

TELEMASP BULLETIN

TEXAS LAW ENFORCEMENT MANAGEMENT AND ADMINISTRATIVE STATISTICS PROGRAM

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Chaplaincy Programs

Introduction

Law enforcement is one of the most stressful occupations in the nation, ranking second according to the American Institute of Stress. Each day, a law enforcement officer is faced with potentially dangerous situations. Further, it is now more common for an officer's split-second decisions to be held up to public review. As a result, the "hands off" approach to officers having personal or professional problems is no longer accepted practice. While police academies provide officers with knowledge useful for guiding decision making, many agencies are turning to religion for emotional support (Gillaspie 1995). Accordingly, many law enforcement agencies have employed chaplaincy programs as a method to aid officers in handling occupational stress. While an officer's own clergyperson or religious advisor is trained in the ministry, officers may desire to express their frustration to one who fully appreciates their duties and obligations yet is detached enough not to become emotionally involved (*ICPC Handbook* 1992).

Background

The use of chaplains in law enforcement is not a newly developed concept. Clerics have been a part of the law enforcement team for decades. Historically, the role of the police chaplain was limited to performing weddings for police officers, conducting funeral services for fallen officers, representing their agency at invocations, offering benedictions at official police functions, speaking to church groups about traffic safety, sending birthday cards to officers' children and spouses, visiting ill officers and family

members, and visiting officers' wives who were giving birth (Burke and Reynolds 1995). Today, however, police chaplains are utilized in much broader capacities, including the establishment and maintenance of strong relations between the police and the community, educating the community about the changing role of law enforcement, educating the police as to the fears, opinions and prejudices of the community, and encouraging community participation in law enforcement objectives (e.g., community policing) (Burke and Reynolds 1995).

According to Chaplain David W. DeRevere, executive director of the International Conference of Police Chaplains (ICPC), approximately 25 to 50 percent of law enforcement agencies nationwide currently employ some type of chaplaincy program. The purpose of this bulletin is to assess what is occurring in Texas agencies in regard to chaplains serving law enforcement. Questionnaires were received from 39 agencies, 30 of which reported using some form of chaplaincy program. Of the nine departments indicating that no formal chaplaincy program was currently being used, two agencies (Abilene and Carrollton police departments) reported that they are planning to initiate a chaplaincy or related program in the next year (see Table 1). Reasons given by the remaining seven agencies for not maintaining a chaplaincy program included "use of local clergy on an as-needed basis," "use of the chaplain serving the fire department," and "no real demand due to small size of department." This bulletin examines the use of chaplains in the 30 agencies that reported providing a chaplaincy program for their officers.

Bill Blackwood Law Enforcement Management Institute of Texas

Table 1
Departments Employing Chaplaincy Programs

	Number	Percent
Currently employ a chaplaincy program	30	76.9%
Do not currently employ a chaplaincy program	7	17.9%
Plan to implement a chaplaincy program within one year	2	5.2%

Role of Police Chaplains

Law enforcement chaplaincy is a ministry that requires availability, visibility, adaptability and credibility (DeRevere et al. 1989; DeRevere 1989). The ICPC provides a list of 20 areas of responsibility that police chaplains perform, ranging from counseling to crisis intervention, officiating officer weddings, and death notification. Departments were presented with this list and were asked to indicate the frequency in which each role was performed by their chaplain(s). As shown in Table 2, an overwhelming majority of the departments (80%) indicated that their chaplains offer prayers at special occasions on a very frequent to frequent basis. Similarly, 19 (63%) of the agencies reported that visiting sick and injured officers and departmental personnel was done by their chaplain(s) on a frequent basis. Serving as liaison with other clergy in the community, furnishing expert answers for religious questions, and making death notifications are also activities that department chaplains perform very frequently, according to responding agencies. Twenty-seven (90%) agencies reported that their chaplains counsel sworn officers on a regular basis, while 24 (80%) indicated that chaplains often counsel other staff as well as the immediate families of officers and departmental personnel. Responsibilities that chaplains fulfill on a regular basis include counseling citizens in the community (19, or 63%), providing assistance to victims (19, or 63%), assisting at suicide incidents (18, or 60%), counseling the extended families of officers and other departmental personnel (13, or 43%); and serving on review boards, award boards, and other committees (13, or 43%). Other deeds that were added by respondents included receiving prayer requests, helping officers work out problems, marriage counseling, and speaking with local churches and religious groups.

Some functions performed by police chaplains, while not practiced by the majority of departments, represent practical and beneficial innovations. For instance, it is not uncommon for police chaplains to also serve fire department personnel. Among the responding agencies, Garland, North Richland Hills, and Plano police departments indicated that their chaplains serve this role.

The Four "Abilities" Suggested to Police Chaplains Crucial to Developing and Maintaining a Vital Law Enforcement Chaplaincy Program (DeRevere et al. 1989)

Availability. *Be there. You have to be with the officers and be willing to go to them, wherever they are, whenever they call.*

Visibility. *Be seen. Officers will need to see you function, watch you as you minister or serve, before they will feel secure in asking you to assist them. They won't call you if they don't see you often. "Out of sight out of mind" certainly applies here.*

Adaptability. *Be willing to change. A chaplain cannot be inflexible. In law enforcement, change is the rule rather than the exception.*

Credibility. *Be real. Be genuine. Police are trained to detect deception. They have little respect for a phony person.*

Chaplain Characteristics

Because males hold an overwhelming majority of clergy positions in the community at large, it is not surprising that this trend is also seen in law enforcement chaplaincy. While every responding department reported having male clergy, seven (23%) agencies indicated having female chaplains. The El Paso County Jail Ministry reported using the highest percentage of female chaplains, with a total of 21 (39%).

