

## **Chapter 1 THE CHAPLAINCY**

### **PURPOSE**

The purpose of the Chaplaincy Program will be:

1. To provide spiritual guidance and counseling to all members of the Law Enforcement agencies located in Placer County, both sworn and civilian, and their families in time of need.
  - A. The services of the Chaplains are available on the basis of need and desire. They are an optional service available by request.
  - B. They are not intended, nor do they wish to replace an individual's clergy, or faith.
  - C. Every effort shall be made to provide for the religious preferences of the person(s) being served. If a particular religion or denomination is requested, we will honor that request and attempt to contact the particular religious practitioner of their choice.
2. To assist Law Enforcement officers and the people of the community through a field service ministry.
3. To provide guidance, counseling and comfort in times of crisis. The Chaplain should be able to put people in contact with the appropriate agency or agencies to help them.

### **DEFINITIONS**

Chaplaincy: A ministry to the people of the community in the area of field service crisis counseling to and through Law Enforcement agencies or other first responders.

Service: The Chaplaincy will provide the services of a Chaplain on a twenty four hour, seven day a week basis. At the request of a Law Enforcement agency, or their employees, the Chaplain will seek to bring comfort and consolation to persons involved in accidents, natural catastrophes or confronted with death.

Responsibilities: 1) The Chaplaincy is *Reactive*; it responds to crisis situations when an event occurs requiring crisis intervention or a Chaplain's support. 2) The Chaplaincy is *Proactive*; we work along side those in the community we serve in day-to-day activities and special events. 3) Lastly, the Chaplaincy has *an Administrative responsibility which prepares* the organization to respond to the various requests and maintain a healthy organization and team of well-trained Chaplains. These responsibilities are further defined in the Tables to follow:



**Responsibilities Defined**

<b>Reactive</b>	<b>Definition</b>
Crisis Response	Emergency call outs for employees on duty and off duty, their families, and the community.
Critical Incident Team Crisis Intervention	Negotiations, SWAT, and SET emergencies. CISM, suicide interventions and prevention, horrific crime scenes and trauma locales, both citizen and officers.
Death Notifications	For employee and in cooperation with the Coroners office to the community.
Follow-Up	Injuries, sickness, or deaths of employees or immediate family, active or retired.
Funeral / Memorial Services Weddings	Employee or family and community members. Performed for employees and their family members, and community members.
Counseling	Job-related stress reduction, marriage, and family.

<b>Proactive</b>	<b>Definition</b>
Briefings	Attendance at various watches and duty sections.
Ride-Alongs	Patrol and detectives.
Visitations	Homes and hospitals, employees and families.
Informal Counseling	On-site recognition, referrals (leads) by supervisors or peers.
Community Involvement	Department representative at various functions (Public Relations).
Weddings	Pre-marital counseling and wedding planning
Official Functions	Award Ceremonies, Academy visits, promotions, and swearing in.
Training Seminars	CISM, Line of Duty Death Funeral Preparation, Stress Management, etc.
Volunteer Chaplaincy Corp.	Establishing and training volunteer Chaplains for service.
Back-Up Resources	Establishing a network of available resources to assist employees and families, i.e. referrals.

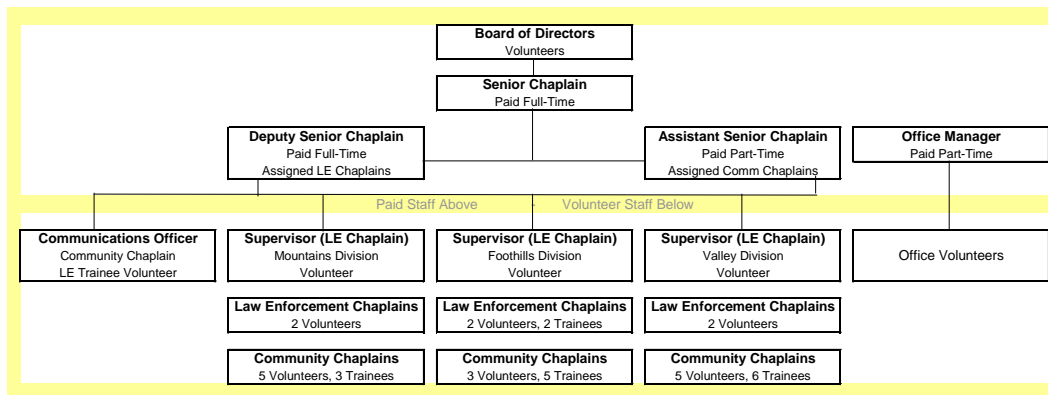
Administrative	Definition
L.E.C Administration	Administering Chaplaincy programs, planning, organizing and directing; liaison for Chaplaincy.
Training and Seminars	Training of volunteer Chaplains and support staff.
Presentation of L.E.C.	To community and other law enforcement agencies.
Fundraising Programs	Churches, businesses, community, United Way, payroll deductions, etc.
Pulpit Filling	Various churches in the community.
Public Relations	Information, media, community, brochures, video, newsletter, department employees.
L.E.C. Board Meetings	Planning and fiscal budgets, programs, generic "reports".
Reporting	Chaplaincy statistics to Law Enforcement agencies.

**SCOPE**

The Placer County Law Enforcement Chaplaincy, located in Placer County California is a 501(c) (3) Non Profit Incorporated Ministry established in 1986.

It is governed by a Board of Directors consisting of 9 members including Corporate Officers acting as President, Vice President, Secretary and Treasurer. Board members are from local law enforcement management; business leaders, and members of the clergy.

At the time of the revising of this manual in 2007, the Chaplaincy Staff consists of the following:



Honorary K-9 Chaplain, Max. Max has four legs, one tail and a big heart. He is a big Golden Retriever mix, who works with one of our Chaplains who has physical disabilities that require the use of a service dog. "Chaplain Max" has a lot of extra training in working with children and is

used in grief and crisis situations. Max is a “natural” as her partner working with kids. They love him, and he is a great tool in getting (especially young) kids to open up to the Chaplain.

Law Enforcement Chaplains assist with calls involving officers and their families. They do ride-alongs and agency visits. They are ordained or licensed ministers, with the ability to legally invoke confidentiality. Community Chaplains may or may not be licensed or ordained ministers that serve the community. All Chaplains respond to emergency call-outs involving deaths or critical incidents in the community but typically do not work directly with officers or their families, deferring to the Law Enforcement Chaplains for work with the Law Enforcement community.

The Chaplaincy and its staff work as reactive responders on call, or as pro-actively involved with or to the agencies and citizens of Placer County.

### **LAW ENFORCEMENT CHAPLAINS – Minimum Requirements**

- Formal ordination or licensing by a recognized church or denomination of churches, and be a member in good standing and endorsed for the Chaplaincy by a recognized religious denomination. We encourage the ordination or licensing of women; as some situations a woman may be more effective than a man and her serviced should be obtained
- Three years of formal graduate or post-graduate theological training in a recognized school or seminary.<sup>1</sup>
- Five years of ministerial experience, preferably pastoral, under the supervision of a properly constituted church.
- Formal endorsement for law enforcement chaplaincy from a properly constituted church or religious body attesting to the moral and ethical character of the applicant and their willingness to oversee that person’s life and conduct.
- Adherence to the rules of confidentiality as set forth by the State of California.
- Be tactful and considerate in his/her approach to all people, regardless of race, creed or religion.
- A Commitment to serve as a Community Chaplain (CCRT) for a minimum of one year (12 months) prior to becoming a Law Enforcement Chaplain.<sup>2</sup>
- Upon becoming a Law Enforcement Chaplain; fulfill the basic service requirements of: being on-call to provide emergency crisis response for a minimum of one 24 hour period per month; doing a minimum of one ride-along per month at an assigned agency; attending a mandatory monthly in-service training; and completing and timely submitting a monthly statistical activity report.
- Must possess a valid California Driver’s License and proof of insurance.
- Must have a current health insurance policy in effect.

