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Dear Brad and Bryan,

I hope you both had a fine Thanksgiving and wish you the best Christmas. Much ambivalence and fear were fought in my heart through all of this. I love my job and so many in this agency. I *know* you value faith. This is *all* about the value of faith, that value first codified in our precious First Amendment. Yet so much is not what it seems. Rather than starting with a list, let me start with a conclusion from facts just pulled together. We chaplains have been taxed with covering up, but should be the most honest of all. From simple naiveté or staid indifference, whatever, here is one conclusion from facts, in the drama of a headline.

Dallas Morning News

January 1, 2012

Orders from Texas Prison Executive Director

All Texas Prisons ORDERED to

Fast-track Protestant Dominance Over

ALL Other Religions Combined

Including Catholics and Muslims

Currently, Protestants dominate volunteer access *ten-fold* over all other religions *combined* (including Catholics and Muslims), and all state chaplains have been ordered to nearly **double that dominance** quickly under penalty of administrative discipline. One state chaplain said, “We have to do this quick and report progress.” The potential extra income for private prison ministries could be thousands more dollars while costing the state thousands, perhaps millions – no one knows for sure! ... *or so the article goes*

Extra!

Extra!

***Read
all***

about

new

Crusade!

That shocked me too. Many in Texas feel the faith-based houses are wrong on many levels. From the perspective of the TDCJ’s mission and in the light of the First Amendment more problems arise. After a while, after a few hundred hours of work, this got simpler and the dramatic headline appeared. Here are the facts: the TDCJ grants Protestant volunteers **ten-fold access today** in crusades, rehab programs (marriage, child, substance abuse, mentors, etc.), and chapel programming (all chapels have Protestants two-to-four-fold) making that a Protestant super-dominance **over all the other religions combined**. All of the faith-based houses are 97-100% Protestant. All religious activities involve state-staff cost, yet the staff cost for faith-based housing is many times greater in the additional processes of selection, moves, and enhanced security for volunteers visiting prisoner housing. The chaplains have been *repeatedly* told your office “ordered” this to be fast-tracked. *Hurry*. The reality is the dramatic headline: the state has essentially *ordered* the near doubling of an already Protestant super-dominance over all other religions combined (including Catholics and Muslims) at enormous state cost without any current estimate of cost and without any cost projection. Just expand the super-dominance!

No one planned the Protestant dominance; I must defend the innocence of my own Baptist denomination who is the super-majority in TDCJ. Take a look at the web site in this note if you or the reader is not sure what *Protestant* means.¹ Though I have been studying chaplaincy nationwide for fifteen years, even I did not see this fully until last week. If it was hard in coming to me, as intent on these things as I have been for over a decade, then how much harder is it for others not so bent on highlighting chaplaincy's assets? The *late-in-coming* revelation of Protestant super-dominance mollifies a little the protracted indifference indicated below, and, of course, there is no indifference in one *not even thinking* about these things. Naïveté is a good portion of the reason for where we are, and bringing this out in the open will be very difficult.

At the beginning, we must realize that most of the naïveté is the result of merely following the national trend. No criticism in this treatise should be taken personal, and nearly every word could as easily be applied to Florida, Louisiana, or any other place in the U.S. that is ramping up its faith-based pushes for prisoners. It is time for Texas to tap into its vein of independence, pull its bootstraps, and charge forward more intently on clarifying *fairness* and *equal protection* for all prisoners and defend afresh our value of the First Amendment.

All of the following is *all* about the value of faith, and our duty to respect others.

TWO GIFTS for each of you. *One* is the Rev. Dr. Barry Lynn and Rev. Welton Gaddy's *First Freedom First: A Citizen's Guide to Protecting Religious Liberty and the Separation of Church and State* (2008; 188p.), which provides resources you likely have not seen before, and there are many "faith-based" advocates that will *not* encounter Lynn's work.² Barry Lynn is the executive director of Americans United for Separation of Church and State, and I hope you all can have lunch together. *Two*, lest you think the length of my treatise unusual, as you likely have not had anything like it from an employee before, let me give to you a copy of my *Ocean Devotions – From the Hold of C. H. Spurgeon, the Master of Mariner Metaphors*. Merry Christmas. It has nothing to do with this treatise, but I give it as a matter of good faith on my part to highlight that these fifty pages were not that hard for me to write.³ There is more to write.

TDCJ prides itself on its openness. If all was open and laid bare, that dramatic headline is precisely how a Muslim or Buddhist would read the facts that currently exist. And at this present time, few know this and the facts are hard to get; our data streams collect volunteer faith preference but cannot calculate trends, dominance or even cost. Given that the dominance is now overwhelming compared to other religions, which can be gleaned from the programs we are currently facilitating – us chaplains know – that **dominance is a church-state conflict**.

To those who read church-state literature, it is an offense that any state "**order progress in faith**" of whatever nature. Such an "order" is thoroughly unconstitutional. The only justification for state-funded prison chaplains is in response to prisoner need, and it is a conflict for the state to order an increase in already overwhelming dominance, especially complicated with no data.

¹ See en.wikipedia.org/wiki/Protestant_Reformation and en.wikipedia.org/wiki/Protestantism.

² See also Lynn's *Piety & Politics: The Right-Wing Assault on Religious Freedom* (Harmony, 2006; 272p.) and Rob Boston's *Why the Religious Right Is Wrong: About Separation of Church & State* (Prometheus Books, 1994; 257p.). There a many more. See also www.AU.org and the Baptist Joint Committee at www.BJOnline.org.

³ See www.PreciousHeart.net for my other books.

This small book grew as I defended TDCJ's mission of public safety, safe incarceration, and rehabilitation *in fairness*. I found more cover-up than I had expected. I have been living with the dominance as member of the majority for so long that much of it became second nature. Because *I am a Baptist Protestant*, therefore, I am part of the problem! Nearly all my friends are Protestant and most are Southern Baptist! The full story might be 300-plus pages long.

No one has published anything similar to this, except in a few portions of **Americans United for Separation of Church and State (AU) publications**. The following is impossible to retrieve by those on the outside. And *no state* across the nation is regularly collating and publishing data on chaplaincy and their religious volunteers, and some separate the two.

Furthermore, the TDCJ does not have the resources to fully detail several mysteries on the questionable costs below, and some resources have been choked for decades under deliberate indifference. Some might think this overcooked, especially the advocates of faith-based housing, most of which do not read any books on church-state issues anyway. Worse, or better – depending upon who you talk to – a few ministries stand to gain thousands if not millions more dollars in private revenue by the TDCJ faith-based push. And some want to cover-up that too.

I was very afraid, at times, about sending this. I love my job. Yet, if I were you, I would want to know more about this. “Do unto others as you would have them do to you” is a golden rule that applies to all of us, and ironically enough this applies legally in how we – the TDCJ – treat prisoners and their faith. Likewise, I would not pay much attention to a one- or two-page letter with mere *claims* of nefarious behavior, unless it came from the governor.

Suffice it to be said here – in anticipation of clarity later – where do we draw the line? Is the **ten-fold super-dominance of Protestant access sufficient** over all other religions combined including Catholics and Muslims? Or should the dominance be twenty-fold or one-hundred-fifty-fold? Right now, *no one* is thinking about it at all! Not in Texas or the U.S. There has been not a single word on the dominance or even fairness since I came here eighteen-plus years ago. To the contrary, the opposite has been happening in the last few years, for with a fever the message is simply, “Grow, grow, grow; add, add, add.” With no real vision of where we are going and no extra help, except the twenty-five state chaplains I fought for and got for TDCJ in 2007 (no one really thanked me for), that you, Bryan, took five for Parole, which is another topic of constitutional conflict, as the state should not pay for ministers for free-world persons.⁴

Brad and Bryan, we should think about this super-dominance deliberately! And the cost?

Starting with a dramatic headline – “ordered” increase in dominance – we know that if other religions in Texas knew the fuller statistics on volunteers, they would question that dominance, and rightly so. For God's sake, literally, while some may not be intentionally covering the statistics, some have. The hiding of chaplaincy statistics (pastoral care and volunteers) played a role in the zero-budgeting of chaplaincy in January 2011, and the same lack of analysis has delayed for decades the revelation of the ***just revealed super-dominance***. That this comes from a chaplain from out of town should reveal more – I am afraid to say – about indifference, to say nothing yet about cover-up. Avoiding the term “dominance” and merely sharing the statistics could be positive, for Baptists and Methodists want to know their numbers. Could help other Baptists, et al, to volunteer too. Still, dominance is what it is, and not appealing when we begin to look at *fairness* and *equality* as a modus operandi of TDCJ's mission.

⁴ See the letter from former state Representative Jim McReynolds. Love that fellow.

In a way the flip-side proves the cover-up too: the valuable and revealing statistics on chaplaincy certainly helped **save it this year!**⁵

The most important ethical issue is not about the dominance, it is about how much we *truly* value fairness and the value of faith. Without clarity on those statistics and the costs, the clear Protestant super-dominance increases the favor given to Protestants over all other religions.

Sirs, I am writing this to you, because I am *certain* you did not intend your order to increase the Protestant super-dominance over all religions.

The TDCJ is better than that. In this light, how can we defend fairness? I became a bad guy in the last twelve years for highlighting chaplaincy assets *and* TDCJ's fairness. This state of affairs exists because there has *not* been any ongoing analysis. Someone should have noticed the increasing dominance years ago. The deliberate indifference is so entrenched to this day that chaplaincy and volunteer data is destroyed after three years, making it impossible to track. Cost assessments and projections of future expansion of dominance are *not* even whispered.

The complexity of religion and the church-state conflicts are often dumbed down. The conference of a title will never replace heavy education and long-time experience. There is so much more to this, so I am including **Barry Lynn's *First Things First***, a masterpiece of First Amendment defense by an expert that too many faith-based advocates refuse to deal with.

In sum, I grieve the faith-based housing as wrong on many levels, with a hundred **ethical problems** in venues theological, psychological and constitutional, with many cover-ups where naiveté has been allowed to run amuck. I pray this is seen as a dedication to and a finer defense of the TDCJ's mission and our long-lived chaplaincy profession. If you will not end all, please

End all but three faith-based houses, to study the three for three-years, excluding the Vance Prison (studying it too);

Three positive reasons to end this are how the TDCJ supports 1) equal protection for all, 2) fair housing per custody, and 3) the First Amendment. The negative reason to end is because of TDCJ's legislated value of the First Amendment is **compromised three-times over**:

1. Compromised by the faith-housing being a wholly Protestant Christian enterprises;
2. Compromised again in that Baptist hegemony within the already huge **ten-fold** Protestant super-dominance will increase further;
3. Compromised again when that **ten-fold** Protestant dominance increases to perhaps **twenty-fold over all of the other religions combined** (including Catholic and Muslims)! *Yeah ... me too ... as I developed this treatise, this came late and shocked even me!*

The faith-based housing could increase TDCJ's *already* ten-fold Protestant dominance to twenty-fold **over all other religions combined** (including Catholics and Muslims).

This treatise is all about the value of faith *and* caring for *all* inmates equally –

equal protection for all prisoners!

Doubling that dominance is costly in more ways than staff time. Especially for the chaplains who have to manage it all. Still, no one is counting the cost to this day. That should throw up red flags and nuclear-blast warnings, and that is another reason to collate chaplaincy pastoral care and their religious volunteer data more openly. That can be proven easily with a few phone calls, if one knew the right questions to ask. Because so few in TDCJ today *can* ask the right questions – another **confidential matter** between the both of you and myself – that is why these fifty pages are still the **short survey** of the many ethical and constitutional problems.

⁵ See www.PreciousHeart.net/Save_Chaplaincy.htm for the remarkable story.

Faith in Texas is a vast multi-trillion dollar collection of networks and assets. Protestants outnumber all by a large margin, and Southern Baptists outnumber all Protestants (largest of the thirty-nine other Baptist bodies). It seems simple to many in the agency, but it takes decades to grasp the intramural political struggles. The TDCJ should not give financial advantage to one over another. Finances do not concern the best volunteers, yet it is naïve to think volunteer access has no bearing on finances, and that naiveté is long-overdue for a “look see.”

In sum: that three-fold compromise makes ethics fuzzy when there is not a drop of evidence that the current dominance is making any difference at all. By faith alone, I know a “difference” is made. Beyond what a prisoner is “entitled” to, all else is alleged to reduce recidivism, many “say,” but have not one paragraph of data. Yet that “difference” is harder to determine than three items within the TDCJ’s grasp: 1) the actual degree of dominance, 2) the cost of the current dominance, and 3) the projected cost. Funny thing, though, that language on dominance and cost is alien to the *rushed* increase in dominance, throwing normal business ethics out the window.

Within that compromise, ethical problems sprout all over, especially in how chaplains must negotiate the moral problems. The most embarrassing **moral problem** is that the compromise is denied and by official “orders” *all pretend the compromise is not Protestant*. “Hush, hush,” all say, “to stay out of courts!” That should be enough. Since that is not enough, the rest of this proves that compromise of the TDCJ’s mission by Protestantism gone wild at the expense of chaplaincy, at the expense of the TDCJ’s mission, with a truckload of cover-up and indifference to things considered paramount to the rest of the known world, not the least being cost.

I am **defending TDCJ’s honor and the minority faiths** here, instead of the majority to which I belong and owe so much. I have the longest history and am more connected to more persons in the majority than any staff member in TDCJ today and intimately related to the religious, Christian and Baptist history (in and out of prison) – therefore, this defense of the minority should make me more credible. I simply think it is right for me to share this with you. My own Baptist heritage supports this risk of mine. One quote applies here to all of us, written in 1791 by Founding Father John Leland, when religious liberty was threatened and Baptists were often jailed and persecuted for *being* Baptist:

Good men cannot believe what they cannot believe.... as the best of men differ in judgment, there may be some of them in any state: their talents and virtue entitle them to fill the most important posts, yet, because they differ from the established [religious] creed of the state, they cannot – will not fill those posts; whereas villains make no scruple to take any oath. If these, and many more evils, attend such establishments ... [Leland went into great detail].⁶

Leland’s words hit home in this dilemma, and I mention his name a couple of more times. The “good men” Leland referred to are your wardens and chaplains, as well as many prisoners. Importantly, Leland’s words directly apply to how all prisoners choose the faith-based housing. Please respect what many staff, volunteers and inmates themselves know – inmates choose for better *housing not faith*. See the outline below.

⁶ Abolitionist and Baptist Rev. John Leland, “The Rights of Conscience Inalienable, and Therefore, Religious Opinions Not Cognizable by Law: or, The High-Flying Churchman, Stripped of His Legal Robe, Appears a Yahoo” in Miss L. F. Greene’s *The Writings of the Late Elder John Leland* (NY: G. W. Wood, 1845; pp. 177-192), 183, first written in 1791. The chapter is a masterpiece. See the book for free download at www.Books.Google.com/books. One of the most influential in securing our First Amendment, his tombstone reads, “Here lies the body of John Leland, of Cheshire, who labored 67 years to promote piety and vindicate the civil and religious rights of all men.”

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Administrative Directive 07.30 – “Equitable Opportunities”

Administrative Directive 07.30 is a fine-tuned document in clear language with no smoke and mirrors or doubletalk, spelling out in its first sentence what we ought to do.

[The TDCJ] extends to offenders of all faiths who are supervised or incarcerated within TDCJ operated units or contracted facilities, **reasonable and equitable opportunities** to pursue religious beliefs and participate in religious activities and programs that do not endanger the safe, secure, and orderly operation of the Agency.⁷

That is refreshing. If we just did that, and followed policy, all of us chaplains could rest easy. But, the facts are, Brad and Bryan, we have not for years, are not now, and – dare I say – the “order” to expand the already ten-fold super-dominance is contrary to TDCJ’s policy. In a way, this entire treatise is a defense of our own precious A.D. 07.30 *as written*, especially the first sentence, and a profound expostulation on how far we have been pushed away today. With a smattering of a vision on how to return, and, hopefully, touching a funny bone here and there.

Introduction: Professor Byron Johnson – the Faith-based Housing’s Best Academic Is Short of Academic Proof and Is Negligent

At the start, let me point out Professor Byron Johnson, director of the Institute for Studies of Religion (ISR) and director of the Program on Prosocial Behavior, who just published *More God, Less Crime: Why Faith Matters and How It Could Matter More* (Templeton Press, 2011; 288p.). Perhaps you have heard of the book, hailed as the most important work to date by several in Texas prison ministry; it is a landmark book. I like the title too. He is a signal professor for this recent and important academic specialization. Yet, I think some read the title and that was all. Johnson was a master key to Prison Fellowship’s (PF) justifications a decade ago, or so, but even the integrity of his old statistics was not equally agreed upon. One needs a smattering of concurrence across disciplines for those old statistics to be considered a great discovery. In spite of *More God, Less Crime’s* great revelations on faith work in the community, there was little on faith-based housing in prison. I mention this because Johnson is the best the Texas advocates of faith-based housing have – the best – and the only published one of which I am aware. If that book and Johnson’s earlier work for PF are ***all that the housing advocates have***, then they do not have enough to truly justify a great state tax-payer expense that has *yet to be calculated*, especially when the difference in the prisoner is still a mystery. The tracking of change is still too complicated.

When prisoners are carefully chosen for an in-prison program – *chosen* being the operative word – the program reflects what Senior Warden Larry Johns once said to me a decade ago, “Let me pick a group of inmates for a program, and I will guarantee a huge success too.” What did the statistics mean to a seasoned warden? If such an obvious weakness in advertised program statistics was so easily pointed out by a non-scholar warden, what of the other controls? Only, this is another problem, though a non-scholar, a seasoned senior warden does have a

⁷ See www.PreciousHeart.net/AD-07.30-Religious-Programming.pdf, A.D. 07.30, Rev. 6, May 8, 2006. Bold emphasis mine.

veritable Ph.D. in prison dynamics, and as a whole people like Johnson are *not* tapping that vast experience. Same goes for the state prison chaplains and more – the entire prison staff!

Most researchers today, it appears, have not had any significant time “in prison” with a prisoner, nothing compared to full-time staff. Nor are any truly accessing that experience.

Housing Advocates vs. Equality Advocates. The two sets of advocates are those for faith-based housing and those for prisoner equality, the latter also advocating full respect for First Amendment values. There are a host of ministers on both sides. Because both sets of advocates value faith to high heaven, we can readily condense the two sets into **housing advocates versus equality advocates**. The housing advocates certainly have not addressed the multitude of problems outlined below, many of the problems rather common and self-evident to most TDCJ chaplains and wardens. Even with costs set aside, two other problems arise that are covered-up by most of the housing advocates: the housing advocates do not 1) debate well the constitutional problems or 2) face the equality advocates who oppose faith housing. It is primarily the housing advocates who refuse to justify themselves in academic literature and refuse to engage fellow ministers, and the housing advocates do not have to, for the time being, because they are in the majority.

In this treatise there are several equality advocates who challenge the housing advocates. And herein are a lot psychological, ethical, and pastoral problems, none of which any housing advocates have addressed. When I have asked a few, there was no answer. In one case I was kindly dressed down for “not being loving enough.” I pointed out a serious breach of ethics, and rather than deal with the breach, was told to be “more Christian.” One cannot fight that kind of logic. Guess chaplains should not ask questions at all, and today, most scholars in the U.S. are not asking chaplains either.

Furthermore, there are a handful of Christian chaplains (as I might have been 18 years ago when brand new) who truly believe in the faith-based housing as an extension of their Christian evangelism, because no chaplain will ever be schooled in any of following.

Indeed, it is time for someone to truly calculate the cost, not only of the PF Vance Prison, but for the 30 prisons hosting the faith-based housing. When will we calculate the cost, beyond my *guess* of \$1,000,000 so far for five years of Protestant Christian enterprising called faith-based housing? Though there is *no* question about the Protestant enterprising, I might be high or low on the cost – still, **enormous tax-payer cost** there is!

The faith-based housing and super-dominance **endanger state prison chaplaincy**, for when this gets out, there are those who would like to throw the baby out with the bath water, and toss chaplaincy for its unwitting collaboration in these unconstitutional and religiously biased statewide programs.

TDCJ is *already* supporting a ten-fold Protestant dominance in volunteer access over all other religions combined (including Catholics and Muslims). That is a *guess* to which I will give substance to shortly. Adding the faith-based housing reverses and retards more the long-valued professional chaplaincy principle of proportional programming. Most good prison chaplains manage more Protestant programs simply because there are more Protestant inmates, and most have between a two- to five-fold dominance in their program set. Some however have a ten- to fifteen-fold Protestant super-dominance on a single prison that is much harder to justify. The real kicker here is that adding the faith-based housing can *double* the current statewide Protestant super-dominance in record time, likely turning that into a twenty-fold Protestant super-duper-dominance in volunteer access over all other religions combined (including Catholics and

Muslims). That is hard to justify, even if we do not count the enormous startup and long-term maintenance costs in tax-payer state-time. Not thinking on these things is a violation of trust.

