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Handbook For Police Chaplains

James Albert Stegman

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HANDBOOK FOR POLICE CHAPLAINS

A DISSERTATION

Presented to
the Faculty of the Graduate School
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministries

by
James Albert Stegman
May 1984

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TABLE OF CONTENTS

	Page
Preface	xi
Acknowledgements.	xii
Chapter	
1. POLICE CHAPLAINCY--AN INTRODUCTION. .	1
1.0 A DEFINITION OF POLICE CHAPLAINCY.	1
1.1 THE NEED FOR POLICE CHAPLAINCY. . .	1
1.2 THE VALUE OF POLICE CHAPLAINCY TO THE GENERAL COMMUNITY.	3
1.2.1 Crisis management	3
1.2.2. Counseling.	3
1.2.3 Link to resources	4
1.3 THE VALUE OF POLICE CHAPLAINCY TO THE POLICE COMMUNITY	4
1.3.1 Personal counseling	4
1.3.2 Crisis assistance	4
1.3.3 Friendship.	5
1.3.4 Family assistance	6
1.3.5 Job-Related assistance.	6
1.3.6 Reduction of hostility.	7
1.3.7 Preventive counseling through instruction	7
1.3.8 Preserving a community resource.	7

Chapter		Page
1.3.9	Ceremonial functions.	8
1.3.10	Public relations.	8
1.4	THE VALUE OF POLICE CHAPLAINCY TO THE COMMUNITY OF LOCAL CHURCHES . . .	9
1.4.1	The church as servant	9
1.4.2	The church as communicator of good news.	9
2.	THE INITIATION AND ORGANIZATION OF A POLICE CHAPLAINCY	11
2.0	THE FACTORS IMPORTANT TO INITIATING A POLICE CHAPLAINCY. . . .	11
2.0.1	Recognition of need and value	11
2.0.2	Liaison within the police agency. . .	11
2.0.3	Clergy support for the police chaplaincy.	11
2.0.4	Initial expenses.	12
2.0.5	Training.	12
2.0.6	Riding-Time	12
2.1	FACTORS IMPORTANT TO THE ORGANIZATION OF A POLICE CHAPLAINCY.	13
2.1.1	Statement of purpose for a police chaplaincy	13
2.1.2	Qualifications for appointment as a police chaplain.	14
2.1.3	The organization of a chaplaincy. . .	16
2.1.3.1	Police Department liaison officer	17
2.1.3.2	Police chaplain coordinator	18
2.1.3.3	Chaplain in charge of training and public relations.	19

Chapter		Page
2.1.3.4	Chaplain in charge of scheduling and reporting . .	20
2.1.3.5	Treasurer.	20
2.1.3.6	Secretary.	21
2.1.3.7	Advisor.	21
3.	THE DUTIES AND PROCEDURES IMPORTANT TO THE OPERATION OF A POLICE CHAPLAINCY	22
3.0	SERVICES PROVIDED BY POLICE CHAPLAINS.	22
3.0.1	Administrative functions	22
3.0.2	Ceremonial functions	22
3.0.3	Confidential counseling.	22
3.0.4	Counsel jail inmates	23
3.0.5	Crisis support	23
3.0.6	Instruction.	23
3.0.7	Liaison to religious leaders . . .	23
3.0.8	On-Call assistance	23
3.0.9	Referrals.	24
3.0.10	Religious fraud.	24
3.0.11	Riding opportunities	25
3.1	RESPONSIBILITIES OF THE CHAPLAIN TO THE CHAPLAIN CORPS.	25
3.1.1	Attendance	25
3.1.2	On-Call responsibilities	25
3.1.3	Records and reports.	25
3.2	RULES AND REGULATIONS.	25
3.2.1	Accessibility to scenes.	25

Chapter		Page
3.2.2	Accountability to officers	26
3.2.3	Back-Up.	26
3.2.4	Conduct.	26
3.2.5	Confidentiality.	26
3.2.6	Criticism.	26
3.2.7	Identification	27
3.2.8	Internal affairs	27
3.2.9	Non-Enforcement role	27
3.3	STANDARD OPERATING PROCEDURES FOR POLICE CHAPLAINS	28
3.3.1	Assisting personnel at the hospital	28
3.3.2	Attempted suicide.	29
3.3.3	Chaplain riding along in the field.	30
3.3.4	Child abuse.	32
3.3.5	Communication through department channels.	33
3.3.6	Counseling of officers or their families	34
3.3.7	Dealing with the mentally or emotionally disturbed	35
3.3.8	Death of department personnel.	35
3.3.9	Death notification	37
3.3.10	Disaster response.	39
3.3.11	Disciplinary review of chaplains	40
3.3.12	Domestic disputes.	41
3.3.13	Economic assistance for those with short-term needs.	43

Chapter		Page
3.3.14	Field officers use of a chaplain	44
3.3.15	Firearms orientation	46
3.3.16	Funerals and memorial services . .	47
3.3.17	Grief counseling	48
3.3.18	Hostage negotiations	49
3.3.19	Injury or accident to department personnel	50
3.3.20	Juvenile counseling.	51
3.3.21	On-Call.	53
3.3.22	Orientation of recruit officers and their families. . .	54
3.3.23	Providing liaison to religious leaders in the community	55
3.3.24	Public demonstrations or disturbances.	56
3.3.25	Public service programs.	57
3.3.26	Radio procedures	58
3.3.27	Rape counseling.	59
3.3.28	Referral	59
3.3.29	Regular chaplain meetings.	60
3.3.30	Reporting and record-keeping . . .	61
3.3.31	Representing the Police Department.	62
3.3.32	Response to an emergency scene . .	63
3.3.33	Standard uniform	64
3.3.34	Stress reduction program for officers	65
3.3.35	Substance abuse.	67

Chapter		Page
3.3.36	Weddings	68
3.3.37	Wife abuse	69
4.	THE INFORMATION AND SKILLS IMPORTANT TO POLICE CHAPLAINS. . . .	70
4.0	INFORMATION IMPORTANT TO THE POLICE CHAPLAIN.	70
4.0.1	The role of the chaplain	70
4.0.2	Standard operating procedures for the chaplain	70
4.0.3	Police Department policy and procedures.	70
4.0.4	An overview of the patrol function.	71
4.0.5	Facilities familiarization	71
4.0.6	Firearm familiarization.	71
4.0.7	Community resources, referral agencies.	71
4.0.8	Emergency medical services and procedures	71
4.0.9	Church resources	71
4.1	SKILLS IMPORTANT TO THE POLICE CHAPLAIN.	71
4.1.1	Child abuse.	72
4.1.2	Crisis counseling.	73
4.1.3	Death notifications.	73
4.1.4	Disaster response.	74
4.1.5	Domestic crises.	74
4.1.6	First aid, CPR	74
4.1.7	General counseling	74
4.1.8	Grief counseling	76

Chapter		Page
4.1.9	Hostage negotiations	76
4.1.10	Juvenile counseling.	77
4.1.11	Mental health.	77
4.1.12	Rape counseling.	77
4.1.13	Stress management.	78
4.1.14	Substance abuse.	80
4.1.15	Suicide prevention	80
4.1.16	Wife abuse	81
5.	HELPFUL HINTS AND QUESTIONS WITH ANSWERS	82
5.0	HELPFUL HINTS.	82
5.0.1	Brochures.	82
5.0.2	Business cards	82
5.0.3	Chaplains' fund.	83
5.0.4	Chaplains' personal equipment. . .	83
5.0.5	Chaplain vehicle	84
5.0.6	Confidentiality.	85
5.0.7	Directory of counseling resources	85
5.0.8	Grants	86
5.0.9	Hospital-Based chaplaincy.	86
5.0.10	Identification cards	86
5.0.11	Incorporation.	87
5.0.12	International Conference of Police Chaplains.	87
5.0.13	Liability.	88
5.0.14	Personal sketches of chaplains . .	88

Chapter		Page
5.0.15	Police hymn	89
5.0.16	Regular meetings.	89
5.0.17	Uniforms.	89
5.0.18	Unusual services to the community	90
5.0.19	Wallet-Sized cards.	90
5.1	QUESTIONS WITH ANSWERS.	91
Appendix		
A.	THE BIBLICAL BASIS FOR POLICE CHAPLAINCY	96
B.	HOW TO GET STARTED AS A POLICE CHAPLAIN	102
C.	SAMPLE ORGANIZATIONAL CHARTS.	116
D.	SAMPLE FORMS.	118
E.	BIBLIOGRAPHIC MATERIAL ON GRIEF COUNSELING TOPICS	131
F.	POLICE HYMN	140
Bibliography		141

PREFACE

The Handbook grew out of the need to bring together information helpful to the organization and operation of a police chaplaincy. Many police agencies employ the services of a chaplain, either volunteer, full-time, or a combination of both. Few police agencies have a well-documented description of how the police chaplain is to function in relation to the police organization.

The Handbook is based on information supplied by police agencies from twenty-one states and the F.B.I., as well as existing literature. Much of the content reflects the experience of the police chaplains of Bremerton, Washington.

The Handbook is primarily aimed at police agencies who recognize the value of utilizing police chaplains, but need help to initiate and organize such a program. It is valuable, as well, to the agency now employing the services of chaplains, but desiring a more thorough documentation of chaplaincy organization and procedure.

This Handbook is only an initial effort to provide information for police chaplains. Local police chaplaincies will desire to modify and add to its contents to tailor the organization and procedures to the needs of their police agency.

ACKNOWLEDGEMENTS

Thirty-nine police agencies, representing twenty-one states, and the Federal Bureau of Investigation contributed information helpful in formulating this Handbook. The police agencies are listed by state as follows: Alaska: Anchorage; Arizona: Phoenix; Arkansas: Fort Smith, Little Rock; California: Los Angeles, Marysville/Yuba-Sutter; Delaware: Delaware State Police, Milford, Wilmington; Georgia: Georgia State Police; Illinois: Chicago; Indiana: Indianapolis; Iowa: Cedar Rapids, Polk County; Kansas: University of Kansas; Kentucky: Lexington; Michigan: Detroit; Minnesota: Albert Lea, Anoka County, Apple Valley, Faribault, Robbinsdale; Montana: Billings, Yellowstone County; Nevada: Nevada Highway Patrol; North Carolina: Ashville, Charlotte, Greensboro, High Point, Winston-Salem; Ohio: Mansfield; Oregon: Portland; South Carolina: Spartanburg; Virginia: Arlington, Hampton; Washington: Bremerton, Everett, Tacoma, Washington State Criminal Justice Training Commission.

The Washington State Criminal Justice Training Commission provided information and access to resources which proved to be very helpful.

Three police chaplains gave special permission for the use of materials which they developed. Carol Park wrote the "Police Hymn" for the Detroit Police Department, noted in Appendix F. Tommy Howard developed the format and some of the content presented in the "Standard Operating Procedures." Wilburt Cunningham formulated the procedures represented in "How to Get Started as a Police Chaplain."

Bob Glass and Jim Saxman of the Buckley King Mortuary of Tacoma, Washington, provided the extended bibliography on counseling in death-related situations. This bibliography is located in Appendix E.

A deep measure of gratitude goes to my typists, Evelyn Slate and Kathy Stegman, for their large investment of time and effort, and to many others for their ideas, contributions, and patience.

1. POLICE CHAPLAINCY--AN INTRODUCTION

1.0 A DEFINITION OF POLICE CHAPLAINCY

Police chaplaincy is the provision of the services of a professional clergyman to a police agency, and/or to the local community through the police agency. The chaplain serves the police agency in a pastoral role, ministering primarily to the spiritual, psychological, and emotional needs of department personnel and their dependents. The chaplain serves the community by providing skilled assistance in counseling and crisis intervention. The chaplain may be either a volunteer to, or an employee of, the police agency.

1.1 THE NEED FOR POLICE CHAPLAINCY

At a time when rising crime rates are producing growing demands on our criminal justice system, economic resources to meet those demands are shrinking. Police agencies are feeling the

pressures of doing more with less.¹ As the front-line representatives of local government, police officers are the most accessible to the public to encounter these heightened demands for services, many of which go far beyond the law enforcement function.

In addition to dealing with the needs of the community, police officers and their families experience personal needs characteristic of their profession. The divorce rate among police officers is estimated at almost twice the national average.² Job-related stress is accountable for many disability leaves and retirements, as well as incidents of the use of excessive force, conflict within the family, and other problems such as alcohol abuse. The pressures are sometimes overwhelming to these individuals who are called on to assume a very high level of responsibility.

Local clergy provide a resource in most communities by which the needs of both the general

¹ Scott LaChasse, "Volunteer Police Chaplaincy: A Program of Substance and Results," Police Chief, May 1982, p. 32.

² Patricia J. Hewitt, "The Troubled Life Behind the Badge," Family Weekly, 19 June 1983, p. 16.

community and the police community can be addressed. Clergymen are skilled in both crisis intervention and counseling, and can be profitably used to benefit both groups.

1.2 THE VALUE OF POLICE CHAPLAINCY TO THE GENERAL COMMUNITY

1.2.1 Crisis management

Individuals and families in the community frequently encounter situations with which they are unprepared to deal. Sudden occurrences of death, injury, personal loss, or loss of purpose result in real stress and trauma. Police are frequently the first to respond to the crisis situation. The clergy are trained to provide help through counseling or other forms of support.

1.2.2 Counseling

People sometimes have needs that demand a length of time to resolve. Chaplains trained in counseling can often be available for a greater length of time than an officer to satisfactorily resolve a crisis or personal need. This may also help prevent frequent officer call-backs.

1.2.3 Link to resources

Chaplains are aware of resources in the community to which people can go for extended help. Also, many churches have resources within their congregations that are made available to the community.

1.3 THE VALUE OF POLICE CHAPLAINCY TO THE POLICE COMMUNITY

1.3.1 Personal counseling

Police officers need a confidential relationship in which they can air their needs and frustrations without fear of reprisal and embarrassment. This opportunity is crucial to the reduction of stress.

A chaplain is available to assist officers in solving career, family, or other life decisions.

1.3.2 Crisis assistance

Due to the nature of police work, trauma relating to death, injury, or personal tragedy is common. Whether trauma is experienced by the officer, his family, a peer, or a victim whom he encounters, the need for the officer to receive support at those times is very real.

A chaplain can be a valued source of support and strength.

1.3.3 Friendship

Police officers and their families form a segment of society which is, by nature, different from the general profile of the average American family. Differences due to schedule, lifestyle, and community attitudes tend to cause police families to be isolated from the community in general. This effect creates increased need for friendship outside, as well as inside, the police community.

Police and clergy encounter some common needs due to their respective positions in society. Both experience unrealistically high expectations for their behavior and for that of their families. Likewise, police and clergy experience unusual demands on their time, energy, and personal attention. Self-discipline is needed to balance demands with the limitations of one's personal resources. Sharing these common needs can form a valuable friendship beneficial to both parties.

1.3.4 Family assistance

Family members feel the pressures from police work as well as the officers. Especially in times of crisis, such as death or injury, a supportive relationship with a trusted, helpful person is needed.

1.3.5 Job-Related assistance

Many functions a police officer performs are stressful, some being outside the realm of his training. Death notices are one example of responsibilities in which the clergy's training and position in society can be utilized to assist the officer.

In general, the clergy's training in dealing with matters of death (whether natural, accidental, or suicidal) and life (family relationships, meaning and purpose, or crisis management) provide a resource for a broad range of needs the officer encounters in the community. The clergy's assistance may be in the form of intervention, where he complements the officer's function; or the chaplain may assume responsibility for resolving a situation too time-consuming for the officer to remain involved

until its conclusion (such as domestic disputes and grief counseling).

1.3.6 Reduction of hostility

The presence of a chaplain, when recognized by the public in a situation, may reduce hostility directed to police. The clergyman holds a recognized and respected position in the community. Symbols of that position, such as the clerical collar or cross, serve to diffuse hostility when the chaplain is in company with officers in a peace-keeping role.

