

1. [ARE FAITH BASED PROGRAMS MORE EFFECTIVE?](#)

Stephen V. Monsma.

Public Justice Report (2nd quarter 2001).

The author argues that social scientists and policy researchers have almost totally ignored faith in researching the effectiveness of social-service programs. Since there are few if any scientific studies in this area, some argue that President Bush's faith-based and community initiatives should be put on hold until more evidence is in. The author rejects this as nonsense. According to Monsma, there is some direct and much indirect evidence that faith-based agencies are, in fact, more effective in enabling people to overcome persistent social ills.

2. [THE INNERCHANGE FREEDOM INITIATIVE: A PRELIMINARY EVALUATION OF A FAITH BASED PRISON PROGRAM](#)

Byron R. Johnson and David B. Larson. Philadelphia: University of Pennsylvania Center for Research on Religion and Urban Civil Society, 2003.

<http://www.ncjrs.gov/App/Publications/abstract.aspx?ID=232622>

1. Reanalyzing data previously compiled and analyzed by the Criminal Justice Policy Council of Texas, this study tracks the two-year post-release recidivism rates for those prisoners that entered the InterChange Freedom Initiative program from 1997 to 1999, and were released from prison prior to September 1, 2000. In addition, this report summarizes the results of an intensive on-site, multi-year field study of IFI, including in-depth interviews with IFI staff and participants. Anchored in biblical teaching, life-skills education, and group accountability, IFI is a three-phase program involving prisoners in 16 to 24 months of in-prison programs and 6 to 12 months of aftercare following release from prison. In this ambitious correctional experiment, IFI is responsible for implementing, administering and funding inmate programs, while the Texas Department of Criminal Justice is responsible for housing and security matters. Both groups are testing the proposition that by intentionally working together they will be able to achieve the civic purpose of recidivism reduction and hereby increase public safety.

2. This report presents the methodology and findings of an evaluation of a Texas faith-based prerelease/postrelease prison program entitled, The InnerChange Freedom Initiative (IFI), which is operated by Prison Fellowship Ministries. Under a contract with the Texas Department of Criminal Justice, the IFI, which was launched in April 1997, operates as a volunteer program that is anchored in Christian biblical teaching, life-skills education, and group accountability designed to reshape attitudes and behaviors through a spiritual transformation. Participants complete 24 months of in-prison programs prior to their release and 6 to 12 months of aftercare following release. The evaluation reanalyzed data previously compiled and analyzed by the Criminal Justice Policy Council of Texas. The evaluation tracked the 2-year postrelease recidivism of inmates who entered the IFI programs from April 1997 through January 1999 and were released from prison prior to

September 1, 2000. This report also summarizes the findings of an intensive onsite, multiyear field study of IFI, including in-depth interviews with IFI staff and participants. Comparison groups (n=1,754) were matched with program participants from the records of inmates released during the evaluation period and who met program selection criteria but did not enter the program. The 177 IFI participants included 75 who completed all phases of the program ("IFI graduates"), 51 who were paroled early, 24 who voluntarily quit the program, 19 who were removed for disciplinary reasons, 7 who were removed at staff request, and 1 who was removed for serious medical problems. During the 2-year postrelease period, 17.3 percent of IFI graduates and 35 percent of the controls were arrested. Graduates not only completed the in-prison phase but also adhered to the aftercare phase, which involved holding a job and being an active church member for 3 consecutive months following release.

3. **RELIGIOUS PROGRAMS AND RECIDISM AMONG FORMER INMATES IN PRISON FELLOWSHIP PROGRAMS: A LONG TERM FOLLOW UP STUDY**

Justice Quarterly, Volume 21, Issue 2 June 2004, pages 329 - 354

Byron R. Johnson

<http://www.informaworld.com/smpp/content~content=a718869981~db=all>

In the mid-1990s, Prison Fellowship (PF), a nonprofit religious ministry to prisoners, commissioned a study to determine the relationship, if any, between religious programming and recidivism. Subsequent research found no difference between PF and non-PF inmates on measures of recidivism. Inmates most active in PF Bible studies, however, were significantly less likely to be arrested during a 1-year follow-up period. This study extends and improves on previous research by: (1) increasing the recidivism window from 1 to 8 years; (2) incorporating new approaches to measuring program participation; (3) including two measures of recidivism—rearrest and reincarceration; and (4) using survival analysis and proportional hazards modeling to present and analyze the data. Results from survival analyses indicate: (1) no difference in median time to rearrest or reincarceration between PF and non-PF groups throughout the 8-year study period; (2) participants with higher levels of participation in Bible studies were less likely to be rearrested at 2 and 3 years after release, though the effect diminishes over time; (3) statistical differences across groups only border significance at 2 and 3 years for reincarceration; and (4) proportional hazards modeling shows that high participation in Bible studies significantly reduces the hazard of rearrest at years 2 and 3.