A Chaplain must possess all the above and be willing to be screened before appointment. Screening consists of an application, endorsement, background check, resume and interview.

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<sup>1</sup> Requirement may be waved with fulfillment of a minimum of 1 year of service as a Community Chaplain at the discretion of the Senior Chaplain, and approval of the Board of Directors.

<sup>2</sup> May be waved at discretion of Senior Chaplain and approval of the Board of Directors if the applicant has recent Law Enforcement Chaplain experience.

## **COMMUNITY CHAPLAINS – Minimum Requirements**

- Active member in good standing with their church. Formal endorsement for Community Chaplain (CC) from a properly constituted church or religious body attesting to the moral and ethical character of the applicant and their willingness to oversee that person's life and conduct.
- Demonstrated ministerial leadership in their church. This could include but is not limited to such things as Men's or Women's ministry, teaching Sunday School, Deacon/Elder/Board leadership, worship team, etc.
- Prior to assignment of duties as a Community Chaplain, each CC must complete specialized training by Placer County Law Enforcement Chaplaincy (PCLEC) and pass an FBI/Law Enforcement Agency background check.
- A period of field training will be undertaken after the class room instruction. During that time, the recruit will be on probation, and will be required to "shadow" an experienced ("seasoned") Chaplain until such time as they meet the field training requirements of PCLEC.
- Upon completion of class room and field training, the CC recruit will be asked to sign a commitment to serve as a Community Chaplain (CC) for a one year (12 months) assignment. Annual commitments may be renewed, provided satisfactory performance reviews and Board approval is granted at the beginning of the next fiscal year.
- Upon becoming a CC; each Community Chaplain must fulfill at a minimum the basic service requirements of: ① Being on-call (and responding) during one 24-hour period each month, ② Providing timely emergency crisis response, ③ Attending a mandatory monthly in-service training, ④ Completing Monthly Activity Reports, and ⑤ Making at least one visitation to a dispatch center, substation, first responder (other than Law Enforcement) per month as assigned by PCLEC management.
- Must possess a valid California Driver's License and proof of automobile insurance.
- Must have a current health insurance policy in effect.

A Chaplain recruit must possess all the above and be willing to be screened before appointment. Screening consists of an application, endorsement, background check, resume and interview.

*Note that pursuant to Labor Code Section 33521, all volunteer workers of PCLEC (both Chaplains and support "staff") are not entitled to Workers Compensation Benefits.*

## **UNDERSTANDING REGULATIONS AND PROCEDURES**

The Chaplain should have a basic knowledge of the duties of Law Enforcement officers and seek to keep abreast of new procedures, and be willing to attend training sessions and programs at the agencies.

The Chaplain shall conform to all Law Enforcement procedures insofar as applicable.

The Chaplain on duty should be available to the dispatcher or Emergency Call-Out Chaplain (ECO), at all times either by pager or cell phone. If the Chaplain is on vacation or out of town, he/she will designate Chaplains to act in their absence.

The Chaplain shall not publicly criticize the action of any Law Enforcement officer, department official, fellow Chaplain or department policy or action. Don't fall into the trap of criticizing

management. Remember, you are the Chaplain for the entire department, which includes management and line officers.

The Chaplain shall not release any information to the news media or insurance agencies or attorneys regarding cases in which he is involved. All information should be held in strict confidence and used only for the benefit of the person or officers involved.

In the field of religious guidance, he/she is an advisor to the Law Enforcement agency administrators in all matters pertaining to the moral, spiritual and religious welfare of law enforcement personnel.

Show your concern for officers. Nothing says you care more than sincerely asking an officer if he/she is okay after a critical incident.

## **DEVELOPING THE CHAPLAIN'S ROLE**

### **Availability: Part of the Law Enforcement Team**

A Chaplain's duties are similar to those of a military chaplain – the person who is always there when the officers and their families need them. Just as a pastor cannot serve his people unless he is one of them, neither can the Law Enforcement Chaplain serve the Department unless he/she is a part of the Law Enforcement Team. Officers cannot wait for the Chaplain to come to them. The Chaplain must go to them! They must meet those who need his/ her services wherever they may be; at the station house or in a patrol car; at the scene of a disturbance or disaster; in the hallway, office or at social functions; as well as their homes.

Remember that Law Enforcement officers spend most of their time in a squad car. Their car is in affect their office. It is vitally important that the Chaplain do regular ride-alongs. The officer is most comfortable in his or her own "office" and will be most likely to open up to the Chaplain there.

### **Counseling of Law Enforcement Officers**

Counseling is an important part of the Chaplain's work. More and more Law Enforcement Officers and their families seek out the counseling services of the Chaplain. The Chaplains needs to be able to provide counseling and consultation, at a basic level, for law enforcement personnel and their families in areas such personal concerns, marital, family, job-related and other problems.

### Unique Demands

There have been drastic changes in Law Enforcement Service over the years. Today, more than ever, the Law Enforcement profession is unique in its demands. According to Clarence M. Kelly, former Director of the Federal Bureau of Investigation, "The time has come for Americans to understand and appreciate - the humanitarian nature of the Law Enforcement profession - in more than thirty years in the Law Enforcement profession, I have known thousands of officers - they are human. They have emotions." (FBI Law Enforcement Bulletin - December 1, 1973).

### High stress occupation

Law Enforcement officers are subject to the same kinds of feelings and tensions as other people. They are also subjected to stressors and tensions not experienced in other professions. Law Enforcement work is considered a high stress occupation that involves considerable provocation on a day-to-day basis. The many pressures of the job create an added burden on the officer which may affect his physical, emotional and personal well-being. Law Enforcement work is an occupation requiring a high level of emotional stability.

Family or job-related problems are likely to interfere with optimum performance on the job. It is important that counseling services be made available to Officers and their families, particularly those with stress-related problems.

#### Confidentiality - Privileged Communication

The Law Enforcement Officer who comes to the Chaplain for counseling should clearly understand that this is an "off-the-record" and "privileged" communication. Anything said in the patrol car stays in the patrol car. It will not be reported to their Superior or have any bearing on his or her job status. This element of confidentiality is very important to the over-all effectiveness of the Chaplain and his/her rapport with the men and women of the agencies they serve. If confidentiality is ever broken, it will damage the reputation of the Chaplain and the Chaplaincy program. Once that trust is broken, it is extremely difficult to ever get it back.

#### Referral to Other Professional Resources

The role of the Chaplain is generally short term. The Chaplain will most likely be able to offer only a brief, short- term, crisis-oriented type of counseling in most cases. If it is determined a long-term counseling program is desirable for a particular officer or family member, a referral may be made to an appropriate community agency or to a marriage counselor. However, the Law Enforcement Chaplain must keep in mind that serious crisis-oriented problems can arise in a law enforcement officer's life and he should be available to offer immediate help with the understanding that other professional help may be recommended when the crisis passes.

#### Cooperation With Other Law Enforcement Chaplains

The Law Enforcement Chaplain needs to stay in touch with other chaplains, not only in their own area, but throughout the country. The question has often been asked, "Who does the Chaplain turn to for help?" The Chaplain should become involved by attending meetings, conferences, and workshops in order to find out what other departments and chaplains are doing. Networking of chaplains throughout the country is vital to the success of the local Chaplaincy efforts. We encourage our Chaplains to become involved with a good national Chaplain Organization.

There may be times when a call crosses city or county boundaries which may require you to cooperate with the Chaplain from another department. An example would be an officer who lives in one city, or county, but works for an agency in another. If something happens to the officer while at home, the other Chaplaincy may hold jurisdiction. By building relationships before something like this happens there can be mutual aid and/or a smooth transition to the call out.

