

January 14, 2003

Dear Mayor:

As President of The United States Conference of Mayors, I am pleased to provide you with the latest volume in our Best Practices series – *Community Policing in Partnership with Faith-Based Organizations*.

This publication examines those programs that have successfully built or strengthened relationships between law enforcement and the faith community so that together they can develop specific responses to neighborhood problems. In addition, it provides information on programs where people of faith support police officers in non-traditional roles, assist in domestic situations where a minister is requested or needed, patrol and report on crime in areas with hard to serve populations, offer victim assistance and restore peace and calm to troubled neighborhoods.

In this time of tightened city budgets and declining revenues, it is key to look for innovative ways to use existing resources in a more productive manner to ensure safety in our neighborhoods. By utilizing the resources and expertise of people of faith who are already working in these communities, police departments across the nation are tapping into a useful and successful crime fighting tool.

I want to express the appreciation of the mayors of this nation to the Office of Community Oriented Policing Services (COPS) of the U.S. Department of Justice, for funding the Mayors' Institute for Community Policing, and thus making possible the compilation and dissemination of this valuable book on community policing partnerships with faith-based organizations.

Your continuing contributions to our Best Practices Center and its publications have been crucial in gathering up-to-date community information that is vital to the sharing of the exemplary programs you have developed to improve the quality of life across urban America.

Sincerely,

A handwritten signature in black ink, appearing to read "Thomas M. Menino". The signature is fluid and cursive, with a large initial "T" and "M".

Thomas M. Menino
Mayor of Boston
President, The U.S. Conference of Mayors

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ALBANY, NY

Mayor Gerald D. Jennings

ALBANY POLICE DEPARTMENT/FAITH-BASED ORGANIZATIONS PARTNERSHIP

1. Briefly describe your policing programs designed in partnership with faith-based organizations.

The Albany Police Department recognizes the importance of the clergy and all faith-based organizations to the stability of the community. The leadership of faith-based organizations serves as a powerful tool in attaining the goals of a safe and secure city in partnership with a well-informed citizenry. Thus the Department has partnered with various faith-based organizations such as the African American Clergy, the Interdenominational Ministers Group and the United Jewish Federation in order to provide them with information concerning departmental operations and issues of security for dissemination to their congregations. This forum has also provided a conduit through which the leadership of faith-based organizations can bring the concerns of their members directly to the Department for immediate attention. This continuous flow of two-way communication has been extremely valuable in striving towards the goals of community policing.

As stated above, the communication of accurate and timely two-way information is the essential component of this program. This is facilitated not only by the leadership of both the faith-based organizations and police department, but also through the Community Services Officers and Community Outreach Officers assigned to the various geographic locations throughout the city within which the organizations are located. Contact information is maintained and kept current so that in the event an immediate communication is required due to an issue of great concern to a congregation, outreach is easily and immediately accomplished. More importantly, the leadership of the Department as well as the Community Services and Outreach officers have developed personal relationships with the memberships, further facilitating expedient and honest dialogue.

Other examples of the partnerships developed are found in the formation of various committees consisting of police officials and clergy to address matters of concern to the community. Two examples of this would be the exploratory committee formed to address gang-related activity at cultural festivals, and policy formulation with regard to racial profiling. Both of these committees were highly successful in mitigating incidents, disseminating information and airing community concerns.

One other component to ensuring that officers, as well as the citizenry, are well informed is the cognizance of High Holy days and various religious observances. Officers are continuously reminded of impending dates of significance, and to be extra vigilant during these times. Similarly, the faith-based organizations are notified via the means outlined above, of intelligence information relating to security measures.

2. When was the program created and why?

Although many of these measures had been in place for years, the process and partnership truly solidified with the appointments of Chief John Nielsen and Deputy Chief Robert Wolfgang in 1999 to lead the Albany Police Department, and has continued to this day under Chief Robert Wolfgang, and Public Safety Commissioner John Nielsen. This partnership was formalized as departmental policy as the then Chief and Deputy Chief realized the importance of the clergy to the stability of the community, and their potential as an asset in overall city administration.

