

The ICPC Journal

A membership periodical published quarterly by the
International Conference of Police Chaplains ®

June 2010

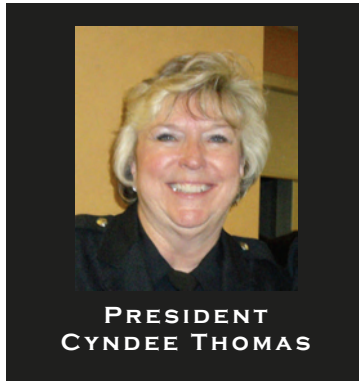
JOURNAL



“Developing Professional
Chaplains Through Dynamic
Education and Support”

PRESIDENT'S PERSPECTIVE....

A message from
Cyndee Thomas,
President of the International
Conference of Police Chaplains



Greetings and blessings to you all.

Here we are only a month away from the ATS in Sacramento! I am so looking forward to seeing you and welcoming you to the beautiful Golden State of California. The classes scheduled are superb. I know you will not leave disappointed. This is a difficult time for the ICPC and for the agencies we serve. My department, like so many others, is dealing with cut backs and lay-offs and those cut backs include training dollars. What better time for Chaplains to come together and network with one another and find ways to better "serve with gladness" at home. You will leave with the ability to take back some good news after you get trained, restored, refreshed and encouraged. This always happens when we get together and reconnect with our fellow chaplains. I am so looking forward to seeing you!

Our Committees have been working diligently all year and have some exciting ideas for ICPC. At the ATS I will be appointing new committee members. If you are interested in membership on a committee make sure you see me at the ATS or send me an email at 4cyndee@gmail.com.

I have spent the last few months traveling to represent you. In March I was able to represent ICPC at the California Chief of Police Association Conference in San Jose, CA. This was the first time ICPC was represented at the CCPA and I was able to give away a lot of ICPC information to many Chiefs. I'm hoping we will see some Chaplains at the ATS as a result of that conference. Also in March, I was able to travel to two RTS's visiting Region 4 and Region 8. I appreciated the invitation and their hospitality. Traveling to the RTS is so rewarding because it allows me to meet many Chaplains who are not always able to attend the ATS and this year was no exception. It is amazing to see what Chaplains are doing at home at the grass roots level. What wonderful dedication and commitment to their officers, departments and the communities they serve. As an officer I have now traveled to Regions 1, 4, 5, 6, and 8 and it is my hope, if finances permit, that I will be able to visit all Regions while I am still in office. I am thankful to my department for providing financial support for some of my travel this year so that it did not all come out of the ICPC budget.

In April I attended the Religious Affairs Strategic Conference (RASC) in Colorado Springs, CO. This was hosted by the Chaplains of NORAD/NORTHCOM. The purpose was to determine how Faith Based Organizations (FBO) and Non-Government Organizations (NGO) can work together during disasters and crisis. Many of the military and National Guard Chaplains were surprised at all the Law

The ICPC

Journal

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Publisher

Dr. Charles R. Lorrain
Executive Director, ICPC

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Enforcement Chaplains can do for their agencies and communities. It was very informative and many partnerships were formed. This is truly an opportunity to develop relationships so that we can all work together during disasters. Our Executive Director, Dr. Chuck Lorrain, represented us well there last year and they appreciated our involvement again this year.

I will be representing you at National Police Week this year in Washington, D.C. It is so difficult when every day I read of the LODD of another officer. I imagine that this will be an overwhelming experience. I am honored to attend as your President.

Did you send in anything for the KIT KORNER? We don't know about your Chaplains unless you share the information!!

Did you know the answer to the question in the last journal: *When and where was the first ICPC ATS held?*
Answer: Chicago, IL 1974. So for a little challenge....the next question is: How many current

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KIT Korner (Keep in Touch)

Thank You!

Thank you to the following departments who sent in their patches:

- Bollinger County Sheriff's Dept.
- Norman PD
- Cattaraugus County Sheriff's Dept.
- Mercer County Sheriff's Dept.

We still have many departments that have not sent in patches. Please send any/all patches to:

ICPC
P.O. Box 5590
Destin, FL 32540

Reminder.....