1.3.7 Preventive counseling through instruction

Chaplains may be used for instructional purposes to help police and their families be alert to ways in which they can deal with a variety of unique needs. One such service is the orientation of new officers and their families as to what to expect in adjusting to a police lifestyle, and how to deal with its unusual pressures.

1.3.8 Preserving a community resource

The community has a large investment in each officer, through training and experience.

Helping reduce stress, and thereby promoting longevity among officers, aids in assuring the continued quality and usefulness of their investment.

1.3.9 Ceremonial functions

Chaplains may be called on to provide spiritual content for special times of recognition which accompanies awards, graduations, promotions, etc.

1.3.10 Public relations

Chaplains may plan activities in cooperation with the police administration which promote a positive image within the community. They may be used to address civic groups, or provide helpful seminars or services on behalf of the police agency.

Police administrators find that the community responds very positively to the presence of police chaplains. The respected role of the clergy carries positive influence when linked with that of the police. Citizens from the local church congregations represented by the chaplains often feel a special relationship to

the police agency due to interest in their pastor's involvement.

1.4 THE VALUE OF THE POLICE CHAPLAINCY TO THE COMMUNITY OF LOCAL CHURCHES

1.4.1 The church as servant

The church has been called to serve its community. Many churches, however, find themselves, intentionally or unintentionally, isolated from the real needs of the community. Churches may have spiritual, economic, or social resources which do little to affect the community unless they are brought in touch with the sources of need. Police chaplains, as representatives of their respective churches, can be a vital link between the church and the needy.

1.4.2 The church as communicator of good news

The sharing of the good news about God's love and forgiveness is frequently seen in the Bible in the context of help with life's needs. People with spiritual needs often do not seek out the church for solutions. However, the church is instructed to go to them. Police chaplaincy brings the church into contact with

people in crisis through their pastor. Frequently, the personal need is spiritual as well as emotional or physical.

2. THE INITIATION AND ORGANIZATION OF A POLICE CHAPLAINCY

2.0 FACTORS IMPORTANT TO INITIATING A POLICE CHAPLAINCY

2.0.1 Recognition of need and value

The police agency must be convinced of the value of a chaplain to serve the needs of the officers and the general community. Without the full support of the police administration, the program will either not materialize, or will not develop to its potential.

2.0.2 Liaison within the police agency

At least one influential person within the police agency must be convinced of the need for chaplains, and must be willing to actively promote the program to the administration.

2.0.3 Clergy support for the police chaplaincy

A pastor, or group of pastors, must recognize the value of the chaplain ministry, and be willing and able to commit time and energy to its initiation and on-going success.

2.0.4 Initial expenses

Start-up expenses may include the cost of uniforms, training, equipment, administration, and operational costs, such as reimbursement for mileage and meetings.

2.0.5 Training

Chaplains need an orientation to department policy and procedures. They should be familiar with lines of authority and communication, covering a general over-view of the function of the entire department. In addition, they should receive instruction in special skills necessary for them to fulfill the role of chaplain.

2.0.6 Riding-Time

Initial experiences of riding with officers in the field are critical to the success of a chaplaincy program. This time allows chaplains the opportunity to become acquainted with both officers and department procedures. Much of the usefulness of chaplains will depend on the level of trust and confidence officers have in them, based on personal experiences. Riding-time is extremely important in building the

relationships and the level of trust upon which the chaplaincy program depends.

2.1 FACTORS IMPORTANT TO THE ORGANIZATION OF A POLICE CHAPLAINCY

2.1.1 Statement of purpose for a police chaplaincy

It is the purpose of the police chaplain corps to:

- a. Provide spiritual guidance to members of the Police Department and their families on the basis of request. (This service is not intended to replace the services of the individual's own clergy).
- b. Provide a confidential source of counseling for police and their families.
- c. Develop a caring relationship with all police personnel.
- d. Contribute to the positive morale of the department.
- e. Provide sources of instruction in matters of ethics, counseling, and stress management.
- f. Assist officers and their families in times of personal crisis or need.

- g. Assist police officers in serving the community by providing spiritual guidance, comfort in crisis, physical help in emergencies, and referral to appropriate social agencies.
- h. Serve as a communication link between persons in crisis situations and their own clergy.
- i. Serve as a community representative between citizens and police to promote the interests of each respective group.

2.1.2 Qualifications for appointment as a police chaplain

Personal characteristics--a chaplain must:

- a. Show a God-like compassion, understanding, and love for his fellow man, and relate easily to people.
- b. Manifest a broad sense of experience and professional maturity, emotional stability, and personal flexibility.
- c. Be tactful and considerate in his approach to all people, regardless of race, creed, or religion.
- d. Possess a valid driver's license.

- e. Never have been convicted of a criminal offense, nor of offenses involving moral turpitude.
- f. Be examined by a physician to assure he is free from any physical, emotional or mental condition which might adversely affect his exercising the duties of a police chaplain.
- g. Have a special interest in the police chaplaincy and be willing and able to participate in all duties and activities expected of the position.

Professional endorsement and experience--a chaplain must:

- a. Be an ordained or licensed member in good standing with his denomination for a minimum of one year.
- b. Be endorsed by his local church or denomination.

Professional skills--a chaplain must:

- a. Indicate a willingness to participate in training experiences that would enhance his effectiveness in meeting and dealing with people in crisis.

- b. Be familiar with community medical, psychiatric, and other human resources in the local area.
- c. Have considerable training and experience in counseling procedures and techniques.
- d. Have, or obtain, a general knowledge of stress management and crisis intervention techniques.
- e. Have, or obtain, knowledge of individual and group behavior, and of effective management and relational principles.

2.1.1.3 The organization of a chaplaincy program

The organizational structure of police chaplaincy programs varies widely. Determining factors are the mode of operation (volunteer, full-time, or a combination of both), the size of the police agency and its internal structure, and the defined role of the chaplain.

Generally, each chaplaincy program includes a liaison within the department (police chief, sheriff, or some designate), a coordinator of chaplains (sometimes fulfilled by a

full-time chaplain), and a complement of chaplains. The relationship of chaplains to the police agency varies from a highly informal structure where chaplains simply report their activities to the chief or sheriff, to a well-defined status and role where the chaplains are afforded specific rank and are incorporated within the total system of the police agency.

Following are performance guidelines for various positions in the chaplaincy organization:

2.1.3.1 Police department liaison officer

The liaison officer, appointed by the police chief or sheriff, is to act as liaison between the chief or sheriff and the chaplain coordinator. His duties shall include:

- a. Maintain records on all activities of the chaplain corps.
- b. Coordinate police activities which may concern members of the chaplain corps.
- c. Receive and maintain all field reports written by chaplains.
- d. Inform the police chief or sheriff regularly as to the status of

chaplain activity within the department and the community.

- f. Attend regularly-scheduled meetings of the chaplain corps.

2.1.3.2 Police chaplain coordinator

The chaplain coordinator may be appointed by the police chief or sheriff, or may be elected from within the chaplain corps with approval by the chief or sheriff, or his representative. His duties shall include:

- a. Act as chairman of all chaplain meetings.
- b. Recruit new chaplains from the local ministerium.
- c. Arrange for regular monthly meetings.
- d. Act as a liaison between the chaplain corps and the police agency in matters of procedure or service.
- e. Supervise the activities of the other chaplains, monitoring their participation and performance, and enforcing minimum requirements.
- f. Act as organizational spokesman to the public.

2.1.3.3 Chaplain in charge of training
and public relations

Selection of a person to this position and to all other offices of the chaplain corps, except chaplain coordinator, shall be by election from within the chaplain corps. The duties of this office shall include:

- a. Obtaining information as to opportunities for training, both through the department, and through other agencies or sources.
- b. Taking a survey periodically to determine needs for training.
- c. Working with the training officer of the Police Department to schedule and publicize training events.
- d. Acting as liaison between the chaplain corps and the public media (all news releases to be cleared through department channels).
- e. Publicizing department social events appropriate for chaplain participation.
- f. Coordinating requests by the public for chaplain appearances at service clubs or other organizations.

2.1.3.4 Chaplain in charge of scheduling and reporting

The duties of this position shall include:

- a. Scheduling monthly "on-call" calendars, taking note of days off, vacations, and out-of-town obligations of chaplains. Each chaplain would receive a schedule a minimum of one week before he is scheduled to serve.
- b. Obtaining a monthly report from each chaplain of riding-time and incident reports detailing the chaplain's involvement in service calls.
- c. Preparing a summary report for each quarter of chaplain activity (riding, incidents, training).

2.1.3.5 Treasurer

The treasurer's duties shall include:

- a. Keeping accurate financial records of income and disbursement.
- b. Properly receipting and thanking donors to the chaplaincy program.
- c. Providing a monthly and annual financial report.

- d. Preparing financial records for auditing.

2.1.3.6 Secretary

The duties of the secretary shall include:

- a. Taking minutes of chaplain meetings and distributing copies to each chaplain.
- b. Writing appropriate correspondence on behalf of the chaplain corps.
- c. Maintaining an accurate list of chaplains and keeping personnel files up-to-date.
- d. Assuming responsibility for any publication or newsletter from the chaplain corps.

2.1.3.7 Advisor

This position shall be filled by the previous chaplain coordinator.

3. THE DUTIES AND PROCEDURES IMPORTANT TO THE OPERATION OF A POLICE CHAPLAINCY

3.0 SERVICES PROVIDED BY POLICE CHAPLAINS

3.0.1 Administrative functions

Participate, on invitation, in Shooting Review Boards, Oral Boards, or other internal administrative functions.

3.0.2 Ceremonial functions

Perform ceremonial functions, as requested by police administration (awards events, promotions, funerals).

3.0.3 Confidential counseling

Provide counseling in a confidential setting for police personnel or their family members in order to:

- a. Reduce stress.
- b. Deal with personal needs or problems.
- c. Provide support in a time of family crisis (physical, emotional, or spiritual).

3.0.4 Counsel jail inmates

Counsel jail inmates in regard to personal needs and problems.

3.0.5 Crisis support

Be available to offer support and comfort when an officer is injured, killed, or sick.

3.0.6 Instruction

Provide instruction, when invited, in matters of ethics or other special topics.

3.0.7 Liaison to religious leaders

Provide a liaison between police and religious leaders of the community.

3.0.8 On-Call assistance

Be on call forty-eight hours (or some other specified period) in order to assist officers in the following situations:

- a. Death notification.
- b. Grief counseling.
- c. Suicide intervention.
- d. Support for families and individuals in crisis due to traffic injury or fatality.
- e. Domestic disputes.

- f. Juvenile counseling and child abuse situations.
- g. Assistance to victims of violent crimes through counseling follow-up.
- h. Assistance with mentally and emotionally disturbed persons.
- i. Substance abuse counseling.
- j. Disaster response
- k. Public demonstrations.
- l. Hostage negotiation.
- m. Assist elderly persons or children with special needs.
- n. Other situations as identified by sworn personnel.

3.0.9 Referrals

Refer citizens to community agencies for assistance and/or follow-up situations.

3.0.10 Religious fraud

Consult with police on matters of possible religious fraud.

3.0.11 Riding opportunities

Ride with officers regularly in order to form a relationship of trust and respect, and to

become familiar with the working environment and situations encountered by police. Associate with officers in a variety of contexts, such as roll call, social events, etc.

3.1 RESPONSIBILITIES OF THE CHAPLAIN TO THE CHAPLAIN CORPS

3.1.1 Attendance

Attend all meetings and training opportunities.

3.1.2 On-Call responsibilities

Fulfill on-call responsibilities, or make satisfactory arrangement for substitution when circumstances do not permit the performance of necessary duties.

3.1.3 Records and reports

Keep accurate records and report all activities and participation.

3.2 RULES AND REGULATIONS

3.2.1 Accessability to scenes

Chaplains shall have access to all scenes where the presence of police officers indicates the requirement or need for a chaplain's services.

3.2.2 Accountability to officers

Chaplains are accountable to the officer in charge of a scene and shall wait for directions from the officer in charge, unless responsibility for the situation is designated to the chaplain.

3.2.3 Back-Up

Chaplains may request back-up officers to assist him, or stand by, if he so desires.

3.2.4 Conduct

Chaplains shall at all times conduct themselves as representatives of God, and of their police agency, in keeping with professional etiquette.

3.2.5 Confidentiality

Chaplains shall not release any information on cases to which they are assigned to any news media or insurance agencies. All information secured will be held in confidence and used only for the benefit of persons involved.

3.2.6 Criticism

Chaplains shall not publicly criticize the action of any law enforcement officer or chaplain. Chaplains having a grievance shall refer

the matter to the Executive Committee for proper resolution.

3.2.7 Identification

Proper identification shall be carried by the chaplain whenever he is performing an official service.

3.2.8 Internal affairs

Chaplains shall not be involved in the normal departmental grievance procedures, unless it is determined that it will in no way reflect on, or jeopardize, the relationship of the chaplain to department personnel.

3.2.9 Non-Enforcement role

Chaplains are not law enforcement officers, and shall possess no law enforcement authority other than that of any private citizen. In no way should they interfere with sworn officers in the performance of their duties, or assume a law enforcement role.

3.3 STANDARD OPERATING PROCEDURES FOR POLICE CHAPLAINS

3.3.1 Assisting personnel at the hospital

a. Purpose

When sickness or injury requires emergency hospitalization, it is helpful for the chaplain to provide a source of information to family members not permitted access to the patient, as well as to help prevent interference from news personnel or other interested parties.

b. Procedure

1. Remain with the injured person, and periodically inform waiting family and friends of the situation. (This is to reduce the number of people in the vicinity of the treatment of the patient.)
2. Assist hospital staff with information, when requested.
3. Leave information with the hospital as to where you can be reached.
4. Put the family in touch with the hospital chaplain.

3.3.2 Attempted suicide

a. Purpose

People threaten suicide for a variety of reasons. Suicide prevention includes both a determination of the potential threat of suicide and steps to prevent the person from carrying out those intentions.

b. Procedure

1. Minimize the perceived threat by the chaplain to the individual by removing the police jacket or other potentially threatening uniform parts.
2. Identify yourself by name and position.
3. Give assurance that your purpose is to listen and to help, if possible.
4. Do not make threatening or sudden moves.
5. Talk calmly, asking questions to determine the person's state of mind and circumstances. Ask specific questions about the person's intentions about suicide and the method considered.
6. Keep the person talking, to divert attention from the suicide attempt.
7. Do not make promises you cannot keep, but try to provide a sense of hope.

8. Promise whatever help you can supply (hospitalization, professional care). Consider family members a primary source of help.
9. Suggest alternative courses of action to the one the person is proposing.
10. Keep an officer nearby to give assistance and to assure safety.
11. Accompany the person to the immediate source of help (hospital, mental health center, detoxification center).

3.3.3 Chaplain riding along in the field

a. Purpose

Riding with officers is important to building relationships, providing opportunities for informal counseling and discussions, understanding the policemen's environment, and being available for assistance. While in the field, the chaplain must seek to avoid situations which endanger himself, make him a liability to the officer, or place him in a law enforcement role.

b. Procedure

1. Ride in uniform, except when accompanying a plain clothes officer.
2. Allow the officer to control the flow of the conversation. Be careful not to interfere with his ability to hear radio transmissions or other necessary sounds.
3. Ask the officer to report your field status and personnel number or identification to Central Communications.
4. In situations of potential danger, seek the place of greatest safety (car, safe distance from scene). Do not become a liability to the officer, who may feel responsible for your safety.
5. Do not place yourself in a law enforcement role. Use force or authority only in situations of potential danger to the officer where your actions are necessary to assist him.
6. Chaplains should not carry firearms. Presence of firearms changes the chaplain's role from helper and peacemaker, to enforcer and personal threat.