### **VOLUNTEER CHAPLAINCY**

It is the responsibility of the Senior Chaplain and Supervisory Chaplains to organize train and supervise a corps of Chaplain Volunteers. This Corps shall be composed of duly ordained or licensed clergy who desire to serve the Law Enforcement community. A Corps of Community Chaplains is also a great asset to any Chaplaincy program. (See minimum requirements for Law Enforcement and Community Chaplains)

The purpose of the Chaplain Corps is to assist the Senior Chaplain in ministering to the agencies and community. The Senior Chaplain is responsible for the Proactive and Reactive outreach ministries and Administrative duties of the Chaplaincy.

### **Nomination and Appointment**

People interested in serving with the Chaplaincy must complete an Application Form (see Appendix A) setting forth personal information, their experience, education, and willingness to actively participate.

The Senior Chaplain and Supervisory Chaplains shall review and give careful and prayerful consideration to each application submitted, considering the effect on the overall Chaplaincy Program.

Chaplains will be approved on a year-to-year basis and must sign a new *Annual Commitment Letter* agreeing to the terms of the Chaplaincy (See Appendix B).

## **ORGANIZATIONAL STRUCTURE AND DESCRIPTION OF THE CHAPLAINCY**

### **Board of Directors**

Specific duties, terms and limitations are referred to in the Chaplaincy Articles of Incorporation and By-Laws.

The Board is generally comprised of law enforcement officers representing various agencies within Placer County, business professionals, and clergy.

The board has officers holding positions of president, vice-president, treasurer and secretary.

In general, the Chaplaincy Board is to set and review Chaplaincy policy; act as personnel Board for the Chaplaincy; hold regularly scheduled Board meetings; review Chaplaincy reports issued by the Senior Chaplain and designated personnel; offer support and suggestions to programs and ministry; assist in maintaining the integrity of the ministry; be stewards of Chaplaincy funds.

### **Various Staff Positions**

Senior Chaplain: Reports to the Chaplaincy Board of Directors and is responsible for all matters pertaining to Chaplaincy Program operations. He/She is also responsible for Administering and Supervising the Chaplaincy Program and overseeing the Pro-active and Reactive outreaches of the supervisory and Associate Volunteer Chaplains. This is a paid, full-time position.

Deputy Senior Chaplain: Assists the Senior Chaplain, and acts in his or her stead in their absence. He/She manages special units (i.e. Law Enforcement Chaplains) under the direction of the Senior Chaplain. The Deputy Senior Chaplain is second in rank only to the Senior Chaplain, and is similar in role to a Captain, or Undersheriff and a member of the Executive Team. This is a paid, full-time position.

Assistant Senior Chaplain: Assists the Senior Chaplain and Deputy Senior Chaplain in carrying out the administrative duties and general responsibilities of the Chaplaincy program. He/She manages special units (i.e. Community Chaplains and Chaplaincy Support personnel) under the direction of the Senior Chaplain. The Assistant Deputy Senior Chaplain is third in rank and is similar to the role of lieutenant, or Assistant Sheriff and a member of the Executive Team. This is a paid, part-time position.

Supervisor Chaplains: Carry out the directives and the Executive Team and supervise the day to day activities of the Associate Volunteer Chaplains. The Supervisor Chaplains are responsible for dispatching Emergency Call-Out (ECO) responses and other Chaplaincy activities that take place in their region. They help to insure that the quality of activity response is maintained. The Supervisor Chaplains work under the direction of the Senior Chaplain and are considered part of the Chaplaincy staff.

Supervisory Law Enforcement Chaplains are required to keep close contacts with the Law Enforcement Agencies in the County and Patrol Sergeants through weekly visits and walk-throughs. They are required to attend monthly Briefings and Ride-Alongs, and formally or informally meet quarterly with each Chief or Agency Commander for coffee/lunch, etc.

They communicate regularly with the Associate Chaplains and assist with the Volunteer Associate Chaplain training. They collect and summarize monthly activity reports of all Chaplains reporting to them the Executive Team during regularly scheduled staff meetings. This is a volunteer position.

Field Training Officer-Chaplains (FTOs): Works with Supervisor Chaplains to help with the training of new volunteer Chaplains. He/She should have experience as a Chaplain, and demonstrate leadership ability among their peers. Field Training Chaplains report back on the progress of new Chaplains, and encourage and instruct them as mentors in the field. This is a volunteer position.

Communications Chaplain: Acts as the liaison between the Senior Chaplain's office and all of the volunteer Chaplains. He/She must have strong verbal and written communication skills and effective leadership skills. The Communications Chaplain will regularly communicate information to all Chaplains and make sure no one is "left out of the loop". This may be accomplished through e-mail, phone calls, etc. This is a volunteer position.

## **ORIENTATION AND TRAINING OF THE VOLUNTEER CHAPLAIN**

### **Law Enforcement Chaplains**

Upon completion of the application process and acceptance to the program, each volunteer Law Enforcement (LE) Chaplain will be required to begin a training program which consists of the following:

- Personal Interview with the Senior Chaplain Staff
- Completion of Law Enforcement Chaplain Academy
- Ride-Alongs
  - Orientation ride-along with the Senior Chaplain Staff
  - Ride-Alongs with Training Sergeants from a Placer County Agencies
- Final interview with Senior Chaplain Staff

The LE Chaplain candidate will be issued a Chaplaincy picture ID card during the initial training period. A Chaplaincy badge, wallet and ID number will be issued upon completion of the initial training period.

### **Community Chaplains**

Upon completion of the application process acceptance to the program, each volunteer Community Chaplain will be required to attend a training program which consists of the following:

- Completion of BASIC training
- Completion of the Advanced Academy
- Personal interview with the Senior Chaplain Staff
- Completion of 30 Shadow Hours in Emergency Call-Out situations

The Community Chaplain (CC) will be issued a Temporary Trainee Card after graduation from the Advanced Academy. A Chaplaincy picture ID card will be issued upon the completion of the initial training period.

### **Uniform Requirements**

Each Chaplain will be required to wear the appropriate Chaplaincy uniform while on ride-alongs, visits to law enforcement agencies, or on calls for service. The basic Chaplaincy uniform consists of:

#### **Law Enforcement Chaplain Uniform**

Black shoes and black socks  
Black slacks with black belt  
LE issued logo shirt (royal blue)  
LE trainee shirt (gray w/logo)  
Black Logo Jacket  
Visible Photo ID badge & pocket badge

#### **Community Chaplain Uniform**

Black shoes and black socks  
Black pants with black belt  
CC issued logo shirt – burgundy  
CC trainee shirt (white w/logo)  
Burgundy Logo Jacket  
Visible Photo ID badge

Both Law Enforcement Chaplains and Community Chaplains should carry a Fanny Pack or a Chaplain's Bag with the following contents:

- Small Bible
- 3x5 Cards
- Rubber Gloves (for Universal Precautions)
- Reflective vest or arm bands
- Flash light and extra batteries
- Black Ink Pen
- Ten Codes
- Business Cards
- Hand Cuff Key (LE Chaplains)

### **Monthly Commitments**

Each Chaplain must be able to accomplish the following on a monthly basis:

- Agency Visit
  - LE Chaplain: One ride-along in assigned agency
  - LE Chaplain: One office visit/walk through starting with the Chief's office, going through dispatch and briefing in assigned beat.
  - CC: One agency visit (Dispatch, first responders, fire departments)
- Attend Chaplaincy Monthly Training
- Be available for crisis or emergency response a minimum of one 24-hour period per month, or three 12-hour periods per month, or five 8-hour periods per month.
- Complete Emergency Call-Out Report (ECO) for every emergency call out; reporting information should include contact information for the person(s) assisted, type of call, Agency/Department requesting the call out, etc.
- Complete Monthly Activity Reports and submit no later than the 7<sup>th</sup> of the next month.

### **The Chaplain's Role Defined**

The Chaplain is not a law enforcement officer, but a representative of God, duly ordained or licensed and approved, an experienced representative of their denomination. Their responsibility is to assist all Officers, upon request, on matters within the Chaplain's realm. He/She shall not, in any way, interfere with an Officer in the performance of his/her duties, but be subject to the authority of the officer on duty.