Just a quick reminder....next year the ATS will be in Montego Bay, Jamaica. You **WILL** need a passport to attend, so you should apply for yours now

rather than waiting till the last minute. If you wait too long—it takes more time to get as the vacation season approaches and everyone is applying!

Questions From Our Members....

From Mark Broadhead:

"I am wondering if you have an indication as to how many police departments supply a vehicle for their chaplaincy programs? Also, are there any examples of policies departments have regarding the use of those vehicles"?

If you can help Mark out with an answer, you may contact him at:
minister@fpc.gccoxmail.com

Victor Arceneaux writes:

"As a new chaplain, if asked the question "how do you love a cop", how do you respond"?

You can reach Victor at:
varceneaux@acgov.org

From George Tarleton:

"Can you tell me of any agencies that allow or mandate their chaplains to carry firearms concealed and do you have any policies I can show my chief?"

You may contact George at:
gtarleton@gotsky.com

Rich McKinley writes:

"I was wondering if there was a forum to get ideas for incorporating a recognition of officers during a church worship service?"

You may contact Rich at:
rich@exploremcc.org



Greetings from our Executive Director Dr. Chuck Lorrain

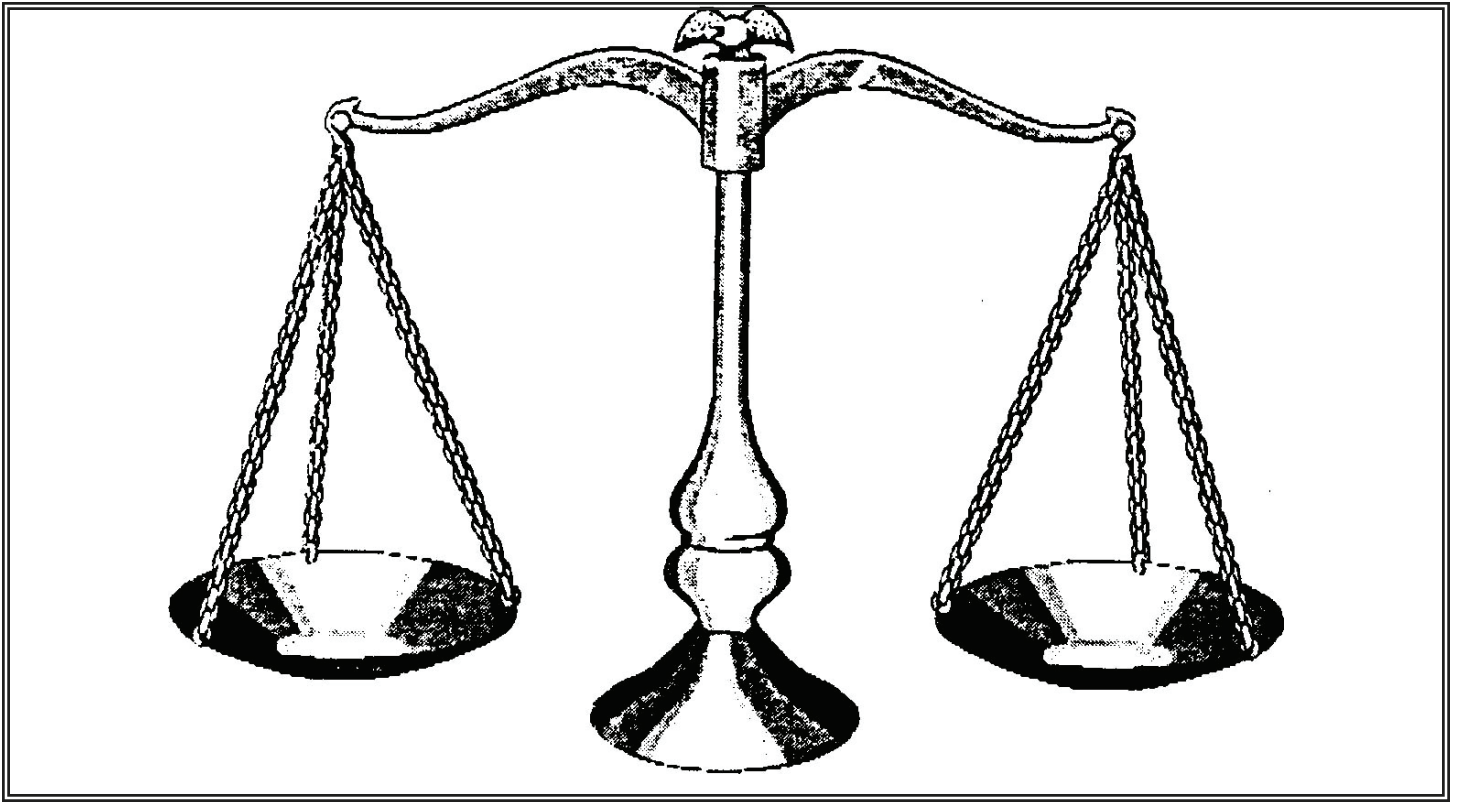


Greetings one and all! I trust all is going well with each of you.If you have not yet noticed, we are only a little more than a month away from our Annual Training Seminar in Sacramento! I believe we have some of the best training we have ever offered at this ATS, with many new and never before offered classes. It is not too late to sign up, but time is running short! Please contact our office right away if you can attend. This is surely going to be a great conference!!

As you read this issue of the Journal, please take special note of the information on page 12 regarding changes in the core course curriculum. This is important information that affects all levels of training. Should you have any questions, please do not hesitate to contact the office or the Chair of the Credentials Committee, John Transue or the Chair of the Education Committee, Pam Neal.

Lastly, we in the Destin office appreciate each of you and pray you have a blessed and safe summer season!! We look forward to serving you in Sacramento.....

*Blessings,
Dr. Chuck Lorrain*



Legal Challenges to Police and Fire Chaplain Programs

Disclaimer—the following article is meant to raise the readers consciousness relative to the topic and is not intended to be, nor given in lieu of legal advice. —ed.

Introduction

This article addresses legal issues arising from the appointment of police or fire chaplains who provide counseling services to members of the general public, and to the agency's employees who seek such services. It does not focus on chaplains who perform services that are limited to an agency's employees, retirees and their families.

