

The ICPC Journal

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International Conference of Police Chaplains ®

December 2005

JOURNAL



“Developing Professional
Chaplains Through Dynamic
Education and Support”

PRESIDENT'S PERSPECTIVE....

A message from
Craig Hungler,
President of the International
Conference of Police Chaplains.



Let me start by formally saying thank you to several people who have faithfully served the ICPC for a number of years. The first is Bernie White who has led the Education Committee for a very long time. Bernie's commitment to the professional educational offerings by the ICPC has been commendable through the years and very much appreciated. Taking the reigns of the Education Committee is David Fair from Brownwood, Texas. I have asked David to lead the charge on the goal I set in July of reviewing all of our academic programming and creating strict professional academic standards for all courses and instructors.

After a long term serving as our Academic Registrar, Bob Iaquinto has retired from his position. For those of you that are not familiar with Bob's responsibilities, if you ever received a transcript, it came from Bob. If you ever took a course at a regional training seminar or Annual Training Seminar, Bob made sure it was credited to your record. We owe a great debt of gratitude to Bob for what amounts to thousands of hours of volunteer service to the membership of the ICPC.

Many of you received my email last month announcing the retirement of Stu Nelson from the paid staff of the ICPC. Stu has accepted a call to ministry with his church in Destin and his last day in the office was October 31st. I don't think there are many within our membership who do not know Stu. Stu and his wife, Lorraine, have long been faithful servants of the ICPC membership in any area needed. Following his retirement from Rockford Police Department, he was hired onto the paid staff of the ICPC where he has served as a mentor and confidant for many people, myself included. While we will absolutely miss Stu's voice on the end of the phone in the office of the ICPC, he has assured me that we will continue to be blessed with his presence and involvement, especially at the ATS.

Since our last Journal, we have certainly been busy sending our resources to hurricane-ravaged areas of the United States. Our Disaster Response Committee (DRC) has been doing an outstanding job under the leadership of Dr. Wayne Whitelock. Just within the last year the DRC fully developed protocols and qualifications for ICPC members to be deployed under our organization. Unfortunately before these could be fully implemented, we had several deadly storms requiring deployment. I would like to thank Wayne and his committee for acting quickly to react "on the fly" to send our best possible deployments to those agencies in need.

The deployments over the last several months in the southern United States bring up a wonderful opportunity for us as an organization. Those of you who deployed will be asked to complete a comprehensive After Action Report. I urge you to complete this

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Dr. Charles R. Lorrain
Executive Director, ICPC

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report with absolute honesty and frankness. By taking this very specific introspective look is the only way we can assure that we are providing the best possible service to those who we stand to serve. On behalf of everyone that you served during your deployment let me say "Thanks". While you may not think back and remember much of the words you said, remember that ours is the "Ministry of Presence"! I know that it has been said hundreds of times, but it remains true. Simply by being there when needed, sitting beside a cop who has lost all of his material possessions, sometimes friends and family, your presence is essential.

It is hard to believe that we are at the end of another calendar year. I reflect daily upon what a privilege it is to serve each of you and how blessed we are as an organization to have so many outstanding and committed people within our ranks. I wish each of you the very best during this holiday season, each according to your own faith tradition. May you and your family experience peace and happiness, followed by a very safe and Happy New Year.

—President Hungler

CHIT-CHAT

A Members Forum

ICPC CRUISE 2006

You are invited to join us for the 2nd ICPC Cruise, this time to Alaska!

August 26 – September 2, 2006

We will be traveling the high seas with Norwegian Cruise Lines from Seattle, WA., on the Norwegian Sun. Our booking agent, Chandra Blair at Parker Cruise & Tour, will answer all your questions and you may contact her at (800) 242-8262. When calling Chandra, be sure to identify yourself with the ICPC in booking your reservation.

The cruise is open to all ICPC members, families and friends. Serving as Host and Hostess, will be Immediate Past-President, Walter Schott and his wife Lola. They may be contacted at (701) 663-3421 or e-mail at wschott@bis.midco.net.

Feedback.....

I appreciated your article on full time chaplaincy. As a full time chaplain for the last nine years in Spokane, WA I have concurred with much of what you wrote. I have understood how this position could become all-consuming. If I succumbed to the job, I would be in the same boat as many of the officers who have fractured marriages, drink heavily and hate the world. However, I have made sure that I stay healthy so that I can continue to do the job I love and for which God has equipped me. The things I do areas follows: I have maintained my church family to give me balance. I have a wife who gives me wisdom and rubs my back from time to time. I have fellow chaplains who give me prayer. I have a dear Christian department psychologist who's ministry is to keep me well. I have a health club to keep me mentally and physically well. I

have a chief and a department that is so supportive it is sometimes scary. I have a Chaplaincy Board that gives advice and let's me take stress days off, and I have a God who is bigger than my stress and keeps me safe.

Chaplain R. Alter

*Your Destin staff wishes
you a Safe and
prosperous
Holiday Season!!*



Greetings from our Executive Director.....

Dr. Chuck Lorrain

—TRAINING SURVEY RESULTS—



In August of this year, I mailed out a training survey to our membership trying to get a snapshot of where the ICPC was in its ability to deliver quality education and training to its members and evaluate from that, where we needed to go in the future. Here are the results of that survey:

2658 surveys were sent out with 448 being returned (n=448). Of the respondents, 94% were male and 6% were female. The average years in ministry was 28.8 years and the average years in ICPC membership was 8.4 years. 10.3 percent were full-time chaplains, 4 % were part-time chaplains, and 85.7 % were volunteers. 79.4% of the respondents held graduate or post-graduate degrees, 9.5 % held a bachelor degree, and 11.1 % held either an associates degree or lower.