The Chaplain is authorized to visit the Law Enforcement Agencies within Placer County and the offices of law enforcement personnel. They may have access to all buildings and scenes where the presence of Law Enforcement Officers indicates their requirement of need for their services of a Chaplain. The Chaplain shall carry on their person the Identification Card issued by the Chaplaincy and wear the appropriate Chaplaincy attire or uniform. The Chaplain, when on duty, shall properly identify themselves, be courteous, and conduct themselves in a manner becoming their role and ministry. For this Purpose, the Chaplain may converse with any member of the department whenever the need for Chaplain services arise.

### **The Chaplain's Aspiration**

Believing that God is the answer to man's dilemma, the Chaplain stands ready to bear witness to the forgiving love and redeeming power of God, through Jesus Christ, to all people, especially to those in crisis. They pray that God will guide their thoughts, words, and actions. They seek to be a channel of God's love. They desire to serve as a source of support and counsel to the Law Enforcement Community.

### **Duties and Responsibilities**

As part of their official duties with the Chaplaincy, Chaplains are expected to respond and react to such duties that may be requested of them by the Law Enforcement Agencies. Some of these duties include, but not limited to:

- Death notifications
- Suicide threats, attempts and completions
- Deaths of children
- Fatal accidents
- SWAT operations
- Violent crimes against people
- Sex crimes
- When an officer is seriously injured or has died on duty, respond to the hospital emergency room, on request, and identify themselves to the hospital staff and the hospital chaplain and work with both according to common ethical courtesies. They shall be part of the death notification team to the officer's family.
- Counsel Officers and families with personal problems, marriage and family, stress, etc., according to your authorized level of training.
- Be on call and on the street during any major demonstration in the city or any public function requiring the presence of a large number of Law Enforcement personnel.
- Visit sick and injured Law Enforcement personnel at home or in the hospital.
- Attend and participate in funerals of active as well as retired members of the Agency or Department.
- Conduct memorial services.
- Assist department officials in making notifications to families of law enforcement personnel who are injured or killed.
- Participate in "in-service" training classes, as attendees or instructors.
- Be willing to enter into training courses to enhance his/her effectiveness
- Periodically attend roll calls or briefings.
- Do regular ride-alongs with Patrol officers.
- Attend Departmental graduations, promotions, award ceremonies, dinners, social events, and offer invocations and benedictions.
- Officially represent the Department, as requested.
- Be responsible for the organization and development of the spiritual organizations in the Department.
- Public relations efforts.
- The Senior Chaplain will recruit, train, deploy, supervise and evaluate a team of volunteer Chaplains to assist in performing the ministry. Each volunteer will report in writing to the Supervising Chaplain regarding services rendered (See Appendix C). Privileged information will not be included in the report.

## **Agencies We Service**

Auburn Police Department  
California State Parks and Recreation Police  
California Highway Patrol – including local offices within in Placer County  
Lincoln Police Department  
Office of Emergency Services  
Placer County Sheriff's Office – PCSO (including sub-stations within the county)  
Placer County District Attorney  
Placer County Probation  
Rocklin Police Department  
Roseville Police Department  
Sacramento Division of the Federal Bureau of Investigations (FBI)

## **WHAT MAKES A GOOD CHAPLAIN**

1. Desire To Minister
2. Desire To Know
  - A. The Law Enforcement Chaplaincy Training Manual
  - B. The purpose and reasoning behind its creation
3. Who We Respond to
  - A. All Law Enforcement Agencies
  - B. Every emergency called to
  - C. The Officers and their families
  - D. The Community
  - E. With Confidentiality
  - F. With Credibility
4. The Ride-Along
  - A. Things to Remember
    - i. We earn the right to ride in the right-hand seat.
    - ii. We have a ministry of Presence.
    - iii. We must be an asset not a liability.
    - iv. We must be prepared to help the Police Officer in ANY Situation.
  - B. Things to Know on Ride Alongs:
    - i. 10 and 11 Codes
    - ii. How to operate: Radio, Shot Gun Release, Sirens, Spot Lights, and Scanner
    - iii. Ask for spare patrol car key while riding

5. Weapons Training
  - A. Willingness to protect their own life and to save and protect the life of the officer they are with.
  - B. Know the shot gun: firing loading, and releasing
  - C. Know the different kinds of hand guns used by officers.
6. Critical Incident Stress Debriefing
  - A. Procedures used and reasoning for
  - B. Post Traumatic Stress Syndrome
7. Crisis Reaction
  - A. A normal response to an abnormal situation
  - B. Profile of Crisis
  - C. 5150 – Mental Case, Self Endangerment
8. Death Notification
  - A. Dealing with Grief
  - B. Stages of Grief
  - C. SIDS
9. Suicide
  - A. Threat
  - B. Attempt
  - C. Completion
  - D. Survivor of
  - E. Don't be afraid to talk about Suicide
10. Stress
  - A. Chaplains
  - B. Chaplains Families
  - C. Officers
  - D. Officers Families
  - E. Civilians
  - F. Understanding Stress Management
  - G. Understanding Burnout
  - H. Having a good referral system
11. Listening
12. Post Shooting Trauma
13. Referral References
14. Crisis Information

## **LE CHAPLAINS GUIDELINES FOR EFFECTIVE SERVICE**

### The DO's:

1. Have approval/backing of your local church (governing bodies).
2. Learn to Ride – listen, observe, etc.
3. Ride to Learn – earn privilege to ask questions
4. Remember, patience is a virtue.
5. Take time to develop trust.
6. As Hawkeye told Dr. Frank Burns in a MASH episode – "Remember your hypocritical oath" ...Confidentially help that person.
7. Remember - police function in a para-military system...learn it.
8. Learn to appreciate fellowship of `team' members.
9. Develop an understanding of the "fraternity" of law enforcement officers.

10. Develop "sensitivity" to the uniqueness of Law Enforcement Officer's needs.
11. Learn to tolerate teasing.
12. Ride with the officers; visit roll call sites (post, stations, as these are good places and times to get acquainted and to learn things about the officers.
13. Attend social functions.
14. Get to know the minister, pastor, priest or rabbi of the officer.
15. Develop a basic knowledge of the officer's work responsibilities.
16. Learn the lingo; the basic radio code signals, legal jargon peculiar to the respective department.
17. Develop a working knowledge of the organizational structure of the department.
18. Be able to identify the various rank insignias within the respective departments.
19. Congratulate personnel on birthdays, weddings, anniversaries, promotions, positions, etc., as is appropriate.
20. Be Visible, Available, Adaptable and maintain Credibility.
21. Volunteer to assist.
22. Listen to radio and/or scanner if available.
23. Go in on runs - but don't interfere.
24. Be loyal to the officer and his superior, serving as a bridge or link between them.
25. Respect the officer's religious views or lack of them.
26. Earn the officer's personal respect and confidence.
27. Be contagiously honest.
28. Identify with the person-problem – Come up with viable options
29. Be positive and optimistic.
30. Be a good stroker – always be courteous and sincere.
31. Be aware of community agencies for referral purposes.
32. Be "Real" - Remember actions speak louder than words.
33. Maintain confidentiality.
34. Be a good listener – there are at least two sides to every story.
35. Be trustworthy – be a team member and be a play-maker.
36. Be neat and clean in appearance.
37. Keep informed.
38. Be the spiritual leader - primarily be an example.
39. Do carry an easy, confident manner balanced with humility
40. Remember: if you lose your credibility, you have nothing to offer.

