EQUIPPING INMATES AT COLUMBIA CORRECTIONAL INSTITUTION IN LAKE CITY, FLORIDA TO COUNSEL BIBLICALLY

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A Proposal
Presented to
the Faculty of
The Southern Baptist Theological Seminary

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In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

_______________________

by
Donald Roy
July 18, 2014
APPROVAL SHEET

EQUIPPING INMATES AT COLUMBIA CORRECTIONAL INSTITUTION IN LAKE CITY, FLORIDA
TO COUNSEL BIBLICALLY

Donald Leo Roy

Read and Approved by:

__________________________________________
First Reader (Faculty Supervisor)

__________________________________________
Second Reader

Date_____________________________
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>iv</td>
</tr>
<tr>
<td>EQUIPPING INMATES AT COLUMBIA CORRECTIONAL INSTITUTION IN LAKE CITY, FLORIDA TO COUNSEL BIBLICALLY</td>
<td>1</td>
</tr>
<tr>
<td>Purpose</td>
<td>1</td>
</tr>
<tr>
<td>Goals</td>
<td>1</td>
</tr>
<tr>
<td>Context of the Ministry Project</td>
<td>3</td>
</tr>
<tr>
<td>Rationale for the Project</td>
<td>5</td>
</tr>
<tr>
<td>Definitions and Limitations/Delimitations</td>
<td>7</td>
</tr>
<tr>
<td>Research Methodology</td>
<td>9</td>
</tr>
<tr>
<td>CHAPTER OUTLINE</td>
<td>13</td>
</tr>
<tr>
<td>CALENDAR</td>
<td>20</td>
</tr>
<tr>
<td>APPENDIX 1: Fundamentals of Biblical Counseling Survey</td>
<td>21</td>
</tr>
<tr>
<td>APPENDIX 2: ACBC Rubric</td>
<td>25</td>
</tr>
<tr>
<td>APPENDIX 3: Prison Chaplain Rubric</td>
<td>27</td>
</tr>
<tr>
<td>APPENDIX 4: Pre And Post Course Survey</td>
<td>29</td>
</tr>
<tr>
<td>APPENDIX 5: Role-Play Rubric</td>
<td>33</td>
</tr>
<tr>
<td>APPENDIX 6: Course Evaluation</td>
<td>35</td>
</tr>
<tr>
<td>APPENDIX 7: Instructor Evaluation Rubric</td>
<td>38</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>40</td>
</tr>
<tr>
<td>VITA</td>
<td>44</td>
</tr>
</tbody>
</table>
PREFACE

This section will be completed during the writing portion of the project.
EQUIPPING INMATES AT COLUMBIA CORRECTIONAL INSTITUTION IN LAKE CITY, FLORIDA TO COUNSEL BIBLICALLY

Purpose

The purpose of this project is to equip prison inmates at Columbia Correctional Institution in Lake City, Florida to counsel others biblically.

Goals

The project will be guided by four goals. The first goal will be to assess the current level of knowledge the inmates have of biblical counseling and how comfortable they are with offering biblical counsel. The participants will be Christians who are active in chapel programs and approved by the chaplain. The goal will be measured by administering a Fundamentals of Biblical Counseling Survey (FBCS) to a minimum of forty prison inmates.1 This survey includes questions regarding the inmate’s understanding of some of the main issues in biblical counseling such as inerrancy and sufficiency of Scripture, unbiblical presuppositions of psychology, and basic methodology of biblical counseling. This goal will be successfully met when at least forty inmates complete the FBCS and the survey has been analyzed, yielding a clearer picture of the current understanding of biblical counseling among inmates who are professing Christians.2

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1 See Appendix 1

2 The survey will be sent to the prison chaplain who will then attempt to administer the survey to all 120 residents of the Faith Dorm. However, the author is dependent on the prison administration for the actual outcome.
The second goal will be to develop a twenty-hour biblical counseling course that is aligned with the principles of the Association of Certified Biblical Counselors (ACBC) and is tailored for prison inmates. The course will be taught over a period of four days. This goal will be measured by three ACBC certified counselors who will utilize a rubric to evaluate the biblical faithfulness, teaching methodology, scope, and how closely the course aligns with the precepts of ACBC. The curriculum will also be evaluated by two prison chaplains who will use a second rubric to evaluate the applicability of the curriculum. The goal will be considered successfully met when a minimum of 90 percent of the evaluation criterion in both course evaluations meet or exceed the sufficient level.

