

Law Enforcement Chaplaincy
Certificate Program



THE LAW ENFORCEMENT CHAPLAIN HANDBOOK

Dr. Dale F. Hansen, Ph.D.

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The Introduction

The Law Enforcement Chaplain

The names for Law Enforcement Chaplains:

- a. Police Chaplain – City
- b. DPS (Highway Patrol) Chaplain – State
- c. Sheriff Chaplain – County
- d. FBI, DEA, or ATF Chaplain– Federal

Four Crucial Aspects for any Law Enforcement Chaplain to know:

1. Chaplains need to understand “Protocol” – “Respect for Procedure”

Protocol is nothing new for clergy. In I Chronicles 13, The Ark was being carried on an oxcart and started to fall off when Uzzah attempted to keep it from falling off the Ark and was struck dead. It was only to be carried by the sons of Kohath on poles, and not on a cart and no one else was to touch it. (Exodus 25:14-15, Numbers 3:30-31; 4:15)

The key element of Protocol is to display respect for the procedures of participating in an important action. **Protocol shows honor for those who have chosen to engage in recognizing an event as having specific procedures.** The awareness of protocol will “make” or “break” a chaplain’s influence.

MESSAGE: “Don’t Mess with Protocol”

Recent Example: People calling themselves Chaplains at the 911 disaster in New York complained to those who were authorized Chaplains that they could not pass out tracts not realizing that the whole area was still a crime scene.”

2. Chaplains need to understand there is “Good vs. Evil” on the street.

A True story about Evil on the Streets

Chaplain Log 15 September 2003:

An ex-police officer came for counseling regarding some anxiety issues relating back to his 10 year career as a Narcotics Officer. During an undercover assignment at the beginning of his career, he recalled shooting a suspect after the suspect first shot at him. The perpetrator was only wounded and was quickly apprehended by the officer’s back up. He remembers walking past the suspect when he came face to face with the man and noticed his “red eyes” and almost “Satanic” appearance. Now, ten years later, the officer was subsequently unable to bear the stress of working “undercover” and has since resigned. The final, decisive moment in the officer’s career and state-of-mind involved his last pursuit. A suspect was running from a crime committed at Sky Harbor Airport in Phoenix, Arizona. As the officer was chasing the suspect on foot, the man jumped over a hedge and as the officer followed he had a feeling he was jumping over the man behind the hedge. As the officer hit the ground and was fired upon and was missed, he fired back and wounded the man. Other officers arrived on the scene and took the suspect into custody. The officer was unprepared for what happened next. As the suspect was brought by him on the way to the patrol car, the officer noticed the same “red eyes” he had seen 10 years earlier in a similar shooting. This time the man taken into custody looked at the officer and said in Spanish, “Good to see you again.” Hard to believe? Cops know that there is evil on the streets. Some can deny God but no one can deny evil.

3. Chaplains need to be trained in areas of Stress Issues.

**Observations by Police Chaplain Jack Poe,
Oklahoma City Police Department, October 1995.**

“Without training, chaplains risk re-traumatizing those he or she is attempting to minister”

Stress Issues range from Boredom to adrenaline:

a. Shootings – Use of ultimate force. If you do not believe in the use of lethal force don't bother becoming a Law Enforcement Chaplain. You will be trained in CSIM (Critical Incident Stress Management) and many of them are because of a shooting.

b. "Suicide by Cop" – The attempt to get a Law Enforcement Officer to kill you by threatening them in such a way you will shoot them. This is cowardly but common and the Officer then becomes a victim by the perpetrator making the Officer do something he can not do himself.

c. Hostage Situations – Trained officers other than chaplains are named negotiators. Only in the movies do they use chaplains. However, the chaplain can assist if the negotiator decides to use clergy services.

MESSAGE: Initial Stress (Possible Acute Stress Disorder) has certain indicators once you get past the survival instincts. If those initial symptoms are not recognized it will develop into the Clinical Stress or Clinical Depression we call PTSD (Post Traumatic Stress Disorder) and will linger for many years.

Funding for Law Enforcement Chaplains:

The Chaplain needs to understand paid and unpaid (rather than voluntary) status under which he/she works.

If the Law Enforcement Agency does not fund a Chaplain's Program and there is a need for equipment such as uniforms, radios, badges, hats, protective vests, etc., you can appeal to the community for donating funds

for that purpose. All Law Enforcement agencies have those who are responsible for budgeting and spending public funds and they would be a resource in having questions about having Tax Deductions for those Gifts to police agencies. All agencies have people who are “bean counters” and the responsibility to justify all public expenses. They can be your friend. Check the specific “Operations Manual” for those parameters as well.

Four Divisions of Law Enforcement Chaplains;

A. City Police Chaplains:

City or metropolitan police departments usually deal with dense to moderately dense populations. Normally they are divided into precincts if they are large departments. They are comprised of a Chief of Police, Assistant Chiefs of Police, Commanders, Lieutenants, Supervisors (Sergeants), and patrol Officers. Most city department also have Detectives, Swat teams, Net Squads, etc.

- a. Squads always have a briefing before every shift.**
- b. Every police call demands a back up unlike other Law Agencies when on patrol. (Swarm technique normally used)**
- c. In most cases it is unnecessary for a City Police Chaplains to carry a weapon, but they should have “protective vests” and a radio for safety.**
- d. City Police Chaplains work for the Chief of Police but administratively are normally accountable to an HRU (Human Resource Unit).**
- e. Chaplains are assigned to the different precincts usually by those chaplains that have taken leadership.**

B. Sheriff Chaplains:

County Sheriff officers often with officers that are solo in making calls and cover a larger area than City Police Officers. Chaplains sometimes serve as Jail Chaplains which sometimes identifies them as Institutional Chaplains. Many times Sheriff Chaplains also carry weapons because of the vast territory and difficulty of back up possibility from other officers.

C. DPS (State Highway Patrol) Chaplains:

Chaplains are appointed throughout the State which is convenient to an area of coverage. State Chaplains are most likely to concentrate more on officers that patrol the highways rather than city or county hard surface streets and communities because of time they spend without other officers crossing their path.

D. FBI Chaplains:

The “I” in FBI stands for “investigations”. The ideal number of Chaplains per Division is two. Some Divisions like L.A., New York, Miami, and Chicago have more.

The FBI has been at best unclear in the Bureau CHAIN OF COMMAND. The AMINISTRATIVE CHAIN OF COMMAND is the EAP (Employment Assistance Program). The PROFESSIONAL CHAIN OF COMMAND is made up of a clergy screening committee based on logistics and a selected collectively by consensus admin and clergy. The TACTICAL CHAIN OF COMMAND is not specifically defined but unofficially adhered to by most chaplains and involves the Agent in Charge.

Conclusion:

Law Enforcement chaplains including FBI chaplains are trained or have related training in doing some or all of the following:

- a. Counseling Law Enforcement officers and agents.**
- b. Counseling support members of Law Enforcement Agencies.**

- c. CISM and CISD when the occasion calls for a trained professional or a mental health specialist.**
- d. Visit sick or injured in homes or hospitals.**
- e. Make death notifications in some cases.**
- f. Serve as part of a department's Crisis Response Team.**
- g. Assist at suicide incidents as well as taking part in training exercises in suicide awareness.**
- h. Serve as liaison with other clergy in the community.**
- i. Furnish expert responses to religious questions.**
- j. Offer prayers and services at special occasions such as recruit graduations, award ceremonies, memorials, weddings, funerals, and special events.**
- k. Serve on review boards, award boards, and other committees.**
- l. Assist in dealing with transients and the homeless.**

Examples of Operation Manuals from all 4 Law Enforcement Agencies

The following Operation Manuals are from the different segments of the Law Enforcement community. The purpose of this Handbook is to view the differences and similarities of those agencies and provide information necessary for all Law Enforcement Agencies to use a format to follow without having to “reinvent the wheel”. This Handbook does not contain any confidential material or is it to detract from others in creating a Law Enforcement chaplain program. Many chaplains have worked hard on producing Operation Manuals for their unique organizations. Thank you.