A chaplain must always be aware of the religious sensitivities and orientations of those individuals in his or her department. As reported by Texas agencies, chaplains serving law enforcement represent a wide variety of religious persuasions. Figure 1 presents the distribution of clergy denominations represented by responding agencies. An overwhelming majority (28, or 93%) have Protestant clergy, with Baptists representing the largest number (18, or 60%), followed by non-denominational Protestant (10, or 33%), Church of Christ (5, or 17%), Episcopal (5, or 17%), Presbyterian (4, or 13%), Methodist (3, or 10%), Church of

Table 2
Reported Frequency of Chaplain Duties

Area of Responsibility	Very Frequently		Frequently		Occasionally		Rarely, if ever		Never	
	Number	%	Number	%	Number	%	Number	%	Number	%
Counsel sworn officers within the department	4	13	6	20	17	57	1	3	1	3
Counsel other members of a department	2	7	6	20	16	53	5	17	0	0
Counsel the immediate families of officers and other departmental personnel	2	7	6	20	16	53	5	17	0	0
Counsel the extended families of officers and other departmental personnel	0	0	1	3	12	40	14	47	2	7
Counsel citizens in the community	1	3	5	17	13	43	6	20	4	13
Visit sick and injured officers and departmental personnel in home and hospital	4	13	15	50	7	23	3	10	0	0
Make death notifications	5	17	9	30	9	30	3	10	3	10
Provide assistance to victims	5	17	2	7	12	40	4	13	6	20
Teach officers in the area of stress management	1	3	5	17	3	10	10	33	10	33
Teach officers in the area of ethics	3	10	1	3	5	17	7	23	12	40
Teach officers in the area of family life	2	7	4	13	5	17	3	10	15	50
Teach officers in the area of pre-retirement courses	0	0	0	0	1	3	9	30	19	63
Serve as part of the Crisis Response Team	6	20	2	7	8	27	3	10	10	33
Assist at suicide incidents	4	13	5	17	9	30	6	20	5	17
Officiate at weddings	2	7	3	10	6	20	8	27	13	40
Officiate at funerals	2	7	3	10	6	20	8	27	13	40
Serve as liaison with other clergy in community	6	20	9	30	10	33	2	7	2	7
Provide for the spiritual needs of prisoners	7	23	5	17	1	3	7	23	9	30
Furnish expert answers for religious questions	5	17	9	30	9	30	5	17	1	3
Offer prayers at special occasions such as recruit graduations, awards ceremonies, and dedication of buildings	14	47	10	33	1	3	1	3	1	3
Serve on review boards, award boards, and other committees	1	3	4	13	8	27	8	27	8	27
Deal with transients and the homeless	1	3	3	10	6	20	4	13	15	50

*One respondent did not answer this section.