3. How do you measure the program's effectiveness?

As with any program which largely seeks to prevent crime and other critical incidents, it is difficult to quantify effectiveness in terms of solid numbers. How can one determine how many crimes one prevented? However, it is possible to observe positive results in such things as the amicable relationships that have been formed, success of the committees outlined above, and absence of hate crimes perpetrated within the City of Albany. Further evidence of the success of this partnership is the support of the clergy given to the police department during critical times.

4. How is the program financed? (Is there funding from COPS?)

This specific program is not funded by COPS grants, however, the availability of Community Outreach officers to engage the faith-based organizations is. We have been able to increase the presence of officers in the community through COPS funding, thereby allowing them the flexibility to perform these types of outreach services and contacts.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

In 2001, the Albany Police Department, Albany Fire Department, and Building and Codes Department were merged to form the Department of Public Safety. All three of these agencies work in conjunction to address the needs of the community as a whole, and are also very responsive to the needs particular to and expressed by faith-based organizations. The community, conversely, utilizes the clergy leadership as a means of expressing their needs to be brought back to the Department. This helps address those quality of life issues essential to community policing.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

The main lesson learned here is the power of a cooperative effort between the City Administration and the faith-based organizations. Both provide formal,

recognized leadership to the community, and thus in concert are a powerful force to effect positive change.

7. What specific advice do you have for mayors interested in replicating a program such as yours?

Encourage the leadership within your administration, as well as in the community at large, to form coalitions leading to increased personal communication and commonality of goals.

8. Contact person.

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ARLINGTON HEIGHTS, IL

Mayor Arlene Mulder

PUBLIC ACTION TO DELIVER SHELTER (PADS) PROGRAM

1. Briefly describe your policing program designed in Partnership with Faith-Based Organizations.

In 1990 several church denominations within Arlington Heights decided to participate in the Public Action to Deliver Shelter (PADS) Program, an organization whose purpose was to get the homeless population off the street by providing shelter and food during the inclement months. The police department's contribution was to provide a "safety net" to the specific church site assigned for the night by making periodic premise checks, as well as investigating the background of any of the guests who presented themselves as new to the program. The police department would only be as intrusive with these inquiries as requested by the church volunteers, or as a specific incident dictated.

2. When was the program created and why?

As indicated above, the PADS Program was created in 1990 to deal with the obvious problem of homelessness within the community. Within the Faith-Based Community, both in Arlington Heights and throughout the Northwest Suburban Chicago area, a decision was made by the participating congregations to assist with this endeavor.

3. How do you measure the program's effectiveness?

We measure the program's effectiveness by the positive feedback that we get from the respective congregations, both during and after the season. In addition, the police department's liaison regularly reviews its reporting system in order to identify any "problem areas" or increased calls for service that require intervention. Once identified, officers are assigned to work with the volunteer congregation in order to problem solve the specific issue in question, all of which, of course, is documented via the police reporting system.

4. How is the program financed?

The PADS Program is financed primarily by the participating church groups, who contribute with both donations and the use of their property, and also contribute with volunteers from their respective church congregations. Per PADS Administration, outside donations are occasionally obtained from other public and private entities whenever possible specifies vary yearly.

5. What other agencies are involved in the program?

The Health Department contributes with any assistance that goes beyond simple food and shelter issues. They will assist with obtaining outside assistance to the homeless person in question, whether it be with medical, mental, or quality of life issue, including employment referrals and long-term housing options. Another public entity's involved with the homeless population is, of course, the Arlington Heights Fire Department, which is regularly required to render first-aid/transport of individuals in need usually due to over-consumption of alcohol and/or drugs or in need of mental health assistance. The Arlington Heights Fire Department works in concert with our local health facility, Northwest Community Hospital, which is responsible for the initial examination of the impaired individual as well as any long-term referrals. The last contributing agency involved in this loop is an organization known as Hope Now, a social work-type organization that assists clients with daily living issues in an attempt to get them to "break the cycle" of homelessness. All of these agencies, to some extent are inter-related; thus, no one agency is saddled with the sole responsibility of navigating through the homeless population. Given that the PADS Program is staffed by local citizens who are members of the contributing congregations, the community, indeed, is part of the overall effort.

