

# United Christian Faith Ministries



## Chaplain Handbook Procedures and Guidelines

Emergency Services, Jail & Prison, Hospital Visitations,  
Fire Chaplaincy, Law Enforcement Chaplaincy, Scripture  
Reference and Funeral & Memorial examples.

**This Manual is not a Credited Certification!**

*(Information provided in this manual is basic knowledge for the individual that is  
considering Chaplaincy as a Ministry Field.)*

**Hospice Care, Hospital Chaplaincy, Fire & Police Department Chaplains and Military  
Chaplains may, and in most cases will require further education and training.**

This Manual is only for General knowledge of certain practices, situations and a brief explanation on what is expected of a UCFM Chaplain.

*Updated April 6, 2017*

## **INTRODUCTION TO UCFM CHAPLAINCY**

<b>Finding Your Place In Ministry</b>	<b>5</b>
<b>Integrity</b>	<b>8</b>
<b>Accountability</b>	<b>8</b>
<b>The Heart of A Chaplain</b>	<b>9</b>
<b>Standard and Code of Ethics</b>	<b>10</b>
<b>Introduction to UCFM Chaplain Ministry</b>	<b>13</b>
<b>Ordering Credentials</b>	<b>14</b>
<b>Ethics and Confidentiality</b>	<b>15</b>
<b>Qualifications and Requirements</b>	<b>16</b>
<b>Mission and Governance</b>	<b>17</b>
<b>Terms and Conditions of Ordinations (partial) / Chaplaincy</b>	<b>17</b>
<b>What Does a Chaplain Do?</b>	<b>18</b>
<b>Duties and Responsibilities</b>	<b>19</b>
<b>Becoming a Chaplain</b>	<b>19</b>
<b>Scope and Role of Ministry</b>	<b>21</b>

## **SECTION I**

<b>Hospital Chaplaincy</b>	<b>23</b>
<b>Visitation Guidelines</b>	<b>24</b>
<b>Hospice Chaplaincy</b>	<b>25</b>
<b>Suicide Intervention</b>	<b>28</b>
<b>Death Notification</b>	<b>32</b>
<b>Brief Introduction on Military and Dependents</b>	<b>34</b>
<b>Outreach Through Chaplaincy</b>	<b>34</b>
<b>How Chaplains can help during Deployments</b>	<b>34</b>
<b>Deployment Adjustments</b>	<b>35</b>
<b>After Deployments</b>	<b>35</b>

## **SECTION II**

<b>Emergency Services Chaplaincy</b>	<b>36</b>
<b>Mission and Governance</b>	<b>36</b>

<b>Ethics &amp; Confidentiality</b>	<b>37</b>
<b>Identifying the Crisis</b>	<b>38</b>
<b>Terminology and Concepts</b>	<b>39</b>
<b>History and Insight of Crisis Management</b>	<b>41</b>
<b>Critical Incident and Stress Management (CISM)</b>	<b>44</b>
<b>(CISM) Role/Responsibilities of Team Members</b>	<b>46</b>
<b>Building The Team</b>	<b>48</b>
<b>(CISM) Terminology</b>	<b>51</b>
<b>Crisis Intervention</b>	<b>53</b>
<b>What constitutes a Disaster</b>	<b>54</b>
<b>Types of Disaster</b>	<b>54</b>
<b>Ministry of Presence</b>	<b>56</b>
<b>Compassion at the Scene</b>	<b>57</b>

### **SECTION III**

<b>Jail and Prison Chaplaincy</b>	<b>63</b>
<b>Application and Selection of Jail and Prison Chaplains</b>	<b>63</b>
<b>The Do's of Prison Ministry</b>	<b>64</b>
<b>Principles of Jail and Prison Chaplaincy</b>	<b>67</b>

### **SECTION IV**

<b>Introduction to Fire Chaplaincy</b>	<b>70</b>
<b>Example: Job Description</b>	<b>74</b>
<b>SOG Injured Personnel</b>	<b>75</b>
<b>SOG Personnel in Hospital</b>	<b>76</b>
<b>SOG Confined Personnel</b>	<b>77</b>
<b>SOG For Counseling</b>	<b>77</b>
<b>SOG For Services</b>	<b>78</b>
<b>SOG For Honor Guard</b>	<b>79</b>
<b>SOG For New Recruits</b>	<b>80</b>
<b>SOG For Death Notification</b>	<b>81</b>
<b>SOG Representing the Fire Department</b>	<b>82</b>
<b>History of the Fireman's Prayer</b>	<b>83</b>
<b>Fireman's Prayer</b>	<b>83</b>
<b>Example: How to Perform a Funeral</b>	<b>84</b>
<b>Preparing a Eulogy (Fire)</b>	<b>99</b>
<b>Last Alarm Ceremony</b>	<b>100</b>

### **SECTION V**

<b>Introduction to Law Enforcement Chaplaincy</b>	<b>101</b>
<b>Roles and Responsibilities</b>	<b>102</b>

<b>Duties of a Law Enforcement Chaplains</b>	<b>103</b>
<b>Additional Requirements/Willing</b>	<b>104</b>
<b>Chaplain Appointments</b>	<b>104</b>
<b>Cannon of Ethics</b>	<b>106</b>
<b>Requirements for UCFM Law Enforcement Chaplaincy</b>	<b>107</b>
<b>Qualifications for UCFM Law Enforcement Chaplaincy</b>	<b>109</b>
<b>Professional Conduct</b>	<b>110</b>
<b>Good Practices</b>	<b>111</b>

## **SECTION VI**

<b>Prayer's for Different Occasions</b>	<b>112</b>
<b>Prayer with Anointing Oil</b>	<b>136</b>
<b>Scriptures</b>	<b>137</b>
<b>How to conduct a Funeral</b>	<b>140</b>
<b>Funerals &amp; Memorials Services</b>	<b>142</b>
<b>Folding The American Flag</b>	<b>152</b>
<b>Closing Statements</b>	<b>156</b>
<b>Religions / Sects / Cults / Origins and History</b>	<b>158</b>

The intention of this manual is to describe the policies and practices of United Christian Faith Ministries Chaplaincy. It is to be used as a set of guidelines for the orientation of Chaplains coming into the ministry as new members of the team.

This document serves as a guideline for the United Christian Faith Ministries (UCFM) Endorsing Council and as a guide for anyone interested in becoming a chaplain. It establishes the procedures for those applying for endorsement, and guidelines utilized by the endorsing council to approve endorsement.

Chaplains are ministers of the gospel, who God called to minister to people outside the walls of the church. They are normally volunteers or employees of an institution or agency, and serve the clients, employees, and families of the institution. United Christian Faith Chaplains are recognized UCFM ministers, sent forth from the local church to serve as an extension of Christ's ministry to all people.

The employing institutions normally establish the minimum requirements for their chaplains. Some organizations have strict educational and training requirements, while others may appoint a dedicated employee with little or no formal theological training to the "extra" duty of serving as the chaplain for their organization. In all situations, the chaplain is expected to perform in a professional and dedicated manner.

Most employing institutions require an ecclesiastical endorsement as a condition of employment. An endorsement by United Christian Faith Ministries affirms that the individual is a minister in good standing with UCFM.

Some organizations may not require an endorsement, but the individual serving as a chaplain may request an endorsement. Even though the endorsement is not required, it communicates to the employer that the UCFM recognizes the individual as a minister and chaplain.

The endorsement also establishes a relationship with the United Christian Faith Ministries and is based on these four pillars: Integrity, Character, Responsibility and Accountability. It is the goal of UCFM Chaplaincy to maintain a pastoral relationship with all endorsed chaplains. This is done through training events and by visits of the endorsers to chaplains at their places of work.

**\*\*\* Endorsement is to a specific position. Any change in employment, volunteer status, change in field of ministry or otherwise requires an update of endorsement. \*\*\***

<sup>11</sup> Therefore we also pray always for you that our God would count you **worthy of this calling**, and fulfill all the good pleasure of His goodness and the work of faith with power, <sup>12</sup> that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

**2 Thessalonians 1:11-12**

<sup>11</sup> If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

**1 Peter 4:11**

<sup>5</sup> But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, <sup>6</sup> to knowledge self-control, to self-control perseverance, to perseverance godliness, <sup>7</sup> to godliness brotherly kindness, and to brotherly kindness love. <sup>8</sup> For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. <sup>10</sup> Therefore, brethren, be even more diligent to **make your call and election sure**, for if you do these things you will never stumble; <sup>11</sup> for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

**2 Peter 1:5-11**

<sup>20</sup> Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup> make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

**Hebrews 13:20-21**

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## **INTRODUCTION TO UCFM CHAPLINCY**

### **Finding Your Place in Ministry**

Throughout the Bible, God has called men and women to follow Him into a life of full-time ministry. God's call goes back as far as Abraham and Moses and continues into the New Testament with Jesus' disciples and Paul. Still today, God is calling people into ministry.

The reason you are reading this Handbook is because you have a sense that God now has His call on your life. A lot of different emotions go along with a call to full-time

ministry: excitement, joy, and passion as well as disbelief, fear, and unworthiness. You may already be experiencing all of these emotions at one time or another.

In Jesus' church, there is room for many different kinds of people doing many different kinds of ministry. *"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we are all made to drink of one Spirit. Indeed, the body does not consist of one member but of many"* (**1 Corinthians 12:12-14**). <sup>4</sup> *For just as we have many members in one body and all the members do not have the same function,* <sup>5</sup> *so we, who are many, are one body in Christ, and individually members one of another.* <sup>6</sup> *Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly:...* (**Romans 12:4-6a**). In the months and years ahead, you will discover numerous questionnaires that will help you learn more about yourself and the gifts and talents you have to offer in ministry. You will be able to take personality profiles, spiritual gift test and studies, a Ministry Strengths and Gifts Survey, and other tools to guide you in your search for the perfect ministerial fit for you.

When you are eventually assigned to a place of ministry, it may be in one of the following areas:

- pastor
- educator
- **chaplain**
- evangelist
- missionary
- song evangelist
- associate/assistant pastor who specializes in
- Administration
- compassionate ministries
- Christian education
- children's ministry
- youth ministry
- music ministry
- spiritual formation/pastoral care.

Maybe the most important (and most difficult) part of responding to God's call is making sure you are, in fact, called! How can you know such a thing for certain?

There is no simple, one-two-three formula to help know for sure if you are specifically called to the ministry. No one can tell you that for certain. It is something you ultimately have to work out between you and God.

But at the same time, you need to know with certainty your call from God to full-time ministry is without a doubt the most important decision of your life. Many times, in your ministry, the certainty of your call will be the only thing holding you steady in difficult times.

In the near future you should be answering the following questions about your own sense of gifts and graces for ministry. In the months and years of your acceptance of your call, you should experience growth in your ability to give a sincerely positive answer to these questions.

- Have I learned to pray?
- Are the means of grace (worship, Scripture, sacraments) becoming deeply ingrained in my lifestyle?
- Can I speak intelligibly?
- Can I think analytically and logically?
- Are my intellectual abilities up to the task of ministry?
- How much am I willing to give up in order to serve the poor and the sick?
- Am I willing to take up the Cross and die to self and the world?
- How deep is my capacity to feel another's hurts?
- Is agape love growing in my heart?
- Can I communicate the Christian message with persuasiveness and integrity?
- Am I a person in whom the community of faith can place full trust?
- Do I love to read and study Scripture?
- Am I learning the disciplines to be a competent interpreter of Scripture?
- Am I willing to be instructed by the traditions and history of the Church?
- Can I present the Christian faith in an understandable way to a variety of contemporary, intelligent people?

- Am I willing to be accountable to the policies and governing procedures?
- Are my ministry gifts being demonstrated in public teaching and service?

These are areas of accountability meant to guide you throughout the lifetime journey of ministry. They will help sensitize you to areas needing attention for the sake of your ministry and for the sake of the church.

A significant part of that preparation is education. Both general education, which enables a minister to speak intelligently with any educated person, and theological education, which equips the minister to bring the resources of the Christian church to bear on the needs of the world, are needed.

At this stage of the journey you have reached a very important part of your ministry. You might think you have arrived at the end of your journey and no more study or accountability will be required. Satan would like for you to think that way.

God's call to excellence in ministry requires a lifetime of study and learning. Though the Bible remains constant, methods of understanding and communicating it are constantly changing. The theology of church changes very little, if at all, in a person's lifetime, but different emphases arise to meet the needs of a changing culture. New ways of expressing theological truth may appear. The practical knowledge of ministry is always developing. One has never learned enough about human beings and their needs. To be a good steward of the ministry to which God has called you will require lifelong learning.

## **Integrity**

It is based on spiritual and theological truths, making it different from the credential assumptions of many other professions like education or medicine. Spiritual integrity, rather than acquisition of knowledge, lies at the heart of your ministry. Therefore, unlike teachers, doctors, or nurses, you are not required to take so many courses per year to have your credentials renewed. However, failure to continue your study will lessen both the spiritual integrity and the knowledge you bring to the task of your ministry.

Lifelong learning is a vital part of the spiritual and professional stewardship of your ministry. Wherever God calls you to serve, you will be a missionary of the gospel. The changing patterns of culture require constant updating of both knowledge and skills, if we are to establish outposts of the kingdom of God on earth. The very nature of the church's mission calls for lifelong learning.

## **Accountability**

While you are continuing to read and study and grow as part of your ongoing professional development, you will also want to take steps to nourish and care for your own soul. You need to develop good habits about taking a day off, keeping the Sabbath (which, for you, may NOT be Sunday), finding a recreational hobby, investing time with your family, etc. Hopefully you will learn early in your ministry the value of having a faithful accountability partner with whom you can talk freely about your struggles and frustrations. Many pastors today have discovered the wisdom of finding another Brother or Sister in the ministry to whom they can go to for both personal and professional advice.

Although you have a servant's heart and look for ways to give your life away for Jesus, you need to develop the mature wisdom that knows one of the key elements in caring for the souls of others is caring for your own soul.

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## **The Heart of a Christian Chaplain**

Christian chaplains are caring men and women of God that demonstrate God's love for a hurting world by sharing the gospel of Jesus Christ.

Christian chaplains remind a hurting world of the hope that we have because of Jesus Christ.

Christian chaplains affirm the dignity, value, and worth of all individuals, often in difficult circumstances, by sharing the gospel message.

Christian chaplains understand that God is always at work, and that there is reason to persevere, even in the face of adversity.

Christian chaplains understand that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Christian Chaplains share God's love through their ministry of the cross.

Christian chaplains admonish a lost and hurting world to trust in Jesus Christ as Savior; admonish believers to continue their faith journeys, and warn of the consequences of not doing so.

Christian chaplains are immovable in their steadfast commitment to sharing the gospel with hurting people; resolute in their commitment to evangelization and discipleship, and unshakable in their trust in Jesus Christ.

Christian chaplains understand that we have all sinned and fall short of the glory of God, and that we all need God's mercy. Yet, chaplains are uncompromising in their commitment to truth.

Christian chaplains are a special group of called ministers; they are more than mere professionals. They have a call of God upon their lives to engage a lost and dying world with the message of the cross of Jesus Christ.

Christian chaplains, called of God, and armed with the truth of God's word, always yields a good produce by sowing the good seed into the hearts of mankind.

*Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame. - (2 Timothy 2:15)*

*"Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." (Colossians 3:23-24 NIV)*

*"Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed." (1 Peter 1:13 NIV)*

*"For the Son of Man came not to be served but to serve, and to give his life a ransom for many." – Jesus Christ (Mark 10:45 NIV)*

*"Learn, rather, how to do good, setting your hearts on justice, righting the wrong, protecting the orphan, giving the widow redress; then come back, says the Lord, and make trial of me . . ." (Isaiah 1:13-17)*

*"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you that ye love one another. (John 15:16-17).*

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## **Standards and Codes of Ethics**

**As a Christian Chaplain representing UCFM Chaplain Ministry and Jesus Christ:**

1. I will read, understand, and follow the UCFM Chaplain Ministry Standards and Codes of Ethics.
2. I will seek to provide for pastoral care and ministry to persons of religious bodies other than my own within my area of responsibility with the same investment of myself as I give to members of my own denominational belief.
3. I will work collegially with chaplains of religious bodies other than my own as together we seek to provide as full a ministry as possible to our people.
4. I will respect the beliefs and traditions of my colleagues and those to whom I minister. When conducting services of worship that include persons of other than my personal beliefs, I will draw upon those beliefs, principles, and practices that we have in common.
5. I will maintain a disciplined ministry in such ways as keeping hours of prayer and devotion, endeavoring to maintain wholesome family relationships and regularly engaging in educational and recreational activities for professional and personal development. I will seek to maintain good health habits.
6. I will hold in confidence any privileged communication received by me during the conduct of my ministry. I will not disclose confidential communications in private or in public unless it is required by law to report to legal authorities.
7. I will not proselytize from other denominational bodies, but I retain the right to evangelize those who are not affiliated.
8. I will not in any way misrepresent myself as an enforcement officer, federal agent or any other government entity. I am confident in the fact that I am a chaplain and minister.
9. I will honestly represent my educational qualifications and affiliations.
10. I will understand the high value and dignity of the human being and actively attempt to avoid allowing my personal needs to exploit others. I am aware of the power invested in chaplains by their role as caregivers, and aware of the vulnerability of the people they seek to help. As a chaplain, I will never exploit anyone within my care, whether sexually, emotionally, or financially.

11. I will never engage in any form of sexual misconduct, in any form, including entering into sexual relationships with the people whom I serve. I will never physically or verbally abuse, harass, intimidate, or exploit anyone. Where I see, such misconduct happening, I will report it to the appropriate supervisor.

12. I will actively attempt to understand and recognize the diverse cultural backgrounds of the people soliciting or receiving my pastoral care.

13. I will not condone or engage in discrimination for any reason.

14. I will not accept donations or gifts that would place the donor's welfare, or their family's welfare, or the chaplaincy client relationship, in jeopardy.

15. I will take an active role in helping to build UCFM Chaplain Ministry by recruiting new members for membership, thereby assuring the future advancement of the ministry.

16. I will not talk down to, degrade, belittle, or disrespect other members in any way for any reason including but not limited to the following: color, culture, disability, ethnic, gender, race, religion, education, marital or sociological status or for any other reason.

17. I will respect the right, and the dignity, of all those that come to me requesting pastoral care.

18. I will obtain permission from any person to whom I provide pastoral care before taking written notes or electronically recording pastoral encounters.

19. I will protect and otherwise control the safety and confidentiality of any pastoral encounters and records I create, maintain, transfer, or destroy whether the records are written, taped, computerized, or stored in any other medium.

20. I will be committed to continue my pastoral and personal continuous education to be better equipped to serve God's people.

## United Christian Faith Ministries - Chaplaincy

If God is calling you to minister as a Chaplain through **United Christian Faith Ministries**, then praise God!  
Before proceeding any further though, we need to share a few requirements with you.  
Please read through this Manual.



United Christian  
Faith Ministries



**Joining UCFM Chaplaincy Ministry is a commitment but for the called it is also a privilege.**

### **INTRODUCTION:**

#### **UCFM Chaplain Ministry**

The intention of this manual is to describe the policies and practices of Emergency Services Chaplaincy (ESC), Jail and Prison Chaplaincy (JPC), Fire Chaplaincy (FC), Law Enforcement Chaplaincy (LEC) and Hospice/Hospital Chaplaincy (HHC). It is to be used as a set of guidelines for the orientation of Chaplains coming into the ministry as new members of the team. Keep in mind this manual is only the basics. Other training from outside of UCFM may require additional training such as, Clinical Pastoral Education (CPE), Bachelor's Degree or deeper Theological studies.

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To eliminate any confusion about our requirements of Credential Status, all United Christian Faith Ministry (UCFM) Ministers must maintain an **Active** status in the UCFM and apply for new credentials each year on their renewal date to remain in "**Good Standing**". These instructions also apply to the UCFM Chaplain Ministry. Failure to do so, can and will result in suspension of Credentials either as a UCFM Minister or UCFM Chaplains or both.

Once Credentials are placed in a "**Inactive**" status then the Chaplain must reapply and provide proof of continuing active ministry work to re-establish their credentials, or they may/will be ask/required to complete the entire course again.

If your Credentials as a UCFM Minister expires or is placed in a "**Inactive**" status it will automatically void your UCFM Chaplain Ministry credentials. Thus, resulting in a need to re-apply before new credentials will be issued. The following procedure will guide you through the process.

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## **Steps to order Credentials / ID card / Letter of Good Standing (LOG) from United Christian Faith Ministries:**

- Sign into your Private Office at [ucfm.org](http://ucfm.org)
- Click on Renewal Page at the top right of the screen or for Chaplains click on the Emergency Service Chaplain Badge, then enter the Chaplain store or use link below.
- Check your information and make sure it is correct (That will be used to provide credentials.)
- Click on the link to order professional credentials
- Now you will be instructed to make sure your mailing address is updated on your profile. (**An active phone number and email is required to remain in "Good Standing"**).
- You are offered links for 2 different ways to order
  1. Place an order Secure credit card method/PayPal
  2. Order using Check / Money Order method
- - - Once you select a payment method select the documents you want to order
- - - Proceed to checkout

**When ordering chaplain credentials both ESC and J&P use this link:**  
<http://www.ucfm.org/chaplain/store.html>

**All credentials and packages are strictly for Ordained members that are renewing their annual membership with UCFM. All prices listed are at a suggested Goodwill Offering and has nothing to do with the price of the credential or the monetary value of such offering.**

**Orders will be processed after receiving payment.  
(Allow 4-6 weeks for delivery)**

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## **Ethics & Confidentiality**

All Chaplains are expected to demonstrate behavior consistent with the mission of the UCFM Chaplaincy Ministry and the congregations they represent.

Any ethical concerns should be immediately addressed with the Chaplain Coordinator and his or her committee representative whom he or she chooses.

Chaplains are committed to treating all those whom they minister to with respect for their personal dignity, right to privacy and to protect the confidentiality of all personal information shared with the Chaplain. Confidentiality will be maintained within the limits of the law.

Chaplains will respect the rights of individuals seeking care to control the amount of personal information they want to disclose. They will respect people's right to privacy and avoid unwarranted disclosures of confidential information. When appropriate, Chaplains may inform the individuals of the difference between privileged/confidential information and reportable information such as threats of harm to themselves or others. The UCFM Chaplains take the initiative to clarify his or her limits concerning privileged information. (See Chaplains Code of Ethics)

A Chaplain is not held to confidentiality in the event of current child abuse or neglect, intended suicide or homicide, the threat of bodily injury to self or others.

No promises of confidentiality shall be made of potentially serious situations noted above.

## **Application and Selection of Chaplains**

Individuals interested in serving as volunteer Chaplains, must complete a formal application and be approved by the Chaplain Leadership Team of UCFM.

The Chaplain Leadership Team will review all applications submitted, giving careful and prayerful consideration to each one. Once the application has been reviewed and the candidate is found to meet the basic requirements, a personal interview may be conducted by the Chaplain Leadership Team.

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## Qualifications and Requirements for UCFM Chaplains

### Requirements

UCFM Chaplains are ministers called to serve God's people as commissioned by the Holy Sacred Word of God.

- Candidates for the **Chaplaincy Ministries** must be ordained by UCFM as a minister in good standing for a minimum of 90 days before they're allowed to start this application process.
- **ATTENTION!!!** If your UCFM Credentials are not in "Good Standing" and up to date, then you cannot place your first order nor renew your Chaplain Credentials.
- Submit a Trainee application and wait approval.
- Submit a valid driver license photo, Visa photo or Federal ID along with the Trainee application. \*This is not a picture of the ID Card...**Photo Only!**
- Must be able to pass a criminal background check.
- Show a God-like compassion, understanding and love for others.
- Maintain Biblical, ethical and moral standards.
- Be willing to respond to any and all situations where the presence of a Chaplain is required.
- Demonstrate maturity in judgment, emotional stability and personal flexibility.
- Be tactful and considerate in approach, relating easily to all people.
- Complete the prescribed studies during the Training process w/ passing grades.
- All steps during the Trainee process must be done in order, or your application could be denied.
- Must be approved by Two Chaplain Coordinators or Senior Leadership.
- Trainees will need to complete the Trainee portion, ES Chaplaincy program prior to moving on to the JP Chaplaincy program, then onto Fire, Police, etc.
- Additional Training Yearly will be required to maintain and re-order Chaplain Credentials along with Proof of continual active ministry (verified).



### **Mission and Governance**

As members of the United Christian Faith Ministries (UCFM) Chaplaincy Ministry we are committed to the Christian Ethics of cooperation, professional growth, equality, diversity, human justice and Grace through all we do. We affirm and promote the value, dignity and worth of each person encountered in our ministry by following the model of Jesus Christ.

***Provide pastoral care and counseling to those in need.***

The UCFM Chaplain Ministry receives guidance from a committee board comprised of Bishops, Senior Leadership, Regional Elders, and Chaplains representing the different agencies and public interests. These men and women are responsible for providing guidance to the Coordinating Chaplain for policies and procedures.

### **UCFM Terms and Conditions of Ordinations (*partial*) (TACOO)**

**Active:** I agree and understand that I am required to log into my private office at the UCFM website at least once every 200 days to keep my membership status in good standing. I agree that if I do not log into my private office within 365 days that my membership and any issued credentials (Ordination or Chaplaincy) may be canceled or archived offline because of inactivity. Further, if for some legitimate reason I cannot log into my private office, I shall contact someone from the Senior leadership and ask for a waiver for this provision.

**Reaffirm Credentials:** I understand and agree that I am required to yearly contact a regional leader to reaffirm my "*Active Good Standing*" status with the UCFM and fulfill any current or future documentation, testing or educational requirements to annually reaffirm my ordination commitment.

**Legal ~ Ethical Operations:** I understand and agree to conduct myself in a moral, ethical, and lawful manner, knowing that it is my full legal responsibility to know and follow the laws governing my ordination, chaplaincy, ministry, and actions.

**Credentials Renewals:** I understand and agree that I MUST RENEW MY "Letter of Good Standing" and "ministry I.D. Card" every year with UCFM ordination and UCFM Chaplaincy Program. Your "Good Standing" expire on your yearly renewal date.

### **Other Terms and Conditions**

Must be ordained by United Christian Faith Ministries and members in good standing of UCFM. Is required each year to renew their Chaplaincy to remain in good standing with the chaplain program and ensure their good standing is maintained and up to date with UCFM ordination as well.

#### **Also: A Chaplain**

Must be able to pass a criminal background check.

Show a God-like compassion, understanding and love for others.

Maintain Biblical, ethical and moral standards.

Demonstrate maturity in judgment, emotional stability and personal flexibility.

Be tactful and considerate in approach, relating easily to all people.

#### **IMPORTANT: Reminder Ordering of Credentials:**

Once the entire course is completed your Chaplaincy will not be official until your ID Card, Letter of Good Standing and Certificate has been purchased. Upon completion of the course and ordering your credentials you are on your way to an exciting career as a volunteer Chaplain. You will find it quite rewarding and a valuable ministry impacting the lives of others. **Please remember to renew your Certifications yearly.**

## What Does a Chaplain Do?

Chaplains lead nondenominational religious services and provide spiritual support to those who are unable to attend organized religious services. A chaplain may work in a hospital, prison, or university, or serve as part of the military. Although prison, military, school, and hospital chaplains work in very different environments, they all provide spiritual guidance to individuals who don't have access to formal religious services offered by their faith of choice.

### Duties and Responsibilities

A chaplain's most important job is to provide religious services, spiritual guidance, and counseling to those in need. According to *O-Net Online*, a website created for the U.S. Department of Labor, a chaplain gives sermons to encourage spirituality and provide comfort.

A chaplain who works in a hospital or hospice facility provides counseling and spiritual guidance for patients, their families, and even the hospital staff. Chaplains may also provide educational programs or conversion counseling to youth or prisoners. Chaplains can perform religious rites such as weddings and funerals as well. Depending on their work environment, chaplains may plan and coordinate retreats and training for others who perform religious services and spiritual counseling.

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### Becoming A Chaplain:

**Understand what the job entails.** A chaplain is ordained or hired by an organization or faith group to minister to people's needs in a variety of different settings. Chaplains commonly work at hospitals, nursing homes, military bases and in prisons. As a chaplain, your role is to connect with people in need of guidance and provide counsel and solace to those who are ill, confined to the home, or deployed away from their hometown. Depending on where you are employed, your duties could include:

- Visiting people affiliated with your church or synagogue or organization at home or in the hospital, or holding office hours during which people can come to you.
- Listening to and praying with people in need of spiritual support.
- Leading religious services or prayer sessions.
- Providing grief counseling.
- Conducting funeral services.

**Be open minded and empathetic.** A chaplain must be capable of deep empathy and open to forming relationships with a variety of different people from all backgrounds.<sup>[1]</sup> As a chaplain, you will be in a position to help people who are at their most vulnerable, whether they're terminally ill or stationed in a place far away from their home and family. Having the ability to connect with people from any type of background is the most important prerequisite for being a chaplain.

- Chaplains working in hospitals and prisons and at military bases interact with people who have a variety of different religious backgrounds. Some people seeking spiritual guidance may not be religious at all. To be an effective chaplain, it's important to be open to and accepting of all types of religious beliefs, even those different from your own.
- Even if you're affiliated with a particular religious congregation, you'll need to be able to work with people who come from many different walks of life. You may be called to counsel someone who has made choices that go against the tenets of your religion, for example. An ability to put your personal opinions aside for the sake of being as helpful and empathetic as possible is important no matter who you're working with.

**Be able to meet the spiritual needs of strangers.** No matter where you work as a chaplain, you will encounter new individuals on a regular basis. There is a chance that you may only meet someone once or twice, and so you must be able to help, inspire, and motivate people with whom you've only just become acquainted. The goal is always to forge deep, meaningful bonds that will sustain people through the very

toughest circumstances.<sup>[2]</sup> It takes a special person to be able to form this type of relationship quickly.

**Be trustworthy and able to maintain confidentiality.** One of your main duties as a chaplain will be counseling those under spiritual distress. When people come to you for help, they will share sensitive details with you with the expectation that you keep that information between the two of you. Just as a counselor or psychiatrist is expected to remain confidential, you will be expected to do the same. A chaplain who cannot be trusted will soon lose his potency and effectiveness.

**Be available to help at all times.** People experience spiritual crises all throughout the day, even in the middle of the night. Depending on where you work, like a doctor on call, you may need to drop what you're doing or wake up at odd hours to help someone who is troubled. Being selfless in this way does not come easy to most people; it can be exhausting and take a personal toll. It's this particular generosity of spirit that makes chaplains special.

- However, it will be important to erect some boundaries to protect your
- contact information, for example. Depending on where you are employed, there may be other restrictions in place.

**Be spiritually strong.** When you have to offer guidance to people all day long, you may start to feel your energy drain away. As a chaplain, you must be able to help yourself and keep yourself from deteriorating spiritually. Being firm in your own spirituality and being able to handle the stress of helping others is integral to becoming a chaplain who can make a difference.

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## **Scope and Role of the Ministry**

### **Duties of a Chaplain**

- Death notification
- Suicide threats, attempts and completions
- Deaths of children

- Fatal accidents or other disaster scenes
  - Scenes of violent crimes against people
  - Structure fire scenes
  - Responding to hospital emergency rooms when emergency personnel are severely injured or have died while on duty
  - Assist department officials in making line of duty death or injury notifications.
  - Visit sick or injured emergency services, law enforcement or crisis personnel at home or in the hospital
  - Attend and participate in funerals of active as well as retired members of law enforcement, fire department and EMS.
  - Plan and preside at memorial services when appropriate
  - Go for regular ride alongs with law enforcement and EMS personnel
  - Attend social or other important events at the various agencies
  - Counsel emergency service personnel
  - Counsel other members of a department
  - Counsel the families of department personnel
  - Visit sick or injured in homes and hospitals
  - Serve death notifications
  - Provide assistance to victim
  - Assist officers in areas such as Stress Management and Family Life.
  - Assist at suicide incidents
  - Serve as liaison with other clergy in the community
  - Furnish expert responses to religious questions
  - Offer prayers at special occasions, graduations, awards ceremonies, and dedication of buildings.
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## **SECTION 1**

### **Hospital Chaplaincy:**

A hospital chaplain provides spiritual support in the hospital environment to patients, hospital staff, and family members. In the case of hospitals affiliated with a specific religious denomination, such as Catholic hospitals, the chaplain usually represents the same denomination, while other hospitals can choose chaplains from a variety of backgrounds. Many hospitals stress that although their chaplains belong to specific religious groups, the spiritual services provided are interfaith, meaning that people of all religious faiths will be respected, and that additional religious officiants can be provided upon request.

Chaplains can be found working in a number of environments. They may be fully ordained, as in the case of priests, pastors, and rabbis, or they may simply have received some training. Chaplaincy is often associated specifically with Christianity, but members of other faiths can and do act as chaplains.

In the case of a hospital chaplain, the chaplain works a shift in the hospital, often walking the halls to connect with people who might need spiritual support. He or she provides assistance for members of the staff who may be struggling with religious issues, and religious counseling is also offered to patients and family members. This person may lead religious services in the hospital's chapel or in patient rooms, and services such as Communion may also be offered.