¹ This project was funded through the generous support of the John M. Templeton Foundation, the Pew Charitable Trusts, and Chuck Stetson. The author would like to acknowledge the valuable comments and insights of anonymous reviewers and Donna M. Bishop.

4. **INITIAL PROCESS AND OUTCOME EVALUATION OF THE INNERCHANGE FREEDOME INITIATIVES: THE FAITH BASED PRISON PROGRAM AND TDCJ**

<http://web.archive.org/web/20030705113355/http://cjpc.state.tx.us/reports/adltrehab/IFIInitiative.pdf>

***Brittani Trusty, Michael Eisenberg
Criminal Justice Policy Council - February 2003***

Results from an evaluation of a faith-based, pre-release program implemented in 1997 are presented. Sections of this report are: program overview; process evaluation; and outcome evaluation. An appendix provides IFI sample and comparison group recidivism rates. The IFI program is "intensive, relatively expensive at \$4,764 estimated cost per IFI participant, and requires an extensive network of volunteer and community resources" (p. iii). Graduates of the program have a recidivism rate of 8% after two years, with the matched comparison group having a rate of 20%.

5. **FRUITFUL PARTNERSHIPS IN A RURAL AFRICAN AMERICAN COMMUNITY: IMPORTANT LESSONS FOR FAITH BASED INITIATIVE**

***The Journal of Applied Behavioral Science, Vol. 38, No. 3, 317-333 (2002)
Stephanie C. Boddie - Washington University***

Rural African American congregations often have been pitted against their urban counterparts, with the urban churches viewed as superior social agents with a wider range of community services. An examination of social service provision in rural areas is necessary because both policy and programmatic responsibilities increasingly are delegated to state and local governance and ultimately to local communities. Legislation referred to as Charitable Choice encourages the government to contract with faith-based and community-based social service providers. This legislation also increases the importance of understanding the role that rural congregations play as the social service system favors private delivery of such services over public avenues. In this study, an in-depth examination of 17 congregations in an historically all-Black town revealed the distinct patterns of African American congregations providing a unified network of collaborative social services with secular organizations on behalf of their communities.

6. **RELIGIOUS PROGRAMS, INSTITUTIONAL ADJUSTMENT, AND RECIDIVISM AMONG FORMER INMATES IN PRISON FELLOWSHIP PROGRAMS**

***http://www.leaderu.com/humanities/johnson.html
Byron R. Johnson, David B. Larson, Timothy C. Pitts
Justice Quarterly, Vol. 14 No. 1, March 1997
Academy of Criminal Justice Sciences***

This study examines the impact of religious programs on institutional adjustment and recidivism rates in two matched groups of inmates from four adult male prisons in New York State. One group had participated in programs sponsored by Prison Fellowship (PF); the other had no involvement with PF. PF and non-PF inmates are similar on measures of institutional adjustment, as measured by both general and serious prison infractions, and recidivism, as measured by arrests during a one-year follow-up period. However, after controlling for level of involvement in PF-sponsored programs, inmates who were most active in Bible studies were significantly less likely to be rearrested during the follow-up period.

7. CONNING OR CONVERSION? The Role of Religion in Prison Coping

Jim Thomas, Barbara H. Zaitzow

The Prison Journal, Vol. 86, No. 2, 242-259 (2006)

Prisons today face what might be a nearly insurmountable task: somehow to meld humane, safe confinement and correctional programming within the context of expanding populations of offenders serving longer sentences. The use of prison religious programs presents one unique program opportunity to channel inmates' energies in meaningful and beneficial ways. Although religion has always played a vital role in correctional programming, it has also evoked controversy because uninhibited religious expression may conflict with concerns relating to security and safety. In this article, the authors assess a variety of issues surrounding the provision of religious services in prison settings.