The third goal will be to equip sixteen participants to provide biblical counseling to fellow inmates. The goal will be measured by administering a pre and post-course survey, which will measure the inmate’s level of knowledge, confidence, and motivation to provide biblical counsel to fellow inmates. The goal will be considered successfully met when a t-test for dependent samples demonstrates a positive statistically significant difference in the pre and post-course scores. This goal will also be measured by an evaluation of role-plays. Because time constraints within the prison will not allow for all students to conduct a role-play, a sample of five students will simulate a one-on-one counseling session with another inmate. The counseling instructor will use a rubric to

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3 See Appendix 2
4 See Appendix 3
5 See Appendix 4
evaluate the skills employed during the role-play. The goal will be considered sufficiently met when at least four of the five students meet or exceed the satisfactory level in all skill areas.

The fourth goal will be to revise the curriculum. This goal will be measured by the completion of a course evaluation by each of the participants. The evaluation will contain both a Likert scale and comment area where the inmates can add comments about both the course content and applicability. The course will also be evaluated by the instructor using Robert Stake’s Model for Evaluation of Educational Programs and Teaching Sessions. An evaluation form will be developed using Stake’s Method. The goal will be successfully met when all the students and the instructor have completed the course evaluations and the curriculum has been revised to address weaknesses noted by the participants.

**Context**

One of the ministries of First Baptist Church of Lacombe, Louisiana is Northshore Biblical Counseling and Training Center (NBCTC). NBCTC is not a separate entity, but is part of FBC Lacombe and is funded as part of the church’s budget. NBCTC’s mission is fourfold: to provide biblical counseling locally, and to teach biblical counseling to members of local churches, prison inmates, and to church leaders in other nations.

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6 See Appendix 5

7 See Appendix 6


9 See Appendix 7.
The focus of this project will be to improve our third mission area by developing a biblical counseling course that is tailored for prison inmates. This course will be taught at Columbia Correctional Institution (hereafter referred to as Columbia), which is a Florida State Prison located in Lake City, Florida. It is a prison that holds 1,400 male inmates in the medium to minimum security custody categories. Inmates serving at Columbia have been convicted of a number of serious offenses, most of which fall into the categories of drugs, burglary, murder or manslaughter, robbery, and violent personal offenses such as carjacking and aggravated assault. The length of sentence for each inmate varies significantly – from life imprisonment to a few years. Because of the variation in length of prison sentence, some will be applying their training strictly within the prison environment, while others may also desire to continue a counseling ministry after release from prison. The fact that the course will follow the precepts of ACBC will ensure that inmates have the skills to counsel, whether in or out of prison.

The inmates attending this course will be from a group that is already enrolled in the prison’s Faith and Character Based Residential Program, commonly referred to as the Faith Dorm. There are 120 men in Columbia’s Faith Dorm. The Florida Department of Corrections describes the program:

The Faith and Character Based Residential Program (FCB) is an innovative effort to reduce recidivism and disciplinary infractions in correctional institutions by offering faith and character based programming in a positive environment to inmates committed to inner transformation. This initiative offers inmates a variety of activities and classes (both religious and secular) focused on personal growth and

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Inmates are housed in the Faith Dorm for eighteen months and, during that time, they are enrolled in a variety of activities and classes. Because of the number of Christian inmates in the Faith Dorm and the eighteen month turnover, the chaplain assigned to Columbia has discussed the possibility of teaching the biblical counseling course to a class of 20 inmates every six months.

Among the inmates who will be attending the course, there will be a wide range of Bible knowledge. Some will have come to faith within the past few years as a result of the life crises encountered due to their crimes and the ensuing consequences. While some may fear that this is a false “jailhouse conversion,” the chaplain will have observed their consistency in participating in chapel programs and their desire to learn more of God’s Word. As far as any man can tell, all the students will be genuine Christians who desire to mature in the faith. While some of the inmates will be new to Christianity, there will also be those who know the Scriptures well. They will have been raised in Christian homes, or will have been church members (or attendees) years before coming to prison. Whether they were not truly converted prior to their imprisonment, or were true believers who fell into grievous sin is unknown to us. What is known is that they are currently faithfully participating in chapel programs and have requested to attend the biblical counseling training.

Inmates are typically interested in biblical counseling training for three main reasons. The first is to understand how to respond biblically to interactions among their peers. The second is to learn techniques for helping others who may be struggling with their faith. The third is to gain a better understanding of their own faith and how to grow in it.

