seminar."

ROCKWELL CITY, IOWA. The willingness of many volunteers to drive two and one-half hours each way from Des Moines to be a part of Herman Heade's late August seminar was a strong witness of commitment to the 30 inmates who attended. In addition to this excellent outside involvement, the women also enjoy a special relationship with one of their cottage supervisors at the institution, Joy Merrill, who combines her supervisory duties with serving as the Bible study coordinator within the reformatory. She relates to the women in Rockwell city as both a prison employee and as a close sister in Christ.

Continued from page one

Christians who pray regularly for the inmates and the prison in their community," they said.

Canada, where Prison Fellowship was formed just one year ago, has 500 volunteers actively ministering in 30 prisons in five of Canada's ten provinces. Prison Fellowship Australia, with approximately 100 active volunteers, launched its first in-prison seminars this past July with George Soltau as their instructor. "The ministry is growing every day," said John Craik, PF volunteer in Australia, "because someone new is finding Chuck Colson's great vision, which has become a reality in Australia."

It was an historic moment during the conference when news came of the end of the hunger strike in Northern Ireland. When it was announced, sitting side-by-side were two men, one from Northern Ireland, one from the Republic of Ireland, both representing opposing sides in the political conflict, both representing Prison Fellowship and working for reconciliation of the turmoil inside Ireland's prison walls.

And the "witness within" is perhaps seen most powerfully behind prison walls. Twelve inmates from 10 institutions participated in PF's 31st Discipleship Class. During their second week of training, the men met with volunteers at the Leadership Conference and interacted with the international representatives. All twelve testified to Christ's love visible through fellow believers.

"God does do miracles," one said, "because I'm one of his miracles. Both my parents were in prison; I grew up

without a family. But God has shown me who is my family—you are."

"I thank God I am here as an inmate," another said. "This is a testimony to what the re-establishment of Christ in my life has done. I was a Christian before I was incarcerated. . . . After being convicted and sentenced to Maxwell Air Force Base, I met a brother about five hours after I arrived there. He told me he was a Christian; I told him I was struggling. That brother put his arms around me and shared what Christ has done in his life. He had been to PF's Washington Seminar, and that brother is one of the reasons I'm standing here today, free and full of joy and praise to God. At my weakest moment, he was able to pick me up through God working as a result of what he learned through Prison Fellowship."

Although it is not always possible to understand the circumstances or see it clearly at the time, God is at work through His witness within. This was poignantly expressed by Azie Taylor Morton, Treasurer of the United States under the Carter Administration, when she challenged the inmates at the Dedication Service closing the Discipleship Seminar and Training Conference.

Recounting two episodes from the television series "That's Incredible!" Mrs. Morton told of a young man, born blind and mentally retarded whose family,

against doctor's advice, kept him at home, caring for him, loving him. His mother always played music for him, and one night



Morton

RALEIGH, N.C. North Carolina State Director Tom Metts' late July staff seminar, attended by 18 area correctional people, focused on correctional staff as agents of growth and positive change within their institutions. Chaplain Phil Carter of the Women's Correction Center in Raleigh commented, "The seminar was a peak experience for me. I saw that I shared in many of the same hurts and aspirations as others; therefore I feel less alone. I was affirmed and cared for by the group—I left the seminar with a renewed vision and encouraged."

Interested participants will pursue further study in weekly follow-up sessions.

RALEIGH, N.C. Eighty inmates and 20 volunteers joined Chaplains Phil Carter and Winola Jones for Jane Douglass White's mid-September seminar at the N.C. Women's Correctional Center. During the first afternoon's session, the seminar room door opened and an officer led in 20 women who had just arrived at the prison. He sat them in a group in the back of the room.

"Come on up here with the rest of us," called Mrs. White to the group. "They aren't allowed with the regular inmates," responded the officer. "Until these women are classified, they can't talk to the others."

Bemused by the prospect of a seminar on the love of Christ in which part of the group was restricted from speaking to the rest of the group, she spotted the smiling face of a volunteer. When she nodded, he and his wife went to join the new group.

Later, as the group closed the day in prayer, they made an inner circle for the new women and an outer one of regular residents; without words the sisters at Raleigh surrounded the newly arrived women with Christ's love.

MERCER, PENN. One of Alan Chambers' old friends—from before his conversion to Christ—attended his mid-September seminar along with 35 other inmates and 12 volunteers. For the inmate, seeing Chambers as a minister of the gospel was a drastic change from their former pastimes, and he testified to the group about the impact of Chambers' new life.

At the end of the week, Chambers prayed with his old friend, who had decided to commit his life to Christ.

when he was about 19, he started playing the piano. After years of listening to music he is today able to play nearly as well as any concert pianist. "On the television program they say that's incredible," Mrs. Morton said. "I say, as his mother did, that's an act of God."

Another episode told about a young man born deaf and mentally retarded. His parents, in an effort to give him a normal life, took him a lot of places, and his father often took him to the library to look at books. One day he started drawing—very detailed drawings. Today, he makes thousands of dollars selling his drawings, although he can still neither talk nor hear. "On the television program they say that's incredible," Mrs. Morton said. "I say, as his parents did, that's an act of God."

"About 78 years ago in a little Texas town," she continued, "my mother was born. She was born mentally retarded. She sees, but she neither hears nor talks. When she was about 33, she was sexually assaulted. Out of that came a daughter named Azie."

"A lot of people said that the child would be mentally retarded, that the mother should not be allowed to give birth to that child. I say to them that my presence here and my life for these past 45 years has been, in fact, not so incredible, but an act of God."

"I thank God that 78 years ago, somebody cared. That there was a similar kind of love for my mother that we have seen here today."

We are grateful for the grace of God that works in and through inmates, PF volunteers and leaders overseas, and extraordinary human beings like Azie Taylor Morton.

A President and A Nun

The government has finally admitted what most folks have suspected for a long time: despite decades of extravagant political promises and bloated budgets, the massive bureaucracy called government simply is incapable of solving all (or even most) of America's social ills.

President Reagan made it official last month in a meeting with religious and business leaders, and later in an address to the nation. The government is tightening its belt, he announced, reducing taxes, expenditures, and abandoning a host of less than effective social programs. "Fill the vacuum," the President challenged us; private groups and volunteer efforts should take over those functions being cut from the budget.



Special interest groups who have lived off the federal largesse for half a century howled like wounded coyotes. Demonstrators organized, the press predicted doom, and Congress shuddered.

But the greatest threat to the President's policies comes not from the obvious assault of powerful lobbies, but from a force much more subtle, and deeply ingrained in our culture. It is what can best be described as the massive impersonalization of American life. Let me explain.

Rapid technological advance, government growth and mass communication's pervasive influence have left individuals feeling helpless, little more than observers of the passing parade. The "real" world is that which flashes across the electron tube each night in the family living room.

Steady erosion of a person's sense of participation has had far-reaching and little understood consequences. If what a person does doesn't matter, why do anything? Or, even worse, why not do anything?

Since individuals' actions don't matter, there is no responsibility or accountability. When something goes wrong, it is not "our" fault, it is the "system's." We grow to resent the "system"—that institution we call society—and ultimately, unknowingly, we go to war with ourselves.

Since government has for so long promised to solve all human problems, the citizen sees paying taxes as his sole civic duty. Americans have grown accustomed to believing that the amount withheld from their pay checks satisfies their moral obligation to their neighbors, particularly to the less fortunate. That is why, though we may grumble over high taxes and welfare cheaters, down deep, I suspect, we like the system. After all, it spares us the pain of looking into the vacant eyes of a hungry person, or drying the tears of an abused child. Money is a cheap substitute for human caring.

The Washington Press Corps virtually ignored the President's comments about volunteerism, feasting instead on the President's budget cuts. In doing so, the press totally missed the point. President Reagan is tackling something much bigger than the budget or the economy.

In asking us to get personally involved, to do something for neighbors in need, he is talking about a reformation in American life, in how the individual views his role in society.

The Christian church should need no such exhortation from secular government. It should be leading the way, for our Lord has already commanded us to care for the widows and orphans, to feed the hungry, visit the sick and imprisoned and bear one another's burdens. And it is our great heritage.

Up until this century, evangelicals pioneered schools, built the first hospitals, cleaned up work abuses in the coal mines, provided homes for the poor and orphans, to mention but a few.

And—as so often we discovered when applying biblical teaching—it works! Prison Fellowship now has more than 7,000 active volunteers in the United States, and another 2,000 overseas. They are alive and vibrant, full of purpose and excitement. *They are participants, and they are making a difference.* Prisoners are being changed and so are prisons—institutions in which government has an almost unblemished record of failures.

In this ministry and others like it we see the Gospel, demonstrated through human caring. There is a consistent refrain I hear whenever I visit a prison where our volunteers have been at work: "We never knew anyone cared for us," the inmates say, "but now we know someone does. Jesus does and the PF volunteers do—they care—someone cares." Government programs can't do that, but people can.

Even as the President launched his volunteerism campaign from the White House, another world leader spoke on the other side of the Capitol. Mother Theresa had come to the ghetto area of Southeast Washington, known as Anacostia, to open a convent for nine Sisters of Charity. The press crowded into a church hall to interview the 90 pound Albanian woman whose worn, shrivelled face speaks of the countless thousands of sick and dying she has cared for in Calcutta.

"Why don't you use your influence to start a government program?" One reporter asked. "You could help so many more people that way." Mother Theresa patiently replied that her call is to help people, not begin programs.

That is a baffling notion in a city like Washington, which exists to create new programs, start agencies to administer them and sell newspapers that report about them. Instead of pleading for government grants to combat poverty, Mother Theresa and her Sisters moved into a neighborhood—to share it—and to care. They understand the deep spiritual union of what Paul called the "Fellowship of suffering." Unfathomable to a skeptical press corps, it is that fellowship which draws us close to our Lord, who suffered for us.

Mother Theresa's message is plain enough: "Do something for someone else . . . something that goes beyond the realm of a gift, and into the category of a sacrifice . . . for the sick, unwanted, crippled, heartbroken, aged or alone."

Though they come from two different worlds, each in their own way—the President of the United States and the nun from Calcutta—are giving us the same message. It is prophetic, unsettling, even threatening. And we should be grateful that it is.

31st Discipleship Class



Front (l. to r.): Reggie Locklear, Talladega, Ala.; Joe Tedeschi, Danbury, Conn.; Jesse Ramirez, Ft. Worth, Texas; Alan Anuda, Miami, Fla.; Randy Edwards; Danbury, Conn. Back: Gary Cain, Ft. Worth, Texas; Bill Arnold, Pleasanton, Calif.; Frenchy Therrien, Ray Brook, N.Y.; Ray Brown, Maxwell, Ala.; Bruce Davis, Pleasanton, Calif.; Macon Peebles, Miami, Fla.; David Sanders, Maxwell, Ala.

LETTERS OF HOPE

I compliment Mr. Colson on an outstanding program on Larry King's radio show this a.m. As a former high school teacher who spent several summers as a corrections officer, I know of which you speak. Your remarks are right on target!

I was unable to sleep this evening [after listening to your interview] for I have found something that must have been divine providence—the Lord Jesus Christ!

F.M., New Jersey

My heart is full as I write because I have just returned from my first Bible study at the prison in our area. Faces of the prisoners I met are bouncing around in my head, and I feel blessed for the opportunity I've had to enrich my walk with Christ by meeting them.

Your ministry is closely woven into my one and one-half year old conversion, with Born Again the first Christian book I'd read at that point. I even kept your phone number for easy reference if the Lord should call me to become involved. Since then, I've come a long way with my Lord, and even with PF. I even have my very own pen pal!

I am overwhelmed by the scope of the job you have before you. Please accept my thanks for Prison Fellowship's work.

P.W., Virginia

TEAM SCHEDULES

Chuck Colson

- Nov. 1-3 PF Donor Retreat, Williamsburg, Va.
 4 Luncheon, Pittsburgh, Pa;
 Community Dinner, Pittsburgh
 5 Community Luncheon, Akron, Ohio,
 Community Dinner, Cleveland
 6 PF Evening Rally, Zeeland, Mich.
 7 Community Prayer Break-
 fast, Zeeland, Mich.
 15-17 London, England (PFI Board
 meeting)
 18 Edinburgh, Scotland
 19 Glasgow, Scotland
 20-21 PF Eastern Regional Volun-
 teer Conference, Philadel-
 phia, Pa.

Gordon Loux

- Nov. 15 National Presbyterian
 Church, Washington, D.C.