Sadly, it is within the TDCJ's ability to estimate both the current cost and the cost projections, and it is likewise within the TDCJ's ability to calculate with a modicum of accuracy the actual degree of Protestant dominance. The TDCJ ought to calculate both the cost and the dominance, but the costs and dominance are not the worst problems, only the most business savvy concerns. The worst problems are with salvaging both TDCJ's and the prisoner's integrity.

Without either the monetary cost or the human cost up front, how wise is it to proceed?

Regardless of the actual cost and degree of dominance, I *guess* that Protestants will increase to a twenty-fold dominance in volunteer access over all other religions combined, and there is no end in sight, as far as the current demeanor is being leveled to chaplains. And in the back corridors a whisper is heard, "Volunteers can do it all," further betraying a degree naïveté rarely seen in the modern world. That also translates into an overburden of TDCJ staff time for Protestants that is impossible to justify in a state agency. But, at this time, no one is trying to justify it, for that would require someone to be *thinking* about it first – and that is not happening.

Sadly in need of correction – no scholar anywhere is picking up on this, much less any TDCJ administrator under your executive office. A chaplain from out of town – you know I am afraid! – is revealing how we are busting ethics wide in faith-based housing.

Unconstitutional is the minor issue. To me as one of your chaplains, the worst part is that it is pastorally ill and psychologically deceptive. Nothing is really good about it, except as it forwards Protestant and Baptist enterprising by increasing the super-dominance, and in the process suck away more time from staff chaplains and retard more the chaplaincy profession.

Byron Johnson is partly to blame for this, by accident perhaps, in his avoiding chaplaincy nationwide as the key academic leader and most credentialed PF advocate.

Professor Johnson's ISR work on religion is outstanding too; see the multitude of first-class reports. Prodigious. See also his "Our Best Hope for Persistent Prisoner Transformation: A Case Study of Out4Life" that is, I suspect, the latest and best, but not truly a *case* study – not even dated! – that debates no critic and gives PF another 100% thumbs up.⁸ Johnson mentioned his *More God, Less Crime*, of course, his earlier work on faith-based housing in the early 1990s and former President Bush's initiatives. Yet, *how much did the faith-based housing cost then?*

Come now! – *how much DOES it cost now?* Why do we have to fight for this cost?

Why is a lonely chaplain fighting for the cost *after* ten years, albeit intermittently?

⁸ See Baylor University's www.ISReligion.org for its many outstanding reports, nothing like them anywhere on earth. See www.ISReligion.org/wp-content/uploads/ISR_Out4Life_web.pdf for the report "Our Best Hope for Persistent Prisoner Transformation: A Case Study of Out4Life" outlines PF's Out4Life program, a vision to network reentry resources for the "700,000 prisoners released each year," and the "Out4Life National Network seeks to link all of these regional and statewide coalitions" (p. 12), and so PF hopes to lead the way. PF hopes to lead the way. Yet this "case study" is not a "case" study at all, nor was it dated, using, interestingly enough, some quotes from Johnson's *More God, Less Crime* and some older reports. It had some good information, but it was less a true case *study* and more a detailed description of a vast vision; it was an absolutely positive endorsement for PF, very much like the quality and detailed sale brochures for Caterpillar's top bulldozers. There was no encounter with the critics at all, nor an iota on the *many* problems I am giving to you here. Not that academic, but the latest and best so far.

His landmark "Objective Hope: Assessing the Effectiveness of Faith-Based Organizations, A Review of the Literature" came out in 2002 for the Univ. of Pennsylvania and was reissued by Baylor in 2008 and remains an unprecedented piece. See www.ISReligion.org/wp-content/uploads/ISR_Objective_Hope.pdf.

Given the hither to unaccounted private and state funds, millions, a question needs to be asked. Are the Vance Prison with the thirty TDCJ faith houses the most expensive Protestant Christian prison programs in U.S. history? How much do they cost?

Now, how much more are we going to spend? Why entertain these things *without* cost?

So far, prison chaplaincy itself has escaped being looped into the “faith-based” literature, but not for good reasons. Chaplaincy is manifold in facilitating all religions first, while allowing the chaplain a modicum of freedom to teach his faith principles without degradation of others. And we provide care to the soul in grief. Throughout all, we have been the experts on religious volunteers, as even the church itself has always been the premier expert on volunteers. No one institution uses volunteers like the religions of the world, and chaplains have been the best public relations officers for volunteers for years, but that is never truly counted; administratively we “supervise,” though the reality is that we facilitate some of Texas best citizens!⁹ The reason we chaplains have escaped notice – I suspect – is that we address every day the constitutional concerns as an integral part of the institution and that is, for many, just a distraction to their faith-based mainly Protestant Christian enterprising.

Very relevant here, the Independent Sector’s valuation of volunteer hours is used nationwide and is currently at \$21.36 an hour, and that valuation has been used in TDCJ to boast on millions of dollars.¹⁰ Yet that those millions in valuation have not been officially connected to the chaplains who have been nurturing, cultivating, managing, and loving “their” volunteers who do 95% of TDCJ’s volunteering. Therein, state chaplains recover their entire operating costs in the volunteer hours alone, and that was *not* used in January when the chaplains were zero-budgeted and is not now being used in the “orders” to essentially double the volunteerism without any administrative help. That is not a minor cover-up. **Money is the issue!**

Follow the money, they say, but there is not even a bread crumb trail, and after 30 years in ministry too many try to hide their expenses. Some want to end state chaplains, because that directly increases their private prison ministry revenues. We will get to that shortly.

I add another crucial element to the cost and constitutional concerns that is totally ignored, nationally and in Texas – the chaplaincy program statistics are ignored as a rule in ALL the U.S. states, especially as chaplaincy statistics relate to cost savings.¹¹ As the term “reentry” entered our vocabulary in the 1990s, the reentry literature exploded at the turn of the 21st century, and its most significant work to date did not mention state or federal chaplains!¹²

Neither does Johnson or PF. A single portion of a faith community should not dominate constitutional concerns, and partisan politics should not play a role in pastoral care. But – as you

⁹ See Sarah Jane Rehnborg’s 2001 “Environmental Scan of Volunteerism in Texas” and her 2002 “Investing in Volunteerism” for the University of Texas, both remarkable studies that completely left out prison chaplains as the key recruiters and supervisors for 95% of TDCJ’s volunteers, just as they do across the country.

See both here: www.PreciousHeart.net/chaplaincy/Volunteer_Environmental_Scan_2001.pdf and www.PreciousHeart.net/chaplaincy/Volunteerism_Texas_Report_2002.pdf. Deliberate indifference? Sure.

¹⁰ See www.IndependentSector.org/volunteer_time.

¹¹ See www.PreciousHeart.net/chaplaincy/Chap_Cost_Savings.htm for the only cost analysis of prison chaplaincy in the country, sadly, by a non-accountant chaplain instead of a state or federal chaplaincy program.

¹² The Re-entry Policy Council’s massive 658-page landmark *Report of the Re-entry Policy Council: Charting the Safe and Successful Return of Prisoners to the Community* (NY: Reentry Policy Council, Council of State Governments, January 2005, the results of several grants given in 2002-03) set the bar for many as a public/private partnership funded in part by the US Department of Justice, US Department of Labor, and US Department of Health and Human Services. The result of several cross-country meetings that by-passed Texas and did not encounter state or federal chaplains or really encounter the faith community. So much is written by those who have not worked with prisoners on a day-to-day basis.

will see – there are cover-ups, double-speak, and flat out nonsense galore. Some of the debate is almost as simple as this: the housing advocates never address the equality advocates' concerns.

The dominance of the housing advocates is a concern of many scholars advocating equality. Many more would be interested, pro and con, if the data were laid out full and plain. We in the TDCJ need to be more forthcoming.

Goodness, if Professor Johnson's work is the latest and the best – and it is – and *none* of the following problems are encountered, or a single critic engaged, then, Brad and Bryan, you *must* consider **canceling all but three faith-based houses to really study** on moral grounds and the need to study the cost of giving so much more super-dominance to Protestants over all other religions. For now we have Johnson *studying* for ten-plus years and he – the *best* – still cannot calculate the cost or mention a single chaplain, the frontline laborers for the First Amendment. Worse, we do not see Johnson as a top academic dealing with any amendment forthrightly. He should not have ignored these for so long. I have *not* read most of the papers his ISR has published. Some are landmark. Yet, of the titles I scanned and the few I have read, no ISR report mentions the scholars below, like Princeton Professor Marci A. Hamilton and the host that contribute to Americans United for Separation of Church and State (AU). Leaving *out* Princeton and Harvard scholars is not the best way to forward a highly disputed intellectual cause that by *all* of our current knowledge is thoroughly Protestant in prison.

Leaving out the cost – well? – *not* conservative, to say the least. In some cases, leaving out the cost is dishonest in order to cover-up something else. It is unbiblical to lay a foundation without counting the cost. How about that? Faith-based building unbiblically. Strange affairs.

I must take offense at Texas Professor Johnson. At my own expense, I have been pulling statistics for ten-plus years and nearly begging the TDCJ to post more prominently Texas chaplains' hitherto hidden work. Now, after five years with zero statistics and enormous costs *yet to be figured*, a statewide government "order" is issued that essentially doubles the Protestant super-dominance and costing more tax-payer money. And **Johnson is nowhere to be seen!**

Still – no cost analysis? Who thinks this is the right way to do things? Of course, I have the answer. Protestants and many Baptists! Too many do not care to even talk about cost or constitutional concerns – "Yuck," is the normative and pervasive attitude in most Protestant circles. Too many inside and outside of TDCJ are deliberately working hard to find ways around *counting the cost* and working hard to find ways around *constitutional concerns*. Too many are looking and searching like Indian scouts for ways *around* the constitutional issues rather than working *within* the constitution. (One conspiracy theory of mine about these dodgers of constitutional concerns is that some want to trash professional chaplaincy so they can trudge on through unblockaded by chaplains, only it all is too sloppy to be a real conspiracy. The faith-based advocates almost as a rule across the U.S. just have sloppy work.)

More to come, but the greatest problem is with the pastoral care we are losing – the *human* cost – in here partly described, and more I can tell you in private. The chaplains' time is stolen away to support more Protestant dominance, while at the same time budgeting administrative help for chaplains is withheld in direct conflict with the Texas Governor's mandate to reward performance measures. Instead, the chaplains' pastoral care statistics are top secret! Never even collated for any executive decision. It is a cover-up or naïve that any volunteer chapel program costs nothing, and it is a double cover-up or deliberate indifference that the faith houses can be run with volunteers without taxing the staff's time, to say nothing of the chaplains' time.

A real question no one is asking – how much can the TDCJ chaplains do? From the statistics so far, they appear super-human, shining bright beside any group of 112 professionals

in the nation, government or private. That is only part of the faith-based housing's problem. It is the division's responsibility to assess workload, but the only assessment in TDCJ history was only partially completed by a chaplain on his own time!¹³ That is another book that will never be written.

Brad and Bryan, why are chaplains asked to report so much on their pastoral care and their volunteer hours when none of the data has been used to support the chaplains in the last ten years? If anyone knows, you men *know* that none of the chaplains' pastoral care data and none of the volunteer data that chaplains supervise was *used* in the months preceding January 2011 when we discovered chaplaincy had been zero budgeted.¹⁴

We published the basic data to high heaven and across the state. We were fortunate. Furthermore, the Governor's performance-measure mandates have not been followed for the TDCJ chaplains in decades.¹⁵ And that cover-up is embryonically related here and throughout.

A. Faith-Based Housing Supports Super-Majority

1. Faith Refuge? – Christian Good – Corrupting “Faith” Itself

Note – No Insubordination – I am Covering-up too! I surveyed as many as I could on state time, as I was trying to learn to inform my local committee for faith-based housing at the Lewis Prison in Woodville – of course, with this treatise in mind – but I did *not* debate or discourage any on state time. And I have not talked openly about my own concerns very much locally in my free time, except with a few good friends that shared my views and would also keep this covered up locally. You see, sirs, I have to keep this from my good friends who **LIKE** faith-based housing, Baptists every one, because I will *need* them! I am covering up all *this* because I will need them to help with the faith-based preferred housing. So I am doing a lot of cover-up too – it's the thing to do these days ☺.

I took notes and asked all the chaplains and volunteers I could – please – “send me what you can.” The Lewis Prison plans to follow your orders, *if ordered to*. I have no choice, yet, as a Baptist – lucky me, I suppose – I have more resources than most. At this point, no one really cares about other chaplains that are Methodist or whatever that will have to work three-times as hard. And at this point, I do not think one Muslim chaplain has ... well ... dare I ask? The Jewish and American Indian contract chaplains ... what is their place?

I pray you will consider **cancelling all but three faith houses in order to study them**. Someone needs to study them, and the fact that no one has, well, is that a cover-up too?

I struggled with whether or not to write this. For I run against several good friends, in my town and across the country – many do not think as I regarding the First Amendment. Few have the tempered prison perspective on the pastoral care. This is very difficult to write and defend. Let me explain this difficulty further.

Yes – loads of Christian Good! Certainly, men and women change when they encounter Christ. Christ changed me! I support evangelism. I am a Baptist with the academic prowess to debate all comers. Baptists share loads of theology and philosophy with most Protestants, with the Churches of Christ (who do not consider themselves Protestants), and much with the Catholics, especially a Trinitarian God, the divinity of Christ, Christ's death, burial and

¹³ See www.PreciousHeart.net/chaplaincy/Chaplaincy_Audit_2001.pdf.

¹⁴ See www.PreciousHeart.net/Save_Chaplaincy.htm for the remarkable story.

¹⁵ Do I really need to footnote the Governor's mandates too? ☺

resurrection, and second coming. Those key doctrines are not shared by Islam, Judaism, Buddhism, Hinduism, American Indians (except the Christian Indians), and certainly not Wicca or Odinism. Protestant and Catholic Christians share a similar philosophy of life: their living Christ is what changes them, and the others do *not* share that philosophy. Therefore, with the Christ-centered New Testament theology and philosophy of life – *yes*, most definitely – all of us Protestants with many Catholics are thrilled to see the prison support **Christ changing lives**, officially – not written – just with resources the TDCJ cannot share with all. Christians are “right” and believe with the whole heart that other religions are in error in their own minds – Christ is the only way, and that is “faith.” Yes, no matter how you slice the cake, the more Protestant Christian teaching, by whatever name and nearly whatever method, good will be accomplished as inmates allow God to change them. That is the “faith” most of the TDCJ staffers and volunteers understand and are hoping the inmates understand and appropriate.

Yes – all religions believe the same about the absoluteness of their faith, but do not have the resources Christians have at this current time. Resources? On the other hand, the Arabs have resources, though no one has approached Aramco for a grant. Aramco could, and likely would, pay to air condition their prison faith house, even carpet it – then, howdy, we would see Muslim conversions!

Given the lunacy of some of the stuff being said, how come no one has contacted Aramco?

The Problem – No End in Sight? – TDCJ Becomes the Protestant Supercharger. Texas cannot be an engine for Protestant Christianity, forcing an ever-increasing ten-fold dominance of one faith up and up and up to – what? – a thirty- or seventy-fold super-whopper-dominance, and remain constitutional. The faith-based push makes TDCJ the supercharger for prison Protestant super-dominance on the Bonneville Salt Flats with everything *wide open* – “just fly ahead,” we are told, or be disciplined, for “We are tracking you!” **There has been no published or even spoken end in sight**, which would never happen anywhere else *except* as it relates to naively administrated religion. It is possible that some *want* this wide-open flying in order for TDCJ chaplaincy to take the blame when it all crashes, and crash it will.

Will I be the crash dummy? Or will honor prevail? At this point in time, it is a worry.

Please, help me preserve TDCJ’s and chaplaincy’s integrity for the future. And this is *not solely* TDCJ’s dilemma. This is with respect to chaplaincy across the U.S.

Surely it is a huge wart when this pushed increase has *not a single* status report on cost or on dominance, the wart cracks *without* any projections or competent business plan, and worst of all the wart pusses up *without any end* to the increase in the super-dominance in sight or mind or even whisper of sweet something. God have mercy, that is state-sponsored and executive-ordered *unlimited increase* in Protestant super-dominance. Really? – no kidding? –

no end in sight, no end planned and no end even thought of ..

That has been the strategy for ten-plus years and has now been pushed into overdrive – nitrous fueled, the chaplains buckled in, without any training on drag strip racing. Some chaplains are already burning out and no one knows or cares.

We chaplains were on the block to be zero-budgeted in January 2011, we fought big time to keep our jobs, and now we are being pushed to double our Protestant programing without a single dime for administrative help. No one finds that strange either. And though volunteers helped save our jobs, the main reason was because the volunteers *love* us and would rather work with us than with whom they would have to work with *without* us – gosh, Brad and Bryan, you all have to know that! Nor has anyone revealed another whole constituency that did *not* help but would if they could have, namely the 100,000-plus mothers and grandmothers we chaplains talk

to in helping inmates during the multiple crises, including deaths and critical illnesses of loved one. But let us stay on the issue of unlimited increase super-dominance for a moment.

Brad and Bryan, I know that both of you did *not* have any part in that *unlimited increase* agenda without any assessment of current dominance and no projection. Yet, the least we can say was that you all were advised in naiveté. That is not all, even in that unlimited increase, the TDCJ certainly should not favor one denomination within the Protestant dominance as it favoring Baptists.

No end in sight, no administrative help, no performance measure rewards, and none planned. Nobody noticed all that but one chaplain? How? How long before it gets out?

Clearly, then, by the testimony of staff chaplains, volunteers, and inmates, the faith-based housing is obviously a place of refuge with more security, more attention, even calculated to be the center of attention of an entire prison's housing, the favored place to go, etc., ad nauseam, and so the inmate's choosing corrupts the term "faith" itself. This is critical to understanding on many levels psychologically, philosophically, and – not really the state's concern – theologically.

Refuge traded for faith – we are just touching the surface of this **fraudulent exchange**.

Interjection – Cannot Do It *without* Baptists and David Barton Factor

Lastly, without Baptists, there would be no faith-based preferred housing at all! Nobody really wants to admit this, especially non-Baptists. And there is not even a ghost from Christmas past, present or future to consult. But this treatise ought to be the spur that goads a "look see," for without Baptists, all chaplains would have trouble following your orders to increase the super-dominance. Moreover, if just Baptists were *against* the faith housing, it all would fail. But Baptists, I am proud to say, are ready to tell the world about Christ anywhere they have opportunity.

The Irony – Baptists have historically been the signal champions of religious liberty more than any other denomination in history, and it is a sad irony that so many Baptists have forgotten that heritage and followed the likes of pseudo-historian David Barton to push for Christian domination all across the nation; believe it, Brad and Bryan, Barton's WallBuilding enterprise has some links to this very push of yours, or *behind* those who are pushing you, though Barton is *out of step* with likely 99.9% of the university historians in *all* of the U.S.¹⁶

Constitutional? Meeting prisoners' religious needs is constitutional, not meeting the needs of *some* volunteers as a few are trying to do (not viewing it like that, of course). Faith is never something someone *applies* to a prisoner, as some are essentially trying to do without knowing it. naiveté run amuck. It is certainly unconstitutional to help prison ministries increase their funding, whether one knows it or not, which we will get to shortly.

2. What Is Faith – Shall a State Prison Define That? – For All Comers?

What is Faith? Shall a prison system define that? Who will be on the committee to *define* what TDCJ means there? The same persons wanting the faith houses? The chaplains were not asked; they are the most qualified, and I could guarantee no concurrence among your best state chaplains, unless they were under orders to construct a milk-toast "state-sanctioned" version. Sometimes it appears as though the advocates do not want to define faith or any of their terms. Many, too many, when they try to talk about faith in this context, too many try to approach the

¹⁶ See www.WallBuilders.org – Barton is the most successful Christian pseudo-historian of the 20th century, hailed a pathfinder by some, who clearly twists history to suit his agenda. Barton was hired by the Nat. Republican Committee to hold seminars, appeared several times on Glenn Beck, but he will not debate any university historian.

full inclusiveness of the Unitarian Universalist Association Churches (UUA), without trying to offend the UUA either.¹⁷ All faiths *are* included in the UUA, even atheists! and the good chaplains would supply a room for a group of UUA followers too. But I know that no one is *really* thinking about the UUA, Muslim, or Baptist meaning of faith, not yet.

Surely there is an expectation that the prisoner knows – goodness – he has to choose “faith” to move in, even if no one else really knows what “faith” means to the TDCJ’s “faith” houses. If the meaning is not an intentional cover-up, it is a deliberate indifference to defining the meaning – that much is clear. In other words, it is crystal clear that the TDCJ is either 1) intentionally covering up its meaning (unlikely) or 2) is deliberately indifferent to defining its meaning. Lest someone think negatively about the TDCJ here, we have to know that being indifferent to defining the meaning of “faith” in faith-based is the national plague; do not blame TDCJ executives or employees for following the national trend. If the term did *not* come for former President Bush’s advisors, I am not sure where it came from, and I do not really care.