Chaplains may only attend patients by request, or they may visit all patients in the hospital. Their goal is to provide spiritual support and counseling to help people who may be experiencing spiritual distress, and to bring in other religious practitioners if they are needed. For example, a Baptist chaplain might bring in a rabbi for a Jewish patient, or a Catholic priest for a Catholic patient. Nondenominational counseling is also available. Chaplains may also sit with dying patients and their families to provide support, and they counsel family members dealing with situations varying from sudden death to ethical struggles over organ donation.

In many cases, a hospital chaplain is affiliated with a professional organization of chaplains. Membership usually implies a minimum standard of religious education that has often been paired with special training in health care issues. In other instances, the chaplain may simply be a member of the local clergy who is brought in to a hospital to provide spiritual support by request.

Patients usually have the right to refuse the chaplain's services and to determine the degree of support and intervention provided by him or her. Some, for example, may appreciate a chaplain who acts as a patient advocate, while others may prefer a more hands-off approach in which the chaplain provides religious support but not medical advice or assistance.

### **Hospital Visitation:**

Chaplains do not need to have formal religious training in order to become an effective visitor to hospital patients. A caring personality is one of the greatest qualifications.

The chaplain preparation begins with his/her own maturity and experience with God.

### **Guidelines for Visitation:**

1- Learn the purpose of the health care facility you are visiting. Familiarize yourself with the protocol and regulations. • Visiting hours • Clergy registry, if they have one • If possible, meet with the resident chaplain

2- Respect patient and family wishes regarding visits.

3- Respect the privacy and nursing needs before entering the room. Check with floor nurse if patient's door is closed.

4- If there is more than one patient in the room, be sensitive to that person's needs.

5- Make your visit brief! (You are not calling on the patient to entertain them.)

6- Express your concern but do not inquire about their specific condition.

7- Listen more than talk!

8- Be sensitive in your physical approach to the patient; don't sit of the bed.

9- If the patient is asleep or medicated, don't arouse them; leave your card with a note that you called at a certain time.

10- Patients often will appreciate a brief prayer. Always ask before offering a prayer.

11- If the patient has a roommate, you might ask if he/she would like to be included in the prayer.

12- If practical, make a follow-up visit after they are home, or send a card. Your continual concern is a mark of your ministry.

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## **Hospice Chaplaincy:**

### **Job Description, Duties and Requirements**

Learn about the education and preparation needed to become a hospice chaplain. Get a quick view of the requirements as well as details about training, job duties and certification to find out if this is the career for you.

Hospice chaplains provide spiritual support to terminally ill patients and their families. Chaplains generally work in hospitals, nursing homes and other health care facilities but may also visit patients in their homes. These professionals make spiritual assessments of patients, taking into account mental, emotional, physical and spiritual stresses, and respond with appropriate counseling and care.

Chaplains are members of the interdisciplinary team, which is a group of specialists and professionals that provides guidance and support. Accordingly, they assist the medical staff in developing an individualized plan of care for each patient. Individualized plans may include daily spiritual consultations and performance of sacraments.

Chaplains of many faiths work with a diverse population, counseling patients undergoing surgical procedures, facing end of life issues or involved in traumatic accidents. They also offer comfort and support to patients' families. They may be called on by hospital staff to calm angry or emotionally distraught friends and family members of patients. Chaplains may conduct religious services in the hospital chapel, including officiating at memorial services and weddings. In some cases, a hospital chaplain will provide spiritual support to fellow staff members and care providers.

Hospitals typically seek chaplaincy candidates with a demonstrated ability to work well within a team environment. The capacity to communicate respectfully across cultures and with persons of different faiths is a valued asset. Due to the sensitive nature of the work, chaplains are held to a high standard of ethical behavior, professionalism and confidentiality.

The ability to work effectively in stressful situations while maintaining a calm demeanor is important. Hospital chaplains should also be able to work independently and be flexible when faced with multiple priorities. Candidates who demonstrate strong interpersonal skills and who are friendly, compassionate and approachable may find the best job prospects. Prior experience in the armed forces as a chaplain or religious program specialist or experience in a religious ministry is also taken into consideration by employers.

### **Essential Information**

Hospice chaplains are members of an interdisciplinary team of medical professionals and other allied health staff who provide care and comfort to patients nearing end of life because of terminal illnesses. Hospice is generally intended to encompass care for the 'whole person', and chaplains are trained to support medical care from a spiritual and emotional perspective. To be officially certified, which is required by many employers, chaplains must earn a master's degree and complete Clinical Pastoral Education (CPE).

### **Things You'll Need**

- Resume
- Letters of reference (optional)
- Accredited bachelor's or master's in theology or divinity (optional)
- Read the requirements of being a hospice chaplain before moving ahead. You often will be working with patients and families of patients who are terminally ill, so make certain you understand the importance of the role, and the compassion required.
- Locate an organization that provides chaplain credentials to qualified individuals. Qualified can mean anything from providing a proper resume and valid references to having a college degree in theology or divinity. Read the requirements of any organization you choose and learn as much as you can about it before aligning yourself with it. If you already belong to a religious denomination, ask the clergy staff if they have a process in place for becoming a licensed, ordained hospice chaplain. If not, try [chaplain-ministries.com](http://chaplain-ministries.com) or [tcchaplains.org](http://tcchaplains.org).
- Complete the application steps required by your denomination or organization and pay any applicable fees.
- Begin to seek a volunteer or paid position as a hospice chaplain. You may note on your resume your new credentials upon approval. As a chaplain, the

denomination, ordaining organization or hospice-care facility might require ongoing education and training.

## **Educational Requirements**

There are diverse educational paths to becoming a hospital chaplain. Employers may consider those with an educational background in counseling, psychology or theology as prime candidates. At a minimum, most hospitals require that chaplains possess a bachelor's degree in counseling, theology or a related field. Many larger hospitals may ask that chaplains hold a Master of Divinity, be endorsed by a recognized religious institution or demonstrate that they have received additional training or credentialing through a professional organization such as the Association for Clinical Pastoral Education, Inc.

Most chaplains have earned a bachelor's degree in religious studies or a related subject and a master's degree in theology, divinity or pastoral studies. Courses may include biblical interpretation, human development and crises management. Master's degree programs require the completion of 72 semester hours, generally last three years and may include an internship or one unit of Clinical Pastoral Education (CPE). The Association for Clinical Pastoral Education defines one unit of CPE as 400 hours of supervised meetings with persons in crises and includes ministry and peer evaluation.

## **Certification**

Although the specific requirements for certification may vary based on affiliation, most organizations require chaplains to be ordained or commissioned to minister. Additionally, applicants must present a letter of endorsement for chaplaincy from a recognized faith group. Lastly, chaplains must have obtained an M.A. in Theology or a related subject and accrued four units of CPE. Maintenance of certification varies by institution but generally includes continuing education, a peer evaluation and an updated letter of endorsement.

## **Hospice Chaplain's Duties**

A hospice chaplain's primary responsibility is to provide emotional and spiritual counseling to patients and their families. Other duties may include submitting written reports on patient interactions and acting as liaisons between members of the clergy and hospice patients. Chaplains don't replace clergy members but rather are there to offer further support and communicate the needs of the patient. Additionally, chaplains provide bereavement services, including phone calls, visits and memorial services, to family members upon the death of a patient.

## **How Hospice Chaplains Comfort the Dying**

What are the Rules?

Every hospice has a chaplain who can assist with spiritual needs. Some people think they must be religious or practice within a particular denomination to request a visit with a chaplain, but that's not true. There are **no requirements**. Hospice chaplains come from various religious backgrounds, but they will provide support regardless of your religious affiliation.

What are "Spiritual Services" ?

Spiritual services encompass a lot. In addition to support, guidance and counseling, they can include prayer and worship services as well as rituals and traditions that honor your faith.

Hospice chaplains counsel patients and their families with regard to spiritual concerns. Many patients who take advantage of the spiritual services provided through hospice find that the chaplain helps them gain a better perspective, alleviating some of their depression and stress. Others consider their spirituality very private and are not comfortable discussing such matters with loved ones. In these instances, a chaplain can provide an outlet for needed conversation about end-of-life concerns.

What Should I Expect When I Request Spiritual Guidance?

Hospice chaplains visit patients in their home when a visit has been requested. Some patients may need to ask for forgiveness while others question God's reasoning for their illness, and so on. This is when a chaplain can help most. Hospice chaplains are experienced to deal with these types of situations and can provide relief to the patient and family members who are struggling to cope with the terminal diagnosis.

One thing patients should always expect with hospice, regardless of their spiritual choices, is that **they** maintain control over their own care. A hospice chaplain should never pressure patients into medical care that they do not want. No matter what their personal religious beliefs, hospice chaplains are trained to respect patients' personal values and wishes.

Are Chaplain Visits Required in Hospice Care?

Patients aren't required to see a chaplain. Engaging spiritual services is optional. It is a personal choice, and patients can change their mind at any time. Many patients decide against it initially, and later realize it's something they could benefit from and choose to take advantage the service.

Will the Chaplain Replace my Minister or Pastor?

Hospice chaplains don't take the place of the patient's minister or pastor of their church. The patient can choose to seek guidance from their own spiritual counselor, the hospice chaplain, or both. The chaplain will work alongside any church leader to ensure the patient receives all the support they need.

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## **Suicide Intervention: (ASIST Suicide Intervention Model Basic Principles)**

### **Overarching Principles**

- This model is used nationally by first responders to talk people off the bridge. It was a **95%** success rate.
- **Do not** shortcut the process. Follow the model and the model works.
- **Do not** act surprised, **do not** be judgmental, **do not** try to cheer up, and **do not** give solutions until step 5 below.
- **Do not** say, "You shouldn't feel that way".
- **Pray** constantly while talking with the person – at every step along the way.
- **Listen, don't talk!** If you have to talk, use **active listening skills**:
  - A. Repeat verbatim
    - Repeat and paraphrase
    - Ask a clarifying question
- We want to be empathetic and work hard to gain their trust thru **active listening skills** so we can **Connect** with them and fully **Understand** why they are having these thoughts.

**CONNECT** with the person and develop trust

\*Their thoughts are about **Death**, they are focused on the **Past**, and they feel **Alone**

1.a.i.1. **Listen for Suicide Ideation** (thoughts of suicide). Explore the clues that raise a red flag

- **Actions**

Giving away possessions, withdrawal from family & friends, loss of interest in hobbies, abuse of alcohol/drugs, reckless behavior.

- a. Expressed **thoughts**

"I won't be needing these things anymore" "I can't do anything right" "I just can't take it anymore" "I wish I were dead" "Everyone will be better off without me" "All my problems will end soon"

b. Expressed **feelings**

Desperate, angry, guilty, worthless, lonely, sad, hopeless, helpless

c. **Physical** clues

Lack of interest in appearance, disturbed sleep, change in appetite or weight

1.a.i.2. **Ask, "Are you having thoughts of suicide?"**

- Be comfortable using the word "suicide" – it communicates that you are comfortable talking about it w/o being judgmental
- a. It is clear and direct – very important.

**UNDERSTAND** completely their reason why and their level of risk

\*They have **Ambivalent** thoughts re: life and death, they are focused on the **Present**, they are feeling **Engaged**.

1.a.i.3. **Ask, "Why do you want to die?"**

**I.** With every reason to die, there is a reason to live

- a. Listen **TO** their reasons to die and listen **FOR** their reasons to live
- b. Ask, "Besides that, why else do you want to die" – until they have stated **ALL** their reasons to die
- c. Introduce their reasons to live (one at a time) – "When you told me about your financial issues, you stated you feel bad because you want to provide for your family. Is it possible, that **on the one hand** you want to die because of your financial struggles, yet **on the other hand** you want to live because you want to provide for your family?"
- d. **\*AMBIVALENCE IS A GOOD THING!\*** at this point
- e. Make their **Ambivalence** clear by stating, It seems to me that there is a conflict going on inside you. There is a part of you that wants to die because of all the reasons you told me about, but there is also a part of you that wants to live. Is that true?

1.a.i.4. **Review the Risks** with the person

1. **Having thoughts of suicide**

- a. **Current suicide plan?** (How? How prepared? How soon?)
- b. **Pain?** (Physical? Emotional? Spiritual? Mental? Social?)

“Do you have pain that at times feels unbearable?”

- c. **Resources?** (To help with each of the sources of pain)

“Do you feel you have few, if any, resources?”

- d. **Prior Suicidal Behavior?**

“Have you attempted suicide in the past?”

“Do you have a family member or friend who died by suicide?”

- e. **Mental Health?**

“Do you have a history of depression?”

“Have you or are you currently seeing a counselor/psychiatrist for depression?”

“Have you or are you currently taking medication for depression?”

“Have you been told you need medication for depression?”

**ASSIST** them in getting linked to people and organizations that can help their felt needs

\*Their thoughts are about **Life**, they are focused on the **Future**, and they feel **Linked** to people who can help

- 1.a.i.5. **Create a Safe Plan** - this is the **FIRST** time we talk about any solutions.

1. **Having thoughts of suicide – *Determine ways to keep safe*** - inform a family member or friend, avoid alcohol & un-prescribed uses of drugs, and link to counseling resources.
  - a. **Current suicide plan – *Disable the plan*** – stay with family/friend, get rid of guns, pills, or other means.
  - b. **Pain – *Ease the pain*** – find a solution for each area of expressed pain. Call those resources and make appointments (Dr., Counselor, Pastor, etc.)
  - c. **Resources – *Link the person to resources*** – any not discussed above.
  - d. **Prior suicide behavior – *Support past survival skills*** – “What did you do or talk to that helped in the past?”
  - e. **Mental Health – *Get them an appointment*** – with MD, Psychiatrist, Counselor, Pastor, etc.

- 1.a.i.1. **Follow-up on Commitments**

- a. Follow through on what you say you will do (ie: list of counselors, call tomorrow, etc.)
- a. Continue to keep walk with them through the difficult days ahead & meet with or talk by phone

- Within 24/48 hours
  - 2 or 3 times this first week
  - Once a week for the next month (or so)
  - Decrease to once every other week, then once a month, then once in a while as the person gets connected with those that can help and they are doing better.
- 

## **Death Notification:**

1. The coroner or medical examiner is absolutely responsible for determining the identity of the deceased.
2. Notify in person. Don't call. Do not take any possessions of the victim to the notification. If there is absolutely no alternative to a phone call, arrange for a professional, neighbor, or a friend to be with the next of kin when the call comes.
3. If a large group is to be notified, request additional chaplains.
4. Talk about your reactions to the death with your team member(s) before the notification to enable you to better focus on the family when you arrive.
5. Present credentials and ask to come in.
6. Sit down, ask them to sit down, and be sure you have the nearest next of kin (do not notify siblings before notifying parents or spouse). Never notify a child. Never use a child as a translator.
7. Use the victim's name... "Are you the parents of \_\_\_\_\_?"
8. Inform simply and directly with warmth and compassion.
9. Do not use expressions like "expired," "passed away," or "we've lost \_\_\_\_\_."
10. Sample script: "I'm afraid I have some very bad news for you." Pause a moment to allow them to "prepare." "Name has been involved in \_\_\_\_\_ and (s)he has died."

Pause again. "I am so sorry." Adding your condolence is very important because it expresses feelings rather than facts, and invites them to express their own.

11. Continue to use the words "dead" or "died" through ongoing conversation. Continue to use the victim's name, not "body" or "the deceased."

12. Do not blame the victim in any way for what happened, even though he/she may have been fully or partially at fault.

13. Do not discount feelings, theirs or yours. Intense reactions are normal. Expect fight, flight, freezing, or other forms of regression. If someone goes into shock have them lie down, elevate their feet, keep them warm, monitor breathing and pulse, and call for medical assistance.

14. Join the survivors in their grief without being overwhelmed by it. Do not use clichés. Helpful remarks are simple, direct, validate, normalize, assure, empower, express concern. *Examples: "I am so sorry." "It's harder than people think." "Most people who have gone through this react similarly to what you are experiencing." "If I were in your situation, I'd feel very \_\_\_\_\_ too."*

15. Answer all questions honestly (requires knowing the facts before you go). Do not give more detail than is asked for, but be honest in your answers.

16. Offer to make calls, arrange for child care, call clergy, relatives, employer. Provide them with a list of the calls you make as they will have difficulty remembering what you have told them.

17. When a child is killed and one parent is at home, notify that parent, then offer to take them to notify the other parent.

18. Do not speak to the media without the family's permission.

19. Determine if autopsy will be performed or if identification of the body is necessary. If identification is necessary, transport next of kin to and from morgue and help prepare them by giving a physical description of the morgue, and telling them that "Name" will look pale because blood settles to point of lowest gravity.

20. Do not leave survivors alone. Arrange for someone to come and wait until they arrive before leaving.

21. When leaving let him/her or them know you will check back the next day to see how they are doing and ask if there is anything else you can do for them.

22. Call and visit again the next day. If the family does not want you to come, spend

some time on the phone and re-express willingness to answer all questions. They will probably have more questions than when they were first notified.

23. Ask the family if they are ready to receive "Name's" clothing, jewelry, etc. Honor their wishes.

Possessions should be presented neatly in a box and not in a trash bag. Clothing should be dried thoroughly to eliminate bad odor. When the family receives the items, explain what the box contains and the condition of the items so they will know what to expect when they decide to open it.

24. If there is anything positive to say about the last moments, share them now. Give assurances such as "most people who are severely injured do not remember the direct assault and do not feel pain for some time." Do not say, "s(he) did not know what hit them" unless you are absolutely sure.

25. Let the survivor(s) know you care. The most beloved professionals and first responders are those who are willing to share the pain of the loss. Attend the funeral if possible. This will mean a great deal to the family and reinforces a positive image of your profession.

26. Know exactly how to access immediate medical or mental health care should family members experience a crisis reaction that is beyond your response capability.

27. Debrief your own personal reactions with another chaplain or member of your personal clergy on a frequent and regular basis - don't try to carry the emotional pain all by yourself, and don't let your emotions and the stress you naturally experience in empathizing with the bereaved build into a problem for you.

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## **Brief Introduction on Serving Military and Their Dependents**

### **Military Dependent/Veterans Outreach Through Chaplaincy**

Chaplains for Military personnel have long been a source of comfort and inspiration for the men and women of the armed services and their families. Perhaps never more so than in times of war or deployments. Service members who are deployed experience stress not only from combat, but also from environmental hardships and separation

from family and friends. Having a chaplain to confide in can help service members better cope with these pressures.

## **How Your Chaplain Can Help You During Deployment**

Chaplains serve as sounding boards and mentors, as well as religious leaders, for service members of all ranks. No matter their own specific religious denomination, chaplains minister to military members of all faiths.

As service members experience multiple deployments, issues such as combat-related stress are increasingly likely. In these situations, a chaplain can be a valuable counselor and source of information by helping the service member access helpful resources.

As communications with a chaplain are confidential, information exchanged with a chaplain during a counseling session is considered privileged and is therefore protected under law. The Army, Air Force, Navy and Marine Corps all have the same rules about confidentiality: everything is confidential. The legal term is "privileged communication," which means that it is a service member's right to decide whether a chaplain can reveal what has been discussed. Without permission, the chaplain must maintain the confidence.

The time leading up to a deployment is often very stressful for service members and their families. This is true for all military families, whether the service member is career active duty or a Reserve or National Guard member who is being activated for a deployment.

A military family has much to accomplish prior to a deployment. Wills need to be processed, military paperwork completed, financial support arrangements made, and those in Reserve or National Guard units have to leave their civilian jobs and transition to active duty.

Taking care of all these details places a great deal of stress on military families. But the most important pre-deployment stressor is dealing with feelings about the coming separation. Many families experience anticipatory grief, and the stress can become so great that it leads to marital and family conflict. Because of this, the service member's ultimate departure can be a source of both sorrow and relief.

Chaplains can help during this time by understanding this process and helping military families realize that what they are going through is normal. In most cases, in-depth therapy will not be necessary; but sensitive pastoral care is appropriate.

### **Deployment Adjustment**

Families go through a time of adjustment after the service member deploys. The length of the adjustment period varies, but it usually lasts a month or more. The family's ability to cope with the service member's absence and settle into a new "normal" routine is dependent upon the family's internal (mental, emotional, spiritual) and external (financial, extended family, church, etc.) resources. This early stage of adjustment is a good time for the pastor and members of the congregation to be in touch with the family to see what assistance might be needed.

### **After Deployment**

Deployment and reintegration can put unique stressors on service members and their families.

- Marriage enrichment
- Parenting skills
- Spiritual-leadership training
- Service member transition from combat operation
- Anger management
- Spiritual formation for youth and adults

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## **SECTION II**

### **Emergency Services Chaplaincy:**

#### **Mission and Governance**

Mission of the Emergency Services Chaplaincy

- Provide pastoral care and counseling to employees and families of law enforcement, fire and emergency medical service agencies
- Comfort and provide resource information to victims of fire, crime, medical emergencies and natural/manmade disasters
- Assist the Coroner in notifying individuals who have lost a family member in

an unexpected manner

Be familiar with and/or willing to learn the various helping agencies in the community.

Have a deep concern for the spiritual and emotional well-being of emergency response personnel, their families and the victims of accidents and disasters.

Be willing to respond to any and all situations where the presence of a Chaplain is required.

Be willing to obtain training in Critical Incident Stress Management, Crisis Counseling and other related topics as available.

Possess a valid driver's license.

**Chaplains serve many personal and spiritual needs of individuals** where they are, without judgment until the crisis is over.

**Chaplains respect the persons they serve**, even though there may be profound differences in race, gender, economic status, religious experience and many other factors.

**Chaplains respond at any hour**, any day, in all kinds of weather. Mostly, they listen console and understand.

**Chaplains comfort people** who are shaking with fear offering guidance in difficult moments.

**Chaplains pray when and where needed.**

**Chaplains also understand the difficulties of public bureaucracies** and the "red tape" Law Enforcement officers must deal with. Chaplains spend many hours riding as active passengers with officers on patrol building relationships and offering guarded advice when requested.

**Chaplains also participate in a wide variety of training programs.** Often chaplains teach classes dealing with stress, family life, diversity, relationships, ethics, and other issues.

**Chaplains listen and participate in the workplace of law enforcement officers** with empathy and experience, advising calmly in the midst of turmoil and danger, while offering assistance when appropriate or requested.

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## **Ethics and Confidentiality**

All chaplains are expected to demonstrate behavior consistent with the mission of Emergency Services Chaplaincy and the congregation they represent.

Any ethical concerns should be immediately addressed with the Chaplain. Emergency Services Chaplaincy is committed to treating all those whom they minister to with respect for their personal dignity, right to privacy and to protect the confidentiality of all personal information shared with the Chaplain. Confidentiality will be maintained within the limits of the law.

The Chaplain is **NOT** held to confidentiality in the event of current child abuse or neglect, intended suicide/homicide, the threat of bodily injury to self or danger to others. No promises of confidentiality shall be made of potentially serious situations noted above.

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## **Identifying the Crisis**

The first task of the chaplain in disasters is to assess the immediate need— from both the victim’s perspective and from that of the caregiver. The primary response in disasters and other emergencies is physical survival. When rescue workers and caregivers arrive on the scene, medical injuries and issues are addressed first. Victims basic needs are first met—air, water, food, clothing, and shelter. Because disasters are a significant disruption to homeostasis, there is a sense of urgency to assist the victim in reducing acute physical traumatic stressors. Victims need medical assistance and physical resources.

When physical survival and basic needs are met, caregivers are able to address other presenting needs. Victims have a need to be assured of their safety and security. They want to know that their family and friends are safe. They want to know that their home and belongings are safe. They want assurance of safety from impending danger and the security of qualified assistance. They need the security of confidentiality and privacy. They need to perceive that they are safe from imminent danger.

In crisis intervention, Victims who have had basic human needs met and feel relatively safe and secure will now be concerned about having a positive relationship with others. Uniting with family, friends, and others who are experiencing the same disaster will become important in feeling like part of a community. Communicating with friends, family, and other survivors will assist in feeling connected and secure. Isolation and abandonment lead back to insecurity and a sense of danger. Social affiliation at this point means someone else understands exactly what the victim is feeling and what the victim has experienced.

Remember, chaplains in disasters are administering psychological and spiritual first aid, not therapy. The basic goals are to mitigate acute distress, reduce symptoms, increase adaptive capabilities, and facilitate continued care— all under the umbrella of spiritual and pastoral care of the ministry of presence, the ministry of compassion, and the ministry of care. Chaplains in disasters are a “value-added” component of crisis intervention and disaster response. They are able to provide essential crisis interventions and spiritual crisis interventions.

ESC Chaplains bring comfort and consolation to all persons in need with special emphasis on those confronted with fire, death, accidents or natural/manmade disasters.

The ministry includes the provision of pastoral care to members of law enforcement and emergency agencies. ESC Chaplains also provide guidance and counseling, survivor support, a jail ministry and ministry in the schools as needed. They may also assist individuals by referring them to other care providers or agencies.

The role of the ESC Chaplain is to be a representative of God bearing witness to His forgiving and redeeming power in accordance with 2 Corinthians 1:3-4.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, <sup>4</sup> who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

**2 Corinthians 1:3-4**

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## **Understanding the Terminology and Concepts**

**Chaplain:** a clergyman in charge of a chapel; officially attached to a branch of the military, to an institution, or to a family or court; a person chosen to conduct religious exercises.

**Compassion:** a feeling of deep sympathy and sorrow for another who is stricken by suffering or misfortune, accompanied by a strong desire to alleviate the pain or remove its cause

**Crisis response:** an informed response to the emotional disruption that occurs after a critical event; also known as a crisis intervention

**Crisis:** an acute human response to an event wherein psychological homeostasis (balance) has been disrupted; one's usual coping mechanisms have failed; and there are signs and/or symptoms of distress, dysfunction, or impairment.

**Critical incident:** a stressor event (crisis event), which appears to cause, or be most associated with, a crisis response; an event which overwhelms a person's usual coping mechanisms, the most severe forms may be considered traumatic events

**Crisis intervention:** the urgent and acute psychological support sometimes thought of as "emotional first-aid"

**Cross-cultural:** effectively operating outside the boundaries of a particular cultural group  
**Cultural awareness:** developing sensitivity and understanding of another ethnic group; usually involves internal changes in terms of attitudes and value; refers to the qualities of openness and flexibility that people develop in relation to others.

**Cultural competence:** a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations emphasizes the idea of effectively operating in different cultural contexts

**Cultural knowledge:** familiarization with selected cultural characteristics, history, values, belief systems, and behaviors of the members of another ethnic group.

**Cultural sensitivity:** knowing that cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences.

**Disaster:** a calamitous event, occurring suddenly and causing great damage or hardship, an unexpected event that causes human suffering or creates human needs that the victims cannot alleviate without assistance.

**Disaster relief chaplain:** a chaplain that responds to victims of disasters; trained in crisis intervention skills

**Distress:** prolonged or excessive negative stress reactions; they can cause harm

**Emergency:** a sudden, urgent, usually unforeseen occurrence or occasion, requiring immediate action

**Eustress:** a positive stress reaction that motivates one to make positive changes, grow, and achieve goals

**Human diversity:** the state of being diverse as mankind; unlike in many characteristics— physical, moral, spiritual, intellectual, historical, familial

**Interdisciplinary team:** a group of specialists that represent several different professions, disciplines, or agencies.

**Multidisciplinary team:** a group of specialists that represent several different professions, disciplines, or agencies.

**Pluralism:** a coalition of diverse ethnic, racial, religious, or social groups seeking to maintain autonomous participation in and development of their traditional culture or special interest within the confines of a common society; religious pluralism seeks an environment in which all faith expressions can dwell together.

**Presence:** state or fact of being present, as with others or in a place; God's initiative in encountering people.

**Psychology:** study of mental processes and behavior; emotions and behavioral characteristics

**Psych traumatology:** study of psychological trauma in contrast to "traumatology" which deals with the study of physical wounds in physical medicine.

**Religious diversity:** the state of representing several religious traditions

**Sensitivity:** the state or quality of being sensitive; readily or excessively affected by external agencies or influences; highly responsive

**Story listening:** listening to the narrative that tells the story of the event; interpreting and understanding the significance of a person's account of the crisis event

**Stress:** a response characterized by physical and psychological arousal arising as a direct result of an exposure to any demand or pressure on a living organism; the sum total of "wear and tear" that accelerates the aging process; the non-specific response of the body to any demand made upon it.

**Suffering:** to undergo or feel pain or distress; to sustain injury, disadvantage or loss; to undergo, be subjected to, or endure pain, distress, injury, loss, or anything unpleasant

**Trauma:** an event outside the usual realm of human experience that would be markedly distressing to anyone who experiences it; the most recent version of the Diagnostic and Statistical Manual of Mental Disorders defines trauma exclusively in terms of the exposure to human suffering, i.e., personal or vicarious exposure to severe injury, illness, or death. A trauma, therefore, may be seen as a more narrow form of critical incident (a crisis event that causes a crisis response)

**Traumatic event:** an event outside the range of usual human experience that would be markedly distressing to almost everyone; an exceptionally threatening or catastrophic event.

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## **History and Insight for Crisis Ministry**

The development of chaplain ministry has its roots in ancient history. Religious men and women often accompanied armies into battle as priests. From the settlement of Canaan through the period of the judges, spiritual leaders provided encouragement and compassionate care to people who were constantly in crisis. Chaplains sailed with Sir Francis Drake in the sixteenth century and fought with Washington during the Revolutionary War. They prayed through human suffering, encouraged in despair, and officiated over ceremonial events. They have counseled and consulted for kings, parliaments, and governments—for the incarcerated, the sick, and the disenfranchised.

Today, chaplains are found in many settings—military, healthcare, law enforcement, institutions, business and industry, resorts, racetracks, gambling casinos, job corps, shelters, rescue missions, professional sports teams, factories, and corporations. Placement is limited only by the lack of imagination.

The word “chaplain” originates in fourth-century France. A traditional story relates the compassion of St. Martin of Tours. One cold and wet night, he was so moved by compassion for a beggar, he shared his cloak. Upon his death, his cape (Capella in Latin) was preserved as a holy relic and kept in a shrine that came to be known as chapel from which the English word chapel is derived. The guardian of the chapel became known as the chaplain. Today, the chaplain continues to guard the sacred and to share his cape out of compassion.

One growing specialization in chaplain ministry is disaster relief chaplaincy. Military chaplains, hospital chaplains, law enforcement chaplains, and others have often

ministered during difficult crises and emergencies, but the disaster relief specialization has emerged during the past 15 years, albeit informally. Most chaplains respond to the crises within their own organizations (the Army, the hospital, the police department), but many respond to the general community during community emergencies. Disaster relief chaplains often serve multiple agencies and usually respond to the general community of victims during the crisis. Victims may include innocent bystanders, direct victims, rescue and relief workers, and even the perpetrator of crimes (the arsonist who starts the forest fire, the drunk driver who causes the multicar fatality, or the terrorist who plants the bomb).

In the past, professional chaplains from many arenas of service have responded to major disasters; however, many have not been trained for the unique needs and issues that surround emergency disaster care. With greater awareness for the value of spiritual care in conjunction with physical care during emergencies, the disaster relief chaplain specialization has evolved into a major chaplain category.

The growing awareness of spiritual needs in crisis has begun to formalize the response of disaster relief chaplains. National and international disaster relief agencies are beginning to work together to coordinate spiritual care response in disasters of many kinds. With technological advances and the globalization of America, relief agencies have recognized the need to redefine the arena of disasters. It is no longer only the site/location directly impacted by the disaster, but now includes remote locations, institutions, and people groups who are in some way related or impacted by the disaster (e.g., the departure and arrival airports, the out-of-state corporate headquarters, the home church of the children in the bus, the manufacturer and factory of the faulty electrical switch). The need for spiritual and emotional support far exceeds the disaster location, hospital, or disaster shelter.

Disasters are critical events and critical events often cause crisis for those who are involved. The American Red Cross reports that 59 percent of Americans would be likely to seek counsel from a spiritual care provider. Pastoral caregiving in the wake of disasters is the integration of spiritual care and psychosocial care in the framework of established crisis intervention principles. The International Critical Incident Stress Foundation (ICISF) and the National Organization for Victim Assistance (NOVA) have well established methodology for crisis intervention.

One unique aspect of chaplains in disasters is that these providers are usually pastors and laity who are not professional disaster relief personnel. They are usually people trained and organized by ministries, agencies and/or state conventions who respond to a crisis situation out of caring concern for those who have been injured, suffered loss, or are in other crisis situations.

Chaplains in disasters provide caring ministry on the field of disasters, during and after the disaster occurrence, to any victim of the disaster, for a few seconds or for a few hours. These caregivers receive specialized training in crisis intervention and

appropriate spiritual interventions. Much of the specialized training is built upon the previous education and experience of the chaplain.

## **Spiritual Factors**

Disasters and other critical incidents cause a crisis of faith for many victims. Spiritual matters include all matters of belief and values—between people and between people and God. Spirituality includes the search for meaning and purpose, understanding the meaning of life and the cosmos, and exploring the transcendent. Therefore, disasters challenge people’s beliefs in God’s sovereignty, moral and ethical absolutes, national principles and values, and concepts of good and evil.