Defensive weapons may be a heavy flash-light or some form of spray irritant.

7. Keep careful notes of incidents or situations where the information may be helpful in a future resolution of the incident. Do not allow notes to violate the principle of confidentiality.
8. Be alert.

3.3.4 Child abuse

a. Purpose

Abuse is generally a symptom of deeper needs among family members. Assistance in such a situation includes providing support and short-term counseling for parents, child, or both. The safety of the child is of primary concern.

b. Procedure

1. Ascertain which family members need attention to deal with their immediate emotions.
2. Encourage the parent or child to talk and express his feelings. Listen carefully for clues to immediate needs.

3. Assure the child of his safety and the availability of help.
4. Assist officers in carrying out any decisions to separate the child from the family. Be available to answer questions.
5. Provide referral sources for help, when appropriate.
6. Refer the family to a counseling center.

3.3.5 Communication through department channels

a. Purpose

Departments are variously organized to direct the flow of communications for maximum effectiveness. Observance of these procedures helps to minimize breakdowns of communication.

b. Procedure

1. All chaplain communications of an official nature shall be directed to the chaplain coordinator for proper routing.
2. The chaplain coordinator is responsible for directing communications of department concern to the police liaison designated by the chief.

3.3.6 Counseling of officers or their families

a. Purpose

Counseling is provided to assist officers or their family members in dealing with a crisis or specific needs. It may be for job-related problems, personal needs, or family needs. It is to be clearly understood that all counseling information must be kept strictly confidential.

b. Procedure

1. Listen carefully to the details of the situation.
2. Determine if you are capable of assisting them.
3. Make referral to another counselor or agency, if you determine that you are unable to assist them.
4. In cases of counseling family members of the opposite sex, show care to meet in your office or a public place so as to dispel any appearance of secrecy.
5. Be prepared to suggest helpful sources of information, such as literature or special interest groups.

3.3.7 Dealing with the mentally or emotionally disturbed

a. Purpose

Those demonstrating mental and emotional problems need immediate protection from harming themselves or someone else, while being put in contact with resources to address their needs.

b. Procedure

1. At the request of the officer in charge, offer a non-threatening presence to reassure the individual of the possibility of help.
2. Talk or listen to the individual to calm his immediate feelings.
3. Allow police or mental health professionals to make determinations in regard to any actions to commit the individual to a holding facility.
4. Do not interfere with any police actions to manage physical threat or violence.

3.3.8 Death of department personnel

a. Purpose

When death occurs, it is important to make notification to the immediate family as

quickly and gently as possible. Support for the survivors is critical, due to grief-related shock. There is a need to make decisions relating to funeral and family arrangements and other important details. Tact and clear thinking are important assets to being helpful in this situation.

b. Procedure

1. Notify family members in person (not on the phone).
2. Work with the victim's commanding officer, if possible, to make the notification together.
3. Be aware of as much detail as possible, but only use whatever information is necessary at the time. Additional detail may add unnecessarily to the shock.
4. Encourage family members to express their feelings. Be sensitive to the needs of each family member, especially children.
5. Provide transportation for family members, whenever necessary.
6. Stay with family members until relatives or friends arrive to assist.

7. Offer to assist the family to make any arrangements, such as:
 - (a) Contacting a funeral home.
 - (b) Notifying out-of-town relatives.
 - (c) Notifying the personal family minister.
 - (d) Making follow-up contacts after the funeral to support the family in any ongoing needs.

3.3.9 Death notifications

a. Purpose

Notification of relatives of one who has died is a traumatic experience for all involved, both officers and family. Since clergy are especially trained in the meaning of death and dealing with such issues, it is helpful for them to assist in communicating such news and offering comfort and assistance at the time of crisis.

b. Procedure

1. Ascertain as much information as possible concerning the individual that is deceased:
 - (a) Cause of death.
 - (b) Age.

- (c) Sudden or expected.
 - (d) Sickness
 - (e) Surviving family.
 - (f) Religious preference.
2. Know as much as you can about those to whom the message will be delivered:
 - (a) Relationship.
 - (b) Age.
 - (c) History of physical or emotional problems (heart, mental).
 - (d) Religious preference (minister's name).
 - (e) Doctor's name.
 3. Inform their minister and request assistance, if possible.
 4. Deliver the message in person.
 5. Introduce yourself and those assisting you by name and title (chaplain, pastor, officer).
 6. Advise them that you have received information concerning _____.
 7. Control the physical setting (have them seated, others present, privacy).
 8. Ask if they know a person named _____.
 9. Are they a relative or friend?

10. When did you last see them?
11. It is preferable that they ask you if _____ is dead, rather than your making a statement.
12. Attempt to contact friends or family who can be with them before you leave.
13. Inform them how they can contact you for further assistance or information.
14. Most notifications are the responsibility of the coroner's office.

3.3.10 Disaster response

a. Purpose

Disasters occur in which many people have an immediate need for a wide variety of services, as well as physical and emotional support. Since disaster leaves many people disoriented and confused, clear thinking and decision-making are a prime source of help. Chaplains may assist to resolve immediate needs for assurance or support, both to victims and emergency personnel.

b. Procedure

1. Report, in uniform if possible, to the coordinator of emergency services at the disaster scene.
2. Offer whatever services are most needed. Where people are too busy to give directions, look for areas in which you may assist (carrying supplies, comforting survivors, dealing with relatives).
3. Try to reunite individuals with other family members or friends.
4. Do not provide services for which you are not qualified (medical, legal).
5. Remain available until you are replaced or dismissed.

3.3.11 Disciplinary review of chaplains

a. Purpose

Minimum standards for participation are defined to encourage chaplains to fulfill the activities defined as important to the success of the program. Such rules require a means of enforcement or disciplinary review.

b. Procedure

1. The participation of each member shall be reviewed once each quarter by the Executive Committee, or some other designated person (chaplain coordinator).
2. Those not meeting the minimum standards shall be informed that they are "on probation" for the following quarter (three months).
3. Chaplains not meeting the minimum standards for two consecutive quarters shall be removed from the program, and must reapply in order to be reinstated in the program.
4. All complaints against a chaplain shall be directed, in writing, to the chaplain coordinator. The Executive Committee, in conjunction with the police liaison, shall determine appropriate resolution of the complaint.

3.3.12 Domestic disputes

a. Purpose

Disputes between members of a family erupt for a wide variety of reasons, frequently

related to traumatic changes in the family or to a family member. A neutral observer may mediate a situation, and end immediate hostility while searching for a long-term solution.

b. Procedure

1. The chaplain is not to be involved until any violence is under control.
2. The chaplain will identify himself to the respective parties and define his role as one of a neutral mediator.
3. The chaplain will listen and observe to ascertain as much about the situation as possible. Sometimes, the "venting" of hostilities verbally is most immediate need.
4. The chaplain is under the authority of the officer in charge. If directed, he may remain as long as is desired to resolve a situation. Any situation with potential physical violence should be handled by the officer, assisted by the chaplain.

5. Be constantly aware of the potential for hostilities to be directed at the chaplain or other interveners.
6. Referral to social agencies or follow-up appointments may be made at the discretion of the chaplain.

3.3.13 Economic assistance for those with short-term needs

a. Purpose

Occasions arise when a person is legitimately stranded in one's city without resources. With some assistance (gas, food, lodging), he may resolve his predicament quickly.

b. Procedure

1. Determine the specific need and its legitimacy. (People frequently try to take advantage of those who would try to help.)
2. Maintain a file of local organizations or individuals prepared to assist people in need.
3. Contact the local agency, and accompany the individual(s) to the source of

help. Be sure to note the appropriate contact person at the agency.

4. Do not give money. Work out an arrangement, if possible, whereby the person can perform some work or service in exchange for the provisions.
5. Check the individual for possible warrants.

3.3.14 Field officers' use of a chaplain

a. Purpose

Field officers encounter a variety of situations in which the services of a chaplain may be profitably used. It is up to the discretion of the officer in charge of a scene as to whether or not a chaplain is to be requested.

b. Procedure

1. The officer should determine the need for a chaplain. This determination may be based on:
 - (a) The need for special skills of a chaplain (crisis intervention, counseling, death support).

- (b) The unusual time demand of a situation requiring someone's presence, but not necessarily that of the officer.
- (c) The anticipated positive effect of a chaplain's presence in a situation (death scene, domestic dispute, calming effect on an emotionally out-of-control person).
- (d) Support value for the officer or others experiencing a traumatic situation.

2. Examples of situations in which a chaplain might be helpful are:

- (a) Death notification.
- (b) Death counseling.
- (c) Suicide intervention.
- (d) Support for families and individuals in crisis due to traffic injury or fatality.
- (e) Domestic disputes.
- (f) Juvenile counseling.
- (g) Child abuse situations.
- (h) Assistance to victims of violent crimes for follow-up counseling.

- (i) Assistance with mentally and emotionally disturbed persons.
 - (j) Substance abuse counseling.
 - (k) Disaster response.
 - (l) Hostage negotiation.
 - (m) Public demonstrations.
 - (n) Assisting elderly or children with special needs.
 - (o) Other situations as identified by sworn personnel.
3. Request CenCom to notify the chaplain who is "on-call."
 4. Brief the chaplain at the scene as to the facts of the situation. Specify what services you wish him to provide.
 5. Compare notes with the chaplain, when desirable, for the purpose of reporting and follow-up.

3.3.15 Firearms orientation

a. Purpose

Training in firearms is to familiarize the chaplain with their use and mechanism in anticipation of the very rare situation in

which he may need to defend himself or an officer with deadly force.

b. Procedure

1. Arrange with the range instructor for a time when chaplains can be instructed in the use of each firearm available to them (handgun, shotgun).
2. Receive instruction in the mechanics of loading and firing, physical positioning, etc.
3. Allow adequate time for practice with each weapon in order to feel comfortable.
4. Discuss in detail situations in which a firearm may need to be used by a chaplain. Define legal implications of such actions.

3.3.16 Funerals and memorial services

a. Purpose

Funerals and memorial services are conducted to minister to family and friends in honoring and in memory of their loved one.

b. Procedure

1. Consult immediate family to determine their wishes in regard to the content and format of the service.
2. Consult the department administration in regard to special honors or recognition that may be included.
3. Provide a liaison between family members and funeral home management.
4. Coordinate the order of service in cooperation with the funeral directors and/or the family's personal minister.
5. Secure arrangements for a color guard and flag ceremony, if appropriate.
6. Make inquiry into immediate family needs for meals, housing, legal advice, etc.
7. Make a follow-up visit within one week of the ceremony.

3.3.17 Grief counseling

a. Purpose

People who experience loss due to death, or some other personal tragedy, need to view the grief process as a natural occurrence.

They often need help to allow their natural emotions to be expressed, and not repressed. At the time of loss, they may experience an inability to function.

b. Procedure

1. Be aware of the potential for shock and physical trauma at the time of loss.
2. Give support to the individuals by listening and encouraging the expression of their emotions.
3. Assist them in making decisions which they find unable to make at the time.
Be available.
4. Refer them to support groups, such as their clergy or local church.
5. Be sensitive to their need for privacy at times, and social support at times.
6. Be aware of the potential for suicide.

3.3.18 Hostage negotiation

a. Purpose

A variety of needs exist at a hostage scene besides dealing with the perpetrator. Chaplains may assist with family members of the hostages or perpetrator, or assist with

situations which develop into violence resulting in death or injury.

b. Procedure

1. Respond to the scene only at the request of the officer in charge.
2. Stay at the command post, where the chaplain is not a safety liability.
3. Provide support and information for family members not involved in the incident.
4. Respond in uniform, unless requested otherwise.
5. Act in coordination with the officer in charge.

3.3.19 Injury or accident to department personnel

a. Purpose

Personal care and concern are two important elements to the recovery process from sickness or injury. Such support is given to encourage the person and his immediate family, and to become aware of any related needs which require attention.

b. Procedure

1. Make a personal visit one or more times a week. It may be discreet to precede the visit with a phone call to inquire about convenience.
2. Make phone contact when a visit is not possible, or as a supplemental contact between visits.
3. Give special attention to the needs of the immediate family, which may include:
 - (a) Transportation to necessary appointments.
 - (b) Errands for medications or supplies.
 - (c) Delivery of information related to the job, insurance, etc.
 - (d) Meals, housing, babysitting,
4. Be observant to detect needs such as lawn mowing, firewood, or other household chores.

3.3.20 Juvenile counseling

a. Purpose

Juveniles in a crisis situation are often responding to strong emotional urges,

especially those related to processes of growing up. Emotions sometimes impair their ability to make sound decisions. They need help to think clearly, as well as to deal with their emotions.

b. Procedure

1. Listen to their story, and allow them to vent emotions as well as express opinions.
2. Help them to identify and evaluate the facts of their situation.
3. Let them form their own decisions, when possible.
4. Provide options, where possible and desirable, to their present situation.
5. Do not allow them to simply escape their situation. Encourage them to be responsible for their role in the present circumstances.
6. When possible, involve the whole family in the discussion and resolution of the problem.
7. Refer to appropriate social agencies, when necessary.

3.3.21 On-Call

a. Purpose

A chaplain is on-call for a period of time (24 hours, 48 hours, one week, etc.) in order to provide the availability of services twenty-four hours a day. On-call procedures are intended to minimize any lapses in availability of chaplain services.

b. Procedure

1. Pick up necessary equipment (pager, radio, etc.) at the designated place and time.
2. Inform the desk sergeant or shift commander of any unusual circumstances, such as switches of "on-call" person, unavailability, etc.
3. Secure a replacement for yourself, if you have circumstances which will not allow you to serve at the appointed time.
4. Wear full uniform during "on-call" shifts, or have it available at all times.

5. A back-up chaplain should be designated for each shift, in case of unexpected unavailability of the "on-call" chaplain, circumstances calling for two chaplains (counseling a distraught woman who is alone, etc.), or unusual situations where multiple demands call for extra manpower.

3.3.22 Orientation of recruit officers
and their families

a. Purpose

New officers need to be informed in regard to the services provided by the chaplain corps to assist him in the fulfillment of his duties. The officer also needs to be familiarized with services offered to the officer and his family members.

b. Procedure

1. Give introductory talk outlining:
 - (a) Role and services of police chaplains.
 - (b) Procedure to contact chaplain for services in the field, or for the service to the officer or family member.

- (c) Clarify the confidential nature of all communications with a chaplain.
- 2. Discuss helpful information with the officer and family regarding stress areas in policing, ways to handle various pressures of scheduling, stress, or personal crisis.
- 3. Establish personal contact with each officer and family member.
- 4. Describe adjustments that may need to be made in relation to the officer's schedule, attitude, or personality changes.

3.3.23 Providing liaison to religious leaders in the community

a. Purpose

The services provided by chaplains are an extension of the ministries of the religious community. They maintain a strong bond between the general community and the religious community. It is valuable for the chaplain to provide a link of communication between the two respective groups.

b. Procedure

1. Become acquainted with the leaders of local ministerial groups or fellowships.
2. Communicate the chaplain function as fully as possible.
3. Take advantage of opportunities to represent the department publicly to church leaders or local churches.
4. Urge public relations officers to promote use of their services in local church groups.
5. Always speak positively about police leadership and church leadership to the respective groups.

3.3.24 Public demonstrations or disturbances

a. Purpose

Public demonstrations may involve a large number of officer or civilian casualties. Chaplains may be available to give support or comfort to officers or civilians in case of injury or death.

b. Procedure

1. Report your presence to the officer in charge of the scene.

2. Remain in a place where your safety is not a concern of the officers.
3. Offer your services to emergency personnel or to officers who may need attention.
4. Accompany injured personnel to the hospital.
5. Make notification, at supervisor's request, to relatives of victims.