That ingrained indifference is the official version which came from a mere following the national trend, and no real meditating at all. The deliberate unofficial version – the reality – is that all the administrators and advocates who made the decision to start faith houses *nearly* mean the Protestant Christian faith, because that is what they believe. As is the national trend, likely listening to heavy-hitting powerbrokers and Barton-WallBuilding lullabies, the TDCJ official/s used “faith-based” to avoid definition and hide their Protestant sectarian evangelism. As unchristian as the devil himself, but too many Christians hide their ulterior agenda and confuse their definitions; consciously or unconsciously, that is an illness that needs checked at the gate of a prison. Which is very hard to do. God knows, we do not need any more problems.

The faith-based housing advocates avoid and hide definition across the country.

I do not suspect that any Muslim, Buddhist, Wiccan, etc., or perhaps even any Catholic was around the TDCJ table when the decision was made on any TDCJ prison to start the first faith-based house, when it was up to the individual prisons, nor around any TDCJ division’s table, or even your executive table as this was being ramped up. Why not? The TDCJ wants a fair representation of input – don’t they?

The TDCJ has not yet defined what they mean by the “faith” in their own faith-based housing, which should give us all pause. If “faith” is important to those who want “faith” houses, the definition ought to crystal clear instead of as foggy and unnavigable as a moonless night. Every major religion has a crystal clear definition and a million books on the unfathomable depths of *their* faith, and never shall any two major religions agree. So I see a star in the sky of the moonless night, that at least all in TDCJ know something about their state-sponsored definition, and that is very clearly this: no two major religions agree! But we are still tripping over fallen tree trunks and banging our noses an old oaks – one oak being our precious U.S. First Amendment. It is bad enough that we have thirty-plus “faith” house prisons without a clear definition. A statewide program *without* a definition?

I am trying to save us from a national academic embarrassment!

¹⁷ See www.UUA.org and www.en.wikipedia.org/wiki/Unitarian_Universalist_Association. They are among the smallest minority and far, far away from evangelical Protestantism. And, by the doubletalk today in TDCJ, one would think the “faith-based” terminology is as inclusive as the UUA espouses, though the UUA’s inclusiveness offends the absolute truths espoused by all the major religions, especially Christianity, Catholicism, Judaism, Islam, and Hinduism. So, “faith” will be impossible to define, even by an atheist. What a mess.

3. “Safety” for “Faith” – a Fraudulent Exchange, Part One, The Attraction to the Prisoner Is Simply Better Housing Refuge

All that we believe and value as a patriot citizen is compromised when a prisoner chooses “safety” for “faith” – a fraudulent exchange. To offer “faith” for “safety” is rotten deal and corrupts whatever faith may mean, and there is no cleaning of this exchange. I am going to go into great detail on this, because I am a chaplain and value faith to high heaven. And it is, apparently, very hard for those *outside* of long-term intensive ministry to see this.

What is the attraction of a faith-based house? “Faith”? What is that? If we are appealing to the inmate’s faith or the inmate’s *value* of faith – what does that mean? The TDCJ prison system is in absolute control of a prisoner’s life, and the state is trying to appeal to a prisoner’s faith? The TDCJ has not defined “faith” and has not defined “what they want to appeal to” in the faith of the inmate. There are no other terms yet, other than “faith”; no one has come up with a definition or another term across the nation!

Some dodge this like a rabid dog, truly, I have seen them run time and again. Really – we have not had one single brain-storming session on anything in ten years. In fact, no one has asked your chaplains, most with master’s degrees, one single thing about anything in years pertaining to our profession of how to “be fair” and “support the First Amendment” and how to better counsel, etc. Only closed-end questions are asked. What a waste of resources, and partly to blame for the state of affairs that exists today in this *just-revealed dominance* and one reason for this treatise.

I am following “orders” too, for I *have* been “ordered” to talk and talk about this and report who responds favorably. I hope you all *will* respond favorably. Then I can report that too 😊.

Who else is thinking on these things? Or thinking up these things that cloud the moonless night more? PF is not giving any intellectual help on this whatsoever, except as it supports their own mission. And no there prison ministry is as well financed.

Mystery Method – nothing is more mysterious *in the country* or the state than what the government means by “faith” in the faith-based houses. Thousands of government pages and millions of dollars of government grants have been given across the U.S. in the last ten years for “faith”-based this and that, and not one paragraph has been written on the meaning of one single word – faith! This *is* the mystery method gone wild. It might as well be called the “mystery method,” because there is no solving this for prisoners or any staffer or any volunteer.¹⁸ The TDCJ is better than that, and no government entity should deal in calculated mysteries.

Still, we ought to try to solve as much of the mystery as possible; to grapple with the multiple ethical problems, we need to unpack what we can of the **state mystery on faith**. Nobody else will.

If not us, who? If not now, when? If not Texas, where? Texas is the best and can lead.

Faith Carrot? First out of the mystery magic hat: Is the statewide “order” for faith-based houses trying to appeal to an inmate’s desire for a better life by holding “faith” out as some kind of special reward? Like a carrot on a stick to a hungry horse that leads a reluctant horse forward,

¹⁸ Yes, there really is a book out: *The Mystery Method* (St. Martin’s Press, 2007), written by the number one U.S. female pickup artist named Mystery, who first came to light in Neil Strauss’ *The Game—Penetrating the Secret Society of Pickup Artists* (NY: ReganBooks, Imprint of HarperCollins, 2005; 462p.). Be careful here, too, for I did not buy *The Game*; it was delivered to me in a box of prison lockdown leftovers with old Bibles and religious books belonging to our chapel library. The reason: so ironic in this context, because the publisher bound the book in imitation leather and sizing to *look* like a Bible. Here, irony of ironies – the “faith-based” stuff wants to *appear* fair and religion-neutral, when it never is and never will be, and that, my friends, is the mystery method.

because the rider has no equestrian skills? Or because the horse is stubborn? (No horse whisperer here.) What is the state trying to appeal to? Real mystery there. Let's have fun. Can we call that the faith carrot? Who has a better definition? None of the advertisers do, not yet.

Oh, can I try? **Is that faith-on-a-stick?** Can we market that? The TDCJ chaplains are already marketing that, on orders from your office. The TDCJ is marketing mystery faith – “Come and get it!”

If a prisoner asks, “What kind?” Our answer is “ordered” to be, “Oh no, you cannot know until you get to the bottom of the Crackerjack box.” Don't spoil the surprise. Only after a prisoner responds to the mystery flyer, can we give an orientation and say a little, but we have to cover-up what the whole program is about – Protestant Christian evangelism and discipleship.

Seriously, the **state is “holding” faith out** to a prisoner “to choose” housing and that **offends every religion** that values the First Amendment. Loads of academia behind that offense.

Faith Refuge. TDCJ Staff Chaplain Sandra Biles reflected what several staff chaplains have said to me in her letter: “We want to create a safe environment for those who are like-minded to explore who they are and how to create positive change in their lives.”¹⁹ Exactly!—a “safe” environment. All of the faith houses are refuges and safer places. Several TDCJ Chaplains, volunteers, and of course inmates have said similar to me. No secret there.

Furthermore, at the faith-based orientation for the prisoners, several chaplains tell the prisoners the faith-based housing is based on Christian principles, Protestant Christian principles (the numerous curricula have a Baptist hegemony). We ought to tell prisoners what they are signing up for!

The faith houses are refuges, safer places, and equality of TDCJ mission is out the window under a cover of the TDCJ's spurious “faith.” To borrow a term: they are “safe houses,” not really “faith” houses in the minds of inmates. But the TDCJ has to cover-up giving a group of religious inmates a safer place to live.

A couple of chaplains have shared their house “rules” too, that include, “no cussing” and “no preferred seating” at the television. That is weird. The faith house leaders have to *re-enforce* standard TDCJ rules for prisoners in the faith houses; grapple with this, the faith-house prisoners *need* signs to remind them of TDCJ rules. That might be worth several more pages, but it at least means there is – dare I say – more rule-breaking in the faith house over the standard non-faith cellblock. What is that? Proof of greater cost, at least. Add to the chaplain's duties cellblock cussing management and television seating management. Who are we kidding?

What Is the Attraction? – Better Housing! Why would any devote Muslim or Buddhist inmate go to a Christian marathon training program? WHY? The key word here is *devote*. For the *devote* of other faiths, **better housing is the only answer.** We are *not* advertising what the program actually is – *not* up front – like giving the Christian nature of the programs up front because of the often repeated reason to “keep us out of court.” I am really getting tired of hearing that in this context, because it is a cover-up for what “we are trying to get away with,” that if gone to court we would have to stop doing.

Can't we just obey the law and be fair to all? Are we having fun yet?

¹⁹ Letter from Biles, rec. 11-25-11. Like several, she uses the Institute of Basic Life Principles, www.IBLP.org, as one of the curricula, started by Bill Gothard (Ph.D. from Louisiana Baptist University) with his initial curriculum for the prestigious Wheaton College that boomed into Basic Youth Conflicts seminars in the 70s across the country, and now is providing sources for many denominations. It is a quality Christ-centered curricula.

Another reason we cannot fully advertise a consistent list of programs statewide is because we are dependent upon local volunteers, upon what *they want to teach*, and have to retain a degree of the flux. Good volunteers, mostly retired, need to be able to come and go when they can and do what they can. We have to allow flux. So every prison program has a unique complement of programs with Baptist publications or Baptist-trained authors in hegemony. Does that mean anything? Not on the surface. Only that with the state of Texas *not* defining what they mean by “faith” in its “faith-based” housing, with a different program set in *every* prison, that does certainly mean that the mystery for the inmate is increased.

Lots of mystery here for the inmate in the choosing of his house: do I choose regular no-lead house or high-octane faith-based house? And each prison is unique. The only thing consistent across the state in the thirty faith-based prisons for the last five-plus years or so is that they are 95-100% Protestant and not advertised as such.

One lesson the prisoner *is* learning is about how to hide “faith” things, taught to him by the prison system itself. But no one thinks that strange either. That is not all. Teaching a prisoner how to cover-up what he is going through – whew!

The mysteries and cover-ups have no end.

Again, oddly in another twist, we cannot “advertise” that all is Protestant Christian to “keep us out of court.” Odder still, a fad today, many Protestant programs have assumed therapeutic sounding names – to avoid court too? – like “Quest for Manhood,” “Therapon,” 12-Step this and that, which all sounds religiously neutral while all still being thoroughly Protestant Christian missions. Another reason for the name change is simple marketing. A “*Baptist* or *Methodist* Recovery Blank-Blank” is not going to be bought by a Presbyterian or Pentecostal, so they – the denominational publishers – name their book “Recovery This-That” and leave off “Baptist” so it will be marketed to a wider audience. Nothing intrinsically wrong with that, just good business.

State prisons, however, should not follow suit in disguising Protestant missions with “recovery” titles just to sound more secular. That is a split hair, but still part of the multiple levels of cover-up.

Guess who has one of the largest Protestant publishing franchises in the U.S.? Baptists! And there are several Baptist publishers. The Southern Baptist Convention (SBC) renamed its huge franchise years ago to Lifeway. Neat. You all might not know, and I am not certain, but Baptists likely have more publishing houses and more Baptist books published than all the other Protestant publishers combined. Just a guess there, and, of course, as a Baptist I am biased. And know this, all of the many Baptist publishers publish books from those in the other Protestant denominations.

Still – this is so very serious – Why would a devote Muslim or Buddhist want to come to a faith house, even if he was told all was Christian? Too sad that the largest and best prison system in the country **cannot be upfront to prisoners** about faith programs. “To stay out of court” is a cover up for one’s inability to clarify the legality, at the least; at the worst, “to stay out of court” is a cover-up for doing things one knows would be found illegal if stated plainly. Maybe we can call this mystery maintenance. Do not know what to call it.

Now hear this. We *are* covering that up, on “orders,” all the while the prisoners *know* what is actually going on, all the staffers know, and all the volunteers know. And we still have to silence our lambing mouths and keep what we are doing covered-up. The prisoners are more honest than the staffers are allowed to be! When will this end?

Oddest of all – listen to this – the good TDCJ wants *all* faiths to come into its Protestant Christian marathon faith-based training that it will not advertise. We are not yet halfway through

this treatise, and it is already hard to count the number of constitutional irregularities, cover-ups, double-speak, and outright violations. Of course, I am not a lawyer, just a chaplain.

What would a good constitutional attorney say about all this? Why not ask them?²⁰

The reverse is as odd. If we did advertise to prisoners what we were doing, that we were providing special housing for marathon Protestant Christian programming, at great state expense – as we are doing – no lawyer would defend us. It is clearly unconstitutional to dedicate state-funded prison housing specially dedicated to Protestant Christianity with more prisoner protection than for non-Christian housing. Worse, it is against the law to intentionally provide safer housing for one prisoner over another, and also unconstitutional to do so for “faith,” whatever we mean by the term.

Any time a prisoner chooses “safety” for “faith” it is a fraudulent exchange that not only corrupts whatever the prisoner believes by faith, but it hurts us all.

If that sounds strange, and it is, then why not ask for a direction toward clarity and openness? Yet, those are not the worst problems or the end of the moral problems. We need to slap this mystery method around a bit more..

The TDCJ goes to great lengths in the process to ensure the inmate knows that he “does not have to be a Christian” – signing a TDCJ form acknowledging that, now, he *knows* he does not have to be Christian. Does that sound strange? Surely it does. Singling out Christianity from all the other religions – why? Here, I am tempted to grieve that “singling” out of my faith. This TDCJ acknowledgment form is another proof of TDCJ’s own acknowledgement of the wholly Protestant enterprise. “To stay out of court.”

Brad and Bryan (and reader), I will bet you are getting tired of hearing “to stay out of court” in this context, that even here it is starting to grate your sensitivities with unethical screeches.

Also, the forcing of the inmate to sign an acknowledgment “that he does not have to be Christian” is another duplicitous proof, and proof enough that a sincere Muslim is *choosing* to go because of the housing, having to personally *endure* the Christian programming – or whatever programming is going to be “done to him” since he is never fully appraised and can never be fully appraised of what is to come.

Even the warden and chaplain cannot reveal the nature of the house up front. Silly, isn’t it?

Of course, the prisoner can opt out anytime. More nonsense.

Those prisoners who do not value or care about “faith” obviously choose for better housing? No other reason. Let me say it like this: the non-sincere and non-devote Muslim or Buddhist chooses for better housing – easy – because they do not even care about their own faith. They certainly are not attracted from the hearsay from other prisoners about the Protestant faith house, because we *cannot* “order” other prisoners to cover-up (they would not obey anyway).

²⁰ Leonard W. Levy’s *The Establishment Clause—Religion and the First Amendment* (1986; 236p.) and *Original Intent and the Framers’ Constitution* (1988, 2000; 525p.), and Bishop Thomas J. Curry’s *Farewell to Christendom—The Future of Church and State in America* (2001; 143p.) and *First Freedoms—Church and State in America to the Passage of the First Amendment* (Oxford, 1986; 276p.). See also, Daniel Dreisbach’s *Thomas Jefferson and the Wall of Separation Between Church and State* (NYU Press, 2003, 294p.), Lenni Brenner’s *Jefferson and Madison on the Separation of Church and State* (Barricade Books, 2004, 656p.), Daniel A. Farber’s *The First Amendment* (1998; 298p.), and Forrest Church’s *So Help Me God—The Founding Fathers and the First Great Battle Over Church and State* (Harcourt, 2007, 544p.). See Constitution.org, attempting to provide info on whether a particular issue is constitutional or not, a fantastic Library, one of the best in the world. Two mighty think tanks: Cato Institute, Cato.org, defends freedom trying to reverse government expansion, and Americans United for Separation of Church (AU) and State, AU.org, is the nation’s leading advocate.

Just for fun, see Anthony Lewis’ *Freedom for the Thought That We Hate—A Bio of the First Amendment* (NY: Basic Books, 2007; 221p.), because all of this is related to freedom of speech, another huge body of literature.

Worse – the Cooter Brown Affect. Moreover and obvious to all – let’s follow this mystery method further – the faith-based free-world volunteer leaders in conscious evangelical zeal and in knowing collusion with the state’s wardens, chaplains, and executive directors are *trying* to get prisoners come into the faith house. And no one thinks that as strange as, say, Cooter Brown’s divided loyalties and drunkenness that kept him from joining *any* side during the Civil War. “Be very careful,” so many intimate, “lest we betray exactly what we are up to.” All the while, everyone *knows* the dear and precious volunteers – doing what they came to do – are working and praying and hoping the inmate will convert to Christianity. We all know that. Indeed, the non-devote Muslim or Buddhist **are wanted in order to convert them!** Only we have to hide that too. (Shall we count the cover-ups?)

“WANTED!” – All Faiths – to Convert Them!

Multiplied duplicity. Again, a hard turn, but we have to listen: TDCJ wants all volunteers to **want all faiths** to come to the faith-based houses and hides their wholly Protestant nature. Chaplains under executive order are forced to build this up, covering up, and unable to speak plainly. With all these divided loyalties, Cooter Brown would feel right at home.

So far, we have not been given orders on how to train the volunteers in covering up, which would be a challenge. And, simply, some would refuse to compromise and stop coming. We do not want Cooter Brown volunteering.

Next step, shall we put pressure on the community Catholics and Mormons? Maybe the prison system can ask the local sheriff to go church to church. Of course, that is facetious and ridiculous. But that *is* what TDCJ chaplaincy HQ is doing *right* now with its *demand* that the chaplains “talk, talk” and report the “talk” lest the faith-based houses are not built fast enough. There is likely an aggregate report from all the regional chaplains being compiled and sent somewhere, so some administrator who has – likely – never spent much time with an inmate or with volunteers can scrutinize the progress of the Protestant faith chaplains “talk-talk” in selling the undefined “faith” house for inmates to choose what they know not. So the prisoner can enter into what the prison cannot say up front. “Talk, talk” to get the prisoner to come to “cover-up” faith house. All so Protestant marathon studies can be done to, pause, “change behavior” by TDCJ lingo or – by the volunteer’s lingo – the inmates can be converted from all faiths to Protestant Christianity. Clearly double-speak sponsored by Texas – “ordered” no less, from chaplaincy HQ, to “stay out of court,” and “ordered” to rush this. That means everyone is involved from top to bottom, though I suspect none of you like this or intended this.

There is *nothing* right about this kind of multiplied duplicity! The devil is in the cupboard.

Further, unlike all other major programs in the good TDCJ – this one has no strategic plan. Truly, a full-fledged strategic plan ... what would that look like?

If the prisoner grieves or has regrets – no problem – the inmate signed a TDCJ form indicating he knew he did not have to be a Christian. Nuts! The TDCJ is *preparing* and *protecting* itself from its own upfront cover-up of its own sponsorship of Protestant Christianity.

Worst – none of this kind of policy making and cover-up is *Christian* at all.

Stop this! The TDCJ is better than that. So are the volunteers just trying to save all.

Of course, the Christian prisoner chooses for better housing too, even a veritable mansion, where, unlike other prison housing, he has much more security and volunteers every ready, even at his bedside, literally, to meet his every need. Next step?—tuck’em in at night? Books on shelves, paintings and signs on the walls. Of course more security than normal, for no volunteer should be on a wing or cellblock without any staff chaplain or correctional officer.

Does Mr. Thaler know that on several prisons volunteers are going onto the wings without the presence of a staff chaplain or an officer? It will be a hard critical incident review if anything happened to a volunteer on a wing with no staff present. Chaplaincy will be the fall guy, again.

Still, **no inmate purely chooses for faith alone!** Ever. Never will. The whole process has several absurdities. One absurdity is that the TDCJ “faith house” is made *available* for the inmate “to choose”; yet, what is the prisoner “choosing”? State-*sponsored* faith that the state will not define up-front is a deliberate cover-up, and the cover-up is covered-up further with a state mandate prohibiting clarification by the chaplains, the very ones hired to clarify faith.

Brad and Bryan, no other state employee is forced to work this kind of nonsense. This psychological gaming is pathetic to those schooled in faith and makes fools out of the naïve trying to administrate it. The contents of the state “faith” house cannot be revealed until *after* the inmate chooses. The number of cover-ups and double-speak should embarrass us all.

The second absurdity is worse and a key component: the state itself is actually *expecting* the prisoner “to choose” because of “faith.” We should not try to escape or cover-up this **Texas-state expectation; it is the key component.** Both absurdities compound the nonsense: TDCJ makes *available* a faith it deliberately will not define at the same time TDCJ is *expecting* the inmate to choose faith without any clue of what the prisoner understands about faith. And the chaplains, the avowed experts on faith, are prohibited from clarifying. Dizzying.

Some naïve administrators really do not know that some staff and prisoners – both – have a bad taste in their mouth about “faith” itself, coming from judgmental homes or from abusive ministers or religious demagogues. There are many psychological and ethical problems with this whole program, and most of those are attendant to theological cover-up.