Whether one is actively engaged in religion or whether one has little or nothing to do with religious matters, when disaster strikes, victims have questions about their faith and God. Victims often seek spiritual support, reassurance, guidance, and meaning.

Victims may react to the critical incident by seeking God’s presence through the pastoral caregiver. They may ask for prayer, intercession, or purification. Some may blame God or view the disaster as divine punishment. Others may blame the devil or other demons.

Initial questions such as “Why did God do this?” are usually not spiritual questions as much as they are shock reactions of disbelief. Spiritual questions usually surface after victims have been assured of physiological needs and safety and security needs—when some cognitive functioning returns.

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**(The Below Material concerning CISM is only basic informational material. We (UCFM), is not licensed or Trained to teach this material as a Creditable course. However, we highly recommend and encourage you to contact your local Fire department, Police Department, local Hospitals or local emergency service, City, County or State to see when and if training is available in CISM certification.)**

## **Critical Incident Stress Management (CISM)**

### **Introduction**

Disaster workers encounter situational events during the course of disaster work, which have a stressful impact causing unusually strong emotional reactions, feelings of counter-transference (identification of oneself with victim) (1), and a decreased ability to cope. This impact is collectively known as *secondary traumatization*. Research contends that there are several concepts that describe *secondary traumatization*, including “compassion fatigue”, “secondary victimization”, “secondary traumatic stress”, and “vicarious traumatization”. However, *secondary traumatization* appears to more

adequately describe this phenomenon in the field of Traumatology (4). A review of the literature concludes that all disaster workers experience some degree of stress and that there has been increasing focus in the mental health literature on addressing their psychological needs (5).

The unique disaster work environments dictate that an intentional, operational response be designed and implemented to address and manage Critical Incident Stress within the work setting. The Critical Incident Stress Management Program (CISMP) was developed to address issues of secondary traumatization among disaster workers, and is administered by a CISM Program Committee.

### **The Critical Incident Stress Management Program (CISMP)**

The Critical Incident Stress Management Program (CISMP) is a comprehensive program designed to anticipate and mitigate the emotional impact that external and internal critical incidents have upon groups and individuals within the multiple work environments of disaster service delivery. The Mitchell & Everly model, which is a structured, peer-driven, clinician-supported process, associated with a Stress Management Program was adapted and utilized to implement the program (6). The primary thrust of the program is to prepare a response to event-driven situations affecting the emotional well-being of disaster workers. Additionally, the Program provides for both an immediate and a prolonged response to effectively minimize the emotional detriment of stressful incidents. It places the emphasis on individual peer support for immediate action, while providing specialized group/individual support for more intense events.

Peer support has been found to be an effective tool in reducing stress, improve health outcomes, improve work performance, aid in emotional recovery for workers that work under stressful conditions and/or experience trauma, including health care workers and police officers (7,8,9).

The program includes a Stress Management Inventory; a Critical Incident Stress Management orientation for all employees; annual CISM training for the CISM Program Committee and for those workers trained as Peer Partners; an overview of methodologies used to address diverse scenarios encountered by workers in all areas of disaster service delivery; and basic information on workplace violence. Workplace violence is included due to the potential for violence in any working environment. Subsequent to an incident, the CISMP Team would respond to minimize the effects on the workforce.

### **Program goals**

The objectives of this program are:

1. To create an awareness of the Program and the services provided, and to make the assistance available to all workers/employees at all levels throughout the disaster relief, response and recovery organization.

2. To recruit and train disaster workers from the various departments and units of the agency to serve as Peer Partners, and to provide adequate training for these individuals to enable them to be fully functional within the program.
3. To provide peer support and clinician-guided interventions and facilitate defusing/debriefings as a timely response, appropriate to critical incidents.
4. To provide referrals to the Stress Management clinicians for all disaster workers as needed.
5. To enable disaster workers to effectively respond to escalated and crisis situations created as a result of assisting disaster victims.

These goals are in concert with the American Red Cross's Disaster Mental Health program (10).

### **Levels of response**

Effective Critical Incident Stress Management draws upon a variety of measures to prepare for and respond to stressful incidents that impact disaster workers and service delivery from both internal and external sources. This section identifies some of these methods.

### **CISM Program (CISMP)—Roles and responsibilities of CISMP Team Members**

The following section provides an overview of a CISM program designed to mitigate critical incidents and compassion fatigue among disaster workers and is adapted from the Mitchell & Everly model (11).

### **Individual Peer Support—First phase intervention**

The most critical component of the CISMP is creating a culture of incident stress awareness and a preparedness to respond quickly among all employees. It embraces the concept that every disaster worker is a member of the workplace family and that each person cares about the other's well-being. By encouraging workers to be supportive, teaching basic communication skills, and providing certain guidelines, Peer Partners can become the most effective of first responders for a colleague in need of assistance. Peer Partners will generally operate within an informal setting. Individual Peer support techniques include 1.) applying listening skills such as reflection, paraphrasing, or mirroring if appropriate, 2.) assisting the colleague to vent, and 3.) soliciting help through providing referrals to other programs if further support is needed.

### **Basic Peer Support: Co-worker/friend and Peer Partner**

Peer support consists of normal networks of co-workers and friendships within a work area. The co-worker/friend would be the most likely person to identify a colleague in crisis. They can provide immediate help simply by being aware and available to provide support. If a situation is identified as or intensifies into a stress incident, they can call for further help.

The Peer Partner is a member of the CISMP Team who, following completion of basic support training, provides immediate assistance to co-workers, primarily within a defined work unit. This person is available for co-workers throughout the workplace when no trained personnel reside in a specific area.

The objective of the Peer Partner is to be approachable when any disaster worker encounters a stressful situation and feels the need to talk about it, to further provide support if the worker has to handle a critical event which interferes with their ability to immediately return to their regular duties, and to provide a referral (bridge) to other support services as the situation warrants.

Essentially the purpose of co-workers/friends and Peer Partners in critical incident stress situations is to be a good neighbor. Each one, to the best of his/her ability, brings a measure of first-aid in action to follow disaster workers and victims in times of severe stress or crisis. It should be clearly understood that providing this kind of support is not an expectation placed on all disaster workers and is not a condition of their employment. Participation in the CISM Program on any level is strictly voluntary in nature.

### **Advanced peer support: Facilitator**

Facilitators are at the front line of organizational support in critical incident stress situations. All facilitators have had a formal introduction to CISM methods. They serve the workplace through their ability to recognize stress symptoms and initiate a response from the CISM Program. They will also facilitate or guide discussion during an intervention.

### **Collateral positions: Spokesperson**

The administrative person is appointed by the disaster service delivery agency to serve as the spokesperson. The spokesperson plays an essential role in mitigating the effects of conjecture and hearsay in association with major critical or high profile events that could potentially affect disaster workers on several levels. Statements issued from the spokesperson will serve as an official internal response. These statements may only be released for publication or be made known off of the agency site in some states.

The responsibilities of the agency spokesperson include: 1.) assuming responsibility only for internal agency staff communication pertaining to critical or high profile events 2.) disseminating verified information by formal statement in conjunction with CISMP activities involving groups of employees such as briefings, debriefings, and defusing, 3.) in cases involving disaster agency workers, the information divulged would only reflect

statements or facts approved by the disaster employee with the one possible exception, that being an event that has already become common knowledge or one that has been locally publicized, and 4.) providing informational updates to the CISMP Team as it becomes available and/or is applicable to the well-being of the general disaster workforce.

### **Program coordination: CISM Program Coordinator and Event Coordinator**

All of the Stress Management clinicians assigned to disaster agencies/organizations will serve as CISM Program Coordinators. The Stress Management clinician provides the professional psychological and clinical support to the program. During times when multiple Stress Management clinicians may be involved in disaster relief activities, one will serve as the CISM Program Coordinator and others will assume support roles. If a Program Coordinator is not available, another member of the Program Committee can serve as an alternate to organize and facilitate events, but they cannot take on the role of a clinician.

The responsibilities of the CISM Program Coordinator include: 1.) conducting or coordinating a needs assessment for an intervention, 2.) Consulting with the Event Coordinator in preparation for interventions, 3.) leading pre-intervention meetings, 4.) serving as the clinician in an intervention, 5.) conducting a post-intervention, and 6.) submitting an Event Intervention After-Action Report to appropriate organizational leaders.

The CISMP Event Coordinator is responsible for the practical considerations in preparing for and executing a CISM group intervention. The Event Coordinator works closely with the CISMP Program Coordinator, or alternate, in executing a CISMP response. The responsibilities of the CISMP Event Coordinator include: 1.) mobilizing members of the CISMP Team, 2.) procuring facilities and arranging times for interventions, pre-intervention meetings, and post-intervention meetings and 3.) providing support to the CISMP Program Coordinator, or alternate, and the agency spokesperson in the execution of their duties.

### **Clinician provided individual/Group interventions**

In certain extreme circumstances, a clinician may be needed to effectively conduct a one-on-one intervention with a single disaster worker. At the disaster worker's request or a Peer Partner's discretion, one of the on-duty Stress Management clinicians should be contacted to meet with the worker at the earliest possible opportunity.

At times, critical incidents or events of a greater magnitude will require a more collective or intensive form of intervention. Group meetings and termed interventions, are designed to meet these needs.

A *briefing* is a meeting that is held to deliver information regarding an incident, and provides a structured forum to receive instruction and to answer workers' questions.

The meetings may be conducted in multiple, smaller groups such as with program administrators, supervisors and their sections, or in large groups such as an all-units meeting. The goal is to provide consistent information across the board and to minimize the dissemination of incorrect or misleading information.

### **Creation of the CISM Program Team**

The criteria described below should be used for the selection of team members.

### **Voluntary Participation**

Disaster workers who desire to hold positions on the CISM Team should be encouraged to volunteer to participate. The only prerequisite is that the employee must have a minimum of six (6) months experience in disaster work, or they must have had prior experience in voluntary or paid service with a crisis counseling center or hotline; one of the following areas: a clinical background (education and/or, work experience in a quick response, high stress environment such as a hospital, police department or fire department).

### **Membership Application**

Volunteers wishing to participate on the CISM Team must submit a CISM Application in order to receive consideration. Applications may be obtained from the Program Committee and are to be returned to the same. Due to the fact that a Team Member may be called away from their assigned duties at any given time, the employee's immediate supervisor must endorse the application.

### **Process for Selection of Team Members**

All CISM applications will be reviewed and rated by the Program Committee. Selected candidates will then proceed to the panel interview portion of the selection process. For the panel interview, the panel will be comprised of members of the Program Committee and, in certain instances, personnel representing the various disaster response programs/agencies.

For term appointments each person should be chosen as a CISM Program Team Member, operating in any capacity, and shall serve for a period not to exceed one (1) year.

### **Training of Team Members**

All persons appointed as members of the CISM Program Team are required to attend a basic two-day, in-house training to familiarize them with the components of the

Program (components will be outlined below) and the Program Standard Operating Procedure.

### **Operating Restrictions**

Being a member of the CISM Program Team is a collateral position and does therefore carry restrictions regarding the amount of time that can be designated for Team activities. Barring unforeseen events and true emergencies, Team Members may devote ten percent (10%) of their time to program activities. This will average at approximately four (4) hours each week.

### **Reporting Requirements**

Each member of the CISM Program Team will keep a written record of the time spent engaged in CISM Activity which will be approved time away from their normal duties.

### **Evaluation Period**

Team Members will be evaluated on performance once each year (each CISM program will determine the time frame). Some of the areas that will be focused on during the evaluations are promotion and fulfillment of the program objectives, contribution to the support of the workforce, the ability to operate within the program guidelines, attendance of team meetings, etcetera. Team members receiving a satisfactory rating will be reappointed for another term.

### **Removal from the Team**

If a disaster worker's participation in the CISM Program as a Team Member creates any type of conflict of interest or operational impasse, the Program Committee will review the situation. If the Committee is in consensus that there is a need bring the situation to the attention of a decision-making authority to reach resolution, the information will be forwarded to the next level in the process. The means of resolving the issue may include a recommendation of the disaster worker's temporary or permanent removal from the Team.

The final decision to remove a member of the Team must be approved by no less than two (2) progressive levels of administrative/management.

### **Pre-Crisis Education and Training for Disaster Workers—New and Continuing Objectives**

The objectives include: 1.) to provide an overview of the Critical Incident Stress Management Program (CISMP) and 2.) to present CISM information in three separate training modules.

### **Overview of Training Modules**

*Module 1: Introduction to Stress Management*

This component provides an introduction to Stress Management resources either within or available through the work place. This unit will address stress in the workplace, identification of stressors and the impact on behavior and responses, and strategies to recognize and manage stress.

#### *Module 2: Introduction and Overview to CISMP*

This component is an introduction and overview of the Critical Incident Stress Management Program. It includes a presentation detailing the need for the Program and the benefits it offers disaster workers.

#### *Module 3: Disaster Work Specific Critical Incidents*

This component is an introduction to intervention techniques available to disaster workers for utilization with disaster victims and other people in crisis. The techniques will vary according to the type of situations that are foreseeable and that are specific to the different agencies and organizations that provide disaster relief.

### **Annual Program Team Member Training**

During seasons that traditionally bring heavy activity, refresher sessions will be offered to first responders and workers in front-line positions.

### **CISMP Team Members**

The Program Committee will seek to provide on-going and refresher training to Team Members who provide Basic Peer Support. Generally speaking, this will be conducted in-house by Program Committee Members, although, if an opportunity presents, a trainer from outside may be employed. The Committee will pursue this type of activity in an effort to offer the best available training to the entire Team.

### **CISMP Committee Members**

Annual training will be made available through conferences and seminars as funding allows. Information and techniques obtained through these trainings will be made available to the Team during the in-house trainings.

### **Implications for practice and education in disaster preparedness**

The described CISMP disaster worker-support model may be adapted by agencies and organizations to mitigate compassion fatigue and other maladaptive responses to critical incidents. As natural and human-made disasters increase, disaster staff will become increasingly impacted by disaster service requirements, thus the need for such programs will become critical.

## **Appendix A**

# **Critical Incident Stress Management Program (CISMP) Terminology**

### **Critical Incident**

A critical incident is any event which has a significant amount of emotional power sufficient to overwhelm a person's or a group's ability to cope with a situation, which includes, but is not limited to: suicide (internally/externally); line-of-duty death; serious line-of-duty injury; disaster/multiple casualty incident; killing or wounding of someone; significant events involving children; dealing with relatives of known victims; prolonged incidents, especially with loss; threats to the agency and/or its personnel; and excessive media interest in a significant event. Events specific to work environments include, but are not limited to: secondary traumatization precipitated by personal contact with disaster victims experiencing many of the aforementioned events; specific stress producing pressures relative to the various agencies providing services as a result of disaster activity; and the effect of the compounding of multiple stressors or, the long term exposure to constant generalized workplace stress.

### **Critical Incident Stress Management**

Critical Incident Stress Management is a comprehensive, systematic, and multicomponent approach for the reduction and control of harmful aspects of stress.

### **CISM Program Committee**

The CISM Program Committee is responsible for the development and administration of the Program. It is comprised of Program Coordinators, Stress Management Clinicians, and the Event Coordinator, disaster workers identified as agency representatives and Facilitators. The Committee, or any portion thereof, may be called upon to assess the needs of the disaster workforce in relation to critical events and to coordinate a response to these various incidents and events.

### **Internal Events**

A turning-point event within or related to the disaster workforce environment. Examples: Workplace death or serious injury of a disaster employee, the arrest of an employee. Also, disaster event with prolonged intensity or work hours.

### **External Events**

This is a turning-point event stemming from situations affecting, but removed from, disaster work -site work environment. Examples: Requests from a community having experienced multiple deaths or secondary trauma triggers such as affected children.

## **Briefing**

A briefing is a meeting held to deliver information to a group of disaster workers.

## **Event Briefing**

This is a briefing designed to mitigate the psychological impact of stress producing events at the work site, which primarily revolves around disaster activity.

## **Intervention**

An intervention is a guided activity, which is designed to be the most rapid response to a critical incident. It is the first level of support designed to bring stability to an unstable or high-impact situation. An intervention can be conducted for a single person or for a group of individuals impacted by the same event.

## **Pre-Intervention**

A meeting held by the CISM Program Coordinator (or Committee Member) to inform the disaster work team of the basic information surrounding an incident and to work out the logistics for conducting a large-scale intervention (defusing). This would be applicable especially in instances of multiple interventions happening at the same time.

## **Post-Intervention**

A meeting held for the entire disaster work team following an intervention, defusing, or debriefing. It is a time frame to debrief the debriefed, to analyze the event, and to compile information to be utilized in creating the after-action report.

## **Debriefing**

The debriefing is a process designed to lessen the overall impact of an event and to accelerate recovery in normal people who are having normal reactions to abnormal events. The process is a discussion and not a critique or investigation.

## **Defusing**

A defusing is a shortened version of a debriefing (11,12,13).

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## **Crisis Intervention**

In the past, pastoral caregivers from many arenas of service have responded to major disasters; however, many have not been trained for the unique needs and issues that surround emergency disaster care. Spiritual assessments are completed with little personal information and history. Spiritual care is provided with a sense of urgency and for the most immediate need. In most instances, no ongoing care will occur—the pastoral care is instantaneous, urgent, and finite. Victims are often people of other faith traditions and have no vocational, ethnic, or social alliance with the crisis responder; thus, the victims have no basis of trust, relationship, or identity from which they willingly accept care. With greater awareness for the value of spiritual care in conjunction with physical care during emergencies, the pastoral caregiver in disaster specialization has evolved into a major pastoral caregiver category.

The growing awareness of spiritual needs in crisis has begun to formalize the response of chaplains in disasters. National and international disaster relief agencies are beginning to work together to coordinate spiritual care response in disasters of many kinds.

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## **What Constitutes a Disaster?**

The American Red Cross defines a disaster as a “situation that causes human suffering or creates human needs that the victims cannot alleviate without assistance.” Disasters by this definition could vary greatly in extent of damage, victimization, and origin.

Typically, disasters

- affect several people or entire communities
- are unexpected or sudden
- have an element of danger
- cause injury or loss of human life
- cause property damage or loss

Why is it that people experience the same disaster event and respond differently? Why do some people have such severe distress while others seem to have minimal negative reactions? Understanding, experience, age, history— these and many other factors may affect the response. For the chaplain, it is essential to remember that perception greatly affects the distress a victim may experience. A perceived loss, no matter how real or unreal it may be, is still a loss to the victim. Therefore, the disaster may be perceived as a calamitous event or a non-disaster.

If crisis is an acute response caused by a change in psychological homeostasis (balance), a perceived change or a perceived loss will produce signs or symptoms of

distress, dysfunction, or impairment. For some victims, the property loss may be secondary to the perceived loss of position, status, relationships, independence, reputation, or integrity.

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## **Types of Disasters**

### **Natural Disasters**

Natural disasters are often called “acts of God.” Disaster relief organizations often include earthquakes, floods, tornadoes, blizzards, hurricanes, tidal waves, wild fires, and volcanic eruptions in this category. Disaster services organizations also include some conditions that result from these events—mud slides, avalanches, and so on.

### **Man-made Disasters**

In recent years, man-made disasters have captured the attention of many Americans. Many of these man-made disasters have a criminal component. They are crimes against people and humanity. Rapes, battered people, abused children, the elderly, school violence, shootings and other assaults, suicides and suicide attempts, extraordinary financial or property losses through fraud or theft, arson, riots, and chronic community violence are now overshadowed by terrorism and bombings. Man-made disasters include accidents in airplanes, trains, ships, buses, and transportation vehicles of every kind. Drowning also accounts for many disasters. For many, disasters are health related in the form of epidemics and widely spread diseases—some through biological warfare and terrorism. Other man-made disasters include industrial accidents, fires, structural collapses, and hazardous material spills.

The most devastating catastrophe caused by humans is war. The emotional, physical, psychological, and spiritual losses sustained as a result of war are overwhelming. In addition to loss of life and limb, there are issues surrounding displacement as refugees, national identity, and property loss.

### **Who, What, When, Where, Why, and How of Crisis Response**

Every disaster and critical incident is unique. There are no two that result in exactly the same responses. The chaplain in disasters must quickly do some general assessments and have some understanding regarding the crisis response.

Think of a specific disaster and try to answer these questions:

- Who will respond?
- Who is the victim of the disaster? First responders Direct victims Indirect victims

- Who is “in charge” during the disaster?
- What happens immediately following the crisis event?
- What is a chaplain allowed to do during a crisis event?
- When does the chaplain respond to a crisis event?
- When does the chaplain do “crisis intervention”?
- Where does crisis intervention happen?
- When does crisis intervention stop?
- How does the chaplain know what intervention to use?
- How is responding to an airplane accident different?
- How does the response in a natural disaster differ from a man-made incident?
- How is a terrorist attack different?
- How is a bank robbery different?
- How is a school shooting different?
- How is a death in the workplace different?
- How does the “command staff” know a chaplain is qualified to do crisis intervention?

Every disaster situation has an agency that has been identified and charged with the responsibility. It is always important for chaplains to be a part of an established and recognized crisis intervention team when they respond to disasters. No chaplain should ever “show up” uninvited. This type of self-deployment often causes confusion and additional chaos for the command staff who are trying to organize the intervention efforts. When chaplains arrived on the scene in New York City after September 11, many had no lodging or provision for personal needs. While the intention “to help” was appreciated, the additional effort that was required to find housing and parking, to verify credentials, and to maintain organization was tremendous in the wake of already exhausted personnel.

In some instances, disasters are a result of criminal activity. In these cases, law enforcement has jurisdiction and there are many prohibitions surrounding who may participate, where they may locate, who may be approached, and what may be said. In the event of criminal activity, the crisis intervention team leader will take primary responsibility for interfacing with security.

## **Emerging Issues for People and Groups Involved in Disasters**

People and groups of people who are involved in disasters face many issues during and after the critical incident. Recognition of some of these issues will be helpful for the chaplain who interacts with people in crisis. Direct victims may verbalize issues that appear to be in conflict with those of survivors, and first responders may view successful rescue much differently than others. Here are a few emerging issues for people involved in disasters:

- Direct Victims Immediate danger and life threatening situations Physical injury and/or pain Dislocation and separation anxiety Death of family and/or friends and survivor’s guilt Unknown future

- Indirect Victims and Survivors Relief and guilt Preoccupation with the disaster circumstances Imaginative reconstruction of victim's suffering Inconvenience
  - Family and Loved Ones "Next-of-kin" responsibilities Relief and guilt Preoccupation with the disaster circumstances Imaginative reconstruction of victim's suffering
  - First Responders Rescue and failed rescue Search and unfruitful search "Hero ethos" Legal responsibilities and jurisdiction Triage
  - Disaster Relief Workers Unexpected responsibilities and tasks Inadequate resources—supplies, language, time, network Extended exposure to disaster and consequent bonding with community Extended separation from family and personal support "Unsung hero"
  - Chaplains "Messiah" complex Role confusion Inadequate resources—language, time, network
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## **Ministry of Presence**

"A major premise of pastoral care amid crisis is presence. The care of souls first requires being there. Simple, empathic, listening presence is a primary pastoral act, the presupposition of all other pastoral acts." "The ministry of presence" is immediate, humble, and intentional. Chaplains in disasters must immediately step out of their comfort zone and intentionally enter a place of crisis—danger, pain, loss, or grief—during and after the physical, emotional, and spiritual crises of life.

Chaplains in disasters provide a listening presence as a pastoral act. Presence is both physical and emotional. With very few exceptions, the chaplain must be physically with the victim. Through empathetic listening, the chaplain must be emotionally present with the victim. The listener must do more than feel with the victim. The ministry of presence demands that the listener will feel into the fear, the pain, the anguish, or the isolation of the victim. Empathetic listening assures the victim that words and feelings are being heard.

Many times, chaplains are so anxious to provide encouragement or to say "the right thing," that they are busy thinking about a response and not really present to the words and feelings being expressed by the victim. Good listening means the chaplain will be present to the victim by integrating the words, the feelings, and the facts to give meaning and understanding to this pastoral care experience. Who is the speaker and who is the listener?

Presence may simply be being there. But presence is grace—the gift of being there. Presence is being available, even when other commitments and obligations are significant. It is being physically present when the circumstances are uncomfortable and even dangerous. Presence is being aware of emotional upheaval and spiritual

doubt and being open to its possibility for healing and growth. Presence is being accepting of the disaster victim in whatever state one finds him or her.

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## **Compassion at the Scene**

### **What to Be:**

Demonstrating compassion at the scene of a disaster has some very practical implications. To be compassionate towards the victims of disasters, the pastoral caregiver must:

- Be there
- Be near
- Be attentive
- Be willing
- Be compassionate

### **What to Have:**

Each disaster relief organization or agency has equipment requirements for pastoral caregivers. Some agencies, such as the Red Cross, provide “Go Boxes” which contain many helpful (and sometimes necessary) implements for pastoral care. All chaplains in disasters must have proper equipment. Some basics would include:

- Proper clothing—clerical garb if appropriate, long pants or skirts (no shorts or minis), layers for warmth, walking shoes or boots
- Identification—official disaster response team ID, driver’s license or passport, disaster agency ID, credentials
- Telecommunication apparatus—cell phones, pagers, walkie talkies, PDAs
- Large fanny pack or small backpack
- Emergency equipment—flashlight, batteries
- Snacks
- Personal medications for the first 24 hours
- Small note pad and pen
- Religious articles essential to your own faith (i.e., Bible, prayer cards)

Chaplains in disasters are strongly cautioned by their own response teams regarding proper and improper equipment. Cameras are almost universally considered inappropriate. Spouses and other family members should not be brought to the disaster scene. Anything that is bulky will be difficult to manage and should be avoided. Chaplains will be on the disaster scene and the site may be cold, wet, dirty, dangerous, crowded, or dark. It is best to be prepared.

## **What to Say:**

Faced with disaster and the reactions of victims, some chaplains admit they “don’t know what to say.” This is true in many situations and is not unusual. Chaplains need to say very little, but what they say must be relevant. Listen more than you say, empathize with what is said, and let your words reflect the compassion that compelled you to be present.

Victims will ask many questions and the chaplain will be called upon to provide answers as he or she is able. Simple answers are the best (remember, cognitive functioning is diminished and long explanations will not be understood). Answer the questions directly and truthfully. When in doubt, say you are not sure, but will inform the victim as soon as you know. Answering “Why” questions is counter-productive, since the victim is usually expressing shock, not seeking philosophical truths. Victims are usually confused and disoriented, so they may ask questions such as “What happened?” “Am I safe?” “Where is . . .?” “Have you seen . . .?” “Where am I?” These are the opportunities for the chaplain to provide comfort and encouragement by clarifying the situation, finding interpreters, and saying with the eyes and heart what cannot be said in words. Occasionally, the information we must give victims is quite overwhelming even to our own ears. Provide this kind of information in small doses, preparing the victim for the next bit of information. The preparation for bad news helps the victim hear and accept what would otherwise be too shocking to receive.

## **What to Do:**

One of the greatest frustrations that disaster relief workers face is the seemingly impossibility of doing something. While the task of the chaplain is not necessarily one of doing rescue, chaplains can be very helpful in providing assistance by meeting basic physical needs, helping with practical decisions, and allowing victims to spend time with their loved ones. Chaplains can help facilitate communications by assisting with phone calls or providing directions and clarification.

When requested, chaplains can provide the unique elements of pastoral care—prayer and religious rites and rituals. Some requests will be for general spiritual care. Other requests may require specific religious observances. Chaplains may be able to provide these specific religious interventions or they may find others who will.

## **Lessons Learned**

During disaster response, there is little time to think about appropriate responses and words of comfort. From the field, there are some practical lessons in the form of “Do’s” and “Don’ts.”

### **DON’T**

Avoid the grieving person

Assign guilt or blame  
Try to answer the question "Why?"  
Minimize the loss  
Change the subject away from the deceased  
Try to talk too much

DON'T Say:

"I know how you feel"  
"It was God's will"  
"(S)he's in a better place now"  
"Time heals all wounds"  
"Be brave"  
"Don't cry"  
"He's at rest"  
"The Lord knows best"  
"Be glad it's over"  
"You need to be strong for..."  
"Call me if you need anything"

## **DO**

Acknowledge the loss, specifically  
Give permission to grieve  
Listen non-judgmentally  
Allow the grieving person to talk about the deceased  
Ask open-ended questions about the event  
Offer practical assistance  
Empower with small choices and decisions  
Share words of admiration for the deceased, if appropriate

Do Say:

"I'm so sorry"  
"I'm sorry for your loss"  
"I cannot begin to understand your pain, but I'm here for you."  
"Would you like to talk?"  
"(Name of deceased) loved you so much"  
"May your God bless you and give you strength"  
"I am grieving with you about \_\_\_\_\_'s death"  
"I know you are going to miss \_\_\_\_\_"

Providing pastoral care in disasters is a difficult task. There are few quantitative ways to measure its effectiveness and there are few, if any, visible results while on the field. Disaster chaplains seldom see the victims after the initial contact, and most of the time,

words and actions are completely inadequate. We must remember that the ministry is in the willingness to enter the place of pain and hurt with our presence and our compassion.

## **Spiritual Issues and Questions from Victims and Survivors**

After critical events—disasters—victims and survivors ask many spiritual questions. After September 11, these questions became common topics at meals, gatherings, and seminars. The questions are difficult ones and pastoral caregivers rarely have adequate answers. But in asking the questions, victims and survivors begin the journey of mourning that which was lost.

- Why did this happen to me?
- Why did \_\_\_\_\_ have to die?
- Why didn't God take me instead?
- Did God do this to punish me?
- Does this mean I owe God my life now (now that I survived)?
- Why does God make so many good people suffer?
- Why does God let bad things happen?
- Why did God hurt little kids?
- I want to die . . . why can't I just die, too?
- Whose fault is this?
- Is \_\_\_\_\_ (the perpetrator) going to be punished for this?
- Why doesn't God answer my prayers?
- How will I know if God is telling me something?
- Why does God allow evil in the world?
- Who keeps God in line?
- Is there life after death?
- Is there really a heaven?
- Will \_\_\_\_\_ (the perpetrator) go to hell for this?
- What did I do to deserve this?
- Did God choose me to suffer for some special reason?
- What good can come out of this suffering?
- Is there anything I can do to make God stop doing this?
- What's there to live for?
- Why can't \_\_\_\_\_ do something to stop this?
- Am I special because I survived and \_\_\_\_\_ didn't?
- What's expected of me now (that I survived)?

What questions would you ask if you were a victim or survivor?

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## **Motor Vehicle Accidents**

- Park your vehicle away from accident scene and off roadway
- Report to Incident Commander
- Assist as requested by the IC
- In any situation where there is a possibility of bodily fluid contact, don appropriate protective clothing
- Do not hesitate to request additional Chaplains as needed
- In vehicle versus pedestrian situations, particular attention should be paid to vehicle operator
- Assist in transporting non-injured patients to homes or hospitals with permission of the IC
- In extended extrication situations, request permission of the IC to comfort patient (even if patient appears to be unconscious they may still hear your words of encouragement and hope)

## **Helpful Hints:**

- **Pray**
- Always report to Incident Commander or Staging Officer on arrival at scene
- Keep stuffed animal toys for children
- Keep change of clothing available
- If difficulty in approaching an incident is due to roadblocks or emergency vehicles, contact dispatch and request an escort
- Wear reflective clothing in low light situations
- Always be easily identifiable on the scene
- Keep insect repellent, sunscreen, hat and raingear available for protracted events
- Remember there may not be restroom facilities at the incident scene
- Know your exact destination prior to departure
- Use caution in releasing personal information at the incident scene
- Prior to discussing any occurrence in your role as an ESC Chaplain with a lawyer, contact the Senior Chaplain
- Notify the Senior Chaplain of any negative encounters with Law Enforcement or Emergency Services personnel
- Notify Senior Chaplain if you are requested to write an incident or witness report
- Refer media to the Information Officer for comments
- Keep a list of agency numbers available
- **Pray**

## **God is present in the suffering**

The strength of a caregiving relationship is in the fact that one is never alone. God is present with the chaplain. The presence of God within the ministry situation empowers the pastoral caregiver to provide effective, appropriate spiritual support within the context of disaster.

It is the compassionate God who chooses to be God-with-us. The chaplain in disasters often represents the presence of God.

“The heroes of the faith had one thing in common: They were all ordinary people with no power of their own. The difference is the mighty presence of God. Times may change, but the effect of God’s presence remains the same.” Chaplains who enter into the suffering and chaos of crisis are empowered by the same presence of God to give them victory over despair, loss, and insufficiency.

The chaplain in disasters shares God’s presence with victims and offers the same words of assurance— “I am with you.” The chaplain cannot deny the reality of the crisis, should not minimize the sense of loss it causes, and may not be able to diminish any of the pain. But, the chaplain offers the comfort of God’s presence through words of comfort and assurance. Presence may invite a sense of community within the crisis, may lead to healing reconciliation, or may reconnect a disenfranchised person with God.