One policy, from a suburban IL police department, starts off with the following "chaplain's creed:"

"Believing that God is the answer to man's dilemma, the Chaplain stands ready to bear witness to the forgiving love and redeeming power of God to all people confronted with crisis. He should always seek to be responsive to God's leadership. He should pray that God will guide his words, thoughts, and actions, as his life is made a channel of God's love." (1)

Ask an attorney, who might be hired to defend a legal challenge to a "secular" chaplaincy program, whether this or a similar creed, if written into policy or training documents, would help or hurt the agency in winning their case? The answer is apparent and could overshadow the benefits the program offers. Another interesting program is a state police agency that designates chaplains among its own sworn personnel, for the purpose of attending funerals or memorial services, visiting sick members and "spiritual consultation concerning personal situations." (2)

What was once an informal program has become a professional specialty, with credentialing authorities such as the International Conference of Police Chaplains.

A recent law review article noted that:

"There is an important and valid role for clergy and faith-based assistance as part of the broad spectrum of governmental disaster relief. In the everyday tragedies, however, any governmental facilitation of religious counsel must be a true accommodation based on a victim's request

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and not the automatic result of a 911 call.” 35 Hastings
Const. L.Q. 505

Police and fire service chaplaincy programs typically address both. Some are inclusive and have clergy of all major faiths. Others, because of the volunteer nature of the program, might be staffed exclusively by a single parish or church.

As support programs have been implemented in more agencies, an organized opposition to faith-based chaplaincy programs has sometimes surfaced. Litigation is demoralizing and expensive, even if the program is lawful.

The Establishment Clause of the First Amendment has been interpreted to require that when clergy partner with government’s first responders, it must be non-religious in character and the chaplains must be selected using secular criteria.

Volunteers provide assistance in the case of homicides, suicides, family disturbances, vehicular deaths, sexual assaults, and other personal tragedies. Not all intervention programs have a religious connection. Trauma Intervention Program Inc., for example, operates in more than 250 cities. Citizen volunteers respond to traumatic incidents at the request of police, fire and hospital personnel to support those who are emotionally traumatized.