8. DOES INVOLVEMENT IN RELIGION HELP PRISONERS ADJUST TO PRISON?

T R Clear; B D Stout; H R Dammer; L Kelly; P L Hardyman; C Shapiro

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Researchers worked with a group of inmates from a Midwestern maximum-security prison to develop the Prisoner Values Survey, a multidimensional assessment of religious beliefs and behavior. The Prisoner Values Survey was then used in 20 prisons in 12 States, with questionnaires administered to 769 male inmates. Forty-three percent were white, 42 percent were black, and 9 percent were Hispanic. Inmate age ranged from 17 to 75. Over 50 percent were Protestant, about 65 percent were Christian, 8 percent were

Muslim, and 15 percent had no religious preference. The study also included focus group interviews with religious and nonreligious inmates and interviews with chaplains, prison administrators, and correctional officers and staff. Adjustment to prison was viewed in two ways, coping and avoiding trouble. Data were obtained on measures of religiousness, measures of adjustment, and covariate measures. Findings revealed that religiosity was related to prison infractions and adjustment, although infractions and adjustment were unrelated. Consistent with prior studies of prison adjustment, inmate age, time served, and participation in certain prison programs were linked to both infractions and adjustment. Adjustment related to self-esteem, depression, and mastery, underscoring the psychological nature of adjustment. Infractions related to drug use, security level, prior record, and current offense. Prior record related negatively to the degree of religiosity. Religion was important in reducing the number of infractions, but its role in facilitating adjustment was less clear when considering its association with depression. Prisoners indicated that religion eased the pain of incarceration in terms of dealing with guilt, finding a new way of life, and handling with loss of freedom. In addition, religious programs tended to ameliorate the prison's harsh environment with respect to safety, material comforts, and heterosexual contacts.

9. PRISONER RELIGION IN ACTION AND ITS INFLUENCE ON OFFENDER REHABILITATION

O'Connor, Thomas P.; Perreyclear, Michael

Journal of Offender Rehabilitation, v35 n3-4 p11-33 2002

A theory of religious conversion, social attachment, and social learning guides this study of prison religion and its influence on the rehabilitation of adult male offenders. The study found the religious involvement of inmates in a large medium/maximum security prison in South Carolina was extremely varied and extensive. During a one-year period 49% of the incarcerated men (779 out of 1,579) attended at least one religious service or program. Over 800 religious services or meetings, across many different denominations and religious groups, were held during the year. Two prison chaplains, four inmate religious clerks and 232 volunteers who donated about 21,316 hours of work to the prison (the equivalent of 11 full-time paid positions) made this high level of programming possible. The estimated yearly cost of these religious services was inexpensive at between \$150 to \$250 per inmate served; in contrast, other effective correctional programs cost around \$14,000 per person. Controlling for a number of demographic and criminal history risk factors, logistic regression found an inverse relationship between intensity of religious involvement and the presence or absence of in-prison infractions. As religious involvement increased the number of inmates with infractions decreased. The findings of the study provide greater insight into the nature of religion in prison setting and support the view that religion can be an important factor in the process of offender rehabilitation

10. PRISONERS, PRISON, AND RELIGION: RELIGION AND ADJUSTMENT TO PRISON

Todd R. Clear, Melvina T. Sumter

Journal of Offender Rehabilitation: Volume: 35 Issue: 3/4 ISSN: 1050-9674 Pub

Date: 12/4/2002

During the twentieth century there has been much speculation by scholars in the United States about the relationship between religion and prisoners. In spite of the fact that both religion and the prison have been subjected to considerable study, we know little about religion in prison, particularly as it relates to the psychological adjustment of offenders to the prison environment and reduction in problematic behaviors such as disciplinary infractions. Applying a survey methodology which incorporates a recently developed scale of religiousness (the first to be developed with the assistance of inmates specifically for use with inmates) and a previously developed scale of inmate adjustment to prison, this study explores the relationship between inmate religiousness and adjustment to prison and the number of disciplinary confinements they receive. A self-report questionnaire was administered to a non-random sample of 769 inmates in 20 prisons from 12 states in order to determine if an inmate's religiousness was related to prison adjustment and the number of disciplinary infractions they received. The findings from the study indicate that a significant relationship exists between inmate religiousness and multiple measures of inmate adjustment to the prison environment. More specifically, increasing levels of religiousness, as measured by a self-report questionnaire, are associated with higher levels of in-prison adjustment, as measured by the Wright prison adjustment questionnaire. Similarly, inmate religiousness (as measured by the same self-report questionnaire) is also significantly related to the number of times inmates report being placed in disciplinary confinement for violation of prison rules. Thus, higher levels of inmate religiousness are associated with better psychological adjustment to the prison environment and fewer self-reported disciplinary confinements.