Of the respondents, 36.4 % pay for their training themselves; 34.6 % have their departments pay for training; 26.3 % have both themselves and their departments chipping in for training; and 2.7 % have neither. 79.2 % of the respondents belong to other organizations with 63.1 % of those attending their trainings.

Respondents were asked to rate five aspects of ICPC training on a scale of 1-5, with 1 being excellent and 5 being poor.

(Continued on page 12)

A SCHOOL RESPONSE TO YOUTH SUICIDE ATTEMPTS: WHAT WORKS

Mary Schoenfeldt, Educational Wellness Consultant

[Part I in a 3-part series]

When a completed or an attempted youth suicide happens in a school community, it affects everyone involved. The questions are always, "What do we do now?" "How should the school respond?" "What are appropriate activities so as not to risk adding to the crisis?" Though always difficult, those questions are sometimes more easily answered in a completed suicide than they are in an attempt by one or more students.

If a student attempts suicide, we know they are in pain and need help, but how do we manage that help without adding undue attention or glamorizing their effort? And what about the rest of the students? Or the staff? What do we do for them... ignore it? publicize it? Obviously, we know those aren't the right responses. The answer of course, is somewhere in the middle. The School Crisis Response Team will be tasked with creating an Aftermath Plan that supports the individual student, identifies others who may need support, and continues a prevention effort to diminish the possibility of other suicide incidents in the future.

The most effective post-vention or aftermath plans build from situation specific information. Without knowing exact details, (Is there a history of other attempts or completions in this school community? Are there obvious factors that relate these incidents? What was done after each? Did these students know each other? Other factors or information?), it's difficult to formulate a specific plan. As a school professional, once I knew the specifics, I would start by using a software program like AFTERMATH-School Edition, by Bowmac Software, Inc. Without a specific set of facts, what follows is a generic format.

In this crisis, as I see it, there are at least 3 different groups that need attention. First, there are the individual students who attempted suicide. **It's a very delicate balancing act between providing support and not subjecting them to glaring attention.** Secondly, their classmates. Some may see this as a viable option for themselves, while other misguided students may use this as ammunition for teasing or other forms of harassment. Thirdly, "The School" and all it represents, i.e., political implications, the staff's reactions, and the parent community response and continuing prevention and intervention programs.

First, let's look at the students who made the suicide attempt. The school environment provides only a portion of the total support that is needed for these children. In addition to school support, hopefully these kids and families are connected to community resources through the local mental health system, either public or private. School personnel ideally will work together with these outside resources. It's essential that all parties involved have a signed release of

information or other mechanism to share information between agencies.

That said, what does the school do? The School Crisis Response Team will assume the leadership role for this response. A liaison from the school should immediately be connected with the family. That liaison may be the counselor, a Student Assistance Team member or another staff member that will fill this role. A key here is that the liaison be a staff member that the student has a relationship with and is available at that school everyday. This model makes it virtually impossible for the district psychologist, for instance, to fill this particular role. The district psychologist or other professional may be asked to assist this liaison and should be available to them. The liaison will facilitate the student returning to school by meeting with the family, the student, and school administration.

Depending on the visibility of the attempt, some activities to be done **BEFORE the student returns** to campus might be to facilitate a staff informational meeting and assist with helping other students understand what might help their classmate best as they return to school. Under very few circumstances would this be a formal school-wide activity but might include just a circle of close friends. The purpose of these activities is to give accurate information and create points of support (possibly lifelines) for the returning student.

On the day of return, the student would meet with the liaison and a plan to incorporate the student back into school would be formulated, if that had not been done already. This plan might include the student returning to class themselves, with no visible assistance but with a clear schedule of contact between the student and liaison established for the rest of the day and every day for a least a week or more. Much of this contact can be seen, from the outside at least, as very casual, meeting in the hall before lunch time, for instance, with only a few minutes allotted for a "how's it going check in". The schedule will include at least one private contact each day for the liaison and student to exchange specific information and give resources if needed. After the first week, it's advisable to check in with this student at regular intervals for at least a month or more.

If walking to class alone is too intimidating, a friend may walk with the student to their class (or classes). In fact, even if the student goes to class alone, a discreet "escort service" should be set up with friends to be near the student all day.

In extreme cases, it might be appropriate for the liaison to accompany the student to all their classes on the first day and/or facilitate a conversation with their classmates.

Remember, the goal here is to provide support to the returning student, not glaring attention or positive reinforcement for the suicide attempt. With that in mind, the liaison continues to support the student for today and the future in any way that is appropriate. The liaison may talk to the student's teachers and get their perspective of the day. They should also keep the school administration advised and talk with the district psychologist and the community mental health professionals who may be working with this student and his/her family. The liaison will also talk with the student's parents to make them aware of the general tone of the day and will encourage the student to talk with them also. Again, the school is only a portion of the support system for this student.

Now let's move on to the other students. A quick triage needs to be done with the entire student population. In this triage, you'll look at factors such as who might have witnessed the incident, who has close intense relationships with the attempter (this not only includes best friends, but worst enemies). It will take into consideration what students have attempted suicide themselves or have family or friends who have committed suicide and this might act as a trigger event. The triage also will identify those who are just simply struggling and might see this as a viable option. (More information on triage can be found in the book; Crisis Response Teams, Lessening The Aftermath, 4th Edition, by Mary Schoenfeldt).