**Some percentages do not equal 100 due to rounding.

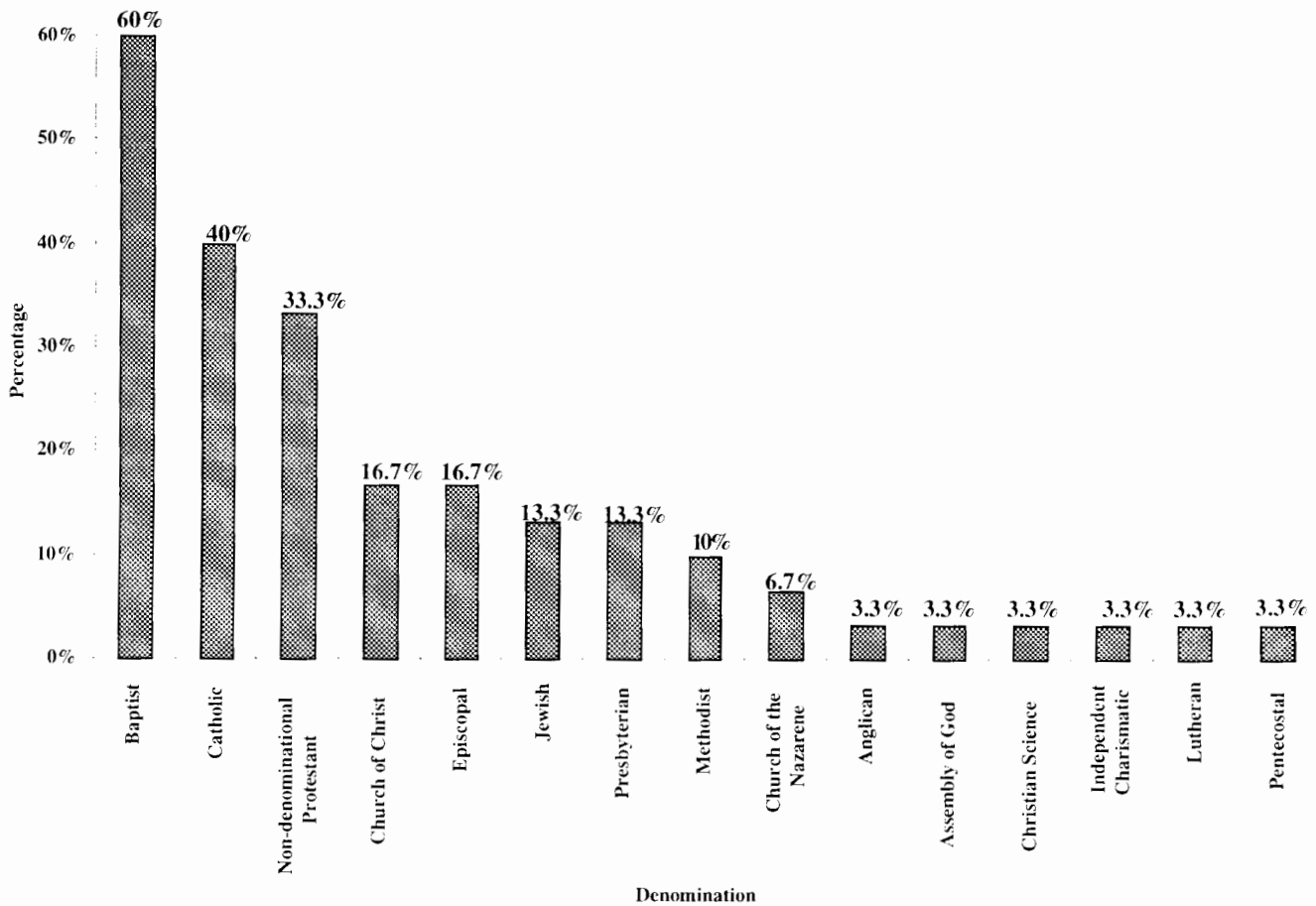


Figure 1. Chaplain Denominational Representation

the Nazarene (2, or 7%), Anglican (1, or 3%), Christian Science (1, or 3%), and Independent Charismatic (1, or 3%). Almost half (12, or 40%) of the agencies are serviced by Catholic clergy, while four (13%) departments have chaplains of the Jewish faith. Pentecostal (1, or 3%), Lutheran (1, or 3%), and Assembly of God (1, or 3%) are also represented.

When asked about the importance of denominational status when seeking chaplains, nine (30%) indicated that denomination is considered, but is not a determining factor. Most of these agencies are large in size which allows for efforts to match clergy denominations with the spiritual needs of officers. Several of the 21 (70%) departments indicating that denominational status is not considered when seeking chaplains said that the chaplain's role is one of "helper." Further, while a course in religious values might well be valuable, the contributions chaplains make to law enforcement extend well beyond religious guidance.

"As a chaplain, denomination is not a barrier when dealing with an officer or his or her family. If a referral is needed for problem resolution, there is no hesitation to call for assistance"—Part-time Chaplain J. Leroy Spradling, Mesquite Police Department

Similar to the results regarding denominational status when seeking department chaplains is the extent to which ethnicity of police clergies is taken into account. Ten (33%) agencies indicated that attempts are made when possible to ensure that the racial make-up of chaplains is proportional to that of the department as a whole. Again, most of these departments serve large communities, thereby allowing agencies to actively seek chaplains who correspond to the nationalities of their officers. Of the 20 (67%) agencies indicating that race/

ethnicity of chaplains was not a concern, again, most reported that their departments will consider anyone for a chaplain position if they meet the qualifications. Because many clergies are volunteers, all who want to serve are welcome.

Altogether, departments reported having a diversified group of volunteer chaplains from various ethnic backgrounds. Several said that they are actively recruiting from the minority community. Some departments servicing communities with a large percentage of Spanish-speaking citizens are currently seeking a Spanish-speaking clergy. Overall, agencies actively recruit clergy from all community segments, appreciative of any person eager and willing to minister to law enforcement officers.

Types of Chaplaincy Programs

Depending upon such factors as financial resources and department size, law enforcement agencies have the option to utilize chaplains either in volunteer capacities, part-time paid positions, or as full-time salaried staff. DeRevere et al. (1989) point out that most full-time chaplaincy positions exist because a volunteer chaplain did such an outstanding job that the department did not want to lose those services when the program became more than could be handled on a volunteer basis.

Agencies were asked to indicate the types of chaplains their departments utilize. Overall, results indicate that chaplain corps range from a single full-time salaried clergy to over 100 volunteer chaplains. Table 3 presents the number and percentage of departments that employ each type of chaplaincy program. Of the 30 responding agencies, eight (27%) reported having chaplains in full-time paid positions, and six (20%) indicated financially compensating their chaplains on a part-time basis. These chaplains are either part-time employees of the agency or "outside contractors." Some departments had immediate plans to add to their current full- and part-time staffs.

Of significant importance is the wide use of chaplains in volunteer capacities. The police manager may design a volunteer police chaplaincy program commensurate with the agency's needs and desires (LaChasse 1982). Unlike that of full-time paid chaplains, the recruiting, training, and activities of those occupying volunteer status are generally not restricted by law unless the chaplain is deployed and used as a field police officer (LaChasse 1982). Five out of every six (83%) agencies reported currently having chaplains who are solely volunteers and do not receive any form of financial compensation. Some of the departments offer gas privileges and provide some equipment. In the course of providing information about their department chaplaincy

Table 3

Types of Chaplaincy Programs Provided by Responding Agencies

	Number	Percent
Part-time volunteer	17	56.7
Combination full-time paid and part-time volunteer	6	20.0
Full-time paid	2	6.7
Part-time volunteer	2	6.7
Combination part-time paid and part-time volunteer	2	6.7
Combination full-time paid and part-time paid	1	3.3

programs, several chaplains noted that the work they do is measured in other ways than by pecuniary worth. They value more the intrinsic rewards received from helping officers and community citizens.