The Justice Department’s Office of Victims of Crime has supported faith-based chaplaincies, such as the Seattle Police program, which also involves lay volunteers and non mainstream religions, including Scientologists, Christian Scientists and Seventh Day Adventist clergy. (3) Some agencies provide a standard police uniform while others specify a special uniform. Generally, chaplains are not allowed to carry firearms while on duty, even if they are certified reserve officers. (4) One sheriff’s dept. prohibits chaplains from engaging in “political campaigning, fundraising, or electioneering activities.” (5)

Training requirements

All programs should have a training requirement.

1. Training increases the likelihood that chaplains will act in a secular and professional manner.
2. Training promotes uniformity of program services.
3. Mandatory training increases the chances that a faith-

based program will prevail, if challenged in litigation.

A number of agencies require chaplains to complete a 35-hour, 12-part core course curricula.

1. Stress management
2. Death notifications
3. Post traumatic stress syndrome
4. Burnout for officers and chaplains
5. Legal liability and confidentiality
6. Ethics
7. Responding to crisis situations
8. Law enforcement family
9. Substance abuse
10. Suicide
11. Officer injury or death
12. Sensitivity and diversity

The Charlotte legal challenge

The Society of Separationists (6) challenged the formation of a chaplain program in the Charlotte, NC, Police Dept. The city created the position as the result of an agreement with Providence Baptist Church. It provided that the Church would furnish the City with the services of a minister to serve as a full-time police chaplain.

In addition to offering counseling to police employees, the chaplain was appointed to assist police officers and/or medical or rescue personnel in emergencies, disasters or other crisis situations.

The city contended that the arrangement had a secular purpose and a predominantly secular effect. The plaintiffs insisted the agreement gave a preferred position to the participating church and to Baptists and Protestants in general, which resulted in “excessive entanglement” with a specific denomination.

The agreement provided that the police chaplain should not engage in religious instruction nor conduct any service of religious worship while wearing the uniform of his office or while acting in his capacity as police chaplain. However, the chaplain could provide religious guidance to any

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police officer or other person he is counseling when he is specifically requested to do so by the officer or other person being counseled. The City agreed to pay half of the chaplain's salary, furnish his equipment, an office, his uniforms, and transportation.

A federal judge noted that the agreement here had "several obvious, direct, and constitutionally impermissible" effects.

1. It provided for a publicly funded position that must, under the terms of the agreement, be filled by a "minister."
2. It was the only chaplain position the city funded or agreed to.
3. The city's financing provided "expressly religious benefits to some, but not all, of the police department's employees."

He found that the challenged arrangement was "inconsistent" with the "fundamental rule of neutrality" and created or threatened an "excessive entanglement."

However, he also wrote that:

1. The City may spend money to provide its police officers with the purely secular services described in the agreement.
2. There is nothing unconstitutional in hiring a clergyman to perform those services, "so long as the clergyman is selected as the result of a religiously neutral process rather than, as here, pursuant to a contract with a specific church that restricts eligibility to ministers."
3. A public employee, hired as a counselor through some neutral selection process, is not constitutionally required to refrain from discussing "spiritual," or "moral" matters in the course of his counseling duties.
4. There is nothing unconstitutional *per se* in a church's donating money or property to a governmental entity or in the passage of money from a government to a church for some purpose that does not threaten to assist religion or to entangle government excessively in religious affairs.

In conclusion, he wrote:

"The City contends it wanted to provide a secular counseling service to its employees. But instead of soliciting

applications from qualified counselors without respect to religious belief or clerical status the City chose to sign a contract with a particular church to provide it a 'minister' to serve as a full-time, publicly funded police 'Chaplain.' Having entered into an arrangement favoring religion over non-religion and one religion over others, the City must have felt obliged to blunt the effect of its action by writing into the contract an essentially unenforceable disclaimer that the ordained minister who serves as the full-time chaplain, is not to offer unsolicited 'religious' guidance while he privately counsels fellow human beings about moral and emotional problems in times of great stress."

Voswinkel v. Charlotte, #C-80-012, 495 F. Supp. 588, 1980 U.S. Dist. Lexis 12911(W.D.N.C. 1980).