To go beyond the students for a moment, it is also advised that you do a similar triage with staff. School staff members are particularly vulnerable to a phenomenon called Survivor Guilt and mistakenly believe they can keep children from harm. The reality is they don't have the power to keep kids safe from themselves or others, but they do have a responsibility to provide a safe environment for children to learn. Sometimes, in a suicide incident, this false sense of inadequacy translates to intense guilt or denial.

Once the triage is done, it's time to connect the people who need extra support with the appropriate resources. That may simply mean talking to an individual and saying, "This might be a hard time for you, what can we do to help?" If you have support groups on your campus, a referral might be appropriate for some. For others, just paying extra attention to how they are doing may be enough, without any overt actions being taken. You might consider a confidential note to teachers with the names of students who have raised some concerns and a request to refer them to the Student Assistance Program (or other support resources) if it's indicated. For some, a referral to the school counselor or other resources is the first step.

Once you've started accessing whatever support is indicated for those who have been identified through a triage process, now it's time to consider what to do with the rest of the student body. In any group of students, there are those who are closely connected to the incident, those who are interested in the drama and gossip, those who are mildly interested and those who couldn't care less. An appropriate aftermath plan will take all those into consideration.

One of the most important elements for any activity is timing.

If appropriate information and support is given to the identified students soon after the incident, the other visible activities can wait until the spotlight moves from the specific student who attempted suicide. After the initial attention has subsided it is advisable to do classroom sessions on Suicide Prevention and Intervention for all students. This crisis event is one of those teachable moments and should be utilized as a portion of the overall prevention program of the school. Always keep in mind, though, that we don't want to put undue attention back on any student who attempted suicide. Our goal is to provide accurate information about the issue of suicide and to identify any student who might be considering this to be a viable option for themselves. (*Since this is a generic paper, contact the author for suggestions of proven session outlines.*)

The last group we need to concern ourselves with is "The School Community".

This includes all staff, administration – both school site and district, the parents and the community at large. A suicide completion or attempt by a student shakes our belief in the natural order of our world and makes most adults feel vulnerable and helpless. It may even anger us that someone did something that forces us to face our own emotions.

It may trigger us back to a similar event in our lives or push us into counter transference – where we experience this incident but superimpose someone in our own family or personal life on the situation. Those are all normal reactions and most often don't need any direct intervention. But we need to stay mindful of them as we create our aftermath plan. (More information on normal reactions to critical incidents can be found at www.safer-schools.com or at www.icisf.org.)

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PART II of this article will appear in the March 2006 issue of the a journal.



Mary Schoenfeldt of Schoenfeldt & Associates is a national lecturer and offers training, products and services in all areas of crisis response, school response and recovery.



On the International Scene

Peru

Chaplain Dan Cleghorn, representing the International Conference of Police Chaplains and the Chewelah Police Department, met with Peru's National Police (PNP) in Urubamba, Peru on June 30 to discuss the value and need of a law enforcement chaplaincy program there.

The Comisario PNP Urubamba, Tnte (Lt.) PNP Juan Carlos Soria Justo, who is responsible for eleven stations in two provinces, welcomed Chaplain Cleghorn and Missionary Ken Loveall as his guests for the morning. Missionary Loveall, serving in Peru under Baptist Mid Missions, interpreted the meeting and is willing to serve the officers in the role of a chaplain. The two men met with the officers for 2½ hours and shared how the chaplaincy program could benefit the officers, their families, and the citizens of the community.

The PNP station in Urubamba has 30 officers to serve a population of 17,500. Throughout the country of Peru there are 85,000 officers, or one officer for every 3,000 citizens. The shortage of officers has led to an increase in crime, gangs, and alcohol-related problems. The low salaries given the officers often forces them to find second jobs which takes time away from police work. In spite of these barriers, the officers in Urubamba appear to be holding the line and doing a good work for the community.



Chaplain Dan Cleghorn with members of Peru's National Police Force

I would encourage any chaplain heading to a foreign country to contact the ICPC office for an ambassador's pack. Have a local missionary or believer translate the welcome letter into the local dialect, and take that person along as a translator. If possible, bring a local pastor or missionary who is willing to serve in the role of a chaplain and present this person to the officers. In addition to your gifts from ICPC, take along some patches from your own department as well as plenty of business cards to distribute.

Spending time with the officers and seeing their openness to the chaplaincy ministry was encouraging. Thanks, ICPC, for opening the doors to such a wonderful opportunity

Estonia

"Estonia Moves Ahead to Begin Chaplaincy"

"Money well spent!", was my thought as I reflected on the International Scholarship awarded to Estonian, Toomas Nigola. He attended and was a very diligent student in St. Louis. Under commission from his government, he was on a mission to learn about police chaplaincy, take the ideas home, and set in process the start of police chaplaincy for his small Baltic country. He did it.

The first week of September found me in Estonia in a training session for prospective prison and police chaplains. Francis Pole, ICPC European Regional Director, was one of the principle trainers. During the week, Francis and I, along with Chaplain General Igor Miller and designated first police chaplain, Jaanus Kangur, we were called to a meeting with Raivo Eig, Director General of the Estonian Police, and some of his aides. It was a wonderful meeting culminating in a preliminary plan to move ahead with police chaplaincy for the service throughout the country.