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## **SECTION III**

### **Jail and Prison Chaplaincy:**

*(Keep in mind each Institution / Jail will have their own criteria and set of rules and guidelines. This is just basic information)*

#### **Application and Selection of Chaplains**

Individuals interested in serving as volunteer Chaplains, must complete a formal application and be approved by the Chaplain Leadership Team of UCFM.

The Chaplain Leadership Team will review all applications submitted, giving careful and prayerful consideration to each one. Once the application has been reviewed and the candidate is found to meet the basic requirements, a personal interview may be conducted by the Chaplain Leadership Team.

*“Chaplains are important in a correctional setting because they help offenders develop a healthy attitude toward themselves and staff in the prison where the offenders are*

*incarcerated; Chaplains help offenders develop a positive spiritual reality regardless of religious preference and they help promote spiritual growth that will assist in an orderly transition from a prison environment to the outside community."*

**Spiritual Needs** Many inmates rely on prison chaplains to discuss spiritual matters with them. They may have questions about how to reconcile their crimes with their spiritual beliefs. Prisoners may wonder how to seek forgiveness for their transgressions. Some inmates may turn to religion for the first time as a way to find the emotional strength to survive their prison terms.

A prison chaplain must help inmates tackle their spiritual concerns by listening, giving advice and showing that he empathizes with members of the prison population.

**Counseling** Inmates may turn to the prison chaplain not to discuss matters of spirituality, but to wrestle with other dilemmas. Prisoners may be struggling with drug or alcohol addiction. They may have suffered physical or sexual abuse as children. They may have difficulty controlling their anger. Prison chaplains must be available to offer counseling on all of these issues.

**Religious Program Management** Prison chaplains make sure all prison inmates have an opportunity to practice their religions. Chaplains work with prison staff so that inmates have time for daily prayer, if that is part of their faith, and can attend prison religious services. This requires prison chaplains to have knowledge of a wide variety of religions and their practices.

**Volunteer Recruitment** Prison chaplains work with outside groups to find volunteers who can provide religious services and activities inside the prison for inmates of various faiths. Volunteers can ensure that all inmates are able to observe their religious practices even if the chaplain is not a representative of their particular denomination.

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## **The Do's of Prison Ministry**

- Do remember that inmates are human beings just like everyone else. The only difference between us and inmates is that "we didn't get caught for our crimes."

- Do team up with a least one other person, preferably a group of volunteers, in approaching prison ministry. Christians are to be commended whenever they work together and thus pray with a common spirit and mind.
- Do show love and respect for all inmates, including those who want nothing to do with "religion" and those who may not give you a kind reception.
- Do invite and mentor other church members to share in your prison ministry blessings. Sometimes a personalized invitation to get involved is the only thing keeping a church member from participating in prison ministry.
- Do expect to make a real difference in the lives of prison inmates even if you are not an experienced soul winner or veteran prayer warrior. God equips all Christians to carry on His essential work.

Do enlist the support and interest of the church staff for your work in prison ministry, so they won't feel you have abandoned serving the church. Show them how your involvement in church has revitalized your spiritual life and how it may be the very thing to get "dead wood" church members involved in spiritual ministry for the very first time.

Let's explore ten core impacts prison ministry can have on the local church and its members:

**1. Prison ministry is America's largest spiritual harvest field.** There are more than a million inmates, many of whom are genuinely seeking change, stability, and love in their lives. Many inmates acknowledge that coming to prison was "the best thing that ever happened to me" because they encountered Christ.

**2. Prison ministry does wonders for revitalizing the spiritual lives of volunteers (and subsequently their churches).** There's nothing like sharing the gospel to open ears, teaching the Word to thirsty minds, and praying for people with broken hearts to "rev up" one's spiritual life and commitment. And the newfound spiritual enthusiasm of a prison volunteer is infectious, quickly spreading throughout his or her Sunday school class and friendship network.

**3. Prison ministry breathes new life into church evangelism and outreach programs.** Unfortunately many evangelism and visitation programs are either stillborn or impotent because charged up church members experience so few genuine opportunities to share their faith and see God reap the harvest. Doors are shut in their face, invitations rejected, and the same prospect cards endlessly recycled. In prison ministry, by contrast, spiritually hungry inmates come to the Christian volunteer, often in bountiful numbers--and all under the careful supervision and organization of the chaplain's office!

**4. Prison work can be a real shot in the arm to the Sunday school ministry.** Class members can pray for inmates on a personal level, participate in "pen pal" correspondence with recently converted inmates, and pray for and encourage those

who actually represent the class "behind the walls." Inmates are invariably deeply moved to know that a whole class is regularly praying for them. (This is the first time many inmates have ever experienced genuine love from anyone.) Some Sunday school classes even "adopt" an inmate's family in their local area, opening up the vital new arena of compassion ministry.

**5. Prison ministry enhances worship.** Many prison volunteers receive a renewed vision for worship while attending church services behind the walls. When repentant Christians of all color meet together to express their love for Christ and joy in being spiritual brothers and sisters, things happen. Prison worship is never characterized by stale routine or manufactured emotion--inmates definitely see themselves as God's chosen people, not God's frozen people!

**6. Prison ministry enhances the church training effort** by preparing volunteers to minister to the unique needs of incarcerated Christians. What they learn about sharing their faith, counseling Bible study, and follow-up is equally applicable in "free world" ministry. Knowing they will actually utilize these skills upon entering prison makes volunteers attentive, serious learners. The necessary training can be supplied by a prison chaplain, a veteran volunteer, or a prison ministry such as Prison Fellowship or Bill Glass Ministries.

**7. Prison ministry gets church members off the pews and outside church walls.** Christians of all backgrounds, education levels, and varieties of spiritual gifts participate in prison/jail ministry. Men and women, young and old, new Christian and "senior saint" all have a place chosen by God to serve. And prison work is never very far away: city and county jails, juvenile detention centers, state and federal prisons, and "halfway houses."

**8. Prison ministry teaches deep spiritual lessons**, such as how to forgive, how to restore, and how to really pray (reminding that God does all the work in prison ministry). It also teaches very practical lessons about listening, patience, cross-cultural communication, and theological diversity among Christians.

**9. Prison ministry promotes cooperation and goodwill among diverse** Christians from different denominations, socioeconomic backgrounds, and theological points of view. Paul's admonition to keep our eyes upon Christ was never more true than in prison ministry.

**10. Prison ministry produces new church members and ministry volunteers.** Contrary to the worry of some myopic pastors that prison ministry will "steal away" their volunteers, Christians who become active in the spiritual basics of witnessing, spiritual teaching/counseling, and prayer gain a renewed desire to serve their local churches. Many times it is the pastor or staff member who is most revived by contact or personal involvement with prison ministry. Just listen to the testimony of pastors and lay people actively engaged in prison work—there's always an unmistakable spark of joy and enthusiasm when they share their experiences before the local church.

Chaplains are available for ministry to all prisoners and staff in jails, prisons, and other institutions in which they serve. Such ministry and outreach will be extended to all regardless of race, cause of confinement, sexual identity, creed, or religious belief

**The following are areas in which members are available to assist:**

1. Identify and utilization of the person's spiritual resources
  2. Clarification of their ethical standards and guidance for behavior in harmony with their spiritual values.
  3. Guidance in deepening their sense of personal worth
  4. Enhancement of their relationship to their deity, to their family, and to society.
  - 5.
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## **Principles for Jail and Prison Chaplaincy**

### **Principle I – Personal Conduct and Ethics**

All members are spiritual leaders, other than inmates, who participate in ministry to the incarcerated.

All Chaplains, volunteer or employed by the institution, uphold the highest personal conduct. Unethical conduct that clearly violates the rules of an institution could be banned from the institutions with possible legal action to follow.

### **Principle II – Professional Practices**

All Chaplains practice their ministry task as pastoral care providers through various religious activities.

Chaplains function as religious professionals within the correctional setting and do not undertake roles that are contrary to that of pastoral care provider. They are empowered by their religious judicatory to administer ordinances and/or sacraments, to counsel, and to provide worship and religious services for youth or adults in detention and correctional settings.

All Chaplains make use of their skill and training to maintain the integrity and enhance the image of religious ministry in a correctional setting.

### **Principle III – Confidentiality**

Confidentiality is respected by all Chaplains, Oral and written communication is received with the expectation that such remains confidential and not divulged to others. An exception may be made where the content of such communication reveals danger to staff or prisoners and the prisoner is informed of the need for disclosure.

Religious faiths hold that confidentiality by their clergy or those with parallel designation is a sacred trust. The Seal of the Sacrament of Confession and parallel requirements by all faith groups in matters of confidentiality are recognized and respected.

### **Principle IV – Professional Development**

Chaplains continue professional development in personal growth, education, spirituality and understanding of correctional issues. This development includes participation in meetings and training opportunities provided by the institutions.

### **Principle V – Faith Group Relationships**

Chaplains meet and maintain requirements set by their particular faith groups. Chaplains maintain ties with their religious faith groups for purposes of support, vocational identity, accountability, evaluation, and fellowship.

Chaplains are those members who are ordained or have parallel designation, or otherwise vocationally identified, for correctional chaplaincy by their religious judicatory or its designated endorsing body representing the faith group. Chaplains are thus authorized for religious ministry within jails or prisons as designated representatives the faith group.

Volunteers, lay and ordained or who have parallel designation, have approval from their religious judicatory or appropriate religious superior in the faith group to serve as a volunteer representing the faith group in a jail or prison.

### **Principle VI - Competency**

Chaplains are responsible for effective ministry within the institution they serve, whether responsibility is for the overall program or for one part of it.

Chaplains exercise their ministry without influencing prisoners or staff to change their religious preference or faith. Members conduct their ministry without communicating derogative attitudes toward other faiths.

Chaplains process all prisoner requests promptly, in order of urgency and without bias.

Chaplains balance administrative duties with direct ministry through individual or group activities, which include religious services, spiritual activities, and pastoral counseling.

### **Principle VII - Responsibility**

Chaplains are primarily involved in matters directly related to the religious portion of the prisoners' institutional life and rehabilitation.

Chaplains maintain the highest ethical standard of behavior and avoid any social, personal, financial, or political situation that might discredit their ministry.

Chaplains are responsible for planning, coordinating, and supervising all religious activities and services. They are responsible for ministry to prisoners regardless of religious beliefs or affiliation, using outside sources for assistance when needed.

Chaplains are responsible for preventing and correcting institutional policies and actions which distort, misuses, or suppress religious tenets and principles of all faith group adherents.

Chaplains uphold and promote standards for religious faith and practice within the institution which are in harmony with the Standard for Faith and Practice devised by this Association for youth and adult detention and prison institutions.

### **Conclusion:**

Above all else, prison ministry is a shower of blessings for all those involved. You can experience the wonder and joy of leading people to Christ and seeing them start their lives over in ways productive to society and pleasing to God. You see prayers answered in timely and miraculous ways, strengthening your personal prayer life. You experience complete dependence on God for ministry success after realizing that nothing lasting happens in prison through purely human effort and striving. You come to understand deep down inside the awful nature and consequences of sin and the unique role of Christ in creating new creatures. Prison ministry shows us why indeed we're all brothers and sisters united in Christ.

## **SECTION IV**

### **Introduction to Fire Chaplaincy**

***( Please keep in mind each Fire Department Chaplaincy can and will have different responsibilities, Education and Training requirements. This is only basic knowledge and information)***

Introduction The purpose of this publication is to provide a brief introduction to fire department chaplaincy. It will provide basic information, but certainly does not cover every issue in detail. We recognize that all of us continue learning as we do this important work.

All fire departments have their own culture and sometimes their own language. The information presented here applies to fire departments in many locations, but your fire department may do things a bit differently. For example, in some places a rescue truck is a big truck that carries lots of equipment for making rescues, including some very specialized gear. In other places if the officer in charge calls for "a rescue" it's an ambulance that is required.

There is no substitute for time the chaplain spends with his or her department, getting to know the personnel and the culture of the department. Dropping in to have a cup of coffee with the duty crew may be the most valuable work a chaplain can do on a day to day basis.

The work of the fire chaplain Fire chaplaincy is an opportunity to do the work of God, but not an opportunity for proselytizing. It is not a time for winning converts, but a time to express the love that God has shown to us in practical ways. We are also called to minister to firefighters from a wide variety of faith traditions, including those of no faith.

Although you may be the greatest preacher in the last hundred years, your firefighters don't want to hear you preach. But they want you to be present, especially when the going is rough. We know that there are no magic words that can take away the pain of a failed rescue, the death of a child or the death of a brother or sister firefighter. But your presence will speak in ways you may never fully appreciate or understand.

The most important work of chaplaincy may be to provide a non-anxious supportive presence in times of trouble. A chaplain had been at the scene of a terrible event, saying few words, and later was thanked for all she or he did. "I didn't do much." the chaplain said. And the reply was, "You were there, and that made all the difference."

This presence is especially important in the case of a death. A short prayer may be said over the body, but it is the chaplain's presence that helps to provide dignity in that terrible moment. Families are often comforted to know that a chaplain was there to pray over their loved one's remains.

It sometimes seems that the words most used by a chaplain are, "How are you doing?" The answer is usually, "OK" even if that is not quite the truth. Occasionally, in a bad situation, an honest answer is given, which probably involves one or more profanities. The important thing is that the chaplain is there and the chaplain cares. You will find that the language of firefighters is not the language you would use in the pulpit. Often firefighters will apologize to the chaplain for swearing in his or her presence. One chaplain responded that he wished the firefighters knew some other words and the firefighter offered to swear in Portuguese instead.

The first focus of a fire chaplain must be the men and women of the fire service. We exist to serve them. However, there are times when fire chaplains are also called to minister to those who have been affected by fires, disasters, accidents and other

events. The support given at the time of tragedy is usually short term. Often a fire chaplain might assist a family in making connections with their own faith community.

Naturally, the first step in fire chaplaincy is being appointed by the Chief of the Department. Before that happens, you need to sit down with the Chief and discuss expectations – what will the department expect from you and what do you expect from the department. Go over the sample “Standard Operating Guidelines” or SOGs in Appendix II, but remember that the Chief will want to adapt this for the department.

Once you have been appointed by the Chief of the Department, the best way to get started in fire chaplaincy is to meet the men and women of the fire department. Drop in to the station now and then for a cup of coffee and to shoot the breeze. Remember that most fire departments have four groups, while some departments have multiple stations. So it might take several visits before you have had a chance to meet every firefighter. Even if you don’t remember all their names, it is worthwhile that they have met you before they need you.

There are official events that call for the chaplain’s presence. You may be asked to offer a prayer on Fire Fighter’s Memorial Sunday (regrettably often held on Sunday mornings when many of us are otherwise occupied). There are also retirement dinners and other gatherings where you may be invited. Some chaplains see their only function in these events. We sometimes call them “Banquet Chaplains” and this is not to be considered a compliment.

The chaplain is not needed at every incident. In fact, there is no way that you can respond to every medical call, every fire and every rescue. Remember that the department has four groups to cover twenty-four hours a day, seven days a week. And you cannot keep up. However, there are times when your presence would be helpful at the scene. That’s why it is important for you and the Chief to work out when and how you would be called. The sample SOGs attached at the end of this document provide a list of incidents which could need attention from the chaplain. However, remember that even when your presence may be helpful, you might be the last thing on the mind of a very busy incident commander. That’s why many of us keep an ear open to the fire department radio frequency whenever we can.

### **The Chaplain will respond as follows:**

- B. To the scene when:
  1. A working occupied structure fire is reported
  2. A critical incident is in progress
  3. A critical injury or death of a firefighter is reported

4. The incident involves a victim that is a member of a department member's family
  5. Whenever the incident commander determines that the services of a Chaplain may be of value in the ongoing emergency operation. This may include situations where:
    - a. The victim or family is highly emotional or unstable
    - b. Care is needed for the family of a victim while treatment is underway
    - c. The victim or the family requests the services of a chaplain/clergy
    - d. The incident commander feels the presence of a Chaplain would be of benefit to the victim or to department personnel.
- C. To the hospital when:
1. The incident commander or paramedic providing treatment determines that the victim or family may need support or counsel of the Chaplain
  2. The victim's family needs to be located and notified
  3. A member of the fire department is the victim
- D. To the department families when a death is experienced, including the scene (as needed), to the funeral, and to follow up with bereavement
- E. Wildfire/wild land fires: Visits to department personal deployed to wildfire areas for moral building and support as needed and as directed by the authorizing Chief

The Chaplain may be requested to assist with the following types of incidents and special events, as requested by the different law enforcement and emergency service agencies

- Assist at accident and emergency situations involving serious injury or death at homes, construction sites, motor vehicle accidents, fires, drowning, searches, natural and man- made disasters.
- Delivery of death notices.
- Line of Duty Deaths.
- Conduct memorial services.
- Conduct Weddings or Funerals for members and their families as requested (if the Chaplain is a licensed or ordained minister).
- Attend and participate in funerals of active, retired members and the families of emergency service agencies: Fire, Rescue, EMS and Law Enforcement.
- Child abuse situations.
- Sexual assaults.
- Provide assistance to victims of crisis situations.
- Lost child.
- Hostage situations.

- Attempted or actual suicides.
- Family disturbances.
- Hospital calls to Emergency Service Agencies and family members as needed or requested.
- Liaison with hospitals and clinics.
- Participate in and/or leads Critical Incident Stress Management Team and Debriefings.
- Provides short-term, confidential counseling of Emergency Service personnel and family members and their children.
- Provide Biblical answers to spiritual questions when requested.
- Conduct Bible study groups for seekers and discipleship training when requested.
- Provide educational instruction in the areas of death, stress management, ethics, family life, victim response and introduce new members of the different agencies to the chaplaincy program.
- Enhance public relations.
- Attend department graduations, award ceremonies, dinners, social events, department dedications and offer invocations and benedictions.
- Serve as a liaison with other clergy/agencies/dept chaplains in the community.
- Provide a listening ear.
- Serve as a ready resource for any emergency service agency.
- The Chaplain is next to the pulse of the Department. It is a job that is demanding, confidential, trusting, and needed for the lives of the Department staff and their families.

If a member of the Fire Department is injured in the line of duty, the Chaplain may be designated by the Incident Commander or by the Chief of Department as the hospital liaison for that incident. The Chaplain shall respond to the hospital to which the member was transported, ascertain the condition and prognosis of the member, and update the Chief of Department as to the member's condition as soon as possible.

Members of the Fire Department are encouraged to utilize the services offered by the Chaplain. Also, the Chaplain is encouraged to make regular visits to each station in an effort to become familiar with the members and the workings of the Department.

While providing for the emotional and spiritual support of firefighters, the Chaplain may suggest Critical Incident Stress Management interventions when appropriate.

When responding to working fires, the Chaplain shall report directly to the Incident Commander at the Command Post and will wear full protective clothing (except self-contained breathing apparatus).

## **EXAMPLE:**

### **Chaplain Job Description**

#### **A Fire Department maintaining a Chaplain Program.**

**The Chaplain is a volunteer of the Department.** The department shall maintain a number of chaplains as determined by the Chief. The Chaplain's position is a volunteer position. He or she must be mature individuals with a sound moral and spiritual background. It is the responsibility of the Chaplain's office to provide guidance and counseling to all members of the Department, upon request.

The guidance and counseling may be in matters of spiritual, personal, family, job, or other nature. **The Chaplain is on call 24 hours** each day, seven days a week, and is available to assist in emergency matters during these times. The Chaplain is also available in situations whereby the possibility of injury to personnel is high, such as large structure fires, natural disasters, attempted suicides, riots, demonstrations, homeland security issues, etc. The Chaplain is to act as a resource person in matters where a specialist is required or needed. The Chaplain may be called upon to serve in situation where other agencies, Fire Department, Law Enforcement agencies or EMS Service may not have a Chaplain and require this specialized service.

All communication with the Chaplain will be given RELIGIOUS PRIVILEGE, a privileged communication/expectation of privacy shall exist in communications between members of the Fire Department and the Chaplain. By definition, a communication is "confidential" if made privately and not intended for further disclosure except to other persons present in furtherance of the purpose of the communication. The privilege of confidentiality rests both with the Chaplain and the other person(s) involved in the conversation.

Privileged communication is **not** to be used to prevent a person from being held accountable for things such as severe crimes, harmful actions to self or others, or to keep them from getting the help which they might need.

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### **Standard Operating Guidelines for Injured Personnel**

I. Purpose: The Chaplain shall be present when notification is made to families of personnel that have been injured or killed in the line of duty.

II. Guidelines:

A. Notify family members in person (no phone notifications).

B. Have other Department personnel present, if possible.

1. Individual's supervisor if possible.

2. Working companions, if supervisor is not available.

C. Provide transportation for family members to hospital, if necessary.

1. Make sure the attending physician is aware of family's presence.

2. Stay with the family until relatives, physician, or close friend arrive.

D. If personnel are killed or die of natural causes, we are to make any arrangements the family needs assistance with. This includes but not limited to the following:

1. Contact funeral home.

2. Make calls to notify out of town family members.

3. Notify family Minister.

4. Be available to assist in other matters upon request.

5. Be with family during visitation.

6. Make contact with family; on a regular basis.

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### **Standard Operating Guidelines For Personnel in Hospital**

I. Purpose: Respond to the hospital, We are to assist hospital personnel during these times to prevent interference from Department personnel and news media as well.

II. Guidelines

**A.** Remain with the injured individual; periodically inform awaiting personnel and family of the status of the situation. The purpose of this is to reduce the number of

people in the room where the patient is receiving treatment and also in the hallways of the facility.

**B.** Assist hospital staff when requested.

1. Provide information on patient, if capable.
2. Assist with patient's personal effects.
3. Notify individuals of patient's condition on request from attending physician.

**C.** Remain with patient until released, or assigned to a room within the facility.

**D.** Leave information with the hospital where you can be reached in the event they need to contact you.

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### **Standard Operating Guidelines For: Confined Personnel**

**I. Purpose:** When an individual is confined due to illness or injury, the days seem long and it is easy to get depressed. One thing that has proven helpful is to see a familiar face or hear a familiar voice realizing that your friends and working companions have not forgotten about you. This is positive reinforcement that we do care about them and are interested and concerned in their wellbeing.

#### **II. Guidelines:**

**A.** Make a personal visit at least once each week, if possible more than once.

**B.** Make phone contact during the week when you are unable to visit.

**C.** Assist, if necessary, to assure the family's needs are taken care of.

1. Transportation to and from doctor's office or hospital.
2. Pick up medication(s).
3. Bring paycheck or other job related information by their location, home or hospital.
4. Acquire assistance for work around the house if necessary.
5. Provide assistance in areas that they might need from you.

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## **Standard Operating Guidelines For: Counseling**

I. Guidelines: This is a service that we are attempting to provide our personnel upon request. The type of counseling varies. They include, but are not limited to, personal, job related, children and family. One essential element is that all counseling conducted is to be kept in the strictest confidence.

II. Guidelines: (There are some basic guidelines that one can follow and they are):

- A.** Listen carefully to the situation.
- B.** Determine if you are capable of assisting them.
- C.** Make referral to another counselor or agency if you feel you are not capable of handling the situation.
- D.** Always make counseling one on one, unless you are conducting marriage or pre-marital counseling.
- E.** If a spouse is seeking counseling on his/her own, conduct the meeting in your office, or in a public place. Only on special occasions should you go to a Department member's home to meet with the spouse.
- F.** Suggest possible reading material relating to the specific situation with which you are dealing.
- G.** If possible, provide individual with helpful ideas, material and resources.

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## **Standard Operating Guidelines For: Various Services**

I. **Purpose:** Requests are received throughout the year for the Chaplain to conduct funeral and memorial services, as well as weddings. Each service is going to be conducted differently, in that each one will have different requests. We receive the request due to having this position, and individuals desiring that the organization for which one dedicated his/her time and service be involved in the service.

## **II. Guidelines**

**A.** Memorial services are conducted in a manner that will commemorate the deceased. Since this service is done without the deceased being present, it is usually handled less formally than a funeral service.

**B.** Funeral services for on duty personnel should include the following:

1. Determine if the honor guard is requested. If so, then coordinate with the family to select individuals to serve as the honor guard.

2. Determine if a casket guard is requested. If so, then coordinate with the family to select individuals to serve as the casket guard then contact the appropriate supervisor to make the request for personnel to stand guard. The post will be determined by the number of persons used as casket guard, but not longer than 30 minutes in length per person. Uniform will be regular class A uniform with hat and white gloves.

3. Coordinate the order of service with the wishes of the family involved.

4. Assure the procession to the cemetery has been coordinated by the shift supervisor.

5. Keep funeral director informed of all functions during the service.

6. If an American flag is involved, assure that the flag is properly folded and presented to the family. Presentation to the family is usually done by the Chief.

7. Return to the funeral home with the family and determine if any further assistance can be given, at that time.

8. Accompany family to the home if necessary.

9. Make a follow-up visit approximately two days after the funeral to assist the family in any way that you can.

## **C. Weddings**

1. These services are conducted according to the desires of the couple being married.

2. Requires two pre-marital counseling sessions to discuss various aspects of marriage.

3. Make yourself available for further counseling at a later time if the need should develop.

**NOTE:** All services conducted by the Chaplain's office are to be done in a non-Denominational nature.

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### **Standard Operating Guidelines For: The Honor Guard**

I. **Purpose:** When involved in a memorial service or funeral service, one needs the assistance of an honor guard unit. This unit will serve strictly at the request of the Chaplain's Office and will only be activated as need arises. It will be comprised of volunteers within the Department.

#### **II. Guidelines**

**A.** It is the responsibility of the Chaplain's Office to coordinate the duties of the Honor Guard Unit.

1. The Honor Guard Unit will be a purely voluntary group selected from within the ranks of the Department.

2. Select one person to be the unit supervisor (preferably one that has been in the military and is familiar with the honor guard function\*).

3. Select six individuals, including supervisor to stand Honor Guard.

4. Select two additional personnel to act as flag folding unit.

**B.** The honor guard will wear white gloves (provided by the Chaplain's Office).

\* In lieu of military experience the person participating in the honor guard must receive training in drill and ceremony procedures.

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## **Standard Operating Guidelines For: New Recruit Interview**

I. **Purpose:** New recruits will be interviewed by the Chaplain to acquaint them with the Chaplain Program and services offered. The Chaplain will let them know he/she is here to assist them and their families.

### **II. Guidelines**

#### **A. Give introductory talk.**

1. Give them a preview of what to expect while in training.
2. Advise how they can get in touch with the Chaplain if a family problem arises, or, if they need any assistance.
3. Advise how they can talk with the Chaplain if they have a personal issue they would like to discuss.
4. Advise them of the confidentiality of conversations with the Chaplain.

#### **B. Gather information concerning family.**

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## **Standard Operating Guidelines For: Death Notification**

I. **Purpose:** This is a function that is usually conducted by the coroner's office, however, there are times when they cannot perform this duty and the Chaplain may be requested to assist. The Chaplain should always, when possible, accompany the coroner's office.

### **II. Guidelines**

#### **A. Ascertain as much information as possible concerning the deceased.**

This includes:

1. Cause of death;
2. Age;
3. If the death was sudden or expected;

4. Sickness;
5. Locations of various family members;
6. Religious affiliation;
7. Coordination with local Minister, Pastor or Clergy.
8. Ask either their minister or a minister of like faith to assist you in making the notification.

**B.** Do not deliver the message by phone; always in person.

**C.** Introduce yourself as the Chaplain from the Fire Department.

**D.** Introduce anyone else with you by their title as well.

**E.** Advise the individual(s) that "we have received information concerning (insert deceased's name)."

**F.** Attempt to get them asking questions concerning the deceased individual. This seems to lessen the shock and helps them to realize the situation.

**G.** Assist by having other family members, neighbors or friends come and remain with the person(s) or call their physician, if necessary.

**H.** When you leave give them your business card with contact information and let them know you are available to assist them in any way.

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### **Standard Operating Guidelines For: Representing the Fire Department**

**I. Purpose:** The Chaplain may be called upon to represent the Department in community meetings, clubs, ministerial meetings, etc. and is a good public relations tool.

Golden Rule #1: Remember you are representing the chief. Never say or do anything to embarrass the department. Never say or comment about anything that you are not 100% certain you are conveying the wishes of the Chief. If you are **not sure don't comment!**

## II. Guidelines:

- A. Present yourself with the idea that your appearance and actions will reflect on the entire Department.
  - B. Wear the Uniform (if applicable) as much as possible.
  - C. Serve on various community boards when asked.
  - D. Become a member of the local ministerial association.
- 

### History of the Fireman's Prayer

The only way he could find to ease the pain of such a tragedy was to sit down and put his thoughts on paper. The phrase, "enable me to be alert and hear the weakest shout", sends a chill up a firefighter's spine as you imagine what he experienced on that fateful night. It was a particularly tough time for him as he had young children around the same age.

While most accounts of the Firemen's Prayer conclude with Author Unknown, the world renowned poem was written by Firefighter A.W. "Smokey" Linn. As a young firefighter in 1958 Linn and his crew responded to a fire in which three children were trapped behind security bars and died in the fire.

His granddaughter, Penny McGlachlin, said that back then there were no grief counselors to help the firefighters. Penny believes this was an actual prayer from him, to god for the sake of his own family, the other fireman, and the families of the children.

Smokey joined the Wichita, Kansas Fire Department in 1947 after returning from World War 2. He retired in 1975 and became president of the local chapter of the Good Sam Camping Club. He passed away March 31, 2004 of complications following surgery.

The Fireman's Prayer was originally published in a book called, "A Celebration of Poets" in 1958. The last copyright of the book was 1998. It is the family's desire that the credit for the Firemen's Prayer go to the author, A.W. Smokey Linn

## **The Fireman's Prayer**

When I am called to duty, God whenever flames may rage,  
Give me the strength to save some life Whatever be its age.  
Help me to embrace a little child Before it's too late,  
Or some older person from the horror of that fate.  
Enable me to be alert And hear the weakest shout,  
And quickly and efficiently to put the fire out.  
I want to fill my calling and give the best in me,  
To guard my neighbor And protect his property.  
And if according to Your will I have to lose my life,  
Please bless with Your protecting hand My children and my wife.

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**EXAMPLE:** (Keep in mind many departments or agencies may/will vary. This includes Law Enforcement, American Legion, Military, etc.)

### **Introduction How to perform a Funeral for a Fire Department.** *(Keep in mind each Fire Department can and will be different)*

No one likes to consider the prospect of arranging and conducting a funeral or memorial service for someone who has touched our lives. As fire chaplains, however, we serve a group of brave and dedicated men and women who continually place themselves in harm's way. Far too often they make the ultimate sacrifice. They give their lives as they strive to protect the lives and property of the communities they serve.

When the unthinkable happens, it is up to the chaplain to do all he or she can to ensure that the fallen firefighter receives a tribute befitting the sacrifice. In this regard, no effort is too large, and no detail is too small. It is truly a time for "all things to be done decently and in order."

The purpose of this example is to provide basic information that a chaplain can use to help the department through a very trying time. It should also be part of a Standard Operating Procedure on how to handle all aspects of the death of a firefighter.

This Example is not intended to be all-inclusive in content or to present only one approach. Instead, it provides information covering a broad spectrum of subjects. This information comes from many sources and from what departments and families of fallen firefighters recommended.

From this information, the chaplain may choose what best fits a situation and adapt it as necessary.

There are two keys to conducting a proper fire department funeral: showing honor to the fallen firefighter, and caring for those left behind. If the chaplain accomplishes these two things, the chaplain has done his or her job well.

## **General Guidelines**

**1.** When a member of the Fire, Emergency Medical or Rescue Services dies in the line of duty, several considerations are crucial for those dealing with the tragedy. These include:

- a.** Identifying and meeting the needs of the surviving family
- b.** Ensuring that the needs and wishes of the family always come before the needs and wishes of the department
- c.** Providing ongoing emotional and spiritual support for the next of kin
- d.** Using good organization, coordination and communication
- e.** Maintaining flexibility
- f.** Monitoring constantly not to overload any individuals

**2** The primary goal of the fire department should be to work with the family, the funeral director and others involved to ensure that the fallen firefighter receives a fitting tribute. At all times the fire department must carry out the wishes and desires of the surviving family regarding the funeral ceremonies.

**3** The fire department's responsibilities are not the same as those of the funeral director. Fire department personnel should work with the funeral director in the best interest of the firefighter's family.

### **Pre-incident planning**

Pre-planning is essential to ensure the department meets the needs of the family and coworkers.

**1** Fire Department Chaplain - The chaplain should be contacted immediately whenever the death of a fire department member is imminent or confirmed, regardless of the circumstances involved. The chaplain's services will be available to the surviving family before, during and after the funeral.

**2** Personnel Information – The department should maintain an Emergency Employee Contact Information Record on all department personnel. The department will use it to assist in the treatment of personnel following serious injury, and in the notification of next of kin following a serious injury or line-of-duty death. The form will contain the following information:

- a.** Complete name of the department member
- b.** Name and address of next of kin with specific directions to the address as needed
- c.** Names of parents and children/dependents, including those who may not live with the firefighter
- d.** The firefighter's religion and church affiliation and membership

**3** Photographs - The department should arrange for individual photographs of all department personnel and should maintain current photographs in department personnel files. The photos may be needed for immediate identification after an incident. After a line-of-duty death, there will be requests for photos from the media and other sources.