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Florida Department of Corrections, “Faith and Character Based Residential Programs,” accessed 6 March 2014; available from [http://www.dc.state.fl.us/oth/faith/index.html](http://www.dc.state.fl.us/oth/faith/index.html); Internet.
fellow inmates. This can be especially stressful due to the close quarters in which they live, the fact that some inmates – and guards – express animosity towards Christians, and most inmates who are Christians are immature in the faith, and therefore often behave in an unbiblical manner. The second reason is to know how to properly relate to their families and how they can make amends in a biblical fashion to people who they have hurt due to their crimes or previous lifestyle. The third reason is to provide biblical counseling to fellow inmates. For the same reasons cited above, other inmates need counsel regarding how to live in a manner that glorifies God.

**Rationale for the Project**

The course material we currently use is from the Institute for Biblical Counseling and Discipleship (IBCD). The material is very well organized, is approved by the Association of Certified Biblical Counselors (ACBC), and addresses most issues that people will see in counseling and discipleship situations. This material serves us well in accomplishing our first and second mission areas (provide counseling and teach counseling to individuals and churches). The material for the fourth area (teaching overseas) is accomplished in conjunction with another organization, Overseas Instruction in Counseling (OIC). The material for that area will be provided by OIC and will be suitable for churches whose cultural context is different from ours. Of all four areas that NBCTC focuses on, however, the one area that needs further development is in the area of teaching prison inmates.

The inmates’ reception of the biblical counseling courses at each prison where it has already been taught was always enthusiastic and they uniformly showed an eagerness to both learn the material and apply it within their own environment. This was indicated
not only by the degree of class participation, but also by the very positive remarks written on the course critiques that were solicited at the end of every course. Many of them also indicated a desire for further training and future certification in counseling.

While the reception was very positive, there were some questions concerning how to apply some of the principles in the prison environment. Because of their past actions and current circumstances, most of the inmates have a history of failed relationships. That being the case, some of their questions involved issues such as how one can repair and build a marriage from prison when communication is often sporadic and infrequent. Similarly, how does one provide godly leadership to children from the confines of prison? In terms of every day life, how should an inmate respond to a prison guard who is unjust and mocks or provokes inmates? The concept of forgiving yourself is prevalent among inmates who are remorseful for their crimes – that being the case, how does one biblically handle remorse for past sins? A biblical counseling course tailored to answer these questions, and dozens like them, would be immediately beneficial to the inmates attending the course as well as to other inmates they counsel.

Other aspects of the course that would be tailored to inmates would address some issues with which they deal frequently in prison. For example, Alcoholics Anonymous (AA) is highly regarded in most prisons as a means for the men to stay sober even after release from prison. The unbiblical presuppositions of AA will be addressed along with the biblical approach to putting off drunkenness and drug abuse. Also, the use of psychotropic drugs by the prison medical staff to treat depression and anxiety among the inmates (along with other commonly diagnosed psychological issues) tends to be
The course will address these, along with other problems and the unbiblical “solutions” commonly used in prisons.

The main aspects of the newly developed course would fulfill the requirements for being an ACBC approved course, but also include applications specifically tailored for prison inmates. This would make the course even more beneficial for them than the existing one. Opportunities for NBCTC to bring this material into prisons continue to expand as we have received interest in this course from three other prisons in Florida. While this project is targeted with a specific institution in mind, the desired result is to have a biblical counseling course that will be used in prisons around the country. Our desire is to share this course material with other ACBC Training Centers who would like to teach this course to prison inmates in their local areas.

**Definitions, Limitations, and Delimitations**

Technical terms will be used throughout this project; they are defined below to aid the reader’s understanding of the subject.

*Biblical Counseling.* “Biblical Counseling is the process where the Bible, God’s Word, is related individually to a person or persons who are struggling under the weight of personal sin and/or the difficulties with suffering, so that he or she might genuinely change in the inner person to be pleasing to God. [This] view of counseling practice includes the importance of prayer, dependence on God, a thorough knowledge of the Word of God, and an understanding of ministering to people.”

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13 Personal conversation with inmates at Blackwater River Correctional Facility on 20 Feb 2013.

14 Faith Counseling Ministries, “What is Biblical Counseling?” accessed on July 15, 2014; available from [http://www.faithlafayette.org/counseling/about/what_is_biblical_counseling](http://www.faithlafayette.org/counseling/about/what_is_biblical_counseling); Internet.
Sufficiency of Scripture. Sufficiency of Scripture as it pertains to biblical counseling is the “belief that the Scriptures comprehensively and sufficiently show how the power of Christ relevantly and powerfully speaks to all the issues that require counseling no matter how extreme or challenging.”