Following the training, where four individuals were chosen to be some of the first chaplains, Toomas and I drove south three hours into the country of Latvia where a meeting with two members of the Latvian Parliament had been arranged. What a wonderful meeting with these two national leaders. There passion for starting a chaplaincy program to support their police officers was very evident. Toomas and I will continue to follow up with them.

With this visit, the ICPC has made its first entrance into this Eastern Europe area and it will not be the last. Rejoice in doors that are flying open.

Left to right: Igor Miller, Chaplain General of Estonia, Dan Nolta, ICPC International Liaison, Raivo Eig, Estonian Director General of Police, Francis Pole, ICPC European Regional Director.



New Zealand

ICPC Executive Director Chuck Lorrain, and Secretary Rickey Hargrave, went to New Zealand in the month of August on a goodwill mission for ICPC. The purpose of the trip was to meet and greet chaplains and police officials throughout the country and see how we can partner with each other for the betterment of chaplaincy.

Our host was Chaplain John Walls, Chaplain to Office of the Commissioner and coordinating police chaplain for New Zealand. Unlike the US, New Zealand has a national police force and Chaplain Walls is in charge of their chaplaincy services. Many of you met Father John at the ATS in San Antonio.



l-r: John Walls, Rickey Hargrave, Chuck Lorrain, and David Bennett

Our trip started in Auckland where we met with chaplains in the local area and then started to work our way south through the country. If you have never been to New Zealand, I would highly recommend it—it is absolutely beautiful! On the way down towards Tauranga and Rotarua, we stopped and met with Chaplain David Bennett. Chaplain Bennett has been a police chaplain in New Zealand for many years and is of Maori descent. He has a unique ability to bridge the gap in relationships with both police and countrymen alike as he spans two cultures. He was a charming host and we learned much about the Maori culture from both he and John.

New Zealand consists of basically two islands and volcanic activity is present everywhere. We spent the night in Rotoura, which is one of the areas where this activity is very prevalent.

Hot springs and steam come up through the ground everywhere, and the area has a distinct sulfur smell. But again, the scenery and landmarks are spectacular. The old Anglican church on the Caldera at Rotoura is well worth seeing. Most of the old churches have the Maori influence in either architecture or local custom.



As we continued on to Wellington, the scenery became even more beautiful when the clouds opened up long enough for pictures of Mt. Ruapeau. Many people who may be fans of the movie, "Lord of the Rings" will recognize many of these areas where the movie was filmed both on the North Island and down around Queenstown on the south island.

In the capital city of Wellington, we were able to meet with Deputy Commissioner, Steve Long, who is in charge of operations. He was a delight to meet and is someone who understands and values the work of police chaplains. We were able to discuss many aspects of chaplaincy, training, and how we (ICPC) looked to partner with New Zealand on chaplaincy issues. Both Rickey and I were surprised when the commissioner gave each of



Chuck & Rickey receiving a Patu from Deputy Commissioner Steve Long

(Continued on page 11)

DIGNITY FOR THE BODY - PEACE FOR THE SOUL

(A Chaplains Reference relating to Jewish procedures, customs and rituals for the deceased)

JEWISH RITUALS RELATING TO DEATH

Compiled by Chaplain Chaim S. Kolodny

Senior Bureau Chaplain, LAPD

When a person dies, the soul or *neshama* hovers around the body. This *neshama* is the essence of the person, the consciousness and totality. The thoughts, deeds, experiences and relationships. The body was its container, while it lasted, and the *neshama*, now on the way to the Eternal World, refuses to leave until the body is buried. In effect, the totality of the person who died continues to exist for a while in the vicinity of the body. A Jewish funeral is therefore most concerned with the feelings of the deceased, not only the feelings of the mourners. How we treat the body and how we behave around the body must reflect how we would act around the very person himself at this crucial moment.

Shmirah/The Vigil:

From the moment of death to the moment of burial, the body is never left alone. Now more than ever, the body deserves respect. After all, there is a real awareness around the body that knows exactly what is going on. It would be insensitive to leave the body alone, without any attention, as if it were being discarded because it was no longer useful. Arrangements for a *shomer* or guard should therefore be made. These watchmen stay with the body day and night, reciting passages from the Book of Psalms. This lends great comfort to the *neshama* while it waits for the body's burial and its ascent to the Eternal World.

Tahara/ The Preparation:

The body leaves the world the way it entered. A newborn is immediately cleaned and washed when it enters the world. And so it is when a person leaves the world. After all, the soul is about to be reborn in a new spiritual world. We also believe that eventually the body will be resurrected in this world. A *Tahara* is performed by members of the *Chevra Kadisha* (Burial Society). This is a complete cleansing and dressing of the body, performed according to Jewish law and custom. Prayers asking for the forgiveness of the deceased and the soul's eternal peace are offered. While *Tahara* requires that the body be made as presentable as possible, embalming, cosmetizing or any other attempts to create a lifelike appearance through artificial means are contrary to Jewish Law.

Tachrichim/The Shroud:

Dressing for the final Yom Kippur. The *neshama* is about to face its final Judgment Day and clothes don't matter-good deeds do. That's why every Jew is buried exactly alike. In handmade, simple, perfectly clean, white linen shroud which includes a white linen hat, shirt, pants, shoes, coat and belt. Men are dressed in a *tallis* (prayer shawl). The shrouds have no pockets to accentuate the fact that no worldly belongings accompany him. The shrouds are modeled after the white uniform worn by the High Priest in the Holy Temple on *Yom Kippur* when he stood before G-d asking for the needs of his family and the entire Jewish people. These shrouds are therefore especially appropriate because each and every *neshama* asks for the needs of his or her family on the final

Judgment Day.