Dale F. Hansen, Ph.D., D.Min

CHAPLAINCY SERVICE MANUALS

For

**City Police Departments
County Sheriff Departments
State Highway Patrol
Federal Agencies**

2006

Chaplain Dale F. Hansen, Th.M., Ph.D., D.Min.

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Chapter 1

The Chaplaincy and the Law

Why are we in the United States of America so sensitive in expressing our right to the “free exercise of religion”? The 1st Amendment of the Constitution guarantees that right. It is hard to believe a nation that created room for faith in God now finds it necessary to exclude rather than include the very thing used to establish the meaning of individual freedom.

In 1996 as a FBI Chaplain I wrote two articles during the holiday season. One was a secular piece entitled “60 ways to handle stress” and the other a religious article entitled, “Holiday Hassles”. Someone read the religious article and complained to Headquarters that words like God, Jesus, Holy Spirit, and the Bible were used. A reminder was received from the Office of General Counsel in Washington D.C. to the Employee Assistance Unit of my Division. That “Statement of Law” written by an attorney said;

“There is a constitutional prohibition against the intermingling of church and state.” Furthermore, it goes on to say in certain terms:

**The design of the Constitution is its preservation
And transmission of religious beliefs and worship
And a responsibility and is a choice committed to the
private sphere. At the Federal Government level we
avoid the “intermingling” of church and state.**

**In other words, Make sure people have a choice what they see and read
and can turn off or turn away from anything offensive or you could
violate their Constitutional Rights.**

Two of the criteria established by the Supreme Court for determine whether a government practice is constitutional are if (1) it has a secular purpose, and (2) its primary effect neither advances nor inhibits religion. Even better is when the government can demonstrate a secular purpose behind its actions. Nevertheless, As interpreted by some, Constitutional Rights must consider whether the challenged governmental action is

sufficient or likely to be perceived by the adherents of the controlling denominations as an endorsement, and by the non-adherents as disapproval, of their individual religious choices. [Note: Interestingly, this is a case reference to a School District in Grand Rapids 1985. Not sure what this has to do with the FBI]

In the United States today, nearly 20% of the population is believed to be practicing a non-Christian religion. The Supreme Court has specifically cautioned that

[w]hen the government puts its imprimatur on a particular religion, it conveys a message of exclusion to all those who do not adhere to the favored beliefs.

Employees of other non-law enforcement agencies have filed Title VII complaints about prayer or religious speech in the government workplace. For example, an employee complained when an agency permitted the regular broadcasting of prayer over the public address system; the EEOC found that a hostile environment of religious discrimination existed in that case. In another case, an employee complained about management's indifferent and hostile responses to her complaint was based on religion.”

The Employee Assistance Unit of the FBI then wrote a memo to all of the FBI Chaplains asking them to adhere to the lawful requirements governing the advancement of their specific theological belief system, including the prohibition of any activity that is evangelistic in nature. The memo contained the “Statement of Law” by the OGC and a quote from DeRevere, Cunningham, Mobley, and Price in their book, Chaplaincy in Law Enforcement.

“A chaplain must always be aware of the religious sensitivities and orientations of the people in his department. Much like their counterparts in the military. By definition, the law enforcement chaplain serves an ecumenical congregation.”
(p. 99, emphasis added)”

The “cease and desist” memo was questioned by way of challenging the interpretation of the First Amendment but not the nuance of the word “ecumenical” and , of course, there was no response by the OGC or anyone else. No one including the government wants to engage in religion and 1st Amendment discussions.

Before the above episode and in the early 1990s, the Constitutionality of the Military Chaplaincy using Federal Law to justify itself was regularly reviewed and challenged. The writer/editor of this text wrote the following memo at the time to the Army Chief of Chaplains Office at the Pentagon (27 September 1993). This is an excerpt from that memo:

“... I personally feel the Chaplaincy, as we know it, will be in trouble if we do not involve the chaplains in a ‘secular benefit’ of some kind. Without sounding like [there is] a conspiracy, it appears that ‘multiculturalism’ has been used as a distracter when ‘secularism’ is that which justifies the system. We must protect the Chaplaincy or none of the above will, efficaciously, have had an impact.”

The “spirit of the law” appears to be clearly in support of religious INCLUSION when interpreted properly by those involved in a positive goal of multi-culturalism and a pluristic society. In government, God is a philosophical and not a denominational issue. Prophets and teacher are accepted as a part of all religious concepts. A human or holy spirit is not without acceptance in every culture including the medical community. And, the Bible or religious writings are a source of any and all faith groups. All of this is inclusive of every society known to mankind.

The freedom to practice “free exercise” is in jeopardy if the interpretation of the law forbids expression of personal faith within the Federal Government. Without history, values, and logic, any anti-God trend, protected by the shallowness of a non-religious temperament, could permanently throw out the influence of God – Which is the very essence of freedom. It is reasonable to conclude that a non-religious attitude would attempt to reconstruct the Constitution to favor equality as being more

important than personal freedom. People in the military are willing to die in war for freedom – not equality.

FIRST AMENDMENT DECISIONS

“Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . . ”

- I. **Religious Freedom:** Guaranteed religious liberty and equality to Christians, infidels, atheists, or adherents of non-Christian faith such as Islam or Judaism. County of Allegheny v. ACLU, 1985

- II. **Government limitations:** Government may not promote or affiliate itself with any religious doctrine or organization, and may not discriminate among persons on the basis of their religious beliefs and practices, and may not delegate a governmental power to a religious institution, and may not involve itself too deeply in such an institution’s affairs. County of Allegheny v, ACLU, 1985

- III. **Establishment Clause:** The government may support religion if there is a 3 part test: Lemon v. Kurtzman, 1971
 - 1) **The governmental action has a secular purpose.**

 - 2) **The governmental action does not advance or inhibit religion.**

 - 3) **The government action does not foster an excessive entanglement with religion.**

Note: If the Chaplaincy violates any of the three parts of the test, the program is rendered unconstitutional.

IV. Public property and the use of Universities and schools in general:

- Widmar v. Vincent, 1981. Supreme Court allows the use of public property for religiously-related purposes because it is an “open forum” environment.
- Board of Education of Westside Community School v. Mergens, 1990. Religious groups are the same as any other non-curriculum related student group.

HOW DOES THE LAW RELATE TO THE FOUR BASIC CHAPLAINCIES?

Landmark Decisions:

Institutional Chaplaincy: Van Zandt v. Thompson, 1988.

Institutions, such as government programs, State and Federal Detainment Centers, Employment Assistant Programs, and Public Universities need to have a secular purpose. I.e. The prayer room in state capitol has secular purpose of promoting meditation so the legislators may legislate better for having taken some time to think quietly.

Hospital Chaplaincy: Carter v. Broadlawns Medical Center (8th Cir. 1988). The secular purpose of the Hospital Chaplaincy is to help patients get well more than just provide religion.

Police Chaplaincy: Voswinkel v. city of Charlotte, 1980. Police Chaplaincy Program held unconstitutional because it was “not

clear to whom the chaplain must answer . . . in the performance of his duties.”

Law Enforcement Chaplain Programs would be considered under this category. No one at this point has challenged Law Enforcement specifically and case studies are extremely far and few between. Unlike the government financial commitment made to Military Chaplain Programs, the Law Enforcement chaplaincy would have little or no financial reward for challenging the chaplaincy program in court.

Military Chaplaincy: Katcoff v. Marsh, 1985. Taxpayer challenge to Army’s Chaplaincy Program. Court rejected the “Lemon three-prong test” in deference to Congress’ war power and the free exercise rights of military personnel stationed far from home where local clergy of their own denomination may not be available.