### The DON'Ts

1. Don't be priestly or preachy.
2. Don't get involved in police department politics or inter-department politics.
3. Don't promise more than you can deliver.
4. Don't try to be one of the boys' - swearing, drinking, dirty jokes, etc.
5. Don't think you have 'license' to evangelize.
6. Don't appear to have all the answers or think you have to have "all" the answers (you won't even know the right questions for some time).
7. Don't cut law enforcement agents short, a veteran officer will understand 'people' (dynamics of inter-personal relations don't come from a book).
8. Don't get in the officers way while he is performing his duty.
9. Don't assume acceptance by officers.
10. Don't forget you are chaplains to all officers.
11. Do not over identify with the situation; remain objective.
12. Do not interfere with management operations (setting policy, arranging transfers, etc.)

13. Do not confuse the role of the Chaplain with that of the officer.
14. Do not try to throw your weight around; status must be earned.
15. Do not get your exercise by jumping to conclusions.

### **Police Officers Deal with...**

The Extremes of Life: Is what a Cop sees everyday on the job. They regularly see the very worst that society has to offer. They deal with the career criminals, dead children, and constantly being lied to by people in the community.

The Lack of Accomplishment: They Don't See The Finished Product of their Work. A carpenter sees a building they built that may last long after they have died. A cop arrests a criminal, and sees him back on the street before he has even finished the paperwork in some cases.

Paranoia: Cops say to their wife, "Don't tell anyone that I am a Cop." Over time, they may develop an attitude that they can trust no one but themselves and their partner – and they are not sure about their partner!

Ingrouping: Having only Cops friends. They begin to get an “Us versus Them” mentality.

### **WHAT IS A CHAPLAIN**

The following outline was taken from an International Police Chaplain Conference (ICPC) held in Des Moines, Iowa 1992. Speaking about the volunteer and part-time Chaplain, instructor Bruno Kemp offered the following insight to the role of the volunteer/part-time Chaplain. Reprinted here by permission.

#### **1. We are Chaplains**

- A. Our role is not to Proselytize
- B. Chaplaincy is a Ministry of Presence
- C. Suicide: The answers to the why questions are not always important, rather. “I am here and my faith will help carry these people to some degree.”
- D. Do they have a Pastor? If not, I am here.
- E. Crisis Situation – being able to step outside of our denomination as a Chaplain and help people where they are at.
- F. See a need and meet it.
- G. Sometimes being out there is an uncomfortable place to be.
- H. Being out there though, verbalizes through our actions and our presence that “God is still alive.”
- I. Know your own limitations – get in touch with your own feelings about what we do.
- J. How you feel will control how you act and react to each situation.
- K. How do you feel about: Alcoholics, Suicide, Tragic Deaths, Death of Children, Murder, Rape, and Abuse?
- L. Don't forget your own families and your congregation along the way.
- M. There are no simple solutions.
- N. Don't lose sight of your own Physical, Emotional, and Spiritual Health.
- O. Teach by example – you can always say “No”

## 2. We are Police Chaplains

- A. Police Officers – Get to know them.
- B. Ride as often as you can.
- C. 75% of all counseling is done in the Patrol Car.
- D. In the car, the Officer is in control.
- E. They think that nobody understands a Cop except another Cop – unless you ride with them.
- F. Don't lose sight of who you are.
- G. These people we are ministering to – aren't so weird, they even have to arrest Ministers and Priests, for things that we can't explain very well. Like a drunk Priest, for example.
- H. Never forget that we are living in a very real world.
- I. Know going into the Chaplaincy, Police Officers will test you....raunchy jokes, etc.
- J. If you are honest with them, don't be afraid to challenge them – but not in front of other cops....example, "Did you have to use that much force or night stick?"
- K. Talk about it, but don't embarrass the Officer.
- L. We must first earn the right to ask.
- M. As a Policy Chaplain, let them get to know you.
- N. Cops won't call us unless they know how we operate.
- O. We must know the Rules and Procedures for incidents – Swat, Traffic, Suicide, and Disaster.
- P. We don't need loose cannons out there.
- Q. If a Cop says, "How about riding with me sometime?" It usually means "RIGHT NOW" I want to talk.
- R. Make time to ride with him/her. Take the time to learn their language.
- S. Don't go from the briefing room to the Captains Office.
- T. Don't abuse the system.
- U. Don't use your badge or ID to talk your self out of a ticket. If you do, you will lose because you become one of "them"!
- V. We are Ministers of the Gospel – we are an example.
- W. Live what you preach.

### 3. People we work with, the man behind the badge

#### Personality Traits of Officers

- A. Obsessive-Compulsive Personality
- B. It makes them good at details.
- C. Flip Side – Perfectionist
- D. Don't take criticism well
- E. Cynicism can set in

#### Histrionic: People in the middle of tragedy and not affected at the time of the tragedy.

- A. Aggressive
- B. Domineering
- C. Confronting

#### Control People: Trained to take control

- A. People call a Cop when they are out of control. We learn that we can't control everything in our life.
- B. Know the 3 Step 12 Step Plan:
  - i. I Can't
  - ii. God can
  - iii. Let Him!!
  - iv. Cops Are Action Oriented
  - v. Use hands, not minds
  - vi. They look for immediate gratification
  - vii. They have a strong need to be needed
  - viii. Strong and ethical values, but maybe not our values.
  - ix. They like things to be Black and White
  - x. Good guys or bad guys
  - xi. Often disillusioned by what they see.
  - xii. Team Players who have strong loyalties
  - xiii. They adopt the image to be one of the boys.

#### Physiologically Immature Emotionally

- A. They have immature relationships
- B. 70% of Cops after 3 years are in divorce or in their third marriage.
- C. They don't talk to their wife, so their wife buys a scanner to know what they are doing. They need to ask their wife if she wants to hear about their day. If she says no, at least they have communicated.
- D. Cops make lousy partners, but good caretakers.

#### Ask: Why did you become a Cop?

- A. 65% to 70% of adult children of alcoholics go into service organizations. Cops and Chaplains are service organizations.
- B. Their Answer:
  - i. I want to help people.
  - ii. I want to solve the crime and catch the crook. (If this is their answer, they become very suspicious of people and treat their family with suspicion.)
  - iii. I want to become somebody. (Then only cops are somebody and everyone else is nobody.)
  - iv. I need a job because I have a wife and 2 kids to support. (This is the healthiest perspective.)

Our perception of any given situation controls the stress level.

- A. Stress is how I perceive the situation.
- B. They see situations as them against us.
- C. We can help them change their perceptions, if we care enough to be out there with them.
- D. They need to have a strong support system and we are it.
- E. Develop team work - Look out for Your Partner
- F. Establish your credibility!
- G. Don't Underestimate the Value of Riding in the Right Hand Seat!

**TEN COMMANDMENTS FOR LE CHAPLAINS** (Source unknown)

1. Thou shalt love the Lord thy God with all thy being, realizing that the depth and quality of that love is constantly scrutinized.
2. Thou shalt love thy Law Enforcement Department and all its personnel, even as thou dost love thyself.
3. Thou shalt perform thy Chaplain's duties at all times in a professional and godly manner.
4. Thou shalt be faithful to all thy appointments, schedules, commitments, and engagements, punctually fulfilling all of them.
5. Thou shalt show partiality to no one, whether he be the chief of police or the newest rookie, but shalt seek to love and serve all alike.
6. Thou shalt never use thy privileged place as a position from which to proselytize or to grind thine own private ax.
7. Thou shalt guard thy tongue at all times, so as never to divulge or violate a confidence.
8. When thou rides with a Law Enforcement Officer, thou shalt remember that thou art a guest; therefore, be courteous and warm.
9. Thou shalt never grumble or complain because of what is expected of thee, but shalt remember thy servant's role.
10. Thou shalt maintain a humble spirit at all times, remembering that though thou art a religious specialist; not all wisdom and knowledge concerning God shall die with thy demise.

## **PUBLIC PRAYER IN A PLURALISTIC SOCIETY**

### Guidelines for Civic Occasions

Spoken prayer is common on many civic occasions such as club meetings, legislative sessions, graduations, political rallies, testimonial dinners and community forums. Prayer in settings which are primarily secular should bind a group together in a common concern. However, it can become divisive, even if not intended, when forms or language exclude some persons.