6. What are the major lessons learned from the program that would be helpful to mayors, police chiefs and other trying to implement a program similar to yours?

The key element in this whole process is for the police liaison to be committed to working with all of the above mentioned agencies in truly trying to work the problem of homelessness. That is, convincing everyone involved that communication among agencies is a paramount concern, assuring all of the agencies that their participation is important and necessary and that they are not standing alone.

7. What specific advice do you have for mayors interested in replicating a program such as yours?

Specifically, to get all of the participating agencies on-board in order to share their expertise in navigating through the homeless problem. If this is not done, some of the agencies may feel that they are shouldering the whole responsibility and may be “ill-equipped” in dealing with a specific case, thus, contributing to “burn-out.”

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BIRMINGHAM, ALABAMA

Mayor Bernard Kincaid

BIRMINGHAM POLICE CHAPLAIN PROGRAM

1. Briefly describe your policing program(s) designed in Partnership with Faith-Based Organizations.

The Birmingham Police Department has a Police Chaplain Program where sworn officers serve as duty chaplains assisted by local volunteer ministers of different faiths as we serve the officers, their families, and the citizens of Birmingham in critical incident situations. This two-fold structure touches the officers' lives at work plus reaches into the communities where our volunteer chaplains/ministers serve.

2. When was the program (or programs) created and why?

The Birmingham Police Chaplains was formed by two volunteer officers in 1968, who on their own time visited sick officers and retired officers in nursing homes. Chief James Parsons in 1972 mandated that a sworn Police Officer Chaplain would serve as duty chaplain for a month and visit the sick, retired officers, attend departmental functions and speak at churches and civic organizations.

Chief Johnnie Johnson in 1992 asked Captain Roy Williams to restructure the chaplains program to include ministers/senior pastors of local churches of different faiths throughout Birmingham. The Department initially had twenty ministers with I.D. Badges and uniforms to augment twenty-five sworn officer chaplains. Chief Mike Coppage requested that the civilian chaplains be placed in blazers with pocket badges in 2000 so the officers and chaplains would not be dressed alike. This was accomplished and the duty chaplain now serves for a longer period of time to add continuity from month to month.

The program was created to serve officers and has evolved into also serving citizens in our neighborhoods. The Birmingham Police Department Chaplains were the only sworn officers in the United States for many years and we have helped create many chaplain programs in other cities, both locally and nationally. Chaplains are trained by attending seminars hosted by the International Conference of Police Chaplains. Most, if not all, of the chaplains are certified through I.C.P.C.

3. How do you measure the program's effectiveness?

There is no specific way to measure our success except by noting the officers, officers' families, retired officers and community members we have assisted and their positive attitude toward the Chaplains Program.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U. S. Department of Justice.

The Chaplains Program has limited funds supplied from the Department's annual budget.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

There are no other city agencies involved in our programs. Our police chaplains assisted the Birmingham Fire and Rescue in developing chaplains program a few years ago.

The community is involved in our program through their local pastors; they have attended our community revivals in good numbers and have been positive in encouraging their ministers to serve as chaplains.

6. What are the major lessons learned from the program that would be helpful for our mayors, police chiefs and others trying to implement a program similar to yours?

Our program originally had civilian chaplains in uniform with a structured rank. The issue soon arose as to whether the volunteers wanted to serve as chaplains or as "police officer want-to-bes." This problem was eliminated when the civilians were provided blazers in place of uniforms.

Also time constraints of senior pastors working as volunteers and on call time must be considered.

7. What specific advice to you have for mayors interested in replicating a program or programs such as yours?

Come and observe our program, talk with our chaplains and civilian chaplains and see how it has affected their lives and those whom they have helped.

Also, contact the International Conference of Police Chaplains for literature on Chaplain's Programs.