SUPREME COURT DEFINITIONS

The definition of religion, by Justice Anthony Kennedy in the court’s 1992 ban on school commencement prayers, stated that religion is the conviction “there is an ethic and a morality which transcends human invention.” Forty years earlier, Justice William O. Douglas was more specific when he said: “We are a religious people whose institutions presuppose a Supreme Being.”

Generally, the Supreme Court has not tried to define religion, except in conscientious objector cases, where they pretty much defined it out of existence. In 1965 the Court said, any “belief” is a religion if it is “sincere and meaningful and occupies a place in the life of its possessor parallel to that filled by the (orthodox) belief in God.” In 1961, the Court said the First amendment must equally protect non-theistic “religions”, such as Buddhism and “secular humanism.”

Example: Johnson v. Lane (7th Cir. 1989). Muslim inmates did not have their constitutional right to the free exercise of religion because they did not have Muslim chaplains, the prison may not discriminate against minority faiths and needs to supply clergy for all to have the free exercise of religion.

CONSTITUTIONAL HISTORY OF THE CHAPLANICY (Military Case Study)

- 1. Overview of Katcoff v. Marsh, November 23, 1979, in the U.S. District Court for the Eastern District of New York in Brooklyn.**
 - a. Joel Katcoff was a senior in Harvard Law School challenged the Army Chaplaincy.**
 - b. Judge McLaughlin decided the case on February 1, 1984, for the reason that the military is unique and Congress has the power to “make all laws necessary and proper to that end....”**
- 2. Implications of Katcoff v. Marsh.**
 - a. Furnishing chaplains as part of armed services did not violate the establishment clause.**
 - b. However, to the extent that military chaplains act like civilian clergy and minister to only members of their own denomination, would weaken the legal**

basis and moral foundation of the chaplaincy.

- c. Therefore, the rationale was that if soldiers were in areas of the world where their religion or their own personal denomination was not available to them, any civilian chaplains the military would find would lack training in military subjects and would be unable to function effectively in any field operations.**
- d. Conclusion was based on the fact that the “primary function of the military chaplain is to meet the religious needs of a “pluralistic military community”.**

THE LAW AND THE CHAPLAINCY IS VERY FUZZY AND SOMETIMES AT BEST UNCLEAR

Law Enforcement in a country that has a specific interpretation of its laws is somewhat challenged when faced with other cultures. The chaplain will face along with Law Enforcement a certain amount of in-congruency when it comes to multi-culturalism and the law. Nowhere is this most apparent than on the southern borders of the U.S.A. As an example when attempting to understand our neighbors to the south there is “Mexican Law” and not “Roman Law”. Our laws in the United States basically are based on “Roman Law”.

Roman Law is, “If it is implied to be against the law you can not do it and you could go to court and found to be breaking the law”.

Mexican Law is, “If it is not specifically against the law and it is not implied that it is against the law then you can do it”.

Example:

If you had ice cream and I wanted some, I would help myself under Mexican Law. However, under Roman Law if you told me it was your ice cream, I could not access your ice cream without your permission. I could not help myself to your ice cream because you told me specifically it was your ice cream only.

People regulate themselves differently. We live under Constitutional Law in the United States which at times seems to make more restrictions than freedom when it comes to religious freedom. Chaplains should not be discouraged by those who challenge the Constitution. Rather, the controversy should sharpen our purpose and our mission as ministers in the world of Law Enforcement.

The further the chaplain goes from Law Enforcement on the street to the laws of government, the more obvious the interpretation of what was once thought of as “black and white” values. The “grey areas” will appear. The power of government lies in the ability of politicians to create intent of how to interpret the laws. A Godless society affects how that law is carried out. The job of the Supreme Court is to see through the agendas brought to it by the politicians. All chaplains should educate themselves concerning local, State, and Federal laws. We could be dangerously close to having our ministry with government terminated.

Chapter 2.0

The Law Enforcement Chaplain and Crisis

A critical incident can affect any chaplain at any time. For the chaplain in law enforcement there are different levels of stress and different situations in which those stresses are found. If you are a Hospital Chaplain it could be someone facing the death or sickness of a loved one. The chaplain is expected to respond with comfort, sometimes provide answers to “why” questions, or give assurance and encouragement. A Military Chaplain might also have death issues as well as being politically and culturally correct in representing all faiths. The battlefield is the military chaplain’s greatest challenge. The Organizational Chaplain will cover a myriad of issues from confinement to big business, while interacting between what is right and what is fair in the cooperate or organizational world. Of all of the different chaplaincy types, the Law Enforcement chaplaincy programs has the means in place to assist those exposed to stress while keeping the peace.

No one disagrees that dealing with trauma on the street affects those who work on the street as first responders attempting to keep and enforce the law. Motivation for this book is to prevent traumatic events from affecting the personal life of those sworn to protect the public and avoid unmanageable issues as a result of “doing the job”. Normally most Police Departments have a program in place to help law enforcement officers recover from trauma called Critical Incident Stress Management (CISM). The purpose of these CISM Teams are to avoid the possibility of Post Traumatic Stress Disorder (PTSD). If per chance trauma is not managed and PTSD develops, it is because someone “slipped through the cracks” and went unnoticed by a fellow officer or administrator. The chaplain as well as supervisors and others can identify and have the resources to implement a debriefing program in most Police Departments organizations to combat trauma and stress by observing the following behavior of the police officer when a trauma occurs:

1. Has the officer experienced, witnessed, or was he/she confronted with an event or events that involved actual or threatened death or serious injury, or received a personal threat to the physical integrity of self or others?
2. Has the officer's response involved intense fear, helplessness or horror?
3. Has the officer sensed emotional numbing or detachment?
4. Has the officer been in what could be described as "a daze" because of an event or situation?
5. Does the officer have a tendency to view the incident as "unreal"?
6. Does the officer tend to depersonalize the "bad guy"?
7. Does the officer experienced Dissociative amnesia or an inability to recall an important aspect of the trauma or related issues pertaining to his job?
8. Does the officer have marked compulsivity or avoidance of stimuli that arouse recollections of the trauma that continues to affect thoughts, feelings, conversations, activities, places, and people.

According to the DSM-IV and soon to be DSM-V, the trauma can last from a minimum of 2 days to 4 weeks with a so called traumatic event. Gone unchecked the implication is that ACUTE STRESS can turn into or become POST TRAUMATIC STRESS (PTSD).

Normal stress producers will have an affect on both the police officer and chaplain. Some suggestions will be given as to how to approach, identify, and attempt to intervene when trauma and stress gains momentum.

Chapter 2.1

The Chaplain's Recognition of Stress

In my experience, good mental health is often times misunderstood by those that the chaplain serves. Regardless if it is a Hospital Chaplain, Military Chaplain, Law Enforcement Chaplain, or an Institutional Chaplain, the idea of Stress can be somewhat of a “show stopper” for chaplains when performing the ministry.

It is safe to say, when stress is placed in context, it could be viewed in stages of progression with different representation at each stage. Our Veteran Hospitals are still treating people left over from the Vietnam War with stress that was not treated appropriately or at all and the results are a life time of PTSD.

The following is an indicator of the progression of stress. Help during the progression or development of stress is more effective than waiting until the stress ends and most likely becomes buried deep in the emotional subconscious of the vulnerable human experience. Some terms the chaplain should be acquainted with in doing ministry:

Acute Stress. Less than 3 months

Chronic Stress. 3 months or longer

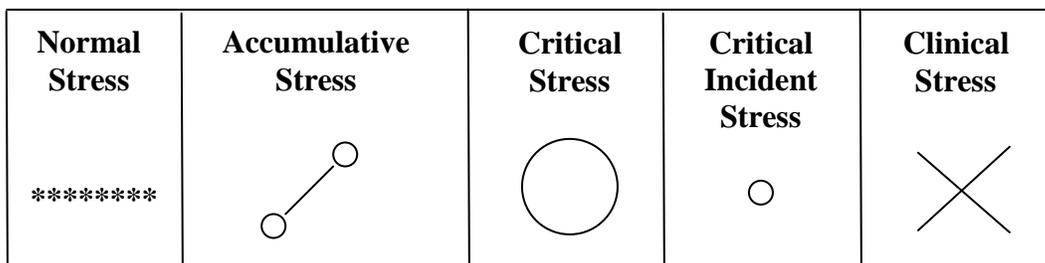
Delayed Stress. 6 months or longer with symptoms

Posttraumatic Stress. A life time

Stress can be explained in different ways. On the chart following is a continuum chart tracking the progress of stress from normal to clinical.