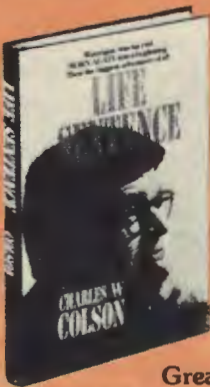
Seminars

- Nov. 24 Lorton Reformatory, Va.
 4-7 State Reformatory, Monroe,
 Wash.
 6-8 Connor C.I., Okla.
 9-11 State Penitentiary, Walla
 Walla, Wash.
 8-13 In-Community; Colorado
 Springs, Colo.
 8-13 State Penitentiary, Lincoln,
 Neb.

- Nov. 12-14 Franklin County Unit, Bunn,
 N.C.
 13-15 Medium Security Unit, Mt.
 Pleasant, Iowa
 13-15 Central New Mexico, C.F.
 13-15 FCI Memphis, Tenn.
 16-18 FCI Tallahassee, Fla.
 20-22 State Penitentiary, Angola,
 La.
 20-22 Men's Reformatory, Ana-
 moso, Iowa
 20-22 Northeastern Regional Volun-
 teer Conference, Philadelphia,
 PA.
 27-29 Mountain View Unit
 (Women), Gatesville, Texas

A Special Gift for Christmas

Since it was published in 1979, *Life Sentence* has provided millions around the world with spiritual challenge and scriptural insights, as well as an in-depth perspective on God's work in the life of Chuck Colson and the early days of Prison Fellowship's ministry. It's a great book to share with friends; its story of struggle and growth is compelling reading.



Life Sentence (hardback) will be available at a special, reduced rate of \$5.00 per copy in time for Christmas giving. This is less than half the original price.

Send your order and check for gift copies to: *Life Sentence* Offer, c/o Prison Fellowship, P.O. Box 509,

Great Falls, Va. 22066. (Make check out to Prison Fellowship.)

and discussions on criminal justice and human rights have confirmed in our hearts again God's call to Prison Fellowship overseas.

I want to introduce you to two State Directors who have recently joined our ministry as volunteers. James Park, a former auditor with the IRS, nursing home administrator and ex-offender, is now serving as PF's Oklahoma State Director. William Bathurst, President of Diversified Properties, Inc. of Little Rock, Arkansas, joined us as Arkansas State Director. We look forward to ministering with these men.

We thank God for the opportunities He has given us, while at the same time we stand in awe of the task before us. Pray with us for God's continued guidance for Prison Fellowship.

Gordon Loux

Gordon D. Loux
 Executive Vice President

PF International Directors



PFI representatives from 16 nations ended their three-week stay in the U.S. with a group photo at PF headquarters.

Left to right, first row: James McIlroy, Northern Ireland; Dave Farrell, Canada; Robin Craik, Australia; Rodney Stafford, Republic of Ireland; Georgia Rendle, Colombia; Don Rendle, Colombia; Ferne Sanford, U.S.; Ludwig Van Kanten, Suriname; Kinjunon Chacko, India; second row: Kathryn Grant, U.S.; Erroll De Ryp, Suriname; Ross Simpson, England; Gordon Loux, U.S.; John Craik, Australia; Barry Botherway, New Zealand; François Celier, France; Akira Oda, Japan; Eric Kvaalen, France; John Harris, England; Jeanne Hurley, U.S.

QUOTES FOR REFLECTION

Because of Prison Fellowship's long-standing advocacy of restitution for punishing non-violent offenders in lieu of imprisonment, we were heartened by President Reagan's speech to the Police Chiefs Association. The President announced support for legislation that will permit judges to order offenders to make restitution to their victims.

We were greatly pleased as well to see that he has a realistic understanding of the cause of crime. Prisons do not rehabilitate because the cause of crime is in the human heart. And that is exactly what the President recognized:

"Controlling crime in American society is not simply a question of more money, more police, more courts, more prosecutors. It's ultimately a moral dilemma, one that calls for a moral, or if you will, a spiritual solution."

"The solution to the crime problem will not be found in the social worker's files, the psychiatrist's notes, or the bureaucrat's budget; it's a problem of the human heart, and it's there we must look for the answer."

"... we need to strengthen those private social institutions that nurture them (moral values). Our recent emphasis on volunteerism, the mobilization of private groups to deal with our social ills, is designed to foster this spirit of individual generosity and our sense of communal values."

President Ronald Reagan
 Address to the International Association of
 Chiefs of Police
 New Orleans, La., September 28, 1981

FOOTNOTES

As I write this column, our annual leadership conference has just ended, and the three-week training for international directors is drawing to a close. How wonderful it has been to have a chance to see more than 100 of our co-workers from across the United States and 16 from around the world face-to-face. I was struck anew with the quality of our volunteer and overseas staff. God truly is at work in Prison Fellowship, meshing people with a variety of talents; interests, concerns and resources into one ministry in the prisons of the world.

Our perspective has been broadened through our international guests. Descriptions of prison conditions in third world nations

Jubilee

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Anita Moreland, Managing Editor; Ellen Santilli, Writer; Annette Graham, Editorial Assistant; Nat Belz, Graphics.

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Christian action unit has convicts renovating housing for the poor

ATLANTA — (AP) — Prison inmates are renovating inner-city housing for the poor as a new project of a ministry started by former



Colson

White House counsel Charles Colson, the "born-again" Christian who served time behind bars as a result of the Watergate scandal. "We hope to show society that there is a category of Christian in the prison system who is nonviolent, nondangerous and who possesses very valuable skills — who can be used in society and accomplish tremendous assistance for those in need in our society," said Neil Horsley, chief of the pilot project for the group Colson founded, Prison Fellowship.

White House counsel Charles Colson, the "born-again" Christian who served time behind bars as a result of the Watergate scandal.

"We hope to show society that there is a category of Christian in the

Over the weekend, for example, six inmates — including three carpenters and two electricians — were renovating a house in Atlanta's Grant Park neighborhood.

"What we are trying to do is use the inmates in projects of this kind where there is no competition in the private sector," and where government funds are no longer available, Horsley said.

Grant Park, like several inner-city neighborhoods in Atlanta, is being revitalized by young families moving back from the suburbs. But as the families return, property values skyrocket, forcing low-income residents out of the neighborhood, Horsley said.

The family living in the home the prisoners worked on over the weekend had been evicted, but a group of Christian businessmen bought the home and is now selling it to the same family interest-free.

The six inmates, from the federal prison at Maxwell Air Force Base in

Montgomery, Ala., stayed in homes of local church members and were not supervised by guards during their two-week stay in Atlanta.

Colson founded Prison Fellowship as a Christian prison ministry after experiencing a religious conversion during the Watergate scandal.

"This program has a national potential, and it graphically shows that inmates, instead of being warehoused at an annual cost to taxpayers of \$18,000 a year, can be utilized to benefit citizens in need," Colson said in a statement.

A former special counsel to President Nixon, Colson pleaded guilty in June 1974 to a charge of obstructing justice by disseminating derogatory information in 1971 about Pentagon Papers trial defendant Daniel Ellsberg and one of Ellsberg's lawyers.

He was fined \$5,000 and sentenced to one to three years in prison.

RDU file Save WK



STEVE DEAL/The Atlanta Journal-Constitution

'MAKING SOMEONE HAPPY': John Strickland likes being part of renewal project.

NEWS UPDATE

Federal reform project inmates renovate home for paraplegic

Two weeks ago, Harold Garin sat wheelchair-bound on his front porch while a group of prison inmates tore up part of his house.

But last week, the prisoners, who actually had ripped up Garin's kitchen as part of a major renovation project, returned to rebuild it completely.

The six inmates belong to Prison Fellowship, a Christian prison reform organization begun in 1977 by Charles W. Colson, the former special counsel to President Nixon, who served time for his role in the Watergate cover-up.

The renovation work saved the 66-year-old paraplegic from being evicted from his Grant Park home.

After they rebuilt the kitchen, they repaired the bathroom and painted the two-story house on Grant Street, inside and out. A special ceremony was planned Saturday to top off the project.

The last time the organization was in the news in Atlanta, a group of prisoners from the federal penitentiary at Eglin Air Force Base in Florida spruced up the house owned by Roxie Van, an 82-year-old blind woman who played the piano for the inmates while they sang along. That was in November.

This time, the inmates came from the federal prison at Maxwell Air Force Base in Montgomery, Ala.

"I feel a little guilty about this whole thing," said inmate John Strickland. "That's because I'm getting more out of this than the Garins. I'm getting the joy and satisfaction of making someone happy, and maybe they'll remember me."

After Garin was threatened with eviction because the house was in such disrepair, a group of concerned Christian businessmen bought the house, arranged for Prison Fellowship to renovate it, and then agreed

to sell it to the Garins with an interest-free 20-year mortgage, according to Phil Bellury, an organization spokesman.

Family Consultation Services assists Prison Fellowship — which is funded with private donations — in locating families to board the men and in deciding which projects will be taken on.

The project is designed to give federal inmates some temporary freedom while they provide a valuable service.

"I'm very happy," said Garin, who has lived in the house for 10 years.

Strickland, who will be released from prison in September, said working on the project has given his life new meaning.

"This is something tangible that I can look back and say, 'Hey, I did that,'" Strickland said. "It gives me joy."

— Karen Harris



NICK ARROYO/The Atlanta Journal

WITH A LITTLE HELP: Willie Preyer escorts Roxie Von to her house after the convicts completed their repair work.

Prison reform works in Grant Park

Inmates learn to love their neighbors. . . and themselves

By Greg McDonald
Journal Staff Writer

Roxie Von, a perky 82-year-old blind woman who can still play a mean keyboard, has been robbed four times. So it might seem a little strange to some that she's trusting six federal prisoners who literally have been crawling all over her Delmar Avenue home this week.

But instead of ransacking the place as hoodlums have done in the past, these prisoners — all of them former drug dealers and embezzlers — have been weatherizing the small wood-frame house and, in general, sprucing it up.

They like Roxie and she likes them.

"I play the organ for them, and they sing along," she says, smiling.

Roxie, as she prefers to be called, is the beneficiary of a pilot program designed to give federal inmates a chance at temporary freedom while providing a valuable community service.

It was started by Prison Fellowship, a Christian prison reform organization founded in 1977 by Charles W. Colson after he was released from the federal prison at Maxwell Air Force Base. The former special counsel to President Nixon served time for his role in the Watergate cover-up.

For the last 10 days, the six prisoners from the federal penitentiary at Eglin Air

Force Base near Pensacola have been insulating, caulking cracks and repairing Roxie's house near Grant Park and the homes of two other Atlanta area residents. All call themselves Christians and belong to Colson's organization.

"Humbling," is how Robert Barnes describes the work he and his five prison colleagues are doing here and the welcome they have received from "the Christian families" who are boarding them during their two-week stay.

SEE Fix

18A



NICK ARROYO/The Atlanta Journal

MUSIC TO LIVE BY: Roxie Von plays 'Amazing Grace' as the prisoners sing along.

Fix

FROM 1A

"It's meaningful . . . and it gives us the opportunity to contribute to the well-being of others," he explained Wednesday, standing in the front yard of Roxie's home. Two other prisoners, Ramon Alonso and Bill Burk, stood near Barnes. The three formed a tight group with their arms draped around one another's shoulders. All were convicted of selling drugs.

"People are sitting back there behind bars and they're getting hardened," Burk broke in. He described prison as simply a holding cell for the "bad guys," where little effort is made to change and influence the lives of the men and women sent there.

"If they could have the opportunity to be in an environment like we have . . . to be loved. That can change a man, give a man a new way to go," he said. "Not only can you help the prisoner, you can help people too."

The project, in Burk's view, "is really an act of God to get us out of prison. That's what it is. I mean those prison doors are locked."

All six of the prisoners, who will return to Eglin on Sunday, still have four to 18 months left to serve on their sentences. Once back inside, they plan to share their experiences with other inmates in hopes of getting them interested in the project and

into Colson's Prison Fellowship organization. Other prisoners, Alonso said, "are ready to go down the tubes" unless they can find something useful to do.

"A lot of them," added Barnes, who was busted the first time he tried to peddle marijuana, "are like me when I first went in. You think you're at the end of your rope so you begin to ask yourself questions. I turned to God and the Bible for answers."

Barnes and his buddies were chosen for the pilot project, which is funded by Prison Fellowship through private donations, because of their "nonviolent offender" status, according to Neal Horsley who heads Colson's organization here. Most of the inmates held in the Atlanta federal prison — those not among the Cuban population — are not in that category, Horsley said.

The prisoners are supervised by Lynn Westergaard who works with Family Consultation Services. FCS assists Prison Fellowship in locating families to board the men and in deciding which projects will be taken on. As in Roxie's case, Horsley said, future beneficiaries of the program will likely be older people on fixed incomes.