Aron/The Casket:

Allowing the body's natural return to dust to be as swift as possible. "For dust you are and to dust you shall return." This biblical teaching is what guides us in selecting a casket. The casket must not be made of a material that slows down the body's natural return to the elements. Metal caskets are therefore not permitted. Wood is the only material allowed and several holes are opened at the bottom to hasten the body's return to the earth. When vaults are required, they too should be open at the bottom. Caskets remain closed because viewing the body is seen as disrespectful and undignified and is therefore forbidden according to Jewish law.

Kvura BiKarka/In Ground Burial:

The natural decomposition of the body is of utmost importance in Jewish law.

The *neshama's* return to heaven is dependent upon the body's return to the ground. That's what the Prophet means when he says, "The dust returns to the earth.... And the spirit returns to G-d who gave it." Jewish law is therefore concerned with the immediacy of burial and the natural decomposition of the body. Mausoleums are generally not used since they retard the process of return to earth. Cremation is forbidden. The only acceptable burial is directly in ground, with family members and friends helping to fill the grave completely until a mound is formed. No attempt to retard the body's decomposition is permitted.

The Role of the Chevra Kadisha/Burial Society:

Preparing a body for burial is an especially great *mitzvah* (good deed). Throughout Jewish history, being a member of the *Chevra Kadisha* has been a great honor. Members of the Burial Society are selected for their character, integrity and personal devotion to Jewish tradition. These men and women are on call 24 hours a day, to perform a *Tahara* and to ensure that the laws and traditions of Jewish burial are executed properly. Their greatest concern is the sensitive care, modesty and dignity of the deceased. Men care for men, women care for women, Jew cares for fellow Jew. There is no better way to ensure the dignity of the body than to entrust its preparation to the *Chevra Kadisha*.

Often Raised Questions & Answers:

Q. What are some of the Jewish customs relating to the funeral?

a. Respect for the dead is honored. Judaism mandates that the body be treated with awe and reverence. Embalming or viewing of the body is usually not permitted because they tend to turn the person into a "thing". The corpse is washed, wrapped in plain cotton or linen shrouds and buried in an unadorned wooden casket. The simplicity of shrouds and caskets may have been a way to avoid Egyptian excesses and also to protect the poor from embarrassment.

b. The body is buried quickly, within 24 hours if possible. This

is both a token of respect and a way of sparing the mourners' feeling since the healing work of grief cannot begin until after the funeral. Jewish funerals are simple, even austere. One rarely sees flowers or hears music. The core of the funeral is the eulogy which focuses on the loss of a unique soul.

The Jewish funeral liturgy does not speak of death as a "better place". In fact the liturgy makes no mention of the afterlife, or of a reunion with G-d or with family members who have passed away. After the casket is lower, family members shovel the first clods of earth onto it.

Q. What does "sitting Shiva" mean?

The term *Shiva* is derived from a Hebrew word meaning "seven". It refers to the seven-day period of mourning which takes place following a burial. During this period of time family members suspend all worldly activities and devote full attention to remembering and mourning the deceased.

Q. Where does this ritual come from?

The earliest mention of a seven day period of mourning occurs in the Book of Genesis. It is said that after Jacob's death, Joseph "made mourning for his father for seven days" (Gen 50:10) accordingly to Talmudic tradition at the time of Noah and the Flood, G_d Himself "mourned seven days for the destruction of the world."

Q. According to Jewish law, for whom is the observance of "Shiva" necessary?

These rites are observed for parents, a spouse, a child or a brother or sister. In the case of an infant of less than 30 days, there is no formal Shiva.

Q. When does Shiva begin and end?

Shiva begins on the day of burial and continues for seven days. During the Sabbath and any Holy Day (Yom Tov) there is temporary cessation in the rituals of mourning and in some cases, a Holy Day can completely suspend the sitting of Shiva.

Q. What are some of the common Shiva rituals?

a. A tradition meal ("*seudat havra'ah*") or "the meal of consolation after burial which consists of hard-boiled eggs and lentils, which by nature of their round shape symbolize the cyclical nature of life and the immortality of the soul. It is in effect, an affirmation that even in the face of death, life continues.

b. Mourners sit on low stools to indicate their bereaved state.

c. Mourners are prohibited from wearing leather, cosmetics, bathing and marital relations.

d. During this time the only study allowed is of the books of Job or Lamentations or the texts on the laws of death and bereavement.

e. Traditional morning and evening prayers are recited during which the traditional *Kaddish* prayer is recited. All prayers are recited within a *Minyan*, a quorum of ten adults, and throughout the 7 day period, friends, and family visit to offer support and condolences.

f. A candle flame burns continuously in remembrance of the spirit of the departed soul.

g. All meals during *Shiva* are prepared and served for the mourners. This ensures that the mourners will have sustenance during their times of sorrow; it also communicates to the mourners that there are people around them who can help them deal with the demands of life during this time of acute grief.

h. The mourners wear a torn piece of clothing (*k'riah*).

i. At the conclusion of the Shiva, mourners go out and walk around the block, signifying a return to daily living as well as a

symbolic escorting of the soul of the departed.