**4** Local Support Agencies - The department should periodically contact local public safety agencies to maintain a current resource list of:

- a.** Honor Guard and Color Guard
- b.** Bands, buglers, pipers
- c.** Firing parties
- d.** Bells for "Last Alarm" service
- e.** Vocal and instrumental performers

**5 Funeral Directors** – The department should contact and provide the local funeral directors a copy of the department’s funeral procedures. This will allow them to understand local protocols before a line-of-duty death occurs.

**6 Ceremonial Clothing and Equipment** - The department should have the following available for use during fire department funerals:

- a. Badge and name tag presentation frame
- b. An extra badge for each rank in the department as well as the name of a source for obtaining a duplicate name tag on an emergency basis
- c. Presentation flags (U.S., state, municipality, fire department)
- d. White gloves in sufficient numbers for the Honor Guard and eight pallbearers

**7 Honor Guard and Color Guard** - The department should encourage personnel to participate in a department Honor Guard and Color Guard that will function during fire department funerals and at other appropriate times. If possible, the department should provide the following:

- a. Class A ("dress") uniforms with cap, white shirt, black tie, and white ascot, for all members
- b. White gloves for all members
- c. White shoulder braiding for all members
- d. Patent leather low-quarter shoes for all members
- e. Parade flags (U.S., state, municipality and fire department) with holders
- f. Two display axes with chrome or brass heads

## **Funeral Types**

The death of a firefighter may occur under a variety of circumstances. Based on the circumstances, the department should provide appropriate services from the planning of the funeral through the survivor follow-up process.

### **1 Definitions**

- a. **Line-of-duty:** The death must be the result of a traumatic injury suffered in the line of duty.
- b. **Job-related traumatic injury:** A blow to the body by an outside force, e.g., crushing injuries suffered in a building collapse, apparatus accident or fall. Burns, smoke inhalation and such climactic injuries as heatstroke or frostbite are considered traumatic injuries.

- c. **Job-related non-traumatic injury:** A non-traumatic injury that is strongly believed or has been proven to be attributable to the job. Examples are stress, heart attacks, strokes, diseases and mental illness (suicide).
- d. **Active member:** A full-time or volunteer member of a fire or emergency medical service agency serving in an active capacity.
- e. **Inactive member:** A retired or former member of a fire or emergency medical service agency.
- f. **Affiliate member:** An individual who has served in some capacity with the department, such as a commissioner, trustee, dispatcher, etc.
- g. **Non-job-related death:** Deaths, natural and traumatic, that are not related to fire or emergency medical service duty.

## 2 Types of Services

- a. **Level One:** A line-of-duty or job-related death. This may include an inactive member whose death has stemmed from an injury sustained during active duty.
- b. **Level Two:** A non-job-related death of an active member.
- c. **Level Three:** A non-job-related death of an inactive or affiliate member.

## 3 Suggested Funeral Service Options

American Flag  
 Badge shrouds  
 Bagpipers  
 Bell service  
 Bugler  
 Color Guard  
 Crossed ladders  
 Eulogy  
 Fire engine caisson Hearse  
 Fire service  
 Flower unit  
 Honor Guard  
 Honor detail  
 Pallbearers, active Pallbearers, honorary  
 Station bunting  
 Vehicle bunting  
 Walkthrough

## **Funeral or Memorial Service Planning Considerations**

There are many ways for the department to offer help for the funeral or memorial service. Some families will welcome all offers of help, while others may choose to have no departmental involvement. The family must always be allowed to make that choice.

**1. Honor Guard** – If the family requests an Honor Guard, the Funeral Officer should coordinate with Honor Guard personnel to schedule Honor Guard activities according to the family's and funeral director's wishes. The following basic rules apply to these activities:

- a.** Two Honor Guard members should be posted at the casket. During viewing hours, they should be posted at the head and at the foot.
- b.** There should be a minimum of four Honor Guard members for each set of viewing hours.
- c.** Honor Guard members should rotate at 15-minute intervals. Relief guards should march up together. Posted guards should come to attention and smartly make the transfer and then march off together.
- d.** Posted Honor Guard should assume the position of parade rest.
- e.** American and department flags (or a state flag, if there is no departmental flag) should be posted at the casket.
- f.** Honor Guard members should wear Dress Uniforms, with white gloves. They should use black mourning bands over uniform badges.

**2. Pallbearers** - Should the family choose to use department members as pallbearers, it is the Chaplain's responsibility to ask which firefighters the family would like to use. There should be between six and eight pallbearers. They should wear Dress Uniforms with hats and white gloves.

- a.** Due to their specific responsibilities, pallbearers are exempt from following the majority of orders given to the remainder of the formation.
- b.** The Funeral Director, should give instructions on removing, handling, and transporting the casket. If a fire engine serves as a caisson, pallbearers should hold a practice session the day before the funeral. If this is not possible, pallbearers should report to the funeral home several hours before the beginning of the service for a protocol briefing and practice.
- c.** If the casket is draped with a flag to present to the next of kin, three pallbearers will be instructed on the proper method of removing, folding, and presenting the flag. Two pallbearers will fold the flag and present it to the third pallbearer who, in turn, will present it to the next of kin. The Final Committal Officer will coordinate the flag folding. If the casket is not draped with a flag, the department can present a pre-folded flag to the next of kin.

d. If fire department engines serve as caisson and flower vehicle, pallbearers should ride on them. If engines are not used, the department will provide the pallbearers other department vehicles for the procession.

### **3. Transportation**

a. The department should offer a fire department vehicle and driver to the immediate family during the viewing and funeral period. The Family Liaison Officer normally arranges for this service.

**4. Meals** – The department should plan to provide meals for the deceased firefighter’s family at least until after the funeral. Friends of the family and members of the department and auxiliaries may help provide these meals. The Survivor Action Officer, in conjunction with the Family Liaison Officer, will determine the need and coordinate providing the meals.

**5. Family Liaison Officer** - Regardless of the circumstances surrounding the death, or the deceased firefighter's status in the department, a Family Liaison Officer should be assigned to make contact with the family. The officer will determine the amount of involvement the family wants from the department. The officer will provide this information to the Survivor Action Officer. The Family Liaison Officer will assist the family throughout the process.

**6. Initial Family Support** - The department will determine this based on the family requests as relayed by the Family Liaison Officer. The department should assign appropriate key personnel as the needs arise. **The department should not act on assumptions without contacting and getting the consent of the immediate family.**

**7. Fire Department Chaplain** - The amount of involvement the chaplain has will be determined by the family. One option is a shared responsibility between the family’s clergy and the department chaplain. Should the department chaplain be requested, the following are areas of responsibility:

- a. Comfort and support for family members
- b. Prayer services at the funeral home
- c. Church services
- d. Final committal
- e. Follow-up support for the family
- f. Departmental or community memorial services

**8. Procession** - The family may request a procession from the funeral home or church to the place of final committal. The procession involves staging vehicles at the funeral

home or church prior to the funeral, directing vehicles as they leave for the place of final committal, and staging of vehicles upon arrival there. Specific considerations include:

- a. Department vehicles used as caisson, flower car, and for transportation
- b. Coordination with the funeral director to determine the procession route, including a drive by the deceased firefighter's fire station or home. If the procession passes the fire station, apparatus should be parked on the apron. Firefighters on duty should assemble outside, come to attention as the procession passes, and toll a muffled bell as the caisson or hearse passes.
- c. Static displays of apparatus along the procession route. Crossed ladders or aerial equipment at the funeral home, church, or place of final committal entrance

**9. Caisson** - A fire department engine may be appropriate as a caisson to carry the casket. If an engine is used, personnel must take it out of service for a period of time and prepare it as follows:

- a. Thoroughly wash and wax the engine.
- b. Remove hoses and dividers.
- c. Add available mourning flags or bunting.

The operator of the engine should be in dress uniform. In the event of inclement weather, an enclosed hearse should carry the casket and the apparatus should serve as a flower car.

**10. Flower Car** - A fire department engine may also serve as a flower vehicle. If so, personnel must take it out of service and prepare it as indicated above for a caisson. Hoses and dividers need not be removed.

**11. Formations** - Special formations may be appropriate at the following points:

- a. Walkthrough of all attending firefighters at the funeral home or church
- b. Honor Guard formations on either side of the casket's path from the funeral home to the hearse or caisson
- c. Honor Guard formations on either side of the casket path during entry to and exit from the church
- d. Honor Guard formations on either side of the casket path from the hearse or caisson to the place of final committal.

**12. Taps** - Taps may be sounded by one or more buglers at the place of final committal. The location of the bugler should be approximately 75 feet from the final committal site.

**13. Firing Party** - A military-type firing party may be used at the final committal. If so, the party will fire three volleys 75 feet from the final committal site. This type of salute may startle people at the service, especially in times of heightened national security. The family should be aware of this.

#### **14. Musical Selections**

**a.** A band, a piper, an organist, a choir or soloists may play or sing during various funeral ceremonies.

**b.** The Family Liaison officer should discuss this option with the family and communicate its wishes to the Funeral Officer.

**15. Last Alarm Service** - A traditional bell-ringing ceremony at the end of the church service or committal service usually signifies the firefighter's last alarm. A short reading accompanies the ringing of the bell.

**16. Readings** - Numerous scripture passages and fire-service-related readings are appropriate during the funeral services. The Family Liaison Officer will work with the family to determine if they would like any readings and who should read them.

**17. Eulogy** - A eulogy may be appropriate at any point in the funeral ceremonies. The family should decide who will deliver the eulogy and when it is fitting. The Fire Chief, a clergy member, the department chaplain, or a close family friend from the fire department may be asked to perform this task. The Family Liaison Officer will make the necessary contacts and advise the Funeral Officer.

**18. Crossed Aerial Ladders** - If the family wishes to have the crossed aerial ladders at the entrance to the final committal site, the Family Liaison Officer will forward this request to the Survivor Action Officer for approval and coordination.

**19. Static Equipment Display** - During the processions, the family may choose to have a static display of department apparatus and crews at attention and saluting the passing casket and family vehicle. This final tribute may be set up at the funeral home or church, at key locations along the procession route, at a fire station on the procession route, or at the place of final committal entrance. The Family Liaison Officer will communicate this request to the Survivor Action Officer.

**20. Burial In Uniform** - If the family chooses to bury the deceased firefighter in the departmental uniform, the Family Liaison Officer will deliver the uniform to the Funeral Officer or funeral director. If the family selects non-departmental clothing, the Family Liaison Officer should deliver this.

**21. Presentation of Fire Department Badge** - As a part of the funeral service at the funeral home or church, the Fire Chief may present the badge and name tag worn by the deceased firefighter to the next of kin. The items should be in a framed display containing a department uniform patch. Administrative and support personnel will work with the Fire Chief to obtain the badge and name tag actually worn by the firefighter and to obtain duplicates to be placed on the burial uniform.

**22. Closed Casket** - If the family requests a closed casket, the family may wish to place a picture of the firefighter in uniform along with the firefighter's dress hat on top of or next to the casket.

**23. Walkthrough** - A walkthrough of firefighters at the funeral home may occur to pay tribute to the deceased firefighter. If so, the Funeral Officer will schedule the walkthrough and have firefighters form line by department. The formation will pass single file by the casket with each firefighter stopping briefly to pay tribute.

**24. Post-services Reception** - A reception may be held following the funeral. A church hall, school cafeteria, fire station, or other facility may serve for this purpose. The Survivor Action Officer will coordinate the event and ask department members, the firefighter's association, or local service organizations to assist in donating and/or preparing food.

**25. Memorial Fund** - Fire department members and local organizations may want to start a memorial fund for the deceased firefighter's family.

**26. Flags at Half-staff** - Upon notification that a fire department member has died, the Fire Chief will direct that all station flags be lowered to half-staff. They will remain at half-staff until 1700 hours the day of the final committal. When the American flag is at half-staff, no other flags will fly on the same pole. For line-of-duty deaths, the Fire Chief will request that the local officials ask other facilities to fly their flags at half-staff.

**27. Badge Shrouding** - The shroud should appear on badges at the time of notification of the death and should remain on the badge until after the funeral and final committal. For line-of-duty deaths, the badge shrouds will remain in place for a 30-day mourning period. To shroud of a badge, place a 1/2" to 3/4" piece of black material horizontally around the badge at its midpoint. If the chaplain's badge contains a cross, a crescent, tablets, or the Star of David, the chaplain's badge remains uncovered.

**28. Flag Presentation** - When the casket is draped with a flag, an appropriate flag presentation ceremony should take place immediately before the conclusion of the committal service.

## **Key Assignments for Fire Department Funerals**

**1.** When a firefighter dies, the department must focus on the family's needs and wishes and give them the highest priority. To support the family, a department must be prepared to manage a series of interrelated responsibilities. These duties extend from initial notification of next of kin through continuing support after the final committal service. A department should have **a funeral plan** that will enable it to staff the needed assignments should a death occur. The department should identify and train personnel to handle these assignments. Depending on the size of the department, it may need to combine many of the following major assignments.

### **2. Survivor Action Officer**

The Fire Chief may assume the position of Survivor Action Officer but will probably assign another senior officer this function. As a direct representative of the Fire Chief, the Survivor Action Officer should receive the full cooperation of the entire fire department. The officer is responsible for managing several important activities, the principal concern being the ongoing welfare of the next of kin. The officer will give whatever assistance is necessary to assist the family.

The Survivor Action Officer may appoint the following positions as needed and delegate responsibilities as required to successfully complete all assigned duties. The detailed Responsibility Sheets for all officers are in the section following the appendices.

### **3. Notification Officer**

The Federation of Fire Chaplains provides comprehensive information on how to make notifications as part of its Chaplaincy training resources.

### **4. Family Liaison Officer**

The Family Liaison Officer provides the Survivor Action Officer with regular updates on the family's status and needs.

Because of the critical nature of the liaison's role and the around-the-clock coverage required, a department should appoint a back-up liaison to provide relief as needed. All officers must work closely with the Family Liaison Officer to ensure that the family understands their options and that their wishes are honored.

### **5. Funeral Officer**

The Funeral Officer's role is to serve as intermediary between the funeral director and the other fire department personnel involved in funeral or memorial service activities. This officer is not a funeral director and should not interfere in funeral management.

### **6. Procession Officer**

The Procession Officer arranges and directs the funeral procession from the funeral home to the church, if there is a church service, and to the final committal

site.

## **7. Service Officer**

If the family has decided to have a religious service, the Service Officer coordinates with clergy selected by the family.

### **5.8 Final Committal Service Officer**

The Final Committal Service Officer provides coordinates all the individuals responsible for the final committal service.

## **Other Considerations**

**1.** Inclement weather may impact upon funeral services. If severe weather conditions are anticipated, personnel involved in coordinating the funeral services should work with the Survivor Action Officer and Family Liaison Officer to implement alternative plans.

**2.** If services will occur outside the local area, the department should coordinate all planning steps with officials and agencies in that location. If possible, representatives from fire and police departments in all the communities involved should participate in the planning.

**3.** For a line-of-duty death, a large contingent of out-of-town fire service personnel will want to attend the funeral. If there will be a procession from the funeral home to the church, ask these firefighters to report directly to the church for staging prior to the start of the procession from the funeral home.

**4.** All firefighters and apparatus may take part in the procession from the funeral or memorial site to the place of final committal. If there will be a procession of firefighters marching to the church, only members from the fallen firefighter's department should participate.

## **Ceremonies**

**1.** If the family requests, the following personnel may take part in the ceremonial portion of the funeral:

- a.** A Chief
- b.** Six or eight pallbearers
- c.** A Color Guard of four firefighters and one officer
- d.** A bugler and piper, pipe band, or drummer

**2.** Due to the important role of pallbearers and Color Guard, a practice session should occur the day before the funeral. If not possible, these personnel must

report to the funeral home several hours before the service for a protocol briefing and practice. The funeral director will instruct the pallbearers on how to handle the casket.

**3.** If the procession will include firefighters marching from one point to another, the Procession Officer must coordinate with the Funeral Officer, Service Officer, or Final Committal Officer to establish an assembly point, order of alignment, and route for the march. If marching will occur, a drummer should be part of the parade contingent to provide a steady cadence. Cadence should **not** be called verbally. Determine an appropriate assembly point for department personnel participating in the march. Visiting fire personnel will assemble at the end point of the march.

**A. Basic alignment for the elements of a march is:**

- 1.** Color Guard
- 2.** Pipe band/drummer
- 3.** Host fire department members
- 4.** Apparatus caisson or hearse
  - (a) The Officer-in-Charge (OIC) will walk immediately in front of the caisson or hearse.
  - (b) Three pallbearers will march on either side of the caisson or hearse.
  - (c) Two pallbearers will ride on the tailboard of the caisson or walk immediately behind the hearse. If there are only six pallbearers, two Honor Guard members will assume this position.

*Note: Check to see if this practice is allowed in your jurisdiction.*

- 5.** Family's cars
- 6.** Friends' cars

Note: If the immediate family of the deceased firefighter desires to join in the march, they will fall in immediately behind the caisson or hearse and will receive an Honor Guard escort.

**B. If the casket will be driven from the funeral home to the church, the following should occur:**

- 1.** Determine an assembly point several blocks from the church for department personnel and the pipe band/drummer.
- 2.** Assign an assembly point for visiting fire department members at the church on the church side of the street.
- 3.** Immediately after loading the casket at the funeral home, transport the Color Guard to the fire department meeting location.
- 4.** Have the pallbearers board the apparatus, with two of them remaining on the rear step.

*Note: Check to see if this practice is allowed in your jurisdiction.*

5. With a police escort, have the apparatus proceed slowly to the meeting point with the fire department contingent.
6. Line up the procession in the same order as listed above.
7. Direct the pallbearers to dismount and march as follows:
  - (a) The OIC in front of the apparatus
  - (b) Two or three pallbearers on each side of the apparatus
  - (c) Two pallbearers on the rear step

*Note: Check to see if this practice is allowed in your jurisdiction.*

### **C. When the procession arrives, the following should occur:**

1. As the procession nears the location of the service, move the Color Guard to the side and allow the pipe band/drummer and fire department members to pass.
2. Near the entrance to the service area, assemble the pipe band.
3. Line up the national, state and local dignitaries near the entrance, leaving room for the Color Guard.
4. When marching fire department members arrive at the location of the service, move them to the other side of the street. When they are in place, give the command "**Right face.**"
5. When personnel line the street on both sides and face the center, begin the Color Guard march toward the service site followed by the apparatus or hearse. Leave a space between the Color Guard and hearse. The service assembly OIC commands "**Present arms**" (hand salute).
6. As the Color Guard arrives, assemble it near the front of the church.
7. Move the apparatus to the front of the service site and shut off the engine.
8. Have the service assembly OIC command "**Order arms.**"
9. Assemble pallbearers at the rear of the apparatus, with two in the hose bed, and prepare to remove the casket.
10. Have the Honor Guard OIC command "**Present arms.**"
11. Have the pipe band play as the pallbearers carry the casket to the entrance. If the chaplain or cleric performs a blessing at the rear of the apparatus, the pipe band should delay playing until the pallbearers begin to move.
12. Have the pallbearers escort the casket to the front of the service area.
13. Have the assembled fire department personnel file into the area and take positions in the designated seating areas.

4. At the close of the service, the following should take place:

A. Fire personnel file out and assemble in specified areas in the following

order:

1. Visiting fire service personnel
2. Department personnel
3. National, state and local dignitaries
4. Color Guard

**B.** At the funeral director's signal, the pallbearers move to the front of the location of the service and escort the coffin to the rear.

**C.** The service assembly OIC commands "**Detail, attention.**"

**D.** When the casket arrives at the rear, the OIC commands "**Present arms.**"

**E.** If used, the piper/pipe band plays.

**F.** The pallbearers move slowly to the rear of the hearse or apparatus to load the casket.

**G.** After loading, the pallbearers face each other and the OIC commands "**Detail, present arms.**" The pallbearers give a hand salute.

**H.** The OIC commands "**Order arms**" for all personnel.

**I.** The Color Guard officer commands "**Color Guard, dismissed.**"

**J.** The OIC commands "**Detail, dismissed**" to the pallbearers.

**K.** The Color Guard, bugler/piper, and OIC enter the waiting fire department vehicles for transportation to the place of final committal. The pallbearers will ride on the caisson or other apparatus directly behind the caisson.

**L.** Fire personnel and national, state and local dignitaries prepare to leave for the place of final committal.

**M.** The Procession Officer and assistants direct vehicles taking part in the procession to the place of final committal.

**5.** Upon arrival at the place of final committal, the following will take place:

**A.** The fire department personnel and Color Guard take up positions in formations as determined by the Final Committal Officer.

**B.** If space permits, the Color Guard assembles near the place of final committal.

**C.** The bugler is 75 feet away from the grave and will await the command from the OIC.

**D.** When the caisson or hearse is in position, the pallbearers take up positions at the rear and remove the casket.

**E.** The pallbearers carry the casket and place it on the grave stand. The family and other guests follow.

**F.** As the pallbearers begin to move the casket, the OIC commands "**Detail, attention**" and all fire department personnel come to attention. When the pallbearers place the casket on the grave stand, the OIC commands "**Parade rest.**"

**G.** If the family wants the casket draped, two pallbearers will drape it with an American flag. If the casket is not draped, an already folded flag will be placed on the casket for presentation.

**H.** The chaplain and/or cleric will conduct the committal service and lead in the final prayer.

**Note:** If not part of the funeral or religious service, the "Last Alarm" ceremony may occur at this point. The OIC orders "**Present arms**" prior to the ringing of the bell. The hand salute should occur during the playing of Taps.

**I.** The OIC next commands "**Detail, attention**" and "**Present arms.**" A hand salute follows; the Color Guard presents arms and dips the departmental flag. The hand salute occurs during the playing of Taps.

**J.** The bugler plays Taps.

**K.** The OIC commands "**Order arms.**"

**L.** At the conclusion of Taps, the Honor Guard removes the American flag from the casket and folds it. The Honor Guard Officer presents the folded flag to the fire chief who, in turn, presents it to the family.

**M.** The funeral director gives words of thanks on behalf of the family and indicates the conclusion of the services.

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## **Suggestion on Preparing a Fire Eulogy**

Preparing a eulogy is one of the most difficult things to be done. You want your remarks to be both comforting and respectful.

A eulogy is for the living, most importantly for family and close friends.

If you asked to deliver a eulogy for a fallen firefighter from your department, here are a few guidelines that may help you gather your thoughts and prepare a fitting tribute.

### **Research**

- Get the key facts—age, nickname, names of family members and closest friends, timeline of key events in the person's life, personal and professional accomplishments, honors and awards received
- Ask friends and family members for stories that illustrate how they want to remember their loved one. If you use one of these stories, remember to acknowledge the source. For example, "Jim's daughters told me..." or "Ann's father reminded me that ..."
- Include information about the firefighter's character and personality. What was the firefighter proudest of in his or her life? For what would he or she want to be remembered?
- If you knew the firefighter, include personal anecdotes and memories.
- If you did not know the firefighter personally, say that! Speak with people who did, especially those who shared years of friendship and memories.

## **Organize**

- You may want to use a theme to tie your presentation together. For example, "Jack loved adventure," or, "In everything he did, Don reached out to help other people."
- It may help to put your ideas on note cards and then arrange them in a logical order for your presentation

## **Draft**

- Begin by expressing your condolences and the department's sense of loss.
- Acknowledge family members, including spouse or significant other, children, parents, siblings, and close friends.
- Focus on the person's life, not the circumstances that lead to the death.
- Include funny stories. Even in the midst of deep grief, it is important to smile. And remember to mention the source of the story, if appropriate.
- Include a statement of support from the department. Acknowledge the department member who is acting as the liaison for the family. The department must follow through on any promised support, so only promise what you can ensure will be delivered.
- Have a printed copy of the final eulogy ready for the family and others who may want a copy.

## **Practice**

- Review your remarks carefully before the service. If you are nervous about speaking in front of other people, practice speaking in front of someone you trust to give you honest, supportive feedback.
- It is okay to show emotion!
- Have a back-up plan so someone else can take over if you cannot finish speaking.
- Be prepared to adjust your planned remarks. Before you speak, another person may use some of the same stories or information. Acknowledge this or have other stories ready.
- Above all, remember not everyone is a great orator. However, families will remember the sincerity of your words and your kindness forever.

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## **Suggested "Last Alarm" Ceremony**

The chaplain or a department member reads the following:

Throughout most of history, the lives of firefighters have been closely associated with the ringing of a bell. As they began their hours of duty, it was the bell that started it off. Through the day and night, each alarm was sounded by a bell, that called them to fight fire and to place their lives in jeopardy for the good of their fellow man. And when the

fire was out, and the alarm had come to an end, the bell rang three times to signal the end.

And now our Brother (Sister) \_\_\_\_\_ has completed his (her) task, his (her) duties well done, and the bell rings three times in memory of, and, in tribute to, his (her) life and service.

- The Officer-in-Charge calls everyone to Attention.
  - The Color Guard is called to Present Arms.
  - The bell is struck three times.
  - The Color Guard is called to Order Arms.
  - The firefighters are seated (if in church or funeral home).
  - The chaplain offers a closing prayer.
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## **SECTION V**

### **Introduction to Law Enforcement Chaplaincy**

*(Please keep in mind each Law Enforcement Department Chaplaincy can and will have different responsibilities, this is only basic knowledge)*

Most police chaplains during the 1960s and 1970s were local pastors from within the community. Typically, clergy who served as department chaplains during that time participated informally as "ride-along" chaplains. Few, if any, received police chaplain training or fully understood the complexities of law enforcement. Serving in a dual role as chaplain and sworn law enforcement officer was rare and unique; however, the author served in this dual capacity for many years. Some people viewed that as a conflict, but he found the roles clear.

There has been a dramatic increase in the use of police chaplains in both large and small agencies across the United States and in numerous other countries. In spite of different cultures, languages, laws, and boundaries, policing around the world is fundamentally the same. Malice is no different in the United States than in any other

country, and police officers around the world face many of the same challenges and stresses.

## **Training Methods**

Although some police chaplains participate in informal ride-along programs, many others have formal roles as officially appointed departmental chaplains. In addition to individual ministerial degrees and seminary training, chaplains today often receive training in various aspects of law enforcement. Many large police departments appoint chaplains with command ranks. They wear the same uniforms as other command officers and frequently are armed. Some police chaplains also possess degrees and certifications as counselors, therapists, or psychologists. Unless certified and licensed as a counselor or therapist, they generally refrain from providing any formal counseling.

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## **Roles and Responsibilities**

The primary role of the police chaplain is to provide spiritual support, insight, and encouragement to officers who seek help. They also can set the tone for departments by demonstrating moral conduct, compassion, and decency. In many cases the chaplain simply is a shoulder to cry on or a listening ear. It takes time for them to gain the confidence and trust of police officers because some officers can be cynical, paranoid, or resistant to anything with a religious tone.

There are many religious doctrines, denominations, cultures, and theological differences in society, and it may require more than one chaplain to meet the varied needs of a particular department or community.]

Police chaplains serve in a variety of ways, such as performing marriages, assisting with line of duty deaths, participating in ceremonial functions, speaking at churches and community organizations, presenting awards, visiting hospital patients, providing spiritual guidance and moral support, and developing police chaplaincy programs. Departments with chaplains are fortunate because they provide vital services not only to the agency but also to the local community.

## **Challenging Situations**

Chaplains confront numerous difficult situations, such as deterring bridge jumpers and suicidal individuals who often are armed, delivering death notifications to family members, praying over dying officers, and providing comfort and spiritual support to countless people and distressed victims. The most challenging incidents are those in which fellow officers are killed in the line of duty, threaten suicide, struggle with family breakups, agonize over rebellious or wayward children, battle drug addiction, or wrestle with financial problems. People often forget that law enforcement officers are human beings with the same passions and struggles as everyone else.

Essentially, people consist of three main components—physical, mental, and spiritual—and all three need nurturing. Individuals often go to great lengths to address physical and mental needs, but put forth little effort to address the spiritual. Many officers do not have an affiliation with a place of worship or clergy, and a departmental chaplain might be the only source of immediate spiritual help. More than one officer has wept on a chaplain's shoulder when they reached their breaking point and had nowhere else to turn.

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### **Duties of the Police Chaplain may include, but are not limited to:**

- Riding along with officers on routine patrol on various shifts.
- Attending line ups and debriefings
- Offer training to officers in areas of critical incident stress management and dealing with the public during traumatic events.
- Accompanying a police officer to assist with death notifications.
- Working with police officers to assist in any kind of crisis situation where the presence of a trained chaplain might help.
- Counseling department members in response to stress or family crisis problems. Counsel is privileged and confidential between the officer and chaplain involved.
- Visiting with sick or injured members of the department.
- Offering prayers at special occasions such as recruit graduations, award ceremonies and dedications of buildings, etc.
- Serving on review boards and/or other committees.
- Advising the Chief of Police in all matters of a religious nature involving the Police Department and performance of law enforcement duties in the community. Further, Chaplains shall act as liaison with local ministerial associations and on matters pertaining to the moral, spiritual, and religious welfare of police personnel.

- Assisting the Police Department in the performance of appropriate ceremonial functions.
- Providing practical assistance to victims.
- Assisting during suicide incidents.

Assisting with specialized teams (Crisis Response, Critical Incident Stress Management, Peer Support, Hostage Negotiation, SWAT, etc.) given the appropriate, specialized training.

### **Ride Along**

- Most agencies have Ride along programs, contact your local agency to make arrangements.
- Arrive early
- Have clear objectives. Pre-arrange with the officer or crew that you will be riding with the extent of your involvement
- Your safety is now an additional responsibility of the officer or crew that you are riding with. FOLLOW THEIR GUIDANCE
- Do not talk while radio is transmitting or receiving
- Know the unit number in which you are riding
- Do not preach – you are a visitor in their office
- Be open and listen
- Each ride should be for a minimum of four hours

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### **Additional Requirements:**

A law enforcement chaplain must never have been convicted of a criminal offense or offenses involving moral turpitude.

A law enforcement chaplain should be an ecclesiastically certified person in good standing and endorsed for law enforcement chaplaincy by a recognized religious body, with five (5+) years' experience in ministry.

A law enforcement chaplain should have a specialized interest in law enforcement chaplaincy by training, working experience and appointment.

A law enforcement chaplain should be able and willing to be carefully screened by a local law enforcement chaplaincy committee and/or appointed authorities.

A law enforcement chaplain should be available to serve on a 24-hour call basis, determined and governed by the head law enforcement chaplain and/or chief of police.

A law enforcement chaplain should manifest a broad base of experience and professional ministry, emotional stability and personal flexibility.

A law enforcement chaplain should be tactful and considerate in approaching all people regardless of race, sex, creed or religion.

A law enforcement chaplain should be willing to become involved in training programs that enhance one's efficiency in meeting and dealing with people in crisis and should be familiar with community medical, psychiatric and other helping resources in the local area.

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### **Law Enforcement Chaplain Appointment to Post**

*A law enforcement chaplain is, first and foremost, a person of faith.*

The law enforcement chaplain may, or may not, be a duly sworn law enforcement officer. Normally, the chaplain is considered a staff member of the department equivalent to ranking officers.

The law enforcement chaplain is, first and foremost, a person of faith, 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 all law enforcement officers and their families, upon request, in matters within the chaplain's professional realm. The chaplain does not, in any way, interfere with an officer in the performance of duty.

The law enforcement chaplain functions as a staff assistant to the Chief of Police. The chaplain is authorized to visit the district station houses (precincts) and officers of the agency, and have access to all buildings and scenes where the presence of law enforcement officers indicates the requirement or need for the chaplain's services or presence.

Law enforcement chaplains carry proper identification issued by the department and, when on duty, properly identify themselves in a manner becoming the ministry.

## **Nomination and Appointment:**

In some instances, a full-time, salaried law enforcement chaplain is preferred to a part-time volunteer. Working daily within the agency, the law enforcement chaplain will get to know the organizational structure, personnel, and dynamics more intimately.

A volunteer law enforcement chaplaincy program may be established to give a broad spectrum to clergy participation and to provide increased availability of community resources. A program may be the entire law enforcement chaplaincy for an agency, or it may be a supplement to a full-time program.

If law enforcement chaplains function successfully within an agency, it is necessary that they are selected with care, and that consideration be given to the needs of the department or agency. It is advisable for the police agency to utilize the services of local inter-denominational associations or clergy in the selection process.

The chief of police, with division commanders of the agency, officially approves the law enforcement chaplain for a contractual term, to serve as a chaplain or volunteer chaplain, whichever is appropriate, for the department.

Law enforcement chaplains, so approved, are representatives of their denominations but ecumenical in service. Their acceptability as law enforcement chaplains is contingent upon their continuance in good standing within the religious organization they represent.

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## **Canon of Ethics for Law Enforcement Chaplains**

- II.** The Law Enforcement Chaplain is foremost a member of the clergy and not an officer of the law. If a Chaplain does happen to be a sworn officer as well as a chaplain, he or she must make certain that everyone understands which role he or she is fulfilling at any given time, always conducting himself or herself in an ethical and professional manner. Departmental requirements for reporting matters up the chain of command and the necessity for confidentiality in communication with the chaplain make this imperative.