STRESS/CRISIS CONTINUUM

NORMAL PRESSURE – PHYSICAL PRESSURE – PHYSICAL DANGER – LETHAL PRESSURE



Note: Most Chaplains are trained in CISM (Critical Incident Stress Management) and some in CISD (Critical Incident Stress Debriefing). Most of that training is to prevent PTSD from developing. Unfortunately, in Law Enforcement the stress from a critical incident has already occurred. The longer you wait to deal with Critical Stress the stronger the diagnosis for PTSD is likely.

The Diagnostic and Statistical Manual of Mental Disorders (DSM) is one way of identifying stress for the purpose of explaining the issue.

DSM-IV 308.3 Acute Stress Disorder:

1. Decrease in emotional responsiveness

2. Does not persist beyond 4 weeks
3. Increase in emotional responsiveness
4. Detachment and difficulty recalling specific details

DSM-IV 309.81 Posttraumatic Stress Disorder:

1. Time element – Symptoms occur after 4 weeks
2. Symbolizes aspects of an event
3. Persistent avoidance
4. Staying asleep v. disruptive sleep

Can you see the problem? So why does waiting to make sure it is PTSD instead of doing something about it immediately make sense to most organizations? Some might say the signs are easier to read when it is PTSD but there is good reason to recognize the immediate signs of preliminary or acute stress when it manifests itself.

- Many systems or organizations where these possible issues are found have financial concerns about the cost of treatment or are unaware of the transition of “Acute Stress” to “PTSD”. Mistakenly, Some think it would be less expensive to train someone to be a new police officer than fix those that have job related stress issues rehabilitation is not opted for with regard to who have been exposed to trauma and stressful events. However, this is not supported by research or “best practice” principles in the Law Enforcement community..
- Never the less, many programs, are designed to treat Stress rather than prevent stress. The “magic pill”, so to speak, is the CPIP (Crisis Preparation and Intervention Program). This program is an attempt to prevent

PTSD and is fairly successful. However, there is a very real gap in the process when supervisors don't call for some form of a CISD (Critical Incident Stress Debriefing) or miss recognizing the cues of Acute Stress of the first responders.

- Note: These Critical Stress Programs have been evolving over 20 years with changing anachronisms.

Example: If an officer needs a CISM (Critical Incident Stress Management) team to meet with him or her, they are readily assigned as the need is identified. If the officer displays or shows the identifiable signs of psychological trauma they are in theory referred to a contracted psychologist. But, if their symptoms are not in a recognizable Acute or Chronic state, CISM is considered sufficient. Rarely is a supervisor trained to see the initial stages of stress related behavior. In most cases, CISM is prescribed almost immediately, those CISM groups are trained in processing group debriefings after the "triage" takes place, unfortunately the initial signs of individual stress are most likely missed before the CISM Team is called. There are many expectations of a police officer on patrol where one of them is to deal with violence. The supervisor in some cases does not realize the officer is a victim as well.

Symptoms of Stress:

1. Grinding of teeth while asleep
2. Memory relapse
3. Spousal concern
4. Job expectation beyond emotional expression
(As a police officer I have to be a tough guy)
5. Second guessing commitment to a task
6. Lack of motivation

If Stress is identified as Acute Stress, Generalized Stress, or Secondary Stress, the procedure for working with the issue is best resolved as an immediate dilemma using individual interventions that have immediate results. On the other hand, a critical incident would most likely support behavior change by using a group intervention model. More than likely, support from the current community as well as an active faith-based perspective will help resolve or replace the possibility of PTSD (Posttraumatic Stress Disorder) or clinical stress being a constant reminder for the rest of the life of someone experiencing trauma. However, it must be stated again that there is no cure for PTSD only healthy adjustments.

(Note: Secondary Stress can come from working with people who are stressed. i.e. Chaplains in the Oklahoma Bombing became stressed by simply working with stress issues and helping others experiencing that trauma without actually seeing the crime scene)

A most recent example of a missed opportunity to identify and return an officer to duty without taxpayer expense and insensitive treatment of a first line responder was noted.

Case Study

“A 33 year old Police Officer came to see me as a Chaplain. While he was on duty he was assaulted during a routine traffic stop. The passenger of the car came around behind the officer and began beating the officer and his was unable to defend himself or draw his weapon. His back up and several officers arrived to take the man into custody. The officer had been substantially beaten by the citizen who was under the influence of drugs.

For what ever reason, the CISM process was not implemented with the officer even though he requested being checked out at the hospital. His supervisor did not counsel him regarding his traumatic encounter at the time of assault. Three weeks later, when on a call, he manifested symptoms of Acute Stress when he became actively involved in a pursuit and the arrest of a suspect.

This came to light when he was unable to recall certain details of his arrest when his supervisor attempted to investigate the the officers arrest procedure for his report His supervisor said he was not aware of his

problem from the February incident but during this incident believed that the officer lied to him or at best did not tell the truth when asked about his arrest procedure. The officer and his wife were affected by the stress to this officer and both he and his wife were offered therapy with a Licensed Marriage and Family Therapist by some friends he worked with at the time. Those who were responsible for not providing CISM and the chain-of-command attempted to support the supervisor's claim that the officer was not fit for duty because he did not tell the truth.

This resulted in an NOI (Notice of Investigation). The supervisor did not recognize Acute Stress after the officer was first assaulted. The police almost lost a good police officer. The Department was without his services for over a year as an experience officer, and worse, he almost ruined his marriage. The case was finally dismissed as a 'training error' and the officer returned to work."

Stress has far reaching aspects and many different ways in which it is manifested. Causes are also varied. Mass stress is also probable in our world today more than ever before. The Chaplain in training is a realist and does not underestimate evil or the power of evil.

Chapter 2.2

Ultimate Psychological Aspects of Stress Incidents (The Chaplain's role in the world today)

God forbid! What would you do as a chaplain and there is a Terrorist attack? How would it affect your Attitude, Boldness, and Compassion as a chaplain? Would you continue to minister to others or leave your post to be with your family?

What is the difference between a Natural Catastrophe and a person or small rouge group of people initiating a Terrorist Attack?

- A Natural Catastrophe usually has a beginning and an end.
- A Terrorist Attack most of the time has the purpose of causing chaos but without rational or logic.

What is the role of the chaplain and what should the chaplain know if Law Enforcement is involved in terrorism or a situation where Mass Destruction is expected?

1. Three out of the Four Chaplain categories will be affected by a Terrorist Attack as First Responders.
2. The biggest mental block with Mass Destruction: Perception vs. Deception.
3. The most likely problem during Mass Destruction: Secondary Traumatic Stress.

Special Note

Note: Bottom line of Research: According to C.R. Figley, persons who work directly with or have direct exposure to trauma victims on a regular basis are just as likely as the primary victims to experience traumatic stress symptoms and disorders. “People can be traumatized simply by learning about the traumatic event?”

Example: Chaplains and law enforcement officers at the Oklahoma bombing as well as 911 operators displayed Secondary Stress just like the victims.

Interesting: There is an old Chinese Proverb that says, “Kill one person, frighten 10,000” it apparently has the same effect..

- **FACT:** The Chaplain will be close to the category of “First Responder”.
- **PROBABLE PROBLEM:** In your own mind, what are your responses to the following questions?
 1. Will you “cut and run”?
 2. Does the size of the attack make a difference?
 3. What about your loved ones?
 4. What are you going to do when the “big one” comes?