The only limitation is that this material will be taught in a prison environment, therefore the timing of the course will be determined by the prison chaplain and will be limited to a four-day period of teaching five hours a day.

The first delimitation is that this course will be taught to inmates at Columbia Correctional Institution who are enrolled in the Faith Based Dorm program. Students will have volunteered for the class and will be approved to participate by the prison chaplain. The second delimitation is that it will not include marriage and parenting counseling, but will focus on general principles of biblical counseling and specific areas that tend to affect individuals as opposed to married couples. Examples include forgiveness and how to counsel for cases of depression, anger, loneliness, fear, and anxiety.

Research Methodology

The research methodology for this project will include the use of the following instrumentation: a Fundamentals of Biblical Counseling Survey (FBCS), a pre and post-course survey, an instructor evaluation, and an evaluation rubric. Four goals will determine the effectiveness of this project. The first goal will be to evaluate the inmates’

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16 All of the research instruments used in this project will be performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.
understanding of some of the main issues in biblical counseling and specific topics they desire to address by administering the FBCS. The survey will include questions regarding their understanding of biblical sufficiency as opposed to the value of psychology and whether or not the Bible addresses specific issues such as depression and anger. It will include a list of potential counseling topics they can rank order, as well as an open-ended question regarding topics they would like to see included in the course. At least four weeks before the beginning of course development, the FBCS will be sent to the prison chaplain who will then administer the survey to all 120 inmates in the Faith Dorm. Since this will include non-Christians, the survey will include demographic information that will enable segregation of the data for later analysis. The completed surveys will then be returned and used to help shape the course development. This goal will be successfully met when at least forty inmates complete the FBCS and the survey has been analyzed.

The second goal will be to develop a twenty-hour biblical counseling course tailored for prison inmates. The course will consist of twenty one-hour sessions dealing with topics such as the difference between the precepts of psychology and biblical counseling, methodology of biblical counseling, the process of sanctification, biblical peacemaking, how the physical body and one’s upbringing can affect an individual, and how to address specific issues such as depression, anger, and worry. The course will include lecture, student interaction, case studies, and role-play. The curriculum will be submitted to three ACBC certified counselors who will use a rubric to evaluate the biblical faithfulness, teaching methodology, scope, and faithfulness to the precepts of ACBC.17 The course content will also be submitted to two prison chaplains who will use

17 See Appendix 3.
a different rubric to evaluate how pertinent the material is to prison inmates. The goal will be considered successfully met when a minimum of 90 percent of the evaluation criterion in both course evaluations meet or exceed the sufficient level. If less than 90 percent of the rubric are scored at sufficient or above, the feedback will be used to modify the curriculum, after which the material will be submitted again to the panel of experts for evaluation. This process will continue until at least 90 percent of the indicators on the rubric are scored at sufficient or above, at which time the second goal will be considered successfully met.

The third goal will be to equip sixteen participants to provide biblical counseling to fellow inmates. This will be accomplished by teaching the material during the course of four consecutive days. The goal will be measured in two ways. The first will be with a pre and post-course survey. During the first hour of the course, a pre-course survey will be administered to all the participants. In order to keep the surveys anonymous, each participant will identify himself on the survey by an unique four-digit number of his own choosing. To be included in this group, the participants must attend a minimum of eighteen hours of the twenty-hour course.

The pre-course survey will seek to determine two things about each participant. First, it will assess his understanding of the sufficiency of Scripture in addressing all problems of life. This section will include questions regarding the problems with psychology and the sufficiency of Scripture. Second, the survey will assess the inmate’s understanding of how to counsel others. This section will include questions regarding the process of sanctification, biblical peacemaking, and dealing with issues such as anger,

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18 See Appendix 4.

19 See Appendix 2.
worry and temptation. On the final day of the course, the inmates will complete a post-course survey that will be the same as the pre-course survey. The goal will be considered successfully met when a t-test for dependent samples demonstrates a positive statistically significant difference in the pre and post-course scores. A t-test compares the means from each group of scores from the pre and post-course survey. It is used to ensure the difference in score is not due to chance, but that actual learning has occurred.20

The second way this goal will be measured is by the inmates conducting counseling role-play. On the day after the course has been completed, five inmates will be selected to simulate a one-on-one counseling session with another of the students. The counseling instructor will use a rubric to evaluate the skills employed during the role-play.21 The rubric will include factors such as accurate use of Scripture, appropriate degree of encouragement and exhortation, and attempts to discover heart issues. The goal will be considered sufficiently met when at least four of the five students meet or exceed the satisfactory level in all areas.