- III.** The Law Enforcement Chaplain shall be, and continue in good standing to be, a member of his or her faith group clergy. Any change in such status must immediately be reported to Departmental authorities and to the International Conference of Police Chaplains.
- IV.** The Law Enforcement Chaplain serves in an ecumenical capacity. He or she is not to use the chaplaincy to proselytize or to preach in order to win adherents to his or her faith group. It shall be assumed that the Law Enforcement Chaplain shall be familiar with the beliefs and practices of the various faith groups represented in his or her Department. It shall further be assumed that the Law Enforcement Chaplain is familiar with the requirements of honesty, integrity, humility, compassion, decency, brotherhood, humanity and love that are overarching concepts among faith groups.
- V.** The Law Enforcement Chaplain shall not hesitate to seek guidance either from Departmental authorities or clergy of other faith groups when such guidance becomes necessary to the proper discharge of chaplaincy duties.
- VI.** The Law Enforcement Chaplain may from time to time face situations involving members of his or her general community. The chaplain is to discharge his or her duties in such situations with due regard for any Departmental policies and procedures that may obtain in such circumstances. The chaplain is still a member of the clergy and as such may be of service to the entire community as long as he or she does not infringe upon the ministry of another member of the clergy and does not improperly involve his or her Department by such service.
- VII.** It cannot be stressed too strongly that the Law Enforcement Chaplain shall maintain the confidentiality of those who seek his or her guidance and counsel as a chaplain. The Law Enforcement Chaplain shall become familiar with the laws governing confidentiality that obtain in his or her state, province, territory or nation.
- VIII.** The Law Enforcement Chaplain shall be aware of Departmental regulations concerning favors, gifts and gratuities and follow them rigorously. He or she shall not give or receive any favor, gift or gratuity that has, or has the appearance of having, a basis in special consideration. He or she shall always conduct himself or herself in an ethical and professional manner.
- IX.** The Law Enforcement Chaplain shall not lend his or her presence to any political or social movement in any manner that may suggest departmental endorsement of such a movement. Any such endorsement or advocacy must be undertaken only as a civilian member of the clergy. Political and social

movements are clearly distinguishable from civic office. As citizens, Law Enforcement Chaplains may and do hold public office either by election or appointment. At all times, however, the role of public servant must be held distinct from the role of clergy.

- X.** The Law Enforcement Chaplain shall maintain timely and accurate records of any resources put at his or her disposal for the exercise of the chaplaincy ministry and be ready at all times to render an account of such resources to the appropriate authority or authorities.
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## **Requirements of a UCFM Law Enforcement Chaplains:**

*(Please keep in mind each Law Enforcement Department Chaplaincy can and will have different responsibilities, this is only basic knowledge)*

**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.

**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 infringing 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.

### **Purpose**

Establish guidelines for United Christian Faith Ministries, qualifications and responsibilities of the UCFM Law Enforcement Chaplaincy Program.

### **Policy**

The UCFM Police Chaplaincy Program is to provide a trusted individual in whom law enforcement personnel and their families may confide when seeking guidance and to minister to their needs.

## **Responsibilities**

The Law Enforcement Chaplain's duties and responsibilities shall include the following:

- A.** Assist in notifying families of employees or motorists seriously injured or killed.
- B.** Visit injured employees.
- C.** Visit employees or family members who are hospitalized.
- D.** Attend and/or participate in funerals of active or retired employees of Law Enforcement.
- E.** Provide counseling for employees and their families regarding personal or family problems upon their request.
- F.** Visit Law Enforcement stations and attend meetings to become familiar with the operations of the agency.
- G.** Keep all Departmental information confidential.
- H.** Be available to ride with members upon authorization of the Unit Commander.
- I.** When appropriate, Chaplains should provide input to the Department on problems, needs, concerns and interests learned from the community.
- J.** Chaplains will provide support services and counseling of a non-denominational nature to Law Enforcement employees and their families upon their request.

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## **Qualifications For a UCFM Law Enforcement Chaplain**

*(Please keep in mind each Law Enforcement Department Chaplaincy can and will have different responsibilities, this is only basic knowledge)*

- 1.** Must be a duly ordained minister with UCFM
- 2.** Be a certified Chaplain in good standing and endorsed by the Senior Chaplain of the UCFM Chaplaincy Program.
- 3.** Must be available to respond on a 24-hour basis in the event of an emergency.
- 4.** Never have been convicted of a criminal offense. Minor traffic violations are excluded.
- 5.** Possess a valid driver license.
- 6.** Indicate a willingness to be involved in training that would enhance a person's efficiency in meeting and dealing with people in a crisis. The applicant should also be familiar with community medical, psychiatric, and other such resources in the local area.
- 7.** Be willing to respond to any situation where the presence of a Chaplain is needed.
- 8.** Possess experience and professional maturity, emotional stability and personal flexibility.
- 9.** Must have a caring and understanding attitude toward all regardless of race, sex or religious beliefs.
- 10.** Grooming and appearance standards should be consistent with the Law Enforcement Agency's image.
- 11.** Be a citizen or legal resident of the United States.
- 12.** Must successfully complete a background investigation, criminal history and driver license check and any other requirements of the Law Enforcement Agency.
- 13.** Must successfully complete the UCFM Chaplaincy program.

## **Professional Conduct of a UCFM 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. 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.

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## **Good Practices of a UCFM Law Enforcement Chaplain**

- A.** Law Enforcement Chaplains shall, when on duty, be clean and properly attired. Chaplains shall properly identify themselves, be courteous and conduct themselves at all times as Servants of God and to give support to Law Enforcement Officers when asked to do so in matters within the Chaplaincy realm.
- B.** The Chaplain is responsive; responding as a needed. Chaplains shall not in any way interfere with the Police Officer in the performance of the Officer's duties. This also means that a Chaplain will not just show up on a radio call without first being requested.
- C.** Law Enforcement Chaplains shall not publicly criticize the actions of any Law Enforcement Officer, or Chaplain. Chaplains shall not gossip about other Chaplains, or Police Officers, whether the subject be true or false.
- D.** Law Enforcement Chaplains shall keep themselves informed of all policies and procedures made available by the Law Enforcement department.

- E.** Law Enforcement Chaplains shall stand ready to accept directions as they may be given by Law Enforcement Officers and Fire Officers, and shall be ready to aid in times of national and community emergency.
  - F.** Law Enforcement Chaplains shall, when called to the scene of an emergency, report to the Incident Commander present and wait for directions from the Officer.
  - G.** Any conduct or action by the Chaplain that brings discredit to the Law Enforcement Agency or the UCFM Chaplaincy program is grounds for revocation of credentials
  - H.** Law Enforcement Chaplains are not Law Enforcement Officers and shall at no time while on duty assume such roles.
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## **SECTION VI**

### **Prayer's for Different Occasions**

#### **Praying for my husband or wife...**

Build a spirit of sacrificial love in me toward my life partner.  
Teach me to love my wife today the same way Jesus loves me.  
Bless my spouse today with Your richest blessing in Christ Jesus.  
Provide the spiritual needs of my spouse in a way that glorifies You.  
Teach both of us to trust Your Word without compromise.  
Help me keep be faithful to the covenant I made with my eyes.  
Give them confidence to trust Your Word without exception.  
Cover them with a hedge of protection.  
Meet their unstated needs.  
Give them a powerful resistance to sin.  
Give me ears to hear what they're really saying.  
May they get healthier every day.  
Give them joy to match the joy they bring the family.  
Give them a healthy doctor's report. **TY!**

Thank you for using them to fill my missing parts.  
Thank you for one more day to love them.  
Encourage them with Your Word.  
May they grow closer to You today.  
Go before them and prepare the way.  
Strengthen their step today.  
Extend their loving influence.  
Enhance my hearing to listen to them.  
Bless them for the way they've blessed others.  
Lead them toward righteous paths.  
Bless them for the way they've blessed me.  
Carry them where they can't go on their own.  
Flood their life with joy.

### **Praying for my children...**

Protect them from trouble unless in so doing you're preparing them to serve you.  
Lead my children in paths of righteousness and keep them from straying too far.  
Protect my kids today, but do what's necessary to train them to make decisions based on Your Word.  
Lead my children to learn a gentler, more teachable spirit.  
Remind my children of Scripture as they contemplate action today.  
Grant my children a healthy appetite for Your Word.  
Limit their dependence on things that pass away.  
Instill in them godly role models.  
Enlarge their vision to honor You.  
Carry them when they can't stand on their own.  
Replace their fear with confidence in Your Word.  
Grow righteousness in them like a flower points to the sun.  
Make Your Word come alive in their life.  
Give them a renewed thirst for Scripture.  
Direct their steps to parallel Yours.  
May they never feel alone or unloved.  
Give them pure thoughts.  
Break down the snares that might trip them up.  
Give them a heart for Your Word.  
Lead them where You desire.  
Give them godly goals.  
Teach them to listen to Your Word.  
Help them see things as You do.  
Keep them from making wrong choices today.  
Remind them of Your love for them.  
Affirm to them Your ownership  
Sound mind to make godly choices.

### **Praying for schools...**

Keep those of bad influence from teaching in our schools.  
Make our schools platforms for learning virtue and practicing it.  
Give our kids a heart for God that is unapologetic.  
Build strong character in our school kids.  
Teach our children character as much as knowledge.  
Don't allow self-centered religious leaders into schools to teach hypocrisy.  
Return educators to moral principles, rejecting political pressure not to do it.  
Turn back the secular worldview focus.  
Help them make godly choices.

Return a spirit of integrity to our schools.  
Protect the halls and keep those who walk there safe.  
Embarrass and defeat those who try to revise history to their liking.  
Seal the leaks that allow sin to creep in.  
Take away distractions that separate students from You.  
May the curriculum being used be one promoting virtue.  
May they learn everything, especially the things to reject.  
Guard over those who wait for buses.  
May the influence of schools be a positive one.  
Prevent sin from entering the door.  
Frustrate any New Age educator.  
Expel false teaching.  
Teach truth and not biased opinions.  
Protect those who go in and go out.  
Give the staff wisdom to deal with disobedience.  
Weed out ungodly influence and replace it with Your Word and prayer.  
Make is a safe place for students and students  
Respect for American heritage.

### **Praying for teachers...**

Grant boldness to godly teachers to speak the truth, even when threatened for doing so.  
Protect those whose passion is to teach what is right in Your eyes  
Bless godly teachers richly as they serve you and not man.  
Build strong character in teachers who are mature and wise.  
Give my children teachers with godly character.  
Bless the teachers who instruct by godly principles rather than secular humanistic values.  
Help them reject any teaching that contradicts Your Word.  
Give them desire to do what You say is right.  
Quieten those who discredit You.  
Create a thirst for righteousness in their life.  
Give them a zeal for truth even as they go against those who don't.  
Crown the godly teachers with good reputation.  
Open their eyes to curriculum that speaks lies.  
Protect those who deliver truth and reject deception.  
May they utilize their time wisely and teach the same thing.  
Reward richly those who serve for so little.  
May they show no partiality to students.  
May their instruction be sound and correct.  
May truth alone be what they teach.  
Give them godly examples for their lessons.  
Extend the influence of godly ones.  
Give them honest, reliable sources to cite.  
Protect those who go in and go out.  
Create safe classrooms for them to teach.  
Create desire in them to build-up and not demean.  
Give them passion for truth, not manipulation.  
Give them passion to make passionate learners.

### **Praying for my children's friends...**

Teach my kids to stand alone in spite of the influence of ungodly friends.  
Give my children godly friends who are committed to do what is right in Your eyes.  
Protect my kids from the bad influence of other kids.

Protect my children from "friends" who influence them in the wrong way.  
Protect my kids from taking advice from ungodly friends.  
Lead them in the path of righteousness, helping them stand when their friends won't do so.  
Use godly friends to condemn sin my children embrace.  
Overshadow their bad influence godly aspiration.  
May they see Your hand in their life.  
Give them genuine respect for truth.  
May they be a good example of virtue.  
Lead them to a relationship with Jesus.  
May their influence be a positive one.  
Keep them from secret sin.  
Expose the bad influence to our kids so we don't have to.  
Make my kids only make a bond with good kids.  
Win them with random acts of kindness.  
Make them edifying, not noncondemning.  
Render grace to my kids and others through them.  
Give them a virtuous best friend.  
Shine Your light on their steps.  
Create close bond with those who know You.  
May their influence be virtuous.  
Use them to remind my kids of their godly heritage.  
Build godly character in them.

### **Praying for my friends...**

Teach me how to be a good friend toward another person today.  
Help me be a friend to the friendless and faithful to those who befriend me.  
Help me be a true and loyal friend today.  
Build a spirit of mutual cooperation between myself and a friend.  
Teach me how to be a good friend to another person today.  
Give me an opportunity to make a new friend today and lead me,  
Teach us to live reciprocally according to Scripture.  
Bless those who bless Your Name.  
Create a praying spirit in them.  
May the Bible be a dominant influence in their life.  
Bless them who bless You and convict those who don't.  
Bless those who have influenced me rightly.  
Create a joyful spirit in them that can only come from praying.  
Create a close bond between us that creates trust.  
Bless their coming and going.  
Thank you for the positive influence some had on my life.  
Give them a heart for godly reciprocity.  
May they be understanding and supportive.  
May You increase in them as they decrease.  
Bless the time they spend with You.  
Make them strong in Your might.  
Bless those who love and serve You.  
Make Your word dominant in them.  
Teach them to spend more time with You.  
Salt their oats with Your Word.  
Bless their going and coming.  
Guide them by Your WORD.

### **Praying for my work/employer...**

Bless my business unless you find it ungodly. In that case, help me find work that honors you.  
Make me a diligent worker, one who inspires my boss and leads him to trust you.  
Bless my family and other families through my business.  
Use my business to glorify Your Name God, in whatever way you desire.  
Give my business a firm foundation on which to grow spiritually.  
Keep my employer from making mistakes that would jeopardize the employees.  
Keep my boss from leading me to lie.  
Multiply the harvest to yield honest profit.  
Enlarge the margin while reducing the time I must spend earning it.  
Help me provide for my family as You provide for me.  
By Your mercy, grant us sales and honest margin.  
Make my testimony clear to other workers.  
May the work I do speak well of Your influence.  
Protect me from creating hardship on anyone else.  
May the products I produce bless others and have longevity.  
Help me enjoy the tedious and reflect Jesus through my attitude.  
Protect workers from harm on and off the job.  
May our biz practices be honorable and fair.  
May it prosper to prosper others.  
Fill the sales book today with blessings.  
Give me grace to do what must be done.  
Give them healthy and honest profit.  
Use our products to bless others.  
May we treat customers fairly and with respect.  
Meet needs today while giving me time to relish in Your Holy Word.  
Shelter us under Your provision, Lord.

### **Praying for my city...**

Break down every attempt of those seeking to raise revenue through unholy means.  
Take my city one where truth and liberty are dominant and favoritism has no place.  
Teach our leaders the "right" way to act.  
Give our city strong leaders with strong spiritual wisdom.  
Guard our leaders from making laws that lead people to sin.  
Help our leaders take care of business without compromising godly principles.  
Shine in the dark places of this city to give hope to the fearful.  
Restore a godly influence through godly leaders.  
Defeat the effort of the ungodly to remove Your influence.  
May our city not be an altar to a false god.  
Protect us in our homes from drive by violence.  
Give transients a safe and comfortable place to stay tonight.  
May our reputation be one that exemplifies righteousness.  
Protect the employees who work in hazardous condition.  
May we produce citizens who are grateful and patient.  
Bless the city workers who serve in bad conditions.  
May the rule of law be unprejudiced.  
Surround us with favor among other cities.  
Keep wicked thoughts at bay and holy desire ever before them.  
Repair damaged relationships with adjoining states.  
Turn back the tide of unrighteousness in us.  
Protect those who work in adverse conditions to serve us.  
Give us as much concern for obeying You as in following the law.

Protect drivers from dangers from pot holes in the street.  
Turn back plans that reward wickedness and persecute the innocent.  
Make sin visible to those who can't see it.  
Unity in virtue, not sin

### **Praying for government leaders...**

Keep our leaders from making ungodly decisions, but lead them to be righteous instead.  
Guide government leaders to do only that which Scripture teaches.  
Slow the growth of evil in government and strengthen Your people.  
Impede the progress of those civic leaders who are unrighteous.  
Give our city godly leaders upon whom you have influence.  
Reveal the hidden dangers in all revenue generation based on immoral activity.  
Return our leaders to the godly principles our Nation's Founders employed.  
May our lawmakers have to live within the ones they make for us.  
Remove the wicked from office and replace with the godly.  
May they act in a way that pleases You, not men.  
May they respect You who gives them power to rule.  
Bring shame to those who devise destruction on our country.  
May the snares the wicked set spring on themselves.  
May all public officials hold a high standard of morals.  
May they act out of humility and not selfish ambition.  
May the choices made today honor You and not men.  
Use representatives to make fair and just laws.  
Productive or weed them out.  
Give those who protect Your Word confidence.  
Meet the needs of those who serve faithfully.  
Shine Light on them so laws are passed that honor You.  
Grant wisdom to rule with integrity.  
Keep them from abusing their offices.  
Give them a virtuous accountability partner.  
Crush any attempt to circumvent righteousness.  
Teach them holiness and make them desirous.

### **Praying for my country...**

May our citizens recognize the greatest patriot is the one who recognizes Jesus as Lord.  
Convert our country's patriotism "fever" into a passion for holiness under Your Banner.  
God bless our country if she blesses and honors Your Name.  
Restore godly principles to our judicial system  
Refresh our memory of the spiritual foundation upon which our country was founded.  
Restore a spirit of humility that comes by realizing we moved away from you, not the other way around.  
Make righteousness look good to the purveyors of sin.  
Restore our pride in our godly heritage.  
Restore pride in righteousness, not ungodliness.  
May we see that the Light on a shining hill is Jesus.  
Give all citizens the holy desire of the Founding Fathers.  
Restore honor and integrity to all elements of our nation.  
May we not be allowed to use Your Name if we fail to honor You.  
Keep our eyes on Jesus as we watch out for each other.  
May they work to remove all legislation that's contradictory to our Constitution.  
Bless those who have served for our freedom.  
Give us leaders who pledge allegiance to You.  
Keep our pride from becoming arrogance.

May the Light of Your presence fill Your people and influence the destroyers.  
Restore our reputation for integrity among the nations.  
May we desire to correct wrong before doing anything new.  
Protect those who serve to protect us.  
Create in us a true spirit of patriotism.  
Meet their needs to do Your work.  
Protect our borders from those who intend to harm us.  
Restore pride in godliness.

### **Praying for my President...**

Guard his life and protect him.  
Give him wisdom to make the choices You want him to make.  
Give him a tender heart of compassion for those he serves.  
Protect him from arrogance that would lead him to abuse his power.  
Teach him to regard life as You do.  
Give him godly conviction and holy desire.  
Give him courage to do the right thing even when expected to do the wrong thing.  
Make his words reflective of a proud and grateful people.  
Convict him of all contrary action to his Christian profession.  
Protect the First Family from those who want to harm them.  
Lead him in the path of Righteousness, not what he thinks right.  
Keep him from straying any further from godly principles.  
Desire to do the right thing for the right reason.  
May his actions be consistent with the U.S. Constitution he promised to protect.  
Expose all works of iniquity and convict him of sin.  
Make his way parallel to Your way.  
Keep his thoughts pure and his walk blameless.  
May their spouse and children be supportive.  
Break down his excuses for wrong decisions.  
Fill his cup with wisdom to see as You do and not as men.  
May the State of the Union reflect Your opinion and not his.  
Show him Your footsteps and give him wisdom to follow.  
Compassion equal to his passion.  
Give him hunger for righteousness.  
Deliver him from opinions contrary to Your Word.  
Make him a man of God in spite of his tendencies.

### **Praying for my church...**

Keep church members out of leadership who work on the basis of their own ability.  
Give my fellow church members a passion to be clean and reconciled to each other.  
Make our church a place where Jesus is praised, worship is predominant and open to Your leading.  
Teach us to seek holiness and turn from worldliness.  
Humble us if we've taken our eyes off you and put them on men and programs.  
Give our church a real desire for revival.  
Expose those guilty of destroying Your work.  
Make our praise consistent with our profession.  
Make our holy aspiration stronger than our perspiration.  
Keep us from status quo and from chasing innovation.  
Make us as excited about discipleship as we are for evangelism.  
Forgive us for not asking before we presume on You.  
Give us discernment to see what You desire.

Measure us and trim what is superficial and hypocritical.  
Give us wisdom as to how to spend Your money.  
May our worship be pleasing.  
Break us but don't let us give up.  
Teach us humility and convict of worldliness.  
Brace us for the coming storm.  
Give us direction parallel to Yours.  
Establish and extend the reach of our discipleship ministry.  
Teach us reciprocity through practice.  
Make true discipleship our first priority.  
Give us more passion for discipleship.  
Bless us so we can bless others.  
Agape

### **Praying for my Pastor...**

Give my pastor the courage to shepherd the church as you would in his place.  
Direct him to lead resolutely, anchored on the rock of uncompromising faith.  
Bless those who shepherd rightly; keep the "rancher" mentality away from Your flock.  
Give my pastor strength and energy to do Your work in Your power.  
Make our pastor a man of prayer that leads a people of prayer.  
Bless my pastor and his family as he watches the flock.  
Give him desire to only preach what You want to tell us.  
Give him fresh messages that come directly from You.  
Give him more time with his family.  
Direct his paths to find inspiration You provide.  
Give him courage to do the right thing.  
Care for him and let him know of Your love today.  
Protect him from hasty action designed to look holy.  
Shelter him under Your Everlasting Arms of grace.  
Bless him and all his does as he trusts in You.  
Direct him to do the things You desire.  
May his joy make his praise glorious.  
Lead them to be praiseworthy and truthful.  
May he teach only what You tell him.  
Use him to bless those to whom he ministers today.  
Take him where You need him.  
Keep him, not only preaching prayer, but leading us to do it.  
Endurance to run the race well.  
Keep his eyes on what You want.  
Guide him to preach what Your Word does.  
Show him Your glory so he can show it to us.

### **Praying for our church leadership...**

Restore the joy of those church leaders who are serving without passion.  
Teach the leaders in our church to serve faithfully, even when none one is looking.  
Magnify the work of our church workers to reach Your objective.  
Draw all church workers to work in Your energy and not their own.  
Restore the joy of those church leaders who are serving without passion.  
Grant creative juice to those who assist the pastor in serving the flock.  
Don't let their fervor die when they become an employee.  
May they be shepherds who serve us through You.  
Sharpen their skills through ministry and not study.

Turn our number crunching into seeking individual revival.  
Take them where You lead and bless on the way.  
Give them a passion for serving those normally excluded.  
Lock their arms as one to stand against the enemy.  
Strengthen the relationship with their wife and family.  
May they seek and listen to good experienced and mature counselors.  
Create wise ways for the church family to grow.  
Magnify the work that glorifies Your Name.  
Supportive of members and families.  
Keep them from being lazy, but also from being busy.  
Convert their plans into Yours.  
Support their Pastor with accountability.  
Extend the limits of their influence.  
Practical ways to edify the people.  
Protect their families as they're away at work.  
Develop strong godly, unwavering conviction in them.  
May they be supportive in everything they do.

### **Praying for sister churches...**

Use all the Spirit-filled churches in this area to make a real impact on the lost.  
Bless those churches whose stand is uncorrupted by a world value system.  
Make all our sister churches as one body doing one work.  
Bless the work of discipleship and evangelism in sister churches.  
Use all the Spirit-filled churches in this area to make a real impact on the lost.  
Bless those pastors who are building up the church.  
Grant unity to all churches in the area, based on desire to make disciples.  
Multiply peace that comes through obedience.  
Quieten those who create confusion in the Body.  
Build the family, not Church, Inc.  
Give them a joyful spirit though possibly small in number.  
May the truth of Your word convict congregations today.  
Teach them large faith is not reserved for large congregations.  
Inspire the strong and strengthen the weak congregations.  
May their needs be as important to other churches as their own.  
Spread peace to quieten dissention.  
Send them families to serve through ministry.  
May they faithfully preach the gospel.  
Bless their coming together and prosper those who bless Your Name.  
Turn back the work of the Destroyer.  
Find the help they need and unafraid to ask for it.  
Make all Your people consistent with Your Word.  
Meet their needs to do Your work.  
Keep their congregation together in unity.  
Keep members from looking for problems.  
Draw people to do Your work.  
Make disciples

### **Praying for persecuted churches.**

Provide the needs of persecuted brothers and keep moles away from the flock.  
Protect persecuted brothers, giving them a testimony that extends around the world.  
Make a way to escape for our brothers in persecution, if you can be glorified that way.  
Protect those churches who suffer.  
Provide the needs of persecuted brothers and keep moles away from the flock.

Protect the persecuted church from destroyers.  
Give all churches the boldness to minister regardless of potential danger.  
Grant them and us boldness to stand firm in faith.  
Grant the congregation holy boldness.  
Build up conviction of sin in those who assault.  
May joy break through the dark clouds.  
Break down the evil snares set for them.  
Send help to reinforce the gaps in their protective walls.  
Replace tears of sorrow with tears of joy.  
Bless them in ways we can't even imagine.  
Heal their wounds spiritual and physical.  
Draw people to faith through their sacrifice.  
Give them freedom from condemnation.  
Make their testimony fearless and their witness bold.  
Give them joy greater than their misery.  
May they find joy in being faithful.  
Give them grateful hearts to serve with gladness.  
Keep their congregation together in unity.  
Increase their joy relative to their suffering.  
Strength through their sadness.  
Strength with resolve

### **Praying for missionaries...**

Give missionaries the resources they need to do the work to which you called them.  
Bless them. Meet their ministerial and personal needs to overflowing.  
Provide richly their emotional, spiritual, emotional and physical needs.  
Go before them in glory and behind them in power; surround them with Your faithfulness.  
Give them creative means to teach the Gospel that inspires a thirst for the Living Water  
Meet the need of the missionaries abundantly and to overflowing.  
Watch over their kids and their family removed.  
Guard their hearts and lives from harm.  
May the love for those they serve grow even more.  
Give the missionary kids contentment and joy.  
Provide their need in abundant resources.  
Create opportunities for presenting the gospel to those who haven't heard it.  
Place them where you want them to do what You want, not what men want.  
Give those to whom they minister a teachable spirit.  
Give them what they need and what You think they need.  
Clear the way for ministry in areas previously closed.  
May those who hear and believe, testify.  
Extend the life and effect of resources.  
Bind their families together in love and service.  
Direct people to them today who are looking for Hope.  
Prepare the way before them.  
Clarify their words to reach those who can't understand them.  
Carry them where they can't imagine to do Your work.  
Protect those who protect others.  
Increase their joy relative to their suffering.  
Effective against traditional tendencies.  
Strength with resolve

### **Praying for the sick...**

Restore those who are suffering from illness in a way that you receive the glory.  
Sustain those on his or her sickbed.  
Heal those suffering with illness in Your time and in Your way.  
Keep their spirits high even though sickness has made them feel low.  
Comfort those suffering from illness.  
Relieve the pain and suffering of those who are ill today.  
May all those who are sick desire wellness.  
May they not lose sight of wellness.  
Show them Your solution to what ails them.  
Use whatever means necessary to heal them.  
Keep infection away.  
Turn the fever back and raise the temperature of a grateful spirit within them.  
Keep them from catching infection from well-meaning visitors.  
May the Holy Spirit be the antiseptic that keeps them from infection.  
Reduce their dependence on meds in increase their dependence on You.  
May doctors treat problems and not symptoms.  
Reduce any dependence on drugs.  
May their spirits be up, not down.  
Help the helpless through godly counselors.  
May Your Spirit comfort their fear.  
Restore the joy of their salvation.  
May Your healing cover their true need.  
Prevent their over-medication through negligence.  
Don't allow them to give up hope.  
Deliver them from self-imposed spiritual illness.  
May their symptoms be honest.

### **Praying for the lost.**

Convict the lost in sin today and give them desire to do something about it.  
Direct them to someone willing and ready to present the Gospel of Jesus without compromise.  
Win them through the witness of Your children.  
Lead the lost to a believer with the words of life.  
Give me boldness to speak the gospel without compromise.  
Reveal Your gospel through creative means to those who act like they don't want to hear it;  
Speak to those who hate and let them see Your love as we do.  
Don't let anyone escape conviction of sin.  
Direct their path to someone ready to open the Door.  
Make the desire of their heart eternal and not momentary.  
One more day to hear and respond to the gospel.  
Show someone the way to impact the resistant.  
Let them feel Your love and that of the Christians around them.  
Break down their objection to being proven wrong.  
Show them the Way and lead them toward the Light.  
Shine Light on their path.  
Show them the way out of their darkness.  
Let them see their true condition.  
Break down resistance to Your grace.  
Show them clearly Who they need.  
Open their eyes to see what they lack.

May we be the Jesus the lost need to see today.  
Send someone to tell the good news today.  
Keep them from going where there is no hope.  
Show them what they're not looking for.  
Fertilize the ground with peace.

### **Praying for those in despair...**

Give hope to those who may be in despair today.  
Remind those in despair that it is only ignorance of God that's hopeless.  
Show those in despair the peace of trusting in Your Name.  
Strengthen those who are weak and depressed.  
Heal the hurt in the heart of those who have lost a loved one.  
Refresh us with new insight from Your Holy Word.  
When there seems to be no hope, show us what You see, Lord.  
May light break through their darkness.  
Give them hope greater than their fear.  
May the light of Hope break the chains of depression.  
Brighten their day by seeing the Light you bring men.  
Give them a little light to break the darkness that has them enslaved.  
Don't let them give up hope.  
Replace feelings of futility with positive thoughts of victory.  
May hope spring up and bring them joy.  
Make the Source of Hope plain to them.  
Flood their life with Your joy.  
May they rejoice in You.  
Show them Your love in a special way today.  
Expand their capacity for joy.  
Give them victory today.  
Deliver them who are captive to their unbelief.  
Brighten their day through encouragement.  
Bring them out of hopeless situations.  
Brighten their day with Sonshine.  
Show them hope in the dark.

### **Praying for those hospitalized...**

Place Your hand in the gloves of the doctor(s) and nurses today.  
Protect those in the hospital from infectious germs that might exasperate their condition.  
Protect them from neglect and/or abuse.  
Bless the physicians and care givers who listen to Your instruction.  
Use doctors and nurses today to do Your work.  
Keep them from discouragement and restore them to health as soon as possible.  
Spread godly kindness through all those who serve the sick and injured.  
Keep them from harm of hospital germs.  
Prevent the system from inflating what they owe.  
Use the care-givers to deliver Your care.  
Give patients caregivers who aren't sick.  
Give the doctors the right prescription to administer.  
Give the nurses and attendants clarity and good judgment.  
May the frequent complainer not keep needed resources from those who aren't.  
Bless those who bless patients with genuine care and concern.  
Sterilize the actions of caregivers.

May the meds and treatment affect positive change.  
May patients be cooperative and patient.  
Keep bad meds and methods from making things worse for patients.  
Deliver them from addiction to meds.  
Make their stay short and productive.  
Extend the influence of those who administer proper prognosis.  
Strengthen their immune system.  
May their condition not worsen, but find relief.  
Make their stay short and productive.

### **Praying for the grieving...**

Comfort those who grieve and build a spirit of trust in them to replace their doubts.  
Give hope to those who grieve so they will know it's purpose and not be servants to it.  
Draw the fatherless to a reliance on you - our heavenly Father.  
Grant hope to those in despair.  
Comfort those grieving and build in them a spirit of trust to replace the doubts.  
Restore those who grieve in a spirit of hope for the future based on Your Word.  
Restore hope for those who have lost it and give it to those who never had it.  
Keep them from dwelling on their losses.  
Cancel the emotional debt they think they owe.  
May they see joy through their darkened glasses.  
Fill the emptiness with awareness of Your love.  
Send someone to divert their preoccupation.  
Carry them when they're too weak to walk.  
Show them the joy that comes in the morning.  
Restore their joy through spending time with you in prayer.  
Make their heart glad for what they have in You.  
Direct their attention to things accompanying salvation.  
Covert pain to ministry for others.  
Comfort their fear wither reason to live.  
Give them more Hope than yesterday.  
Wash their face with Living Water.  
Shine on them with mercy and grace.  
Give them joy in Your plans for their life.  
Bring joy into their life.  
Open their eyes to see what You see.  
Replace their dread with reassurance.

### **Praying for widows...**

Take care of the widows using the Church to do the work by which you called them.  
Protect the widows and provide their needs. Bless those who serve them.  
Help us care for those widows who feel alone.  
Supply the need of widows according to the richest of Jesus' glory.  
Give us a heart for those in need and feet to move when Your Spirit moves.  
Let us know when there is a need we should meet.  
Comfort them if their heart is still tender having lost a mate.  
Fill their missing void with the love of the Spirit.  
Grant them peace.  
Meet the needs they don't know they have with more grace then they think they need.  
May they see family and friends today to the point of firing.  
May their memories be good and their outlook upbeat.