Individuals who lead the general community in prayer have a responsibility to be clear about the purpose as well as the nature of the occasion. Prayer on behalf of the general community should be general prayer. General prayer is inclusive, non sectarian and carefully planned to avoid embarrassments and misunderstandings. Those who are reluctant to offer general prayer should be given the option of declining an invitation.

General public prayer on civic occasions is authentic prayer that also enables people to recognize the pluralism of American society.

Prayer of any kind may be inappropriate on some civic occasions. Decisions should show respect both for public diversity and for the serious nature of prayer.

### General Public Prayer

- Seeks the highest common denominator without compromise of conscience.
- Calls upon God on behalf of the particular public gathered; avoids individual petitions.
- Uses forms and vocabulary that allow persons of different faiths to give assent to what is said.
- Uses universal, inclusive terms for deity rather than particular proper names for divine manifestations. Some opening ascriptions are "Mighty God," "Our Maker," "Source of all Being" or "Creator and Sustainer." Possible closing words are "Hear Our Prayer," "In Thy Name," "May Goodness Flourish," or, simply, "Amen."
- Uses the language most widely understood in the audience, unless one purpose of the event is to express ethnic/cultural diversity, in which case multiple languages can be effective.
- Consider other creative alternatives, including a moment of silence.
- Remains faithful to the purposes of acknowledging divine presence and seeking blessing, not as opportunity to preach, argue or testify.
- These guidelines for inclusiveness and sensitivity on prayer should also apply to the content of meditations or addresses on civic occasions, and to the selection and performance of music.

## Prayers That Hurt

The following, are several testimonials of how prayer can be used to exclude and hurt others whose faith may differ from the chaplain offering the general prayer. These words express more powerfully any words we could offer on the topic.

### **Public Prayer in Interfaith Settings**

Source Unknown

*In the Mekong Delta, it was a Protestant chaplain - Les Westling - who helped me grow as a Jew, and who helped me decide to become a rabbi. With his help, I discovered the love within Judaism; because of his help, I discovered love within Christianity.*



*After the terrorist truck bomb attack in Beirut, when my skullcap, my Kippa, was lost in the rubble and misery, it was a Catholic chaplain - George "Pooch" Pucciarelli - who cut a circle of cloth from his own Marine camouflage cap to take its place. For others, the Kippa was a symbol of Judaism; for me, his action made this one a symbol of Christianity.*



*The Talmud tells the story of a Jew who bought a camel from an Arab, only to discover a precious gem hidden in the saddle, of which neither the seller nor the buyer had been aware. When the Jew returned it, the Arab's reaction was one of respect and appreciation for the Jewish faith, for it must be praiseworthy, he said, to teach a man such honest ways.*

*Colleagues like Les and Pooch helped me to understand the lesson of this Talmudic story; it does not take words to witness for one's faith. It takes love.*

### **Knowing What Hurts**

Sources Unknown



*A story from rabbinical tradition tells of two long-time friends:*

*"Do you love me?" (One friend asks the other)*

*"Of course."*

*"Do you know what hurts me?"*

*"No, what hurts?"*

*"How can you say you love me if you don't know what hurts me?"*



*When my father died two years ago, a fellow chaplain wrote to me with the prayer that I would accept the resurrection of Jesus.*

*'Without that acceptance', he wrote, 'it must seem truly hopeless to bear the death of a loved one.'*

*Many other notes from chaplains brought me comfort during that time of grief; this letter brought me pain.*



*At the 1980 Navy Chaplain Corps Worship, a chaplain began by stressing the need for us to work together as a team during the decade which was about to begin. Inviting us to join together for a moment of prayer, he ended the prayer in the name of the Trinity. I could not add my Amen. Hadn't I been invited to pray with the group? I felt out of place. I wanted to be a part of this prayer, as we faced the future together-and it hurt me that I could not.*

*Few chaplains would write to me to tell me that there can be no basis for comfort within Judaism, but there are many who let me know that there can be no basis for prayer. We may work together, but we cannot face God together, as servants or as children, not even for a moment. There are times, of course, when the slight is unintentional, and the chaplain simply does not realize that inviting me to join in prayer and then using words which I cannot say is the same as inviting me for dinner and serving food I cannot eat. But there are other chaplains who understand that there are words and expressions which exclude non-Christians, but they see the question of public prayer on an academic plane.*

*For me, it is not an intellectual question, nor even one of "interfaith relations," a phrase which brings to mind meeting of religious bodies, rather than actions between human beings. When I raise the issue, as I do in this article, it is an attempt to share feelings among friends. It is an effort to let others know what hurts.*

Article ~

**PUBLIC PRAYER**

By Chaplain Resnicoff

Permission granted to reprint his article originally  
appearing in the Military Chaplains Review. Date unknown.

*A fundamental question for some chaplains has to do with whether it is appropriate for chaplains to participate in "civil ceremonies" at all. For some chaplains prayers made appropriate to civil occasions "water down" the true faith and open up the dangers of "civil religion."*

*My feeling is that such a danger is overshadowed by the far greater danger of the secular world, that it will be a place of no religion at all. A word of prayer at a civil or secular occasion can be a reminder that faith is not relegated to the synagogue or church. My concern is not simply that our people do not pray in the best way possible; it is that they do not pray at all - they have no relationship to prayer.*

*Our participation in public events can be a beginning. The danger of encroaching civil religion - and the fear of "watered-down" concern is not that most people do not pray in the best way possible; it is that they do not pray at all. If we fear the specter of "civil religion," we should fear the nearer danger of secularism even more; a world where religion is relegated to the confines of the church or synagogue, kept entirely away from the "real world." Our participation in public events can be a reminder of God's presence, a reminder of something holy - even a reminder of the idea of the holy - for those who have forgotten how to pray or how to dream.*

*Within our own faith groups we emphasize our particular beliefs and approaches to God. Before men and women of all faiths, we stress the ties that bind through a moment of awareness of the Presence of something larger than ourselves.*

*We need not begin with the founders of America to understand that there are times to speak of God in general terms. Millennia before the founding fathers celebrated this truth, it was a Biblical prophet Malachi who saw the cruelty of fighting in his time and cried out, "Have we not all one Father? Did not one God create us all?" (Malachi 2:10). His fear was not that he might water down God's word or forget the different cultic responsibilities of Jews and non-Jews. His concern was to remind the world of God's existence and the way that God's care binds all humanity together. In today's world, still torn by strife, it is no "danger" to share this prophetic message and no "cop-out" to follow this example. Instead, it is a challenge worthy of all our faiths.*

*From any newspaper we can see religion abused so as to tear people apart. Through a moment of prayer we can remind a cynical world that faith can and must be used to bring them together. When entire faith groups are excluded from our prayers, then a chance to face God together is lost. An opportunity to touch men and women of all faiths has become an occasion to relate to our faith group alone. Without prayer which includes all, an opportunity to teach that despite differences we must work together for common good remains a reminder of how separate we stand.*

*Each of us wears the cross or tablets which identify us as Christian or Jew. In public prayer we have the opportunity to say that our religion, Christianity and Judaism, teaches us to care for others, regardless of their origin. Whatever a public prayer should be, it should not be cruel or uncaring.*

One of the most "general" prayers in the Bible is Psalm 117, the Bible's shortest chapter:

O praise the Lord, all you nations;  
Praise Him all you peoples;  
For His love for us is great;  
And the truth of the Lord endures forever.  
Hallelujah.

Would such a prayer water down our faith?

### **Rights and Responsibilities**

Does not each of us have the right to pray as he or she pleases? We can never be denied the right, or the ability, to pray. As has been written regarding the question of prayer in public schools, there will always be students praying so long as there are teachers handing out tests. In America, of course, we enjoy religious freedom as groups within our houses of worship, speaking to those who share our faiths.