11. RELIGIOSITY, RELIGIOUS PARTICPATION, AND NEGATIVE PRISON BEHAVIORS

KERLEY, KENT R.' MATTHEWS, TODD L. BLANCHARD, TROY C.

Journal for the Scientific Study of Religion, Volume 44, Number 4, December 2005, pp. 443-457

An impressive research literature has emerged that identifies linkages between religion and a wide range of attitudes, behaviors, and life events. One of the recurrent themes in this literature is that religion may operate as a force both for reducing antisocial behaviors and for increasing prosocial behaviors. We build upon this research by examining survey data of inmates at a large southeastern prison facility to determine whether religiosity can reduce the odds of frequent inmate arguing and fighting. Overall, our results indicate that religiosity directly reduces the likelihood of arguing and indirectly reduces the likelihood of fighting. We conclude that the efficacy of religiosity and religious programs for individuals in prison rests on whether they can promote basic prosocial behaviors.

12. THE VALUE OF PRISON RELIGION

TODD R. CLEAR, PATRICIA L. HARDYMAN, BRUCE STOUT, KAROL LUCKEN, HARRY R. DAMMER

Journal of Contemporary Criminal Justice, Vol. 16, No. 1, 53-74 (2000)

In recent years, religious programming for inmates is being applauded by some as the latest answer to recidivism. Policy makers and correctional officials alike are among the supporters of these programs that go well beyond conventional prison ministry. The emphasis in promoting the expansion of religion-based programs indeed lies in the claim that faith in a higher power prevents relapse into criminal activity better than secular strategies. Whether this claim can be consistently validated remains unclear. Moreover, the sustained focus on religion's utility in preventing future criminal conduct diminishes religion's immediate value to the inmate during the term of incarceration. With this latter function in mind, this article reports findings from qualitative inquiries conducted in several prisons nationwide. Designed to reveal the meaning of religion to inmates, the study calls attention to the role of religion in preventing devaluation and fostering survival.

13. Religion in Prison: LONG-TERM RECIDIVISM AMONG FEDERAL INMATES TRAINED AS VOLUNTEER PRISON MINISTERS

Mark C. Young, John Gartner, Thomas O'Connor, David, Kevin N. Wright

Journal of Offender Rehabilitation: Volume: 22 Issue: 1/2

This study investigated long-term recidivism among a group of federal inmates trained as volunteer prison ministers. Inmates were furloughed to Washington, D.C., for a two week seminar designed to support their religious faith and develop their potential for religious leadership with fellow inmates in a program operated by Prison Fellowship Ministries, a volunteer organization which ministers to offenders and ex-offenders, and supported by the Federal Bureau of Prisons. Recidivism data for seminar participants (n = 180) were compared to data drawn from a matched control group (n = 185) over an eight to fourteen year follow-up period. Chi-square analysis revealed that the seminar group had a significantly lower rate of recidivism than the control group. Logit analysis was employed to explore the finding of lower rates of recidivism in greater detail. Survival analysis showed that the seminar group maintained a higher survival rate during the study period than the control group. Seminars were most effective with lower risk subjects, white subjects, and especially women. The findings suggest that religious programming may contribute to the long-term rehabilitation of certain kinds of offenders.