Answer: No body knows.

Note: Basic to the psychological implications of a crisis caused by a basic Biological attack today is generally indicated or most likely involved in the following categories:

ANTHRAX (Bacteria) #1 greatest threat

- Not contagious
- Spore forming
- Not life threatening to humans in normal state
- Affects animals

As a weapon: (Converted)

- Affects lungs
- Difficult to aerosolized creatively
- Only affective when inhaled

Affects: Symptoms

- Day #1 None
- Day #2 None
- Day #3 Flue-like symptoms begin
- Day #4 Improvement
- Day #5 Flu-like symptoms worsen
- Day #6 Death

SMALL POX (Virus) 2nd greatest threat

- Highly contagious
- No immunity to disease
- Symptoms for two weeks

As a weapon:

- Vaccine needed within one week of exposure (Note: vaccine only good for

one week after exposure) 30% mortality

PLAGUE (Bacteria)

- Rodents are bacterial reservoir
- Transmitted to human by fleas
- Severe flu-like symptoms
- Antibiotic required within 24 hours
- No cure once symptoms are present
- Not contagious (rarely)

As a weapon:

- Must be Aerosolized
- Worsens by the hour
- Death in 24 hours
- Antibiotics within 18 hours
- Contagious (Can be passed on to others immediately)
- Bacteria dies in sun light

NERVE AGENTS:

- Sarin (VX): (Best example)
If 1000 given the disease expect 4000 psychological problems due to suggestion (trauma)

HALLUCINOGENIC AGENTS:

- BZ and “Agent 15” (IRAC)
- Delayed onset
- Shared hallucinations
- Incapacitation
- Antidote

Chapter 3.0

The Chaplains Perspective on “Suicide by Cop”

In September 1999, the FBI’s Behavioral Science Unit continued the tradition of identifying a significant issue confronting the law enforcement community. A gathering of professors, researchers, and profilers came from varied professions were gathered from many disciplines and brought together to discuss and focus on various aspects of suicide and law enforcement.

The purpose of the meeting was to study “Suicide by Cop”. However, Most of the attendees spent time and resources on law enforcement officers that take their own life because of stress and personal issues or have to watch others take their own life. And, very few researchers actually focused on people who managed to get law enforcement officers to shoot them in order to commit suicide. Several of us had already experienced “Suicide by Cop” and it was apparent that the result of “getting a cop to help someone commit suicide” was devastating to the family of the law enforcement officer as well as his family. It is definitely an issue that some in the law enforcement community have chosen to ignore for training purposes.

The concern by law enforcement officials are that officers might hesitate when it is time to shoot. If someone wants to be shot by a police officer and commit suicide and there is any

hesitancy on the part of the officer to shoot, it would put the officer in danger.

The following project was published in the government study of Suicide by Cop. Hansen, Dale F., (2001). *Suicide and Law Enforcement: Police Officer-Assisted Suicide*. U.S. Department of Justice, Federal bureau of Investigation. Published U.S. Government. (P. 567-576)

Police officer training today is the finest in the world. The law enforcement officers in the United States are the cream of the crop of our society. They are equipped, educated, and dedicated people.

Here is the point: Suicide by getting a police officer to shoot you because of someones cowardly behavior, can result in the officer suffering from the total experience of having to shoot someone they believed to be dangerous to others including the officer himself.

Training is responsible for cases of “Suicide by Cop” situations and having a different outcome. Training can inoculate against grief and helplessness in suicide by cop situations when and if they should happen with out making the officer a victim as well. Value-based policing with regard to authority and citizenship is a teachable process that does not violate personal rights of law enforcement officer or the officer’s safety.

When people want a law enforcement officer to assist them in committing suicide, they have 2 choices: trick the police officer in to thinking they are a danger to the public, as well as to the officer or actually shoot or assault a police officer with intent to kill the officer or be killed.

Fear in a Critical Incident:

Fear is automatic and so is a trained response. There is built-in fear for all police officers who approach any critical incident, regardless of whether they were called to investigate or just happened to stumble upon a critical situation by accident in police work. Fear, when combined with duty, appears to include a trainable instinct to survive.

Can fear be turned into an advantage on the part of the police officer? Performance can be enhanced when survival of the police officer is realized in critical circumstances. Research attempts to deal with emotional fear when a person's well-being is subject to consequences as certain events transpire (Solomon, 1989).

Fear can create a safe environment, or it can detract from resolving a problem safely. Furthermore, fear can be contaminated by subjectivity and more than likely needs to be replaced in training by reason. Bertrand Russell said. "Reason has a perfectly clear and precise meaning. It signifies the choice of the right means to an end that you wish to achieve. It has nothing whatever to do with the choice of ends". The officer is simply trained: "I want to live", "I want to live", "I want to live more than you do". *Fear as a trained response is respect.*

Randomly Selected Police Victims:

It is impossible to single out a specific executioner. Police officers are called out on domestic calls. A man pulls out a toy gun and points it at the officers, he is shot. Did the man choose the officer who he wanted to shoot him or was it random selection? The threat moment (several milliseconds) caused an action to occur and the officers fired.

Suicide itself becomes a greater catastrophe when the victimization of a police officer leads to that officer becoming an

unwilling partner in the crime of suicide. Police officers are vulnerable to be used as executioners. *Emotional stress can contribute to the vulnerability of any police officer.*

Living in a Vacuum of Procedures:

In many ways, society today has become a war zone and the ethics learned many years ago need to be reviewed, revised and returned to the discussion table. The question for research is, “Can the instincts of police officers be trained to recognize SBC (Suicide by Cop) and avoid being victimized as the executioner at the same time?”

Most law enforcement officials feel that changing procedures for weapon response would be dangerous. Several years ago a Police Chief Negotiator said, “Under the circumstances, procedures for officer safety cannot change”. One training officer at a local Police Academy said, “The procedure currently being taught in police academies has to take precedence over everything or the officer is unsafe to himself and those around him/her”. There is a fine line between a recognizable threat and the intent of a perpetrator.

At this point with SBC issues it is a training issue only and not a chaplain issue. The chaplain enters the picture after the fact rather than become involved in the procedures and protocol of police training. The chaplain can, however, ask the question, “How much information can a police officer have before he/she places himself/herself in an unsafe place?” Dave Grossman in his book “On Killing” says when soldiers are forced to shoot and take a life, “... He is damned if he does and damned if he doesn’t” (1995, p.87). *Procedures are safety factors for police officers.*

Feelings of Helplessness in Decision Making:

Split-second decisions are pre-trained rather than allowing them to be assessed at the moment. To suggest that in any decision involving evaluating whether or not to shoot is unthinkable to training or law enforcement protocol once a threat is made. This protocol is correct but the training of police officers can be provided before the lethal action of a SBC incident takes place. Simply put the officer cannot not shoot but he can get past the trauma in knowing he can shoot. Shooting for the sake of shooting is an execution. Shooting when you represent the law is an executor.

To go beyond the helplessness quandary is necessary. Most police officers potentially are put in a position to take a life every time they take to the street. Changing the conflict of feeling “helpless” is more important after the event takes place. Attempting to train a police officer to be willing to accept his or her actions before the event of SBC would be a benefit to the officer and the family.

Unlike the soldiers mentioned in Grossman’s book, “On Killing”, the police officer is not prepared for the event of having to kill but the possibility of having to kill. Therefore, the obstacle the police officer faces is not the feeling of fear, rather the feelings of helplessness at times when challenged. *Negative feelings of helplessness are lethal to the police officer.*

Pre-Determined Survival Plan (Helplessness Inoculation)

To have a plan for life or survival predetermines a lesser sense of helplessness: Compare the following “Mind Set”.