It is the gray area of public prayer before interfaith groups, a modern phenomenon, that the question of the right of the speaker as over against the right of the listeners comes to the fore. For me it is helpful to remember a basic difference between the "law of the land", at least in the West, and the "law of the Bible." The former considers a situation from the point of view of rights, while the latter is more concerned with responsibilities.

When we accept the invitation or the assignment to participate in a public ceremony by offering a word of prayer, we understand that we are making a contract of sorts. Analogously we do not agree to participate in a wedding and then use the ceremony as the occasion to speak against the union. It seems to me, if there is a right involved, it is not the right to word the prayers as we please, but a right to be exercised much before the occasion: the right to decline to participate. It is the right of the chaplain who cannot offer a "general" prayer to decline, in the same way that we may choose not to participate in baptisms, weddings, or funerals.

If we accept the invitation, however, we have a responsibility to understand that we have been asked to add a reminder of the holy and challenged to touch and inspire those present through a moment of shared prayer. We have not been asked to preach nor to confess our faith. We have a responsibility to our conscience and our faith, but we also have a responsibility to those before whom we stand. Neither can be ignored.

### **Practical Consideration**

At the most practical level, it is well for us to remember that participation in a civil ceremony may be only a small part of our ministry, but it often lays the groundwork for much of what follows.

There is a story of a young sailor who hesitated to speak to the chaplain when he saw that the chaplain's faith was different from his own. "Chaplain" he stammered, "I hope you won't try to change my faith." Don't worry, friend," the chaplain answered, "but together perhaps we can understand how our faith can change us."

Parents still send their children off to the military with the reminder that if problems arise they are to go "see the chaplain." What a wonderful basis for ministry. Because we are "religious," our people believe we must care about others. Often our civilian counterparts do not enjoy such

good publicity. We learn from the prophets, religion includes a demand for justice-and so it is appropriate that chaplains are sought out when the military system seems unfair. We are men and women of faith, and so we are approached when others feel loneliness or pain or seek reason for hope.

When we offer public prayer, we are often being "sized up" by men and women who may one day need us. When our prayers disappoint the listeners, they may give us another chance - or even come to us for advice! But when our prayers hurt those who hear us, we may simply never hear from them. In my line-officer days I know that I would never approach a chaplain whose prayer denied my existence. When I try to teach Jewish sailors that they should approach "their" ship's chaplain for help, I often know they will not. "He doesn't care about me," they tell me. "You should hear his evening prayer..."

On the other hand, we should not underestimate the impact of inclusive prayers. We might think it is a neutral act to offer a general prayer, but it is not. It is understood, at least by many, as a positive action: a careful and inclusive word of prayer is an act of love.

### **Christian Theological Considerations**

For many Christians, the New Testament gives a scriptural basis for "general" prayers. They point to Jesus' prayer as an example. When asked how to pray, Jesus began, "Our Father, who art in heaven..." (Matthew 6:9 and Luke 11:2). For another illustration of "general" prayers, they point to the words of Stephen recorded in Acts 7:60, "Lord, lay not this sin to their charge." Or "God, be merciful to me, a sinner," written in Luke 18:13.

Many of the New Testament epistles end with prayers offered in the name of Jesus, but in the Epistle to the Hebrews there is a simple prayer we might emulate today when ending an invocation or benediction, "Grace be with you all, Amen." (Hebrews 22:25)

There are verses in the New Testament, however, which some Christians understand to teach that the Christian faith requires prayer to be offered in Jesus' name. "Whatsoever you shall ask of the Father in my name, He will give it to you." (John 16:23-26). This verse is sometimes translated a different way: "Whatsoever you shall ask of the Father, in my name He will give it to you." This rendering seems to teach something quite different, but keeping the first reading, how does this verse apply to the subject at hand?

For some Christians, the idea of praying with a phrase as "In His Name," "In Your Name," or "In the name of the Lord," allows them to remain true to the verse and yet open enough to allow others to accept the prayer as well. Others accept the Trinitarian understanding that where one person of the trinity is present, all are present. A prayer to the Father, or to God's Holy Spirit, invokes Jesus as well. And for still other Christians, any prayer rooted in the love and faith of Christianity is in fact a prayer asked "in Jesus' name," regardless of what words are used. The word, name, in this context means more than a title, it means being or essence. Praying in His name means praying as His representative, praying as a person filled with His Love.

Finally for those who would interpret the verse most strictly, I offer a "Rabbinical" answer in terms of the struggle we share - the challenge to remain true to our faiths and yet offer something which can bring us together in faith, even for a moment. If the verse means that prayers asking for something must be offered in the name of Jesus, is it not acceptable to offer prayers which are not petitions in a different manner?

*Can we not touch or inspire persons of all faiths through a word or prayer of praise? ("Whoever offers praise glorifies me." Psalms 50:23) Can we not offer a word of thanksgiving? ("This is the day the Lord has made; we will rejoice and be glad in it" Psalms 118:23) Christians can heed Paul's advice in Colossians 3:16 and Ephesians 5:19 to offer psalms and hymns, or drawing from the Roman Catholic Bible, Christians can follow the example of Ben Sirach and bear witness to God's presence through the glory of His world: "Behold the rainbow, then bless its maker." (Ecclesiastics 43:11)*

*For some Christians sharing the proclamation that "Jesus is Lord" becomes the proof of faith. "No one can say Jesus is Lord except by the Holy Spirit." (I Corinthians 12:3) Speaking these words becomes a way of invoking the presence of the Holy Spirit and therefore an important part of Christian prayer. But if we see the opportunity to offer prayer in a public setting, before men and women of all faiths, as a challenge or privilege and not a right, then the struggle must be to find other ways to proclaim our faith and other ways to make the moment holy.*

*My contention is that there are other ways for us all. We can search for other verses in the New Testament: "When we cry Abba! Father!" It is the Spirit Himself bearing witness with our spirit that we are children of God." (Romans 7:15f) But with or without specific verses we know we witness for our faith when it fills us with love enough to care about each other.*

*If it is a choice between an imperfect prayer or an action which will divide us at the very moment given to bring us together, then let us opt for the caring word and trust that God will understand. "The Spirit helps us in our weakness; for we do not know how to pray as we ought; but the Spirit himself intercedes for us with sighs too deep for words." (Romans 8:26) From the thirteenth chapter of I Corinthians, we learn that love is better than prayer...even better than prophecy.*

### **Jewish Theological Considerations**

*In some ways it may be easier for a Jewish Chaplain who is invited to participate in public prayer to offer an inclusive or general prayer. There are many verses in the Hebrew Scriptures which seem to assure us that there is no special formula for prayer. From the shortest prayer in the Bible (Numbers 12:13-five Hebrew words) to the longest (Deuteronomy 9:25- one that lasted forty days and forty nights), we understand prayer as a cry from the heart. "The Lord is near to all who call upon Him," Psalms 145), and so the exact words are less important than the act of prayer itself. After all, God hears us even when we do not use words at all. He hears and heeds the pain of slaves (Genesis 3:7) and the sighs of prisoners (Psalms 79:11).*

*In a beautiful discussion in the Talmud, the rabbis offer the story of the woodcutter who, lost in the woods, knows he will not make it to the congregation in time for evening prayers. "Lord," he prays, "I am not an educated man. I do not know the prayers by heart. But, I know the alphabet, and I will recite it. Please rearrange the letters to form the prayers you know exist in my heart.*

*This is not to say that the wording of public prayer is not a problem or challenge for the Jewish chaplain. Many of the prayers I regularly offer within Jewish settings would simply be inappropriate for interfaith groups. A widespread myth has it that Jewish Chaplains are not asked to change their prayers and so it is "unfair" to expect such action on the part of Christians. The fact is that Rabbis, like the Christian clergy with whom we serve, must choose words carefully in interfaith groups. If the prayers offered by Jewish Chaplains seem "acceptable" then perhaps we tread more softly, for we, like other minorities, know the pain of being ignored.*