14. EFFECT OF FAITH-BASED PROGRAMS IN REDUCING RECIDIVISM AND SUBSTANCE ABUSE OF EX-OFFENDERS

Journal of Community Corrections Volume: 14 Issue: 1 Dated: Winter 2005 Pages: 7 to 19

Bolko Zimmer

This article reviews the history of faith-based initiatives for offenders and describes the two largest faith-based organizations that provide Christian counseling, education, and training designed to help inmates and ex-offenders change their deviant attitudes and behaviors. This article concludes that faith-based programs for offenders work because they instill positive values and alter deviant behavior through proven techniques. Early Christians imprisoned for their faith were visited frequently by church brethren, who gave them spiritual support. The earliest known organized faith-based program was begun in 1488 by the Roman Catholic Order of Misericordia. It focused on the consoling of inmates who were to be executed. Over the centuries, Christians have continued to minister to prisoners. A notable example in America has been the work of the Quakers, who have continued to be involved in prison reform for the benefit of inmates. During the 1960s, prison religious rights were broadened as a result of the Black Muslim religious movement. Inmate participation in faith-based programs expanded significantly in prisons between 1977 and 1987 as the number of volunteers increased from 15,000 to 60,000, and the number of prison ministries rose from 214 to 580. A leader in this expansion has been the Prison Fellowship Ministries, one of the two largest faith-based programs in the world that is providing Christian counseling, education, and broad assistance to inmates. This article describes the major programs that have been launched by this organization. Teen Challenge International is the other large faith-based organization that provides Christian counseling, education, and training for offenders. It focuses on treatment for individuals addicted to alcohol and drugs. It operates 130 treatment centers in 43 U.S. States and Puerto Rico, as well as 175 centers in 62 other countries.

15. AN EXPLORATION INTO PARTICIPATION IN A FAITH-BASED PRISON PROGRAM

Scott D. Camp, Jody Klien-Saffran, Okyun (Karl) Kwon, Dawn M. Daggett, Victoria Joseph (2006)
Criminology & Public Policy 5 (3) , 529–550 doi:10.1111/j.1745-9133.2006.00387

Senior Social Science Analyst at the Federal Bureau of Prisons. He joined the office in 1992 after completing his Ph.D. in Sociology at The Pennsylvania State University. Much of his current research focuses on performance measurement and program evaluations. He also publishes on prison privatization, diversity issues, and inmate misconduct. Social Science Research Analyst for the Federal Bureau of Prisons. Her research interests include community corrections, reentry initiatives, and inmate motivation to enter treatment programs. Social Science Research Analyst at the Federal Bureau of Prisons. He started in 2002 after conducting extensive research into the role of religion in the adjustment of new immigrants to U.S. society. His research interests include immigration, religion, and social deviance. Social Science Research Analyst at the Federal Bureau of Prisons. She is currently a Ph.D. student in the Criminology and Criminal Justice Department at the University of Maryland. Her primary research focuses on the mental health status of inmates, identifying and tracking skills for inmate reentry, and faith-based programs. Management Assistant with the Office of Research at the Federal Bureau of Prisons. Her research contributions include data collection efforts in

the areas of capital punishment and sex offender treatment. Her primary research focuses on IRB-related issues and reviewing research proposals.

Research Summary:

The current research investigates the faith, sociodemographic, psychological, and criminal history factors associated with the decision to volunteer for a faith-based program. Operational records were combined with data collected from self-administered surveys. The results of the logistic regression model were successful in identifying factors related to program participation, including factors not included in previous studies. The findings suggest that program participants are motivated to make changes in their lives and are seeking their way in a religious sense. For example, program participants scored higher on average on the motivation for change scale used here, had higher rates of attendance in religious services since incarceration, and were more active in reading sacred scripture. Conversely, inmates who claimed higher levels of knowledge about their faith were less likely to participate in the Life Connections Program examined here.

Policy Implications:

The results of the analysis suggest that certain religious characteristics are associated with participation in a faith-based program. The implication is that religious program providers need to pay attention to the match between the program content and the characteristics of their potential program participants. The results also demonstrate the need to capture differences between participants and comparison subjects on dimensions not usually included in evaluations of faith-based programs. Without knowledge of the selection process, there is no way to determine whether observed differences between program participants and "comparisons" are due to actual program effects or are an artifact of preexisting differences between the groups.

16. FAITH-BASED PRISON PROGRAMS

Melvin Sumter

Criminology & Public Policy, Volume 5, Issue 3, Page 523-528, Aug 2006

Associate Professor in the Department of Sociology and Criminal Justice at Old Dominion University. She received her Ph.D. from Florida State University in the School of Criminology and Criminal Justice. Sumter current research focus involves studying religion and crime, examining strategies to make field experience pedagogically successful in criminal justice, and examining key issues relevant to the role of women and minority workers in the field of corrections.