Make their weakness a source of strength in them today.  
Send a loving person to fill the missing place in their life.  
Dry their tears through knowing they're with You.  
Carry them when they can't walk.  
Bless those who have faithfully served their deceased partners.  
Grow their resources.  
Clothe them in Your love expressed through Your people.  
Deliver them from hopelessness.  
May they meet a best friend today.  
Instruct Your people how best to deal with them.  
Fill what's missing in their life with Your love.  
Care for them through people who love them.  
Bring joy when they mourn, fulfillment when they remember.  
Honor their prayer and bless them.

### **Praying for orphans...**

Place orphans in the care of godly men and women who know you.  
Let the orphans know of Your care. Bless those who care for them.  
Help Your people care for those orphans who feel alone.  
Give orphans the peace of God that passes all understanding.  
Place orphans in the care of godly men and women who know you.  
Help me love an orphan today in Your Name.  
Draw godly foster parents into their lives who love and serve You, God.  
Remind them of Your love when they're prone to doubt.  
Instill in them confidence they lack.  
Show them Your love through loving adoptive parents.  
Provide their needs abundantly.  
Grant the godly desire of their heart today.  
Don't allow them to give up hope.  
Silence the voice of abortion advocates.  
Give them confidence, the kind that only comes from You.  
Bless those who have faithfully served their deceased partners.  
Help them with people who love You.  
Give them a sense of pride in who they are.  
Clothe them in Your grace.  
Remind them they are Your child.  
Make them a healthy self-esteem.  
Deliver them from feelings of futility.  
Instruct Your people how best to deal with them.  
Bless them today with the hope of tomorrow.  
Give them hope for adoption.  
May they feel the security of knowing their Heavenly Father.  
Turn back feelings of despair

### **Praying for myself...**

Bless me with spiritual discernment and use me to help others.  
Give me the confidence to speak Your Word boldly today.  
Use me to do Your work and allow me to praise Your Name once more.  
Restore my soul, extend my boundaries and bless my ministry.

Magnify the work of my hands to bring glory to Your Name.  
Make the desires of my heart the absolute same as Yours, Father.  
Help me to stand when I want to quit.  
Turn my mistakes into learning experiences.  
Make a way where I can't see one now.  
Give me strength and means to continue serving.  
May depression not find an open door in my house.  
Sharpen the tools of ministry in my possession.  
Don't let me give up running the race out of futility.  
Use me today to do what You desire.  
Use me to do something extraordinary today.  
Open the door where previous failures have seemingly closed them.  
Give me passion for Your Word.  
Use me anyway you will.  
Give my blessing to those I serve.  
This day for extending Your love to someone who doesn't know it.  
Remind me often today why I serve You.  
Feed my thirst with streams of Living Water.  
Use me to do great things of which I know not.  
Help me be more effective helping others.  
Use me to accomplish what You desire.  
Honor to serve Your cause.  
Your way, not mine.

## **Special Days and Seasons**

**(Advent)** Lord, You have given us the great hope that Your Kingdom shall come on earth, and Your Son has taught us to pray for its coming. Make us ready now to give thanks for the signs of its dawning, and to pray and work for that perfect day when Your will shall be done on earth as it is in Heaven. We ask this in the name of our Lord. Amen.

**(Christmas)** Almighty God, Father of our Lord Jesus Christ, we give You thanks that in the fullness of time the Light dawned on a dark world and Your Son was born in Bethlehem. We praise You that He came and that He shall come again. We confess that the doors of our hearts are too low to receive the King of Glory. We are too indifferent to go meet Him. Come, we pray, and by Your Holy Spirit banish from us all that resists His entrance into our hearts. Make us, O God, a people who watch and pray for the day of His appearing. Even so, come, Lord Jesus; come quickly! Amen.

**(Epiphany)** O God of the guiding star which brought the Gentile kings to worship the Christ child: strengthen and encourage us who follow the star, and lead us into all dark places of the earth, and let the light of Christ shine through us. May that day come when all men shall pay due homage to the King of kings, even Jesus Christ our Lord. Amen.

**(Palm Sunday)** O Lord Jesus Christ, as on this day we recall Your triumphal entry into Jerusalem, enter our hearts, we pray, and subdue them wholly unto Your will. O King of grace and glory, come into our lives with all Your strength, gentleness, and goodness. We acknowledge You as Savior and redeemer, give You our joyous homage, and pledge never-dying loyalty. Amen.

**(Lent)** O God, by the example of Your Son, our Savior Jesus Christ, You have taught us the greatness of true humility, and now has called us to watch with Him in His suffering. Help us to take the towel and basin and in humbleness of spirit to wash the feet of those who most need our ministry. Give us the graciousness to serve one another in all lowliness and thus fulfill the law of love on the Name of Your Servant, even Jesus Christ our Lord. Amen.

**(Passion)** Almighty God, You have revealed to us in the life and teaching of Your Son the true way to a good life may lead to the cross, and the reward of faithfulness and obedience to Your will may be a crown of thorns. Give us the grace to learn these hard lessons. May we take up our cross and follow Christ in strength of patience and constancy of faith; may we have such fellowship with Him in His sorrow that we may know the secret of His strength and peace, and see, in our darkest hour, the shining of Eternal Light. Amen.

**(Easter)** Almighty God, Source of all life, by whose power our Lord Jesus Christ was raised from the dead; we praise You, we give You thanks for this great victory over sin and death. The resurrection of Your Son, our Savior, has opened to us the door of abundant and everlasting life. Our despair is changed to triumph, our fears to hope. We are grateful. Accept our thanks, O Lord, and may we prove our gratitude by selfless service in behalf of all those who need our love and care. May we show them the Risen Christ in all we do. In His living Name we pray. Amen. 1 from: "Book of Worship For United States Forces", 1974

## **Labor Day**

On this Labor Day try something different - pray for rights and justice for all who work and the dignity and the success of all who are seeking work. Amen

Creating God, You made the heavens and the earth and Your work was good and we praise you. May we continue Your good work through our own labor - helping to create Your kingdom on earth as in heaven. We pray on this Labor Day for all those who work. Whether in the school, the factory, the mines, the armed services, the business office, government or on the farm may all workers carry themselves with honor, know the respect of their managers, be kept safe from harm, and be well paid for hard work so that they might provide for their family and loved ones. God help us not to pit workers of one nation against those of another nation so that one must suffer if another thrives. Rather help us to create work in concert so that workers of all nations might mutually prosper with decent wages for decent work. Today we also pray for those who are unemployed or underemployed. May they not become discouraged; may they continue to find ways to learn and grow in their time out of work. Help us as a nation to continue to provide for those who are suffering from unemployment so that they do not lose hearth and home. May those out of work experience tangible evidence of our support and may meaningful work come quickly. Amen

May all the labors of our lives benefit Your creation so that we might be co-creators of Your world filled with peace and enough for all. Amen

### **Memorial Day Prayers**

Almighty God our Heavenly Father, in Your hands are the living and the dead; we give You thanks for all those, our comrades and sisters, who have laid down their lives in the service of our Country. May they rest in peace, and may perpetual light shine upon them. May the good work of seeking justice for the oppressed and peace for all mankind be rewarded with success, that their sacrifices shall not have been in vain. And may we never fail to remember the awesome cost of the freedom which we enjoy. Amen.

(Concluding prayer) Almighty God, our gratitude for Your generosity grows with each passing day. We acknowledge this day's special blessings. We have honored those who now enjoy Your eternal embrace. We ask Your blessings on all that are present here.. Especially do we seek Your consolation for those recently bereaved. May Your grace be with them and with us now and forever. And, if it by Your will, may we all be favored to gather again in these circumstances and in this company before another year has passed. Amen

O Lord Almighty, remember those who lived and died fighting to protect the dignity and the freedom of mankind. Let our spirits be proud of them. Let our hearts be compassionate, and our minds clear and determined in giving them honor and respect. And let us be dependent on the loving kindness of the Lord our God. As we remember the departed, let us be true soldiers in war and on peace. Let us be courageous protectors and true guardians of freedom. Let us be the true masters of brotherly love. O Lord, guide us in the way of moral responsibility; enlighten us—who are true believers in ethics and justice. Let this day be a day of commemoration and honor to those who sacrificed their lives in order to give us liberty and our Nation security. Remember them, O Lord, in Your mercy, and have compassion on us. Make us a generation of wisdom, discipline, and faith we pray in Your Holy Name. Amen.

Eternal and ever-loving God, we thank You for the privilege of meeting on this hallowed day in this free nation to honor our noble dead and to re-dedicate our lives to You and our Country. We thank You that we are permitted to live through days of challenge, for the hours of the testing of our loyalty to our national heritage, and for our devotion to the high ideals for which others have lived and died. Bless, O God, the thousands of disabled veterans in our hospitals today and also the homeless veterans in our land. Relieve pain, ease their suffering, and give them cheer and hope. Help us to respond gladly and generously to their needs of body and spirit. We pay for our men who may still be in prisons in a strange and foreign land. Give to them courage in the face of hopelessness and comfort in the midst of loneliness. On this day of sacred memory, we ask for grace and power to live truer lives, to be better servants of the living God, finer fathers and mothers, nobler sons and daughters, and more loyal citizens of this great Country and of Your world. Lord, grant that we may yet see the day when war and fear of war shall no longer be; the day when peace shall become our common possession; the day when Your will shall be done on earth as it is in Heaven. O Lord, hear our prayer for our sakes. Amen.

O Lord God of Hosts, as we gather to honor and pay respects to our comrades and sisters who have departed this life, it is fitting that we remember first our great Nation. You have given us a rich and beautiful land for our heritage. We humbly pray that we may always prove ourselves a people constantly aware of Your favor, and therefore anxious to demonstrate our gratitude in seeking to know and to do Your will. May our land be blessed with honest and productive industry, and a people of integrity who are

anxious to learn and willing to respect one another. All this we ask of You, Almighty God, in Your Holy Name. Amen.

Gracious God, grant that we may appreciate and treasure the freedom that is our gift and our heritage, and that we may never forget the great price at which it was purchased for us all. We remember this day before You all who serve in the Armed Forces of our nation. Protect and defend them in the day of battle, and in the time of peace. Grant that they may serve with honor and dignity both to Your great glory and to the credit of this Nation. We ask also that You will watch over the veterans of this land, inspiring them to serve You and this Country in ever new and creative ways. Comfort our ill and wounded comrades who languish in hospitals or homes. Lighten their burdens, relieve their suffering and pain, and restore to them the blessings of health again. We also pray for those who have given their lives in the service of our Country (moment of silence), and for those, our fellow veterans who have served this Nation both in time of battle and in time of peace. May light perpetual shine upon them. May the good work which You have begun in them be brought to perfection, that this land may prosper and that there may be lasting peace throughout our world. All this we ask You, Almighty Father, in Your Holy Name. Amen.

### **Veterans Day Prayers**

Let us remember before our God today, those who sacrificed during times of war in order that we might have liberty and freedom and security. • Veterans both living and dead who fought on land, in the air, and on the water; • The men and women in labor and industry who provided the machinery and weapons of war.

Eternal God, who alone rules the destinies of nations, and who has deemed that men and women should live together in peace. We pray for those who fought a good fight and finished the course. On this day we call to remembrance those who served in far off places and have laid down their arms to march into that land of eternal peace. We also call to remembrance all veterans who served in the Armed Forces of our Nation and contributed to the greatness of our national defense. We are indeed grateful for their service and sacrifice. And, if it were not for the men and women in our factories, their victories would not have been sustained. Keep sacred all their sacrifices in our hearts. Keep holy our course in Your sight. Enkindle within us a flame of selfless, unwavering devotion to duty that we may never be found wanting in those qualities of

spirit and mind which alone are able to preserve our homes, the peace of our nation, and the tranquility of the world. In Your Holy Name we pray. Amen.

Gracious God, thank You for disclosing Yourself to humanity through the ages and even now through Your love shared by Your children everywhere. Today, Lord, we remember and honor the memory of those who sacrificed their lives in war that we might live in peace. Let our acts become living memorials to their service. In a special way call to our remembrance the many who die today in wars of liberation. We know that all is not well in the world and that it needs to be better. May we find a way of being concerned enough to understand and begin to help. Be with our President and all the men and women who make national policy, that they may be guided by the spirit of peace. Strengthen our efforts as a leader of nations to work with other nations in deeds which will enhance the common good. Forgive us as individuals who fail in our own citizenship and increase our resolve to make tomorrow meaningful to today's children. May we find that rededicating our lives to our Country, to the world which we are citizens and to our God, we will be strengthened and uplifted by Your Spirit. In Your Holy Name we pray. Amen.

O Lord Almighty, remember those who died fighting to protect the dignity and the freedom of mankind. Let our hearts be compassionate and our minds clear and determined in giving them honor and respect. And let us be dependent on the loving kindness of the Lord our God. As we remember the departed, let us be courageous protectors and true guardians of freedom. Let us be the true masters of brotherly love. O Lord, guide us in the way of moral responsibility; enlighten us and make us true believers in morality and justice. Let this day be a day of commemoration and honor to all those who sacrificed in order to give us liberty, and our nation security. Remember them, O Lord, in Your mercy, and have compassion on us. Make us a generation of wisdom, discipline, and good faith. Amen.

Almighty God, our Heavenly Father, we ask that Your blessing be bestowed on our friends and loved ones. We thank You for this opportunity to share with them this special occasion to honor our veterans. Let us always honor the memory of those brave men and women who sacrificed so that we may experience freedom in a country that is free. Heavenly father, keep their families in Your kind care. Bless them and comfort them in their time of sorrow. Let us be reminded of Life, Liberty, Justice,

Freedom, and Democracy, that we may be ever grateful to You for those veterans who gave so much for their Country. We ask Your blessing upon this program and when we depart, grant us Your continued fellowship that makes abiding peace. We ask this in Your Holy Name. Amen.

O God Eternal, before whom each generation rise and fall and pass away, we bow before You in gratitude as we remember our heritage in this, our land. We thank You for men and women whose blood is the measure of our debt in times of war, and for men and women of peace whose lives of service keep the fabric of our nation together. Save us from assuming that homage is a substitute for service. Teach us to be afraid of none but You, to speak unafraid the words of justice. Inspire us by the example of those who loved this land which we love, and who labored for a friendly world, free from hatred and bitterness. In our foreign policy and in our relationships within the Nation, help us to further only those purposes that will promote unity and justice and further the coming of Your kingdom on earth. Especially help us overcome the hatred, the cruelty, and the rejection of others who may be different than we are. We pray in Your Holy Name. Amen.

Almighty God, Father of us all! We, Your servants, turn to You for continuance of Your blessings upon us. You who have spared we veterans from the grasp of our enemies, grant us the full understandings of Your precious comfort. We thank You for the privileges of life and the blessings we enjoy through Your graciousness to our Nation, the land in which we are given the freedom of speech, religion and the pursuit of happiness. Assist us to know You better and that You are the God of the universe and our ideal. In Your mercy, may we the living find our peace. Grant us from above, this day, the challenge of high endeavor, the beauty of a humble spirit, the strong courage and will, without exertion, to continue to glorify You; praise You and love You to the end of time. Amen.

Almighty God, we stand here today to pay tribute to brave men and women, living and dead, who have served their country in the Armed Forces. Accept our thanksgiving for their sacrifices and the sacrifices of their families, which have purchased for us a free land. Cause us never to take for granted their devotion to liberty. Let our spirits be proud of them, let their hearts be compassionate, and our minds clear and determined in giving them the honor and respect they deserve. Rekindle within us a flame of

selfless, unwavering devotion to duty, that we may never be found wanting in those qualities of spirit and mind which are able to preserve our homes, our communities, and the peace of our Nation. Keep our memories alive with GRATITUDE and our gratitude alive with our FAITHFULNESS to the principles which made our Nation great. Grant, we pray, joy and fulfillment to those still living; and for those who are at rest, grant Your peace. Amen.

### **Other Prayers**

**(For Children)** Dear Lord and Father of us all, we give You thanks for the children You have placed in our care. Give us grace and wisdom to train them in Your faith and love. May they give You due reverence and all the joyous loyalty of their young hearts, so that as they advance in years they may also grow in the grace and knowledge of the Lord Jesus, who loved all children and blessed them; this we ask in His Name. Amen.

**(For Youth)** O Lord God, source of all strength, fountainhead of all wisdom: look in mercy upon our beloved young people; replenish them with Your truth. Teach them to follow the truth. Adorn them with purity of life; keep them strong in body, keen of mind and sound of soul. Guide them through the shadowy valleys of life. Make them conscious of Your presence with them as they gain the heights of glory in the glad sunshine of some victory. Comfort them when they are discouraged. May Your peace, which passes all understanding, abide upon them all the days of their life; through Jesus Christ our Lord. Amen.

**(For Family & Home)** O God, the Father and defender of Your people, whom neither space nor time can separate from such as continue in Your keeping; be present, we beseech You, with those who are parted from us; prosper them and do them good; guide and direct them in all their undertakings; may nothing hurtful beset them and no evil befall them; and grant that, upheld by Your right hand, they may arrive in safety at their journey's end; through Jesus Christ our Lord. Amen.

**(For Authorities)** Lord God of Hosts, You have made known Your authority and delivered Your orders for the day in Your Holy Law; You have given persons authority to exercise leadership over us and have bidden us to obey them and pray for them: we

beseech You, fill our officers with zeal for the tasks delegated to them and with understanding and concern for those who, serving under them, must carry out those tasks. May they serve You with pure, exemplary lives and thereby give those whom they lead an ideal to follow. Give them wisdom to judge justly and with compassion in dealings with their subordinates, so that we may be ready to follow their leadership with a willing spirit; through Jesus Christ our Lord. Amen.

**(Police Officer's Prayer)** Almighty God, Whose Great Power and Eternal Wisdom embraces the universe, watch over all Policemen and Law Enforcement Officers. Protect them from harm in the performance of their duty to stop crime and violence. We Pray, help them keep our streets and homes safe day and night. We Recommend Them To Your loving care because their duty is dangerous in the cause of freedom and justice. Grant them Your unending strength and courage in their daily assignments. Dear God, protect these brave men & women. unite them safely with their families after their duty has ended. Amen.

**(Prayer for Youth)** We invoke Your blessing, O God, on these young American Cadets. Give joy to their hearts, understanding to their minds courage and resoluteness to their wills that they may be strong in the fight against evil, and pursue that which is right and just. Instill into our youth a love for You and Country, a spirit of unselfish service and a sense of loyalty, self-reliance and responsibility. Guide us and direct our efforts as we labor to train our youth for tomorrow's responsibilities and leadership. We ask and prayer in Your Holy Name. Amen

**(Invocation Prayer for Law Enforcement Officers)** We invoke Your blessing, O God, on these young American Cadets. Give joy to their hearts, understanding to their minds courage and resoluteness to their wills that they may be strong in the fight against evil, and pursue that which is right and just. Instill into these youth a love for You and Country, a spirit of unselfish service and a senses of loyalty, self-reliance and responsibility. And now, O God, watch over all Policemen and Law enforcement Officers. Protect them from harm in the performance of their duty to stop crime and violence. We Pray, help them keep our streets and homes safe day and night. We recommend them to Your loving care because their duty is dangerous in the cause of freedom and justice. Amen.

**(Benediction Prayer for Youth & Law Enforcement Officers)** Guide us and direct our efforts as we labor to train our youth for tomorrow's responsibilities and leadership. Grant Your unending strength and courage in the daily assignments of our law enforcement officers and protect these brave men & women. Unite them safely with their families after their duty has ended. We ask and prayer in Your Holy Name. Amen.

### **For the Sick, Wounded or Dying**

**(Catholic)** O my God, I am heartily sorry for having offended You. I detest all my sins because of Your just punishments, but most of all because they offend You, my God, who are all and deserving of all my love. I firmly resolve, with the help of Your grace, to sin no more and to avoid the occasions of sin. Amen.

**(Protestant)** Almighty and most Merciful God and Savior, extend to Your servant comfort of Your gracious care. Help him/her to see this sickness as a time for strengthening both his/her spiritual and physical well-being. If it be Your will to restore him/her to health, assist him/her by Your Holy Spirit to lead the rest of his/her life in godly respect and for Your glory. If Your fatherly wisdom wills that his/her share in this present life be ended, give him/her grace to accept in faith the salvation won for him/her by Jesus Christ, our Lord. Amen.

**(Jewish)** O Lord, my God and God of my fathers, my destiny is in Your hands. If it be Your will, grant me speedy healing of my wounds (illness). But if not, then grant me complete trust in Your wisdom and love, that I may accept whatever may be in store for me. Give me the power to understand that only with You is perfect knowledge and only through You can one find boundless happiness and eternal peace. Most sincerely and humbly I acknowledge my faith and trust in you: Sh'mah Yis-ro-al, Ah-doh-noi e-loh-hay-noo Ah-doh-noh-noi e-chod. Hear, O Israel: the Lord our God, the Lord is One!

**(Orthodox)** O Master and Almighty Lord, the Father of our Lord Jesus Christ, You have told us You desire all men to be saved and to come to the knowledge of the truth, and that You desire not the death of sinner but that he/she turn and live. We therefore implore You to absolve Your servant from all sins from his/her youth until now. You alone can loosen the bonds and restore the contrite. You alone are the hope of the despairing and can remit the sins of everyone who trusts in You. Receive now in peace the soul of Your servant and give it rest in that place where all Your saints dwell; through the grace of Your only-begotten Son, our Lord and Savior Jesus Christ, with whom You are blest, and Your all-holy and life-creating Spirit; now and forever and unto ages of ages. Amen.

Lord, You are Creator of all that us. We come into Your presence this day with thankful hearts. We give thanks to You for the bounty of Your blessings, for the sharing between peoples, for the love of families, friends, comrades and sisters. O God, we ask Your strength and guidance throughout this day, that we may do our best to serve You and represent our respective Posts. Grant that Your blessings upon this (convention/meeting), each participant, and the work they represent. Amen.

### **Prayer For Our Troops**

Heavenly Father, I pray that you continue to protect our troops that are in harm's way. Bless the leadership of the military and give them the wisdom that surpasses all understanding to make clear cut, decisive decisions to defeat the enemy completely. I pray for our military chaplains. Give them strength in the Holy Spirit so that they will be able to give spiritual guidance to those troops that have experienced the horrors of war. Keep all safe from harm and bring them safely home to the loving arms of their families.

### **Members of the Armed Forces**

Eternal Lord God, who alone governs the heavens and rules the raging seas, mercifully take under Your Almighty and most precious protection our Country's armed forces members. Preserve them from danger upon the sea, on the land, and in the air, and from the violence of the enemy, that they may be a safeguard for our Country and a security for its people; that we may in peace and quietness serve You, our God, to the glory of Your name. Amen.

O God Almighty, the Creator and Ruler of the Universe, we ask that You will strengthen and protect the members of the armed forces of the United States of America. In the day of battle, may they be courageous and strong, resourceful and capable, resolute and victorious. In the time of peace, may they serve with dignity and honor, as effective emissaries of good will for this Nation. May their devotion and loyalty to You and to their homeland inspire them in moments of challenge, and comfort them in tribulation and long separation from loves ones. And finally, we ask that they may return safely to serve You and our Country in the days and years to come. Amen.

### **For All In Service for Our Country**

O Almighty Lord God, who neither slumbers nor sleeps; Protect and assist, we beseech thee, all those who at home or abroad, by land, by sea, or in the air, are serving this country, that they, being armed with thy defense, may be preserved evermore in all

perils; and being filled with wisdom and girded with strength, may do their duty to thy honor and glory; through Jesus Christ our Lord. Amen.

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## **Prayer Blessing with Anointing Oil:**

***Prayer for blessing and sanctifying Oil-*** Holding the bottle you just ask God to bless the oil by the power of His Spirit in that whatever you bless with this oil, will have you administering the Father's power and blessing to it. Some believe that an ordained minister of the Lord needs to bless the oil, but in the same way you/we have Christ's authority to bless our homes and other people you/we have that same authority to bless anointing oil. If you prefer a minister, pastor, or anointed Christian friend to bless the oil for you that is not a problem, but God does want each one of us to realize our potential in Christ and to walk in it.

In the name of Jesus, I set this oil apart to be holy anointing oil.  
Jesus, I thank you for Your sacrifice on the cross for our complete healing and wholeness. This holy anointing oil speaks of the perfection of Your finished work. I thank you that whatever this oil touches, the fullness of Your Grace, power and healing virtue will flow according to Your word in...

***Mark 6: 7-12*** <sup>7</sup> And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. <sup>8</sup> He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in their money belts—<sup>9</sup> but to wear sandals, and not to put on two tunics.

<sup>10</sup> Also He said to them, "In whatever place you enter a house, stay there till you depart from that place. <sup>11</sup> And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

<sup>12</sup> So they went out and preached that people should repent. <sup>13</sup> And they cast out many demons, and anointed with oil many who were sick, and healed them.

Also in,

***James Chapter 5:13-16*** <sup>13</sup> Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. <sup>14</sup> Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. <sup>15</sup> And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. <sup>16</sup> Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

Lord, I pray that wherever this oil is applied, it will bring glory and praise to Your name. Bless us so that we may indeed bless others in Your most Holy Name - we ask it in the name of Christ Jesus - who taught us to pray together as one family, saying....

*Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory, forever and ever. Amen*

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## **Scripture To Assist in Areas of Spiritual Injury:**

### **Afraid**

- Psalms 27, 91; Isaiah 41:5-13; Mark 4:35-41; Hebrews 13:5,6; 1 John 4:13-18

### **Afraid of Death**

- Psalms 23; Psalm 63: 1-8; John 6:35-40; Romans 8:18-39; 1 Corinthians 15:35-57; 1 Corinthians 5:1-10; 2 Timothy 1:8-10

### **Angry**

- Proverbs 15:1; Matthew 5:21-24; Romans 12:17-21; Ephesians 4:26-32; James 1:19-21.

### **Anxious, Worried**

- Psalms 25; Matthew 6:24-34; Matthew 10:26-31; 1 Peter 1:3-5; 1 Peter 5:7

### **Depressed**

- Psalms 16, 43, 130; Isaiah 61:1-4; Jeremiah 15:10-21; Lamentations 3:55-57; John 3:14-17; Ephesians 3:14-21

### **Disappointed, Let Down**

- Psalms 55; Psalms 62:1-8; Jeremiah 20:7-18

### **Discouraged**

- Psalms 34; Isaiah 12:1-6; Romans 15:13; 2 Corinthians 4:16-18; Philippians 4:10-13; Colossians 1:9-14; Hebrews 6:9-12

### **Doubting your faith in God**

- Psalms 8, 146; Proverbs 30:5; Matthew 7:7-12; Luke 17:5,6; John 20:24-31; Romans 4:13-25; Hebrews 11; 1 John 5:13-15

### **Frustrated**

- Job 21:1-16; Job 24:1-17; Job 36:1-26; Matthew 7:13,14

### **Impatient**

- Psalms 13; Psalms 37:1-7; Psalms 40:1-5; Ecclesiastes 3:1-15; Lamentations 3:25-33; Hebrews 6:13-20; James 5:7-11.

### **Insecure/Lacking Confidence**

- Deuteronomy 31:1-8; Psalms 73:21-26; Psalms 108; Philippians 4:10-20; 1 John 3:19-24;

### **Jealous**

- Psalms 49; Proverbs 23:17; James 3:13-18

### **Lonely**

- Psalms 22,42; John 14:15-31a

### **Overwhelmed / Experiencing Stress**

- Isaiah 55:1-9; Matthew 11:25-30; John 4:1-30; 2 Corinthians 6:3-10; Revelations 22:17

### **Rejected**

- Psalms 38; Isaiah 52:13-53; Matthew 9:9-13; Luke 4:16-30; Ephesians 1:3-14; 1 Peter 2:1-10

### **Tempted**

- Psalms 19:12-14; Psalms 141; Luke 4:1-13; Hebrews 2:11-18; Hebrews 4:14-16; James 1:12-18

### **Tempted by Sex**

- 2 Samuel 11:1-12; 1 Corinthians 6:12-20; Galatians 5:16-26

### **Tired / Weary**

- Psalms 3:5,6; Psalms 4:4-8; Isaiah 35:1-10; Matthew 11:25-30; 2 Thessalonians 3:16; Hebrews 4:1-11

### **Feeling Useless / Inferior**

- Isaiah 6:1-8; Jeremiah 1:4-10; Galatians 1:11-24; Ephesians 4:1-16; 1 Peter 2:4-10

### **Vengeful**

- Matthew 5:38-42; Romans 12:17-21

## **Meditation Scriptures:**

Finally, brethren whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – **meditate on these things.**

### ANXIETY

Philippians 4:6

### FEAR

II Timothy 1:7

### FAITH

Mark 11:23-24

I Peter 5:7

Psalms 23:1

Colossians 3:15

Luke 12:22-32

Romans 8:14-16

Psalms 27:1

Hebrews 13:6

1 John 4:18

Mark 9:23

Matthew 21:21-22

Romans 4:19-21

I Timothy 6:12

### ANGER

Proverbs 16:32

Ecclesiastes 7:8-9

Ephesians 4:26-27, 31

Proverbs 18:11

Colossians 3:8-10

### FORGIVENESS

Matthew 6:14-15

Matthew 18:23-25

Mark 11:25-26

Ephesians 4:32

Colossians 3:13

### CONFIDENCE

I John 5: 14-15

I John 4:4

Philippians 4:13

Romans 8:37-39

Psalms 46:1

### GUILT-CONDEMNATION

Romans 8:1

II Corinthians 5:17-21

John 3:17-18

I John 3:20-21

Romans 14:22-23

### LOVE

John 3:16

Ephesians 2:4-8

John 15:9-13

Romans 5:8-10

I John 4:9-21

I Corinthians 13

### HEALING

I Peter 2:24

Isaiah 53:5

Psalms 103:3

Matthew 8:17

I Thessalonians  
5:23

**Meditate** on the scriptures until the scriptures become a reality to you. Let God's Word become real to you. **Confess** the scriptures daily until it is part of your conscience.

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## **How to Conduct A Funeral:**

*(This is only a sample. Different denominations, require certain things.)*

A good funeral requires the sensitivity and comfort only a minister can provide. Families have just lost loved ones, either tragically taken or have suffered long illnesses, searching for comfort. No matter how old a person has lived or how long a family has prepared for the departure of their loved ones, it is still too sudden for many family members.

There are times in the minister's life when they are called upon to comfort a family during times of disasters, senseless deaths involving crimes, a death of a child, the loss of the main provider in the home, wartime casualties, etc. Family members often are looking for answers or reasons why this has just happened, as well as comfort.

The role of the pastor is vital during these crucial times. A pastor is more than just speaking words of comfort, it is listening and being there when family members need you the most. New pastors often feel uncomfortable and unsure whether their words will bring comfort. Allow the Holy Spirit to guide you along the way. The most important thing you can do is to allow them to know you care and are there for them. Before leaving their home, hospital, or funeral home, make sure you have a time of prayer with them.

Listed below are ideas that may be able to help you during this time. Again, allow the Holy Spirit to guide you as you prepare for this homecoming ceremony.

- Meet with the family. Tell them who you are in case they are not all familiar with you. Let them know that you will be conducting the ceremony.
- If you are not familiar with the person you are conducting the service for, get to know them. Spend time with the family. Allow them to share things about the deceased person. It is good for people to talk. It allows people to grieve and honor that person. Visit with friends of the deceased and ask them for special stories or memories of the deceased, this will help you get a better idea of who the person was and give you materials for your message.
- Personalize your message! This is not a 3 part sermon. Use stories and illustrations that family and friends have shared. Funerals are more about the living and helping them. It is also a time to honor their loved one.
- One way to personalize your message is to divide your message into topics: He/She was...A good mother/father...A good provider...A good Christian...A good cook, etc. using the stories that the family has provided you.

- Look at all the elements that go into a service and see what the family wants to include and not include. These are the elements, other pastors they want to be involved in the service, special songs, music, poems, or scripture readings, obituary, testimonials, sermon, and benediction.
- Decide on scripture readings that either meant something to the person who died or that you think will bring comfort to the family. In some cases you will want to use both of these types of scriptures.
- Before the service, ask the family if there is anyone who wants to give a testimony or eulogy about the person who has died. Be sure to give that person as much help as he or she wants or needs.
- Choose music that will lift the spirits of those in the congregation. Also be mindful that if there was a special hymn that meant something to the person who died and is appropriate to use it.
- Be mindful in your sermon that this is a time to express what the person meant to his family as well as how much his family meant to them. Share the stories of the deceased life's at this time.
- Before the actual service, have a special prayer with the family.
- Seating will be conducted by the funeral home. Be sure to ask the congregation to stand when family members are being seated to honor them. You can do this by standing and using her hands to signal for congregation to stand and when to sit down.
- Don't be jealous or insecure when working with other ministers. Get to know them before the service. Be sure you pronounce their name correctly.
- Be sure you pronounce all family names properly. Go over the obituary beforehand and ask family members how to pronounce other family member's names. Make notes to ensure the correctness.
- After the service has concluded, the funeral home directors will either open the casket or take it out to the foyer or cemetery. If there is an open casket, it is customary for the minister to stand and greet the people viewing the deceased for the last time. A minister will be standing at the end of the open casket.
- After the viewing has been completed and the funeral directors have closed the casket. Lead those carrying the casket out to the hearse. Sometimes you may be

the one to open the door of the hearse. Sometimes the minister will ride in the hearse to the cemetery. Driving your personal car is permitted.