A few agencies have programs that operate in a unique manner. Dallas County Sheriff's Department, for example, has a full-time paid chaplain in addition to approximately 80 volunteer clergies that counsel with inmates. Also, the El Paso County Jail Ministry, while having a combination part-time paid and volunteer program, also utilizes the services of 11 board of directors. Another method practiced by six departments is to have two to five chaplains occupy a reserve position, assisting either in emergency situations or when other chaplains are unavailable.

Dividing Responsibilities

When more than one clergy is aiding a department, it becomes necessary to divide responsibilities among chaplains to best meet the needs of fellow officers in the most timely manner as possible. The method by which responsibilities are divided is dependent upon the type of religious support program an agency provides. A majority of those departments (52%) having more than one chaplain indicated that responsibilities are divided on a rotational or shift basis. That is, chaplains operate on "on call" periods of time

ranging from 24 hours to a month at a time. The second most often used method of duty separation is the use of chaplains on an "as needed" basis, employed by 19 percent of the agencies. Other methods practiced include assignment of chaplains to separate department divisions, encouraging the matching of chaplains to officers along denominational lines, division by the area of the city the chaplains live, and having a chief chaplain designate responsibilities among volunteer chaplains as needed. It is important to note that respondents emphasized that chaplains frequently cross the lines of responsibility; that is, they never hesitate to assist other chaplains when the need arises.

Work Schedules

The concept of a work "schedule" is somewhat misleading when it comes to the duties of a police clergy. Clerics must be available on a 24-hour call basis, on weekends and on holidays. They must be willing to work under all conditions—in freezing temperatures, tormenting downpours, or in the middle of the night. According to responding agencies, weekly work schedules for full-time chaplains, on average, are about 40 hours per week. Respondents further indicated that there are times when a chaplain's work week entails in excess of 40 hours. Some departments that have more than one full-time chaplain indicated that their clergies

work on an "as needed" basis; therefore, their work schedules vary.

The schedules for part-time paid and volunteer chaplains are no more predictable. Agencies reported that, on average, part-time paid chaplains spend 5 to 25 hours per week servicing their departments and volunteer chaplains donate anywhere from 1 to 40+ hours per week of service, depending on officer needs or crisis situations.

Credentials and Qualifications

The law enforcement chaplain may or may not be a duly sworn law enforcement officer, but it is pertinent that the chaplain be a staff member in the department equivalent to ranking officers (DeRevere et al. 1989; *ICPC Handbook* 1992). The police clergy is first and foremost a person of God, duly ordained and appointed as an approved and experienced denominational representative, apart from any police powers the chaplain may have. The chaplain's responsibility is to assist officers and their families, upon request, in a manner within the chaplain's realm.

Each law enforcement agency is permitted to establish its own qualifications and qualities for its chaplains. Responding agencies that currently employ formal chaplaincy pro-



Contrary to the perception of some that all responsibilities carried out by police chaplains are aggrieved and regrettable, most activities they are involved in are emotionally rewarding. Above, Chaplain Jeff Dunn (Fort Worth Police Department), far left, and Chaplain Hugh Atwell (Tarrant County Sheriff's Department) third from right, join FBI and Oklahoma City chaplains to help and minister to victims of the tragic bombing incident that occurred in Oklahoma City.

CHAPLAIN'S CODE OF ETHICS

from DeRevere, et al. (1989) *Chaplaincy in Law Enforcement: What It Is and How to Do It*

ARTICLE 1: PRIMARY RESPONSIBILITIES OF THE LAW ENFORCEMENT CHAPLAIN

The law enforcement chaplain must represent to all members of the law enforcement agency morality, justice, fidelity, and peace. Therefore, to all officers he/she shall guide and direct them through counseling and personal example to that end; and to the recruits, he/she shall impart the principles of law enforcement ethics as fundamental to their functioning as a law enforcement officer and as essential for their personal career.

ARTICLE 2: DUTY TO BE WELL VERSED IN MORAL LAWS AND DEPARTMENTAL REGULATIONS WITH RESPONSIBILITY TO SELF AND OTHER POLICE PERSONNEL

The law enforcement chaplain shall assiduously apply himself/herself to a greater understanding of moral laws (including ethnic differences), departmental regulations, as well as the ethics by which he/she must live and guide others. The law enforcement chaplain will make certain his/her responsibilities in these particulars, seeking aid, advice and enlightenment from his/her religious and civil superiors in matters of their respective fields.

ARTICLE 3: UTILIZATION OF PROPER MEANS

The law enforcement chaplain shall be mindful of his/her responsibility to pay strict heed to the selection of proper means on the discharge of the chaplain's office. Violating the laws of God and/or department regulations may instill in the minds of departmental personnel and the public like dispositions. The employment of improper means, no matter how worthy the end, is certain to destroy all respect toward the chaplain. If laws and regulations are to be honored by others, they must be honored by the chaplain who represents morality and justice.

ARTICLE 4: COOPERATION WITH DEPARTMENT AND RELIGIOUS OFFICIALS IN THE DISCHARGE OF LAW ENFORCEMENT CHAPLAINCY DUTIES

The law enforcement chaplain shall cooperate with department and other religious officials in the discharge of his/her duties, regardless of affiliation. The law enforcement chaplain shall be meticulous in guarding against the use of his/her office or person in a way that may bring disrepute to himself/herself, law enforcement chaplaincy, or the department. In any situation open to questions, the law enforcement chaplain shall seek counsel from the respective religious and/or department authority.