*Although I pray in the synagogue that we not lose faith in the coming of the Messiah - in all the millennia of our yearning he has not yet arrived - I would not offer these words in a non-Jewish setting. If I pray for strength to reject false messiahs - false in Jewish terms - I would not do so before an interfaith group. Words which refer to the horrors of the holocaust, or the hopes of Zionism, or the State of Israel come as naturally to my lips during synagogue prayer as a reference to the Trinity might come to those of a Christian colleague, but references to the Holocaust, Zionism, or the State of Israel are seldom appropriate in non-Jewish settings, at least not without extra words to explain their relevance or to show sensitivity to the needs and cares of all those present.*

*Some rabbis believe we cannot compose our own prayers in public, but that we are restricted to those handed down to us from the past. When these rabbis are asked to offer public prayer, they often choose to read lessons instead of prayer.*

*Today it is also important for us to recognize that there are other questions of sensitivity which challenge us to be sensitive to the feelings of those gathered for prayer. An immediate example is language which does not recognize racial integrity or which excludes or hurts women.*

### **Language that Hurts**

*The intention of the prayer is basic and some maintain that the intention is all that is important, not the impact on the hearers. If the intention is not to hurt then it is not important that we do for the problem, if there is one in the minds of the hearers.*

*Neither life nor prayer is that simple. Once we know that an action or a word hurts a neighbor, it is not a question of right and wrong alone. It is a question of causing pain or trying not to do so. Because male gender was once used in a neutral sense does not mean that it is still so used today. If it seems awkward to find words which do not exclude women, perhaps we are saying that we do not feel their feelings are worth our effort. When someone explains to me that an offense is the "Christian" thing to do, it is the same as a white man offending a black and then offering the weak apology that he had done the "white" thing.*

*Certainly we sometimes misuse language innocently. Following the initial advertising of the manufacturer, I always used the phrase "flesh colored Band-Aids," until a Black friend pointed out that the Band-Aids were not the color of his flesh. Language changes. Once we know what hurts, we must change as well.*

### **Finding a Way**

*The faith and the conscience of some Chaplains allow them to choose words for public prayers that easily touch us all. Other Chaplains, who are unwilling or unable to change the exclusivity of their prayers, choose not to participate in an interfaith prayer setting. For those of us who struggle with this problem, feeling that there is a tension between the responsibilities of one's faith and the responsibility to those we serve, the following ideas are offered as suggestions.*

*In Your Name. Phrases such as "For you name's sake." and "For the glory of your name," are found throughout the Bible Psalm 79 uses both. Another simple, scriptural ending for prayers can be taken from Psalm 72: "Blessed be His glorious name forever."*

*Silent Ending. Psalm 19 speaks of prayer as "the words of my mouth, and the meditation of my heart." God hears both. Could we not offer prayer aloud, and when the petitions are finished, conclude in silence offering our particular endings as we choose?*

*Invitational Ending.* As a variation of the silent ending, I have sometimes offered a prayer and ended with the invitation for all persons present to complete the prayer using the words of their faith and of their tradition.

*Shared Images.* When Abraham prayed with Melchizedek (Genesis 14) this non-Jewish priest offered a prayer to "the most high God, the possessor of heaven and earth." One modern rabbinical commentary points out that this may be the first example of persons of different faiths searching for a "shared image" in order to join together in prayer.

The story may be an appropriate basis for our prayer, "in the Lord's name," which allow both Christians and Jews to say amen, even if the words take on different meanings within the different traditions. The Bible offers many shared images. So we may pray together to God as savior, redeemer, shepherd, creator, and king. Even the image of the Holy Spirit has a Jewish meaning. It comes from the Jewish idea of *ruah ha-kodesh*.

*Is the Lord's Prayer appropriate for interfaith expression?* Although it is based on Jewish prayers, this prayer has become the Christian prayer par excellence. In the past Jewish scholars have generally taught that Jews should not recite it. Perhaps today we Jews should re-examine the situation. If this prayer were offered by someone attempting to find common ground for prayer, should we Jews not respond by participation?

*Biblical Readings.* We may simply offer appropriate words from the Bible as our contribution to the public ceremony. As a benediction, the priestly blessing recorded in Numbers 6 is often used in this way.

*Parables.* Some rabbis offer a teaching, a *d'var Torah*, a Word of Torah, rather than a prayer. Could we not offer a parable or story which shares a biblical image or scriptural hope? When using the holy books of the Jewish and Christian traditions, my feeling is that we should not restrict ourselves to those we have in common. Many Christians have led devotions based on Christian New Testament readings which have included me completely. "From this story in the New Testament, which is a part of the Christian Bible, we can all learn an important message..."

*Interfaith Endings.* Although somewhat awkward, it is possible to use an ending which is both particular and universal. For example, "We who are Christians offer this prayer in the name of Jesus; but all of us-regardless of our individual religions - offer it in the name of the Almighty God, Creator of Heaven and Earth.

*Personal Prayers.* While most of this article deals with public prayer offered aloud - a prayer to which each listener can add a personal amen - there is one additional alternative. The possibility exists for a Chaplain to see his or her participation as an opportunity to offer a simple, personal prayer, perhaps asking others to do the same, in silence. I should think that such a prayer would require an introduction: "I thank you for the opportunity to offer a personal prayer from my tradition: It is my hope that something I say may touch you so that you may pray for a moment as well."

One final alternative, linked to this idea, comes from my experience with a Christian Chaplain who struggled with the matter for months. He made two small but significant changes in his way of offering public prayer. When he began, he no longer said, "Let us pray." When he ended, he did not say, "In Christ's name we pray." Instead he said, "In Christ's name I pray." Perhaps few

*noticed the changes, and perhaps that is a weakness of this approach. But I know that I appreciated the sensitivity.*

### ***Praying Together***

*The word, amen, means "it is true," or "may it be so." According to Jewish tradition, adopted by Christianity, saying amen is the equivalent of reciting the entire prayer. (Talmud, Berakhot 53b) Because of this, the Talmud cautions Jews not to say amen to prayers of non-Jews, unless they have heard the entire prayer. (Berakhot 51b) Prayer is taken seriously, and we must be able to make it our own before saying amen.*

*At the same time, the idea of joining another human being in prayer was seen as an action filled with power and hope. Setting aside our differences and praying together "opens the gates of Paradise." (Talmud Shabbat 119b) Through a play on words, the Talmud sees hidden meaning in a Biblical verse, Isaiah 26:2. Although it is ordinarily read as, "open ye the gates (of paradise) that the righteous nation which keepeth truth may enter in," a slight change in the vowel marks of the Hebrew renders it, "Open ye the gates of righteousness, that the righteous nation which says amen may enter it!"*

*In 1984 a civilian minister served as one of the visiting scholars at the annual Navy Chaplain Corps Professional Development Conference. He led us in prayer as part of his presentation, but his prayer was worded in such a way as not to include me. One of my colleagues, a Christian Chaplain, approached him after the session, and told the speaker that he was unable to pray because of the anguish he had felt for me. His thoughts were on me because he sensed that I was excluded.*

*During the next session of the conference, the speaker related the conversation to the group. He told us he had learned to think of prayer in a different light and that he was deeply touched that there could be such love among ministers of different faiths. Not just words of love, but love.*

*"The Christian Chaplain does love me," I thought to myself. "He knows what hurts, and he cares."*

Thank you to Chaplain Greg Kammann, Portland Oregon, PD who spotted this article and passed it along to our Chaplaincy. Chaplain Resnicoff graciously agreed to our reprinting it. It originally appeared in [Military Chaplains Review](#). Chaplain Resnicoff added this postscript to the article:

*"I have received many beautiful responses to this article. But the most touching came from a minister who told me that he now uses the verse from Psalms which I quoted, "The words of my mouth and the meditations of my heart." "Now, he says, when someone asks why he did not close a prayer "in Jesus' name", he answers them: "I did. I ended it in Jesus name because I love Him. I ended it silently because I love my neighbor, as well."*