Mind Set:	Uncontrollable Making ultimate decision
<i>Helplessness</i>	Unsafe Use of deadly force

Unsure

Feelings about personal destiny

Or more helpful**Mind Set:****Control**

Purpose identifies for all events and activities

*Helpfulness***Safe**

Deadly force authorized

Self-assured

Making accurate decisions

The Innocent Family of the Law Enforcement Officer

The officer when faced with a SBC situation can unplug emotionally from the family, which, in turn, disrupts normal family patterns. The police officer normally works a 10 hours shift where he/she as a police officer is expected to be a leader, decision maker, peace maker, counselor, compassionate protector of the public and an advocate of what is fair.

Then, the officer goes home with all of the same expectations but with less emotional energy to supply his/her family with the same assurance, leadership and understanding. Now, add the possibility of victimization when someone attempts to use him/her as an instrument of death just so they can selfishly commit suicide..

In family therapy, the officers who have a healthy perspective about life including a clear understanding of their role as a family member, husband, wife, father or mother should have emotionally equipped themselves for SBC. The family system strengthens the officer in such a way that being sucked into

victimization is highly unlikely when roles in life are understood clearly.

Police officers have immediate as well as deadly authority under certain conditions. How the officer accepts that authority at home and at work is important for a healthy perspective.

When an officer unplugs from his/her family because of pressure caused by coming a victim of a perpetrator's desire to commit suicide, it again has the potential of destroying the family of the officer as well as his/her vocation, career and future promotions (Warriner, 1999). Also, the officer can lose perspective of authority and responsibility with ultimate decision-making.

More than likely the family will suffer quietly as victims of the victim when SBC occurs. Robbery of self-confidence, attention to needs and indifference, and lack of emotional support, most likely will be experienced by the family of the officer.

Police officers who are victims of SBC run the risk of being lost to self-doubt, guilt, stalled careers and family separation.

When a police officer and the family have a religious perspective, they accept being under a higher authority than the city, state, or federal government, yet at the same time they also accept the fact that they are to serve those institutions. Therefore, authority to protect and serve is a value to society and not a sin against mankind.

Exodus 20:13 and throughout the Old Testament, The Word of God explicitly says that that we should not "kill". Literally it says that we should not "murder". "Murder" is killing with "intent" and killing is not the issue. Also, killing is permitted for self-defense. Police officers acting on behalf of government are

permitted to take a life as supported morally by the Bible in both Old and New Testament. (Genesis 9:5-6; 2 Samuel 4:4-12; Romans 13:1-2)

Additionally, defending ourselves or another person against violence or the personal wrath of an individual threatening to take a life is a reason in terminating another's life. To serve and protect is a basic theme of the scriptures (Exodus 22:2; 1 Samuel 17:34-36). Laws currently in our society already stem from the Biblical laws of the Old and New Testament. *The perspective of spiritual authority validates the police officer.*

Grief Without Guilt

When a law enforcement officer encounters a SBC situation and is victimized by a person taking their own life, the officer experiences and becomes affected by that person's total disregard for social and moral values. The mentality of this kind of perpetrator must be met with extreme caution, enhanced vigilance and total preparedness of someone more dangerous than a simple criminal or lawbreaker.

Most likely, at the time of confrontation, the irrational behavior is irreversible and the termination of aberrant behavior is impossible in the few seconds of critical decision making.

The officer who takes a life, when forced to do so by a person with suicide as his/her method of choice, forces the officer to go beyond normal feelings as a human being. To wait until an officer confronts a situation of SBC before replacing guilt with normal grief, would, in most cases, would be too late for the police officer's mental health and the officer's safety not to suffer some emotional adjustment. Guilt in a SBC situation appears to paralyze some and produces negative or restrictive responses in others.

However, according to some, the feeling of grief in general is operative. Grief, it appears, can render the law enforcement officer as more functional than guilty, which is defensive and seemingly has predisposed normal yet unpredictable behavior or action.

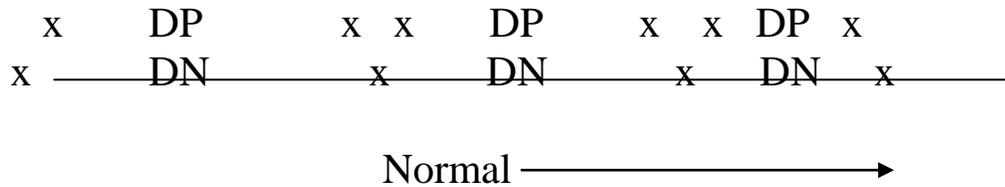
Accordingly, literature seems to be unaware of guiding grief other than talking about it to someone. Grossman's research plainly points out that there is a very little tangible help for guilt by psychology itself (Grossman, 1995).

Furthermore, guilt without a sense of spiritual forgiveness predisposes a feeling of uncertainty rather than going beyond stalled emotional conflict. Common grief can be the loss of anything, including the loss of innocence, a shift in job requirements, trading in an old car, or losing a pet. Any officer who has experienced loss of any kind, as well as some form of change, can experience common grief symptoms and, in most cases, it is healthy and does not affect performance or his/her safety.

To understand the grief process, is to recognize before entering that process that the intensity of those feelings decreases in time. But, no one has challenged taking the energy of grief or loss and turning that energy into a more effective process.

GRIEF INOCULATION (Pre-Grief Training)

AC x									
	x	x				AC	x		
AN	x		x				x	x	
	x			x	AN	x		x	AC
									x
	x			x	x			x	AN
									x
									x



- DN – Denial: “No one could get me to take actions I did not want to take
- DP – Depression: “I feel like a victim of circumstances”
- AN – Anger: “Why did this have to happen to me?”
- AC – Acceptance: “People have to be responsible for their own actions.”

The suicide victim has abandoned the sanctity of life’s order without the rationale of guilt and aims at getting someone to take that guilt as their responsibility. Therefore, the cowardly action of the person who takes their own life is a selfish act to blame another for their own pain. *This pregrief response is pretaught.*

Trained Response to Police Officer Assisted Suicide

Training of law enforcement officers and their educating those officers is recognizing Suicide by Cop (SBC) but not changing procedures. Split-second decisions demand training. Awareness is awareness of recognizing SBC but not changing procedures of self-protection and safety. According to some police training academies, SBC is one of the unreported crimes today.

Because training only can be effective when designed and implemented with a rationally designed teaching plan. Philosophical and moral interference can be an ultimate concern for police academies. George Stone, in his book, “Suicide and Attempted Suicide: Methods and Consequences”, explains why people might choose to use “suicide by cop”.

One of those choices might be the religious belief that prohibits them from taking their own life. Other choices might be self-punishment necessary due to feelings of guilt. A protest to blame the institutions of life. Or, An anniversary suicide to commemorate someone by taking of one owns life. Note, Drugs and/or alcohol also reducing inhibitions or creating an indestructible mental set.

Some have also said, there could be cultural pressure to commit suicide for those who need to be important or those with a terminal illness. Even those attempting to avoid legal implication of friends or family involvement. All of these are noted reasons for considering or ending a persons life. (Stone, 1998).

Why someone would attempt SBC can only be one of speculation. However, it is possible to develop a profile or policy to resolve this kind of assault on a police officer and at the same time alleviate the fear that unnecessary information could introduce danger to the officer who ponders the question of having to take a life. Process thinking and police officer training can be combined.

The police officer in today world also can be a victim of his own actions when a SBC is questioned legally by “Best Practice”. Most officers are not aware that they are subject to internal investigation by their own police department. Ethics is subject to who interprets the “Rule of Law” and, if protocol or “Standards” are found to be a violation of that regulation, they can be legally attacked as well as emotionally attacked when they are forced to become a victim of “Suicide by Cop”..

Terms such as “response”, “threat”, “suicide”, “helplessness and hopelessness”, “grief awareness”, and “procedures” can be made part of training, whereas, ethics, meaning and purpose can

only be part of educational discourse and thought development.
The threat of intent must go beyond the threat of doing nothing to protect a potential victim.