The fourth goal will be to revise the curriculum. This goal will be measured in two ways. First, each student will be given an evaluation survey at the beginning of the course. The survey will contain both a Likert scale and a comment area where the inmates can add remarks about both the course content and applicability.22 There will be a line for each of the twenty lessons as well as one for the course as a whole. The survey will be collected at the end of the final day of the course. The second way this goal will

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21 See Appendix 5.

22 See Appendix 6.
be measured is by the instructor completing an evaluation.²³ The instructor will use Robert Stake’s Model For Evaluation of Educational Programs and Teaching Sessions.²⁴ Using this model, the instructor will evaluate expected vs. actual learning antecedents (how familiar the inmates are with Scripture), expected vs. actual learning transactions (how well the lesson plan and teaching format worked), and the expected vs. actual learning outcomes (how well the inmates learned the material). The goal will be successfully met when the instructor and all students have completed the course evaluations and the curriculum has been revised to address the weaknesses noted by the participants.

²³ See Appendix 7.

²⁴ Richards and Bredfeldt, Creative Bible Teaching, 315.
2. THE BIBLICAL AND THEOLOGICAL BASIS FOR BELIEVERS COUNSELING ONE ANOTHER (20-25 pages) Thesis: The Bible teaches that all believers are able to counsel one another using Scripture through the power of the Holy Spirit.

A. An exegesis of Romans 15:1-14, Galatians 6:1-3, and Hebrews 10:24-25 will support the thesis by showing that believers are commanded to counsel and encourage one another.

B. An exegesis of 2 Peter 1:3-11 and 2 Timothy 3:15-17 will support the thesis by showing that Scripture is sufficient for counseling people in all situations.
C. An exegesis of Jeremiah 17:5-8 and Colossians 2:6-9 will support the thesis by showing that only the Word of God, as opposed to psychology, should be used in counseling.


D. An exegesis of Ephesians 1-3 will support the thesis by showing that believers are able to respond to biblical counsel because they have the Holy Spirit.


3. THEORETICAL AND PRACTICAL ISSUES RELATED TO TEACHING INMATES TO COUNSEL OTHER INMATES (20-25 pages). Thesis: Christian inmates must learn to deal with difficult issues, past and present, in a manner that glorifies God and be equipped to counsel other inmates to do the same.

A. True discipleship requires being involved in one another’s lives. In the prison environment, inmates are in the best position because of both proximity and cultural understanding to disciple other inmates.


B. After being incarcerated, inmates are frequently exposed to unbiblical means of dealing with problems in life. As believers, they must now learn to deal biblically with forgiveness, reconciliation, worry, and anxiety.

C. Many inmates are incarcerated because they have not learned to deal biblically with conflict, anger, and stress. As disciples of Christ, they must learn to glorify God in their behavior.

D. While in prison, inmates are constantly exposed to a very restrictive, controlled lifestyle and harsh treatment from guards and other inmates. As disciples of Christ, they must learn to glorify God in their response to suffering.

4. DETAILS AND DESCRIPTION OF THE PROJECT (15 pages)

A. Four-week survey period (Weeks 1-4).
   1. During Week One, the author will e-mail the FBCS to the prison chaplain who will then distribute it to a minimum of twenty inmates.
   2. During Week Two, the prison chaplain will mail the completed surveys to the author.
   3. During Weeks Three and Four, the author will analyze the surveys and determine the topics to be addressed in the course.

B. Eight-week course development (Weeks 5-12).
   1. During Week Five, the author will write sessions one through three.
   2. During Week Six, the author will write sessions four through six.
   3. During Week Seven, the author will write sessions seven through nine.
   4. During Week Eight, the author will write sessions ten through twelve.
   5. During Week Nine, the author will write sessions thirteen through fifteen.
   6. During Week Ten, the author will write sessions sixteen through eighteen.
   7. During Week Eleven, the author will write sessions nineteen through twenty.
   8. During Week Twelve, the author will develop the case studies and the role-play scenarios.

C. Five-week course evaluation and revision period (Weeks 13-17).
   1. During Week Thirteen, the author will e-mail and mail a printed copy of the course and the evaluation rubrics to the five evaluators.
   2. During Weeks Fourteen and Fifteen, the panel of experts will evaluate the course material and mail the completed evaluation forms to the author.
   3. During Weeks Sixteen and Seventeen, if necessary, the author will make revisions based on the evaluations and send the updated sections to the appropriate expert panel members for evaluation.