3.3.25 Public service programs

a. Purpose

Occasionally, special needs arise in the community for which the chaplain can provide a valuable service. (Example: New Year's Eve, many people are drinking, and should not drive. A program to transport people home, where feasible, is a valuable service.)

b. Procedure

1. Determine the need and the feasibility of providing a service to meet the need.
2. Recruit necessary personnel.
3. Secure necessary equipment.

4. Define procedures.
5. Keep accurate records and reports of the activity, and its effects.
6. Critique for future reference.

3.3.26 Radio procedure

a. Purpose

Chaplains may be authorized to use police radio to communicate in specific situations. Proper procedure is very important to assure proper response for the safety of the chaplain or officer.

b. Procedure

1. Chaplains should be thoroughly acquainted with the radio procedures and code.
2. Situations in which chaplains are authorized to use the radio should be well-defined.
3. If any doubt exists, the chaplain should first consult with a supervisor or the officer in charge of a scene before making a radio transmission.

3.3.27 Rape counseling

a. Purpose

A victim of rape experiences a variety of intense emotions, from anger, to fear, to hopelessness. She needs a source of non-judgmental support to cope with the experience and related feelings.

b. Procedure

1. Understand that the rape victim may be fearful or angry toward any male.
2. Listen carefully to her feelings and experiences. Encourage her to describe her experiences and to not hold in her feelings.
3. Show caution not to show a judgmental attitude.
4. Look for signs of hopelessness or depression, which may lead to suicide.
5. Refer her to a rape support group.

3.3.28 Referral

a. Purpose

Valuable community sources exist, about which many people are unaware. Follow-up referrals are intended to connect people

with specific needs to resources to meet those needs.

b. Procedure

1. Be familiar with local agencies and groups providing specific services.
2. Determine what services are needed by those who are contacted through chaplain services.
3. Provide a name and phone number of a contact person for the appropriate agency.
4. In case of personal follow-up by the chaplain, contact should be made through a designated person within the department. Note: This is to protect the chaplain from harassment by some who may be motivated by a desire for attention.

3.3.29 Regular chaplain meetings

a. Purpose

Chaplains meet regularly for communication and training.

b. Procedure

1. A regular meeting time and place shall be designated.
2. The chaplain coordinator, in cooperation with the department liaison officer, will plan the agenda for the meetings.
3. Members shall be informed a minimum of two weeks before the meeting date.
4. Training opportunities shall be planned as a regular part of the chaplains' meetings.
5. The chaplains' meeting may be used to introduce the chaplains to various officers in the department, representing a variety of functions within the department.

3.3.30 Reporting and record-keeping

a. Purpose

Documentation of all services provided and participation of the chaplain in incidents allows for accurate assessment of program effectiveness, as well as a record of

information valuable to legal or professional follow-up.

b. Procedure

1. All incidents in which a chaplain provides services to the public or to department personnel shall be documented on an incident report. No information of a confidential nature shall be included in this report.
2. A record of all time invested in chaplain-related activities shall be kept and submitted regularly (monthly) to the chaplain coordinator.

3.3.31 Representing the Police Department

a. Purpose

Representing the Police Department before the public requires leaving a good impression in action and appearance.

b. Procedure

1. Present yourself with the idea that your appearance and actions will reflect on the entire department.
2. Wear your uniform, whenever possible.

3. Be available on request to be present at local service clubs and other organizations.
4. Take the opportunity to speak positively of the police and the community leadership.
5. Be prepared to speak or answer questions about your role or department functions about which you are aware. Do not try to make statements about areas of which you are uninformed.
6. If possible, accompany an officer from the department on such public occasions. This provides more than one point of view.

3.3.32 Response to an emergency scene

a. Purpose

Time is often a critical factor in dealing with emergency situations. However, a chaplain must not jeopardize himself or others in trying to respond to a situation.

b. Procedure

1. The chaplain, when called out, will use his own vehicle, unless an officer is dispatched to provide transportation.

2. The responding chaplain must travel in accordance with all traffic laws.

3.3.33 Standard uniform

a. Purpose

The uniform is intended to represent to the public both recognition and authority invested in the position. Police chaplains will benefit from the authority and respect afforded the police uniform while wearing the standard uniform. In addition, the use of the clerical collar adds an important dimension of recognition and respect attributed to the clergy position. Note: It is recognized that procedures will vary widely in this respect. The author believes that there is tremendous value to use of the police uniform to promote respect for the chaplain, both with the officers and with the public.

b. Procedure

1. The uniform of the police chaplain may include:
 - (a) Standard police field jacket.

- (b) Metal or cloth badge indicating the special title of chaplain.
 - (c) Clerical shirt with appropriate white collar.
 - (d) Service pants.
 - (e) Appropriate shoes.
 - (f) Name tag or approved I.D.
 - (g) Special insignia identifying the role of chaplain (shoulder patches, crosses, etc.).
- 2. The prescribed uniform shall be worn in all situations in the field (riding, incidents) and at all ceremonial functions.
 - 3. The chaplain shall either wear the uniform while "on-call," or have it immediately available to him.

3.3.34 Stress reduction program for officers

a. Purpose

Police work is known to be a highly stressful occupation, damaging to an officer's health and the stability of his relationships. Any help he can receive to understand and cope with the sources of stress

will contribute to his effectiveness, and benefit both the officer and the community.

b. Procedure

1. Provide opportunities to present officers and their families with information about the sources of stress, their most common symptoms, and methods of coping with various forms of stress.
2. Promote opportunities for officers to take effective action to diffuse stress through emotional release by talking to someone, relaxation techniques, or various forms of exercise.
3. Initiate discussion groups aimed at dealing with primary sources of stress, such as violence and the threat of personal loss, severe personnel and disciplinary matters, and critical administrative issues.
4. Be accessible as a source of counsel and support when stressful incidents occur, or stress symptoms are apparent in an officer.

5. Provide counseling or referral, when appropriate, to officers experiencing alcohol abuse, divorce, or other symptoms of stress.

3.3.35 Substance abuse

a. Purpose

Alcohol and other drugs are frequently used to cope with personal needs or problems. Help for the abuser must include both assistance with the immediate drug need, and the detection of, and assistance for, the underlying problems.

b. Procedure

1. The person's immediate need is for protection from injury to himself or to others, due to the effects of the drug or alcohol.
2. Be alert to behavior which indicates destructive behavior, such as talking of suicide or assault.
3. Refer the person to a support group or social agency which provides help for the specific area of need.

3.3.36 Weddings

a. Purpose

Weddings mark the beginning of a new life together, and as such, are a crisis event. The purpose of a wedding is to give recognition, support, and special meaning to the union of two lives. All services will be conducted in a non-denominational manner.

b. Procedure

1. Determine the wishes of the couple in regard to type and content of ceremony.
2. Offer the opportunity for premarital and post-marital counseling as a commitment to the success of the marriage.
3. Offer the opportunity for appropriate psychological testing where there is a qualified person available to administer and interpret it (example, Taylor-Johnson).
4. Check on necessary arrangements for facilities, license, and assisting personnel.
5. Inquire as to involvement by personal clergyman of the couple.

3.3.37 Wife abuse

a. Purpose

Women who are abused need temporary or permanent relief. They need an opportunity apart from the threat of abuse to evaluate their situation and make decisions. They also need to be protected from violence.

b. Procedure

1. Assist victim in evaluating her situation. Help her make a decision in regard to seeking help.
2. Assist in managing immediate emotions.
3. Assist wife and dependents to find temporary shelter when situation dictates leaving. Get medical attention for wife and dependents, when needed.
4. When possible, provide short-term counseling for the abuser and/or the abused. Refer them to a qualified social agency for long-term counseling.
5. Do not give legal advice. Leave that to the proper professionals.
6. Contact relatives, if possible.

4. THE INFORMATION AND SKILLS IMPORTANT TO POLICE CHAPLAINS

4.0 INFORMATION IMPORTANT TO THE POLICE CHAPLAIN

Chaplains need to know certain information in order to fulfill their role. This information should be presented to each chaplain through an initial orientation, and then up-dated regularly through an on-going training procedure. The following listing suggests categories of information which should be presented from the viewpoint of each police agency.

4.0.1 The role of the chaplain

4.0.2 Standard operating procedures for the chaplain

4.0.3 Police Department policy and procedures

- a. Communication and radio procedures.
- b. Reporting procedures.
- c. Jail visitation procedures.
- d. Civil liability.
- e. Insurance.

4.0.4 An overview of the patrol function

4.0.5 Facilities familiarization

4.0.6 Firearm familiarization

4.0.7 Community resources, referral agencies

4.0.8 Emergency medical services and procedures

4.0.9 Church resources

4.1 SKILLS IMPORTANT TO THE POLICE CHAPLAIN

The police chaplain needs certain skills to fulfill his role. Some skills may be well-developed from his training and experience. Other skills need to be acquired or improved. Initial training, and a program of on-going training, are aimed at developing and maintaining these skills. The following listing suggests important skills, and resources which can be used to provide training for chaplains. This list of resources is designed to provide a starting place for the development of training, and is not intended to be complete.

4.1.1 Child abuse

Kempe, Ruth A. and Kempe, C. Henry. Child Abuse. Cambridge, Mass.: Harvard University Press, 1978.

The full scope of child abuse is presented from an understanding of its causes, to proposals for treatment. See the bibliography listed on pages 134 and 135 for additional sources.

U. S. Department of Health and Human Services. Sexual Abuse of Children: Selected Readings. Department of Health and Human Services Publication No. 78-30161, Nov., 1981.

Essays include topics relating to the understanding and treatment of various types of sexual abuse of children. Appendixes give helpful suggestions to hospitals, parents, and to those treating the problem as to how to detect, report, and respond to abused children.

Child Abuse and the Police. Motion picture, AIMS, Instructional Media Services, 1974.

Focuses on how officers can recognize cases of child abuse and effectively resolve the many problems encountered when confronted with a battered child and his parents.

Child Abuse--Cradle of Violence. Motion picture, Bonanza Films, Mitchell Gebhardt Film Co., 1976, 1975.

A documentary approach to child abuse featuring interviews with former abusive parents who give reasons for their neglect and assault. Tells how parents can learn to deal with stress and crisis situations through group interaction, counseling, and self-help.

4.1.2 Crisis counseling

Aguilera, Donna C. and Messick, Janice M.
Crisis Intervention. St. Louis: The
 C. V. Mosby Co., 1974.

The authors present a clinical psychiatric approach to crises due to situational and maturational causes.

Morrice, J. K. W. Crisis Intervention. Oxford:
 Pergamon Press, 1976.

Morrice presents specific steps to deal with crises in the home, in the community, and in death situations. He also presents a helpful chapter on how professionals can cooperate in crisis intervention.

Stone, Howard W. Crisis Counseling. Philadelphia: Fortress Press, 1976.

Written from a pastoral viewpoint, Stone presents a practical approach to crisis counseling, including philosophy, methods, and case studies.

Approaching Potentially Explosive Conflicts.
 Motion picture, Harper and Row, 1976.

Stresses the potentially dangerous nature of disturbance calls, and uses replays of careless approaches to show how to use more caution in order to prevent injuries or fatalities.

Defusing Hostile Individuals. Motion picture,
 Harper and Row, 1977.

Provides a group of proven psychological control techniques to help restore order in inflamed or hostile situations.

4.1.3 Death notifications

Looney, Hubert and Winsor, Jerry. "Death Notifications: Some Recommendations,"
Police Chief, March 1982, p. 30.

The author presents a step-by-step plan for handling death notifications.

Death notification. Motion picture, Harper and Row, 1977.

Demonstrates techniques to use in delivering notifications, and how the officer can offer positive emotional support.

4.1.4 Disaster response

Resnik, H. L. P. and Ruben, Harvey L., eds.
Emergency Psychiatric Care. Bowie: The Charles Press, 1975, pp. 157-70.

The article on environmental disaster presents a practical plan for response to disaster by those functioning in the area of mental health.

4.1.5 Domestic crises

Resnik, H. L. P. and Ruben, Harvey L., eds.
Emergency Psychiatric Care. Bowie: The Charles Press, 1975, pp. 119-47.

The article on family crises presents a practical approach to problem-solving from the viewpoint of the mental health worker.

4.1.6 First aid, CPR

Red Cross.

Local fire departments.

4.1.7 General counseling

Adams, Jay. The Christian Counselor's New Testament. Grand Rapids, Mich.: Baker Book House, 1977.

Adams provides topical listings and charts of scriptures which relate to a variety of counseling situations and personal needs. It provides an excellent quick reference for the use of scripture in counseling.

Brister, C. W. The Promise of Counseling.
San Francisco: Harper and Row, 1978.

General counseling principles are explained from a pastoral point of view. Brister covers counseling from the aspects of theory, the relationship of pastoral counseling to psychiatry in general, and specific helping situations.

Charry, Dana. Mental Health Skills for the Clergy. Valley Forge, PA: Judson Press, 1981.

Charry presents principles for evaluation, intervention, and referral in counseling. He gives specific steps for fulfilling the counseling process for the treatment of persons who are psychotic, suicidal, depressive, substance abusers, and experiencing mental problems due to illness.

The Police Marriage--Husband/Wife Personal Issues. Motion picture, Harper and Row, 1976.

Focuses on the kinds of marital problems posed by the police officer's work. Considers the wife's need to adapt to this work and its usual pressures while forming her own identity.

Police, The Human Dimensions--Authority. Motion picture (Parts A and B), Harper and Row, 1975.

Designed for police training, focusing on the exercise of authority. Shows policemen acting out situations which encourage discussion.

What's a Cop. Motion picture, Motorola Teleprograms, 1973.

Describes opinions held by the public about the police and tells of problems faced by the police in doing their job.

4.1.8 Grief counseling

Cain, Albert C. Survivors of Suicide. Springfield: Charles C. Thomas, 1972.

Cain describes the special consequences of suicide on specific members of the family and others close to the victim. The author presents ways to detect and resolve those needs.

Jacoby, Bruce. But He Was Only Seventeen: The Death of a Friend. Cassettes (3), film strips (3), leader's guide. Pleasantville, N. Y.: Sunburst Communications, 1981.

This media presentation highlights the stages of grief, and coping behaviors appropriate to each stage.

Jensen, Amy Hillyard. Healing Grief. Redmond: Media Publishing Co., 1980.

The author provides, in pamphlet form, an abbreviated explanation of the grief process, designed to be used as a counseling tool.

Oates, Wayne. Pastoral Care and Counseling in Grief and Separation. Philadelphia:

The author explains the factors of the grief process and how pastoral care may be given.

Resnik, H. L. P. and Ruben, Harvey L., eds. Emergency Psychiatric Care. Bowie: The Charles Press, 1975, pp. 145-55.

The management of grief is treated from the point of view of the mental health professional.

Stone, Howard W. Suicide and Grief. Philadelphia: Fortress Press, 1972.

The author presents a pastoral view of dealing with the aftermath of suicide and its effect on family members.

4.1.9 Hostage negotiations

Miller, Abraham H. Terrorism and Hostage Negotiations. Boulder: Westview Press, 1980.

Miller uses case studies to illustrate principles of how to negotiate with hostage-takers.

Moorehead, Caroline. Hostages to Fortune. New York: Atheneus, 1980

The author presents a study of kidnapping, particularly by terrorists whose objectives are diplomatic or public officials. The study is very thorough.

4.1.10 Juvenile counseling

Resnik, H. L. P. and Ruben, Harvey L., eds., Emergency Psychiatric Care. Bowie: The Charles Press, 1975, pp. 140-41.

The authors suggest how to deal with adolescent drug abuse.

Robbins, Jean, ed. Getting Through the Bad Times: Teenage Crisis. Cassettes (3), film strips (3). Pleasantville: Sunburst Communications, 1981.

This media series teaches self-help methods for teenagers to cope with various emotional problems.

4.1.11 Mental health

Cosgrove, Mark P. and Mallory, James D. Mental Health: A Christian Approach. Grand Rapids: Zondervan, 1977.