Roxie admits that she was a bit skeptical of the project at first, but soon she said, "I got to like the idea."

"This is so unique, we don't know how far-reaching it's going to be," she said.



Staff Photo—Mich Arroyo

Willie Preyer Helps Roxie Vaughn Back To Her House

Convicts Winterize Burglary Victim's Grant Park Home

By Joe Brown
Constitution Staff Writer

The blind, 82-year-old Atlanta woman sat in a worn, overstuffed chair in the living room of her home in Grant Park that has been burglarized four times. Animatedly she discussed crime and punishment while six convicted felons, still in federal custody, "weatherized" her small frame dwelling.

When the inmates took a break from installing insulation and storm windows, the smiling, shawl-draped woman — at their urging — moved to a small electronic organ and led them in a rousing rendition of "Amazing Grace" and then, "Love Lifted Me."

The inmates, all assigned to Eglin Federal Prison in Florida, are enthusiastic volunteers in an experimental program to see if allowing law breakers to repay society by helping the victims of crimes makes more sense than what now passes for rehabilitation.

The Grant Park widow says she thinks it (helping the victim) does (makes more sense). She asks that her name and street address not be published — "You could call me Roxie Vaughn, if you want to. That would have been my stage name if I had ever been on the stage," she teases good-naturedly.

"This is something really amazing to me. But I think I really approve of it," she says of the program sponsored by Prison Fellowship, a private non-profit organization founded by Watergate conspirator turned born-again-Christian, Charles Colson and the Federal Bureau of Prisons. Atlanta is the first place the program has been tried.

"I think it's telling society to sort of turn the other cheek," the woman said of the program that this week insulated the home she has lived in for 31½ years. "Of course, I guess there are hardened criminals," she said voicing her only strong doubt. "But I don't believe that any prisoner should be just cooped up."

Inmate Robert Barnes of Homestead said of the program: "I've been in prison for 18 months. And this has been the first time in the whole experience that I've been able to have done something of value. I feel that to positively help someone, that's meaningful. You know I've mopped a lot of floors and cleaned up the kitchen a bunch of times in the institution, but this here has substance to it. This means something to me. I feel like my time is not in vain."

11/23/81

The Atlanta Journal

Covers Dixie Like the Dew

Since 1883

James M. Cox, Chairman 1939-1957—James M. Cox Jr., Chairman 1957-1974

The potential of prisons

WITH LITTLE imagination, it's possible to stroll prison corridors and see that enormous human potential is available if a way could only be found to channel energies constructively.

Men and women with a wide range of skills and talents are locked away because the key to utilizing them to meet society's needs has never been discovered. Some inmates are hopelessly incorrigible and have to be kept locked up until they grow old or die. Others are violence-prone.

But the mass of them represent a potential resource for socially useful work — if a way can be found to match skills to needs.

A story by Journal Reporter Greg McDonald relates one such instance in which the two were brought together, to the obvious benefit of one and the apparent benefit of others.

The project involved prisoners from the federal pen at Eglin Air Force Base near Pensacola who spent 10 days winterizing the Grant Park home of a

blind 82-year-old woman.

With privately donated funds, the group purchased materials to spruce up the home of Roxie Von. While performing the work, they stayed as guests in the homes of neighbors.

One of the inmates, Robert Barnes, described the experience as "meaningful." He continued:

"People are sitting back there behind bars and they're getting hardened. If they could have the opportunity to be in an environment like we have . . . to be loved. That can change a man, give a man a new way to go. Not only can you help the prisoner, you can help people too."

We have no illusions that prisons can be emptied to serve the public's needs. Problems of supervision, costs, suitable work and motivation loom large.

But we would like to see private groups involved to raise funds and expand the program. If it could be done, society and prisoners both would be the better for it.

KJUBILEE

"A bruised reed
he will not break,
and a smoldering
wick he will not snuff out."
Isaiah 42:3

The Monthly Newsletter of Prison Fellowship

March 1983 • P.O. Box 40562, Washington, D.C. 20016 • 703/759-4521

Making Disciples: PF's Ministry Cycle

The speaker's dark, penetrating eyes scanned the faces of the inmate participants at the December in-prison seminar at Walla Walla Washington State Penitentiary. He knew their hard expressions masked inner bitterness and fears.

"If we believe what this says, and trust Him," he told them, holding up his Bible, "we have nothing to fear. And there's only one place to get that love—from Jesus Christ."

After one seminar session, he listened to some of the inmates' angry complaints. As he prayed for God's peace to fill their hearts, the room grew silent; his voice broke. When he finished, every prisoner in the room was drying his eyes.

This was no ordinary seminar; Don Dennis, leading this session, was no stranger to these inmates, nor to the bitter enmity that existed between them and the prison administration. Just three years earlier he had been one of them—angry, serving a life sentence as a habitual criminal, and in the middle of one of the most explosive situations Prison Fellowship has ever encountered.

To understand why Don's words

earlier a guard had been killed and, in response, the prison officials cracked down. Everyone had been locked in their cells 23 hours every day for 16 weeks.

Everyone from the acting warden on down expected an explosion when the men were released. And they were released the same day Chuck arrived.

After touring the prison, Chuck went to the auditorium where he addressed nearly 100 inmates from maximum security. "Never have I been more aware of the tension, hate, hostility and bitterness a prison can generate," he said later. "I could smell it in the air and see it on the inmates' faces."

While Chuck spoke, an inmate in the front row caught his attention. The man stared at him with dark, penetrating eyes, hanging on every word. As Chuck prepared to leave, not knowing what—if any—effect his words had had on the men, the inmate who had been in the front row caught up with him. "Mr. Colson," he said, "if you really mean what you say, don't leave us. We need hope. We need someone who cares about us."

That inmate was Don Dennis who only weeks earlier had asked Christ into his life.

It was just a week later that Chuck discovered he had been nervous with good reason that day. The inmates had planned a riot and prepared a hit list of guards. Later he also learned that he was to have been taken hostage to publicize the inmates' grievances.

But the riot didn't occur. Don Dennis persuaded the other inmates to work with Prison Fellowship and Chuck Colson to find a peaceful rather than violent solution.

Within a week of Chuck's visit, Prison Fellowship sent instructor George Soltau to Walla Walla to conduct an in-prison seminar. Don worked inside recruiting fellow inmates to attend.

The seminar was only the beginning. For several weeks, an uneasy truce prevailed. George Soltau and Al Elliott, another PF staff member, were intermediaries between the prison population and the prison staff. And over the following months progress was made. Grievance procedures were adopted, an inmate council reconstituted, some agreements reached between prison officials and inmates. The threat of violence gradually abated.

The process was not without anxious moments. Once Al Elliott addressed a mob of angry inmates in the mess hall, and later managed to find a peaceful solution to their complaints. Another time, Al talked 12 men out of barricaded cells in solitary confinement, following a bloody protest in which several slashed their wrists.

As state officials saw the progress at



Don went from cell to cell at Walla Walla, witnessing to inmates.

Walla Walla, they became interested in reform measures that would prevent violence in other state institutions. Chuck Colson was invited to address the state legislature, a PF task force was formed and two key reform proposals were eventually drafted and passed into law.

Meanwhile, God was working in Don Dennis's life. He was released early in 1980, when the State Supreme Court overturned his conviction as a habitual criminal. He anticipated fruitful Christian service on the outside, but all did not go well. He found a Church hesitant to accept and help him, a tough job market, and difficult personal adjustments.

Hurt, disillusioned and unable to get on his feet, he turned to alcohol. Late in 1980, realizing he had hit bottom, Don called George Soltau at his home in Texas. George told him to come to Texas, helped him find a place to live and a steady job. Al Elliott also kept in touch offering support. Don was making a comeback.

Soon afterward, he began attending Northside Baptist Church in Arlington, Texas. The church welcomed him and disciplined him, leading him to reconfirm his Christian commitment.

Don is now active in prison ministry in the Dallas area, working in close cooperation with Prison Fellowship. And when Al Elliott was scheduled to conduct an in-prison seminar at Walla Walla last December, he invited Don to assist.

Their visit could not have been more timely. Although tensions had cooled through PF's ministry there in 1979-80, recent overcrowding had pushed them to the breaking point again.

Don and Al spent the week at Walla Walla teaching the Gospel, going from cell to cell, greeting old friends, praying with them, reminding them that Christ is their only hope for lasting peace.

Continued on page 4



Don Dennis (right) and PF Director of Public Ministry Al Elliott conducted an in-prison seminar at the Walla Walla Washington State Penitentiary (WSP) in December.

meant so much to the inmates at the seminar, one must go back to the October day in 1979 when Chuck Colson first walked into that troubled prison.

Chuck was nervous that day—the only time he had felt such apprehension in his nearly 200 prison visits. The prison was seething with tension. Four months

BEHIND THE WALL

● **Big Spring, Texas.** An inmate in Texas received a double blessing from *Jubilee's* November cover story on PF donors.

"When I read how Peter Plaster gave part of his reward money to Prison Fellowship," he said, "I started crying. I stopped reading and thanked the Lord for such precious children. I could just feel his love for prisoners."

The inmate wrote to Peter and his parents, PF volunteers Gaylord and Sally Plaster of Grand Junction, Colorado, thanking them for their thoughtfulness. They replied

He immediately started a weekly Bible study open to the camp's 300 inmates.

As the Bible study group grew, George began to develop ulcerated sores on his feet. Within a few weeks, the doctor told George that the problem had become gangrenous.

The gangrene didn't respond to treatment, but that didn't stop George from going to prison. Finally he was told he would have to go to surgery.

George was in the hospital three weeks; doctors removed several of his toes. Released on a Wednesday, by Saturday

area prisons. The result: the Friends Program, a group of laypeople offering visitation, friendship and counseling to prisoners.

Currently serving as PF's North Dakota Community Coordinator, Walter received a 1982 Gold Award, an honor bestowed by local business and civic leaders to area residents contributing to the community in unique ways. Walter's award, given at a press conference at the North Dakota penitentiary, commended him for setting an example for retired people through "a constructive reinvestment in life."

For Walter, it was an apt phrase. A PF donor who exhorts the ministry to "get 100 cents out of every dollar," he uses the same standard of stewardship for his own life and talents. Walter gives 24 hours to the Lord every day—certainly making "a constructive reinvestment" of his life in Christ.

● **Washington, D.C.** When the applause died down from the standing ovation the congregation gave PF's 38th Washington Discipleship class, Chuck Colson remarked, "Only in the Kingdom of God will you see what you see here today."

More than 300 PF volunteers and friends were hosted by Mt. Pleasant Baptist Church in Alexandria, Virginia, for the dedication service of the six women in the 38th class. On the platform were former special assistant to the President, Chuck Colson, and Dee Jepsen, special assistant to President Reagan for Public Liaison, both present to honor the women inmates.

The members of the 38th class were from Federal Correctional Institutions in Fort Worth, Texas, and Alderson, West Virginia: Sherry Kay Bennett, Deborah Bryant, Helen Placke, Yvonne Schennault, Bette Templeton and Velma Tolbert.

"God loves each and every one of us," Dee Jepsen told the

women at the dedication service, "and He loves each and every one of those you left and are going back to. Who else does He have to send? Who else does He have to carry His light into the places you return?"

"You have been anointed for a very special mission," she continued. "I have no idea how many lives you will touch. And you will not really know yourselves until someday when we're all home in Glory you see people standing there that you will then know are there because of you."

"I get weary sometimes, and would like a break once in a while," she concluded, talking briefly about her responsibilities in the White House for President Reagan. "But God very nicely reminds me that I'm not here on vacation, I'm here on assignment. And so are you. Part of your assignment now is to go back and take His light to all those who are so hungry. God bless you."

● **Raleigh, N.C.** PF volunteer Josephine Drayton visits five inmates and corresponds with another 11 in three North Carolina institutions. She has visited one of the men, who is serving a life sentence, once or twice a month for the past 12 years.

Through Josephine and her family's faithful ministry and powerful witness to the love of Christ, the man recently became a Christian.

But last fall, a disappointment dealt his faith a blow. His appeal for a custody grade which would have allowed him more freedom within the prison was denied.

Two weeks later, he renewed his commitment to Christ at a Prison Fellowship in-prison seminar. "The seminar lifted him out of his depression," Josephine said. "He learned that life is much more than being free in society, or even in prison. It's being free in Christ."



Dee Jepsen (center), special assistant to the President for Public Liaison; and Dottie McPherson (left), PF supporter; greet Velma Tolbert (right) a member of the 38th Washington Discipleship Class at the seminar's dedication service.

with a letter and a family picture, and have corresponded with him several times since then.