Pierce County litigation

The Washington State Supreme Court was faced with this question:

"... whether a counseling program secular in purpose and on its face, but occasionally involving some consensual religious activity by unpaid volunteers, is a prohibited appropriation of public funds or property or establishes a state religion."

Taxpayers challenged the Pierce County Sheriff's Dept. program to use volunteer chaplains as counselors. But no funds were appropriated to pay the volunteers. The sheriff openly requested bids from the general public to run the chaplaincy program. The request for bid proposals made no mention of religion, religious work, or religious qualifications. It sought "the services of a volunteer organization with at least ten members qualified and available to serve the crisis intervention needs of the law enforcement personnel of Pierce County, their families, and the citizens of this county who are the victims of crime."

All served on a volunteer basis, with exception of reimbursement for mileage, insurance coverage, loaned radios and office space for an appointed director to coordinate responses and programs.

Chaplains provide 24-hour death notification and crisis intervention counseling for victims of major crime.

The justices distinguished the Charlotte case:

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*“The chaplains here were neutrally chosen through a bidding process open to all without regard to religious affiliation and the chaplains actually volunteering come from all denominations. * * **

“Thus, we conclude that the use of volunteer chaplains by the Pierce County Sheriff’s Department complies with the First Amendment of the United States Constitution. This chaplaincy program (1) has a valid secular purpose; (2) does not primarily effect the advancement of religion; and (3) does not result in excessive entanglement.”

A dissenting opinion said that the record “plainly shows these police chaplains engage in some amount of religious worship, exercise and proselytizing. It is also clear that public funds and property are used to support the facially secular chaplaincy program through which this religious worship occurs.” Malyon v. Pierce County, #63664-8, 131 Wn.2d 779, 935 P.2d 1272 (Wash. 1997).

Precautions

A chaplaincy program may be valuable and provide purely secular services to the community, but could be successfully challenged in litigation if it is not carefully established. A few suggestions: (7)

1. Do not compensate volunteer counselors from public revenues.
2. Do not directly fund support services for a chaplaincy program. Instead, fund an “Office of Support Services” for victim, resident and employee consultation services. Both chaplains and lay volunteers should be eligible for support (office, uniforms, and equipment).
3. It is not unlawful if all volunteer counselors are chaplains, but do not insist that volunteer counselors be affiliated with, or approved by, a religious organization. Restricting appointments to ordained clergy does not further a valid

business purpose.

4. Evaluate a counselor’s credentials based on education, training, experience and suitability for the job. Do not require certification by a chaplaincy association.
5. In the agency’s policies and procedures manual, do not mention religion, spiritual guidance, God or prayer -- especially the “chaplain’s creed.
6. volunteers also should receive uniforms and counselor badges. Avoid religiously affiliated collar insignia (cross, six-point star, crescent, etc.). Use a generic symbol such as a shield, wreath, etc.
7. Do not allow religious headwear or liturgical vestments to be worn while in uniform. (8)
8. It is wise to participate in a sharing arrangement of chaplains from faiths outside of America’s mainstream religions, e.g., Buddhism, Confucianism, Islamism (Shi’a and Sunni), Rastafarianism, Shintoism, Sikhism, Taoism, Zoroastrianism, etc. Not only might this be helpful to a crime victim who professes that religion, but it undermines a plaintiff’s claim the program is biased.

Court cases, chaplain policies and reference materials can be viewed in the online version of this article, at <http://www.aele.org/law/2009all04/2009-04MLJ201.pdf>

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International Conference of Police Chaplains

37th Annual Training Seminar

July 12-16, 2010
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Conference Fees

ICPC Members—
Basic or Enriched Track \$195.00
Advanced Track \$235.00

Non-ICPC Member—
Basic or Enriched Track \$345.00
Advanced Track \$385.00

International chaplain attendees' registration fees only will be adjusted to reflect their country's GNP/PPP parity rating. Contact the Destin office for calculation of registration fees.

Spouse (Includes banquet tickets) \$85.00
Child/Youth Fees (per child) \$45.00
(No programs for children under age 5)

For full information, please see the ICPC website: www.icpc4cops.com

Congratulations to Chaplain Mark McManus who was awarded the \$500.00
AAPO scholarship towards attending the ATS!