Conclusion:

Police officer training today is the finest in the world. Law enforcement officers in the United States are the “cream of crop” in our society. They are equipped, educated and dedicated people. Training is responsible for that accomplishment.

Training can inoculate against grief and helplessness in SBC situations; value-based policing with regard to authority and security is a teachable moral code that does not violate personal rights or officer safety. even if is considered a training subject before victimization takes it course with the police officer

Chapter 4.0

When Chaplains are Expected to Respond

Several years ago when our country perceived a threat by “would be terrorists” it was because of Weapons of Mass Destruction being indicated as a threat.. The threat still exist but most cultural shock expectancies have become less traumatic and more of a nuisance to most people. The fact is the purpose of WMD was designed for emotional shock and not so much physical destruction or loss of life. And, the truth of the matter is we actually learned that preventative measures can be in place that would actually help in the outcome of all psychological trauma and not just WMD.

To say those weapons are gone is being naïve. It is most likely the criminal element of our society has the ability to get, use, and put the local police officer in danger. The following information looks at the greater picture and use for these weapons. Our law enforcement officers, however, have become “out gunned” with more firepower from certain elements of our society then in the past. Those same people would have no problem using unconventional weapons

In Vietnam, we learned more about Post Traumatic Stress Disorder (PTSD) but somehow didn’t understand the outcome. PTSD has been apparent throughout history after “Shell Shock” in World War II and many years and centuries before. The problem was that PTSD was always associated with war and therefore went unnoticed when it came to be by most people.

After 911 happened we woke up again and this time began to personalize the cause of PTSD rather than sequester its victims. The outcome of the trauma producing PTSD is still lingering in the V.A. hospitals.

The following information is presented in outline form for two reasons. This information can be copied and given out without expecting people to read page after page of information. Second, discussion would be generated from personal identification of any threat of trauma and the process of exchanging the ideas that have practical as well as pedagogical benefits.

The assumed fact is that acute stress progresses to clinical stress when it is not recognized or interrupted. Short statements and concepts organized under basic topics make recall quicker and practical for recognition. Therefore, the following information is not only to educate but most importantly to facilitate those exposed to traumatic events.

Psychological traumas are generated by physical alterations in or on a person's life. Notice in the following information that there are two different kinds of trauma - Natural trauma and manufactured trauma.

In addition, the impact of traumas on various people varies depending on personal individual experiences and how each person makes that personal connection with a particular kind of trauma. I gave the following presentation to the 425th Fighter Squadron at Luke Air Force Base on 27 May 2004 as part of a "Incident Response Workshop". (This briefing was coordinated by the Defense Nuclear Weapons School and sponsored by the Science Applications International Corporation (SAIC) in Washington D.C.)

VIEW on DVD: "The Psychological Impact on Responders to WMD"

Abbreviated Notes if DVD is Unavailable

Fact #1: The only positive "energy force" or influence available to anyone facing trauma is the innate disposition of fighting to win.

- To face the trauma of death to self most need the promise of an "afterlife".
- In walking a path of danger, most need to know you have the support or capability of avoiding getting hurt.

- In a war if you are still alive – you win!
- In viewing trauma and you have found a purpose for it happening - you won!

Fact #2: Man made traumas are the most difficult to accept because they are ambitious and involve human agendas.

- God appears to have a “pass” on traumas therefore insurance company and attorneys can’t prosecute and the human mind can’t reason the “why” it happened only the voluntary participation in the trauma.
- We tried calling car crashes “accidents” when in fact it was due to a negligent act of some kind and most likely had a possibility of avoidance.

Fact #3: When trauma of any kind takes place it has at least two responses in common –fear and frustration.

Fact #4: Trauma in war and trauma not in war are both won by preparation.

Fact #5: Critical Incident Stress (CIS) is referred to as causing an Acute Stress Disorders (ASD), which in turn causes the strong possibility of a Post Traumatic Stress Disorder (PTSD).

Fact #6: The majority of responders to a Critical Incident that have stress symptoms will have most likely developed as an Acute Stress Disorder.

Fact #7: Impaired performance, communication, and judgment are the affects of Acute Stress.

FACT #8: Acute Stress Disorder is decreased by training in a realistic and honest manner that includes a clear, compassionate and exemplary presentation of leadership. Managed resources

guarantee before, during, and after exposure to Acute Stress a positive outcome with adjustment to trauma if in the line of duty.

Fact #9: Believing that you have purpose with influence with positive and negative life experiences helps develop **Psychological Hardiness**.

Fact #10: Immediately after a critical incident stress event conduct debriefings and critiques.

It is after Fact #10 that we leave the traditional presentation for Critical Incident Stress Disorder as it relates to war and WMD.

Chapter 5

CPIP - Crisis Preparation and Intervention Program

There are certain incidents where the chaplain can play a significant role when an officer is involved in a situation that creates a traumatic experience for the officer. Of course, they can provide immediate aid and comfort when needed, but over the years, some officers have become victims of long term trauma as well. Most of the current interventions do not involve preparation for traumas rather overcoming them when and if they happen. These approaches have been evolving over the years from debriefings, management approaches, as well as prevention techniques in education.

If you are a chaplain, the following outline will give you a sense of what might happen during a debriefing and when a debriefing is called for. Keep in mind this kind of a program has some political issues as to which approach is best, who has the best teaching seminar, and the feelings that the debriefing should be unique to a particular agency. In other words, The Sheriffs Department, Police Department, Highway Patrol, as well as the Federal Bureau of Investigation and other government agencies, both State and local have their own Programs they want presented by that agency. More than likely these agencies have paid a healthy sum of money for that training. Another aspect to remember is that unless a CPIP trained Chaplain is “invited” to attend, or engage in an intervention program, it would be best to consult the agency specifically for protocols.

The following is, in part, notes taken at the FBI Academy in 1992 when chaplains were first introduced to their role in Critical Incident Situation Debriefings (CISD). Since then researchers, institutions, and agencies have re-invented all kinds of theories and debriefings to teach Law Enforcement organizations claiming that the newer approaches are more efficient. In truth the following debriefing of officers in trauma has already proven to be successful.

CISD (Critical Incident Stress Debriefing) TEAM

Abbreviated Procedures for CISDs

- The CISD team is comprised of 3 to 5 members
- Purpose – To debrief or help manage a traumatic experience by one or more persons which if the experience is left alone would likely turn to a Post Traumatic Stress Disorder (PTSD)
- Team members:
 - A facilitator to begin and end the session.
 - An assistant facilitator.
 - A member of the same organization of those who experienced the trauma.
 - A chaplain (optional)
 - A psychologist (optional)
- Time and place is set by the facilitator after the traumatic episode takes place.
- Approximately one to 3 hours with the person or persons is a sufficient amount of time depending on the participants. A comfortable setting with no interruptions is best.
- Each person involved in the event is to talk about his or her part in the incident.

- What they were doing at the time of the incident.
 - What they were feeling when it happened.
 - Concerns they had or could identify they had at the time.
 - How they felt about what happened at that time.
 - How they plan to talk to their families.
- Facilitators are to identify any special concerns expressed when needed.
 - Facilitator can choose to have refreshments.
 - Team notes if people tend to linger after the debriefing.

This is not a time to TEACH – it is a time to share INFORMATION. It is not a time for JUDGEMENTS – only the expressions of FEELINGS.

Note: The difference between the CPIP approach is that CPIP is designed to be more proactive and offer a wider range of interventions to crises and traumatic events as well as anticipate trauma and prepare for crisis.

Chapter 6

The Multifunctional Chaplain

Lots of things happen to lots of people during different times in their life. No one walks into trauma without stressors of some kind already apart of their life. When a critical incident occurs, it triggers a myriad of issues and some are so difficult to adjust to they are temporarily forgotten.