"I see a valuable relationship developing between us," the inmate said.

● **Wetumpka, Ala.** More than 250 inmates and 25 PF volunteers enjoyed "a fantastic day of fellowship" at Julia Tutwiler Prison for women last fall, according to Mary Kay Mahaffey, Alabama State Director.

The group gathered in the prison yard for a cookout and an all-day gospel sing at the conclusion of Jane Douglass White's in-prison seminar. Some 75 inmates attended the seminar, but the whole prison population turned out for the finale.

The Memorial Presbyterian Choir, the "Testimonials," "Rick Mize and the Dayspring Singers," and other local groups presented a program of gospel music.

Mary Kay and PF volunteer Barbara Dalrymple, both ex-offenders, shared with the group how they had come to Christ.

● **Sacramento, Calif.** When the chaplain at Folsom Prison asked PF's Sacramento Care Committee if a PF volunteer would start a chapel program at Folsom's prison camp, George Olson was ready to go.

evening he was back in prison with Care Committee volunteers conducting a local seminar. "I'm sure George was in great pain all through that program," Northern California State Director Curt Crum told PF headquarters. "But that didn't stop him. The last place he went before checking into the hospital was prison, and the first place he went after he got out was prison. That's the type of commitment our volunteers have!"

● **Parchman, Miss.** During Herman Heade's January Death Row seminar, he discovered one inmate who could neither read nor write, having learned how to spell his own name only after arriving on Death Row. During the course of the seminar the inmate confessed faith in Christ, but was unsure how he could continue growing in the Lord.

Overhearing his uncertainty, another inmate broke in. Learning to read would be no problem, the fellow inmate said. He would be glad to teach him—using the brand new Bible he had just been given.

● **Bismarck, N.D.** When Walter Sherman retired almost 20 years ago, he was free to really get down to business.

He became a driving force behind a small group of concerned people regularly visiting inmates in Bismarck



Members of the 38th Washington Discipleship Class stand for a commissioning prayer at the conclusion of their dedication service at Mt. Pleasant Baptist Church, Alexandria, Virginia. Women graduates are (left to right): Bette Templeton, Yvonne Schennault, Velma Tolbert, Helen Placke, Deborah Bryant, and Sherry Kay Bennett.

A. Martinez

A. Martinez

God Isn't Dead, Just Sick and Feeble

This is a column I have delayed writing, hoping those with far greater theological training would do it. But since they have not, I feel I must.

For more than a year now, a book by a once obscure rabbi, Harold Kushner, has dominated the best seller lists. Appealingly titled *When Bad Things Happen to Good People*, nearly 500,000 hardcover copies are in print; the soon-to-be-released paperback edition is expected to sell in the millions.

The book deals with a familiar query: how can a loving God allow such terrible suffering and evil in the world? It's an age-old question, whether we think of the ancient slaughter of the Caananites or the horrors of the Holocaust.

Drawing from his own experience—his son died at age 14 of a tragic illness—Kushner answers



that God is indeed all-loving, but He is not all-powerful; the bad things which happen are simply out of His control. The rabbi writes, "I can worship a God who hates suffering but cannot eliminate it more easily than I can worship a God who chooses to make children suffer and die."

Obscure no longer, Kushner is big on the celebrity circuit. *Time*, *Family Weekly*, *Redbook* and scores of newspapers and magazines have printed interviews and excerpts from his book. He's steadily flooded with fan mail; one grateful reader wrote, "maybe now I can believe in a *more realistic* God."

Well, it's nice that Rabbi Kushner can comfort so many Americans. But wait a minute . . . What do we mean, a *more realistic* God? Who decides whether God is realistic?

That, of course, is the rub. The god Kushner writes about is neither omnipotent nor sovereign, and is, therefore,

not the Creator God of Abraham, Isaac and Jacob, not the all-powerful God revealed in the holy Bible. Yet people gobble up the book, clamoring for this impotent god.

It is not surprising, I suppose. People yearn for keys to life's mysteries; when someone comes along with an easy answer that gives comfort and rationalizes the supernatural, they stampede the bookstores. We'll sacrifice truth to our own prejudices any day.

But what is surprising—shocking is a better word—is not the secular reaction to Kushner's book, but the Christian response. Incredibly, the book has been endorsed by a well-known pastor and by a respected seminary professor, is recommended to the readers of at least one leading Christian journal and is sold in many Christian bookstores.

Even evangelical publications have been strangely silent. Only the *Reformed Journal* (published by Eerdmans) and *The Banner* (published by the Reformed Church of America) have published critical reviews.

Are we blind to what is happening? The waves of secular thinking which crash over us are washing away the very foundations on which the church stands. Hundreds of thousands, including church members and evangelicals, are reading Kushner's book; it is directly shaping people's perception of God. Do we just yawn, roll over and pull up the covers?

Kushner's simple message, by the way, is not original. For 60 years, "process" theology, so-called, has been spreading like a cancer through the church, dismissing the power of God as non-crucial. "The goodness of God is more important," says John Cobb, a leading process theologian. So God isn't dead, as the liberals of the early 60s argued; now, they say, He's just sick and feeble.

Why do heresies like this flourish? A chief reason is biblical ignorance and disbelief. Despite the ballyhooed "born again" movement, belief in the Bible is

declining dangerously. Gallup reports that in 1963, 63 percent of all Americans believed the Bible was the actual Word of God "to be taken literally"; today, only 37 percent do.

Moreover, the church has a woefully inadequate understanding of evil. Because of the origin of evil—and why God permits it—is such a hard question we tend to avoid it, as well as its corollary issue, sin. (Are there really any "good" people, as Kushner postulates? If we think so, then we aren't reading our Bibles thoroughly.) Besides, sin and evil aren't popular sermon topics—congregations get offended, uncomfortably convicted, in fact.

A weary and frustrated people are easy prey for those who peddle simple answers to life's toughest questions. But be not confused. The biblical truth is that sin is real and it comes from man; God, on the other hand, is both good and all-powerful. His goodness is established beyond all dispute by the fact He allowed His sinless Son to die on the cross for our sin; His omnipotence is affirmed by His victory over sin and death through Christ's resurrection.

That is not an easy answer; it may not even seem fair or "realistic." But as Christians we believe it is true, a fact of history.

The very popularity of Rabbi Kushner's book should wake us up. If simple-sounding pop answers wrapped in the cloak of religious truth are so widely accepted—by unquestioning believers and non-believers alike—then we as Christians aren't doing our job. We need to rouse ourselves, take our stand on the holy Word of God, and label heresy as heresy. If we don't proclaim the Truth, who will?

There's no better time to begin than now.

"A Chaplain's Best Friend"

Prison Fellowship has a staunch advocate in Bill Wohlers, chaplain at Montana State Prison (MSP) in Deer Lodge, Montana. PF held its first seminar there in August, 1979. Wohlers became chaplain at MSP the following March, and has invited PF back for three more seminars since then.

In a recent interview, we asked Chaplain Wohlers about his experience with Prison Fellowship.

Q: Why do you support Prison Fellowship so heartily?

A: First, because they are committed to the gospel of Jesus Christ. They believe the only thing that can change a person is accepting Christ as Savior.

On a practical level, they do a wonderful job helping inmates. They're concerned about the total person—his family, his future, what happens when he leaves prison. They're committed to the total person, and I like that.

Q: What results have you seen in the lives



Montana State Prison Chaplain Bill Wohlers (right) with Chuck Colson.

of the men who have attended PF seminars at the institution?

A: They are stronger in their relationships with Christ, their fellow inmates, and me as their chaplain. Many of them mature in their faith because of the solid teaching PF offers.

Q: What is the single greatest resource Prison Fellowship can offer a chaplain?

A: The teachers they send. Every teacher we've had is committed to preaching the

Word of God.

Also, I have never seen any of the teachers who come put down inmates for who and what they are. Prison Fellowship accepts every inmate, whether they are committed to Christ or not. I think that makes an inmate feel good, that he is accepted.

Q: What are some of your goals as a chaplain?

A: My goal is to be an example to inmates—to be a sermon in shoes. I want these men to see Christ in me. To do that I have to have a strong working relationship with them.

Q: Has Prison Fellowship helped you work toward those goals?

A: Yes, they've enhanced, supported, and complemented those goals in a very real sense. Prison Fellowship is a chaplain's best friend. They don't take anything from a chaplain. They go the second or third mile all the time. It's just a tremendous program.

Continued from page 1

Through God's work through Prison Fellowship and the life of Don Dennis, ministry inside Walla Walla has swung full cycle. Three years ago Chuck Colson walked in, preached the Gospel and a crisis was



From Nickles

Don enjoyed renewing old friendships during the seminar.

averted. Now, three years later, one of the inmate leaders who was part of that early crisis is back, working through Prison Fellowship for peace.

Don's life touched inmates throughout the institution during that week in December. They knew this was not the old Don who had helped them plot revenge. His very presence was evidence that in Christ there is hope—that the One who freed Don Dennis can free them too.

FINANCIAL REPORT

YEAR ENDED DECEMBER 31, 1982
UNAUDITED AND SUBJECT TO YEAR END ADJUSTMENTS

PUBLIC SUPPORT AND OTHER REVENUE:	
Contributions	\$ 4,572,758
Other Revenue	135,385
	<hr/> 4,708,143
EXPENSES:	
Community Services	1,632,601
Community Mobilization	42,359
Prison Services	248,503
Chaplaincies	80,785
Prison Education Development	142,517
Volunteer Development	109,702
Criminal Justice Reform	103,427
Communication	432,089
Public Ministry	286,270
International Ministry	327,247
Management and General	691,098
Fund Raising	581,532
	<hr/> 4,678,130
EXCESS OF PUBLIC SUPPORT AND OTHER REVENUE OVER EXPENSES	\$ 30,013

FOOTNOTES

This month, we welcome Phil Kraus as our new state director for Virginia. A former employee of Xerox Corporation, Phil has served as PF's volunteer state director in Alaska since last March.

In this *Jubilee*, you will find a preliminary financial report for 1982. Prison Fellowship ended the year in the black, as it has every year in its history, thanks to the faithful giving of our donors.

We are grateful for every gift God prompts His people to give to this ministry. He continually supplies just

enough to meet the need. This year, our surplus income was less than half of one percent. At PF we are committed to good stewardship of the funds entrusted to us.

As members of the Evangelical Council for Financial Accountability, we adhere to certain ethical standards in fund-raising. Prison Fellowship is audited annually by a public accounting firm. Audited financial statements are available upon request. We also pledge to use all donations for the specific purpose for which they were raised.

Periodically, we publish financial reports in *Jubilee*. In December, our report showed a deficit. One reader challenged the report as an unethical fund-raising tactic.

I wrote back, explaining that we publish the reports not to raise funds, but to keep our readers informed. In fact, of the four reports which appeared in *Jubilee* last year, three showed surpluses!

I don't usually devote this much of my column to money matters, but felt I should reiterate for Chuck Colson, the Board of Directors, the staff and myself what we believe our commitment must be before God. Prison Fellowship's primary concerns are evangelism and discipleship, not fund-raising. At the same time, we have a commitment to you, our donors—to keep you informed of the growing needs in this ministry, and of how your gifts are being used to meet those needs.

This year our budget is 25 percent larger than in 1982. God is opening doors. We must walk through them in faith, but with integrity and authenticity in the eyes of our supporters.

In His service,

Gordon Loux

Gordon D. Loux
Executive Vice President

LETTERS OF HOPE

I have just finished reading *Life Sentence*. I am very conservative, and have always felt that prisoners "got what they deserved." I never knew what it was really like—the book was actually painful for me to read.

You're right, there needs to be a change and it must begin in individuals' hearts. I think this could be a turning point in our nation, if you continue to let God do his work. This certainly confirms that God is still doing miracles.

Thank you for sharing this message. I will never be quite the same because of it.

B.F., Michigan

SCHEDULES

Chuck Colson

- March
- 10 National Association of Evangelicals, Orlando, Fla.
 - 16, 17 National Conference on Criminal Justice and the Urban Church, Alexandria, Va.