ARTICLE 5: CONDUCT TOWARD THE COMMUNITY

The law enforcement chaplain, in performing his/her duties, shall inevitably deal with members of the community. The law enforcement chaplain on these occasions shall perform ministerial services in such a manner as becomes the office of the chaplain. The chaplain will give service to the community where he/she can without interfering with police procedure or intruding upon the ministry of others. While dedicated to the service of the law enforcement officers, their families, and other members of the department, a chaplain also has a responsibility of service to all humanity.

ARTICLE 6: PROFESSIONAL CONDUCT OF LAW ENFORCEMENT CHAPLAIN

A. PRIVILEGE. Because of the nature of the information received in personal counseling and through confidential reports or observations, the law enforcement chaplain will maintain strict professional privilege in these matters.

B. ECUMENISM. The law enforcement chaplain's own personal convictions do not give him/her the right to disdain the faith of others nor attempt to proselytize them for his/her own church. The chaplain shall strive for an unbiased understanding of all faiths and be acquainted with their liturgies. The law enforcement chaplain shall conduct himself/herself in a manner that will foster great ecumenism with churches other than his/her own and will attempt to win the goodwill of all.

C. GIFTS AND FAVORS. The law enforcement chaplain bears the heavy responsibility to foster integrity and honor within the department. The chaplain shall guard against placing himself/herself in a position in which any person can expect special consideration through him/her or in which the public can reasonably presume that special consideration has been given. The law enforcement chaplain should refuse gifts, favors, or gratuities, large or small, which the public could interpret as being offered to influence others.

D. PROFESSIONAL ATTITUDE. The law enforcement chaplain shall always discharge his/her duties with a feeling of serious responsibility. By diligent study for self-improvement and dedicated service toward police personnel, he/she shall strive for effective moral leadership and high-spirited morale. The law enforcement chaplain shall appreciate the importance and the responsibility of the department and hold his/her office as essential in assisting all officers to render valuable service to the department and community.

grams vary slightly in their required credentials. Following is a list of qualifications that was compiled by examining each agency's chaplaincy program policy. This list is not applicable to every department in that some agencies require only one or two of the items, while others adhere to the list stringently.

- be an ordained member of the clergy from a recognized religious body
- be an ecclesiastically certified person in good standing with a recognized religious body
- be approved by the agency manager
- be at least 21 years old
- be willing to educate one's self about the problems typically associated with law enforcement work and be willing to assist departmental personnel in dealing with those problems
- show a God-like compassion, understanding and love for others regardless of their race, sex, national origin, or religious persuasion and maintain a willingness to provide services to all departmental personnel
- maintain high spiritual and moral standards
- have a certain level of education (some departments require a bachelor's degree while others call for a specified number of hours from an accredited college).



Historically, the role of chaplains serving law enforcement consisted largely of officiating marriage ceremonies for department officers. As seen above, Major Hugh Atwell, Director of Chaplaincy for Tarrant County, exemplifies how alive this traditional practice still is.

Most agencies obligate either a Master of Divinity or Master of Theology degree, or a specified amount of theological education from an accredited seminary.

- be trained in counseling
- participate in in-service training classes for personnel
- be willing to participate in training programs that enhance his/her ability to deal with people in crisis
- have no prior felony conviction
- strive for an unbiased understanding of all faiths
- possess a valid and current Texas driver's license

Training

Departments that have several or more chaplains sometimes provide orientation and/or in-service training. These programs usually last one to two days and offer new chaplains the opportunity to meet and get to know the officers and personnel, as well as allow opportunities for experienced chaplains to conduct seminars on such issues as community relations, coping with police work, crisis intervention, communication techniques, and making death notifications. Exactly one-half (50%) of the responding agencies reported that they sponsor such training programs. Both Wichita Falls and Plano police departments provide an in-house one-day training academy for new agency chaplains, which sponsors a ride-along program. Pasadena Police Department also requires a ride-along program as part of a two-day training program. These programs are designed to provide an opportunity for chaplains to familiarize themselves with the role of police officers and for officers to become familiar with the chaplains on a personal basis.

Lubbock Police Department implements a training schedule for their volunteer chaplains which consists of four hours of training once a week for 10 weeks. An advisory committee provides continuing, specialized training to enhance the abilities of their chaplains.

Dallas Police Department provides the most intensive in-house training program for its new chaplains, extending over a period of nine days, covering items from department orientation, to leading public prayer, to ride-along procedures, to exposure to hazardous materials, to basic defensive tactics, to mace and baton training, to shotgun orientation.

Forty percent of the departments currently providing a chaplaincy program require their new chaplains to attend the Officer Training Academy, while 10 percent, all of which utilize all-volunteer chaplaincy teams, ask their chaplains to attend the Citizen's Police Academy.

The International Conference of Police Chaplains sponsors a five-day annual training seminar structured as a learning experience for both new and veteran chaplains serving law

enforcement agencies. The ICPC additionally holds 15 regional seminars each year throughout the United States and Canada, each lasting from one to three days. Departments that require or financially provide their chaplains with the opportunity to attend training seminars and annual conferences sponsored by the ICPC include Arlington, Cleburne, Mesquite, Midland, Tarrant County, and Tyler.

In addition to the above seminars, the ICPC offers educational materials to members through a lending library, and a newsletter is published nine times a year. Currently proposed are home study courses to assist chaplains with today's law enforcement issues that directly affect their work.