Q. Why do Jews recite the Kaddish?

Kaddish, a prayer recited at virtually every Jewish worship service, makes no mention of death or mourning. Like the Christian Lord's Pray, *Kaddish* is a doxology—a litany of praise for G_d. However, the centuries-old association of *Kaddish* with bereavement and the familiar sound and cadence of the prayer make its recitation a form of comfort that transcends language. This prayer is recited during prayer services for up to a year on behalf of parents, although it is generally recited for eleven months. For others it is recited for 30 days.

Q. What do you say to a mourner?

If you are not certain of what to say, be silent.

And listen. It is helpful for mourners to be able to share their thoughts and feelings. One should try to ask questions that will allow them to talk with you about their grief and be less concerned about giving them advice on what they should be doing. Try to avoid cliches like "you'll get over it", or "time will heal you" or "be strong for your other children" which can be more harmful than good to the mourners who are still fresh in their grief.

Q. What do you tell young children about the Shiva?

It is important that young children be told what will be taking place during the Shiva. Even though sitting Shiva is not an obligation of children under 13, some children may want to be part of the Shiva for at least part of the time. It may help them deal with their own feelings of grief and loss. They should be involved and included to whatever extent is comfortable for both you and them.

Q. What other time periods are important for the mourners?

The first month is called "*shloshim*" (Thirty). The first year ends with a "*yahrzeit*" (year's time) candle, lit in memory of the deceased. The "unveiling" of the headstone takes place anytime after *Shiva* and before *Yahrzeit*.

Q. What is the Jewish position on organ donation?

The mitzvah (commandment) of "saving a soul" (in Hebrew, *pikuah hanefesh*) is considered paramount and nearly all Jewish authorities now support organ donation.

Q. What are the customs relating to mourning a non-Jewish loved one?

The whole range of Jewish mourning customs is open to anyone mourning for a non-Jew. For example: Jews-by-choice say *Kaddish* for their non-Jewish parents; the death of a non-Jewish friend may prompt the wearing of torn ribbon (*k'riah*) that denotes a mourner; and anyone can light a *yahrzeit* (memorial) candle on the anniversary of a dear one's death. Certainly, any synagogue member can request bereavement counseling from his or her rabbi, regardless of the deceased's religion-or his own. Rabbis can be thoughtful sounding boards for problems that may arise over conflicts where some members are more traditional than others.

Shiva is a sanctuary for grieving. It follows the course of suffering; it confronts rather than evades the pain of separation. It provides a profound, though indirect healing regimen, that leads us out of the entanglements of grief to a full acceptance of our loss and takes us even further, empowering us to growth and self-realization.

Time and space both seem infinite. To function in our world, we need finite boundaries [for which] there is no innate grid. When we apply these ideas to mourning, we discover that *shiva*

(Continued on page 10)

(Continued from page 9)

is not simply carved from the calendar to sharpen our focus on what we have lost. It enables us as mourners to locate ourselves and orient ourselves in an environment distorted by the disappearance of a signpost.

Until the grave is covered and interment is completed, every aspect, including the eulogy, must be directed to the deceased, the center of concern. But after interment, everything undertaken must be supportive of the living. The comforters become the comforted; the active turn passive; ones who gave find themselves given to; those who fed the sick now find themselves being fed...we go in a split second from 'concern for the dead' to "concern for the living. Death is the cost of life; suffering the death of close friends and relatives is the cost of having them. We cannot, and should not, combat the strange surges of our emotions, nor do we gain much by trying to explain ourselves to others or to ourselves. Let grief run its course, as it must.

We tend to view mourning as a single unwieldy burden, a heavy load that we struggle under and are sure will finally wear us down. But grief is likely to be triggered more by small details than by a solitary emotional upheaval. The natural antidote to suffering piecemeal is healing piecemeal. The strategy of healing during *shiva* is not to reduce the severity of sadness but to confront the source of sadness: the death.

Bumping into the odds and ends of memory is not an annoyance, not an aggravation of an already painful situation, but a necessary step in reorientation. Facing our grief acknowledges the value of certain practices, not directly taught by Jewish law but implicit in its style.

No two people mourn in the same way. As complex as we are in our physical makeup, we are equally complex in our psychological beings. That is why there can be no single answer to the problems of grief that so frequently stump us and no single medication to stimulate our *souls* immune system. Grief is an accumulation of energy in a person, and a major purpose of mourning is to successfully release that energy.



Congratulations to our newest life members:

Chaplain Tom Burton—#86
Noblesville, IN

Chaplain Stephen Short—#87
Washington D.C.

Chaplain Jimmy Zien—#88
Campbell, CA

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>>REMINDER<<

Did You know that the ICPC Auxiliary has a newsletter?
Well they do, and it may be accessed
anytime at the ICPC website:

www.icpc4cops.org

(Continued from page 7)

us a gift of greenstone (Pounamu), which is New Zealand jade. It was in the shape of a Patu which is a Maori short club or weapon. Chaplain Walls said he had never seen the commissioner do this before, so we felt very honored.

After spending the night in Wellington, we flew to Christchurch on the South Island. Christchurch is New Zealand's 2nd largest city and is quite beautiful. The city is built out from the center of town where the Christ Church Cathedral is built. Very beautiful structure. Our host in Christchurch was Chaplain Bob Millar, who many of you met in St Louis at the ATS. He gave us a tour of the city and arranged for a meeting with the areas chaplains and Superintendent Sandra Manderson, who is the District Commander in Christchurch. Again, we had a wonderful meeting with the local chaplains there and discussed chaplaincy issues both relative to New Zealand and abroad. The networking and fellowship we had with these great chaplains was worth its weight in gold!