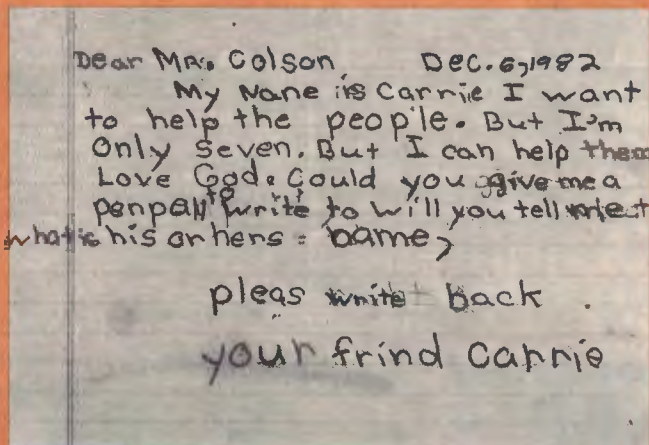
Gordon Loux

- March
- 7 ECFA Board meeting, Chicago, Ill.
 - 8, 9 Annual Conference of Christian Stewardship Council, Chicago, Ill.
 - 16 Christian Ministries Management Association, Washington, D.C.
 - 17 National Conference on Criminal Justice and the Urban Church, Alexandria, Va.

Seminars

- March
- 3-5 Washington State Reformatory, Monroe, Wash.
 - 4-6 FCI, Seagoville, Texas
 - 5-6 FCI El Reno, Okla.
 - 5-7 Orleans Parrish Prison, New Orleans, La.
 - 11-13 Tucker Prison, Tucker, Ark.
 - 13-26 Community Service Project, Chicago, Ill.
 - 16-18 Missouri Training Center for Men, Moberly, Mo.
 - 18-20 Los Lunas Correctional Center, Los Lunas, N.M.
 - 18-20 FCI La Tuna, Texas
 - 25-27 Nevada Women's Prison, Carson City, Nev.
 - 26-27 Oklahoma State Penitentiary (Death Row), McAlester, Okla.
 - 26-27 Oklahoma State Penitentiary (Area I), McAlester, Okla.
 - 26-April Community Service Project, Albuquerque, N.M.
 - 30-April Greenhaven Correctional Facility, Stormville, N.Y.

Help Someone Love God



In the December '82 *Jubilee*, we asked for more volunteers for our pen-pal match-up program.

The appeal drew a quick response from Carrie Cunningham, one of our younger readers. Her letter, dated Dec. 6, read "Dear Mr. Colson, My name is Carrie. I want to help the people. But I'm only seven. But I can help them love God. Could you give me a pen pal to write to? Will you tell me what is his or her name? Please write back. Your friend, Carrie."

Because of the caring response of Carrie and

many others, more than 350 inmates now have new pen-pals to correspond with.

But we still need your help. Between 300 and 400 inmates are still waiting for volunteers to write to them.

If you want to share in this vital outreach, please apply* by writing: Prison Services Department, Prison Fellowship, P.O. Box 40562, Washington, D.C. 20016.

*Single females under 25 are matched only with female inmates. Since our supply of volunteers in that category currently exceeds the demand, we ask that no single females under 25 apply. Thank you.

JUBILEE

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KJUBILEE

"A bruised reed
he will not break,
and a smoldering
wick he will not snuff out."
Isaiah 42:3

The Monthly Newsletter of Prison Fellowship

March 1982 • P.O. Box 40562 • Washington, D.C. 20016 • 703/759-4521

Agape House: Missouri's Ministry of Love

When her husband began doing time at Missouri State Prison in Jefferson City, Sheila Clark* knew the trip across the state and her limited funds wouldn't stop her from visiting him. So she took the few dollars she had, bought a bus ticket, and boarded a Greyhound in Kennet bound for Jefferson City. When she arrived five hours later, she had no idea what to do next. She had heard that other families visiting inmates slept on park benches or under bridges. She was afraid to do either, and it was getting late.

Tired and confused, she asked a cab driver for directions to the most inexpensive hotel in town. Instead, he told her about a guest home especially for families of prisoners: Agape House.

She found her way to the large Victorian home, just a block from the prison. The house manager welcomed her warmly, and showed her to a guest room. Sheila was thrilled at the rate: only three dollars a night. The woman also gave her a Bible. Sheila accepted it politely, but wasn't ready to read it. For now it was enough that she had a warm room and a bed.

Sheila's story is not unusual. More than half of Missouri's prison population is incarcerated in the Jefferson City area, yet they come from Kansas City and St. Louis, hundreds of miles away. Wives, mothers, sisters and children of inmates come from all over the state to visit their men. And since late 1980, many have found shelter at Agape House.

The story of how Agape House came to be is a wonderful illustration of what can happen when people care.

Before Agape House, Prison Fellowship volunteers hosted many inmate families in their homes, but they couldn't handle the swelling numbers. Local

tacted Janice Webb. To Sister Heaney, Mrs. Webb was the "only logical person to get the job done."

Janice Webb, a volunteer who had been coordinating PF activities in the area for three years, had seen a lot of inmate hurts and family needs. When

downpayment, in just six weeks; a Christian attorney did the legal work for free. In September the tenants vacated; then, after two months of backbreaking cleaning and renovating, on November 1, 1980, a sparkling new Agape House opened its doors.



Agape House

attending a PF conference in Washington, D.C., she heard another volunteer describe a hospitality house for inmates' families in West Virginia. The idea kept coming back to her as she pondered the needs in Jefferson City.

So Janice Webb went to work mobilizing her community. And before the group even had a house, they had a name and a goal: "Our sole purpose is to provide agape, God's unconditional love, to prisoners and their families."

An Agape House Board was formed of Prison Fellowship volunteers and other community leaders, all deeply committed to the needs of inmates and their families. The result was a pioneer ministry in Missouri, and one of the few of its kind in the nation.

In May 1980, the Board found an old rooming house a block from the Mis-



Janice Webb, right, and other PF volunteers meet with inmates during a seminar.

Agape House is not just a place where families find a bed, bath, towels and a toothbrush. Something deeper is communicated to the families who stay there. It is the certainty that someone cares.

The women who oversee the house are key testimony to that truth. Mildred Taylor, the house manager, is a widow who served as a missionary volunteer to Indonesia. "I had prayed to the Lord when I left Indonesia, 'wherever You want me to go, let them contact me,' she said.

Indeed, it wasn't long before Janice Webb telephoned Mildred with an offer to work at Agape House. She had no previous experience with inmates or their families, but felt sure God wanted her in the ministry. So, she left South Carolina for Missouri and Agape House.

Since the ministry could not be shouldered alone, Lunette Bouknight, a friend of Mildred's, later moved in.

Sister Ruth Heaney, the project's assistant manager, also lives at the House. Deeply involved in prison ministry and criminal justice reform, Sister Ruth Heaney spends much of her time traveling in prisons throughout Missouri, visiting inmates who have no one else to care for them.

Mildred Taylor describes their work simply: "We minister love to them. Of course, we are open to discussing the Bible with them—each guest receives a New Testament with the plan of salvation clearly outlined—but some are not open at all at first. So we are a sounding board for them to talk. The Scriptures say that 'it is the love of God that brings men to repentance.' We just share that love."

Continued on page four



Sister Ruth Heaney



Lunette Bouknight, left, and Mildred Taylor, right.



A young guest at Agape House.

community leaders and state organizations also saw the need. So Sister Ruth Heaney, a Roman Catholic nun on the Criminal Justice Commission of the Missouri Council of Churches, con-

souri State Penitentiary. The two-story stucco with nearly a dozen bedrooms and three kitchens was going for \$46,000, a price Janice Webb calls a "miracle of God." The new Board raised \$5,000, the

*Name has been changed according to her request.

BEHIND THE WALL

● **Claymont, Del.** One small group discussion at the Claymont seminar in mid-January focused on Christ's forgiveness, and the need for us to forgive others. One woman tensely told the group of her deep struggle with feelings of hatred toward her lawyer, who had wronged her.

The next evening she returned noticeably relaxed and free of her bitterness. She told the group why—she had knelt in her room the night before, prayed, and forgiven her attorney.



Delaware volunteer Barbara Hand (left) and inmates enjoy an enthusiastic singing session.

● **McAlester, Okla.** There was no question about how inmates at McAlester's Women's Unit felt about the PF in-prison seminar earlier this year. When instructor Carl Husband tried to give participants a rest period after a full day and one-half of lecture and discussion, they asked to forego the break so they could share more of God's Word. At the end of the seminar, in appreciation, they sang "We Think You're Someone Special" to both instructor Husband and their own Chaplain Marks.

● **St. Louis, Mo.** When PF instructor George Saltau first met Becky, she was an inmate in Texas. "She was a very angry woman," Saltau recalled, "having been incarcerated for 10 years. Her two girls were seven and eight when she was put into prison and when she got out, of course, they were 17 and 18."

Now, several years later, Becky again participated in one of Saltau's Prison Fellowship seminars—this time as a volunteer. Her first visit back behind the walls was to tell residents at Missouri State Prison what Jesus Christ had done to change her life, that He was her Savior.

● **Albemarle, N.C.** Paul Hart* seemed like a model citizen. He was a church deacon and Sunday school teacher as well as a successful lawyer. But for the past six years that facade had hidden practices of embezzlement and forgery. Last summer those secret dealings came to light, and Paul fled 1,500

*Name has been changed

miles to Texas to escape the consequences.

There he struggled with a growing conviction to set his life straight. Then he read *Born Again*. He accepted Christ, returned home, and turned himself in. Now he looks ahead to a lengthy prison sentence.

But he faces it with Christ, and wrote recently to PF: "I am determined to use my sentence in a constructive way for myself, my fellow inmates, and the prison administration."

● **Atlanta, Ga.** During the Christmas rush, the harried store clerk thought he had seen everything, but then PF Georgia State Director Pat Galloway came in and asked for 1,500 packs of Polaroid film. But for Galloway and a team of Prison Fellowship volunteers, the unusual request was just



Claymont seminar instructor Alan Chambers and inmate graduate Linda Davis.

part of another way to minister to prisoners.

They took their film and 12 instamatic cameras into the Atlanta Penitentiary. There the prison's unit team counselors took individual photos of the more than 1,000 Cuban prisoners detained there. It was a Christmas gift from Prison Fellowship and the Atlanta Christian community.

Pat Galloway organized the project, raising funds from area churches and individuals; the idea came from Chaplain Charlie Riggs. "It was one of the best Christmas gifts the men could have received," Riggs said. "They had an almost childlike joy to have a photo they could send to their families in Cuba."

As one inmate posed for his picture, he broke into a huge grin—one of the few during his incarceration. "Why are you smiling?" asked a PF volunteer.

"Because," the man responded in broken English, "my people will be so happy to know that I'm alive."

● **Claymont, Del.** Don and Dona Fieldhouse, PF volunteers in Delaware, took on a big project several years ago. They mortgaged their home as bail for a young offender, Betty, who then lived with them for several years.

During that time Betty slowly came to know the Fieldhouses as parents, and she grew to know the real meaning of love—something that had always been equated with sex in her violent and abused past.

It was not an easy process, as Dona Fieldhouse describes it: "You've got to be able to love tough; you can't love easy." Yet the struggle was worth it: today Betty, now 22, has accepted Christ, is married, working, and attending evening classes. She's come a long way, slowly transformed by the power of God and people who cared enough to take her in—when it wasn't easy.

"My dream is that more couples will be led to provide

halfway homes, not houses," says Mrs. Fieldhouse.

● **Kittanning, Pa.** Two years after their wedding, Don and Charlie Smith are finally setting up house together.

Married while Don was in prison, the couple have been able to see each other only on weekends during his work-release program for the past year. Yet their love has grown. Charlie says, "You have to make Jesus Christ your first love, not your husband. We make a lot of mistakes in our lives by putting a worldly love ahead of Him. But when I love Christ first, He gives me more love for Don than I could possibly have on my own."

And now the Smiths will not only be living together for the first time, they'll also be working together, running the Kittanning Country Club's kitchen. Don, an accomplished chef, will head up cooking and management while Charlie will be in charge of hiring and supervising waitresses. Both see their new assignment as a tremendous opportunity for ministry to the rest of the staff. "We're so excited," says Charlie, "God keeps blessing us—it's almost too much!"



Don and Charlie Smith at their wedding in February 1980.

● **Washington, D.C.** Prison Fellowship wants to say "thank you" to Ronald Humphrey who was incarcerated in Alexandria, Va. on January 25 following three and one-half years of fighting appeals to the 15-year sentence he received as a result of FBI's Operation "Magic Dragon."

Humphrey, a USIA communications watch officer during the Vietnam War era, was discovered exchanging information from the U.S. through a Vietnamese contact in an effort to release the woman he loved from Communist-run postwar Vietnam.

During his trial, while incarcerated in a Virginia jail, Humphrey read Chuck Colson's book *Born Again*. He wrote to Chuck: "I was saved when I was 14 and attended church and Sunday school regularly. But as an adult I fell away... My experiences have brought a reawakening... I have had an experience of 'rebirth' in Christ."