D. Three-week travel and teaching period (Weeks 18-20).
   1. During Week Eighteen, the author will travel to Columbia Correctional Institution.
   2. During Week Nineteen, the author will teach the course to a minimum of sixteen inmates.
   3. During Week Twenty, the author will travel home.

E. Two-week evaluation period (Weeks 21-22).
   1. During Week Twenty-One, the author will compare the pre and post-course surveys using a t-test for dependent samples. The author will also analyze the
role-play evaluations, student course evaluation forms, and the instructor evaluation form.

2. During Week Twenty-Two, the author will revise the course material based on the results of the evaluations.
5. EVALUATION OF THE PROJECT (15-20 pages).

A. Introduction.

B. Evaluation of the project’s purpose.

C. Evaluation of the project’s goals.

D. Strengths of the project.

E. Weaknesses of the project.

F. What I would do differently.

G. Theological reflections.

H. Personal reflections.

I. Conclusion.
CALENDAR

Proposal Approval                                                                                             August 2014
Start Chapter 2                                                                                             September 2014
Chapter 2 Submission                                                                                      October 2014
Start Chapter 3                                                                                                  January 2015
Chapter 3 Submission                                                                                     February 2015
Project Implementation                                                                                      March 2015
Start Chapter 4                                                                                                 October 2015
Chapter 4 Submission                                                                                  November 2015
Start Chapter 5                                                                                              December 2015
Chapter 5 Submission                                                                                       January 2016
Graduation                                                                                                             May 2016
APPENDIX I

FUNDAMENTALS OF BIBLICAL COUNSELING SURVEY

This survey will be administered by the Columbia Correctional Institution chaplain to all inmates residing in the Faith Dorm. There are a maximum of 120 residents in the Faith Dorm and the chaplain will attempt to obtain a response from every resident. The respondents will include inmates of all faiths. Only the responses from those who identify themselves as Evangelical Christians will be used to shape the Biblical Counseling curriculum, and the data from the other inmates will be analyzed for other purposes not associated with this project.
FUNDAMENTALS OF BIBLICAL COUNSELING SURVEY

Agreement to Participate

The research in which you are about to participate is designed to identify the current understanding and practices of scriptural counseling of the participant. This research is being conducted by Donald Roy for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following questions: (1) Place a check by the multiple-choice questions. (2) Some questions ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

1. With which faith group do you identify?
   ____ Evangelical Christian
   ____ Roman Catholic
   ____ Muslim
   ____ Jewish
   ____ Other (Please specify): ______________________

2. How long have you actively participated in your faith? ______

3. What is your age? ______

4. The Sacred Writings of my faith contain answers to all of life’s issues.
   SD  D  DS  AS  A  SA

5. Psychology is valuable in helping us solve the root cause of life’s problems.
   SD  D  DS  AS  A  SA

6. Psychological theories come from solid scientific research.
   SD  D  DS  AS  A  SA

7. I would recommend attending Alcoholics Anonymous, Narcotics Anonymous, and similar groups as the best way to deal with addiction.
   SD  D  DS  AS  A  SA
8. The Sacred Writings of my faith teach me how to deal with depression.  
9. The Sacred Writings of my faith teach me how to deal with anger.  
10. The Sacred Writings of my faith teach me how to deal with worry.  
11. I am comfortable helping others grow spiritually.  
12. I am comfortable helping others understand how to apply my faith to specific issues in life.  
13. I have a hard time forgiving people who have hurt me.  
14. When I have conflict with someone, I ask forgiveness for what I did wrong.  
15. I have trouble forgiving myself.  
16. A counselor should not develop a friendship with people he counsels in order to remain objective.  
17. I would like to learn how to help others grow in my faith.  
18. The main purpose of counseling is to help a person deal with a difficult situation.  
19. Sacred Writings are more useful for providing comfort than solutions for life’s problems.