Christ Church Cathedral



Local chaplains in Christchurch, NZ

After a night in Christchurch, Rickey flew on to Australia to teach at two chaplaincy conferences (more to come). Chuck flew back to Wellington and met with Chaplain David Dell. Chaplain Dell is the designated chaplain for the Royal New Zealand Police College in Porirua. Again, many of you might remember him from the St. Louis ATS. David and his wonderful family hosted me there in their home and was my second family. David took me over to the police college and gave me a tour of the facilities there. They have a first class operation that would rival the top police facilities in the world. David arranged for a meeting for me with the training commander, Superintendent Alistair Beckett. Superintendent Beckett was a wonderful gentlemen and again one who understands the great need and value of chaplaincy. We had the opportunity to discuss training issues in chaplaincy; and he received a whole new vision, I believe. He is talking about the possibility of bringing chaplaincy training and curriculum into the college which would bring it to a new level. We also discussed an international training level that would be germane to counties outside North America that would tie in ICPC training and specifics to that particular country. I believe the meetings were successful and has set a whole new understanding of chaplaincy training abroad in a new and exciting direction.

Both Rickey and I felt privileged to be able to represent ICPC in New Zealand. The contacts that were made, the lessons taught and learned were invaluable. We want to thank Chaplains John Walls, Bob Millar, and David Dell for their gracious hosting and recommend that each of you take a trip to New Zealand and enjoy what they have to offer. Enjoy some pictures:



(Continued from page 2)

(In %)

Course Selection offered: Regional:1-18.5 2-39.3 3-32.5 4-8.5 5-1.5
National:1-35.9 2-42.6 3-14.4 4-6.5 5-.6

Length of conference: Regional:1-32.9 2-30.4 3-30.9 4-3.8 5-1.9
National:1-44.2 2-28.2 3-20.5 4-5.2 5-1.9

Number of CEU's offered: Regional:1-20.8 2-34.3 3-35.3 4-6.4 5-3.2
National:1-30 2-36 3-24.2 4-5.4 5-4.4

Amount of free time: Regional:1-19.5 2-26.5 3-40 4-8.5 5-5.5
National:1-23.3 2-32.6 3-36.2 4-7.3 5-.6

Value for the money: Regional:1-32.1 2-39.9 3-19.2 4-6.4 5-2.4
National:1-38.4 2-38.4 3-19.5 4-3.1 5-.6

Respondents were asked their reasons for attending ICPC seminars.
The top three reasons were:

Training—98 % Fellowship—96 % Networking—92 %

Respondents were then asked what, in their opinion, ICPC training seminars needed. They said:

- More basic classes offered—5%
- More enrichment classes offered—68.2%
- More advanced classes offered—46.3%
- Less classes offered—1%
- Better class selection—42.8%
- Better instructors—67.7%
- More networking time—13.2%
- More outside activities—10.9%
- More leisure time—7.8%

(*Note-both regional and national seminars were included in this question so the response could reflect either one or both seminars)

We asked the respondents what they felt about current seminar fees, again keeping in mind the response could reflect either regional or national seminars. Respondents said:

- 5.9 % felt ICPC seminar fees are too high
- 2.2 % felt ICPC seminar fees are too low
- 91.9 % felt ICPC seminar fees are just right

Of those that said the seminar fees were too high, only a few offered what, in their opinion, was an appropriate fee for a 5 days seminar from a professional organization. They range from \$75.00 to \$300.00.

[Note: Our basic & enrichment tracks are \$180-200 currently and well under most other organizations].

The last question asked was “would you be willing to pay more for better instructors and/or better facilities.” Of those that responded, 85% said they would pay more for better instruction, and 37.3 % said they would pay for better facilities.

SUMMARY:

Suffice to say, this survey reinforces the fact that we have a very diverse membership in ICPC. This diversity is reflected in the wants, needs and desires of our members when it comes to training and education, and everyone has an opinion (usually not the same). Ten people feel the conference is too long, and ten feel it's too short. For every person that feels we need to offer more basic classes, there is another that feels we need less. Someone comes strictly for training and feels we need more, someone else wants more leisure and free time. If you haven't figured it out yet—we simply can't please everyone!

For example, some may feel there should be more CEU's given. But this factor is regulated by the amount of classroom hours taken by standard educational units. You can't offer more free time and more classes, so this is an example where preferences may just have to differ.

Where surveys like this have true value, is in identifying trends and groupings. If you have 80% of your membership feeling the conference is too long, that is a grouping you would want to look at. If 70% of your membership are chaplains with 20 years experience, you would need to look at increasing your advanced classes to meet your membership's need. Some trends and groupings identified by this survey is that respondents would 1) like to have a better class selection and 2) a better quality instructor as well as 3) more free time. People feel seminar prices are generally okay and facilities adequate. We have been working on a new train-the-trainer program to certify trainers to teach and train teachers to bring training levels up. I feel very confident that the instructor issues have been and will be improving at the international level and then following in the regional seminars.

I have seen many comments from chaplains who haven't attended an ATS in quite a while so their comments were possibly dated and had already been addressed. Generally, people have been satisfied with the ATS experience and regional training seminars (RTS) need a little work.