Once released on bond pending his appeals, Humphrey became involved as a PF volunteer. He worked with inmates from federal prisons in PF's Washington Discipleship Seminar classes and inside state prisons. He also did some free-lance writing for PF.

Humphrey will be transferred several hundred miles from his family to Danbury, Conn. to serve his sentence. Please pray for strength for both this brother and his family as they confront some very difficult circumstances.

"But, Lord . . ."

There is an old saying that man's extremity is God's opportunity. And although our nation's current budget crisis is a choice example of that adage, there are some churchmen in New York who certainly missed their cue to respond.

A recent survey revealed that an estimated 36,000 homeless men and women have been wandering New York's streets at night. The city's maximum shelter capacity is just more than 3,500 and the budget is already overloaded, so a few weeks ago Mayor Koch appealed to the city's religious leaders for help. If each of New York's 3,500



places of worship would care for just 10 homeless people, a desperate human problem would be quickly solved, without huge government expense.

The churches' reactions were not quite what the mayor had hoped for.

According to *The New York Times*, some religious leaders were miffed at first learning of the plan through the newspapers. Dr. Robert Polk, director of the New York City Council of Churches, said: "The mayor has never mentioned this to me. He has not called and nobody from his office called to apprise me of this."

A spokesman for the Roman Catholic Archdiocese sidestepped in a different way. "It is a very complex situation and the remedy will be complex," Rabbi Paul Hait of the Board of Rabbis spoke for the Jewish synagogues, "... there are problems of implementation in many churches and synagogues. During the winter, many turn off their heat at night."

According to the *Times*, the consensus was that the religious leaders needed time to evaluate the proposal. I wonder

how it will sound on that day, promised in Matthew 25, when our Lord says, "I was a stranger and you did not invite me in," and the religious leaders respond, "but, Lord, you didn't give us time to study the proposal."

So when put to the test, the church in New York worried more about protocol and prerogatives than human beings. It was more concerned with heating bills than homeless people huddled against its doors to escape sub-zero winds.

Those homeless in New York are a painful example of a truth we must face. Government cannot provide all of the answers; our country can no longer afford annual spending binges which only end in bloated budgets and double digit inflation. That is immoral, just as if the government were to stick its greedy paw into everyone's savings accounts or pensions, dipping out a hefty 10 percent to feed its insatiable appetite.

But to correct our staggering deficit is a big job, requiring big cuts. So the budget axe is falling—on grants, welfare and aid programs—and tragically, it's the poor who are getting it in the neck.

That's the dilemma. When government cuts back, as many, myself included, believe it should, the poor who have grown dependent on its programs are left stranded. To turn away from their needs is just as immoral as rapacious inflation. Christians should be especially sensitive to this, for scripture clearly commands us to share God's special concern for the needy.

So the budget crunch can be either an insoluble crisis, like in New York—or a tremendous opportunity. As I've written before in this column, these times present an historic challenge for the Church to do its biblical duty, to step in and take up the burdens of the needy which we have too easily passed off to big government. But if we simply nod to that truth without doing anything about it, we are hypocrites. So, the homeless in

New York may represent a tough question: do we really mean what we preach and profess?

The problem in New York, I believe, is that church bureaucracies have become just as complacent as government bureaucracies, so wrapped up in writing pious statements of faith and issuing press releases that they have forgotten their reason for existence: to proclaim the Good News and obey the clear commands of our Lord. But I cannot believe that those quoted in the *Times* are representative of the vast majority of concerned pastors and caring laity across this country.

We dare not fail to seize our opportunity. To jump into these areas of need and meet people's crying concerns is a bold leap of faith. It may upset our comfortable lifestyle. But that is what being Christian is all about.

And we can do it if we will. Consider the Atlanta project, when we took six convicts out of prison to winterize two widows' homes (see January JUBILEE): and the Agape House ministry described in this month's cover story. These are tremendous examples of needs being met by a church which is faithful to its biblical call. They prove the job can be done—without red tape, using not a penny of government money.

What an opportunity it is for evangelism! When those in need see that the church genuinely cares for them, they will listen to our message.

That challenge ought to cause us to spill out of our church offices, get up out of our pews and go into the places of human need, respond as Christ commands. If it does, government austerity may not be such a bad thing after all.

Chuck Colson

Colson Testifies on Criminal Code Revision

In his first appearance before a congressional committee since the Watergate hearings, Charles Colson testified February 5 before a subcommittee of the House of Representatives Judiciary Committee on criminal justice.

With 10 federal inmates participating in the Prison Fellowship's 33rd Discipleship Class and nearly 50 PF key donors, volunteers and staff members sitting behind him in the hearing room, Colson pointed out several issues for the committee to consider before voting on the revised criminal code.

"Our major concern with proposed revisions is that they fail to differentiate strongly enough between those who should be punished by imprisonment and those who should be

punished in other ways," he said, and credited the existing massive prison overcrowding to to this "indiscriminate incarceration."

Pointing out many examples he has seen during his own imprisonment and through Prison Fellowship's ministry in more than 225 of America's prisons, Colson emphasized that prisons do not deter crime.

"All criminal offenders must be punished," he said. "No one questions that. Swift and certain punishment is the greatest deterrence to crime, even more so than a severe punishment which is not certain."

Restitution and community service are two ways he emphasized that provide positive alternatives to incarceration. Restitution, he said, reflects an awareness that victims are too often forgotten people in the criminal justice process because the offender must confront the personal consequences of his or her criminal acts. It restores the victim and contributes to reconciliation between victims and offenders.

In addition, community service emphasizes the offender's responsi-

bility to the community. "The offender owes a 'debt to society,'" Colson said, "and community service offers a much more appropriate way to pay that 'debt' than does isolation and festering in prison." Although PF's recent Atlanta Project (see January JUBILEE) was not an alternative to imprisonment, he told the committee it is an example of community service beneficial to both offenders and community members.

Asked by subcommittee chairman Rep. John Conyers, Jr. (D-Mich) to describe Prison Fellowship, Colson related his personal experience with Jesus Christ, his incarceration and subsequent return to prison for ministry. "I couldn't forget the hurts and needs inside," he said.

"I have been very impressed by your testimony," Rep. Conyers said at the conclusion of Colson's remarks. "I have been skeptical of many conversions, but the Chuck Colson I met on the judiciary committee and the one I meet here now really gives me a renewed confidence in the work you're doing."

Transcripts of the testimony are available by writing to Prison Fellowship.

Continued from page one

That love touched Sheila Clark's heart. After discovering Agape House, she came back month after month. She also began reading her Bible. One evening, during a spontaneous discussion around the dinner table, Mrs. Taylor asked her, "Are you interested in becoming a Christian?" "I wasn't too sure in the beginning," she said, "but I am now." And Sheila prayed to receive Christ.

Many visitors find new life at Agape House. One explained in a letter to Mrs. Taylor: "Staying at the House meant so much to me. I read the Bible you gave me—I've been trying to reaffirm my faith for months. I read more . . . and I prayed and was washed clean of my sins."

Another wrote: "The last night I had \$13 left to get home on, and I saw another woman who was in greater need than I was, so I gave her half. I knew God would provide. I went to bed feeling good that I could, with God's help, do something good for someone."

That is the message of Agape House. With God's help, we can meet the needs of others. And Agape House stands not as a monument, but as a living example. Janice Webb describes the challenge well: "The Lord has done it—we have seen His hand. We want people to hear about Agape House and say, not 'look what they're doing in Missouri,' but, 'if they are doing that there, what would God have us do in our community?'"

Born Again in the Middle East



According to recent reports from Syria, the film version of Chuck Colson's book *Born Again* is being shown in secular theaters all over Damascus.

Born Again is available for showing in churches in this country by writing: Gospel Witness, 288 14th Street NW, Atlanta, Ga. 30318.

PF Canada Witnesses God's Power in Prison

Under Dave Farrell's leadership, Prison Fellowship Canada's ministry spreads to 6 of Canada's 10 provinces. In November, Herman Heade was invited to teach a seminar in Edmonton, Alberta.

Although Herman did not receive clearance to enter Canada until the day he was to travel, and although he encountered some opposition from Canadian airport Immigration authorities, he knew God was going to do something special at the November five-day seminar in Edmonton, Alberta.

Edmonton, the city, is clean and well-to-do, surrounded by some of Canada's rich oil fields. Edmonton the institution, is about 12 miles from the city and houses more than 150 inmates serving rather severe sentences.

Because many of the nearly 30 community volunteers that participated were families, the seminar had a unique family flavor. The 40 inmates who attended were just as unique. Some were serving life, others lesser sentences, many were skeptical and asked probing questions. Some were Chinese, some Korean, some French-speaking. One was an Orthodox Jew. "Big Steve is a huge man—6'4", 270 pounds—a former biker serving a life sentence," Herman said. "He made it clear to everyone that he was born a Jew and will die a Jew." But God was to do some great things in this group of dissimilar people.

During the week inmates and volunteers alike performed special music, studied

the Bible in small and large groups, talked and laughed over refreshments.

At the final communion worship service Herman asked several inmates and volunteers to participate. "I gave an invitation to receive Christ, and at that moment all of us saw the greatness, the power and the mercy of God at work," Herman said. "As I embraced the men standing in front I could not hold back the tears. We all praised God and wept openly."

But God was not finished. After the service was over, the group stayed together for an hour of sharing. One of the first to speak was Big Steve. "I was born a Jew, an Orthodox Jew, and I will die a Jew," he said. "But now I know what the true name of God is through this seminar. His name is Jesus Christ."

"Together," Herman said, "we actually witnessed the institution go from a place of tension into the magnificent love of God flowing through each of us. I was blessed by being in Edmonton. I shall never forget my visit there and the way God showed His power."

LETTERS OF HOPE

Recently I read *Born Again* and *Life Sentence*. Thanks for your ministry to these most forgotten people. I admit that I have wanted to see law-breakers behind bars, but I am now making occasional trips to see those in our small county

jail . . . thanks for opening my eyes to the plight of those whom society has forgotten. Praise God, but for His grace I would be among them.

G.L., Maryland

My wife and I have just returned from our weekly Bible study at the correctional institution . . . I wanted to write and affirm what God is doing through Prison Fellowship. It is beautiful to see men and women with such hunger and thirst to know God . . . (He) is certainly working behind the walls and in the hearts of us volunteers. I'm constantly reminded that humanly I would not elect to associate with the residents, but through Jesus I can love them and they can love me.

D.V., South Carolina

Recently I participated in an in-prison seminar. Because of the men inside and the teaching of the instructor, I am changed. The seminar opened my eyes to the mighty work of God behind those walls that so many ignore.

May God continue to bless and guide Prison Fellowship. Know that you have my daily prayer and finances when they are available.

B.B., Oregon

SCHEDULES

Chuck Colson

- | | | |
|-------|---|---|
| March | 5 | CI, Boise, Idaho
Meeting with Correctional Commissioner, PF dinner, Boise, Idaho |
| | 6 | Governor's Prayer Breakfast, Boise, Idaho
PF dinner, Amarillo, Texas |
| | 7 | First Baptist Church, Amarillo, Texas |

Gordon Loux

- | | | |
|-------|-----|--|
| March | 1-4 | National Association of Evangelicals convention, Chicago, Ill. |
|-------|-----|--|

Seminars

- | | | |
|-------|-------|---|
| March | 12-14 | FCI, Sandstone, Minn. |
| | 16-18 | FCI, Texarkana, Texas |
| | 22-26 | Dutchman CI, Enoree, S.C. |
| | 28-31 | Purdy Treatment Center for Women, Gig Harbor, Wash. |

JUBILEE

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FOOTNOTES

Last month in this column I told you of my excitement over a recent trip to South America and the chance to see what God is doing inside prisons and people's hearts. This month we have just completed the Prison Fellowship International board meeting, and I have that same thrill about God's work around the world.

The 11 participants from six countries shared how God is working through prison ministries in their countries, and grappled with the tough issues faced when spreading the Gospel of Jesus Christ to forsaken people inside prison walls around the globe. Members elected William Fitch, representative-at-large from Northern Ireland as treasurer, discussed by-laws and chartering processes, and planned a 1983 Symposium on Christians in Prison Ministry, tentatively to be held in Belfast, Northern Ireland. This is truly an exciting day for us in prison ministry.

In the United States, our staff has expanded recently to include Al Lewis, North Carolina state

director; Alan Lewis Chase, New England area director; David Traster, Kansas/Missouri state director; Dr. Arnold Bickham, Chicago community administrator; and Phil Moeszinger, Atlanta community administrator. We hope that many of you will have the opportunity to get to know these fine men who have joined the Prison Fellowship team.