20. How often do you read the Sacred Writings of your faith?  
    _____ Daily  
    _____ Weekly  
    _____ Monthly  
    _____ Only when I want to study a subject  
    _____ Never
21. If a friend was struggling with depression, I would recommend he visit a
_____ Psychologist
_____ Medical Doctor
_____ Pastor/Cleric
_____ Another Friend
_____ None of the above

22. Depression is mainly caused by
_____ Bad circumstances
_____ Making poor choices
_____ Chemical imbalance in the brain
_____ Wrong understanding of God

23. If someone is angry most of the time, it is mainly because of
_____ Bad circumstances
_____ Being treated wrongly by others
_____ Chemical imbalance in the brain
_____ Wrong understanding of God

24. If you were to attend counseling training, which of the following issues would you most like to learn about? (1 is most important, 5 is least important)
_____ Anger
_____ Worry
_____ Fear
_____ Depression
_____ Temptation

25. If you were to attend counseling training, what other topics would you like to learn about?
___________________________________________________________________
___________________________________________________________________
APPENDIX 2

COURSE EVALUATION RUBRIC FOR ACBC COUNSELORS

This rubric will be sent to three counselors who have been certified by the Association of Certified Biblical Counselors (ACBC). They will evaluate the course material to ensure it is biblically faithful, the course’s scope and teaching methodology are appropriate, and the material is aligned with the principles of ACBC.
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<th>2</th>
<th>3</th>
<th>4</th>
<th>Comments</th>
</tr>
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<td>covers each issue it is</td>
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<td>appropriate use of</td>
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<td>various learning</td>
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<td>The curriculum covers</td>
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<td>how to properly apply</td>
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<td>methodology.</td>
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<td>At the completion of this</td>
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<td>course, students should</td>
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<td>be able to counsel</td>
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<td>others biblically.</td>
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</table>
This rubric will be sent to two prison chaplains. They will evaluate the course material to ensure it is at a level the inmates will understand and that the topics are pertinent to their situation.
<table>
<thead>
<tr>
<th>Criteria</th>
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<th>3</th>
<th>4</th>
<th>Comments</th>
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<tr>
<td>Understandability</td>
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<td>The curriculum is written at a level that is appropriate for most inmates.</td>
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<td>Applicability</td>
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<tr>
<td>The curriculum addresses topics that inmates deal with in prison life.</td>
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<tr>
<td>The curriculum addresses issues the inmates will deal with when they leave prison.</td>
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<tr>
<td>Practicality</td>
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<td>The curriculum will help equip inmates to deal with the difficulties of prison life.</td>
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<td>The curriculum will help equip inmates to help other inmates.</td>
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APPENDIX 4

BIBLICAL COUNSELING COURSE SURVEY

This survey will be administered before teaching begins on the first day of the course. The same survey will be administered at the end of the course. The survey is intended to measure the participants’ understanding of the sufficiency of Scripture and their desire to, and comfort with, counseling others. It will also measure their understanding of how to biblically deal with forgiveness, anger, worry and temptation. The two surveys will be analyzed to determine if there has been a statistically positive significant difference in the pre and post-course survey scores.
BIBLICAL COUNSELING COURSE SURVEY

Agreement to Participate

The research in which you are about to participate is designed to identify the current understanding and practices of biblical counseling of the participant. This research is being conducted by Donald Roy for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

This survey will be administered before and after the course. In order for this survey to remain anonymous, please use an unique four-number identifier. Using the same identifier on both the before and after surveys will enable an accurate measure the success of this course.

Four-Number Identifier: _____________________

Directions: Answer the following questions: (1) Place a check by the multiple-choice questions. (2) Some questions ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

1. Psychology is science just as much as medicine is science. SD D DS AS A SA

2. Man is basically good. SD D DS AS A SA

3. Psychological help can bring about lasting change. SD D DS AS A SA

4. Alcoholics Anonymous, Narcotics Anonymous, and other similar groups are valuable resources that aid a Christian in remaining sober and clean. SD D DS AS A SA

5. Pastors should refer church members to a psychologist when they are depressed. SD D DS AS A SA

6. Only trained experts should counsel others. SD D DS AS A SA
7. The Bible teaches that all Christians should be able to counsel others.  
8. Christian psychologists can accurately combine Biblical truth with psychology.  
9. Biblical counseling is mainly about learning God’s commands.  
10. Sin is the main cause of our problems.  
11. Suffering is never God’s plan for His children.  
12. The Bible is all we need to address life’s issues.  
13. After becoming a Christian, God changes us so we no longer struggle with temptation.  
14. Theology is not important – I just need to love Jesus.  
15. All personal conflict is the result of sin.  
16. Saying “I’m sorry” is the same as asking forgiveness.  
17. If I don’t feel like forgiving someone, it’s hypocritical to forgive him.  
18. If someone has hurt me, I should wait until I’m ready to forgive that person before I talk to him.  
19. If someone hurts me, I should always simply “forgive and forget.”  
20. God wants me to be happy in life.  
21. Some people struggle with anger because they inherited an angry nature.  
22. Venting is an appropriate way of dealing with anger.
23. Depression is a disease. SD D DS AS A SA