TDCJ is the chief sponsor of dishonesty on the most important thing that should happen in prison – faith. One does not have to be a psychiatrist to diagnose severe neurotic denial is weighted toward all the staff who have to engage in such games (in part to keep the inmates from filing lawsuits), and then more denial is exhibited when the cover-up of the non-descript “faith” is actually claimed to be fair to all religions.

The chaplains are the ones made the fools most of all, as the frontline persons, because nobody else is *required* to play these games, not the wardens or executive directors. And if the chaplains do not push the undefined faith house fast enough, they get in trouble! Orders!

If we focus on the prisoner’s perspective, will more sense be uncovered? No. It is not humanly possible for anyone to choose for faith alone, much less a prisoner. Many prisoners cannot even spell it, TDCJ has not defined it, and no two religions or Protestant denominations would define faith the same. So a prisoner caught up in this has the least problems – just choose for preferred housing. Oddly, many prisoners know something about preferred housing already, coming from the “projects” as many have. Prisoners are humans too, and it is naïve to think any prisoner is nobler than any of us. No man or woman – free or not – ever chooses for faith alone, except Jesus. And every religion defines Jesus differently as well, some denying him his role as savior.

Besides, the superman prisoner capable of such a pure choice of “faith” would not need the faith house at all, whatever TDCJ means by the term. And no one to my knowledge has brought into the discussion those religious inmates (Christian and otherwise) that do certainly believe they are better than everyone, superior to you and all volunteers. Every religion has them, and every prison chapel has them too.

Almost moot at this point – but we cannot screen for faith devotedness for the faith-based housing. Listen to ourselves here again: we cannot screen for *faith devotedness* or screen for

openness to marathon Bible training for the faith-based house. That is strange, and we could take this strangeness much further, but I will leave this alone to your imagination.

The whole process is an assault on everyone's intelligence, yours and mine, the volunteers', and even the inmates' intelligence (though he is not *thinking* about much at all). To pretend that a prisoner "chooses for reasons of faith" – goodness, listen to ourselves – we would have to instruct the inmate on the meaning of "faith," whatever TDCJ means (deliberately obscure), or whatever a Catholic, Baptist, Lutheran, or Muslim means.

Or are we just *trusting* the prisoner to *know*? If we cannot clear up "faith" and the nonsense above, that is reason enough to end the faith houses! Or at least end all but three, in order to *really* study them and weed out the nonsense, though I doubt we can.

Yet the reality is stranger and actually clearer to the prisoner – yes, clearer to the prisoner who does not play any of these games. The state is essentially saying, with a poster, "Look over there! There is a faith house." The inmate responds, "I get programs and access to smiling volunteers that love me. Better protection from predatory inmates. More attention from the warden." The warden? Absolutely. Instead of volunteers going out *into the wings and inmate housing areas* a few times a year during crusades, volunteers are going into housing areas every day! The Warden is watching the faith house more closely than any other, and that costs more money than any other program in the TDCJ (we will get to that in a minute).

Where is the downside? Why *not* choose the faith house? Oh, yes, the prisoner sees all that and *values* faith? No, not at all. Remember, we are *hiding* the meaning of faith and dodging our responsibility to define our terms. All that the prisoner sees is safer housing, and from a distance, all those smiling volunteers going in and out, and warden's watchful eye. Easy.

The prisoner exchanges faith for housing, faith for safety, taking the faith-on-a-stick, and faith is corrupted further. We will deal with several other version of faith-on-a-stick later.

INTERJECTION – Model Program Shines on Wynne Prison

At the Wynne Prison, the 59-man dorm is the "The Cave of Adullam" (I Sam. 22) with the entrance painted like a cave, with a nine-foot armored warrior on the outside, and beautiful paintings and about twenty two-by-four foot very artistic wooden signs with exquisite calligraphy of various overcoming Bible verses. First-class artwork. The art could be the envy of most of the churches in Texas, as most are in rural areas and most cannot afford that kind of art. It is fantastic, and I suspect the best and most honest in the system.

The Wynne Prison is a model for several programs, including Senior Warden Vernon Pittman's outstanding and unique John M. Wynne Prison Faith-Based Initiative Scholarship Fund. Wow. Scholarships are given to the children of prisoners to go to college! I truly hope that catches on and I envy their community support.

If you do end all but three, keep the Wynne Prison, as it seems to model all of the best components and has the most experience volunteer leading it. We were all impressed and wondered at how they are getting past the constitutional violations. One way would be to paint all of the prison wings and cellblocks – which seems to be a great idea.

At the Hightower Prison, the favored "faith" inmates get to wear their special badges all over the prison – no doubt who is special there.

Goodness, if all of our faith-based prisons could have artwork like that the Wynne Prison, we would be flying high, speaking as a Protestant in the dominant class. When I visited the Wynne Prison with two of my volunteers, my volunteer chaplain was very impressed – she will pay for the paint! I am *not* insubordinate or discouraging her as we study this for the Lewis Prison faith housing. We are doing what we are told to do and getting support.

4. No Insubordination, No Talking Points – and No Black List

As we have been “ordered” by chaplaincy HQ to speak positively about it, which means this treatise might be a little insubordinate in going to you fine gentlemen and furthermore by sending it to a few others interested in this. Yet, maybe not insubordination as this directive to “speak positive” is two-sided too, because – we are told by chaplaincy HQ – if a prison does not have one, we are “ordered” to network and report each month how many we have talked to about the faith-based housing. Just got a TDCJ mainframe email:

This is for our monthly report on development of faith based dorms. How many volunteers, or potential volunteers have you contacted as a step to developing a FBD. And of those how many have been positive in their responses. These numbers should be for the month of November.²¹

We are being tracked on our sales of the Protestant Christian faith-based housing, without even any sales strategy charts and talking points. Are we going to be given a quota next? A quota is feared. This is the most unplanned statewide push of a prison program in that I am aware of, perhaps in human history, though I am not sure. No feasibility studies that I am aware of, except the lawsuits won by AU that are prevented from counting here. Another PEP program *without* the marketing ability of a former New York executive.²²

No Black List Yet. Not yet. We have *not* been told what “faith” we are to talk about or what “faith-based” means – but we are to “talk” about it. I have never been ordered to “talk” before. It is easy for me to talk. There were several pages here, but I had to delete them. Here is the very short version, and I hope you can see the unwarranted stress.

“Talk about it,” we have been ordered. In one conversation, it was clear we are to talk to anybody. “Just talk.... If there are no results, then we will start asking for the names and phone numbers of those you talked to,” he said. Herein, we are not chaplains anymore, but salesmen and women. Thankfully, there is no black list of who we are to avoid – not yet.

“Just talk” about it and report our “talk” on the faith-based thingy with no definition of “faith” yet. Maybe it is just assumed we are **not to talk** to the ALCU and AU, or worse, just assumed we are *only* to talk to those we *think* are open to it all. This is getting scary.

Worse – we have not been given any talking points on how to sell the TDCJ “faith” yet to those assumed to be open to it. **Worst** – after “talking” and we find the “prospect is not open,” we have no guidelines on how to hard-sell or, perhaps ... well, you get the meaning.

It is clear that we are to “talk,” which is a cover-up for “sell,” only we cannot “sell” the faith-based housing openly, because we have to “stay out of court.” We are being forced to be sales men and women here, without the use of the word “sales.” I am obeying and will have better success than most because of my Baptist colleagues. But it is also clear – a least now – that your executive order will take the already ten-fold Protestant super-dominance and increase that dominance over all other religions combined (including Catholicism and Islam).

Sirs, I am writing this to you, because I am *certain* you did not intend your order to increase the Protestant super-dominance over all religions.

²¹ TDCJ Mainframe email dated 11-28-11, 4:24 PM, from chaplaincy HQ.

²² PEP – Prisoner Entrepreneur Program, whose leader fell in love with a prisoner, and she resigned. Her naiveté was obvious to most, her program lives, and though has a secular purpose was *inspired* by her Christian heart. Reading her story, and in retrospect, one can see her marital difficulty running throughout. Impossible to decipher, yet, it is also a point of concern seen all too often in ministry, where one initiates a work to meet inner psychological needs; the inner needs were the greater reason for the program over the altruistic.

I would plead with both of you to think about how you would feel if your superiors ordered you “to talk” about faith-based housing and “report how many you talked to” and how many were positive about your talk. This is the worst thing asked of chaplains in TDCJ when attached to so many ethics violations, constitutional infringements and pastoral insensitivities.

5. Moonwalk Key Principle – “Come One, Come All” to *Hush, Hush* Christian House

Yes, a moonwalk. Let me explain. Even if a local community of religious leaders wanted faith-based housing, as Virginia’s Prison Fellowship came to Texas first, because it was easier in Texas than in Virginia – more Protestant Christian volunteers to tap! – the same problem for administrators exist. Only now, the problem is greater, morally, for the directive to expand – please be patient here – **corrupts faith further** and makes us all wonder and shake our heads at the key principle: “any inmate of any religion can volunteer to the faith-based housing.” The more one thinks – which is subtly forbidden – the stranger it all gets. To most of us TDCJ staff, to the good staff of TDCJ, it means we have to do the **moonwalk**, and walk backward while pretending to walk forward. That is, we have to pretend all of this is honest and good, while it makes no real sense. In other words, “Come one, come all,” then, *hush, hush*, and “sign the form” *acknowledging that said prisoner does not have be a Christian* to come, etc., while 99% of *all* of the programming in *all* of the faith-based housing currently operating is Protestant Christianity!

Predominantly Protestant Christian, with a Baptist hegemony!

The phrase “allow all faiths to come” and keep secret what everyone knows, pretending that we are legal, is duplicitous through and through. A real moonwalk, which by the way, Brad and Bryan, is especially hard for your wardens to do – metaphorically speaking – because most all of the wardens I know have *lived* their prison life with an often brutal candor. **It is against your wardens’ nature to moonwalk.** Most of the wardens I know are not morally coordinated enough to strip themselves naked from their decades-long-inculcated candor and *fake it* with a straight face. Their facial muscles have trouble obeying the order to “speak well of” what makes no sense. I say that to the credit of their integrity. You have many super-fine wardens!

Your staff needs your help.

6. All 99% Protestant Christian to Date – Need I Say More?

The “99% Christian” came from my good friend and Catholic Chaplain Richard Lopez, the TDCJ manager in charge of faith-based housing since its inception. Only, now, he is under severe orders to ramp up pressure on the wardens and chaplains to get all TDCJ prisons a faith house.

Richard Lopez came to the Lewis Prison in Woodville for our initial mandatory *staffing* on the faith-based housing; present were the senior warden, two assistant wardens, two majors (security chiefs), chief of classification, my volunteer chaplain, and myself – a serious affair involving *all* of the major administrators and their precious time. Under orders from the executive director’s office, said Richard Lopez, a supremely kind and generous Catholic chaplain. In as kind and professional manner as anyone could with his task, Richard said,

“We are all Christians here, and all of these are 99% Christian.”

“It is open to all faiths. That’s how we have been able to keep out of courts.”

The intent was to soften the blow of the “orders” he was relaying. Richard knows what the wardens and majors were feeling; literally for God’s sake, he has been a chaplain. Richard knew the wardens were not good at moonwalking, so Richard relied on his chaplaincy skills to

help the wardens through the intellectually mucky waters. Richard mentioned that it helped the whole prison, outlined the program, and gave handouts. Richard is a good man.

7. One Study on Faith Houses – a Half-Sheet of Intelligible Data? – Justifies a System-wide Rushed Infusion?

Richard mentioned the single study of the Allred Prison and how the faith-based housing decreased prisoner disciplinaries. The little chart itself would not bear scrutiny in any high school class and is nearly unintelligible as a stand-alone document! Worse, all of the faith-based houses have *always* screened out disciplinaries as a first step. So, with the initial screening *out* of disciplinary problems, what was the point to the Allred chart? None. Forgive me here. This is hard to handle and is embarrassing to share with volunteers, some retired military colonels, one retired University of Texas microbiologist, some retired very successful business executives, some 30-year veteran educators. We do *not* want to share this table. TDCJ is better than that. Yet, that is all TDCJ has after five years with thirty-plus faith houses? And no cost analysis yet.

8. No EEO Concerns – Why? – Largest State-Sponsored Protestant Enterprising in History Is Ordered to be Carried Out by a Catholic?

My good friend Richard was not aware of all I am showing you here, and so I am defending Richard here too. I hate to see him involved in this form of duplicity. As a Catholic, he is *forced* to sponsor and lead the TDCJ in 99% Protestant Christian enterprising.

What would the Archbishop of Texas say in response to this treatise?

Richard is a chaplain. Is there an EEO complaint? A Catholic *chaplain* is ordered to facilitate the largest Protestant marathon faith-based prison housing project in U.S. history, perhaps doubling the current ten-fold super-dominance. That would make another headline, greater than the first at the start of this paper, and you all would receive letters from everywhere – I suspect. We better cover-up this too.

On the other hand, if Richard was a mere volunteer coordinator, *as some want to replace chaplains with*, would that coordinator who was not a Christian (but devote in another faith) be in the same kind of moral bind as Richard? Yes.

Yet, Richard did not tell the Lewis Prison senior executives anything new.

All of us knew that already. All the faith-based houses in TDCJ are **99% Christian**, by the manager who has been coordinating them from their inception. I think they are 100% Christian, and that Richard was covering up the 1% to avoid conflict, but I could be wrong. I confirmed the 99-100% with interviews with fellow chaplains, as I am *ordered* to network (thankful for that use of state time, though I write this from home on my time). I talked to about fifteen state staff chaplains, several volunteer chaplains, visited several prisons, took notes, emailed a kitten caboodle and made copies. Yep! All are 95-100% Protestant Christian.

9. Free? – Who Thought It Was Free? – \$1,000,000 Protestant Baby

Free? Another piece of fool's gold. All of the faith-based houses, **by policy**, are designed "to be run" essentially by a **volunteer chaplain**, so they are "free" – free? We are fooling ourselves here, or outright lying – do not know which. Yet, for one hour, the top administrators of the Lewis Prison were *compelled* on state time, and will be *intimately* involved with every step of the 99% Protestant Christian program. The warden *will* be watching this portion of the prison most of all (*read also*: he and his staff), for volunteers run to and fro. The inmates *know* this very well. Moreover, the heavy-hitting senior staff for five years all across the state repeat these kinds of expensive meetings hundreds of times. The faith-approval process requires many

staff, including the Safe Prisons Officer, Gang Intell, Medical, Psych, and lastly the Warden gives final approval. Free? Who thought that?

Not Free! The faith-based houses are **expensive**. The selection and move processes involve loads of state time. The specialty housing becomes, perhaps, the most costly religious program in TDCJ history, the Vance Prison too, where the PF data is still lacking after ten years.

In fact, Brad and Bryan, we all know there are accountants and actuaries that can figure the cost. The Texas LBB managers earn a good living attaching fiscal notes. With meager accounting skills, we can guess. I *guess* the entire state cost of running a single faith-based dorm in one prison is *equal* to the salary of one paid teacher. Though volunteers run the faith houses, loosely speaking, still, the **added administrative costs** are enormous, if not more than a teacher's salary.

Of the nearly two dozen contacted, one chaplain said a full **“fourth of his time”** was needed. Another said, “24/7.” A few said “four to five” hours a week, and I suspect they were fudging a little to cover themselves, lest they get caught *saying* they give too much time. At the Wynne Prison, new TDCJ Chaplain Page has a twenty-plus-year volunteer chaplain helping, but not many chaplains have such a person. And it is vastly more work for a non-Baptist new chaplain, which discriminates and puts more pressure on a state chaplain if he or she is *not* a Baptist. Splitting hairs, maybe, but the fact of life for some chaplains. And to date, no one cares anything about what is added to chaplains.

Somehow, I hope, this letter touches you. I pray you care.

10. Add Costs of Crusades and Family Programs – Crucial to Fairness Debate

To understand not only the additional hidden costs, we must understand that even without the faith housing contested here, the TDCJ is already giving a vast super-dominance to Protestant Christianity, as we said at the start. This is crucial to this discussion, though taboo for some.

The key example is the TDCJ official Crusade Schedule for 2012 where 158 different *crusades* are scheduled for TDCJ prisons.²³

See www.PreciousHeart.net/Crusade-Schedule.pdf for the schedule

For fifty years or more, crusades are a normal thing for prisons. I am not complaining here, either, for it is nearly a solemn tradition led by a few highly financed ministries, many with political clout. The lead ones include Bill Glass, Mike Barber, Kairos, Rock of Ages, and Prisoners Bible Institute that come to the prison for several days and *saturate* the prison with dozens of volunteers who go from cell to cell evangelizing. Some bring in **over a hundred volunteers** for two days of Protestant saturation. While proselyting is forbidden in prison, by policy, Christian evangelism is not considered proselyting. Hmmm? – scratch your head there. All 158 prisons scheduled for this year involve priority access to the prisons for literally thousands upon **thousands of hours** of Protestant Christians witnessing cell to cell punctuated with huge group meetings. Power athletes, strongmen, showmen, and great preaching. All of them are designed to bring the gospel, and many are saved. I want all the prisoners saved, too.

In the TDCJ, the definition of proselyting *cannot* include the robust cell-to-cell evangelism. Now I want to be crystal clear: I am 100% for, in favor of, and certainly **DO WANT** volunteers “visiting” with prisoners on the cellblock. That helps everyone in prison, prisoners and staff, and

²³ See www.PreciousHeart.net/TDCJ-Crusade-Schedule.pdf for the list. Notice how some prisons have five and six a year, many times for several days, for perhaps fifty years or more, with no history or statistics there either.

I could write a hundred pages on that. Still, it is very, very hard to separate the crusade mentality evangelism from proselyting; this needs to be clarified further, because it is mucky.

The larger question, or largest question is this: Where is equality? There has not been one Muslim crusade. Not one Catholic crusade. Certainly not one Buddhist or Wiccan crusade. Perhaps none of them have ever asked. What if they did? Certainly, there is a policy on equal access. Oh yeah, we noted that at the beginning: Administrative Directive 07.30.²⁴

Worse, I will be disliked by many for even pointing this out, such is the sense of entitlement that we Protestants have bestowed ... on ourselves. Yes, I am part of the problem for not noticing this for eighteen-plus years, for, regarding crusades, we have *never* had equal access.

For our purposes, the official Crusade Schedule for 2012 is just one instance where TDCJ is *already* giving a vast super-dominance to Protestant evangelism. That is crystal clear! And, of course, we have no solid numbers on these after fifty-plus years, and there are no plans to collate any numbers on these for any kind of collation in the future. Who really cares? At this point, I am losing interest; cannot fight uphill the rest of my life, and my time with TDCJ is coming to an end – I miss the fine people. Regardless, I would bet ten dollars that if we had all of the numbers and hours for just the calendar year 2011, those crusade numbers alone could be equal or two- to three-fold of Protestant super-dominance in access over all of the other religions combined (including the Catholics and Muslims).

These crusade programs are great motivators to the prisoners and win many souls to Christ. I am glad when any soul is won to Christ. There is a load of good being done. I personally do *not* want any crusade stopped, but we should at least change the name. In one Protestant view, if one soul is saved, that is *good*, even with a constitutional infringement. At a few meetings over the last ten years the term “crusade” has been questioned. We all know what “crusade” means, and those of us with a load of church history can fill in the bloody details. Hand the hat of kindness to our Muslim chaplains for *not* filing EEO complaints there, for we can hardly have a leg to stand on, giving our own A.D. 07.30 and national law.

There are 158 planned for 2012, and several prisons will have five or six in one year, which brings up other questions on how five or six in one prison in one year can be countenanced.

Regardless, in the context of this treatise, this side of entrenched protracted dominance is a very large part of the ethical and moral and even legal obligations of TDCJ to be fair. It is *not* complicated, not really. It is the cover-up of clear constitutional conflicts that is complicated, and the likewise clear *desire* of TDCJ to be fair that is complicated by such gross unfairness – fifty years of it. And in no small part, a degree of cowardice to face the politically super-powerful in the – gosh, dare I say – the limiting of Christian revivals in prison. That is harder for me to say than either of you can imagine, for I have been a part of this for eighteen years now, on the frontline, where one can easily catch a bullet.

Likewise, Brad and Bryan, you must know that every prison in TDCJ *already* has more Protestant Christian programming going on in their chapels. The best of us strive to do proportional scheduling, where we can justify a few more Protestant programs than the other faiths because there are more inmates that are Protestant per their faith of record. Already, there are more Protestant Christian programs than any other faith in **every prison**, at least three- to six-fold more. And there are a few prisons that do **not do proportional programming** and just let all comers come with such an overload of Protestant programming that – in spirit – the state prison chapel is essentially a Protestant chapel with a ten-fold greater Protestant super-

²⁴ See www.PreciousHeart.net/AD-07.30-Religious-Programming.pdf, A.D. 07.30, Rev. 6, May 8, 2006.

dominance over all other religions (including Catholic and Muslims) in prison. In some of those chapels, the appearance is that of a Protestant Christian chapel *tolerating* other faiths that have to endure the *toleration* for being in the minority.²⁵

On proportional programming, see Appendix 1 for a breakdown of TDCJ prisoners by faith.