PF friends in Baltimore, Md. and Washington, D.C. should mark March 10 on their calendars. "PM Magazine" will be airing a feature on Prison Fellowship which was filmed during our recent 33rd Washington Discipleship Seminar.

Our full financial statement will be in next month's JUBILEE, along with more detailed, fascinating accounts of what God is doing in prisoners' hearts overseas.

Gordon Loux

Gordon D. Loux
Executive Vice-President



JUBILEE

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Inmates & Widows Share the Fellowship of Suffering

Atlanta, Georgia. A bright, booming metropolis of nearly two million people, it is one of the nation's fastest-growing areas, combining southern charm with urban sophistication.

But there is another Atlanta. It is past the bustling airport and the glittering plazas: the dilapidated, colorless grid of its inner city. Grant Park is a part of that grid. Though the concrete sprawl has not yet swallowed up the trees and ragged lawns, its character is ghetto-like in every other way. Black and white, the elderly and very young, handicapped and unemployed are all trapped: their community is one of common need.

Roxie Vaughn has lived in Grant Park for 32 years. She is 83, widowed, alone and has been blind since birth. Though she has not seen the gradual deterioration of her once-peaceful neighborhood, she has known its effects. Her small home has been robbed four times in the past two years, her belongings scattered, and her privacy shredded. But the silence left behind is almost as bad as the bedlam of the attacks. Her fear has grown daily. And each year's winter winds have pierced her home in a chill that has made her aloneness even more pronounced.

Mrs. Ethel Gibson lives with her 35-year-old retarded son in another section of Grant Park. She, too, watches her small fixed income stretch to cover less and less fuel, food and medicine.

But this year, both Roxie Vaughn and Ethel Gibson have new hope. Their cold, lonely homes have been warmed by six young men—inmates furloughed for two weeks to work in Prison Fellowship's Winter Weatherization Project.

The project, a PF first, began as most good ideas do: a simple matching of need and resource.

The need: elderly widows whose heating costs for their uninsulated homes gobbled up more and more of their social security checks.

The idea: respond to the need and to the scriptural mandate to "look after widows in their distress" by turning to an untapped resource: Christian prisoners passing time behind bars, their days droning by in endless repetition. Take them out of prison to work weatherizing widows' homes. House them with local Christians, surround them with fellowship. And let their work be a witness of Christian unity and practical aid to those in need.

That idea became reality last November 8-22 for Roxie Vaughn and Ethel Gibson. Evangelicals for Social Action, Family Consultation Services, energy conservation specialists and 11 Atlanta churches cooperated with Prison Fellowship in the project, coordinated by Jon Abercrombie, Bob Lupton and Lyn

Westergaard. They were assisted by PF alumni Billy Glascock, Billy Gray, Neal Horsley and PF Georgia State Director Pat Galloway.

The inmates, all from Eglin Federal Prison in Florida, arrived in Atlanta ready to tackle their work. "To be able to help somebody is joyful," explained one of them. "It's a blessing, rather than sitting in an institution day in and day out while taxpayers pay \$18-20,000 a year to have people count me six or eight times a day."

stereotypes are," she said. "But my kids were comfortable with Israel right away. They could tell immediately that he was a straight-on guy."

The inmates' two weeks moved quickly. Their mornings began with Bible study and group devotions, then moved into the day's work: caulking, installing storm windows, insulating and weatherstripping. And biblical truths came to live through practical examples. After a hard afternoon insulating pipes on



Roxie Vaughn plays for inmates.



Left to right, front: Willie Preyer, Burnie Davis, Ramon Alonso; back: Bill Burke, Roger Gibson, Bob Barnes, Mrs. Gibson, Chris Huberland, Israel Matos.

And it was a blessing to Roxie Vaughn as well. The chilling silence of her small frame house was broken by banging hammers and laughing men, whose joy in their service and fellowship bubbled over. As her home was restored, so was Roxie; bitterness and fear from the previous break-ins passed. She invited the men to come inside, and led them in vigorous renditions of "Amazing Grace" and "Love Lifted Me" on her small electric organ. The fellowship between them grew into a loving bond.

Ethel Gibson called the project the most powerful thing that had ever happened to her. "The Lord did this because of the testimony the boys gave me," she said. "The told me they were glad they had been in prison, because that's where they accepted Jesus. It's wonderful to know that Jesus Christ brought them here!"

Families who housed the inmates shared Ethel's enthusiasm. Angie Wells hosted inmate Israel Matos. "I had never even met a prisoner before; the experience showed me how wrong our

his hands and knees in the red Georgia clay, one inmate told the others, "When I was crawling out from under Mrs. Gibson's house I kept thinking of the Scripture, 'He lifteth the poor out of the dust'—and I thought how the Lord had certainly made that true in my life!"

Evenings were spent at host families' homes. Chris Cotes, who hosted Willie Preyer and Ramon Alonso, said: "After dinner everyone would push away their plates, lean back in their chairs, and talk until time for bed. As a matter of fact, we spent the whole week talking!"

Though inmates were randomly assigned to host families, there were no awkward silences, no polite inanities. Evenings were filled with the sort of elbows-on-the-table sharing and freedom of communication that Christians recognize as a fruit of our fellowship.

The depth of that fellowship was obvious in the tears and hugs that filled the farewell service held on November 21. Addressing the crowd, Chuck Colson stressed the project's significance: "As

Continued on page 4



Turn to page three for excerpts from the media coverage of the Prison Fellowship Weatherization Project in Atlanta.

BEHIND THE WALL

● Nearly 60 percent of the inmate population participated in the first PF seminar inside Radium Springs Correctional Center for Women in New Mexico. After spending three days getting to know the women residents through discussion and informal fellowship, volunteers are continuing to minister inside Radium Springs regularly. "For many it was as though someone had turned on a light for the first time. They realized that these were real live women with real live needs," PF instructor Charlotte Cauwels said. "I am continually amazed at how these seminars minister to the volunteers as well as the inmates."

● Prison Fellowship's second Death Row seminar ever was held in October by instructor Bob Lupton of McAlester, Okla. "I didn't know what to expect, nor did I know how to prepare effectively. I entered with considerable fear—the unknown, the relevance (or lack of it) of my material, the issues on the minds of the men, etc. However, no sooner did I enter the mess hall where the seminar was held and meet the men, than my fears disappeared. I met some of the most spiritually alive, vibrant men I have ever met anywhere."

The men have yard time together twice a day and a chapel service once a week. Otherwise, they are confined to their 5x8 foot cells. Of the 36 men of McAlester's Death Row, 14 participated in the two-day seminar.

"These 14 have obviously used their time to build each other up in the faith," Lupton commented. "The thing that impressed me most was their serious commitment to Christ and their sense of hope and optimism. They were a great source of encouragement to me, a tremendous testimony to the power of God."

● "Satan didn't want this seminar in Broward, Fla.," said PF instructor Jim Hurley. "As I was going out my drive, a cylinder in my car went out. After a nine-mile bicycle ride and a half-hour repair, a new one was installed."

"Broward is in the middle of nowhere—20 miles out into the Everglades. The turn for it is marked by one small sign off the highway. Someone had driven over it, so lots of the volunteers missed the turn and continued on until they realized they had missed the way."

But in spite of all that, instructor Hurley and PF volunteers got to Broward and found nearly 50 women waiting for the seminar. Many

were already believers and shared their concerns and struggles readily. "There were a number who stood out as filled with joy despite the bars," Hurley commented.

● Security was tight at Montana State Prison, Deer Lodge, Mont. In 14 months there had been 19 escapes. PF instructor Roberts hardly knew what to expect during his three-day in-prison seminar there last fall.

Deer Lodge Chaplain William Wohlers summarized the results in a letter to Roy Roberts after the seminar: "Warmest greetings to you in the name of Jesus . . . I wanted to say a very special word of thanks to you for the wonderful job you did conducting the recent Prison Fellowship seminar . . . the inmates are still talking about the wonderful seminar and the many spiritual truths you brought to them."

And in a letter to Chuck Colson, Chaplain Wohlers reported on the seminar: "Just a few lines to let you know what a wonderful job Roy Roberts did at our recent in-prison seminar. His sound biblical teaching and spiritual concern for inmates cannot be overstated . . . I feel as an institutional chaplain that Prison Fellowship is a chaplain's best friend."

● Although work shifts made it impossible for residents at Julia Tutwiler Prison, Wetumpka, Ala., to attend every session led by Jane White,



Some of Jane White's most important teaching tools are songs she's written just for inmates.

nearly 100 heard the Gospel during the three-day seminar. And because Chaplain Leonard Howard videotaped the sessions, the seminar's teaching will reach even more.

Mary Kay Mahaffey, a former Tutwiler resident, drove 100 miles one-way each day to participate in the seminar along with 20 other community volunteers.

● Not long after Alan Chambers' fall week-long seminar at

Wisconsin State Prison, Wau-pun, Wis., started, one man asked how to receive Christ as his Savior. And that was just the beginning. Nearly 200 people, more than half of them inmates, participated in lecture sessions, group discussions and special music.

Word spread quickly about the seminar and instead of boycotting sessions, more men came. Attendance reached its peak during the evening sessions when the men's singing could be heard throughout the prison.

● Inmates and volunteers



Community volunteers and inmates discuss lecture points in Rockwell City.

Commitment of the community volunteers to their brothers behind bars was evident all week. Several drive hundreds of miles just to participate. One man took his vacation that week so he could attend the entire seminar. Another, a farmer, came to the seminar after getting up several hours early to get his hay pitched. One woman was up until 1:30 a.m. catching worms and still attended.

"The volunteer highlight was on Friday," Chambers said. "A man came with other volunteers to observe. At the close of the seminar, he stood along with about 30 inmates to receive Christ. Afterward he said that he had to come to prison to be set free from prison!"

● When PF Washington/Oregon Director Paul Meyer and instructor Roy Roberts arrived at Washington State Reformatory, Monroe, Wash., for a four-day seminar, they were confronted with tension and schism. The men were angry at the prison administration, and had decided to show their displeasure by boycotting the PF seminar.

"With open Bibles, filled with the Holy Spirit and confident in the power of God, we proceeded to take the problem head on, knowing our resources in Christ were adequate," Roy Roberts said. "As the seminar unfolded, we experienced a healing of hurts which was enhanced by a unity of spirit that none of the participants will ever forget. From chaos and confusion emerged oneness and singleness of purpose."

weren't the only people listening to Alan Chambers' teaching at Apalachee Correctional Institution, Sneads, Fla. last October. The correctional officer assigned to the seminar took handout sheets and followed along. Later he told Chambers, "This is the best thing I have ever seen. You are really reaching these men!" Another correctional officer asked Chambers for spiritual counsel involving his own relationship to Christ during one of the seminar coffee breaks.

● Inmates who attended Carl Husband's two-day seminar in McAlester, Okla. put lecture material to use on-the-spot. After a session on anger, one inmate publicly asked for help in dealing with his intense anger and murderous desire toward another prisoner. The group discussed how biblical principles applied to their brother's attitude and spent time supporting him in prayer. Another of the group raised similar questions after the lecture on alcoholism.

● One session during George Soltau's three-day seminar in Springfield, Mo. last fall was devoted to a marriage discussion. Instructor Soltau counseled the men on ways to be sensitive to their wives' concerns and needs during separation and preparation for being reunited upon release. One of the men who attended the seminar wrote saying he had written a letter of reconciliation to his wife—after three years—asking forgiveness for his insensitivity to her feelings, expressing his expectation that they could start to rebuild their relationship.

ANOTHER POINT OF VIEW

A Tale of Two Cities

It was an early evening before Thanksgiving when folks began arriving at the Georgia Avenue Church. A generation ago this red brick Victorian building towered majestically into the sky like the grand dame watching over this bustling neighborhood of old Atlanta.

But today the church is as desolate as the littered streets that surround it. Once-scrubbed white bungalows that line the blocks are soot-gray, crushed Coke cans lie in the gutters, sidewalks are cracked and overgrown.

But something exciting was in the air on this late November Saturday. Community residents were surprised to see cars begin to line the streets around the church, as friends of Prison Fellowship arrived from the four corners of Atlanta—not many outsiders defy the statistics in this crime-ridden area anymore.

Soon the sanctuary was full, the pews packed with black and white, rich, poor—and very poor. There were many ex-offenders, including a half dozen PF alumni: all God's people joyously together.

It was a farewell celebration as the community sent six convicts back to prison. The men had just spent two weeks painting, patching and insulating the homes of two neighborhood widows (see cover story). And seated right next to them in the front pew were the two widows: one, 83 years old and blind from birth, the other, accompanied by her 35-year-old retarded son.