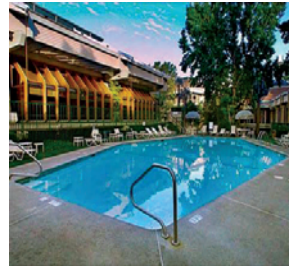
Why do you need to come to the Sacramento ATS??

Awesome Classes—

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Many new classes are being offered this year
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Auxiliary Activities—

- ◆Welcome tea & activity
- ◆Governor's Mansion and Old Town Sacramento
- ◆Self-Defense class
- ◆Arden Fair Mall with a Nordstrom's surprise
- ◆Farewell breakfast and youth talent show

Youth Activities—

- ◆Meet & greet with activities
- ◆Raging waters fun park
- ◆Jelly Belly factory tour and Scandia fun center
- ◆Indian museum, Sutter's Fort and the Horn Blower's cruise—
pizza party, movies and talent show practice during banquet.
- ◆Farewell breakfast and talent show.

ICPC kids have talent!! We have a talent show for the auxiliary on Friday that is sure to please!!
If your youth has a talent they want to showcase, they will want to participate!



OFFICIAL NOTICE

The annual meeting of the International Conference of Police Chaplains (ICPC) will be held in Sacramento, CA, July 12-16, 2010. Business to be conducted will include receiving the reports of the officers and committees and acting upon the recommendations of the same; setting the 2010-2011 budget, and any other business necessary and proper to come before said meeting.

What happens when I can't laugh?

Dennis L. Conroy, Ph.D.



There are two common emotions police officers display when dealing with the impact of trauma in their professional lives, anger and laughter. They use these emotions because they are culturally acceptable and show no vulnerability. While these emotional displays may be frequently misunderstood by the general public and sometimes by those who are designated as “helpers” for the police officers, other police officers understand their function and may even understand they are substitutes.

What happens when one of these coping mechanisms fails? How is an officer impacted when too many situations arise where laughter doesn't work? Finally, what might be the role of a chaplain in those situations?

It is often said that laughter is the best medicine. It seems to be true that laughter is often a pleasant and helpful way to pass the time. However, within the police culture laughter takes on a much broader function. Laughter is a way that

police officers cope with the impact of trauma. When police officers are confronted with traumatic situations, they use laughter to minimize the impact of that trauma. They laugh instead of crying. The laughter is a substitute behavior, demonstrating a substitute emotion to cover their sadness and hurt. This behavior may

“When police officers are confronted with traumatic situations, they use laughter to minimize the impact of that trauma”

be seen as callous and uncaring by citizens and helpers alike but it keeps police officers from taking in the experience of the trauma they are exposed to. In many ways it keeps the experience at a distance and keeps the officers from becoming secondary victims. This laughter allows the officers to survive emotionally and to maintain their humanity.

Another common coping mechanism

for police officers is anger. Anger is another distancing emotion and serves to protect the officer from the impact of traumatic experiences. It helps the officer to keep the traumatic experience focused outward. The anger might be directed toward a perpetrator, a police administrator, the criminal justice system, a witness that chose not to get involved, or even God. For far too many officers this anger becomes a way of life and leads to emptiness, bitterness, and a lack of true meaning in their lives.

These coping mechanisms work in most cases, but there are several exceptions where laughter cannot be used to minimize traumatic impact in the police culture. The situations where laughter doesn't work are the death or serious injuries to a child (pre-teen), death of a police officer, and those traumatic situations where the event crosses a line between the personal and the professional. In these situations police officers frequently find themselves at a loss because one of the primary coping skills doesn't work any longer. Cops

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cannot laugh in these situations. The first two situations are culturally personal and the third is more personal in a unique way.

In the first situation, the death or serious injury to children there is such an incredible unfairness to this, the loss of innocence, in the death of a child that officers cannot reconcile or justify that in any way. This complete unfairness precludes the use of humor to minimize the impact of the trauma. While it may also be unfair with the death of a teen or an adult, the loss of innocence is not the same. The pre-teen child is seen and experienced as more complete in their innocence, untarnished by the world and more in need of the officers' protection. It may very well be that this loss of innocence touches the officers in some way reminding them of their loss of innocence when they became police officers.