Likewise again, the Protestant super-dominance is seen in the rehabilitation and family programs, by whatever name – like marriage seminars, day-with-dad programs, etc. – that are all Protestant Christian programs. I know of no major volunteer rehabilitation program that is *not* a Protestant program, and the TDCJ’s current statistical machinery does not allow for any distinction between the purely secular and the religious, much less the Protestant. Let me rephrase that: the TDCJ’s current statistical machinery gives the impression that some volunteer rehabilitation programs are *merely* secular, when at heart they are Protestant. Cover-up or indifference – it makes no significant difference, for the data retrieved is not used for anything anyway, much less for logistical support for chaplains, and after three years is destroyed.

Even some of the reporting mechanisms betray a sense of obfuscating the Protestant dominance to *look more secular*. Yet there are **no purely secular volunteer programs in the TDCJ**, and I doubt very seriously there is any 100% secular volunteer program in Texas or the U.S. This is another part of the state and national cover-up of prison ministry programming where it sounds “secular” because religion is not in the title on purpose. More on that later.

Therefore, two huge venues of 100% Protestant Christian programming have been going on for fifty-plus years: the crusades and the rehab-family programs. With either a lot of cover-up or mere deliberate indifference to the blatant conflicts, there is not any serious tracking, no plans for any kind of improvement upon either the cover-up or indifference, or improving support for chaplains in the field.

Let us look a little closer at the Crusade Schedule. TDCJ chaplains and wardens are *required* to have at least one “crusade” a year by written *policy*. The language is outstanding, careful not to mention that 100% of all crusades to date are Protestant Christianity, and revealing to the uttermost the huge logistics – *read*, “state expense” – in bringing these huge ... *crusades* ... to each prison for fifty years and more.

A crusade is a short-term religious program that is scheduled periodically. It may involve from fifteen (15) to one hundred fifty (150) religious special volunteers with extended access throughout the facility to offenders. Extended access means that the religious volunteer is **not limited to the regularly designated religious programming area**. The religious volunteer may have access to offender living areas, eating areas, work and recreation areas throughout the duration of the crusade event. The crusade involves multiple program presentations over a period of one to three days.²⁶

Furthermore, “The Director of Chaplaincy Support recommends that crusades be scheduled at a frequency rate of not less than two times per year for larger units and not less than one time per year for smaller units.”²⁷

²⁵ Brad and Bryan, if you are reading this carefully, then you are reading this footnote too. There are about ten pages that can point more clearly this one sentence: the TDCJ does *not* endorse or denigrate any religion, and therefore does *not* tolerate any religion, but tries to be fair to all. The term *tolerate* means the superior one is “putting up with” or “allowing” the inferior one space. Not many realize this piece of constitutional literature.

²⁶ TDCJ Chaplaincy Manual, Crusade, policy 02.02, page 1 of 4. Bold emphasis mine.

²⁷ Ibid.

Now, we must pay attention to this, too, for this policy is signed off by the director of chaplaincy support, my good friend Catholic Chaplain Richard Lopez. The four-pages of the policy might not seem like much to someone on the outside, but it is a long and detailed procedure of what all the TDCJ prisons have to do *before, during, and after* – see it in this footnote.²⁸ Translation: oh yes, they are very expensive.

To date anywhere in the U.S. I *guess* no one has counted the cost of any crusade.

Add this piece of ... do not know what to really call it, but another EEO violation. Not only is Catholic Chaplain Richard Lopez ordered to facilitate the largest Protestant Christian faith-based prison housing project in U.S. history, he has also been managing for some time the largest Protestant Crusade Schedule in U.S. history too. Only I am guessing here, because there are no national studies yet, not even by the esteemed Institute for Studies of Religion headed by the most prestigious advocate for faith-based housing in the U.S. – Professor Byron Johnson. Why not calculate the cost?

Is there a ghost in the adding machine? No, I do not think so. Outside of deliberate indifference – my first choice – the other reason is simpler, a simple **lack of courage** to do what we are supposed to do! At this state of overwhelming super-dominance it will be a very tough road to hoe, should we even try to negotiate or convince others to move into a direction of – dare I say – count the cost of a fairer form of proportional programming based upon inmate need. Not “need” as determined from the Protestant majority. Equality is often a tough sell to the needy.

So even without the faith-based housing contested here, Protestant Christianity has been favored with extraordinary access all across the U.S. for decades. No one has yet calculated the cost anywhere, even in Texas. With chaplains already burdened with care for the whole prison, now the chaplain’s time, wardens’ time, classification chief’s time, all the staff involved in approving a volunteering inmate, and even extra security for volunteers – that adds up to a

**huge STATE COST for a 99% Protestant Christian program
dedicated to special preferred housing!**

Likely, if we could borrow the LLB staff for a couple months to look backward in time, what would they turn up? The LLB does not do anything during the off years anyway, right? (Little joke there.) Well, for prison chaplaincy the LLB has not anything in fifty years (no joke there).

I think about ten faith houses have been going for five years. Calculating all of the TDCJ’s staff time, including the executive directors’ time devoted to this, and classification, STG, Safe Prison, extra officers, and all of the supervisors and chaplains, I would think it reasonable – *guessing* – Texas has spent over \$1,000,000 on Protestant Christian houses in the last five years. That may be low.

Not all the cost either. Add the costs of the problems. Inmates can *refuse* anytime. Unlike any other housing assignment, the privileged inmates in the faith houses *can leave anytime*. Nowhere else in any prison in the country, except the federal country clubs, is a prisoner *allowed* to leave a housing assignment because – catch this – “I don’t want it anymore.” (Look at our wardens grimace here; it is unthinkable to them. They really do not like to moonwalk.)

And more cost.

\$1,000,000 Dollar Baby. If all 100-prisons hurriedly line up, as they are being pressured to do, what will be the cost? At the current pace and within the published schedule of 99% Christian curricula, including the extra expense involved in all startup enterprises, the TDCJ will

²⁸ See www.PreciousHeart.net/TDCJ-Crusade-Policy.pdf.

certainly spend \$1,000,000 this year for expanding the Protestant super-dominance. Just a guess. But there are huge start-up costs for the Protestant faith houses.

Add to that the start-up costs of the Baptist Seminary Indenture Program at the Darrington prison and the start-up costs of the David Valentine cell-church obligation, and the ongoing cost of all three – it is not a guess anymore. These three pushes are truly

\$1,000,000 Protestant Babies

Goodness, the Buddhists, Muslims, and Wiccans would love that kind of favor. How do they apply? This is a constitutional problem as full and clear as the summer sunshine, but has been covered-up since the dawn of time. We really do not have to worry about that, though, and that is another can of worms (though some Buddhists would not even harm a worm).

A worse infringement on the First Amendment is the calculated and deliberately conscious indifference by so many state employees (except this chaplain – hope you mark that down). Many in the TDCJ and many volunteers, including some Baptists, *know* that the minority faith groups do not have the resources in volunteers and in curricula funding to participate.

How much is too much favor for Protestants? Without the faith-based housing, cell-church starting, and seminary indenture programs, TDCJ is *already* giving Protestants a ten-fold super-dominance in volunteer access. With the three contested programs, the TDCJ will be giving perhaps – *perhaps* – a twenty-fold Protestant super-whopper-dominance over all other religions combined, including Catholics and Muslims. And the associated tax-payer costs.

Again, all without any cost projections, without any dominance projections, and all without any end in sight. No one thinks this strange, yet there are many who wish I would cover-up this.

The point is simple: the overwhelming super- and super-whopper-dominances and costs, both current and projected, deserve attention in themselves; but when attached to many ethical and constitutional concerns, flags need to be thrown. Bells should be rung.

Calculators need dusting.

So, yes, all are welcome aboard, *knowing* that the other religions cannot afford a boarding pass. It is first-class for Protestants, all others to steerage. The Titanic TDCJ is heading for an iceberg, sirs, and I hope you will steer us clear before chaplaincy sinks or takes the blame for the huge hole that is growing in this ship's integrity. The crash is inevitable – even destined.

11. What About Free-World Ministers and Academics Who Do Not Want Faith Houses?

Some Do Not Want. Too many are not listening to the minority or listening to many members of the majority. Even among Protestants, there are many ministers who do not want the faith-based housing. There are many reasons why the housing advocates refuse to deal with the equality advocates clearly, the three most prominent being 1) the constitutional, 2) the pastoral, and 3) the theological. We focus on the first two, while leaving the third alone as the hardest of all to articulate.²⁹ Here, we shorten ten pages to two long sentences that, should, in themselves be enough to cancel the faith houses.

A Buddhist monk in Houston does NOT want his Buddhist convert in a Lubbock prison *lulled* or even invited – *read* – tempted to go to such a house for better and safer living conditions and be subject to marathon Christian programming. Buddhists, Wiccans – shoot fire –

²⁹ The theological rationale against faith-based house revolves around how most religions would not want their adherents isolated from the general population. In Christian terms, it goes something like this: you are to be *in* the world and not *of* the world. There is not much of a Catholic or Protestant Christian rationale for a hermit. Though some forms do endorse closed communities, that kind of closed community is not possible in prison.

Muslims, Native Americans, and Jews too ... none of them have the desire or resources. Brad and Bryan – none of them want “their” congregant to *leave* their religion, which with the cover-up, is precisely the intent and noble aspirations of every volunteer.

12. Real Faith Houses, Prison Rape, and Faith

Real Faith Houses. The only honest faith-based housing in prison is – dare I say – *to be honest*. Where the *whole* prison is composed of a single religion, including the staff and officers. Have a Buddhist prison. A Muslim prison. A Wiccan prison. An Odinist prison. A Catholic prison. In my mind, the only way to truly approach an honest “faith-based” prison would be for the TDCJ to *try* to this for *all* the religions represented; and it is an all-or-none venture. If the TDCJ cannot try to implement a single whole prison for every religion, then it should not do it at all. If TDCJ could, then the prison could end the advertised duplicity and intentional cover-up of “all faiths invited” in our thirty-plus Protestant Christian houses. Then we could just be honest and call them, Christian prisons, which is what they are. Then the volunteer’s hope is more honestly earned as they engage the prisoner to accept the absolute truth of Christ and change their life to *the Way, the Truth, and the Life*.

Some have suggested making the whole prison a Christian prison. There is a thought. A real constitutional lawyer would need to look into that. A whole prison made up of Muslim inmates and officers. Or Buddhists. An entirely Christian prison would actually be harder, given the vast diversity of Christians. Yet, those may have more legal integrity and constitutional coherence.

Logistical Problems Not Fair Across the State. At the Lewis Prison in Woodville, Texas, I have assertively tried to keep our mentor program going for twenty years – really, really believe in that! I “talk” to the volunteers regularly. All faiths are invited with no smoke and mirrors. I am particularly suited, too, for I have coordinated the Tyler County Ministerial Alliance for nearly 15 years, that has Catholic, Church of Christ, white and black Baptists, Pentecostal, Episcopal, Lutheran, and Methodist ministers in it. There are 127 Baptist churches in our county, tens times the number of the next closest Protestant denomination! Only one Catholic Church, one Lutheran, one Methodist, two Pentecostal. We do not compete – *right?* – yet, we are cordial. Most of the churches in our county **do not have the resources** to send *their* curricula.

If fully informed, our alliance members might write their own letter.

Discontent – surely both of you can sense it stir if all was laid bare, and they really knew what was going on. Every pastor, priest, rabbi, imam – whatever, has a sense of propriety regarding those of their own faith, and we all as state employees have a duty to respect it.

See the attached list of faith groups listed by inmates in TDCJ, Appendix 1. The inmate faith distribution reflects the religious communities in Texas fairly well.

PREA Honesty. The TDCJ – I am proud to say – had *already* implemented PREA guidelines before it was made a national law, *already* reporting honestly about rape in prison.³⁰ The initial statistics indicated California had the fewest rapes in the country, and Texas led the nation in prisoner rape! The reality was that California covered up while Texas simply told the truth. Texas said it like it was! Yet, how in God’s heaven can we be honest about “rape” in prison and be duplicitous about “faith” in prison?

³⁰ PREA – Prison Rape Elimination Act of 2003, with additional provisions in 2003 and 2007, sponsored by a diverse group, including faith groups and Prison Fellowship (PF).

We must end the duplicity. There is no “faith-based dorm” in Texas, by the meaning that “all faiths are invited ... to avoid court.” All of the faith houses are 95-100% Protestant.

We need clarity, not cover-up “to avoid court.”

Honesty – if it is likely to go court, it probably should not be done.

The ACLU should not have to file a lawsuit to discover the truth. The reality is that there are only Protestant Christian houses, with Baptist hegemony, because Texas is mostly composed of Protestant Christians with the majority of those Protestants being white and black Baptists.

Honest about the Worst – Rape! – Let’s Be Honest about the Best – Faith. If we can be honest about the worst in prison, *rape!*, then we should be as honest about the best in prison, *faith*. As yet, the degree of honesty between the two is huge, where faith is actually the more important of the two and farther reaching. Support the First Amendment and support the overworked prison chaplains striving to protect that amendment, helping prisoners most of all, and end faith-based housing before it gets too entrenched and further embarrasses Texas.

Brad and Bryan, the above ought to be enough. The rest of the story reinforces the need to cancel faith-based housing because of all the inscrutable elements, including the mysterious costs that no one to date is admitting; it is strange to hear TDCJ administrators say “it costs the state nothing” as we mandate state staff to gather together to hear that.

B. Prison Fellowship Hid Costs – When Will We Calculate the Cost?

I am only asking that you **cancel all but three** of the faith-based houses, to really study them. I am aware that you cannot cancel the Vance Prison because it is too politically tied to Texas by Prison Fellowship [PF]. That is why you need to engage in more chaplaincy research, because at present PF is more powerful than the governor. For many, there is the appearance that PF is paying its own way and that you and the TBCJ really have no choice there.³¹ PF could and would muster more political fuss than any other in this political climate. Yet, we can still count the cost, and we should.

Prison Fellowship (PF) Hid Costs in 2000. Eleven years ago, when I was accumulating data on prison chaplaincy from everywhere, I could *not* get PF to share its detailed budget data on the Vance Prison. A free citizen through open-record requests, I could obtain nearly everything from every entity *except* PF (there are a couple of stories I could share with you about that, too, in private). I was assessing the market value of chaplains by comparing what *everyone* paid their chaplains and religious leaders, as I did with the rest of the country’s chaplains and the Texas auditor’s evaluations (a nutty story there: a chaplain exposed weak work in the Austin auditor’s office, really did).³² PF InnerChange Director Tommie Dorset said he made as much as the warden – much more than the prison chaplain – but Tommie would not, could not give details. I could not obtain PF’s InnerChange Freedom Initiative *detailed* budget information for the Vance Prison, but you can see their basic national budget in this footnote, and it is very, very impressive.³³ How do they do that? Regardless, PF’s national HQ would not share despite the

³¹ Yet, importantly, PF has no hard data most of the scholarly critics accept. Still, PF’s work is short and dependent upon Johnson’s earlier work, and PF has offered nothing substantial since. Though I truly love PF’s general ministries, including its precious Angel Tree program, the absence of hard PF data referred to here is with regard to its Protestant Christian enterprise called a faith-based dorm to which TDCJ is giving financial favor.

³² See www.PreciousHeart.net/chaplaincy/Chap_Market.htm for that market data.

³³ See www.DeMossNews.com/pf/additional/innerchange_freedom_initiative_director_bios for InnerChange Freedom Initiative directors biographies, including Dorset’s, and their national director. Adjacent to this paper, not entirely moot, is the name of PF’s “InnerChange ...” program, as so many are doing, trying to cover the name with a secular pseudo-psychological

[Continued on next page ...]

encouragement from TDCJ's attorneys and the Texas AG's office; as a private entity, said their lawyers, PF "did not have to, period," even though TDCJ was housing their program at Texas public expense. PF prevented a cost analysis and prevented the sharing of the details of their expensive program. Yes, PF covered up the details of their expenses.

Therefore, I *guess* the PF InnerChange is the most expensive religious prison program in the country, even in prison history. But who knows? And PF is expanding in Texas, their secret funding initiatives. Surely I am not the only one who finds that strange and offensive.

A new PF-funded faith-based house is run by a PF employee. Next door, a state-prison chaplain told me that she had "stolen" his volunteers. She is likely paid more too, if similar to PF's lead in the Vance Prison. When will we know?

If you two, Brad and Bryan, choose not to cancel all faith-based preferred housing (except the Vance Prison), then at least **cancel all but the three most successful**, by the estimation of anyone of your choice, so that during the three-year moratorium those three prisons can be studied with *real* input from all of the major stakeholders, including the major interest groups, so that we can consult and have meaningful dialogue. With what I am sharing, is there a good reason *not* to study these things more wholesomely?

For once in U.S. history let us determine the whole cost of the PF's star program. Everyone has a vested interest in the cost.

C. "Safety" for "Faith" – a Fraudulent Exchange, Part Two

Mere Extensions of Protestant Chapels. We do not *need* any faith houses. There is no need! All of us know that *all of the programming* in the faith houses is *already* going on in most of the prison chapels in some form. Grab a hold of this. The main difference in the faith-based houses is in the *housing* itself, making the whole enterprise a simple expansion of the Protestant chapel into the prisoner's living room. This is more faith-catering than anything else, not even respecting the numerous problems mentioned both above and below. The faith-based housing is, after all, only, merely, simply an *extension* of the current Protestant chapel programming. No real invention at all. Only we are taking it all to the prisoner's bedside under the disguise that the "community" will make a difference, only we cannot give "community" to all religions equally, not ever.

Caveat – there is no volunteer (much less a group) with the time to invest in that community to really monitor the group dynamics akin to real therapeutic programs.³⁴ Most have no idea, and those of us who *do know* a bit about group dynamics are also aware of the **danger** of sloppy dynamics. Nothing, nada, not a single thing has been mentioned about group dynamics in all this, and that absence is not merely naïveté run amuck. It is dangerous in more ways that merely

term, open to all faiths. Evangelically conservative Protestant Christian PF should use "Christ-Change Initiative." PF leads all prison ministries with a \$43m in contributions in 2009, up \$3m from 2008, but down \$8m from their 2005 \$51m total (for 2005-09 PF took in \$234,547,248) according to their 2009 Form 990. They budgeted \$1 million a year for lobbying. Mark Earley earned \$210k, Alan Terwilleger \$170k, Curtis Kemp \$168k, Richard Campbell \$164k, David Lawson \$158k, Patrick Nolan \$137k, Norman Cox \$133k, Timothy Robinson \$130k, and Karen Strong \$130k per in 2009.

PF's 2009 Form 990 > www.GuideStar.org/FinDocuments//2010/620/988/2010-620988294-06ca8c6f-9.pdf.

³⁴ Group dynamics is a major psychological discipline taking off at the turn of the 20th century, some applying principles to religion even as early as the 1950s: see Paul M. Miller's *Group Dynamics in Evangelism* (Scottsdale, PA: Herald Press, 1958; 202p.). I cut my teeth on Gerard Egan's *The Skilled Helper: A Problem-Management and Opportunity-Development Approach to Helping*, 7th Ed. (Pacific Grove, CA: Brooks/Cole Pub., 2002; 404p.) whose 1st ed. was out in 1974 (I think). Egan's insight into *human care* is similar to Carl Rogers' client-centered approach, and integrating that into the now prolific and endless writings is ponderous.

psychological. Most of all it is callous to the needs of our precious volunteers. Regardless and simply, no volunteer has the time, and no volunteer today is truly looking at the group dynamics. Many Protestants know nothing of the highly sophisticated psychological sub-discipline of group dynamics. We have a duty to protect the public – it is our *mission* – and there is a huge need to examine this side of the faith houses for the volunteers’ sake most of all. But I have not heard a whisper yet, or read a tinkle, and fear ... well, enough said there.

For our purposes, some of the reality is simpler. All of us in prison know why prisoners chose the faith-based houses – better living conditions! No prisoner goes to the faith-house for faith. There is a thousand years of full-time correctional observation and experience that says the prisoners going to the faith-based housing go there for the “housing favor,” the extra protection, the privileged status, and the *specialness* afforded the “house of faith” with extra security and extra volunteer access. The wardens and chaplains and officers *must* keep a closer eye. Even the prisoners themselves tell us that, and we should listen! Someone is covering that up too. No one is listening.

Safety for Faith – a Fraudulent Exchange. Irony here – the main reason to cancel the faith-based housing is for faith’s sake! Though we are obligated to address the First Amendment concerns and those are the court’s concerns, the more important elements are about faith and faith’s integrity. Anytime, anywhere a prisoner uses faith for safety or safe housing, that action corrupts faith and is a fraudulent exchange. And herein, the TDCJ is the sponsor for that fraudulent exchange that corrupts faith itself, no matter how any religion defines their faith. That is also a violation of A.D. 07.30, by the way.