As we plan our upcoming trainings, we will take your voice forward and earnestly try to select classes and instructors that meet the needs of a widely diverse membership. We will always offer our core courses as new chaplains are always coming to ICPC and need basic training. We will steer away from classes that are offered by other organizations and that you can take many other places to keep the prices manageable to our members. All in all, we will strive to bring you the best training possible and not settle for the status quo.

We truly want to thank all those people who cared enough about the ICPC to take the time to complete this survey and send it back in. It is only through the honest, truthful, and sometimes difficult feedback from our membership that we will grow as an organization.



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So long.....but not good-bye to the Nelsons!!

Dear ICPC Members:

This past week we received and accepted a letter of resignation from our beloved Stu Nelson. He has been recruited by his church to come on staff full time. After much prayer, he advised that he and Lorraine made the decision that God wanted them to move on and accept the position. Stu's last day at the ICPC office will be October 31, 2005. Stu has let us know that he will still be active with the ICPC. Possibly best of all—he will still staff the information desk at the ATS, aka: "Stu's Station."

While this is certainly a bittersweet time in that Stu will be leaving the paid staff of the ICPC, please celebrate his movement into ministry at his church. I know that you respect, honor and admire Stu and Lorraine for all they have done for us over the years. I pray that you will let Stu know how much he means to each of you personally.

—President Hungler



To our beloved ICPC family:

I am not saying good bye, just going back on the other side of the fence. October 31, 2005 was my last day as an employee with the ICPC office in Destin. God has told us our time is done here and provided our next area of service at Village Baptist Church in Destin. Starting there on November 1, 2005, with many of the same responsibilities that we were involved in with the Rockford Police Depart for over nineteen years! As always, God's timing is perfect and so is this transition.

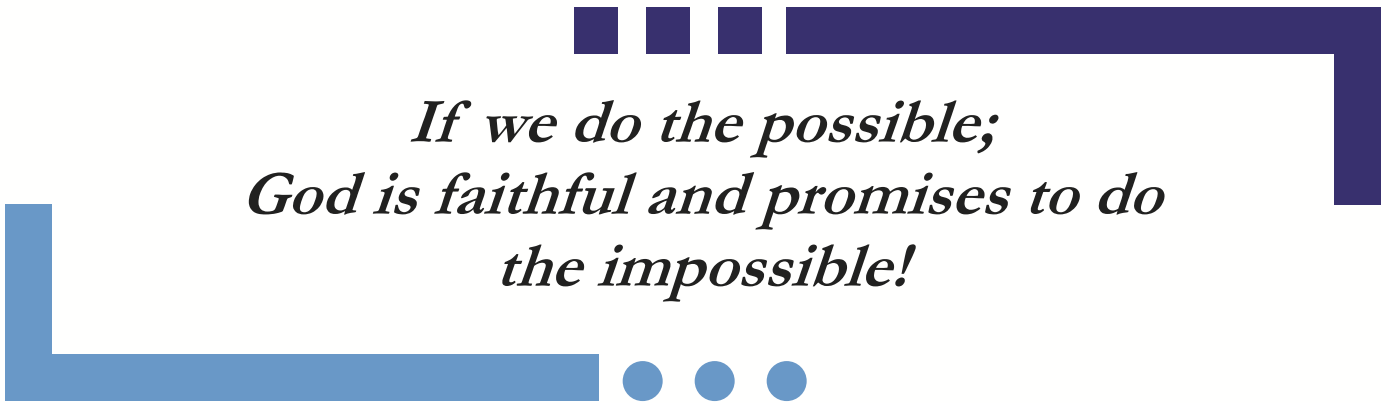
Lorraine and I want to thank the ICPC family, the Board of Directors and its leadership for allowing us to serve for the past seven years. We continue to believe in ICPC and will remain with the same commitment to this great organization and its members. We are most grateful to Past President Mark O'Sullivan and that Executive Board who launched out on faith to bring us on board. We also want to thank our former Executive Director, David DeRevere and his wife Ellen, who on faith, developed a wonderful opportunity for chaplains to receive the best training. They played a big part in our coming, getting settled, and putting us to work.

Under the direction of Chuck Lorrain, the ICPC is stepping up to the next level and even beyond to provide its members a quality organization that equips chaplains and liaison officers to have the needed tools as they share themselves with the agencies they serve. I like to say it is "sending a missionary" to law enforcement and communities.

As we, under God's direction have made this change, please know that we are still available to do what we can for ICPC and it's members. Our home phone is still 850-654-9202, Stu's Cell 850-499-0453, and Lorraine's Cell 850-499-2475. We are very thankful and grateful for these past seven years. Thanks for your love, financial support, prayers, and may God continue to bless you and the ICPC.

Many of you have heard me say I am here to separate you from your money. We will continue to support ICPC financially and ask that you join us and do the same. It is a good investment of your dollars for the Kingdom!

—Lorraine and Stu Nelson



*If we do the possible;
God is faithful and promises to do
the impossible!*

IN MEMORIAM



Chaplain Larry D. Soderquist

Died:
August 20, 2005

Good News!!

After January 1, 2006, when members renew their membership, they will be receiving the new ICPC membership card. This CR80 card will withstand much more abuse in your wallet and act as an ID if needed. Look for yours at your next renewal!

International Conference Of Police Chaplains



Chaplain Tom Smith
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***An ounce of application is worth a ton
of abstraction.***

2006 ICPC Journal

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