As the service started, the Spirit's presence began to warm and illuminate the dark, musty sanctuary. The inmates had to choke back tears when they explained what the two-week experience had meant. So did the families in whose homes they had stayed. So did the rest of us.

No one could escape the powerful emotions of those magnificent moments. We stood together on a spiritual mountain-top, for we were seeing firsthand the church doing what it is supposed to do: caring for others out of obedience to Christ, proclaiming the Good News and living it out with whole-hearted joy.

Filled with that joy, I boarded my flight home and glanced at an evening paper. The headlines jolted me: the President and the Congress were deadlocked in an historic confrontation. After nine months of haggling and log-rolling—and already two months into the government's new fiscal year—the Federal budget was still not approved. As tensions mounted and time ticked on, Congress proposed a temporary resolution to keep the government running through Thanksgiving.

But the resolution was \$2 billion too much, the President said. And he threatened a veto that would result in the unprecedented closing down of the U.S. government the following Monday morning.

The picture was one of utter disarray. Neither side would budge and no one seemed to want to avert a constitutional collision. The President's Budget Director, only months earlier heralded as the savior of the economy, was now on the sidelines, having embarrassed himself and the Administration by indiscreet

comments to a reporter.

There was anger as well. The White House accused Congress of dragging its feet; Speaker of the House O'Neill said the President knew less about budgets than any president in his lifetime. Deafening volleys of charges and counter-charges exploded all weekend.

The President stood his ground, and on Monday, for the first time in history, the government shut down. That night, a weary, frustrated Congress passed a bill to Reagan's liking and mercifully went home—but only to fight the same battle again in mid-December.

As I settled into my seat, my thoughts alternated between the deeply moving service I'd just attended and the mortal combat going on at the same time in Washington.

I was struck by the contrast: on one hand a project of unity and reconciliation, on the other a bitter spirit of deep-seated divisiveness. Though weatherizing two homes is a far cry from putting together a \$500 billion budget, both are attempts to meet human need. And how we go about that task tells us much about ourselves.

Washington is obsessed with plans and paperwork. Commenting on the budget debacle, Senator Mark Hatfield, chairman of the Appropriations Committee, put it well: "We got all of our computers running, and we had all of our calculations, all of our numbers, but we lost sight of people and programs."

But in Atlanta, people were concerned with people.

In Washington, the most powerful nation on earth seemed almost paralyzed; in Atlanta some folks saw a need, quickly got busy and met it.

It was ugly and rancorous in Washington. While the love in Atlanta was overpowering.

The contrast is instructive; it yields important insight into our troubled times.

Government in a democracy is but a mirror reflection of the people; consequently, the budget impasse is but a symptom of a deeper malaise. One wonders whether egocentricity and materialism have so infiltrated the American value structure as to sap our nation of its capacity to act, to rise above partisan or selfish interests. The willingness to pull together for the common good is, after all, the cement which holds the loose bricks of democracy together.

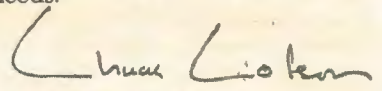
That willingness, in the final analysis, is a question of human spirit and purpose; indeed a moral question. So, too, the answer to the dilemma of these times is a moral answer. Our renewed sense of responsibility—of caring about one another—will come not from power-seeking politicians, but from the hearts of compassionate individuals. And Christians must set clear examples of that caring.

That's why projects like Atlanta are so meaningful. Eleven churches, four organizations and a host of committed individuals put aside differences between them to work together for a common need.

We undertook the winterization program to demonstrate that nonviolent inmates could be more effectively employed working in community projects, rather than vegetating in overcrowded, costly jail cells. And on that score, it was a great success: these men were doing work which was redemptive for them, beneficial to society, and cost

the taxpayers nothing.

But I think the project's significance goes far beyond proving out an effective alternative to incarceration. It shows also an alternative to disunity and paralysis. What happened in Atlanta—people caring for others out of obedience to Christ—if repeated across America, can speak powerfully to a country nearly consumed with selfish greed. And that is the prophetic witness our nation so urgently needs.



EDITORS SAY

Confinement for Criminals—Or What?
—“What to do with our exploding prison population?”

Granted, little criminals jammed in with big ones come out worse than before.

The suicide rate in prisons is 16 times what it is outside.

Rebellious cons are wrecking what prisons we have and we have too few.

Some far-fetched experiments have been tried. California tried releasing convicted rapists and child molesters for outings in town.

From Patton State Hospital convicted rapists and child molesters were allowed to go into San Bernardino, California to visit discotheques—to mingle with women—in the name of “therapy.”

In one month seven escaped.

I have heard no better option for violent criminals than a lockup.

For non-violent criminals, there may be something better.

Chuck Colson's Prison Fellowship Program seeks reform for individual prisoners and for the prison system.

As a missionary behind bars he seeks to redirect misdirected lives through a Christian commitment.

At the same time, Colson has sought and got the cooperation of prison authorities in releasing non-violent criminals to do outside work.

On his responsibility, six prisoners were recently released from Eglin Federal Prison in Florida.

For two weeks they helped two elderly people in Atlanta—one an aged blind widow—to insulate their modest homes against the oncoming winter.

The six, two Hispanics, two blacks, two whites, are committed Christians in whom Colson had enough confidence so that they were not guarded while on furlough. They lived in Christian homes in the area.

Colson risked his ministry on the premise that these six would behave themselves.

They insulated attics and cellars in both houses, weatherstripped and caulked doors and windows.

Money for the materials was donated by area churches.

Work that might have cost \$21,000 was completed for a fraction of that. The men did behave themselves. Colson hopes they will become the vanguard for many.

If non-violent criminals, instead of being sentenced to prison, can be sentenced to compulsory community service—or to work in jobs until they make restitution to their victims and to the state—then the punishment would fit the crime.

And they would pay taxes instead of taxpayers supporting them.”

Paul Harvey
November 20, 1981

Christians we are to be joined with a holy God in a holy mission with a holy purpose. And that means that we are to live our faith out in a visible, demonstrable witness to the world. Here are six guys who have come out of prison to help these women. That's how the world will know we are disciples of Christ. Not by what we intellectually assent to, but by what we do—by the love we show one another. That's why this week is history in the making."

The weatherization project was closely covered by area TV stations and local newspapers. Criminal justice officials and corrections workers across the country followed the program intently; its practicality and positive example of restitution and community service augur well for similar projects. But the program also had a deeper meaning.

"Something even more profound than our witness to the secular world is happening here," Colson concluded. "It's the deep union with Christ that comes through the sharing we've had over the last two weeks."

"The apostle Paul called it the fellowship of suffering. These six men who suffer in prison have come out to share in the suffering of those who are needy in this community. As we see God's people sharing their suffering with one another in this way, we will be drawn infinitely closer to the risen Christ and the cross. Through that union with Him will come the power of Jesus in the life of His church."



Willie Preyer escorts Roxie Vaughn to her house after the work has been completed.

The next day a cold front swept through Atlanta: The temperature plunged; raw winds nipped at the widows' homes. But the inmates' work was sound, and they had shared more than just tools and time. Roxie Vaughn explained it well early in the week when she told how she could identify with the men. "I am almost a prisoner myself—I was born blind. But I know the Lord can turn a handicap into a blessing."

Handicaps into blessings; weakness into strength. Fellowship, common needs, shared pain. Two weeks in Atlanta: a powerful witness to the richness of what God can do through the fellowship of the suffering of His people.

Editor's note: One widow's name has been changed at her request.

FOOTNOTES

The threshold of a new year is an exciting time. A review of God's blessings in the year just past makes us anticipate what He has in store for the future. At Prison Fellowship we are truly grateful for God's abundance in 1981. And we have begun 1982 with enthusiasm.

We are happy to announce several staff changes. John O'Grady, a recently retired Colonel from the United States Army, has joined PF as Staff Administrator. He served as part-time New England Area Director in 1981.

Alan Chambers, former pastor, PF instructor and an ex-offender, assumed responsibilities as Assistant Director of Training. He will be overseeing PF's in-prison and in-community seminar programs, working directly with scheduling and seminar instructors.

Tom Metts, former pastor and PF North Carolina State Director, has been promoted to Southeast Regional Director. Neal Horsley is now a special field representative for the Fund Development Department.

God has surely been good to us in the number of talented, committed people He has provided for the PF staff. And these men are no exceptions. We're glad to have

them working with us.

There are many others who also deserve special thanks for helping with PF projects. Jon Abercrombie, Bob Lupton and Lyn Westergaard successfully managed our Atlanta Weatherization Project conducted in November. All three, busy with other full-time responsibilities, worked tirelessly with the inmates, volunteers and project logistics, to make the experience an historic pioneer project.

Although the final figures are not yet available, it appears that PF ended 1981 in the black. The condition of our nation's economy made 1981 a difficult year for most Christian organizations. And we owe thanks to all of you who faithfully stood by us in prayers and monetary gifts.

We look forward to serving you, sharing with you and getting to know you better in the coming year through PF programs, publications and correspondence. And we pray God's richest blessings on you during 1982.

Gordon D. Loux

Gordon D. Loux
Executive Vice-President

32nd Class Graduates

Prison Fellowship's 32nd Washington Discipleship Class graduated December 12 at an afternoon service at Church of the Apostles, in Fairfax, Va. Each of the eight class members told the audience what they had experienced and learned throughout the seminar, and what they believed



Left to right: Robert Matters, Jim Tittle, Richard Jackson, Marriott Hall, Eddie Codebia, Scott Sluder, Paul Shepherd, Al Elliott, Abe Gilmore, A.D. Parsons.

God was calling them to do.

Robert Matters articulated what was in all of their hearts as they prepared to return to prison after two weeks of Bible study, training and fellowship.

"Tomorrow I return to the camp at Petersburg, Va.," he said. "But, my friends, I've been to the mountain for the past two weeks. I've looked up; I've received my tablets. I'm coming down now . . . I'm going to find worshipers of the golden idol. I'm going to find Baal and his priests. I'm going to find every vice known . . . because the Devil has had control of prisons for a very long time . . . Am I going to smash my tablets because of those who worship the golden calf? No! Because I have been

given the one ingredient that is available to all—freely given from God. It is divine love. Divine Love—the rehabilitating agent that God gave to me on this seminar. He lifted the golden calf of resentment, anger, frustration and pain from my body. I felt God and the Holy Spirit move in me . . . He confirmed it through my brothers and sisters, through our speakers, through the people in churches we visited, through those who lovingly

invited us into their homes to break bread with them . . .

"So I know about God's love. He healed me of deep, deep wounds, wounds inflicted by one person on another. Wounds that no psychiatrist, no doctor, no minister has ever been able to close so the flesh and skin were pure with no scar tissue. I found that God is 'our Father who art in heaven' . . .

I'm called to teach and counsel; that is what I'm going to do when I get back . . . God brought me to this point to put things in balance, to stretch myself and realize that I can be of greater service to my fellow inmates . . . Through Prison Fellowship we have a chance to turn the world upside down for God."

LETTERS OF HOPE

Enclosed is a check to help with Prison Fellowship. My husband is a corrections officer and he sees so many men that need our Lord. We pray that Prison Fellowship continues until our Lord returns.

C.W., Washington

I just finished reading *Life Sentence* and want you to know that it has helped me spiritually more than most all the sermons I have heard in my past 80 years. It has changed my point of view considerably. I had contempt instead of compassion for the unfortunate ones in prison. I just didn't understand. Thank you.

M.C., Oklahoma

Thank you for opening this door of ministry to me. You will never know the blessings I have personally received writing to these lonely people. I look forward to the mail, eagerly awaiting a reply from one of my pen-pals. How great it is to share Jesus' love and words of encouragement at "low" times in the lives of these prisoners.

M.L., Minnesota

SCHEDULES

Seminars

- Jan. 7-8 State Penitentiary, McAlester, Okla. (Women's Unit)
- 7-9 State Penitentiary, McAlester, Okla. (Trusty Unit)
- 15-19 Nebraska Center for Women, York, Neb.
- 16-17 FCI, Bastrop, Texas
- 18-21 Westville Correctional Center, Westville, Ind. (Industrial Complex)
- 18-22 Westville Correctional Center, Westville, Ind. (General Services)
- 18-22 Indiana State Prison, Michigan City, Ind.
- 18-22 Delaware Women's C.I., Claymont, Del.
- 26-30 State C.I., Muncy, Pa.
- 27-29 Staunton Correctional Center, Staunton, Va.
- 29-31 Dade C.I., Homestead, Fla.
- 29-31 Louisiana State Penitentiary, Angola, La.

JUBILEE

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