The authors present an overview of the fundamentals of mental health from a Christian point of view.

Resnik, H. L. P. and Ruben, Harvey L., eds. Emergency Psychiatric Care. Bowie: The Charles Press, 1975, pp. 1-60.

The authors present a helpful and practical overview from the viewpoint of the mental health practitioner in regard

to principles of diagnosis and treatment of mental health disorders.

4.1.12 Rape counseling

Armstrong, Denny. "Counseling Rape Victims." Leadership. Winter, 1983, pp. 41-43.

Armstrong presents a concise approach to understanding and counseling victims of rape from the viewpoint of a chaplain.

Hursch, Carolyn. Rape. Chicago: Nelson-Hall, 1977.

The author takes a practical look at rape, outlining who, where, how, mythology of rape, and an approach to treatment of rape victims.

Schultz, LeRoy, ed. Rape Victimology. Springfield: Charles C. Thomas, 1975.

The author surveys the phenomena of rape from the standpoint of the victim, legal aspects, medical aspects, community aspects, and the child as victim.

4.1.13 Stress management

Anderson, Robert A. Stress Power. New York: Human Sciences Press, 1978.

This work presents a general understanding of stress, including causes, physiological effects, and psychological effects. The author proposes specific ways to deal with stress.

Donovan, E. C., ed. Police Stress. Fall, 1978.

A journal devoting attention to a wide variety of subjects relating to police stress. This issue may be obtained through Gibson Graphics, Bedford, MA 01730.

Morris, Holly and Newhall, Emily. "When Cops Can't Cope," Newsweek, Sept. 14, 1981.

The authors suggest the effects of stress felt by police.

Selye, Hans. The Price of Work. Cassette, Center for Cassette Studies, 1975.

Dr. Selye discusses the impact of psychic stress on bodily functions.

Sewell, James D. "Police Stress," FBI Law Enforcement Bulletin, April 1981.

The author discusses stress in the context of its recognition and prevention. He highlights a scientific tool for predicting the probability of stress problems in police officers. The author identifies the most dangerous stresses to police officers.

Officer Stress Awareness. Motion picture, Harper and Row, 1976.

Uses a number of different physical, emotional, and interpersonal stresses encountered by patrol officers in surveying the mental and physical stress of law enforcement.

Officer Stress Awareness--Internalizing Problems. Motion picture, Harper and Row, 1976.

Examines conditions of physical, emotional, and interpersonal stress presented by the police officer who internalizes problems. Shows how to recognize these internalizations of stress before they affect the officer, his partner, or the department.

Officer Stress Awareness--Externalizing Problems. Motion picture, Harper and Row, 1976.

Examines conditions of physical, emotional, and interpersonal stress presented by the aggressive, assertive, tough policeman. Shows how he may become careless, callous, and create bad will toward the entire police force by his actions.

Police: The Human Dimension--Stress. Motion picture, Harper and Row, 1975.

Designed for police training, focusing on problems causing stress in law

enforcement situations. Shows policemen acting out situations which encourage discussion.

Shoot--Don't Shoot I. Motion picture, Motorola Systems, 1971. Made by Woroner Productions.

Uses actual cases to train law enforcement officers in the skills and knowledge needed to carry out their duties and uphold the law.

Shoot--Don't Shoot II. Motion picture, Motorola Systems, 1973. Made by Woroner Films.

Emphasizes that the decision to draw a gun must be preceded by legal and moral justification to take a life. Dramatizes decision-making by the viewer.

4.1.14 Substance abuse

Resnik, H. L. P. and Ruben, Harvey L., eds. Emergency Psychiatric Care. Bowie: The Charles Press, 1975, pp. 61-102.

The authors explain methods of detection and treatment of alcohol and drug abuse.

The Life, Death, and Recovery of an Alcoholic. Motion picture, FMS Productions, 1977.

Dr. Joseph A. Pursch traces the normal course of alcoholism from the first drink, through alcohol abuse, and into alcohol addiction. Shows the psychological and chemical relationships which exist between an alcoholic and his employer, family and friends, the medical profession, and the legal system.

4.1.15 Suicide prevention

Cochran, Peter. Suicide: Causes and Prevention. Cassettes (2), film strips (2), study guide. Pleasantville, N. Y.: Human Relations Media, 1976.

Shows ways of detecting potential suicide and steps of intervention.

Resnik, H. L. P. and Ruben, Harvey L., eds.
Emergency Psychiatric Care. Bowie: The
Charles Press, 1975, pp. 105-118.
Explains the assessment of suicide
potential and measures for prevention.

Wakstein, Louis. Handbook of Suicidology. New
York: Brunner/Mazel, 1979.
The clinical approach to suicide
contains a helpful training section on
suicide prevention, including case studies
and their solutions.

4.1.16 Wife abuse

Martin, Del. Battered Wives. San Francisco:
Glide Publications, 1976.
Martin presents an understanding of
the batterer, the wife who stays, and
gives specific courses of action and
sources of help for the battered wife.

5. HELPFUL HINTS AND QUESTIONS WITH ANSWERS

5.0 HELPFUL HINTS

5.0.1 Brochures

Attractive brochures have been developed by many departments as public relation tools.

They usually include a statement of purpose, a brief history of the chaplain corps, the chaplain's creed, definition of service offered, contact procedures, a logo or symbol, and a list of participating chaplains.

5.0.2 Business cards

Business cards are helpful to have in situations where follow-up contacts are desirable. The cards should include the department logo, title of police chaplain, and a Police Department number through which the chaplain can be contacted. It is desirable to have contacts made through the department, rather than directly to your home or office. This allows a "buffer" for

screening contacts which may result in excessive contacts and demands on the time and attention of the chaplain.

5.0.3 Chaplains' fund

Some police chaplain corps maintain a fund to assist people who have short-term needs for food, clothes, or financial assistance. By providing this service to the community, the chaplain corps helps to prevent the practice of some who would unethically "shop" local churches for resources that they do not legitimately need. Providing a singular source for this service helps prevent churches from being exploited in this way.

5.0.4 Chaplains' personal equipment

The Police Department should provide equipment helpful to the chaplain in the field. A flashlight of heavy steel construction with a good beam is helpful, not only to find addresses, direct traffic, write reports, and illuminate scenes, but it may be the only defensive weapon a chaplain may carry.

Chaplains should always carry a portable radio in the field so that they can make contact

in case of emergency need, either for themselves or their partner.

Some may prefer to wear a bulletproof vest while in the field. While it is not designed for the greatest comfort, it does provide some measure of safety, as attested by many police officers who consider them essential equipment.

A small pocket notebook for preserving essential information is a must.

A pocket Bible or New Testament should be available for some counseling encounters.

5.0.5 Chaplain vehicle

Anoka County Sheriff's office, Anoka, Minn., provides a vehicle for their chaplain. The vehicle is made available by various new car dealers throughout the county, who donate the automobile for a one-year period. The Sheriff's office provides gasoline and maintenance for the vehicle. The vehicle is passed from chaplain to chaplain after each period of service. It should be noted that the visibility of this vehicle around the community also provides some very positive public relations value to the car

dealers. Police chiefs and sheriffs are noticing the enthusiastic way that communities view the presence of a police chaplain corps.

5.0.6 Confidentiality

Chaplains are protected from having to divulge information shared on the basis of the "priest-penitent" relationship. As long as it can be substantiated that the information was given on the basis of that relationship, and not shared simply in the context of friendship, or in a group as public knowledge, the chaplain can claim immunity from examination.

5.0.7 Directory of counseling resources

A very helpful reference tool has been developed by Peace Officers for Christ of Anchorage, Alaska. It is a directory of ministers and Christian workers in the community who are willing and able to provide counseling services in specific areas of need. These areas include marriage, juvenile, alcohol, drug, and miscellaneous counseling. Information includes the church name and address, faith or denomination, phone number, contact person, and financial arrangements, if any.

5.0.8 Grants

Grants may be available to send chaplains to recognized schools for training in special skills, or for sponsoring training events with recognized instructors invited to provide seminars locally. In Washington State, the Washington State Criminal Justice Training Commission has cooperated with local police agencies to help fund training events for chaplains.

5.0.9 Hospital-Based chaplaincy

The chaplaincy program in Robbinsdale, Minn., is based at the North Memorial Medical Center. The chaplain coordinator is a full-time employee of the hospital, and serves to harmonize the volunteer emergency services of chaplains to the police, fire, and medical agencies of the area.

5.0.10 Identification cards

Most departments issue official identification which allows officers access to privileged areas. Chaplains may be helped in their function by obtaining such I. D. cards. These cards may be the same as those for other

department personnel, with the special designation of "chaplain."

5.0.11 Incorporation

Incorporation as a non-profit organization allows the chaplain corps to receive funds (under IRS Code, Section 501(c)(3)) and donations to support its ministry activities. Under this arrangement, the chaplain ministry is not dependent on department funding to carry on its functions, but is generally supported as a para-church ministry by the local Christian community and other contributors.

5.0.12 International Conference of
Police Chaplains

A national organization for police chaplains has been in existence since 1973. It provides a notebook detailing chaplain procedures, and listing current members by state. It publishes a monthly newsletter and holds yearly national conventions. Contact may be made with it by writing to Chaplain David W. DeRevere, 4 Holly Drive, Old Saybrook, CT 06475. Phone: 203-388-4389.

5.0.13 Liability

Chaplains given status as reserve officers (as is the relationship with the Bremerton, Wash., Police Department) are covered under city provisions for liability. Any suit brought against the city due to the behavior of a chaplain in the course of his duties would be defended by the City Attorney's office, or his legal representative. Chaplains should show common-sense care in their dealings with situations so as to avoid, if possible, any basis for legal action against the Police Department or governmental agency.

5.0.14 Personal sketches of chaplains

A public relations tool used by several departments is a biographical sketch distributed to department personnel to acquaint them with each chaplain. The sketch includes a picture, personal history, place of service, list of skills and interests, hobbies, some personal anecdote, and how he may be contacted. This sketch may be circulated for a month at a time, or some appropriate period, designed to feature each chaplain once each year.

5.0.15 Police hymn

A police hymn has been written for the Detroit, Mich., Police Department by Chaplain Carol Park. See Appendix F.

5.0.16 Regular meetings

Chaplain meetings are a great opportunity to acquaint the chaplains with key officers within the department, as well as acquaint the officers personally with the chaplains. Invite various officers who hold responsibility for patrol, detective, crime scene investigation, juvenile, narcotics, vice, homicide, etc. to come and share their specific responsibilities and function. Ask them to describe how a chaplain can assist them in fulfilling their function in the field, or as a resource to the officer.

5.0.17 Uniforms

Polyester clerical shirts are found to be less comfortable than the cotton variety. Polyester tends to be cold in winter, and hot in summer.

5.0.18 Unusual services to the community

At special times of the year, such as New Year's Eve, unusual needs may arise. The chaplain corps of Bremerton, Wash., provided a service to the community one New Year's Eve by transporting city residents who felt that they should not be driving due to their consumption of alcohol. They were transported, at their request, to their residence in unmarked police cars. The public relations value of such a service was excellent, as well as the immeasurable potential of preventing accidents and injury or death.

5.0.19 Wallet-Sized cards

Cards describing the service provided by police chaplains and contact procedures, including telephone numbers, have been developed by the North Memorial Medical Center Chaplain of Robbinsdale, Minn. These cards are plasticized for long wear and are bright and attractive. Such a card could be issued to each officer, to be kept in his clipboard or briefcase as a reminder of services available through the chaplain corps. Wallet-sized

plasticized cards containing radio codes, referral agency numbers, and other helpful field information are helpful to have in one's wallet or jacket pocket.

5.1 QUESTIONS WITH ANSWERS

5.1.1

- a. Why can't the services a chaplain provides be assumed by other professionals, such as psychologists or doctors?
- b. The community and police personnel recognize the chaplain as primarily a representative of God and the Church. He serves in a special relationship as spiritual leader to the community and to the police agency, in addition to functioning in other areas. Other professionals do not hold this distinction, but are recognized as representatives of specific disciplines: psychology, social services, medicine, etc.

Many services that chaplains offer can be duplicated by other professionals, and often are. The goal of the chaplain is to

complement the services others provide so as to promote a balanced ministry to the spirit, mind, emotions, body, and relationships.

5.1.2

- a. Police are known for their close-knit, often exclusive relationships. How can a chaplain, as an "outsider," be effective in this environment?
- b. Acceptance is critical to any pursuit of effective counseling. A chaplain must find as many creative ways as possible to associate with officers, and thus earn a sense of belonging. This is for the purpose of building a level of trust and confidence which allows him the privilege of sharing in the private needs of the individual officers. Some activities which may help in this regard are: athletics, social events, ceremonial functions, informal discussions, and the ever-present coffee break.

5.1.3

- a. Isn't it dangerous for a chaplain to be out in the field in a police uniform?

- b. There is always some degree of risk in being with police officers in the field. Attacks on police as community authority figures are unpredictable. A chaplain's uniform should include as many elements of identification (clerical collar, chaplain's cross, identification name tags) as are available, and yet retain a professional appearance. Use of a protective vest is advisable as well. Complete safety cannot be assured, but precautions can be taken to avoid potentially hazardous situations.

5.1.4

- a. Should a chaplain carry a gun for self-protection?
- b. A gun represents authority backed by deadly force. For the police officer whose role is to enforce the law and maintain peace, the presence of a gun is a positive threat congruent with his role. For the chaplain, whose role is to promote peace through spiritual means, the presence of a gun denotes an element of force incongruent with

his servant role. The chaplain's effectiveness may be compromised if he is perceived in an enforcement role, which would be no different from that of the police officer.

5.1.5

- a. Isn't an unarmed chaplain a liability to a police officer who may face potentially dangerous circumstances at any time?
- b. A chaplain's training must include instruction on how to behave so as not to endanger himself or the officer. Training information should specify where the chaplain should position himself in order to minimize risk. Although no amount of precaution can completely remove risk, experience can help the chaplain to keep it to a minimum.

5.1.6

- a. Isn't police chaplaincy simply a way for ministers to "playcop"?
- b. There is an element of novelty and excitement associated with the police role. Chaplains experience this feeling as a by-product of their participation. As skilled professionals, they are expected to clearly

understand their role and remain within the boundaries of that function. Those who cannot maintain those boundaries through self-control should be identified and removed through existing organizational procedures. It is imperative that the chaplain corps monitor itself and hold strict lines of accountability in order not to allow the entire program to be discredited by one or two individuals.

5.1.7

- a. Isn't a clergyman risking a compromise of his helping role when he is associated with police, who are often seen as antagonists in their enforcement role?
- b. Most individuals recognize and respect the clerical role in society. (The clerical collar symbolizes the clerical role.) Even when combined with the police uniform, the clergy symbols and role are generally given full respect and cooperation.

5.1.8

- a. Isn't police chaplaincy a violation of church/state separation?

- b. As long as the services provided by chaplains are voluntary in regard to the public, and not mandatory, the separation of church and state is not violated. Such an arrangement of volunteer services is exemplified by prison chaplains, hospital chaplains, and military chaplains. Even when a chaplain is employed through public safety funds, the services he provides are voluntary, as is the case with emergency medical personnel employed by the city.

APPENDIX A

THE BIBLICAL BASIS FOR POLICE CHAPLAINCY

The Biblical basis for the ministry of police chaplains to their community is presented by Jesus in three areas of His personal ministry, and corresponding commands to His disciples. First is the serving of personal needs and the giving of comfort. Second is the support of God-ordained government and its authority in the community. Third is the expression of the pastoral heart to care for the special needs of individuals, especially public officials.

Jesus defined His personal ministry from the outset as a ministry to those of the community with spiritual, physical, and social needs. He declared His purpose in Luke 4:18-19:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord."