17. HAVING FAITH IN FAITH-BASED PRISON PROGRAMS

John D. Hewitt

Criminology & Public Policy, Volume 5, Issue 3, Page 551-558, Aug 2006

Professor of Criminal Justice at Grand Valley State University in Grand Rapids, Michigan. He received his Ph.D. in sociology from Washington State University. Professor Hewitt has published extensively in the areas of juvenile delinquency and juvenile justice policy and is co-author of *Delinquency in Society*, 6th ed. with Robert Regoli

**18. FAITH BASED EFFORTS TO IMPROVE PRISONER REENTRY:
ASSESSING THE LOGIC AND EVIDENCE**

Daniel Meyers, Catalina Roman, Ashley Wolff & Janeen Buck

Journal of Criminal Justice Volume 34, Issue 4, July-August 2006, Pages 351-367

Prisoner reentry constitutes one of the central criminal justice challenges confronting U.S. society. Coinciding with this emerging social problem has been increased policymaker interest in faith-based programs to improve outcomes for vulnerable populations, including released prisoners. Critical questions about the nature and effects of faith-based reentry programs remain largely unaddressed, however: (1) What is a “faith-based” program? (2) How does or could such a program reduce recidivism and improve other behavioral outcomes among released offenders? (3) What is the evidence concerning the impacts of faith-based reentry programs? (4) What are critical implementation issues that may affect the operations and impacts of such programs? This article examines each of these questions and identifies critical conceptual, theoretical, and research gaps in the literature. It highlights that the term “faith-based” is used inconsistently, that the precise causal relationship, if any, between various measures of faith and crime remains in question, and that few rigorous evaluations of faith-based reentry programs exist. It then discusses recommendations for improving knowledge and practice.

**19. THE FORGOTTEN ISSUES IN EFFECTIVE CORRECTIONAL
TREATMENT: PROGRAM IMPLEMENTATION**

Paul Gendreau, Clarie Goggin, Paula Smith

International Journal of Offender Therapy and Comparative Criminology, Vol. 43, No. 2, 180-187 (1999)

Of all the issues critical to the development of effective correctional treatment programs, program implementation has been relatively ignored. The authors present 32 guiding principles that will be of use to policy makers, program developers, and clinicians in ensuring that a useful intervention has a greater probability of being accepted. The guidelines are organized under four general categories: general organizational factors, program factors, change agent activities, and staffing.

20. THE ROLE OF THE CHAPLAIN IN REHABILITATION

Jody Sundt, Harry Dammer, Francis Cullen

Journal of Offender Rehabilitation, Vol. 35, Issue 3/4 pg.59 – 86 (2002)

Since the inception of the penitentiary, prison chaplains have played an integral role in the lives of inmates. Research has been limited, however, that explores the involvement of chaplains in offender treatment. This research examines chaplains' historic and contemporary roles in correctional counseling, the degree to which chaplains are supportive of rehabilitation, and the content of chaplains' counseling sessions. The findings reveal that chaplains are highly supportive of rehabilitation, spend the majority of their time counseling inmates, and utilize a combination of religious and secular methods of counseling. Further, it was found that chaplains view offender adjustment and rehabilitation as goals of their counseling and generally employ methods and styles of correctional treatment that have been associated with reductions in recidivism.

21. PARTICIPATION IN OPERATION STARTING LINE, EXPERIENCE OF NEGATIVE EMOTIONS, AND INCIDENCE OF NEGATIVE PRISON BEHAVIOR.

Kerley, Matthews, Schulz
International Journal of Offender Therapy and Comparative Criminology 49 (2005), pp. 410–426.

The prison industry in the United States has experienced an unprecedented period of growth during the past three decades. Growing dissatisfaction with the monetary investment in the criminal justice system, state-level budget constraints, and high recidivism rates have led many criminal justice professionals to rethink issues of offender resocialization and rehabilitation. Faith-based prison programs are increasingly being used as inexpensive methods for potentially improving the institutional behavior of inmates and reducing their likelihood of postrelease arrest. Unfortunately, however, there is little systematic research on this issue. Using data from Mississippi's largest state prison, the authors explore the relationship between participation in the faith-based prison event, Operation Starting Line, and subsequent experience of negative emotions and incidence of negative behaviors. Descriptive results suggest modest, yet positive, effects of attendance at the event. The article concludes with comments about the potential efficacy of faith-based prison programs and suggestions for future research.