Confidentiality

Confidentiality is probably the single most sensitive issue facing the chaplain. The field of law enforcement is a world filled with suspicion and cynicism. The novice chaplain is usually astounded by the extent and speed with which rumors, both true and false, make their rounds. This is the world that the police chaplain ministers in (DeRevere et al. 1989). Police chaplains must keep what is told to them confidential (DeRevere 1989). Officers must have full faith that any communication which takes place between him- or herself and the chaplain will remain privileged. The "Seal of the Confessional" is a recognized tradition that refers to the absolute confidentiality between a cleric and those who come for confession (DeRevere et al. 1989). As the laws surrounding privileged communication between clergy and penitent differ from state to state, law enforcement chaplains must be familiar with the guidelines as mandated by the state of Texas.

The responses from agencies which have explicit guidelines concerning confidentiality of their chaplains indicate that strict confidentiality is expected. The exception, as consistent with the state of Texas, is when relayed information involves officer suicidal intentions, child abuse, or other criminal matters. Chaplains serving law enforcement are exposed to dire situations that the average clergyman is not. DeRevere et al. (1989) suggest that police chaplains try to find someone to confide in who they can trust and who will maintain confidentiality.

When Programs Were Implemented

Regarding the length of time department chaplaincy programs have been in existence, responses ranged from as recent as a few months (Cleburne Police Department) to 35 years (Garland Police Department). Table 4 presents the

number of departments beginning programs in chaplaincy during each year. As shown, over half (56%) of the programs were reported to have been initiated within the past 10 years.

Table 4

Year of Department Chaplaincy Program Implementation

Year	Number of Departments*	Percentage of Departments
1962	1	3.4
1971	2	7.0
1974	1	3.4
1975	3	10.4
1977	1	3.4
1982	1	3.4
1985	4	13.8
1986	1	3.4
1989	2	7.0
1990	4	13.8
1991	1	3.4
1992	1	3.4
1993	2	7.0
1994	1	3.4
1995	2	7.0
1996	1	3.4

*One agency did not respond to this question.

International Conference of Police Chaplains (ICPC)

The International Conference of Police Chaplains (ICPC), established in 1973, is a non-profit organization which aids law enforcement agencies with the development or improvement of chaplaincy programs. Supporting both volunteer and paid chaplains, the ICPC provides its members with educational opportunities in training seminars and offers a network of mutual support to help disseminate and share information. In particular, an ICPC handbook, *Starting a Law Enforcement Chaplaincy Program*, is often referenced by agencies considering implementation or updating of a chaplaincy program. Often referred to as the *ICPC Handbook*, this guide offers information on subjects ranging from a description of the role of the police chaplain, to qualifications, recruitment, training, and a step-by-step model for

beginning a program. Twenty-five (83.3%) of the 30 responding agencies indicated that they use the *ICPC Handbook* as a textbook for their chaplaincy program policies and procedures.

Another useful book authored by Chaplain David W. DeRevere, et al. is *Chaplaincy in Law Enforcement: What It Is and How to Do It*. It provides all the resources from which the handbook was composed, including a complete description of the police chaplain's role and suggestions for ways to comfort aggrieved officers who witness or experience traumatic incidents. The text also includes scriptures, hymns and prayers for chaplains to use while officiating various department services. This book is an ideal source for those departments considering the initiation of a chaplaincy program or desiring to improve an existing one.

Having a membership consisting of chaplains from all 50 states, Canada, and 10 other countries, the ICPC has a wide audience to keep abreast of latest developments in the field. Texas agencies are well-represented in the ICPC, as shown in Table 5. While only 10 percent of the agencies require

their chaplains to be members of the ICPC, 60 percent responded that their chaplains are ICPC members. Ninety percent of the agencies encourage their clergies to become members of ICPC for mutual support.

Table 5

Agencies Represented in the ICPC

Question	Response	
	Yes	No
Is your chaplain currently a member of ICPC?	60%	40%
Do you require your chaplains to be members of ICPC?	10%	90%
If "no" above, does your department encourage such membership?	90%	10%



Whether there is a graduation at the training academy or the dedication of a new facility, the chaplain can be counted on to be the "official" pray-er of the department (DeRevere 1989). Above, Reverend Dr. James Ballard (Tyler PD) delivers the declaration of purpose to community citizens during the dedication and consecration of the new St. Paul Children's Center Clinic in Tyler (photo courtesy of Tyler Morning Telegraph).



Economic Support

While chaplaincy programs, not unlike other departmental services, benefit from financial support, Texas agencies demonstrate that the success of their programs does not rest upon pecuniary allocation. When agencies were asked to indicate the amount of money spent annually on their department's chaplaincy program, the figures reveal that a wide disparity exists between departments. As seen in Table 6, financial amounts range from zero, indicating that services provided by chaplains are strictly voluntary, to over \$120,000, which includes personnel as well as program maintenance costs. Of significance is that three-fourths (74.4%) of the departments devote \$5,000 or less annually to their respective chaplaincy programs.

Table 6

Amount Spent Annually on Chaplaincy Programs

Amount	Number of Departments	Percentage of Departments
\$0	10	34.5
\$1 - \$500	4	13.7
\$501 - \$1,000	3	10.4
\$1,001 - \$2,500	2	6.9
\$2,501 - \$5,000	2	6.9
\$5,001 - \$10,000	3	10.4
\$10,001 - \$50,000	3	10.4
\$50,001 - \$100,000	1	3.4
over \$100,000	1	3.4

One agency did not respond to this question. Eight departments included personnel costs with their figures.