- Again, lead the ones carrying the casket to the burial plot. At the burial plot, stand at the head of the casket if possible. Be careful of where you step and stand.
  - At the cemetery, allow time for everyone to be seated before beginning. Sometimes the funeral director will indicate when it is time to begin. Be mindful of the weather. If there is a tent, get as many people under the tent as possible.
  - A short message at the cemetery is customary. If more than one minister conducts the service with you, allow them to give scripture, recite a poem, or perhaps sing a hymn. Provide a short message, such as reading Psalms 23 and sharing additional words of comfort. Most ministers suggest a message of about 5 minutes.
  - Be sure shake hands and give encouraging word with immediate family members. Remain to greet others or be available for family members. Give them your card and ask them to call if they need you.
- 

## **FUNERALS OR MEMORIAL SERVICES**

### **Functions of a Funeral:**

- Provide a framework of supportive relationship for mourners.
- Reinforces the reality of death.
- Provides a fitting conclusion to the life of the deceased.
- Encourages the expression of grief.

The VFW Chaplain may be called upon to conduct a Memorial Service or Funeral Service for a deceased comrade. If you agree to conduct a service, there are some guidelines you should follow.

If the Funeral Director did not contact you regarding the funeral, you should contact the Funeral Home as soon as possible, You will need the following information:

- Date, time and place of funeral.
- Place of burial or interment.
- Whether the Funeral Director will provide transportation, or whether you will use your own vehicle.
- Date, time and place of visitation.
- Key family contact person (spouse, child, etc.)

Contact key family person and ask:

- Are there any specific requests for the service?
- Are there any special scripture passages, poems, or writings they would like to be used?
- Will the family have a representative present a eulogy?
- What was the deceased philosophy of life and his/her religious background?
- What would you like me to mention about \_\_\_\_\_ that would be meaningful to the family and friends?

### **Purposes of the Service:**

- The Service is for the living.
- The Service is about the deceased.
- Affirmation of the great spiritual truths of life. —The human hunger to hear God's reassurance amid the mysteries of death should be carried out in every message.

### **Resources:**

- Minister's Manuals (can be purchased at bookstores)
- Funeral Manual (Certain Funeral Directors provide.)
- The Scriptures

### **Procedure For Viewing at a Funeral Home Day and Date of Viewing Time of Viewing.**

- Place of Viewing \_\_\_\_\_
- Funeral Home Address of Viewing \_\_\_\_\_ was a veteran of the Korean War and a lifetime member of the VFW Post \_\_\_\_\_

### **Procedure for Viewing at the Funeral Home**

- Walk in single file up to the casket.
- Pause for a moment of silence.
- Attention: Present Arms
- Order Arms: At Ease
- Proceed in single file to offer condolences to family:

Wife: Name (Married \_\_\_\_\_ years)

Daughter: \_\_\_\_\_

Daughter's Husband: \_\_\_\_\_

Son: \_\_\_\_\_

Son's Wife: \_\_\_\_\_

Grandson: \_\_\_\_\_

Brother- in-law: \_\_\_\_\_

Brother in law's Wife: \_\_\_\_

**A Simple Order of Service for Funeral** (Quiet Meditative Music, provided by the Funeral Director)

- A Brief Obituary may be read
- Opening Sentences (may be Scripture verse)
- Prayer
- Reading of Scriptures (may be three to five passages)
- Meditation
- Closing Prayer

("Services will be continued at graveside.")

### **TEMPLATE FOR PROTESTANT FUNERAL MEMORIAL SERVICE**

- Name of Deceased
- Age \_\_\_\_
- Dates: August 23, 1946 - May 30, 2010

**Purpose:** To provide comfort and hope with a sensitive caring attitude. Acknowledge the pain of Grief and affirm the hope of the Gospel.

**Welcome The family of \_\_\_\_\_.** is grateful for your presence here this morning and the many words of consolation and encouragement they have received during this time of bereavement.

### **Read Obituary**

*John 6:40 For this is the will of My Father, that everyone who beholds the Son, and believes in Him, has eternal life; and I Myself will raise him up on the last day.*

**Song:** He The Pearly Gates Will Open

**Refrain:** He the pearly gates will open, So that I may enter in; For He purchased my redemption And forgave me all my sin.

Love divine, so great and wondrous! All my sins He then forgave; I will sing His praise forever, For His blood, His power to save.

In life's eventide, at twilight, At His door I'll knock and wait; By the precious blood of Jesus I shall enter heaven's gate.

And Jesus opened those pearly gates and on Sunday, May 30 Ed was welcomed into heaven.

**Prayer:** Our Loving Eternal Heavenly Father, as we meet this morning to remember \_\_\_\_\_, a dear brother, loved one, a friend and comrade to those present. We ask you to be the God of all comfort, and the God of

all grace. Use the elements of this Memorial Service to give us perspective and hope as we face the reality of death. Amen.

### **Poem and Verses of Comfort Poem**

*There is no time that we could set for parting. We who must remain are never ready for such pain. Even our prayer would be: —Not yet! Not yet, dear God - - Another day with us, Let our beloved stay.// We must believe, when falls that blow, That wisely God has willed it so.*

Edgar A. Guest

**And so we turn to the Scriptures to give us comfort and hope.**

In

- John 11:25 —Jesus said, I am the resurrection and the life. He who believes in me will live, even though he dies;
- 2 Corinthians 4:16-18 16 Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. 17 For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. 18 So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal. For we know that if the tent, which is our earthly home, is destroyed, we have a building from God, a house not made with hands, eternal in heaven.
- Isaiah 41:13 13 For I am the LORD, your God, who takes hold of your right hand and says to you, do not fear I will help you.

### **Special Tribute and Remembrance**

\_\_\_\_\_ enlisted in the U.S. Navy Reserves and was honorably discharged in 1968 after serving on the USS Forrestal aircraft carrier in the Gulf of Tonkin, Vietnam during the Vietnam War.

\_\_\_\_\_ On behalf of the Veterans of Foreign Wars of the United States, I present this evergreen tribute as a symbol of our undying love for our comrade. (*Step forward and lay a piece of evergreen on the casket. Salute - - and return to your place in line*)

\_\_\_\_\_ In honor of Ed and his Military service, I place this white flower as a symbol of pure, unselfish devotion upon this casket. May each of us seek to emulate such pure unselfish devotion to God, our country, our profession, and our families. (Step forward and lay a white flower on the casket. Salute - - and return to your place in line)

\_\_\_\_\_ On behalf of our glorious republic, for whose integrity Ed and his fellow comrades willingly served, we place upon Ed's casket this small flag of the United States. It is the emblem of our country and symbol of individual and personal liberty. (Step forward and lay flag on the casket. Salute - - and return to your place in line)

**Meditation:** Dying and death are not beautiful. Death is one of the ugly realities of life, a reality which we must all face. It separates the spirit from the body, a brother from his sisters, and a friend from friends. We are torn by the loss of the person we

loved. Our gathering here this morning is to honor the memory of \_\_\_\_\_. It is also to find comfort and affirm the hope of the Gospel

When we hear of the death of a friend or loved one, even when it is expected, we grieve.

### **It is natural to have a REACTION.**

There is the initial shock. And from there the reaction varies. Some weep - some do not.

It is OK to have a reaction – Our Lord understands. I encourage you to allow it to happen and share your feelings with the Lord.

### **We can REFLECT and we can REMEMBER**

#### **Concern of those who Die**

1. Desire of individuals in the OT was not to have the individual lost to memory. This is one reason they desired a son - to carry on the name of the deceased.

We Remember Them:

- At the rising of the sun and at its going down – We remember him
- At the blowing of the wind and the chill of winter - We remember him
- At the opening of the buds and in the rebirth of spring - We remember him
- At the blueness of the skies and in the warmth of summer - We remember him
- At the rustling of the leaves and in the beauty of autumn - We remember him
- At the beginning of the year and when it ends - We remember him
- As long as we live, he too will live on; for Bob is a part of us and we will remember him Memories can grow sweeter as the years go by

### **We REALIZE**

1. **How quickly life passes.**

He was just here and now he is gone

At a time like this we are reminded of our own mortality. We realize once more that our days are numbered. That is why he tells us in 90:12 to —number or days|| so we live them with skill.

## 2. We Realize that death is not the end.

- a. When death comes there is a release of the spirit from the body
- b. There is a reception in heaven

God has provided salvation for each of us. Remember ***John 3:16: "For God so loved the world that He gave his only begotten Son, that whoever believes in Him should not perish, but have eternal life."***

God provided salvation for all. However, there is a requirement.

- We have to believe and accept it.

## 2 Peter 1:10-11 (The Message)

***10-11 "So, friends, confirm God's invitation to you, his choice of you. Don't put it off; do it now. Do this, and you'll have your life on a firm footing, the streets paved and the way wide open into the eternal kingdom of our Master and Savior, Jesus Christ. (The Message)***

**Committal** In the light of these promises God has given us in His Word and in as much as it has pleased the Lord in His sovereign wisdom and purpose to take \_\_\_\_\_, from our midst, whom we have loved, we now commit his body to its final resting place to await the fulfillment of another promise of Scripture.

In a few moments, we will say bye for now \_\_\_\_\_. . . Bye for now . . .

## Prayer

Heavenly Father, we thank you for the glorious hope and for the great consolation concerning those who sleep in Jesus as believers in Christ.

May we remember that Jesus has prepared a place for those who have placed their faith in Him, and that the gift of God is eternal life through Jesus Christ our Lord.

And now for the family, for the loved ones and friends we ask:

- That precious in the sight of the Lord is the death of His saints ;
- That there might be a casting of our care upon you to find comfort in the knowledge of what death means to \_\_\_\_\_ who is now with you; and
- That you would comfort and strengthen in the days ahead. Help the family and friends to draw strength from you.

These things we ask in the name of the King of kings and Lord of lords, even in Christ our Savior.

### **Benediction**

*May the good memories of Teddy, the peace of God, and the grace of God be with each person as we continue our journey in the days ahead.*

### **Template for Gravesite Service**

- Name of Deceased
- Day and Date Graveside Service \_\_\_\_\_
- Cemetery

\_\_\_\_\_ ***was a veteran of the Korean War and a lifetime member of the VFW Post \_\_\_\_\_***

### **Procedure for Graveside Service**

- Muster near Hearse and walk as a group following casket to the gravesite
- Following the religious ceremony by the Pastor VFW Members present will follow Chaplain \_\_\_\_\_ - - walk in single file up to the casket (facing seated family).

**Chaplain:** We, the members of \_\_\_\_\_ Post \_\_\_\_\_, Veterans of Foreign Wars of the United States are here to pay a lasting tribute of respect to \_\_\_\_\_, our departed comrade.

When the call of our country was heard, \_\_\_\_ answered that call. \_\_\_\_\_ was a veteran of the Korean War and a lifetime member of the VFW Post 6393. As a brave man he served faithfully with an abiding faith in God, his country and his flag.

Following his military service, he served as

\_\_\_\_\_ years  
before retiring in \_\_\_\_\_.

\_\_\_\_\_ On behalf of \_\_\_\_\_ Post \_\_\_\_\_, veterans of Foreign Wars of the United States, I present this evergreen tribute as a symbol of our undying love for our comrade. At the opening of each of our Post Meetings we will take time to remember \_\_\_\_\_ and the rest of our departed comrades. (Step forward and lay a piece of evergreen on the casket. Salute - - and return to your place in line)

\_\_\_\_\_ In honor of \_\_\_\_\_, I place this white flower as a symbol of pure, unselfish devotion upon this casket. May each of us seek to emulate such pure unselfish devotion to God, our country, our profession, and our families.. (Step forward and lay a white flower on the casket. Salute - - and return to your place in line)

\_\_\_\_\_ On behalf of our glorious republic, for whose integrity our comrades of the Veterans of Foreign Wars willingly served, we place upon \_\_\_\_\_'s casket this small flag of the United States. It is the emblem of our country and symbol of individual and personal liberty. (Step forward and lay flag on the casket. Salute - - and return to your place in line)

### **Chaplain:**

#### ***Poem***

*There is no time that we could set for parting. We who must remain are never ready for such pain. Even our prayer would be: —Not yet! Not yet, dear God - - Another day with us, Let our beloved stay. We must believe, when falls that blow, That wisely God has willed it so. Edgar A. Guest*

### **Committal**

In the light of the promises God has given us in His Word and in as much as it has pleased the Lord in His sovereign wisdom and purpose to take \_\_\_\_\_ from our midst, we now commit his body to its final resting place to await the fulfillment of the promises of Scripture.

**Prayer** Heavenly Father, Comfort us as we remember the scriptures that says, —God so loved the world that He gave his only begotten Son, that whoever believes in Him should not perish, but have eternal life. Amen

**Folding of Flag** When flag is folded, signal is given to play taps. When Taps begins, Present Arms

### **Playing of Taps**

- Remain at Casket while Taps is played
- At the conclusion of Taps, Order Arms

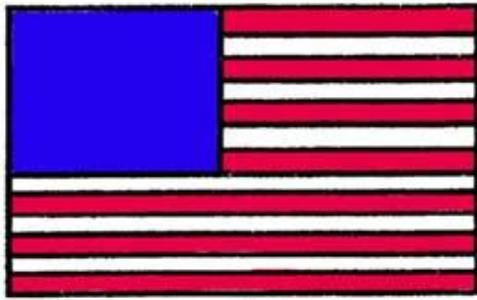
### **Presentation of Flag to Family**

On behalf of a grateful nation and \_\_\_\_\_ Post \_\_\_\_\_ we present this flag in honor of your loved one.

- This concludes \_\_\_\_\_ Post \_\_\_\_\_'s service for \_\_\_\_\_.
- Detail retires and Funeral director gives final instructions.
- Detail waits and at the end of the procession, pays final respects by placing a poppy on the casket.

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### **Folding the American Flag:**

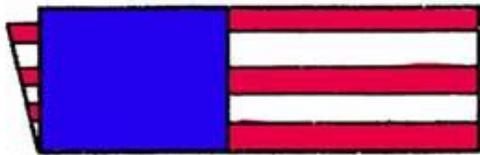


**1**



Fold in half, length wise

**2**



Fold in half again, length wise

**3**



**4**

Fold into triangle



**5**



Stars up, carry with point up,  
tucked under your arm.

**6**

### Flag-Folding Script #1

As the flag is folded, for each fold recite the following:

**Fold 1:** The 13 stripes represent the original 13 states: Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, North Carolina, and Rhode Island

**Fold 2:** The 50 stars represent our 50 United States of America

**Fold 3:** "I know not what course others may take; but as for me, give me liberty or give me death", Patrick Henry

**Fold 4:** "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman", Thomas Paine

**Fold 5:** "We hold these truths to be self-evident that all men are created equal. They are endowed by their creator with certain unalienable rights. Among these are life, liberty, and the pursuit of happiness", Declaration of Independence

**Fold 6:** "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America", United States Constitution

**Fold 7:** "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances", First Amendment

**Fold 8:** "The basis of our political system is the right of the people to make and to alter their constitutions of government", George Washington

**Fold 9:** "My God! How little do my countrymen know what precious blessings they are in possession of, and which no other people on earth enjoy!" Thomas Jefferson

**Fold 10:** "Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal", Abraham Lincoln

**Fold 11:** "Give me your tired, your poor, your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door", Emma Lazarus, inscription on the Statue of Liberty

**Fold 12:** "Ask not what your country can do for you, but what you can do for your country", John Fitzgerald Kennedy

**Fold 13:** "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character", Martin Luther King, Jr.

## **Flag-Folding Script #2**

What follows is a popular script for folding the flag; however, it should not be used in official ceremonies as it is in violation of the Establishment Clause. The Establishment Clause (First Amendment) requires that expression not create the reasonable impression that the government is sponsoring, endorsing, or inhibiting religion generally, or favoring or disfavoring a religion.

.....

The flag folding ceremony represents the same religious principles on which our country was originally founded. The portion of the flag denoting honor is the canton of blue containing the stars representing the states our veterans served in uniform. The canton field of blue dresses from left to right and is inverted when draped as a pall on a casket of a veteran who has served our country in uniform.

In the Armed Forces of the United States, at the ceremony of retreat the flag is lowered, folded in a triangle fold and kept under watch throughout the night as a tribute to our nation's honored dead. The next morning it is brought out and, at the ceremony of reveille, run aloft as a symbol of our belief in the resurrection of the body.

(Wait for the Honor Guard or Flag Detail to unravel and fold the flag into a quarter fold-  
-resume reading when Honor Guard is standing ready.)

1. The first fold of our flag is a symbol of life.
2. The second fold is a symbol of our belief in the eternal life.
3. The third fold is made in honor and remembrance of the veteran departing our ranks who gave a portion of life for the defense of our country to attain a peace throughout the world.
4. The fourth fold represents our weaker nature, for as American citizens trusting in God, it is to Him we turn in times of peace as well as in times of war for His divine guidance.
5. The fifth fold is a tribute to our country, for in the words of Stephen Decatur, "Our country, in dealing with other countries, may she always be right; but it is still our country, right or wrong."
6. The sixth fold is for where our hearts lie. It is with our heart that we pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all.
7. The seventh fold is a tribute to our Armed Forces, for it is through the Armed Forces that we protect our country and our flag against all her enemies, whether they be found within or without the boundaries of our republic.
8. The eighth fold is a tribute to the one who entered in to the valley of the shadow of death, that we might see the light of day, and to honor mother, for whom it flies on Mother's Day.
9. The ninth fold is a tribute to womanhood; for it has been through their faith, love, loyalty and devotion that the character of the men and women who have made this country great have been molded.
10. The tenth fold is a tribute to father, for he, too, has given his sons and daughters for the defense of our country since they were first born.
11. The eleventh fold, in the eyes of a Hebrew citizen, represents the lower portion of the seal of King David and King Solomon, and glorifies, in their eyes, the God of Abraham, Isaac, and Jacob.
12. The twelfth fold, in the eyes of a Christian citizen, represents an emblem of eternity and glorifies, in their eyes, God the Father, the Son, and Holy Ghost.

When the flag is completely folded, the stars are uppermost, reminding us of our national motto, "In God we Trust."

(Wait for the Honor Guard or Flag Detail to inspect the flag--after the inspection, resume reading.)

After the flag is completely folded and tucked in, it takes on the appearance of a cocked hat, ever reminding us of the soldiers who served under General George Washington and the sailors and marines who served under Captain John Paul Jones who were followed by their comrades and shipmates in the Armed Forces of the United States, preserving for us the rights, privileges, and freedoms we enjoy today.

### **"Fold With Care" (another example)**

**We first fold** this flag to the left, as a symbol of life. We fold it again to reaffirm our belief in God's eternal life.

**We fold** to the left to form a triangle to represent our heart, for it is through our hearts we pledge allegiance to the Flag of the United States and to the republic for which it stands; one nation under God indivisible, with liberty and justice for all.

**We fold** again to the left, signifying our weaker nature, for America trusts in God and we turn to Him in time of trials as well as in triumph.

**We fold** to the right, in remembrance of those who gird up thy sword hand for it is those men and women of our armed forces who protect this land and this flag from all enemies, whether they be found within or without the boundaries of this republic.

**We fold** to the right in tribute to this nation that government of the people, by the people, for the people shall not perish from this earth.

**We fold** to the left in homage to the one who conquered the valley of the shadow of death that we shall see the light of day. Also, this fold honors mother, for whom this flag flies on Mother's Day.

**Again, we fold** left in silent tribute to our nation's women, for it is in their courage, honor and fidelity that those who created this land were guided.

The fold to the right is tribute to fathers, who by their example, consecrate those who came after them.

**We fold** the stripes towards the stars, for the stripes portray those 13 original colonies that founded this republic, embodied in 50 sovereign states and the stars cover the stripes.

**We fold** to the left and create a triangle. In the eyes of our Jewish citizens it proclaims the seals of the Ancient Kings of Israel and glorifies the God of Abraham, Moses, and Isaac.

**Again, we fold** to behold, in the eyes of the Christian, the sign of the Trinity, the Father, Son, and the Holy Ghost.

**When we come to the final fold**, the stars cover the stripes and echoes the motto, IN GOD WE TRUST, and the flag takes on the appearance of a cocked hat ever reminding us of the soldiers who served under General George Washington, and the sailors and Marines who served under John Paul Jones, and they, followed by their comrades and shipmates in the armed forces of the United States, have preserved and defended for us the rights, and privileges and freedoms we enjoy today.

The pallbearer turns and places the flag on the Chaplain's arm. He approaches the family and says in a quiet voice, (*whoever the origination is*) presents this Flag.

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## **In Closing:**

A Chaplain will not discriminate on the grounds of whether a person has or has not a religious faith; The Chaplain will offer chaplaincy to all people, as all are 'sacred' beings, all members of Gods family, all with the potential to be the people God has created them to be.

The Scriptures are clear. One cannot worship God unless he or she first knows Jesus Christ as Lord and Savior.

*For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the*

*light; for their deeds were evil. For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God*

**(John 3:16-21).**

*Jesus answered and said to them, "Do not grumble among yourselves. "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day"*

**(John 6:44).**

*Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6).*

*Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*

**(Phil 2:5-11).**

To accept other religions as equal to biblical Christianity when, by faith and conviction, one knows in his or her heart that there is but one Way to God—one Way to eternal life—is to deny the truth of God's Word and to deny faith in Christ. For the Christian, accepting the pluralistic spirit of the age, which includes the notion that there are many ways to God, is to agree with the Apostle Peter when he was at his lowest spiritual point.

*Now Simon Peter was standing and warming himself. They said therefore to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter therefore denied it again; and immediately a cock crowed*

**(John 18:25-27).**

The adage that says, "Love the sinner, yet hate the sin" applies to those who practice religions that are contrary to the Word of God—religions that do not lead to eternal life, but to eternal separation from God in hell. In keeping with the truth of this maxim, the most loving thing the Christian can do for those belonging to other religions (whether the person is a police officer, fireman, another chaplain, victim, another volunteer or the stranger on the street), or for those belonging to no religion at all, is to obey the God-given command to share the gospel of Jesus Christ— "speaking the truth in love" (**Eph. 4:15**), <sup>15</sup>... "be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear" (**1 Pet. 3:15**).

The Christian must be biased toward the Lord Jesus Christ. The moment the Christian acquiesces to the pluralistic spirit of the age by supporting the notion that there is more than one God, or by supporting the notion that other religions worship the one, true God in different ways while denying the deity and sovereignty of Jesus Christ; the Christian has committed the sin of idolatry.

*You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain*  
**(Exodus 20:3-7).**

The Chaplain shall conduct themselves in a manner that shall not offend any religious bodies, and shall attempt to win the goodwill of all.

The speech of a Christian should always be wholesome and edifying, <sup>29</sup> *Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. (Eph. 4:29)*, always with grace, as if it were seasoned with salt, <sup>6</sup> *Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. (Col. 4:6)*. But the content of the message (the Gospel) should never change because people may not like it, or because people of other religions may take offense to it. How an unsaved person may respond to the Gospel should not determine whether or not the Gospel is proclaimed and defended. While one cannot help but think of the possible negative consequences for standing firm for Christ in the midst of a lost and dying world, Scripture does not give the Christian the luxury of applying worldly pragmatics or situational ethics in an attempt to justify not speaking the truth in love.

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## **Religion / Sect / Cults / Origins & History**

### **Belief System**

**Atheism** - Appears throughout history (including ancient Greek philosophy), but especially after the Enlightenment (19th cent). 1.1 billion There is no God or divine being. Beliefs about the universe usually based on latest scientific findings. Since there is no afterlife, this one life is of great importance. Only humans can help themselves and each other solve the world's problems. None Influential works include those by

Marx, Freud, Feuerbach, and Voltaire. Notable modern authors include Richard Dawkins and Carl Sagan.

**Buddhism** - Founded by Siddharta Gautama (the Buddha) in c. 520 BC, NE India. 360 million Varies: Theravada atheistic; Mahayana more polytheistic. Buddha taught nothing is permanent. Purpose is to avoid suffering and gain enlightenment and release from cycle of rebirth, or at least attain a better rebirth by gaining merit. Reincarnation (understood differently than in Hinduism, with no surviving soul) until gain enlightenment Meditation, mantras, devotion to deities (in some sects), mandalas (Tibetan) Tripitaka (Pali Canon); Mahayana sutras like the Lotus Sutra; others.

**Christianity** (Catholic, Protestant, Orthodox) - Founded by Jesus Christ in c. 30 AD, Israel. 2 billion. One God who is a Trinity of Father, Son, and Holy Spirit All have sinned and are thereby separated from God. Salvation is through faith in Christ and, for some, sacraments and good works. Eternal heaven or hell (or temporary purgatory). Prayer, Bible study, baptism, Eucharist (Communion), church on Sundays, numerous holidays. The Bible (Old and New Testaments).

**Christian Science** - Founded by Mary Baker Eddy in 1879, Massachusetts. 150,000 - 400,000 One God. No Trinity (in traditional sense). Matter and evil do not exist. Salvation is "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness and death destroyed." Heaven is "not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal." Spiritual healing through prayer and knowledge, Sunday services, daily Bible and Science & Health reading. Christian Bible, Science & Health with Key to the Scriptures

**Gnosticism** - Various teachers including Valentinus, 1st-2nd cents. AD ancient form extinct; small modern revival groups The supreme God is unknowable; the creator god is evil and matter is evil. Humans can return to the spiritual world through secret knowledge of the universe. Return to the spiritual world. Asceticism, celibacy Gnostic scriptures including various Gospels and Acts attributed to apostles.

**Hinduism** - Indigenous religion of India as developed to present day. 900 million One Supreme Reality (Brahman) manifested in many gods and goddesses Humans are in bondage to ignorance and illusion, but are able to escape. Purpose is to gain release from rebirth, or at least a better rebirth. Reincarnation until gain enlightenment. Yoga, meditation, worship (puja), devotion to a god or goddess, pilgrimage to holy cities, live according to one's dharma (purpose/ role). The Vedas, Upanishads, Bhagavad Gita, Ramayana, etc.

**Islam** - Muhammad, 622 AD, Saudi Arabia 1.3 billion (Sunni: 940 million) One God (Allah in Arabic) Humans must submit (Islam) to the will of God to gain Paradise after death. Paradise or Hell. Five Pillars: Faith, Prayer, Alms, Pilgrimage, Fasting. Mosque services on Fridays. Ablutions before prayer. No alcohol or pork. Holidays related to the pilgrimage and fast of Ramadan. Qur'an (Scripture); Hadith (tradition).

**Jehovah's Witnesses** - Charles Taze Russell, 1879, Pittsburgh 6.5 million One God, Jehovah. No Trinity - Christ is the first creation of God; the Holy Spirit is a force. Salvation is through faith in Christ and obeying Jehovah's laws. The End of the World is soon. Heaven for 144,000 chosen Witnesses, eternity on new earth for other Witnesses. All others annihilated. No hell. No blood transfusions, no celebration of holidays, no use of crosses or religious images. Baptism, Sunday service at Kingdom Hall, strong emphasis on evangelism. New World Translation of the Scriptures

**Judaism** - The religion of the Hebrews (c. 1300 BC), especially after the destruction of the Second Temple in 70 AD. 14 million One God, Yahweh (YHVH). Obey God's commandments, live ethically. Focus is more on this life than the next. Not historically emphasized. Beliefs vary from no afterlife to shadowy existence to the World to Come (similar to heaven). Circumcision at birth, bar/bat mitzvah at adulthood. Synagogue services on Saturdays. No pork or other non-kosher foods. Holidays related to historical events. Bible (Tanakh), Talmud

**Mormonism** - (Church of Jesus Christ of Latter-Day Saints) Joseph Smith, 1830, New York, USA 12.2 million God the Father, the Son Jesus Christ, and the Holy Ghost are three separate individual beings Humans existed as spirits before this life, salvation is returning to God. Salvation by faith in Christ, good works, ordinances, and evangelism. All return to spirit world for period of instruction before resurrection. Mormons to heaven with God and families; others rewarded but not with God; hell for those who reject God after death. Abstinance from alcohol, tobacco, coffee and tea; baptism for the dead; eternal marriage; temple garments under daily clothes; active evangelism. Christian Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price

**New Age** - Helena Petrovna Blavatsky and Annie Besant in the 19th C, Alice A. Bailey (1880-1949), flourished in 1970s and 80s 5 million (very approximate) The Divine is an impersonal life force that pervades all things Dawning of a New Age of heightened consciousness and international peace. Individuals can obtain a foretaste of the New Age through spiritual transformation ("Ascension"). More emphasis on the latter now.

Evil comes from ignorance. Reincarnation based on karma Astrology; mysticism; use of crystals; yoga; tarot readings; holistic medicine; psychic abilities; angelic communications; channeling; amulets; fortune-telling Works of a variety of New Age writers

**Scientology** - L. Ron Hubbard, 1954, California 70,000 or several million, depending on the source God(s) not specified; reality explained in the Eight Dynamics Human consists of body, mind and the Thetan; capable of great things. Reincarnation Auditing, progressing up various levels until "clear". Focus on education and drug recovery programs. Writings of Hubbard, such as Dianetics and Scientology

**Seventh-day Adventists** - Rooted in Millerite movement; founded 1863 in New England; early leaders: Ellen White, Hiram Edson and Joseph Bates 10 million [source] One God who is a Trinity of Father, Son, and Holy Spirit Second Coming of Christ is imminent; salvation is by faith in Christ; emphasis on quality of life both now and in afterlife A "peaceful pause" after death until the coming of Christ, then resurrection to judgment, followed by eternity in heaven or nonexistence. No hell. Sabbath observance on Saturdays; healthful lifestyle; baptism by immersion Christian Bible; later prophets like Ellen White are inspired and authoritative when tested against Scriptures

**Spiritualism, a.k.a. Spiritism** - Modern movement: c.1850, USA, UK, France 11 million Beliefs vary, but generally based in a Christian worldview. Body and spirit are separate entities. Morality and contact with spirits affect afterlife. A spiritual existence with access to the living. Condition depends on morality of life and advancement is possible. Sunday services. Seances and other communication with departed spirits. Spirit healing. No authoritative texts. Doctrine learned from spirit guides (advanced departed spirits).

**Unification Church** - Sun Myung Moon, 1954, South Korea. Over 1 million (3 million acc. to official sources) Monotheism, with the duality of God (esp. masculine and feminine) emphasized. No Trinity doctrine. Purpose is true love and world peace instead of selfish love. True love and the kingdom of God on earth will be restored by the creation of "true families." Eternal life in a spirit world. Blessing Ceremony The Divine Principle (1954) by Rev. Moon.

**Unitarian Universalism** = Formal merger of Unitarians and Universalists in 1961, USA. 800,000 Not specified. Members might believe in one God, many gods, or no God. Salvation is "spiritual health or wholeness." Members seek "inner and outer peace," insight, health, compassion and strength. Not specified. Some believe in an afterlife, some do not. Very few believe in hell - "Universalism" indicates the belief that all will be saved. Ceremonies for marriages, funerals, etc. Church services have

elements from various religions. Emphasis on civil rights, social justice, equality and environment. Most UUs are anti-death penalty and pro-gay rights. Many sacred texts are revered by various members; some none at all. The Bible is the most commonly used text.

**Wicca** - Based on ancient pagan beliefs, but modern form founded early 1900s. Founder generally said to be Gerald Gardner. 1-3 million Polytheism, centered on the Goddess and God, each in various forms; also a belief in a Supreme Being over all "If it harms none, do what you will." Reincarnation until reach the Summerland Prayer, casting a circle, Drawing Down the Moon, reciting spells, dancing, singing, sharing cakes and wine or beer No sacred text; foundational texts include The Witch Cult in Western Europe and The God of the Witches.

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## **Disclaimer:**

United Christian Faith Ministries (UCFM) is a nonprofit organization, providing training, recognition, certification and information for equipping the saints (the Body of Christ) of the work of the ministry. The UCFM also has a Chaplain Program to help fulfill the saints (Body of Christ) in their calling in the field of Chaplaincy. We interface with both the secular and ministry worlds for the purpose of promoting tolerance and understanding, as well as, provide some training needed for the dedicated chaplains in the various fields of need. As our duty and an actual mandate from God, UCFM Chaplain Ministry's purpose is to "Train (and equip) the saints (the body of Christ) for the work of the ministry"

The work of the chaplain differs greatly from the work of the pastorate. The pastor cares for the spiritual needs of the congregation; whereas, the chaplain must care for the needs of the secular world as well.

There are several fields of chaplaincy, some of which are easily recognized. Others are not. The UCFM Chaplain Ministry endorses all types of chaplains and recognizes the need for credentialed coverage. Some chaplaincy areas of note are, police, fire, hospital, jail, industrial, transportation, search & rescue, sports, collegiate, hospice, nursing home, motor cycle, and the list goes on. All are valid in scope and design. All need education, credentials & guidance to do the work their hearts desire.

We provide a wide variety of training, however, UCFM Chaplain Ministry recognizes that additional training and certification may be required to further our Chaplain's personal Ministry in the field of Chaplaincy.