These losses may cross another line for the officers and become uniquely personal. Many of the younger officers identify with the victims because they have young children at home. They may be vicariously projecting this loss into their own family and experiencing this loss. This causes a double sanction against the use of humor and bizarre jokes to deal with the trauma involving young children.

The second situation involves the death of a police officer. If an officer is only injured and will recover, humor abounds, jokes run rampant. If the officer is killed, there are no jokes. Humor doesn't work, it's unacceptable. Every police officer understands the pain this loss will cause to his or her family. Every police officer knows that this is a pain that might be inflicted on their own family. These losses are surrounded by ceremony and ritual to help work through the pain.

Finally, when the loss becomes uniquely personal, laughter does not work. Frequently police officers will attempt to cope with personal losses in a professional manner. They will be a "police officer" to deal with the loss of a spouse, a child, or even close friends. Yet there is no humor in these losses. The officer (and those around this officer) cannot make jokes about personal losses. Humor doesn't work.

When this coping mechanism begins to fail, officers start down a path where anger becomes much more frequent, evolving into more than just a way of minimizing the impact of trauma. Anger begins to become more and more a way of life pushing people away from the officer, both personally and professionally. We can watch these officers systematically dismantle their lives. Friends tend to step away from this anger, spouses and families spend less time with the officer (or the officer spends less time with them) and finally, even colleagues move away from the officer because the anger and bitterness pushes them away. These officers frequently become discipline problems, risk becoming alcoholics, and present an increased suicide risk.

When the officer realizes there is no more laughter, there is a period of confusion. What the officer has used previously, in many cases, is no longer working and there seems to be a pause as the officer looks at a fork in the road. At this point the officer can choose to either surrender to a belief in God, as the officer can conceive this higher power, and accept that there is a controlling factor in this universe or choose to rage against the chaos as perceived in the absence of a belief in God and let anger become the dominant factor in his life.

The chaplain can serve as a guide in these cases by being aware of the

process and watching for that pause, the moment of confusion to help the officer move toward a belief in a God, not a religion, but a belief in an ordered and structured universe even when the officer cannot see it. To do this the chaplain must be available, not getting pushed away by the officer's anger. It is important that the chaplain serve as an example to the police officer, standing fast in the face of this anger and maintaining their own strong system of beliefs. Be there to answer questions, to guide officers forward, and to allow the officers to vent their anger about the unfairness of everything. The chaplain can serve as a strong role model for police officers and in this way, make a difference.



Dr. Dennis Conroy is a licensed psychologist that has recently retired after over 30 years service with the Saint Paul Police Department. His clinical experience includes over 25 years working with children, adolescents, and adults with a variety of concerns both individually, as couples, families, and in group settings. Specific areas of interest and experience have been stress management, trauma response, hypnosis and work with law enforcement officers. His current clinical practice is focused on working with police officers experiencing relationship or trauma related difficulties.

Change in Basic Credentialing Curricula

Effective 7/1/10, the following changes will be made to the ICPC Basic Training Level Curricula:

Core Courses—

The following courses represent the core course curricula as recommended by the Education Committee and adopted by the ICPC Board of Directors:

- B1 *Introduction to Law Enforcement Chaplaincy
- B2 Death Notifications
- B3 **Stress Management
- B4 *Ceremonies & Events
- B5 Confidentiality & Legal Liability
- B6 Ethics
- B7 Responding To A Crisis
- B8 Law Enforcement Family
- B9 Substance Abuse
- B10 Suicide
- B11 Officer Injury & Death
- B12 Sensitivity & Diversity

* New courses as of 7/1/10

** Includes Post Shooting Syndrome, Burn-out as of 7/1/10

Individuals that apply for the Basic Level Training Credential after the above date must have taken the new core course curricula. Individuals that apply for Senior or Master level credentials that do not possess a basic level credential and must show evidence of having taken the core courses must now indicate they have taken the new core course curricula after the above date.