All prisoners are entitled to the same protection! If anywhere in the world equal housing should rule, it should be in prison.

Behavior determines custody and housing ... not faith.

Everyone knows that, except those pushing the faith houses. Let us not cover-up what we *know* the prisoner is doing. We need to look at this clearly and not hide from it. Any breach in this principle of fair housing is a violation of First Amendment protections and the Eight Amendment against cruel and unusual punishment.

Cancel for Faith’s Sake. Anytime, anywhere, anyone opts to **use faith for safety** or for special status in prison, that choice corrupts the faith! That is a fraudulent exchange. No person anywhere should have to **buy safety with faith**. That fraudulent exchange was the cause of hundreds of wars and some of the bloodiest religious persecution throughout 5,000 years of recorded human history. Our American history pivots on protecting freedom of religion for all as well as protecting the minority from persecution by the majority. The fraudulent exchange is happening in TDCJ and it needs to stop today, stopped for fraudulence alone, and especially stopped for the numerous other moral and constitutional problems herein outlined. Failing to address this fraudulent exchange is no longer deliberate indifference but a crime topped off with knowingly ordering the doubling of an already ten-fold Protestant super-dominance over all of the other religions combined.

One’s own faith in religious freedom is an entitlement, and striving to allow free exercise for all faiths is the goal. And the “order” to initiate faith-based houses in all the prisons undermines what good staff prison chaplains have been striving to do for a hundred years. Our basic chaplaincy services do a great job in trying to facilitate *all* of the inmates’ religious needs. There is no entitlement for an overburden of Protestant Christian programming, much less with the current Baptist hegemony. I admit that as a Baptist myself!

If anything, there is a greater concern today for us to look at how we apportion access. Surely we can and are morally obligated to limit the Protestant dominance below a hundred-fold over all the other religions combined. Or somewhere between ten-fold and a hundred-fold. The starting point will be to articulate better the precise proportion and projections. Kind of like a good business plan, though that would offend many of the housing advocates. Not to mention rattling some in and out of prison who have yet to even *think* of this!

Cancelling the faith-based housing would be a win-win for many staff, volunteers, and exhibit a fairness that is hard to come by in this debate. In the aftermath, only a few volunteers would have to adjust their schedule to fit their service into a more fair prison chapel program. I doubt any current faith-based housing volunteer would be put out completely.

D. Faith-Based Dorms vis-à-vis Stakeholders' Concerns – 100,000-plus Oppose

1. Stakeholders – They Are Many and Diverse

Free-world religious powerbrokers are persuasive. Brad and Bryan, I beg that allow to your executive table of decision the same amount of time to the equality advocates that has been allowed to the housing advocates.

Surely your auspicious office is aware of Americans United for Separation of Church and State (AU) and the ACLU, even though many in the Religious Right hate the ACLU very much.

I also beg you to consider that the case for cancellation by the equality advocates has more of the respected scholarly literature than have the housing advocates. That is not even to mention the lawsuits that AU has **won against faith houses already**. Might I add that the ACLU voice is *still* a significant voice.

I am defending TDCJ here. Like you, I do not want TDCJ choosing sides at all, and it ought not to choose sides. Moreover, none want TDCJ siding with the less scholarly side.

Yet, if cancelled because of the ACLU's prowess alone, the ACLU would take the blame and the burden. We also know the additional acrimony the ACLU would receive from those in the Religious Right for another *attack* on religion. Civil rights – we all love them defended – except for many on the far Religious Right, who only want *their* rights defended.

I say this as a minister, yet the AU or ACLU should not bear the burden alone. Truth is *truth* no matter where it is found, though at times, it takes enormous courage to advocate for the minority. TDCJ is obligated to fairness.

2. Complicated vs. Easy – Equal Protection for All Prisoners by Custody

Complicated – *all the stakeholders should have a say* – This is so complicated on one hand, it is rather sad that one chaplain is tasked with bringing it to light, to your office, though most of this should have been upfront at the start, even in the 1990s as the Vance Prison was being contemplated. All of this is made more complicated when one chooses sides instead of trying to weigh equality more intentionally. The table of decision-making in the TDCJ should welcome all sides interested in the TDCJ's mission and in fair care of the prisoners.

Easy – *protect equally* – Yet, on the other hand, this is very easy, for nearly all of the following can be summed up like this: no person should receive government favor or persecution for their faith, and the government should **protect the freedom of religion for all**, and protect equally. Most important of all, every prisoner is entitled to equal protection within TDCJ's ability.

A person's religion should have **no bearing** on his or her freedom. All are entitled to the same level of protection in the free world, in the courts, in prison, and in the judicial process.³⁵

Yet, so very complicated, even to life-long legal scholars, one cannot fully express or estimate the huge resources expended both *for* and *against* separation of church and state.³⁶ Surely you know that no group in the U.S. is more dedicated and informed on all sides of the church-state separation issues, and Barry Lynn's books are more important than Professor Johnson's book is to this entire discussion.³⁷

No person's faith should determine their freedom or safety. All are entitled to equal protection. Including prisoners.

Every prisoner deserves equal protection with TDCJ's ability

How some ardently, unabashedly, and openly forward special housing for those in the faith house is strange and so very against TDCJ's value of fairness. The housing advocates wiggle. The equality advocates not only have more scholarly literature, but they are easier to understand.

Interjecting one item here. With thirty-plus years of experience in Baptist life, I am in good standing with several pastors in the Religious Right and might not be after this. I have degrees from three schools at the heart of this treatise.³⁸ Yet – so important – from the several Religious Right publications that I get, there is *never* any news published on how the ACLU and AU have helped Christians, though to this day, in some people's mind, the ACLU is anathema.

Ignorance has a way and rule in some Religious Right circles.

3. Huge Data Streams – Let's Keep the Social-Religious Treasure Forever

If the statistics at www.PreciousHeart.net/chaplaincy had been culled and published regularly by TDCJ for the last ten years, much of this could have been easier for an independent social researcher. The religious and volunteer data need to be catalogued, published, and kept for time immemorial, instead of trashed every three years. No good reason exists for the three-year retention schedule. Especially since the data has proven invaluable to quench myths and – even this year – to defend TDCJ chaplains successfully.

Save Data. Goodness, if the powers that be truly do value faith – we have every reason to believe they do – then, give the executive order that all of the chaplaincy data be collated similar to how I have done it in the last ten years, order that all of the collations be kept indefinitely, and

³⁵ A working paper by Michael Maness, see www.PreciousHeart.net/chaplaincy for more resources, the rest of the quote being, "Recidivism should not be a factor in religious programming. One of the most potent elements for serious change is also an axiom of most of the world's religions: a man or woman grows best in their faith when they are sincerely searching of their own free will, unencumbered by either government favor or hostility and in the context of true freedom of conscience and freedom of religion."

³⁶ See www.AU.org for the champs "for" separation" and David Barton's www.WallBuilders.com for those against it. Furthermore, Barton is by all standards of academia short of stuffing as *no* university historian in the USA finds Barton fully credible (that I know of). I myself in other research have *documented* how Barton misrepresents history. Yet, some chaplains are showing Barton's pseudo-history tapes.

³⁷ See the Rev. Dr. Barry Lynn and Rev. Welton Gaddy's, *First Freedom First: A Citizen's Guide to Protecting Religious Liberty and the Separation of Church and State* (Beacon Press, 2008; 188p.), Lynn's *Piety & Politics: The Right-Wing Assault on Religious Freedom* (Harmony, 2006; 272p.), and Rob Boston's *Why the Religious Right Is Wrong: About Separation of Church & State* (Prometheus Books, 1994; 257p.). What you will *never* see: a debate between David Barton and Barry Lynn, because Barton *knows* he is duplicitous!

³⁸ B.A. from Criswell College, Dallas, 1985; M.Div. from Southwestern Baptist Theological Seminar (SWBTS), Fort Worth, 1990; and a D.Min. from New Orleans Baptist Theological Seminary, 1997 – all fully CHEA accredited – and, ironically, all having a bearing of influence to this faith-based dorm controversy.

further order that it all to be collated into annual, five-year, ten-year, and twenty-year rolling increments, including both the religious volunteer data and the staff chaplain pastoral care data.

That would be a treasure for Texas.

I believe the TDCJ wants to **appear academically sound!** To do so, we must begin keeping and collating that which reveals what has been accomplished. These are treasures, reflecting in the pastoral care how chaplains have helped innumerable Texas and U.S. citizens and their loved ones in prison through their most tender, vulnerable, and memorable griefs and bereavements. I cannot help taking offense that such data is *never* used and then trashed after three years.

4. “Faith-Based” Terms Widely Debated

We have already shown how odd it is that the “faith” in faith-based is not yet defined, not in Texas or across the U.S., even in the last twenty years. How can one make a good decision with only one half of the data? No one would want to build a bridge that with only half the data on stresses and daily loads. This is a controversy that *needs* both sides.

The very term “faith-based” is still being defined nationally. There is no concurrence yet, not nationally or in Texas. President Obama is struggling with the faith-based office he inherited from former President Bush. Political hot potato! One must look at the first-rate work of others. The TDCJ wants to be scholarly, I just know it does. You have to see this to believe it.

What does “**Rightly and Fully Informed**” mean in this contest for souls, for funding, for church growth, and – my perspective most of all – what is best for the inmates over which the TDCJ has absolute control of their time and place to live and worship?

What does “fully informed” mean?

At the minimum, *informed* must include **Barry Lynn**’s prestigious and prodigious work and that of the AU over which he is executive director. I am giving each of you a copy of Lynn’s *First Freedom First* as one resource to this treatise.³⁹ Enjoy it. 

Brad – you and Barry need to sit down for **lunch together**. I am certain the TDCJ will provide you with funding for a “business” lunch between you, Bryan, Melinda Bozarth, and Barry and a couple of his associates. Shoot fire! I’ll bet Barry himself and the AU would pick up the tab. If you have not met him yet, then let me share with you that he is the best champion of First Amendment rights in the nation, fighting hard, enduring ridicule, and he is as diplomatic as anyone you know.

If you all had had such a lunch a year ago, the hundreds of hours that went into this treatise letter could have spent elsewhere, like fishing. Hey, can I come? ☺

To Be Informed – one must weigh in on several others, like **Rebecca Sager**’s landmark work, *Faith, Politics, and Power: The Politics of Faith-Based Initiatives* (Oxford University Press, 2010; 264p.).

See Princeton Professor of Public Affairs and Yeshiva University Paul R. Verkuil Chair in Public Law at the Benjamin N. Cardozo School of Law **Marci A. Hamilton**’s *God vs. the Gavel: Religion and the Rule of Law and Justice Denied: What America Must Do to Protect Its Children* (Cambridge University Press, 2005; 428p.), and see Hamilton’s 2007 article in the *The American Prospect* where she took apart George Mason University Robinson Professor of Public

³⁹ See the Rev. Dr. Barry Lynn and Rev. Welton Gaddy’s, *First Freedom First: A Citizen’s Guide to Protecting Religious Liberty and the Separation of Church and State* (Beacon Press, 2008; 188p.), Lynn’s *Piety & Politics: The Right-Wing Assault on Religious Freedom* (Harmony, 2006; 272p.), and www.AU.org.

Affairs **Hugh Heclo's** *Christianity and American Democracy: Alexis de Tocqueville Lectures on American Politics* (Harvard University Press, 2007; 299p.).⁴⁰

Battle of the Titans – it is going on across the country. What does TDCJ have? Even PF's data, the little they allow the public, has documented problems. Though I have not tried today, in 2000 PF would NOT allow a Texas citizen to see their detailed budget data. What can we do?

The TDCJ could *save* money in buying one of those landmark books for all chaplains.

What about TDCJ chaplains? What books have been given to them? None. Ever, except donations for the prison chapel library. It has been ten years since the *last* suggestion of a book. The last book suggested to chaplains with a PowerPoint presentation at an annual gathering was the 97-page lightweight management poof *Who Moved My Cheese?: An Amazing Way to Deal with Change in Your Work and in Your Life* (G. P. Putnam's Sons, 1998; 97p.). Wow. Needed that. There are *bibliographies* on pastoral care and other *bibliographies* on suicide that are longer than *Who Moved My Cheese?* Indeed, the cheese has been stolen, and the mouse is dying of lethargy saturated to his furry tail with indifference and indolence all across this nation regarding things so-called “faith-based” in so many stupors it breaks the heart.

Pastoral Care Interjection. Brad and Bryan, we staff chaplains counsel men in their most *vulnerable* and *painful* times of their lives – death of their mother most of all – and we have not heard from one expert in the country in ten years! When we did meet once a year, in addition to a few prison ministry leaders, there were a few on the fringe who shared a little here and there on grief. While we refer to psych when needed, you all *know* that there is comfort and encouragement that can *only* come from a compassionate chaplain. Yet, there are nationally recognized psychiatrists and psychologists we could learn from. Better yet, there are hundreds of top-shelf experts on pastoral care in Texas seminaries and universities. Never, ever – we have *never* had a pastoral care expert from **any of the many major Christian universities or seminaries** in Texas in my eighteen-plus years. And Professor Johnson does not count here.

5. Money – Tax-Payer Money for Protestant and Baptist Publications?

The TDCJ Chaplaincy, I was recently told, received \$10,000 from Baptist Mark Hollis and his Inmate Discippler's Fellowship to help purchase discipleship material. However, Mark wanted to use some of that money to buy *Quest for Manhood* material for a private prison. He was denied, though Mark could get the material from a supplier cheaper than TDCJ could make its own prison printing house at the Hobby Prison. That is hard to digest. In other words, it costs TDCJ more money to make the Christian books with free labor from prisoners than what TDCJ could buy from a free-world vendor. Who thinks that is a step forward?

So TDCJ is printing Baptist and Protestant Christian discipleship material! Tax payers are paying for Baptist-Protestant Christian discipleship materials. That is hard to digest too.

Let's Save Money! – on the meaning of “faith-based” and the money involved – please – allow me one paragraph not far off the topic. More time and money is spent on how to process a 25-cent prayer bead (Catholic or Muslim) that could be given away from donated stock like tooth brushes or razors. Why does the warden's time need to be taken in approving such? If the chaplains cannot be trusted to give out prayer beads properly, then ... I do not know what to say

⁴⁰ See Hamilton's *The American Prospect* review: www.Prospect.org/article/faith-based-history.

here. At present, it cost the state about \$75 for each 25-cent prayer bead in administrative time. Sirs, literally thousands of dollars could be saved with one rule: each prisoner is allowed only one religious medallion and one prayer bead, given from the chaplain (or replaced, skip property officer time too), and let the biannual and random shakedowns throw the book at the inmates for violations. We, the TDCJ, do not need any expensive paperwork trail for a 25-cent prayer bead, any more than we need paperwork for TDCJ toothbrushes, razors, state-issue shoelaces and commissary aspirin – all of the latter items being much more dangerous!

We have lost some ground in chaplaincy, and it is costing the state more money uselessly. And chaplains' precious time is stolen. There is a better way, and the chaplains need relief.

Furthermore, as interested as TDCJ is in fairness, I must say it is IMPOSSIBLE for non-Baptist chaplains to equal a Baptist chaplain's network. In my own Tyler County, there are 127 Baptist churches, ten-fold the number of Churches of Christ and Pentecostal, and – well – a hundred-plus of times most of the other churches. There are only two Pentecostal and only *one* Catholic, Methodist, Episcopal, Lutheran church, and so forth.

It would be an EEO violation to “order” chaplains to attend a free-world Satanic, Wiccan, Buddhist, Islam, or Baptist worship services not of their faith to “recruit” them. Yet, state chaplains are threatened if progress is *not* made.

Moreover, there is an “order” with a subtle “threat” that, if we cannot find enough willing volunteers quickly enough, then “you will teach them.” In religion, in the *history* of the world, **if the “teaching” is not from the heart it is crooked.** We have been *threatened* that we will teach the *Quest for Manhood* and teach Carol Vance's discipleship if we have no volunteer to teach it. That is a *violation of all things good.*

Chaplains are being demoralized, which hurts how they care for prisoners in the prisoners' most vulnerable hours. There has not been one *cut* in our chaplaincy bureaucracy in my eighteen years, just a never-ending increase.

6. Spend Money on the Chaplaincy Profession

Help prison chaplains do pastoral care! The TDCJ can afford to give a book or two once or twice a year to help chaplains with the delicate pastoral care. There are literally thousands of worthy and sectarian neutral publications.⁴¹

See the huge statistics on TDCJ chaplains, especially their pastoral care, of which, from hundreds of open-records requests in the last ten years, not a single line of pastoral care was published for the TBCJ, or even to you two, of which I am aware.⁴² In view of the data, chaplaincy is a star of the division when only about 112 TDCJ Chaplains did 17,209 death-critically-ill notifications and the associated counseling, supervised on an average 10,668 volunteers per month and becomes a blazing star when added to that they supervised 491,287

⁴¹ See for a list of 3,700 **periodicals** (sectarian and not) www.PreciousHeart.net/chaplaincy/Serials.htm put together about ten years ago. See www.PreciousHeart.net/chaplaincy/Chaplaincy_Bibliography.htm for a few hundred **books** directly related to chaplain pastoral care. Texas has many religious universities.

See www.PreciousHeart.net/Main_Archives/Links_Folder/SUPER_List_Restorative_Justice.htm for a long list of **books** on Restorative Justice and 900-plus web sites.

⁴² I have asked. See the stats here www.PreciousHeart.net/FY2010_Chaplaincy_Monthly_Stats.xls, which are performance measures second to known in Texas, and from which no significant decision has been made in the last 15 years to really improve TDCJ chaplains' serve. We need more chaplains, and, of course, more of us unit senior chaplains should be Chaplain IIIs, indeed, Texas should have instead three, five to seven pay groups – another topic.

volunteer hours and 3,436,748 volunteer inmate contacts in 2004.⁴³ Wow – that would make worthy headlines, but it has never been said like that in any publication in TDCJ history, never said as it actually is, lashing chaplains solidly and clearly and unmistakably to the volunteers they have recruited, trained, nurtured and loved.

When in January we were chopped off, you saw their appreciation just a little. Another whole spectrum of constituents could have been tapped – the mothers and grandmothers behind the 17,209 death-critical-illness messages. I empty a box of tissue each month from the tears of prisoners, the most rewarding part of a chaplain’s job (at least to me).

E. Faith-Based Housing Conclusion >

No Positive Point *Except* the Support of Protestant Christianity

The TDCJ is bound by law and ethics to be fair, and cannot be – literally *cannot* even come close to being fair on *any* level within the current Protestant super-dominance. The faith-based housing and the Seminary Indenture are – I *guess* – will double Protestant super-dominance without even a study of that dominance projection and without even a cost projection. Just subtle threats from chaplaincy HQ that chaplains “will take care of it” or “else,” unfunded mandates, though chaplains have not been given the logistical support to handle that increase in Protestant super-dominance. The resources do not exist for other religions to participate in any meaningful way! We all know this is another proof of open complicity to the huge Protestant super-dominance over all the other religions combined (including Catholics and Muslims).

The fact that we all know this super-dominance makes the doubling of super-dominance stranger still in that we are being *rushed*. A state prison is *rushing* to double or triple its already overwhelming Protestant super-dominance! That is a *rush* to super-whopper-dominance! It is funny in a very sad way when we think of our policy and terms of fairness to other religions.

And the volunteers – the super-stupid idea that a Protestant volunteer is going to go out of their way to support sacrilege is just ... mind sapping! No Baptist volunteer is going to network with Wiccans and Buddhists. In the faith house, where inmates *sign* a release, if they can help it, the volunteer does not want a Wiccan teaching “their boys” in a mandatory program. Listen to ourselves here. Of course, the inmates can go their religious services, but chaplaincy HQ is “telling” us that Wiccans and Buddhists can teach the obligatory faith-based housing classes if they want to. So “faith” – already abysmally obscure – will be thoroughly confusing in the “come-one come-all faith house” of teaching. That is how chaplaincy HQ is able to “stay out of court,” with the *claim* that any religion can *teach* in the faith house. The reality is simpler and stupider – no, no fault to chaplaincy HQ – there are not enough resources around the state for “the others” to really compete with the overwhelming Protestant resources.

Let’s get back on track and defend your office and defend the honor of TDCJ.

This should become the scarier, especially if any of the senior executives are also members of a Baptist church, or even a Protestant. While you may have not known this, because the statistics are never published anywhere, except as this chaplain has been shining a bright light on your good chaplains – still, how can we escape culpability?