Financial support may come from a variety of sources, including city funds allocated specifically for supporting police chaplaincy, general fund budgets, donations from citizens and the Christian community at large, and the personal raising of full support by the police chaplains themselves for incurring expenses. Some agencies indicated that sources of funding for their police chaplaincy came from more than one source. A total of 16 (53.3%) departments indicated that some or all funding came from the city/agency budget. Slightly less than half (46.7%) reported that their chaplains raise some or all of their support themselves. Seven (23.3%) agencies said that their program is funded either entirely or in part by donations from local churches and the community (see Table 7).

Table 7

Sources of Funding for Police Chaplaincy

Type of Funding	Number of Departments	Percentage of Departments*
City/department budget	16	53.3
Chaplain pays own expenses	14	46.7
Donations from local churches and the community	7	23.3

*Exceeds 100% due to some departments receiving more than one source of funding.

Evaluation

For any newly implemented program to be optimally effective, it is important to examine the factors contributing to the program's success as well as those that might need improvement or reformulation. Responses from Texas agencies reveal that the positive roles that chaplains perform for both department personnel and community citizens are invaluable. Overwhelmingly, agencies report that establishing and maintaining chaplaincy programs to assist officers with spiritual and emotional support has proved to be a greater service than was ever anticipated. Further, a majority of the agencies responded that their clergies perform an indispensable service as liaisons between the community at large and the department. Survey respondents were asked to describe any particular elements of their chaplaincy program which they believed made it more effective.

When asked to provide suggestions that would aid toward more effective implementation of their department's chaplaincy program, virtually each agency listed more financial and human resources (see Table 8). Of the 14 agencies providing suggestions, 9 (64%) indicated simply "more help." Increased participation was somewhat equally divided between those desiring more volunteers to assist their full-time chaplains (36%) and those that believed their officers would benefit immensely from the services of a full-time paid chaplain (29%). Because many of the agencies are serviced strictly by volunteer chaplains, it is not surprising that 36 percent of the departments expressed a strong desire to financially compensate their chaplains. Thirty-six percent also suggested that by including the chaplaincy pro-

Table 8

**Respondent Suggestions for Improving
Chaplaincy Program**

Suggestion	Percentage of Departments
Addition of volunteers to assist full-time chaplain	36
Be able to financially compensate volunteer chaplains	36
Include chaplaincy program orientation as part of department's training program	36
Addition of full-time paid chaplain	29
Allow chaplains to teach seminars in areas such as stress management, family life, spousal orientation to officer's job, etc.	29
Addition of Catholic priests	14
Improved channels of communication between administrators' supervisors and chaplains	7
Addition of assistants, clerks and secretaries to service the chaplain's office	7

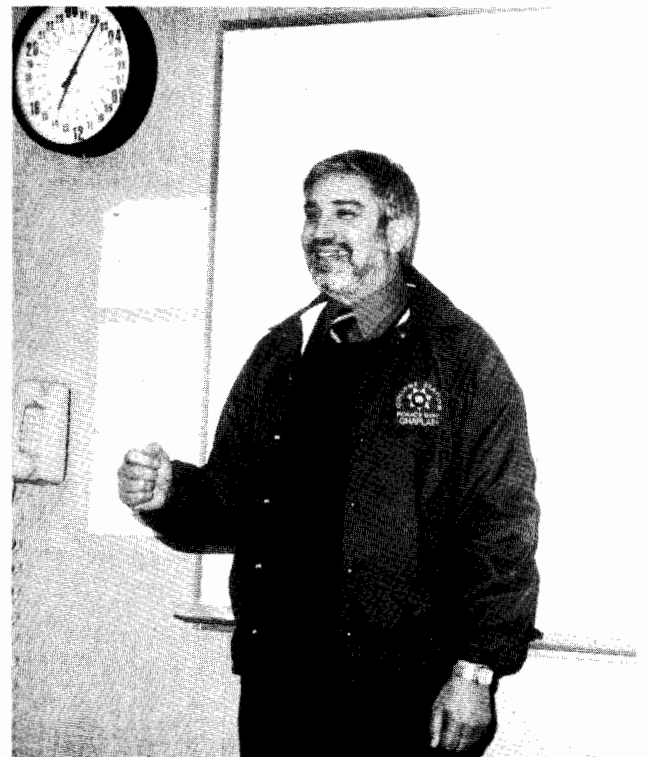
gram in the department's training, it could possibly receive more exposure. These agencies also emphasized the importance of clergies increasing their visibility so that they will be seen and called upon during times of need. Twenty-nine percent expressed a desire for chaplains to be given administrative approval to teach officers in the areas of stress management, family life, spouse orientation to officer's job, critical incidents, and pre-retirement programs. Also suggested was encouragement by administrators to allow chaplains to address physical, moral and spiritual needs of the members of the department's community, as well as permit clergies to use their own ideas in improving officers' training, safety and stress-related incidents. Fourteen percent of the respondents noted that the denominational make-up of their community warrants the services of Catholic priests. Seven percent of the agencies suggested that administrators and supervisors keep chaplains more informed through improved channels of communication. Finally, seven percent of the agencies indicated that their chaplain's office could benefit greatly if provided with a full staff of assistants, clerks and secretaries to expedite matters.