Should you have any questions relative to the new core course curricula, credentialing requirements, or any questions relative to this process, please contact the Destin office at 850-654-9736 or email the Chair of the Credentials Committee, John Transue, at: academicregistrar@icpc.gccoxmail.com

ICPC Prayer Chain

We, as chaplains to law enforcement, are very privileged people. We are privileged to be considered some who are not officers, yet we are on the inside. It is our privilege to counsel, to pray for and with the personnel of our particular agency who have considered us prepared to minister to law enforcement personnel.

We ride with officers and really get to know them personally, and often get to know their family as well. We are with them in times of discouragement, heart-ache, illness, and many other times. We are usually looked upon as helpers, not as nosy people trying to pry into their lives. We earn their respect and confidence by the way we treat them.

One of the times we are called upon is when there is officer injury or death. That is why we have the ICPC Prayer Chain. We call upon many chaplains serving many places to offer prayer for our hurting people. This also includes the family of officers who become ill or hurt and who are in need of prayer. God has given us the task of lifting these friends to the Lord in prayer.

Most of the names of those wounded, injured or killed in the line of duty I have received from several sources over the Internet. You can help also be notifying me when any of your people are in need of prayer. There are many I miss because I am not informed of the need. You can be a tremendous help by contacting me so that the names can be placed on our prayer list.

An additional way to help is to keep me informed of the progress in recovery of the wounded and sick. It is good to put them on the prayer chain, but our fellow chaplains also need to be kept up-to-date on how they are doing. Will you make the effort to allow me to notify our chaplains of recovery or of any other situation? I and your fellow chaplains will greatly appreciate your assistance in this regard.

Chaplain Walton J. Tully
ICPC Prayer Chain Coordinator
chaplainwalt@embarqmail.com
330-720-2500 or 330-872-0991



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DAN NOLTA
PFCTA Academy
Director

**Register online at
www.policechaplaintraining.com**

(Continued from page 2)

members of ICPC have been members for 25 years or longer? The official answer will be according to the records held in Destin and this would be for those members with a membership date of 7/85 or earlier. The first person to come to me at the ATS with the correct answer will get a reward. Now, since you are chaplains I don't have to tell you that you cannot contact the office to get the answer. Our staff will have strict instructions to not share this information with anyone until someone gets it right!! For those of you not attending the ATS, the answer will be posted in the next Journal.

Lastly, ICPC lost a loyal member in May when Past President Michael Dunnill lost a long battle with cancer. When we last communicated he had been making plans to attend this year's ATS. He was dedicated to the ICPC and gave the organization so much and he will be missed by many. Our prayers, gratitude and appreciation for his work are sent to Marilyn and his family.

So once again I want you to know that I am so looking forward to seeing you. You are the reason that ICPC exists! See you soon!!

*Your Servant in the Lord,
President Cyndee Thomas*



IN MEMORIAM

Chaplain Gumaro Miranda

Beloved husband of: Cynthia Miranda

Died: April 26, 2010

Condolences: P.O. Box 1876

Lodi, CA 95241

Chaplain Michael Dunnill

Beloved husband of: Marilyn Dunnill

Died: May 8, 2010

Condolences: 810-405 Waverley Street

Thunder Bay, Ontario Canada P7B 1B8

*Michael Dunnill was a longstanding ICPC member
and our 13th President having served from 1999-2001.*

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Emotional Survival for Law Enforcement

By Kevin Gilmartin

ISBN: ISBN: 0-9717254-0-3

Spiritual Survival for Law Enforcement

By Cary Freidman

ISBN: 0-9761966-1-1

Work as if you were to live a hundred years.
Pray as if you were to die tomorrow.

—Benjamin Franklin



Hall of Fame

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David & Betty Ruth Bridgen, John Harth, Robert Heath, James Powell,
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We can never thank you enough....

2010 ICPC Journal

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International Conference of Police Chaplains
P.O. Box 5590
Destin, Florida 32540
(850) 654-9736

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- Region 2**— January 10-13, 2011
- Region 3**— TBA
- Region 4**— March 14-16, 2011
- Region 5**— May 1-3, 2011
- Region 6**—ATS-2010
- Region 7**— TBA
- Region 8**— TBA
- Region 9**— TBA
- Region 10**
- Region 11**

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