I know both of you are honorable and bear no animosity to any other religion. But other religious leaders will have trouble believing that you were ***NOT* consciously supporting the *rushed*** buildup to a twenty-fold super-dominance of Protestant Christianity over all the other

⁴³ See for 2010 www.PreciousHeart.net/FY2010_Chaplaincy_Monthly_Stats.xls and then for 2004, and then for 2004 see www.PreciousHeart.net/chaplaincy/FY2004_Chaplaincy.htm.

religions combined (including Catholics and Muslims). I mean, Richard and chaplaincy HQ have been clear that the “orders” are coming from your executive offices.

I believe this affects the good honor of TDCJ. Among the many problems articulated, I hope I have fairly well proven an ominously board and categorical conclusion:

There Is NO Positive Point Whatsoever to Faith-Based Housing in Texas Prisons
except as the housing is a means to hurriedly *double* the already
overwhelming Protestant super-dominance with a Baptist Hegemony!

This is just the tip of the iceberg. The few academic resources mentioned represent a whole field of controversy that, apparently, is not being taken seriously. Whether your crew knew the scope or not, those resources included only a few of many scholars at the top of American academia. Those who have convinced you have yet to give a *single* serious piece of work.

Many want some of these questions answered. How much does it all cost? Just what is the Protestant super-dominance *now* at this time over all other religions including Catholicism and Islam?

F. Baptist Hegemony – We Love Missions

I am a Southern Baptist and am proud of what we do. We are a missionary people and take the gospel to others. The title “Southern” will likely be dropped within this decade. By whatever name, the Southern Baptist Convention (SBC) is the largest of all Protestant groups by far, and the SBC is most influential in Texas prisons. Where there is at least a ten-fold super-dominance of Protestant access over all of the other religions combined (including Catholics and Muslims), it will not come as a surprise that SBC Baptists likely make up a full third of that Protestant super-dominance. We just do not know. This is not a cover-up or even indifference, not yet. This Baptist hegemony just came to light a few weeks ago as I began to truly understand the importance of my own faith work, and then went to town and tried to articulate all of this.

Putting on the thinking cap, from inside prison ministry for two decades, another astounding revelation appears. It is possible that without Baptists (SBC and others) it would be impossible to have faith houses period. We do not have to worry about that now, and it sure is good for me that I am a Baptist chaplain, though other chaplains will suffer more. Yet that makes the Baptist domination within the Protestant super-dominance a greater concern for fairness.

Let’s look closer at the Baptist Hegemony within the ten-fold Protestant super-dominance, and this just comes from my experience with a little online research. There is much more.

1. Emmett Solomon’s Restorative Justice Ministries Network

See www.RJMN.net. Former TDCJ Director of Chaplains Emmett Solomon retired and has run his RJMN office out of the First Baptist Church, Huntsville. His network is the largest in Texas as he advocates for prisoners and legal reform. He was doing reentry work before the term became vogue. He influences too many to name, and many look to him as the wise old expert on restorative justice and prison ministry. One cannot quantify his influence. A large volume could be and should be written on this man’s long lifetime of advocacy. Thanks Emmett.

2. Baptist Frank Graham’s Chapel of Hope

See www.ChapelOfHope.org. My good friend Frank Graham has done the impossible and nearly single-handedly reversed the near plague of indifference that allowed TDCJ to neglect for *decades* chapel buildings in the older prisons. Literally, the roofs were allowed to fall in and bats moved into the belfries. That decades-long indifference would qualify as criminal neglect,

if those chapels were children. Frank reversed that with dogged determination and roadwork of networking throughout the state. Then again, when the chaplains were threatened in January of 2011, he rallied many, including House Corrections Chair Jerry Madden. We might not have saved chaplains without his help. A hefty volume should be written on this man's work. Thanks Frank.

3. Several Baptist Mega-Churches and Publishing Houses

I cannot recall all, though we should recognize all. Several prison ministries work out of these mega-churches in Dallas, Austin, and Houston. Funding much.

Furthermore, the SBC's Lifeway franchise is, I believe, the largest Christian bookstore chain in the world. There are perhaps more Baptist publishers than any other Protestant group, but I do not know. Most of the Protestant curricula is Southern Baptist or from Baptist educated ministers. The *Quest for Manhood* material we have been *ordered* to use originated from Baptist educated ministers. And their promo video catered to Baptists most of all, yes, as every Protestant publisher markets to Baptists. Good-good for the bottom line, those Baptists!

Strange. It is strange that the TDCJ has *four* Protestant Bible study books being published by its own prison printshop, with billing cycles, and that has *not been seen* as a constitutional problem for decades. How is the Texas printing of Protestant Christian books constitutional?

4. Several Statewide-National Ministries like Texas Baptist Men

These statewide ministries contain innumerable Baptists, like Texas Baptist Men, Coalition of Prison Evangelists, Mike Barber Ministries, Bill Glass Ministries, Kairos, and Prison Fellowship. Baptist Paul Carlin has a veritable monopoly at the Eastham Prison. The actual proportion would be interesting to know, but such statistics would not be worth any great expense to obtain, unless we could convince the ministries themselves to help.

5. Baptist David Valentine Split His Church and Leads Church Starting

The Rev. David Valentine was pastor of FBC Huntsville and led much prison ministry, even hiring as I understand, one of the first fulltime prison ministers by a single church devoted to ministering inside of the prison. The Walls State Prison is across the street from FBC Huntsville. Valentine led a split of the historic FBC and started Covenant Fellowship with mostly the younger parents. It was painful to FBC and painful to this day. For personal reasons that affect me deeply, I had to delete the many pages here that would have distracted from the general purpose.

Suffice here to be said that splitting a church is just about the worse thing anyone can do or participate in. I initially outlined so much here, that it became evident that I myself have too many problems with his splitting that I cannot resolve here and that would certainly distract.

In spite of all, Valentine has been appointed to a TDCJ board on reentry, and in that capacity is leading a program to teach prisoners on Baptist church starting. That is enormously influential as Valentine crisscrosses the state as a veritable ambassador for TDCJ and even an intermediary for inmates to be assigned to a church. No one is counting the cost there either.

I cannot see a significant church-state conflict with Valentine teaching prisoners church-starting principles in a single prison where the prisoners from that prison volunteer to attend, just like any Bible study or rehab or other program. Though because of Valentine's crime and the nature of program itself, there are innumerable pastoral problems.

Yet, it should be obvious to all that it is thoroughly unconstitutional for Valentine to be center stage at mandatory meetings of chaplains and staff, and doubly unconstitutional that the TDCJ's chaplaincy HQ is a **logistical aid to him**, utilizing tax-payer dollars to – what? – pay for

training prisoners to start Baptist churches! Texas tax payers would do a backflip if they found out about that, and go haywire if they knew a church-splitter was teaching the prisoners. Really, are you kidding me? Tax-payers are paying for the training of prisoners to start Baptist churches through the statewide logistical support.

It is also unethical that his splitting of a church is kept secret by all parties. Pastors need to know that before they sign on, for it is the greatest crime a pastor can commit.

The worst part of his cell-church program is how it **obligates the prisoner to the host church** to start a cell church ... *before* ... the inmate is even settled. That is outrageous and warrants ten more pages. On Baptist hegemony, that is super-extraordinary were a person is allowed such state resources for Protestant free-world church starting, even mandating Methodist and Muslim state chaplains to hear his program. Is the TDCJ *really* helping grow free-world Baptist churches now? Moreover, it is clear as the summer sun that it is a super-conflict when Valentine is allowed the role of a veritable ambassador as he *networks* with Protestant churches *for* TDCJ as he goes about the state, “TDCJ is behind this,” he says to Baptist churches across the state! Since I began this a few weeks ago and have stopped looking into this two weeks before Christmas 2011, I have discovered other things better left to private meetings on this weird super-advantage to Valentine.

Lastly, Valentine is networking through the prestigious Union Baptist Association in Houston, *claiming* to network through them to fourteen other denominations. Yet – get a hold of this – he has not ever been active in the Huntsville Ministerial Alliance made up of about sixty denominations. If he will not work with other denominations in his own home town, how does he expect us to believe he will network when out of town?

Valentine has gotten attention that is impossible to understand, pastorally, and has to keep his church-splitting a secret. And TDCJ is helping him keep it a secret.

That is extraordinary Baptist hegemony in TDCJ that has likely never been seen before.

Regardless, I cannot remain objective here, because of my own deep-seated personal problems with Valentine and his program, and so shall end my comments here.

6. Baptist Seminary Indenture Program

The TDCJ is partnering with the Southwestern Baptist Theological Seminary (SWBTS) in Fort Worth to allow that seminary to give schooling to prisoners for a four-year CHEA accredited bachelor’s degree. Only, there is a catch! To get the degree, prisoners in Texas have to have ten years still on their books before they see parole. So after their four years in school, they will be **obligated to the state for six more years of spiritual indenture**. TDCJ supports *one single* Baptist seminary with thousands of dollars of state-compensated logistics, including *all* of the state chaplains and *all* of the prison wardens (who interview, review, send for review and sign off on) and nearly a full-time chaplaincy HQ staffer managing it all. That it is a violation of the Texas Constitution, Article 1, to expend such a vast sum *directly* going to the support of “seminary” program – literally, for the Texas constitution uses the word “seminary” to be utterly clear.⁴⁴ There is nothing constitutional about the program. To accomplish that, Baptist hegemony won big.

⁴⁴ Texas Constitution, Article 1, BILL OF RIGHTS: Sec. 6. FREEDOM OF WORSHIP. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent. No human authority ought, in any case whatever, to control or interfere with the rights of conscience in matters of religion, and no preference shall ever be given by law to any religious society or mode of worship. But it shall be the duty of the Legislature to pass such laws as may be necessary
[Continued on next page ...]

This super-charges the Protestant super-dominance and expands Baptist hegemony.

How did that Seminary happen? Does anyone still value the First Amendment *and* the Texas Constitution? Baptist hegemony played an overwhelming role. That is very ironic because Baptists have been champions of freedom of religion – second to none – and Patterson knew that very well. Patterson has read John Leland.

Because of the trip to Louisiana's Angola Prison, some top legislators thought it a good idea to bring Angola's inmate preacher program to Texas. The New Orleans Baptist Theological Seminary (NOBTS) trained inmate preachers in Angola, and its president is Paige Patterson's brother in law. Brother in law! That is close to home.

I have not been to Louisiana's Angola, but just from the videos of its preacher program, one does not have to be a rocket scientist to see the blatant church-state conflicts throughout it all. Warden Cain uses his desire to see "moral" improvement to hope over and walk around church-state conflicts, and it worked for him. And you can bet there is a Protestant super-dominance there, excuse me, a **Baptist super-dominance** there after five years of trained Baptist prisoners preaching while serving life terms. It is good being a Baptist. But I would also bet you that the *humanity* and *good spirit* of Warden Cain played as much if not larger in the decrease of violence. But, as far as I am aware, no one is studying anything there either.

How is TDCJ coping with the constitutional conflicts? With a few less-than obvious workarounds in language and a bogus policy **identical to the faith-based housing** – "all faiths can come." Somehow that flat and dull phrase is pumped up to mean something not resident in the words. "All faiths can come" is nonsense in this context. How anyone thinks that weans the state from its obligations to *both* the First Amendment *and* the Texas constitution is just plain weird thinking. There are two HUGE VIOLATIONS: 1) Texas is sponsoring at great tax-payer expense a world-class Baptist seminary training to prisoners, and 2) Texas is obligating the prisoner to six years of spiritual indenture to the state.

"Sir, are you drunk?" the state trooper asked.

"No," slurred the driver, who then passed out and dropped his bottle of whisky.

"Maybe the driver needed a nap" would make more sense as an excuse to defend the driver than "all faiths can come" makes constitutional sense. This not a seminary professor coming into a prison on his own time to teach prisoners the Bible. This is the state of Texas 1) *helping* the Baptist seminary with huge statewide logistical support worth tens of thousands of tax-payer money and then, worst of all, 2) *obligating* that prisoner for six more years of spiritual indenture to the state.

You have got to be kidding. Let me tell you more, because this is directly related to the faith housing advocates' cause.

When I interviewed the five prisoners at my prison on orders from Huntsville, my first words were, "This is a free fully accredited bachelor's degree. What else do you need to know?" Then I proceeded to follow orders and outline the program. Thank God I was a Baptist. Shoot fire, I have a master's degree from SWBTS and a doctor's degree from NOBTS. I am for the prisoners learning from the best.

to protect equally every religious denomination in the peaceable enjoyment of its own mode of public worship. Sec. 7. APPROPRIATIONS FOR SECTARIAN PURPOSES. No money shall be appropriated, or drawn from the Treasury for the benefit of any sect, or religious society, **theological or religious seminary**; nor shall property belonging to the State be appropriated for any such purposes.

When I went to SWBTS, to me it was the best in the world. I was there when Russell Dilday was president, and during that time Patterson was fighting Dilday. A year after I left, Patterson got Dilday *fired*. Patterson has Dilday’s job now. Is everyone listening? Dilday was *not* fired for splitting the seminary faculty or for moral failure, but for criticizing Patterson’s now legendary “takeover” of the SBC; see Dilday’s side in this note, along with the only thing Patterson has written on his own takeover.⁴⁵

From the inmate’s perspective, unless he is a raving idiot, there is no downside. Just like the faith-based housing, this is a no brainer. Nevertheless, when a two of the prisoners found out it was a Bible training program, they opted out. For one prisoner who had been active in our prison church for years, I gave a letter of recommendation and he is in the program now. I hope he does well, no matter what happens to the program.

Now hear this! See the chart at the right of the religions of those chosen for the flight in January 2012. Again, I only thought about this after several weeks of working on this treatise. Looking back in time several months, when all of us chaplains interviews a few hundred inmates, there was not even a thought about their pastors, rabbis, imams, or spiritual leaders. Such did not even cross my mind.

But now – this is so serious it begs for redress.

We never once *asked* if a Methodist or Pentecostal or Catholic chaplain had any qualms about *helping* choose inmates for the Baptist seminary program. Of course, what chaplains think and feel have not mattered in any of this. It is TDCJ’s loss that no one is wanting to hear from experts. But that is *not* the worst EEO or moral problem.

Here is the worst, even a crime similar to splitting a church. From the first interview months ago, and all the collating and scrutiny of the initial hundreds, chaplaincy HQ in consultation with SWBTS professors and staffers, chose thirty-eight for the January 2012 flight. On of them was from my prison and he was a Roman Catholic.

Now I have *another* moral conflict and all of TDCJ does too. Does the Catholic Archbishop in Texas know that we are offering an intensive alluring four-year Baptist program to *their* Catholic congregants? Worse, it does not *matter* what faith the inmate is, which is an utter disrespect to the inmate too; for, remember the flat excuse, “All faiths can come.” My mother is a Catholic and I am friends with the local parish priest, and I am *not* to talk to the priest who comes to our prison about our offering an alluring Baptist degree program to his congregant. My local Church of Christ and Lutheran pastors would feel the same. What about our Muslim volunteers? I am forty miles from the Alabama-Coushatta reservation, and no one is even *thinking* about our offering an Native American prisoner a four-year fully accredited Baptist bachelor’s degree in Bible studies as a conflict with the prisoner’s faith. We disrespect all religions when we avoid their pastors and rabbis and spiritual leaders. We – I myself – did not even think about until *this* week! Shame on us! No one is thinking about it today.

Only this Baptist chaplain, late in the game? I, too, am part of the problem.

Baptist Seminary Prison Inmates to Interview Mainframe Inter-agency Email 12-07-11 - 10:10 AM -	
Faith of Record	
Christian	12
Roman Catholic	5
Baptist	4
Blank	4
Muslim	3
Messianic Jewish	3
Jewish	1
Lutheran	1
Protestant Church of NA	1
Pentecostal	1
Church of Christ	1
Assembly of God	1
Native American	1
Total	38

⁴⁵ Russell H. Dilday, president of Southwestern Baptist Theological Seminary 1978-1994, *Columns—Glimpses of a Seminary under Assault* (Macon, GA: Smyth & Helwys, 2004; 346p) and his *Higher Ground—A Call for Christian Civility* (Smyth & Helwys, 2007; 148p). Paige Patterson, “Anatomy of a Reformation—the Southern Baptist Convention, 1978-1994,” Paper presented at the 46th National Conference of the Evangelical Theological Society, Lisle, IL, Nov. 17, 1994 (Portland, OR: Theological Research Exchange Network, 1998; ETS-4661; 17p.).

No one finds this a huge moral conflict. **The moral conflict is the worst part of all.**

Still, constitutionally, one has to ask: Have Baptists taken over the legislature too? If the legislators who sponsored this are Baptist too, then, goodness, need I say more? If they are Baptist or even merely Protestant, are the sponsoring legislators guilty of some kind of abuse of office? Yes, it is some kind of neglect, foggy as it is. Yet, I truly do *not* believe any legislator intentionally planned to expand their own Baptist or Protestant faith, and the main reason I believe that is because I am a Baptist, and no good Christian would do that. Even I myself have come late to see this, so entrenched in my own Protestant world as I am.

But, still, from the view of another religion, what would they think? Someone *not* of the Christian faith will view all of the data, if all the data could be placed on the table, and that non-Christian will see something amiss, even crooked. No, no one wants their own congregation subjected that kind of intensive Bible by *true* experts.

Put the shoe on the other foot, a very good exercise to do from time to time. Would you want your son or daughter, living in prison in a foreign country, to choose faith for safety or be tempted with an alluring degree in Islam? If he was in prison, he likely was weak in his faith to start, and that means he will be all the more open to Islamic suggestion and teaching. It is a common joke, that those who teach in prison *do certainly* have a captive audience.

Does anyone know how many seminaries there are in Texas? And not one other seminary was contacted. Even to this day. Fairness? Nowhere to be seen. The multiple alliances it took to bring this Baptist seminary training together should say volumes about Baptist hegemony.

Critical to this hegemony is the enormous influence of President Paige Patterson has in Texas. Brad and Bryan, I will bet a five-dollar bill that both of you do *not* know just how controversial Patterson is. Patterson is a very smart man, for I studied under him for eight years. Yet, he is the most controversial president, by far, over all the seminary and university presidents in Texas. Let me tell you more.

Hear the rest of the story, just a couple of paragraphs that shook religion around the world, for the SBC is a worldwide enterprise. Patterson led the “take-over” of the SBC and, subsequently, the **largest division of Baptists** in Baptist history. Hear this! – Texas is Baptist country more than any other state and the controversy is *still* reverberating (see the footnote at the end of this paragraph). Baylor University’s (BU) regents and lawyers led BU to separate from the Baptist General Convention of Texas (BGCT) to *save* Baylor from being taken over by Patterson’s juggernaut. There have been many volumes written on this “takeover” alone.⁴⁶ The “takeover” was one of the most religious upsetting events since the Protestant Reformation in the 1500s, and continues to be felt to this day in Texas.

Furthermore, Patterson has not stopped dividing people. Patterson contributed to the SBC’s withdraw from the widely acclaimed Catholic-Protestant dialogue, that included many of the

⁴⁶ Jerry Sutton, *The Baptist Reformation—The Conservative Resurgence in the Southern Baptist Convention* (Nashville: Broadman & Holman, 2000, 542p).

Compare Fishers Humphreys, *The Way We Were—How Southern Baptist Theology Has Changed and What It Means to Us All* (Smyth & Helwys, 2002); Grady Cothen & James Dunn, *Soul Freedom—Baptist Battle Cry* (Smyth & Helwys, 2000); Rob James and Gary Leazer, *The Fundamentalist Takeover of the Southern Baptist Convention* (Impact Media, 1999); Paul Pressler, *A Hill on Which to Die—One Southern Baptist’s Journey* (Broadman & Holman, 1999); Walter Shurden & Randy Shepley, *Going for the Jugular—a Documentary History of the SBC Holy War* (Mercer, 1996); David Morgan, *The New Crusades, the New Holy Land—Conflict in the Southern Baptist Convention, 1969-1991* (Univ. of Alabama Press, 1996); Nancy Tatom Ammerman, *Baptist Battles—Social Change and Religious Conflict in the Southern Baptist Convention* (Rutgers Univ. Press, 1990); Ellen M. Rosenberg, *The Southern Baptists—A Subculture in Transition* (Univ. Tennessee, 1989).

major Protestant denominations.⁴⁷ Patterson has threatened to lead a withdrawal from the Evangelical Theological Society, the largest group of conservative Protestant scholars in the world.⁴⁸ Patterson fired a tenured *female* professor from SWBTS, largely because she was female, and he and his group support the subordination of women in general. Do we really want to go there? Sure we do. He led the SBC to change its legendary Statement of Faith, specifically restricting the role of women in the 2000 *Baptist Faith and Message* from the landmark original and long-lived 1963 *Baptist Faith and Message*.⁴⁹

Brad and Bryan, Patterson is not interested in working with other denominations. This is critical. Patterson is a divider of people. Think about the other person that TDCJ is credentialing, David Valentine, who also has a master's degree from Patterson's seminary, and Valentine *split* his historic church. Patterson nationally, and Valentine in TDCJ's own home town. Dividing people to this day. Think the two are related? Baptists *train* fighters. Look at this treatise, for I am one! Only I was trained in a different *school* under the more diplomatic Dilday where genuine respect for other faiths was taught without any doctrinal compromise.