Conclusion

Responses from the reporting agencies reveal two significant findings regarding chaplaincy programs. First, chaplains provide law enforcement officers with an invaluable service that extends beyond religious counseling; and second, there is no one set mold for designing a chaplaincy program. As has been shown, each agency has personnel with special needs, and the role of the police manager is to identify those needs and design a program that best meets them.

Chaplains serve all personnel in the department, both sworn and civilian. As long as trauma and catastrophe are part of the law enforcement field, officers will, consequently, face intense psychological ills. Therefore, chaplains will be sought more frequently to aid officers suffering stress-related disturbances.

An increasing trend is occurring with police chaplains providing nontraditional services characterized as 'preventive medicine.' Inside the department, chaplains teach officers in areas such as stress management and ethics, and throughout the community, chaplains are increasingly serving in liaison roles. Texas agencies reveal that programs in chaplaincy are likely to grow in both number and value in the future.



Rabbi Peter Tarlow, chaplain for College Station PD, instructs fellow officers on compassion when delivering death notifications.

Survey Respondents Evaluate Their Department's Chaplaincy Program

Are there particular elements of your chaplaincy program which you believe make it more effective?

"We have one chaplain who rides along almost every Monday. His involvement has kept a mutual level of respect and friendship between the chaplain corp. and our employees. He also has the opportunity to meet and interact with our new employees who may not have otherwise known about the chaplain program."—*Mike Philley, Plano Police Department*

"Our chaplain is an experienced department officer and therefore identifies very readily with officers, and officers relate very well to him. The chaplain works very closely with the department psychologist and is involved in psychological services programs."—*Jeffery M. Dunn, Fort Worth Police Department*

"Our chaplains spend a great deal of time one on one with the officers. This builds trust, and trust is very important."—*Rev. Dr. James E. Ballard, Tyler Police Department*

"Our ride-along program helps the officers know the chaplains and the chaplains know the officers. This opens the lines of communication."—*J. Larry Lowe, Special Operations Commander, Richardson Police Department*

"Our volunteer chaplain is so very dedicated to serving the inmate population."—*Richard G. Hunphrey, Orange County Sheriff's Department*

"Our program was started in 1996; therefore, it is too soon to evaluate. However, we believe that our chaplain's strong desire to serve the needs of the department and the community will make the program effective."—*Tom Cowan, Cleburne Police Department*

"Our chaplains are very involved in the community as well as the police department."—*Harold Elliot, Arlington Police Department*

"Providing assistance to officers' family members and providing full honors for funerals of both active and retired officers."—*Rev. Edwin A. Davis, Houston Police Department*

"The visitation of personnel and contact by phone when they are in the hospital or at home recovering has been effective in helping these people."—*Merrell Gilbert, Amarillo Police Department*

"Our chaplains have the ability to communicate with any individual(s) at any emergency site without any department interference. All chaplains carry police radios and can communicate directly with any police unit or dispatchers."—*Carlos Leon, El Paso Police Department*

***Fourteen Good Reasons for Having a
Chaplain in a Police Department
(DeRevere et al. 1989)***

1. *When an officer is injured, ill or killed*
2. *Problem officers or officers with a problem*
3. *Family of department members*
4. *Civilian employees*
5. *Death notifications*
6. *Education—Teaching*
7. *Hostage negotiations and barricade subjects*
8. *Prisoners*
9. *Victim assistance*
10. *Religious questions*
11. *Liaison with other clergy and the community*
12. *Prayers at ceremonies*
13. *Awards, review boards and other committees*
14. *Humanizing it all*

A special note of gratitude is extended to R. Terry Constant, retired director of chaplains, Fort Worth Police Department and Chaplain David W. DeRevere, executive director for the International Conference of Police Chaplains, for their keen insight and invaluable assistance with this bulletin.

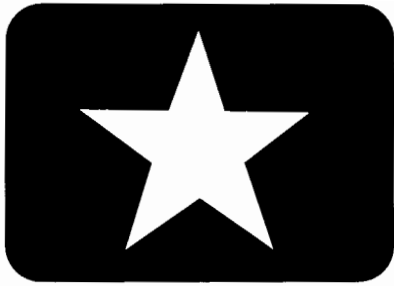
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| Austin Police Department* | Orange County Sheriff's Department* |
| Carrollton Police Department | Pasadena Police Department* |
| Cleburne Police Department* | Plano Police Department* |
| College Station Police Department* | Randall County Sheriff's Department |
| Dallas County Sheriff's Department* | Richardson Police Department* |
| Dallas Police Department* | San Angelo Police Department* |
| Deer Park Police Department | San Antonio Police Department* |
| Duncanville Police Department | Tarrant County Sheriff's Department* |
| El Paso County Jail Ministry* | Texarkana Police Department* |
| El Paso Police Department* | Texas Department of Public Safety |
| Fort Bend County Jail* | Tyler Police Department* |
| Fort Worth Police Department* | University of Texas at El Paso Police Department |
| Garland Police Department* | Waco Police Department* |
| Harris County Sheriff's Department* | White Settlement Police Department |
| Houston Police Department* | Wichita Falls Police Department* |
| Lubbock Police Department* | |

*Agencies currently employing chaplaincy programs



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This bulletin was authored by Stephanie A. Whitus-Goodner, a doctoral student at Sam Houston State University. As a teaching/research fellow she is currently working on a grant funded by the Children's Trust Fund of Texas to research the nature and extent of child abuse and neglect within the state. Ms. Whitus-Goodner currently holds a Master of Public Administration degree, which is where many of her research interests lie. Further research interests include the privatization of prison management and operations, and organization theory.



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