Jesus adds to His example of serving the command to His disciples that they must be servants. He commands them in Luke 22:25-26:

"And he said unto the, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors,

But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

Jesus illustrates what He means by the command for His disciples to love and serve their neighbors, their community, in the story of the "Good Samaritan" found in Luke 10:29b-37. Clearly, He means personally addressing the needs His disciples encounter in a compassionate manner. He illustrates:

". . . And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Police chaplaincy is one avenue through which the pastor can go to the hurting people of his community. People called to the attention of the chaplain are generally in a state of crisis or personal need. The opportunity becomes readily available to give personal aid and comfort, as Jesus would.

In addition to serving their neighbors, the community, disciples of Jesus are commanded to support the government out of respect for its God-given authority. God uses local government to accomplish a goal held in common with the church--to keep the peace (Prov. 21:15). The Apostle Paul states the principle of support in Rom. 13:1-7 where he declares:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

The church exercises a vital spiritual role in supporting local government. This is accomplished through prayers, intercessions, and thanksgiving, on behalf of all those in authority, including police officers. Paul writes to Timothy, a pastor, in I Tim. 2:1-3:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour."

Lastly, the chaplain is in the position of sharing the Lord's pastoral concern for the personal, and often unique, needs of the law enforcement community. This is illustrated in Jesus' compassionate act to the police officer described in Luke 7:1-10. Jesus responded with healing for the officer's servant, and with admiration for the officer's faith. The story is told by Luke:

"Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

For he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel."

Police officers experience many sources of pressure, with which they need support. Officers are invested with an unusual amount of power and authority. Without help to keep the exercise of this power under control, and in proper perspective, it can be destructive to the officer as well as to the community.

Eccl. 8:9 states:

"All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt."

Many more pressures unique to the role of the police officer exert an influence on the officers and their families. Chaplains can help to diffuse these pressures by showing sensitivity to the needs of the

officers and their families, and by offering a spiritually powerful influence and example of God's perspective on their role and its fulfillment.

The chaplain, then, is in a unique place of opportunity to effectively serve the general community and the police community. Not only does the chaplain experience a personal ministry in this respect, but he also forms a link between the local church he represents with its spiritual and physical resources, and the community it seeks to serve. This provides a tremendous door of opportunity through which to deliver God's love and compassion to those neighbors who are hurting.

APPENDIX B

HOW TO GET STARTED AS A POLICE CHAPLAIN

INTRODUCTION

- A. The chaplain must have a strong faith in God and a great love for people whom God created.
- b. The chaplain must recognize that his daily living will be the criteria by which he is accepted or rejected by the police officers among whom he is working.
- c. The chaplain has as his role models: the Prophet (spokesperson for God) of the Old Testament who was out there among the people, on the cutting edge of life, letting God speak through him to meet the needs of the people; the Good Samaritan of whom Jesus spoke--the one who went out of his way to help a stranger in need; and Jesus Christ, whose life bore witness to the truth and love God wants each of His children to understand and practice.
- D. The Police Chaplain ministers to and through officers to bring the love of God to persons

within the community who might otherwise never know what it means to be part of the family of God.

- E. The chaplain's motivation must transcend the selfish tendencies of sectarianism and the temptation to "play policeman."
- I. STEP 1. GET ACQUAINTED WITH THE LOCAL OR NEAREST LAW ENFORCEMENT AGENCY.
 - A. Having prayerfully considered your interest and motivation, audience with the Chief, Sheriff, or top administrator of the agency you wish to work with, is requested.
 - B. Be prompt for your appointment! Be real! Be appreciative of law enforcement! Be a listener! Be a learner! Be brief! And note this--you will have already been checked out by the police, so be honest!
 - C. Express your desire in becoming better acquainted with the personnel, their responsibilities, and your interest in assisting them in every way you can.
 - D. Ask if a chaplaincy program already exists. If it does, get the name and phone number of the coordinator to contact him(her). Do so.

If no program exists, offer to have the International Conference of Police Chaplains send the chief a packet of materials about starting a chaplaincy program. Do so.

- E. If you are personally acquainted with an officer, share your interest with him, and your desire to help the department and the community. It may be that he would introduce you to the Chief or Commander.
- F. Request permission from the Chief to ride along with the officers periodically. This will enable you to see the community and the role of law enforcement in the community from the perspective of the officer.
- G. Suggest to the Chief the possibility of getting with him after you have had the opportunity to get acquainted with the officers and the community as they see it, and consider some of the ways you may be of assistance to the department.
- H. If your interest and concern have been appraised as genuine by the Chief, he will welcome all the assistance you can offer.

II. STEP 2. GETTING ACQUAINTED WITH THE OFFICERS
AND PERSONNEL IN THE DEPARTMENT

- A. With the Chief's permission, you stop by the Police Station at least eight hours (one full shift) prior to the time you wish to ride. You introduce yourself to the personnel and obtain information regarding the time and location of roll call for the shift you wish to ride. You also request the name of the superior officer for that shift.
- B. Plan to arrive at the roll call site a short time prior to the roll call. This will give you an opportunity to become acquainted with the superior, and he will assign you to an officer to ride with. You will, in all probability, be requested to sign a waiver, releasing the department and the city or town from legal responsibility should you be involved in an accident during your ride with the officer.
- C. I would suggest that middle of late shift would be the better choice for getting acquainted with law enforcement activity in most communities.

- D. Remember that your safety is the responsibility of the officer so it is important that you do what he says. Ask him if it is all right for you to go with him at a scene or should you stay in the car.
- E. Permit him the courtesy of learning about you and where you are coming from and of your interest in becoming acquainted to determine how you might be of assistance to the officers and through them to the community.
- F. As you gain his confidence, you may earn the right to enquire of his family, personal goals, perception of himself in law enforcement, and suggestions as to how you might assist him in his work.
- G. In offering your assistance, make certain you can produce what you offer in time and availability.

III. STEP 3. INCREASING YOUR ACQUAINTANCES
AND ENLARGING YOUR INFLUENCE

- A. Stopping by the station every day or so and speaking to all the personnel, enquiring of their well-being, and expressing appreciation for them will prepare the soil for growth of trust, respect and confidence. In turn then

they will begin to share concerns, and ask for opinions, then advice and perhaps counsel.

- B. Recognize the fact that it will take time to win the confidence of police officers, and it will have to be done one on one. Just because you are a minister or priest, this is no automatic guarantee of acceptance by police officers.
- C. As one wanting to serve as a police chaplain, recognize that this ministry has to be developed, and this will require time.
- D. As your time permits, arrange to spend time with as many of the officers as you can. You will find some easy to get acquainted with, and some who will present quite a challenge. Each officer will test you in his own way to determine how 'real' you are.
- E. Remember that you are learning about the officer, his world, and his perspectives of it. He will be happy to answer questions as you indicate an honest enquiry into his work and desire to become acquainted with him.
- F. Start checking out some ideas how you might assist the officer. Inquire as to how the

next of kin are notified when they have a homicide, drowning, automobile fatality, suicide, and the like. Ask the officer if you as a minister could assist him in these situations. From your experience as a minister, you will be able to envision some ways you could assist him. Discuss these, and encourage his 'brainstorming' them with you.

- G. At the conclusion of your riding along with the officer, be certain to express your appreciation for him, his work, and his giving you the opportunity to learn more about them and the community in which you both live and serve.
- H. Leave with him your calling card and instructions as to how to reach you should he encounter a situation where you might be of assistance. Make a commitment to go to him should he call you.
- I. Wherever you see the officers, and it would not interfere with the performance of their duty, speak to them. If it is at the scene of an accident, or a domestic scene, identify

yourself and ask if you might be of assistance. Even if they do not need your help, they will appreciate your offering.

IV. STEP 4. ASSESSMENT AND PACKAGING TIME

- A. A few weeks have passed, and you have been able to ride with several, and maybe most of the officers. Some patterns of interest and concern are beginning to surface.
- B. You may have found that several of the officers have personal problems they are discussing with you. They may 'know of a friend' who is having some problems, and they would like you to suggest how to help.
- C. Perhaps you have been with an officer at the scene of an accident, and you were able to assist with pastoral care while he was taking care of the details of proper reports and the like. Your presence and care assisted in providing a calming atmosphere which helped the officer and all involved.
- D. While with an officer, you received a run where a threat of suicide presented a potentially explosive situation. The officer convinced the potential suicide victim that nobody was going to harm him and asked him if

he would talk with you, a minister. You enter the room with the subject, and the officer says, "Rev. I'll leave you to talk with him, and I'll be back for you in a little while." You falter momentarily, but through faith you function, and after a while you convince this lonely lad to phone his parents on the west coast. They are happy to hear from him, and reassure him of their love and support. The ending is happy, and when the officer returns he realized that your ministry was both timely and important. You have demonstrated the value of a minister working with an officer to meet a need of a citizen in your community.

- E. You may have been with an officer when a homicide run was dispatched. The next of kin must be notified. Enroute the officer expresses how uncomfortable he feels having to break this kind of news to a family. You offer to be of any assistance possible, and when you arrive, you realize that you have visited this home in your routine calling. When the family comes to the door, they recognize you, and you quite naturally slip into

the pastoral role and break the news to the family. With the officer standing by your side, you minister to their needs of the moment and assist them through the initial trauma. When you return to the police car, the officer says, "Rev., I'm sure glad you were with me tonight."

- F. Reflecting on these experiences and the officers' response, you begin to visualize patterns of service and opportunities for additional service you can offer to the officers and the community. You put this information in writing, and as you do, you see here is an area of ministry in your community you can fulfill. You determine how much time you could put into this ministry and realize that you could spend one night a week riding with the officers and could assist them in emergency situations if they contacted you during the day.
- G. You examine and re-evaluate what you have projected in your assessment of this potential ministry. You prayerfully consider how this can be an outreach ministry of the congregation or parish you are serving. Your

final draft should consider all the pros and cons you can imagine as impacting your functioning in this ministry.

V. STEP 5. PROJECTED PROGRAM PRAYERFULLY
PRESENTED

- A. Share your vision and the challenge of this outreach ministry with the leaders of your church for their understanding and support. If your situation requires it, obtain the necessary permission to pursue this effort. You do represent the church you would minister to and through the officers.
- B. Arrange for a meeting with the Chief of Police, or administrative head of the law enforcement agency with whom you are working. Share with him what you visualize as a program in which you would minister to and through the officers.
- C. As there is a direct correlation between the officer's home life and his performance, it is necessary for him or her to have an available minister (counselor) to talk to. A chaplain understands the officer's work and needs, whereas the officer's own minister or priest may not. This in turn affects public

relations, and the Police Department has an interest in the officer being a good public relations person.

- D. Be up front with the question of implementation. How much time will you be able to give? Will you be available and how can you be reached in an emergency? Would you log your activities? (A copy of an activity report form used in Tacoma, Washington, is in Appendix D.) An evaluation session after a few weeks would be desirable to determine progress of the program and to address needs.
- E. Leave a copy of the outlined program with the Chief to examine at his leisure as he prepares to present the concept to his superiors (Town Council, Mayor, etc.). He will also check with some of the officers.
- F. Once approval has been given to try the program, you will be provided with some identification (a card, or possibly a badge at a later date). An official notification will be made to the department personnel, and then you will develop this ministry. Remember: Pray as though everything depends

upon God; it does. Work as though everything will depend upon you; it will.

CONCLUSION:

- A. Congratulations! You are now entering a form of ministry in which you find life at its meanest, filthiest, most inhumane and most selfish. But all this points to the greatest need. Race, culture, sex nor age has any monopoly here on the cutting edge of life. You will find some of the most lovely persons in the most unlovely situations; and vice versa.
- B. In this ministry, the 'real' you surfaces for all to see. There are many who will determine by what they see you do, whether they want to hear what you say.
- C. Here are some very vital ingredients in developing a police chaplaincy ministry:
 - 1. Be there--this is to say that you have to be with the officers, where they can use your assistance. Be willing to go to them, wherever they are, whenever they call.
 - 2. Be seen--they will need to see you function, watch you as you minister

or serve, before they will feel
secure in asking you to assist them.

3. Be willing to change--a chaplain
cannot be inflexible. In law en-
forcement, change is the rule rather
than the exception.

4. Be real--police people are trained
to detect deception. They have very
little respect for a phony person.

D. May God bless you and supply your every need
as you venture into the ministry of police
chaplaincy. Welcome to the fellowship and
fraternity of police chaplaincy.

Note: This material is presented with the permission
of Wilbert A. Cunningham, D.Min., Senior
Chaplain, Indianapolis Police Department,
Indianapolis, Indiana.

APPENDIX C
SAMPLE ORGANIZATIONAL CHARTS

CHAPLAIN PROGRAM STRUCTURE,
BREMERTON, WASHINGTON

BREMERTON
POLICE DEPARTMENT

Sgt. Hatfield
Department liaison

Chaplain
Coordinator

A.
Training &
Information

B.
Scheduling
& duty log

(1)
Chaplain

(2)
Chaplain

(3)
Chaplain

(4)
Chaplain

(5)
Chaplain

(6)
Chaplain

Note: A & B will be on a
rotating basis, with
length of term to be
one year. All chaplains
will eventually go
through all phases.

SUGGESTED CHAPLAINCY STRUCTURE

CHAPLAIN COORDINATOR

<u>Police Department Relations</u>	<u>Community Relations</u>	<u>Scheduling & Maintenance</u>	<u>Treasurer</u>	<u>Advisor</u>
Chaplain training	Media	Car	Finances	
Monthly program	Special programs & presentations	Log book	Bill payment	
Department feedback	Financial support	Beeper & scanner		
		Emergency calls		
		Substitutions & schedule changes		

APPENDIX D
SAMPLE FORMS

	Page
1. Applications for participation.	119
2. Covenant.	121
3. Oath.	122
4. Schedules	124
5. Training schedule	126
6. Activity reports.	127
7. Incident reports.	129

BREMERTON POLICE DEPARTMENT
CHAPLAINS CORP

APPLICATION FOR PARTICIPATION

NAME _____ PHONE# _____

ADDRESS _____

BIRTHDATE _____ DRIVER'S LICENSE# _____ SOC. SEC.# _____

HEALTH: DO YOU HAVE ANY DISABILITIES THAT MAY AFFECT THE PERFORMANCE
OF THIS MINISTRY? _____

LEGAL: HAVE YOU EVER BEEN CONVICTED OF A FELONY? _____

EDUCATION: STATE THE HIGHEST LEVEL OF EDUCATION COMPLETED(9,10,etc.)

_____ LIST INSTITUTIONS FROM WHICH YOU'VE GRADUATED AND
DEGREES AWARDED: _____

AREAS OF TRAINING: LIST COURSES OR SEMINARS IN WHICH YOU'VE RECEIVED
SPECIAL TRAINING THAT WOULD BE HELPFUL IN THE CHAPLAINCY:

PROFESSIONAL EXPERIENCE: LIST CHURCHES OR MINISTRIES SERVED: INCLUDE
PERIOD OF TIME SERVED: _____

PROFESSIONAL ENDORCEMENT: LIST ORDAINING BODY, ADDRESS OF ORGANIZATION,
DATE OF ORDINATION _____

PLEASE SUBMIT LETTERS OF RECOMMENDATION FROM TWO AREA RESIDENTS;
ALSO, SUBMIT A LETTER OF APPROVAL FROM YOUR CHURCH BOARD OR GOVERNING
BODY.

SUBMIT IN ESSAY FORM YOUR RESPONSE TO THE QUESTION: WHY DO YOU WISH
TO SERVE AS A POLICE CHAPLAIN FOR THE BREMERTON POLICE DEPT.?