I am fighting for TDCJ's integrity and mission to fairly protect the prisoners.

Patterson is the most controversial president of all the seminary and university presidents in Texas today. The conflicts with the Texas and U.S. constitutions are blatant, and so what a remarkable feat it was to bypass those conflicts so easily.

Let me put this into perspective. Do either of you think a Buddhist or Muslim seminary would have gotten off first base (there *are* such seminaries)? They would not have gone passed Bill Pierce's office, much less reached your office. A legislator would not have even *seen* them for such a program. Now then, where were we?

Mark it down. These last two indicate a Baptist hegemony of unprecedented proportions. Usually the TDCJ stays away from controversy, having enough with high profile offenders, numerous advocacy groups, and the feared escapes. Herein, TDCJ is endorsing the training of prisoners to be Baptist preachers on the ***outside and inside*** of the TDCJ, on the outside through Valentine's cell-church obligation and on the inside through Patterson's Seminary indenture! And *ordering* faith-based houses in *all* prisons, with – dare I say – likely more Baptists than any other single group. Or, I do say with a challenge, perhaps there are more Baptists in all the faith-based housing than *all* the other Protestants combined.

But who knows? Brad and Bryan – we both know that *no* one is even *thinking* about it.

So then, what can we say? With all six of these and many more yet to be counted – and some more info I will only share in private – we can certainly conclude it is very likely that at this very present hour in the TDCJ that Southern Baptists not only have a hegemony, but are likely more numerous in volunteer access than *all the other Protestants combined*.

But, I am sorry to ask again, who really *knows*? Right now, other than us three, is there just one other employee in TDCJ that really cares about all this super-dominance and hegemony?

⁴⁷ See www.TMD.edu/tmsj/tmsj6a.pdf for more on the departure itself.

⁴⁸ See www.ETS.org.

⁴⁹ See www.TexasBaptists.org/files/2010/08/bfmcomp.pdf for a comparison between the statements, nearly 90% identical and moot changes in many portions especially to a novice, and in the 2000 adding the Article XVIII, The Family, taking special care to add the hot-button issue, "A wife is to submit herself graciously to the servant leadership of her husband.... She ... has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation." While many support that, or a variation, it was that statement that helped Patterson fire a tenured female professor from SWBTS.

Wrong question. Darn. I am just writing now. Is there just one other person in TDCJ that even *knows* about it? They have to know about it to care about it. Just one?

The TDCJ's legislated mission and policy cares about both dominance and fairness.

G. Cover-up to the Tenth Power!

How much cover-up is TDCJ going to continue? No, I will not list all and thought about not listing these too. Even in a variety of fashions of *cover-up*, these stand out. Will we continue to cover-up the Protestant dominance. Cover-up Baptist hegemony. Cover-up the Protestant nature of all the faith-based housing. Cover-up the Baptist agenda in a seminary program. Cover-up the Baptist nature of the prisoner cell-church starting. Cover-up the chaplaincy statistics on pastoral care. Cover-up that chaplains supervising 95% of TDCJ's volunteers. Cover-up the obligation to a church an ex-offender will have through Valentine's setup. Cover-up the huge state expense already being given to Protestant super-dominance. Cover-up any kind of projection of dominance and the doubling of state expense for that dominance. Cover-up how every other religion *loses* converts to the Protestant seminary *and* faith houses. Cover-up the chaplains' role as defenders of the First Amendment by "ordering" them to hurriedly double the Protestant super-dominance. Cover-up that all of this is against the TDCJ's own policy. Cover-up any bad feeling anyone has about it all. Cover-up, cover-up ... there are others, ad nauseam.

Worse of all – cover-up the fact that so much cover-up is going on.

And many want me to shut my mouth and NOT tell both of you all this.

Brad and Bryan, in spite of my own research and postings of chaplaincy data, do you all realize that the *lack* of the division's collating of chaplaincy and volunteer data contributes to this. If one of the other religions like Islam or Buddhism were to file a lawsuit, and knew the right questions to ask, what could they prove? That Protestants purposely kept the data in the dark to allow their super-dominance a more free hidden reign? And if any of you or Madeline are part of a Baptist church, it could be a harder turn. I *know* no one is purposefully hiding data, for I know there is little long-term interest in the data. But from the disenfranchised perspective, after my own postings for ten-plus years and after successful use of chaplaincy's extraordinary work measures, and still no one is collating and analyzing – a Muslim, Buddhist, Hindu, etc., could claim the reason the statistics are hard to come by today is Baptist hegemony and to maintain super-dominance. And rightly so.

That could be construed as certain deliberate indifference to the minority, as well as a cover-up of both data and costs to forward Protestant super-dominance. That could stand up in court, if anyone was interested in court.

Furthermore, with no research anywhere in the country on how super-prison ministries are funded, like PF, then a whole new research area is created right here, first in the nation, perhaps. Brad and Bryan, if you did not think of it by now, then after this it just has to be drilled in – PF, Bill Glass, Paul Carlin, Kairos are FUNDED by donations from ... ??? ... the volunteers that have such an outstanding time coming to prison. But not solely. Most of us know that the smaller ministries make no money at all. But there remains an ominous and highly reasonable question that is hard to escape. How is the TDCJ helping with that private funding? We no data, just a guess. There is no other prison system in the world that is allowing volunteers at this scale and even "ordering" a speedy increase to the multiplied Protestant super-dominance.

Conclusion – End the Faith-Based Housing for the Good of the Inmate’s Faith

We know the TDCJ is not complicit in the increase in revenue of million-dollar Protestant prison ministries. **Not intentionally.** But those who are not Protestant might find that hard to believe if all was laid bare. To find that out would require cooperation with the ministries and a far more sophisticated volunteer accounting system than currently exists in TDCJ. And we really do not need more expensive tracking. But the data from chaplaincy and their volunteers, in its current tracking, could with minimal tweaking allow for a current break down of the degree of Protestant dominance, and a reasonable extrapolation of volunteer groups.

What is clear? The multiplied Protestant super-dominance is rapidly increasing – as we have been repeatedly told – on “orders” from your office to speed up production of these faith houses, covering up their total Protestant programming in an environment that already has a Protestant super-dominance of ten-fold over all the other religions combined (including Catholicism and Islam). It is also clear that for ten-plus years data has been suppressed, and it will be impossible to keep that suppression from appearing like a cover-up should any other religion want to press this. All of us know there is no cover-up, only suppression by lazy indifference. But a religious leader in the minority could say, and say with conviction, “The overwhelming super-dominance was calculated, as the executive directors, directors, managers, chaplains, and others suppressed the data to keep the super-dominance from the public.”

And on the funding – it would take courage to investigate that. While the Baptist seminary, my alma mater, is not looking for a profit, there are *many* local prison ministries that *could* profit by enterprising in the faith houses, even being pushed by the TDCJ. Moreover, even unconsciously, you have to know that financing is on David Valentine’s mind, and his networking with churches far and away from his crime in Huntsville is *preparing* him to accept a call from a church that will give him a handsome raise. Baptist churches are among the wealthiest and pay their pastors well – you might have known that. After Valentine’s cell-church initiative fails, either now by order from your office, or after his naïve plan fails on its own – as so many of his fly-by-the-seat-of-his-pants puffs have failed – he will have his résumé out.

Follow the money. Brad, you know more about money than, likely, any employee in this agency, except perhaps a few of your accounting gurus, and you know the potential of some of this. If it has not been brought to you before, like this, then you also have to know that the reason is less from a cover-up and more from a degree of naïveté. What a pickle!

Another reason for the dilemma is that for the ten years **no one is talking to the chaplains**, most with masters degrees, a few us with doctorates. Instead, we just get “orders” and more forms for data that no one is using. More fuss is made over prayer beads instead of supremely serious items that have the potential to question the honor of all of us. Last week, us chaplains were received a mainframe email saying that a PowerPoint presentation on prayers beads and such was going to be sent to us. Wow ... that will help.

Follow the money. Help us chaplains to help you! Of all people, we want to help.

Brad and Bryan, I would like to chat with you about our gentle profession of chaplaincy, proportional allocation of volunteers, statistic gathering, and focusing on inmate religious needs instead of a volunteer’s need as the prison’s modus operandi regarding things religious. I would like to pull the chaplaincy star out from underneath the rug. I only have a few years left to help, and after that the knowledge and experience that brought this to you will disappear forever. Not really tooting my own horn, just getting too old, but crying over the sadness of it all – both of you likely know that there are no three persons in the agency that could have written any ten

pages here. We are far and away from where we should be on these critical issues: our TDCJ's fairness should be obvious to all.

Moreover, I am proud to be a Baptist, for we are doing great things in Texas and around the world. Please do not hold this against the best of them, though I certainly will take hit from a few for this. And know this, I can help end the seminary program perhaps easier than any, with your authority, because Paige Patterson really does not like me, as we have had a tough row together over the last two decades on some national theological issues. He knows me well, knows how serious I am, and he will not have much to do with me.

The best Baptists support religious freedom with a passion, are not threatened by the religion or beliefs of others, and support fairness, justice, and missions with all their hearts.

Thanks for allowing chaplaincy to be salvaged in this legislative session, though I am sure the person responsible for zero budgeting it did not know of the broad base of support. It was not right that chaplaincy was lumped as an addendum with RIO and others that hardly compare in scope and contribution. The most common reason for zero-budgeting, by a few important uninformed persons, was "volunteers can do it all," without a hint that *some staff person* would still have to supervise the volunteers' schedules, problems, and the religious needs of the inmates, and so no real savings. Savings was not the real reason, and we chaplains and thousands of concerned Texas citizens may never be apprised of the real reasons. Though, truly, reasons and who did what should be on the table of plain-spoken truth as well.

Some simply want to view us chaplains a volunteer coordinators – just "order" them to "get more" – and as such we have often been treated in the last few years. Yet, your wardens know! The good wardens love us, not simply because we love and respect them, but because we advocate and protect your wardens too. Though we are volunteer coordinators too, and we do it better than a mere coordinator ever could, the higher calling is a facilitator of the First Amendment by networking to meet inmate needs within a diverse religious team. It is obvious that chaplaincy supervises 95% of volunteers, though that is downplayed a lot of the time (another book could be written here).

No other single line item of the same cost to the state and similarly slated for zero budgeting with zero advance warning has ever encountered such widespread support for salvaging, *ever*, than what we accomplished in January-March 2011.⁵⁰

What I pray you will consider is that the *main* argument I strove for most of all was for the pastoral care, the summit of which is in death and critical illness notifications, and the pastoral care that branches out to include all of the unique problems that unique prisoners face, including cellmate trouble, gangs, staff, family, and so many other problems including divorce, grief, loneliness, inferiority ... the list has no end. Note – one last time – the statistics on TDCJ's chaplains' pastoral care (to my knowledge) have not been reported to anyone outside of the division, and that comes from reviewing several years of divisional reports, some years ago. Worse, in the last five-to-six years, we have not had an ability to get together and share notes, sort of speak. We have not been afforded the opportunity to hear from the avant garde developments in pastoral care, be that as simple the sharing of a professional article or a book review or more profoundly from any of the experts from the hundreds of religious seminaries and universities across the nation. Texas has many, not the least of which is SWBTS in Fort Worth, Perkins Theological at SMU in Dallas, Dallas Theological, Houston Theological, and Truett Theological at Baylor, among others.

⁵⁰ See www.PreciousHeart.net/Save_Chaplaincy.htm for the remarkable story.

Sheese, prisoners in Texas are getting seminary professors and chaplains are not. Did you know some seminaries and universities allow a little travel so the professors can help others?

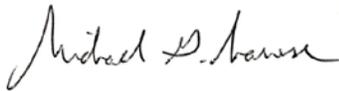
Let me give you just one example to capture your attention. I came across this by accident, as I am the managing editor for *Testamentum Imperium*, an international theological journal with nearly two hundred contributors so far from all over the world, from university presidents, major publishing house editors, and fully tenured professors.⁵¹ Dr. Karen Mason is Professor of Pastoral Counseling at the prestigious Gordon-Conwell Theological Seminary, a member of the American Association of Suicidology and – importantly – was recently awarded a Lilly Theological Research Grant for her collaboration in the project “Protestant Clergy Referral of Suicidal Persons” and has been awarded another Lilly grant “Clergy Engagement in Suicide Intervention and Aftercare” with another professor. Professor Mason sent in this article, “Does Suicide Exempt the Deceased from the Hope of Future Redemption,” which is an excellent article and placed first in the 2011 volume of nearly fifty articles promised.⁵² We chaplains *need* to read articles just like that and more.

Isn’t that important to state prison chaplains? The TDCJ has been looking at suicide with training upon training for several years now, and with good reason.

Please, end the faith-based housing initiative, the Baptist Seminary Indenture Program and Valentine’s Cell-Church Obligation. At least end all but three of the faith houses to *really* study them. That will put a hold on unfair increase in the already overwhelming Protestant super-dominance over all the other religions combined in TDCJ including Catholicism and Islam. At the same time, you will provide relief to many of *your* staff.

There is more I can share in private. Thank you for your time.

Sincerely yours,



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Enclosures: one each for Brad and Bryan

Lynn and Gaddy’s *First Freedom First: A Citizen’s Guide to Protecting Religious Liberty and the Separation of Church and State*

Maness’ *Ocean Devotions – From the Hold of C. H. Spurgeon, the Master of Mariner Metaphors*

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⁵¹ See [www.PreciousHeart.net/ti](#).

⁵² See the article here: [www.PreciousHeart.net/ti/2011/001_Mason_Suicide_Hope.pdf](#).

Appendix 1 – Inmates by Faith in TDCJ, 2010

TDCJ Faith Percentages FY2010						
TDCJ Population in FY2010 >		9/15/2009		8/15/2010		09 to 10
code	Faiths of Prisoners in TDCJ	160,832	%	160,711	%	Change
*	Christian*	131,209	81.6%	131,120	81.6%	0.006%
*	Non-Catholic Christian* - minus A01	97,734	60.8%	97,624	60.7%	-0.023%
B00-11	Baptist* - all	37,347	23.2%	37,348	23.2%	0.018%
A01	Catholic*	33,475	20.8%	33,506	20.8%	0.035%
M00-7	Muslim - all	7,034	4.37%	7,018	4.37%	-0.007%
T00	Native Am.	4,135	2.57%	4,121	2.56%	-0.007%
P00-14	Pentacostal*	3,945	2.45%	3,972	2.47%	0.019%
H06	Jehovah Witness	1,865	1.16%	1,880	1.43%	0.274%
N00-8	Methodist* - all	1,649	1.03%	1,684	1.05%	0.023%
❖	Pagan❖ - all	1,801	1.120%	1,563	0.973%	-0.147%
C08	Church of Christ	1,250	0.777%	1,259	0.783%	0.006%
W10	Jewish	828	0.515%	839	0.522%	0.007%
D-01	Disciples*	791	0.492%	794	0.494%	0.002%
R33	Wicca❖	774	0.481%	768	0.478%	-0.003%
W1-4	Buddhist - all	781	0.486%	794	0.494%	0.008%
L01-3	Lutheran*	497	0.309%	498	0.310%	0.001%
R02	Odinist Asatru❖	378	0.235%	378	0.235%	0.000%
M04-5	Nation of Islam	330	0.205%	332	0.207%	0.001%
R03	Athiest	229	0.142%	246	0.153%	0.011%
R23	Satanist❖	215	0.134%	217	0.135%	0.001%
R01	Agnostic	181	0.113%	177	0.110%	-0.002%
E00	Episcopal	176	0.109%	175	0.133%	0.024%
R17	Neo-Pagan❖	127	0.079%	126	0.078%	-0.001%
R21	Rastafarian	100	0.062%	102	0.063%	0.001%
W08	Hinduism	59	0.037%	59	0.045%	0.008%
R07-8	Druid❖ - all	32	0.0199%	29	0.0180%	-0.002%
R24	Scientology	16	0.0099%	16	0.0100%	0.000%
U00	Unitarian	15	0.0093%	15	0.0093%	0.000%
R11	Hare Krishna Iskcon	14	0.0087%	13	0.0081%	-0.001%
R37	Rosicrucian	14	0.0087%	13	0.0081%	-0.001%
R27	Thelema	12	0.0075%	12	0.0075%	0.000%
R34	Voodoo❖	11	0.0068%	12	0.0075%	0.001%
S01	Salvation Army*	11	0.0068%	11	0.0068%	0.000%
R22	Santeria❖	11	0.0068%	9	0.0056%	-0.001%
R38	Evolutionist	1	0.0006%	1	0.0006%	0.000%
Z01	None	8,134	5.06%	8,133	5.06%	0.003%
	Unclassified	2,836	1.76%	2,804	1.74%	-0.019%
During Entire FY2010, Total Average Change >						0.006%

* Christian by most Catholic and/or Protestant definitions

❖ Pagan by most general definition by Pagans themselves

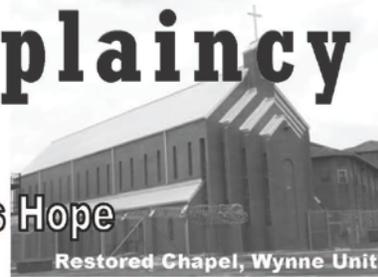
Selection for categories and groupings by author, not TDCJ

For full list, see www.PreciousHeart.net/FY2010_Chaplaincy_Faiths.xls, based on official open-record requests.

Appendix 2 – Saved Texas Chaplaincy, 2010

Save Texas Chaplaincy It Saves Money

and Challenges, Cares, and Gives Hope



Restored Chapel, Wynne Unit

Chaplaincy Savings and Superlatives Seem without End

Total Cost Recovery — How Many Times Over?

1. First Amendment Rights Must be Managed

Religion will *always* be in prison, and the time pulled from staff for managing could cost as much as a Chaplain's salary. TDCJ's sophisticated Chaplaincy policy and trained Chaplains help fairness and avoid the dominance of sectarian interests.

2. Litigation Savings Alone Recovers Cost

Sophisticated Chaplaincy policy exists from 100+ years of legal battles — the staff pulled to handle this would consume more time than the cost of an up-to-date Chaplain. Inmates sue.

3. Volunteers will ALWAYS be Coordinated by Staff

The Chaplains coordinate 17,000+ religious volunteers for 400k+ hours a year, which means \$10+ million savings by the Independent Sector — statistics habitually hidden on prison Chaplaincy nationwide — Total Cost Recovery in this venue alone!

4. Recidivism—Religion Changes People

If a single prisoner is kept from returning, a Chaplain's entire salary is covered. Yet, inestimable, the FAITH of the Chaplains, Volunteers, and most Legislators testify, whether Christianity, Catholicism, Islam, Judaism, and whatever, Religion CHANGES people, and herein the COST savings alone to Recidivism covers the cost of Chaplains TEN-FOLD, if not a HUNDRED-FOLD!

5. Literature Consumables Equal Salary

The donated literature consumables and Bibles used by offenders that Chaplains facilitate tally to more than their annual salary.

and people die — who is *supposed* to be there?

The hurting side of prison — the precious families — notifications of death and critical illness will take place and that should not be a sloppy affair. More than money, the inmates and their law-abiding families need staff Chaplains sensitive to the heart.

The Threat —

For the first time in Texas history, House Bill 1 eliminates the Texas Prison Chaplaincy Program, a legislative process kicked off with a prayer. We must not let this happen.

Whatever else happens in the Senate and House, we have come together to Save Texas Prison Chaplaincy.

What this is NOT —

Chaplaincy is NOT funding for sectarian religion; it is funding for the defense of the First Amendment. NOT funding for play time in the Chapel, but serious faith observance. Chaplaincy is NOT about denigrating any faith in particular, but is about networking with and facilitating fine Religious Volunteers throughout Texas.

What this IS about —

Cost Savings, with a heart. Full of savings and superlatives — in 2004 staff Chaplains facilitated over 400,000 volunteer hours, 82,000+ programs 1.5M attending, and 26,000+ death/illness messages. The 17,000+ Religious Volunteers, 150,000+ inmates and 1,000,000+ law-abiding family members deserve a caring professional who understands deep religious conviction!

With such Cost Savings — Is there a MORE productive program in ALL of Texas?

See the web site for FACTS!

Those who CONNECT help a lot ... those who help others CONNECT help more ...

Will You Help? KEY — CONNECT with your Texas Representative and Senator — by visit, phone, letter, email, facebook. For links to Legislators, Resources, and Facts:



www.PreciousHeart.net/Save_Chaplaincy.htm

TIME — We don't have much time ... only 1-2 months. Get with your Legislator!

Sponsored by Friends of TDCJ Mission, Chaplaincy, Michael G. Maness LLC, Frank Graham's www.ChapelOfHope.org

See more at www.PreciousHeart.net/Save_Chaplaincy.htm.

Appendix 3 – State Representative Jim McReynolds, 2010