Police officers, like other people in other professions, are no different. Everyone sometime in their life will experiences guilt, grief, and God. Without God, however, guilt and grief will never be resolved. As a Christian licensed Marriage and Family Therapist, I am seeing a steady increase in “toxic marriages” in the general population. Most of the time those “toxic marriages” are the product of one or both people being sexually molested, violated, or being molested when they were children.

Some have come from alcoholic parents, and shame and guilt from those experiences linger. When these folks have a traumatic encounter, those experiences sometimes come home to roost

Sometimes trauma is quickened by grief and the spiritual connection confuses and cuts off any emotional healing or processing. In the first chapter we identified Acute Stress and mentioned that sometimes it is so traumatic it blocks or cause amnesia about facts and events that happen during and after a certain events.

The truth is that these families, groups, and organizations are so concerned that others might get the wrong idea or in some situations, such as churches both Catholic and Protestant, might get sued, if they are in anyway involved they forget the victims. It is important to remember that ministries with a substance focus on the condition of the people and their spiritual struggles rather than protection of the organized church, tend to confuse victims of crimes. Chaplains deal with many aspects of the organizational dilemma.

Another issues the chaplain faces is when they are a trained professional in other areas that help police officers. If a chaplain is a licensed Marriage and Family Therapist or licensed Psychologist, which could include any Health Care Provider, and the police administration already has or wants to start a special program, such as an EAP, the chaplain could be told to not use his professional training to help officers.

The reason given is that police officers do not know the difference between Clergy and Professional Health Care. Some even say the police officer might be confused. Usually, it is the “police structure” or organizational chart that does not distinguish between all of its resources and in reality the sell the police officer short on what is available.

In most cases, the chaplain must choose in these circumstances to be a chaplain or a Health Care Professional. As an example: If a police officer complains that his only recourse with the EAP recommends he file for divorce, the officer must go with the authorized EAP program but not his Chaplain if the Chaplain is licensed by the State in which he serves. Money exchanged, even when it a matter of insurance is considered unethical. Know your protocol regardless if it is fair or not fair.

The chaplain must be careful of the politics of “caring for the police officers” where he was called to minister. The chaplain must also be aware that civil servants also expect, like their brothers and sisters in the military, to have benefits. Just as firefighters can manage jobs during their day off. Many police officers can have side jobs. Police officers can have extra duty but when they are off they are not “on call” and do not receive pay like firefighters when they stay at the firehouse.

The biggest problem is when attorneys cause “ethics” to transform in to what is called “best practice” and its application to the “Rule of Law”. The policies and procedures that regulate police officers, under “best practice” says that, if there is a better way to handle a situation and it is not used, the officer can be disciplined or punished. Protocol is important but today ethics and “rule of law”, in some respects, chokes the patrol officer when it comes to protecting the community.

Chapter 7

The Chaplain and Leadership Ethics

The ABCs of an affective Chaplain are Attitude, Boldness, and Compassion.

Some common facets facing most chaplains are common issues of leadership and ethics, as well as confidentiality, the law, stress recognition and politics.

Chaplain Tim Tatum (Colonel), US Army Retired in 1987 made at statement on a panel where several high profile military and civilian people including the press discussed Ethics in America. Chaplain Tatum says, “The best ... leaders were those who could penetrate the cloud, visualize where the organization should be headed, and then help their staff and their organization see the same vision”.

Columbia University Graduate School of journalism featured a seminar on Media and Society entitled “Under Orders, Under Fire (Part I)” where Chaplain Tatum was asked if he would “bless the war” and particularly the battle that soldiers were about to engage in. Chaplain Tatum said, “I will pray that you come back safely but will not bless the battle”.

This forum in 1987 is now made available through the Fred Friendly Seminars at Columbia University. This collection of leadership most likely will never be seen again because the subject today would be considered beyond today’s stated ethics and the complications that war has brought. Remember “Best Practice” is always changing. This dialog is

**one of the finest discussion ever compiled and made public.
With this in mind, the following seems evident.**

True leaders appear to have the following in common:

1. They help those under them see their piece of the organization clearer, and are better prepared to make decisions that focus on their part of the organization.
2. They make only those decisions that require a view of the entire landscape.
3. They need to have staffs who exhibit a different psychological type or temperament than others on that staff.
4. They choose a Chief of Staff when they grow larger .
5. They take time to create vision for the organization.
6. They are lonely and run a risk of destroying their marriages.
7. They worry about breakdown in communication.

The Chaplain ministry is most importantly to the leaders of the Institutions where they find minister. The 7 observation above are General Officers in the military. But these tenants are basic to all leaders. The chaplain needs to make sure there is always access to The Boss, The Commander, The President, The Chief, The Chairperson, The Warden, and The Supervisor.

Most of the time Chaplains are ministers or clergy that are called on to help with matters of life and death. No one else, more than a chaplain, can or is trained to do that job. Because of this uniqueness, the Chaplain needs to be prepared to offer comfort or information necessary to bring at that special time clarity to any given issue. In addition and when ever possible, the Chaplain needs to prepare others for survival skills.

1. **Hospital Chaplains** need to provide the patient and family with closure on questions of death and dying or sickness at the bedside.
2. **Military Chaplains** need to provide closure with questions about war in and out of the foxhole.
3. **Law Enforcement Chaplains** need to provide closure when a life is taken or changed on the streets and in a so called civilized community.
4. **Institutional Chaplains** need to provide closure when life introduces failures or questions as to “why things” happen the way they do.

The Chaplaincy is an Art

- When someone asks a “why” question they want a philosophical answer.
- When someone asks a “who” question they want a psychological answer.

- When someone asks a “how” question they want a systems (or relationship) answer.
- When someone asks a “when” question they want a theological answer.
- When someone asks a “where” or “what” question they want a scientific (or “How do I change my behavior”) answer.

As an example:

Question: “Why is this happening to me?”

– Answer: Change your interpretation

Question: “Who could have done this to me?”

– Answer: Change your friends outwardly

Question: “How could this have happened?”

– Answer: Change your relationships inwardly

Question: “When is this going to be over?”

– Answer: Change your perspective

Question: “Where do I go from here and what do I do?”

– Answer: Change your behavior

The Effective Chaplain who is “indeed” Affective

I. Most Chaplains will be affective if they help people overcome feelings of Helplessness and find hope in making changes.

- In reality the opposite of Helplessness is Helpfulness
- Closure comes quicker and becomes a part of history when people are trained before issues present themselves.

Note: Helpfulness focuses and requires perspective as well as alleviates prior concerns about what to do.

II. Most Chaplains represent ethical values being applied after an incident that would generally cause the Officer to become immobilized.

- Community support can supply a pre-support basis for value based issues. Example: A church might have a week of prayer for those officers that attend a particular church before any trauma happens and the officer is aware of it.
- Senior Center Activities Centers., Medical Centers in neighborhoods, Child Care Centers,

Christian Pregnancy Centers and Adoption Agencies.

- Being mindful that the authority to “Protect and Serve” is a Value to every facet of society and not a sin against mankind if any ultimate price is paid by loss of life.

III. Most Chaplains are called upon when some form of Grief or loss has occurred.

- Pathway from Grief to Suicide can be prevented and redirected.
- Grief (loss) motivates Stress. Stress motivates Depression. Depression motivates Suicide which closes the door and motivates no one.
- Pre-programming grief. What to do with grief is a part of reality only the Chaplain can talk about without sounding negative because it is another way of discussing growth. Christianity teaches how to live where other religions teaches how to die.

Most people will only have contact with a chaplain when traumas of life or death situations occur. The chaplain comes in quickly and carefully to support and encourage the spiritual development of people who have

spiritual and emotional needs. The Chaplain is not necessarily a pastor, mentor, or Bible teacher, but can be an extension of those important influences in a person's life. There are godly interventions in the life of a precious soul that God wants to claim for Himself.

For more information about the Law Enforcement Chaplaincy program, contact Master's International School of Divinity, 520 Kimber Lane, Evansville, IN 47715-2820 ~ 812-471-0611 or in the Web at www.mdivs.edu