"Come to me, all you who are weary and burdened and I will give you rest." (NIV Matthew 11:28)



POLICE CHAPLAINCY PROGRAM

City of Billings
P.O. Box 1554
Billings, MT 59103

Telephone: (406) 248-3181

BILLINGS POLICE DEPARTMENT CHAPLAIN'S APPLICATION

Date _____

NAME _____
(FIRST) (MIDDLE) (LAST)

Date of Birth: _____ Place of Birth: _____

ADDRESS _____

OFFICE PHONE # _____ HOME PHONE # _____

CHURCH OR MINISTRY _____

DATE OF ORDINATION OR LICENSING _____

BY WHOM ARE YOU LICENSED? _____

DO YOU HAVE A VALID MONTANA DRIVER'S LICENSE? ____ YES ____ NO

HAVE YOU EVER BEEN CONVICTED OF A FELONY? _____

ARE YOU WILLING TO SERVE A MINIMUM OF ONE DAY A MONTH? (Subject to 24 hour call)

ARE YOU WILLING TO PARTICIPATE IN THE RIDE-A-LONG PROGRAM? _____

Billings Police Chaplaincy has a policy that no chaplain shall actively proselyte persons, whom he ministers to, while serving as a chaplain. Are you in accord with this policy? _____

CPR is required. Are you willing to be trained in (CPR) Cardio-Pulmonary Resuscitation? _____ Will you keep this current (required annually)? _____

Are you willing to cooperate, and not interfere, with a police officer in the performance of his duty? _____

Are you willing to serve under the guidelines of confidentiality as established by the purposes of the chaplains program? _____

Signed _____

Date _____

Executive Committee Approval _____

POLICE CHAPLAIN'S COVENANT

I. _____ covenant with the City of Bremerton, the Bremerton Police Department, and the Police Chaplains Corps to faithfully fulfill the responsibilities of a Police Chaplain.

These responsibilities include:

1. Attend scheduled monthly meetings.
2. Fulfill riding-time expectations (minimum four hours per month average).
3. Be available during "on-call" hours to assist department personnel (or arrange an acceptable substitute).
4. Participate in special training events.
5. Keep information confidential which is entrusted to me in my role as counselor and confidant.
6. Report regularly and accurately all activities (riding logs, incident reports).

I commit myself to fulfill these expectations to the best of my ability.

SIGNED: _____



CITY OF MANSFIELD, OHIO

RICHARD A. PORTER
MAYOR

CLAYTON L. LONG
DIRECTOR
OF
PUBLIC SAFETY

OATH

"I, _____, do solemnly swear that I will support the Constitution and Laws of the United States of America, the Constitution and Laws of the State of Ohio, and the Laws and Ordinances of the City of Mansfield; that I will perform faithfully, honestly and impartially the duties of the Police Chaplain; and that I will not become a member of any organization prohibited by the Rules and Regulations of the Mansfield Police Department, or of any organization whatever, which holds or claims or exercises the right to demand obedience of me, or to direct me to disobey a rule of the Mansfield Police Department. So help me God."

Date

Signature of Police Chaplain

I hereby certify that this date I administered the oath of office to the above officer.

Clayton L. Long, Safety Director

THE STATE OF DELAWARE I
 I
 COUNTY OF _____ I

KNOW ALL MEN BY THESE PRESENTS:

THAT I, _____, in the County of _____, State of Delaware, hereinafter called the undersigned, for and in consideration of the right and permission granted to me, to voluntarily serve as Chaplain to the Division of State Police at no cost or expense to the Division of State Police or the State of Delaware, at his request and demand, have remised, released, and forever discharged, and for my heirs, executors, administrators and assigns do hereby remise, release, and forever discharge the Division of State Police and the State of Delaware, its officers and employees, and its successors and assigns, heirs, executors, administrators, and all other persons, firms, and corporations of and from any and all claims, demands, rights, and causes of action of whatsoever kind and nature, arising from, and by reason of any and all known and unknown, foreseen and unforeseen bodily and personal injuries, damage to property, and the consequences thereof, resulting, and to result, from the participation with the Division of State Police and the State of Delaware as Chaplain to the State Police of the State of Delaware, which liability is here expressly denied, and I hereby covenant and agree, and by these presents bind myself, my heirs, executors, administrators and assigns that I will bring no suit nor make any claim against the said Division of State Police and the State of Delaware, or any of its departments or divisions or any of the personnel and/or employees employed by them to recover any sum of compensate for any personal injuries and/or property damage, as a result of the hereinabove participation with the Division of State Police of the State of Delaware.

The undersigned has read the foregoing release and covenant and fully understands all of the terms of said release.

IN TESTIMONY WHEREOF, witness my hand this the _____ day of

_____, A.D., 19____.

THE STATE OF DELAWARE I
 I
 COUNTY OF _____ I

SWORN TO AND SUBSCRIBED BEFORE ME, a notary public in and for _____ County, State of Delaware, this _____ day of _____, A.D., 19____, to certify which witness my hand and seal of office.

 NOTARY PUBLIC IN AND FOR
 _____ County, Delaware

MAY 1984

POLICE CHAPLAIN SCHEDULE

DESK: 478-5234

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 MIKE GRIMSHAW O - 377-4432	2 MIKE GRIMSHAW H - 479-4708	3 LOWELL VIGOREN 479-2122	4 LOWELL VIGOREN 479-2122	5 DAVE THOMPSON O - 373-5550
6 DAVE THOMPSON H - 377-2644	7 JIM STEGMAN O - 373-8118	8 JIM STEGMAN H - 479-3598	9 JIM HILL O - 377-7292	10 JIM HILL H - 698-3670	11 BERNIE GREENWALT O - 373-6960	12 BERNIE GREENWALT H - 373-7717
13 MARY THOMPSON O - 373-5550	14 MARY THOMPSON H - 377-2644	15 RAY JENNINGS O - 373-3891	16 RAY JENNINGS H - 692-1583	17 MIKE GRIMSHAW O - 377-4432	18 MIKE GRIMSHAW H - 479-4708	19 LOWELL VIGOREN 479-2122
20 LOWELL VIGOREN 479-2122	21 DAVE THOMPSON O - 373-5550	22 DAVE THOMPSON H - 377-2644	23 JIM STEGMAN O - 373-8118	24 JIM STEGMAN H - 479-3598	25 JIM HILL O - 377-7292	26 JIM HILL H - 698-3670
27 MARY THOMPSON O - 373-5550	28 MARY THOMPSON H - 377-2644	29 RAY JENNINGS O - 377-3891	30 RAY JENNINGS H - 692-1583	31 BERNIE GREENWALT O - 373-6960	June 1 BERNIE GREENWALT H - 373-7717	

REGULAR MEETING: MAY 9TH 11:30 A.M. KING'S TABLE

JUNE 5th 7:00-8:00 P.M. "COUNCIL CHAMBERS" ALL CHAPLAINS ATTEND
(IN UNIFORM)!!

MONTH AUGUST 1983

MONTHLY WORK SCHEDULE & REPORT OF ANSCUTTEISII

[illegible]

If you are unable to comply for your 24-hour tour of duty, it will be your responsibility to obtain a replacement. Then contact Chief Shelstad of the change, 8:00 a.m.-5:00 Office; 259-8830. Home: 334-4342 Shift Sergeant 259-8722.

	<u>CHURCH</u>	<u>CHURCH PHONE</u>	<u>HOME PHONE</u>	<u>ADDRESS</u>
	NEUFFELDT, Samuel		353-3347	5619 Highland Rd. 98203
	HENDERSON, ART	FAIRMOUNT OPEN BIBLE	353-2837	132 112th S.W. 98204
	MCSS, ROBERT	CHURCH OF GOD 252-1032	258-1385	2532 Virginia 98201
	RICE, WALT	TRINITY LUTHERAN 252-1239	353-4497	2324 Lombard 98201
	WINTERS, TERRY <i>CAF.</i>	SALVATION ARMY 259-8129	252-3695	Box 1184 98206
	BRANDT, J.B.	ZION LUTHERN 252-1429	253-6633	4614 Alger 98203

Day & Date	From	To	Persons	Type of Training	Place	Instructor	References-Materials	Remarks
	4:00	4:15	All	Chaplain Corps (Death notifications)	LEC	C. Pavey	Rules; purpose of Corps	Hand- outs
	4:15	4:30	"	Police Dept. rules	"	Hoffman	Policies of Dept.	
	4:30	5:00	"	Crisis Intervention I	"	Hoffman	Film #22 - Domestic	
	4:00	4:30	All	Drugs & Narcotics	LEC	K. Hines	ID: Policy, problems	Hand- outs;
	4:30	5:00	"	Crisis Intervention II	"	Hoffman	Film #31 - Domestic	tests
	4:00	4:15	All	Ride-along program	LEC	Hoffman	Need; how; why; when; etc.	Rules
	4:15	5:00	"	Suicide	"	Hoffman	Film #32	
	4:00	4:30	All	Crime of Rape	LEC	Hoffman	Film #20	
	4:30	5:00	"	Victims of Tragic News	"	Hoffman	Film #41	
	4:00	4:30	All	Battered Women	LEC	Jamie	Film	
	4:30	5:00	"	Victims' Crisis Center	"	Carlson		
	4:00	6:00	All	Stress - how to handle it	LEC	J. Benner & F. Miller	What it is; how is affects us; how to cope with it	

1. I.D. cards
2. Dept. police (next of kin)
3. Confidential information
4. Films - crime prevention

This schedule covers the recommended training for new chaplains and also re-training for regular duty chaplains. Minimum of 5 hours training.

DRH

BREMERTON POLICE DEPARTMENT
CHAPLAINS' MONTHLY ACTIVITY REPORT

CHAPLAIN _____ / _____ MONTH _____ YEAR _____

	DATE	TIME(a.m. or p.m.)		PARTNER #	ACTIVITY(give brief summary;detail significant events)
		OUT	IN		
1					
2					
3					
4					

PLEASE SUBMIT TO THE CHAPLAIN IN CHARGE OF SCHEDULING AT THE MONTHLY CHAPLAINS MEETING.

(USE BACK OF SHEET IF NECESSARY)

CALLS RECEIVED

Date	Officer/s Requesting	Service Rendered	Time Required

ADDITIONAL INVOLVEMENT

1. Member of Executive Committee - From: _____ To: _____
 _____ Coordinator; _____ Secretary; _____ Treasurer;
 _____ Program Planner; _____ Other (Specify) _____
2. Taught _____ Class (for Police Personnel)
 From: _____ To: _____ No. of Times _____
3. Organized Social Activity - Date/s _____
4. P.R. - Presented Chaplaincy Program to church/club etc.

Date	Group	Comments

5. Other Involvements (Specify)

Date	Type Involvement	Comments

Additional Information: (by coordinator or Executive Com.):

BREMERTON POLICE DEPARTMENT
CHAPLAINS INCIDENT REPORT

(REFER TO ADMINISTRATIVE SERGEANT)

CHAPLAIN _____ # _____ DATE _____

OFFICER _____ SUPERVISOR _____ CASE# _____

TIME CALLED _____ SECURED _____ TOTAL TIME _____

HOW NOTIFIED: PAGED _____ CALLED _____ RIDING _____ OTHER _____

by whom: DESK _____ CENCOM _____ OFFICER _____ OTHER _____

TYPE OF INCIDENT: DEATH NOTICE _____ DEATH COUNSELING _____ SUICIDE _____

FAMILY CONFLICT _____ TRAFFIC INCID. _____ MISC. COUNSELING _____

OTHER _____

VICTIM'S NAME: _____ PHONE# _____

ADDRESS _____

SUMMARY OF INCIDENT: _____

REFERRAL MADE: _____

SIGNED: _____

CHAPLAIN'S REPORT
TACOMA POLICE DEPARTMENT

MILEAGE _____ TO _____
TOTAL MILES _____ TOTAL TIME _____

CHAPLAIN _____ DATE OF INCIDENT _____

TIME OF CALL _____ COMPLETED CALL _____ TPD CASE NUMBER _____

HOW NOTIFIED: DISPATCHED _____ MONITORED _____ RIDE ALONG _____ OTHER _____

OFFICER _____

SUBJECT INFORMATION

NAME _____ M/F TELEPHONE _____

ADDRESS _____

CHURCH AFFILIATION _____ DATE OF BIRTH _____

TYPE OF CALL (CHECK APPROPRIATE DESIGNATIONS)

_____ EMERGENCY HOUSEING: NUMBER HOUSE _____, WHERE LOCATED _____

_____ EMERGENCY FOOD: WHERE SECURED _____ EXPENSE, IF ANY _____

_____ EMERGENCY TRANSPORTATION: DESTINATION _____ HOW SENT _____

EXPENSE, IF ANY _____

DOMESTIC COUNSEL - PARTICIPANTS (i.e., HUSBAND/WIFE) _____

BASIC CAUSE FOR DOMESTIC _____

_____ GRIEF COUNSEL - SITUATION (i.e., FATALITY ACCIDENT, DECEASED) _____

_____ DEATH NOTIFICATION

_____ SUICIDE (CHECK ONE)

COUNSEL W/FAMILY OF VICTIM OF A SUICIDE _____

COUNSEL W/SUBJECT THREATENING SUICIDE _____

COUNSEL W/SUBJECT HAVING ATTEMPTED SUICIDE _____ (i.e., OVERDOSE)

_____ MENTAL PROBLEM - BASIC PROBLEM _____

_____ DESPONDENT, DEPRESSED SUBJECT, NOT SUICIDAL

_____ VICTIM OF CRIMINAL ASSAULT - RAPE _____ INCEST _____ ASSAULT _____ CHILD ABUSE _____

_____ ALCOHOL/DRUG-RELATED (CIRCLE ONE) - DESCRIBE _____

_____ JAIL COUNSEL - SOURCE OF REQUEST _____

_____ INJURY ACCIDENT VICTIM/RELATIVES (CIRCLE ONE) _____

_____ JUVENILE PROBLEM - SITUATION _____

_____ COUNSEL POLICE OFFICER (DO NOT LIST NAME ON MILEAGE REPORT FORM - SIMPLY INDICATE

"COUNSEL POLICE OFFICER" under "DETAIL OF CALL")

_____ PRE-MARITAL COUNSEL _____ MARRIAGE COUNSEL _____ MARRIAGE PERFORMED

_____ FUNERAL

_____ OTHER (i.e., COURT) _____

* TRANSPORTATION PROVIDED DURING CALL _____

* REFERRAL MADE BY CHAPLAIN _____

* DETAILS OF CALL - USE REVERSE SIDE FOR NARRATIVE

APPENDIX E

BIBLIOGRAPHIC MATERIAL ON GRIEF COUNSELING TOPICS

I. MINISTERING TO THE SICK

1. Babbitt, Edmond. The Pastor's Pocket Manual for the Hospital. Abingdon Press.
2. Berner, Carl W. Why Me Lord? Augsburg, 1973, (112p), \$2.50.
3. Billheimer, Paul E. Don't Waste Your Sorrows. CLC, 1977, (128p).
4. Brumfield, J. C. Comfort for Troubled Christians. Moody Press, 1961, (64p), \$.35.
5. Clarkson, Margaret. Grace Grows Best in Winter. Zondervan, 1972, (205p), \$4.95.
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12. Landorf, Joyce. The High Cost of Growing. Thomas Nelson, Inc., Publishers, 1978, (158p), \$6.95.
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16. McMillen, S. J., M.D. None of These Diseases.
Revell, 1978, (147p), \$1.50.
17. Moster, Mary Beth. Living with Cancer.
Moody Press, 1979. (178p), \$6.95.
18. Nethery, Susan. One Year and Counting.
Baker Book House, 1978, (240p), \$3.95.
Breast cancer from a personal point of view.
19. Powers, P. B. A Book of Comfort for Those in Sickness. The Banner of Truth Trust.
1974, (100p). \$1.50.
20. Price, Eugenia. No Pat Answers. Zondervan.
1972, (145p). \$1.50.
21. Pruet, Ronald. Run from the Pale Pony.
Baker Book House, 1976, (159p), \$4.95. MS,
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22. Robertson, John M. Here I Am God, Where Are You? Tyndale Publishing House, 1976, (62p),
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23. Schaeffer, Edith. Affliction. Revell, 1978,
(253p), \$7.95.
24. Shelly, Judith Allen. Caring in Crisis.
IVP, 1979, (94p), \$2.95.
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(120p), \$2.95.
26. Swindoll, Chuck. For Those Who Hurt.
Multnomah Press, 1977, (35p), \$2.95. Short
topics, devotional.
27. Watts, Isaac. No Pain Among the Blessed.
Cross Publishing, (30p), \$1.75.