24. Alcoholism is a disease. SD D DS AS A SA

25. Doctors conduct tests to determine if brain chemistry is out of balance before prescribing anti-depressants. SD D DS AS A SA

26. It is sinful to worry. SD D DS AS A SA

27. Fear is always sinful. SD D DS AS A SA

28. All temptation is sinful. SD D DS AS A SA

29. Temptation usually starts from outside influences. SD D DS AS A SA

30. The way we were raised determines how we react to bad situations. SD D DS AS A SA

31. I feel comfortable counseling others who are struggling with sin. SD D DS AS A SA

32. I feel comfortable counseling people who are struggling with suffering. SD D DS AS A SA

33. I have a desire to counsel others. SD D DS AS A SA
APPENDIX 5

ROLE PLAY EVALUATION FORM

After the four-day course has been completed, the inmates will spend one day conducting role-plays. They will use the information they learned to simulate a counseling session with another inmate. The instructor will evaluate how well they apply what was taught in class.
<table>
<thead>
<tr>
<th>Criteria</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Comments</th>
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</thead>
<tbody>
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<td><strong>Counseling Methodology</strong></td>
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<tr>
<td>The counselor listens carefully.</td>
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<td>The counselor takes notes.</td>
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<td>The counselor shows compassion.</td>
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<td>The counselor provides hope.</td>
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<td>The counselor prays with the counselee.</td>
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<tr>
<td><strong>Counseling Focus</strong></td>
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<td>The counselor tries to discover the heart issue.</td>
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<td>The counselor helps the counselee see God's sovereignty and love.</td>
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<tr>
<td><strong>Counseling Content</strong></td>
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<td>The counselor applies appropriate Scripture.</td>
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<td>The counselor assigns useful homework.</td>
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APPENDIX 6

COURSE EVALUATION FORM

This form will be completed by each student and used to evaluate the course content and presentation. The session descriptions are placeholders at this point and will be changed after the course has been developed. Changes to the course will be made as appropriate based on the results.
Columbia Correctional Institution  
Biblical Counseling Seminar  
Course Critique

Please take a few minutes after each session to evaluate the class. Your evaluation will be used to improve the course as needed. Circling 1 in the “Material” block means the material was not clear or not useful. Circling 5 means it was very clear and very useful. Circling 1 in the "Instructor" block means the material was presented poorly and circling 5 means the instructor was outstanding.

Please add any remarks for each session that you’d like to make. There’s also a section for additional remarks on the next page.

Monday

<table>
<thead>
<tr>
<th>Session</th>
<th>Material</th>
<th>Instructor</th>
<th>Remarks / Making it Pertinent to Prison Life</th>
</tr>
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<tbody>
<tr>
<td>What is Biblical Counseling? (Part 1)</td>
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<td>What is Biblical Counseling? (Part 2)</td>
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<td>What is Biblical Counseling? (Part 3)</td>
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<tr>
<td>General Principles of Biblical Counseling (Part 2)</td>
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Tuesday

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<thead>
<tr>
<th>Session</th>
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<td>Peacemaking (Part 1)</td>
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<td>Biblical Counseling: Depression</td>
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**Please feel free to write any additional comments:**

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37
APPENDIX 7

INSTRUCTOR COURSE EVALUATION

This form is based on Robert Stake’s Model for Evaluation of Educational Programs and Teaching Sessions\textsuperscript{25} and will be completed by the instructor. It will be used to assess the success of the course and to make changes to the course as necessary.

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BIBLIOGRAPHY


VITA

Donald Leo Roy

EDUCATION
B.S., United States Air Force Academy, 1978
M.A., United States Naval War College, 2000
M.S., Troy State University, 2000
M.A.R., Liberty Baptist Theological Seminary, 2003

MINISTRY EXPERIENCE
Biblical Counselor, 2006 - Present
Director, Northshore Biblical Counseling and Training Center, 2013 - Present

PROFESSIONAL PUBLICATIONS
“The Total Force – We’re Not There Yet,” United States Naval Institute Proceedings, January 2001

PROFESSIONAL CERTIFICATIONS
Biblical Counselor, Level 2, Association of Certified Biblical Counselors
Project Management Professional, Project Management Institute

PROFESSIONAL ORGANIZATIONS
Association of Certified Biblical Counselors