28. Wise, Robert L. When There Is No Miracle.
Regal, G/L, 1977, (176p), \$3.25.
29. Woods, B. W. Understanding Suffering.
Baker Book House, 1974, (175p), \$2.45.
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Zondervan, (183p), \$3.95.
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II. MINISTERING TO THE DYING

1. Agee, James. A Death in the Family.
Arbindon Publishing House.
2. Bayly, Joseph. The Last Thing We Think About. David C. Cook, (121p), \$1.25.
3. Davidson, Glen W. Living with Dying.
Augsburg, 1975, (111p), \$3.50.
4. Griffith, William H. Confronting Death.
Judson Press, 1977, (64p), \$2.50. Help
from the Minister, Physician, Funeral
Director and Lawyer.
5. Groliman, A. Concerning Death. Beacon
Press, 1974, (360p), \$3.95. (Non-Christian
author).
6. Hubbard, David Allan. Why Do I Have to Die?
Regal G/L, 1978, (79p), \$2.50.
7. Hunt, Gladys M. Don't Be Afraid to Die.
Zondervan, 1977, (118p), \$1.75. Formerly
published as 'The Christian Way of Death.'
8. Karo/Michelson. Adventure in Dying. Moody
Press, 1976, (223p), \$3.50.
9. Kopp, Ruth Lewshenia, M.D. Encounter with
Terminal Illness. Zondervan, 1980, (238p),
\$9.95.

10. Kubler-Ross, Elizabeth. Death & Dying. Macmillan Publishing House, 1974, (289p), \$1.95. (Non-Christian author).
11. Kubler-Ross, Elizabeth. Questions & Answers on Death & Dying. Macmillan Publishing House, 1974, (177p), \$1.50. (Non-Christian author).
12. Kurz, Albert L. Beyond Discouragement. Accent Books, 1975, (128p), \$1.75.
13. Lockyer, Herbert. Last Words of Saints and Sinners. Kregal Publishing House, 1969, (240p), \$3.50.
14. Lockyer, Herbert. The Art of Dying. Kregal Publishing House, 1966.
15. Johnson, Paul A. Who Can I Turn To? Multnomah Press, 1979, (44p), \$1.95.
16. Richards, Larry. Death and the Caring Community. Multnomah Press, 1980, (201p), \$8.95.
17. Moran, . Death--Jesus Made It All Possible. Keats.
18. Robertson, John W. Comfort, Prayers & Promises for Times of Sorrow. Tyndale Publishing House, 1977, (62p), \$1.95.
19. Vande Lugt, Herbert. Light in the Valley. Victor Books, (96p), \$1.50.
20. Williams, Philip W. When Death Draws Near. Augsburg Publishing House, 1979, (96p), \$2.95.

III. GRIEF

Ministering to the Grieving Children

1. Alex, Manke and Ben. Grandpa & Me...We Learn About Death. Bethany House, 1982, (43p), five to nine-year-olds.

2. Bayly, Joseph. When a Child Dies. Moody Press, \$.15.
3. Cranor, Phobe. Why Did God Let Grandpa Die? & 15 other difficult questions children ask. Bethany Fellowship, Inc., 1976, (128p), \$1.95.
4. D'Arcy, Paula. Song for Sarah. Harold Shaw publisher, 1979, (124p), \$5.95.
5. Johnson, Margaret. 18--No Time to Waste. Zondervan, 1971, (117p), \$2.25.
6. McGee, J. Vernon. Death of a Little Child. Through the Bible Books, (23p), \$.25.
7. Nystrom, Carolyn. What Happens When We Die? Moody Press, 1981, (32p).
8. Rosenblum, J. How to Explain Death to a Child. International Order of the Golden Rule, 1963.
9. White, Paul, What Ever Happened to Auntie Jean? Purnell & Sons, Ltd., 1976, Great Britain, \$2.75. Understanding of death for children.

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1. American Bible Society. Under the Protection of the Almighty. ABS, 1976, (32p). Scripture reading in time of loss.
2. Anderson, Richard. For Grieving Friends. Concordia Publishing House, 1975, (32p), \$1.25.
3. Bachmann, C. Charles. Ministering to the Grief Sufferer. Prentice Hall, Inc., 1966, (144p), \$2.95. For Pastors & Chaplains.
4. Bailey, Robert W. The Minister & Grief. Hawthorne, N. Y., (114p), \$5.95.
5. Bayly, Joseph. Heaven. David C. Cook, 1977, (64p), \$2.95.

6. Bayly, Joseph. The Last Thing We Think About.
David C. Cook, (121p), \$1.25.
7. Billheimer, Paul E. Waste Not Your Sorrow.
Christian Literature Crusade, 1977, (131p),
\$2.25.
8. Carlson, Paul R. Before I Wake. David C.
Cook, 1975, (156p), \$1.50.
9. Cornils, Stanley P. Managing Grief Wisely.
Baker Book House, 1976, (50p), \$1.50.
10. Drescher, John M. In Grief's Lone Hour.
Herald Press, 1971, (16p), 3/\$.45.
11. Jackson, Edgar N. The Many Faces of Grief.
Abingdon Press, 1977, (174p), \$7.95.
12. Jackson, Edgar N. When Someone Dies. For-
tress Press, 1973, (58p).
13. Jackson, Edgar N. For the Living. Channel
Press, 1963, (95p).
14. Jackson, Edgar N. Understanding Grief.
Abingdon Press, 1957.
15. Johnson, Margaret. Home Before Dark.
Zondervan Publishing House, 1978, (158p),
\$6.95.
16. Kidner, Derek. A Time to Mourn, and a Time
to Dance. 1976, (110p), \$2.50.
17. Landorf, Joyce. The Mourning Song. Revell,
1976, (184p), \$5.95.
18. Matson, T. B. How to Face Grief. Word
Book, 1978, (64p), \$.69.
19. Robinson, Haddon W. Grief. Zondervan,
1976, (23p).
20. Salisburg, Hugh. Through Sorrow into Joy.
Bethany Fellowship, (79p), \$2.95.

21. Towns, James E. Faith Stronger Than Death. Warner Press, 1975, (96p), \$1.50.
22. Weincke, Herbert H. When Loved Ones Are Called Home. Baker Book House.
23. Westberg, Granger. Good Grief. Fortress Press, 1977, (55p), \$1.25.

Ministering to the Grieving Parents

1. Holly, Gloria. Laura's Psalm. Action House Inc., 1977, (182p), \$6.95.
2. Shriff, Harriet S. A Bereaved Parent. Crown Publishing House, 1977, (146p), \$7.95. (Secular author).
3. Virginia Baptist Hospital. Our Child Died. Virginia Baptist Hospital, 1981, (38p).

Ministering to the Grieving Widows and Widowers

1. Bogard, David. Valleys & Vistas. Baker Book House, 1974, (94p), \$4.95.
2. Brandt, Catherine. Flowers for the Living. Augsburg Publishing House, 1977, (95p), \$2.95.
3. Decker, Bea. After the Flowers Have Gone. Zondervan, 1973.
4. Klopfenstein, Janette. My Walk Through Grief. Herald Press, 1976, (111p), \$1.75.
5. Lewis, C. S. A Grief Observed. Bantam, 1976, \$1.75.
6. Marshall, Catherine. To Live Again. McGraw Hill, 1967.
7. Mumford, Any Ross. By Death or Divorce. Accent Books, 1976, (160p).
8. Nye, Miriam Baker. But I Never Thought He Would Die. Westminster Press, 1978, (158p), \$4.95.

9. Vanauken, Sheldon. Severe Mercy, includes letters by C. S. Lewis. Harper & Row, 1977, (233p), \$6.95.
10. Vetter, Robert J. Beyond the Exit Door. David C. Cook, 1974, (out of print).

IV. SUICIDE

1. Blocker, Henri. Suicide. IVP Booklet, 1972, (21p), \$.25.
2. Coleman, William L. Understanding Suicide. David C. Cook, 1979, (170p), \$2.50.
3. Hewitt, John H. After Suicide. Westminster Press, 1980, (119p).
4. Hosier, Helen. Suicide--A Cry for Help. Harvest House, 1978, (124p), \$2.95.
5. Horton, Marilee. Dear Mama, Please Don't Die. Thomas Nelson Publisher, 1979, (160p), \$3.95.

V. COUNSELING

1. Adams, Jay E. The Use of Scripture in Counseling. Baker Book House, 1975, (105p), \$1.50.
2. Adams, Jay E. Competent to Counsel. Baker Book House, 1970, (275p), \$4.50.
3. Adams, Jay E. You Can Defeat Anger. Baker Book House, 1975, (18p), \$.50.
4. Adams, Jay E. The Christian Counselor's New Testament. Baker Book House, 1977, (770p), \$13.95.
5. Adams, Jay E. What to Do About Worry. Baker Book House, 1975, \$.50.
6. Grounds, Vernon. Emotional Problems and the Gospel. Zondervan, 1976, (111p), \$2.95.

7. Hadidian, Allen. Successful Discipling. Moody Press, 1979, (176p), \$3.95.
8. Hubbard, David. Is Life Really Worth Living? Regal, 1969, (103p), \$1.50.
9. La Haye, Tim. How to Win over Depression. Zondervan.
10. La Haye, Tim. Ten Steps to Victory over Depression. Zondervan, 1976, (41p), \$.75.
11. Mac Arthur, John Jr. Found: God's Will. Victor Books, Rev., 1977, (63p), \$1.25.
12. Narramore, Clyde M. How to Build Bridges. Zondervan, 1973, (32p), \$.60.
13. Narramore, Clyde M. Improving Your Self-Confidence. 1973, (29p), \$.60.
14. Narramore, Clyde M. Encyclopedia of Psychological Problems. Zondervan, 1973, (275p).
15. Smith, Bob. Dying to Live. Word Books, 1976, (182p), \$2.95.
16. Swindoll, Chuck. Second Wind. Multnomah Press, 1977, \$3.95.
17. Swindoll, Chuck. Killing Giants, Pulling Thorns. Multnomah Press, 1978, (95p).
18. Ward, Waylon O. The Bible in Counseling. Moody Press, 1977, (153p), \$9.95.

Note: Used by permission of Bob Glass and Jim Saxman of the Buckley King Mortuary of Tacoma, Washington.

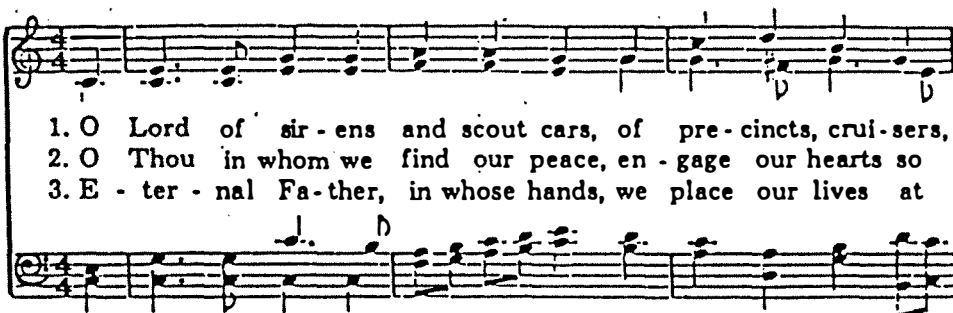
APPENDIX F

POLICE HYMN

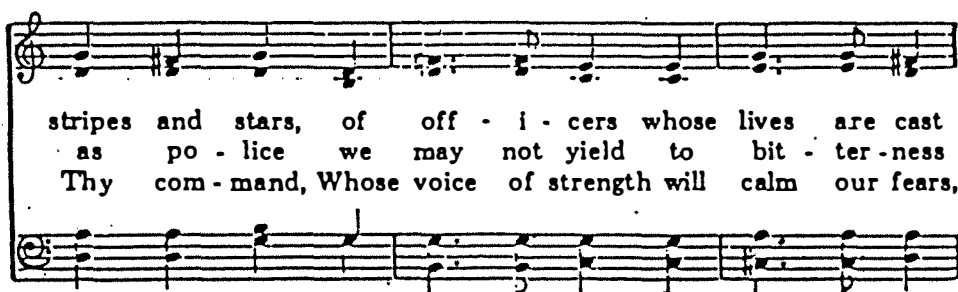
Melita. 8.8.8.8.8.8.

Carol J. Park, 1937.

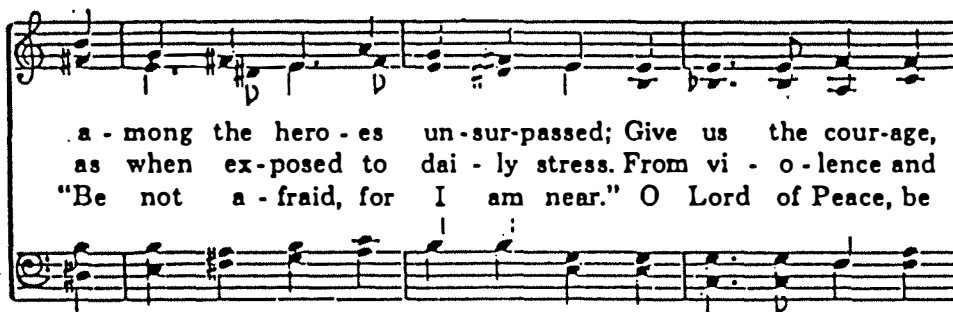
John B. Dykes, 1823 - 1876



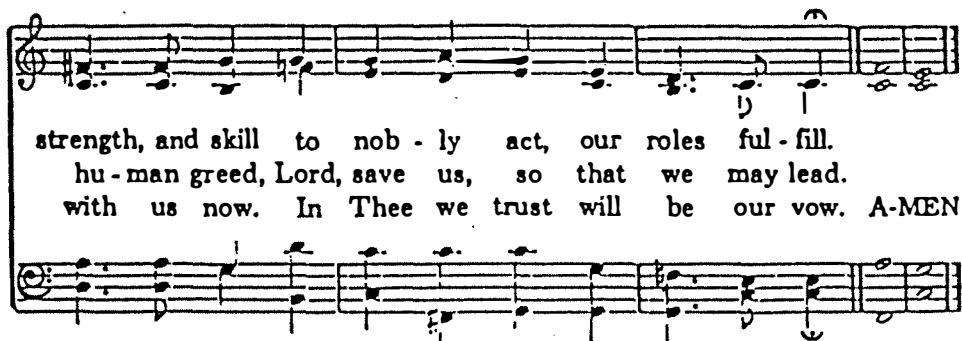
1. O Lord of sir - ens and scout cars, of pre - cincts, crui - sers,
2. O Thou in whom we find our peace, en - gage our hearts so
3. E - ter - nal Fa - ther, in whose hands, we place our lives at



stripes and stars, of off - i - cers whose lives are cast
as po - lice we may not yield to bit - ter - ness
Thy com - mand, Whose voice of strength will calm our fears,



a - mong the hero - es un - sur - passed; Give us the cour - age,
as when ex - posed to dai - ly stress. From vi - o - lence and
"Be not a - fraid, for I am near." O Lord of Peace, be



strength, and skill to nob - ly act, our roles ful - fill.
hu - man greed, Lord, save us, so that we may lead.
with us now. In Thee we trust will be our vow. A-MEN

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