8. Contact person

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BOSTON, MA

Mayor Thomas M. Menino

BOSTON'S REENTRY INITIATIVE

1. Briefly describe your policing program designed in partnership with faith-based organizations.

Boston's Reentry Initiative was developed by the Boston Police Department (BPD) and Suffolk County House of Correction (HOC) in partnership with four faith-based organizations, Ella J. Baker House, Nation of Islam, Bruce Wall Ministries, and Boston Ten Point Coalition. Boston's Reentry Initiative (BRI) has attempted to address the problem of returning offenders through an innovative program that focuses on prioritized offenders – those inmates from the Suffolk County HOC that: 1) have serious violent records; 2) are most likely to re-offend; 3) pose the greatest threat to public safety; and 4) are returning to high-crime neighborhoods. Identified by Boston Police Intelligence Officers each month, selected inmates are addressed by a panel of representatives from the various agencies. Modeled after Boston's "Operation Cease-Fire", the panel diminishes the anonymity of offenders and presents them with the available opportunities.

Inmates are offered a range of services including job placement, training and mentoring. Faith and Community-based mentors, some of whom themselves are ex-offenders, work with the offenders one-on-one prior to and post release to address their needs as well as mentor them through their transition, in order to maximize their opportunities for success and minimize any re-offending. The panel's various law enforcement representatives (Parole, Probation, Police, United States Attorneys Office, District Attorneys Office) serve to advise these inmates that, having had these opportunities and support, a choice to re-offend will only find them under heightened scrutiny, leading to fast-track indictments and prosecutions through a coordinated criminal justice response. Faith and Community partner organizations are key to the initiative in their inherent credibility amongst the offender population, as well as in the community support they offer a public safety initiative.

2. When was the program created and why?

The program was created in February 2000 as a result of an in-depth analysis initiated by Police Commissioner Paul F. Evans as a response to a 13% increase in violent crime across various high-crime neighborhoods. The analysis found that recently

released offenders consistently appeared in incident reports from these violent incidents. Furthermore, veteran anti-gang and intelligence officers were seeing the names of the same individuals who had been “impact players” during the 1990’s high tide of firearm violence. Having been incarcerated, these individuals were returning to the same streets among the same people they had victimized in the previous decade. The overwhelming majority were released from the Suffolk County House of Correction (SCHOC) and some from the state Department of Correction.

Many of these offenders are released without sufficient support in their attempt to reintegrate into the community. They have to contend with a number of barriers, including disproportionate unemployment, poverty and low educational attainment. The need for an aggressive offender reentry initiative to effectively prevent re-offending was evident.

3. How do you measure the program’s effectiveness?

Participants are tracked up to one year post-release. Mentors and service-providers complete monthly assessments outlining their inmates’ progress specifying last contact with inmate, services accessed, employment plans and overall activity level within the program. BPD reentry program coordinators monitor police incident or arrest reports regularly for BRI ex-offender names. BPD intelligence officers also inform the program of any BRI ex-offender appearing under their surveillance. This information in its entirety is captured on a ‘live’ reentry database accessible to law enforcement partners.

Though the analysis of this information database to date is only preliminary, the results are promising. Success is defined from a public safety perspective. Given the offense histories of the chosen participants, it would be unrealistic to expect a full turn around for the majority. However, if the program engages at least a few in positive changes, reduces offenses to minor offenses, as well as swiftly re-arrests re-offenders, then the program is a success for the city.

The analysis in August 2002 revealed that of 114 released offenders, approximately 80.7% (92 individuals) chose to actively participate in the program. Of those who chose to participate, 63% have maintained this positive change. 37% (or 34 individuals) of these 92 have been re-arrested, (of which 62% were non-violent or minor offenses). Of the 22 who chose the negative consequences (program refusal), two thirds have been re-arrested, half of which were serious and violent offenses.

4. How is the program financed?

The Reentry Initiative has received limited funding to date, with most agencies and partner organizations committing time and resources in kind. The COPS Office has awarded funding over the last year as part of its Value Based Initiative, for a mentor from each faith-based organization to work full-time with reentry participants. Funding has been awarded for a second year under the VBI, which in year two also allows for an assistant reentry coordinator. The project also has a case manager for one geographic area of Boston, through an Office of the Attorney General’s Grove Hall Reentry Grant. We continue to seek additional funds, both public (federal, state grants) and private for services, case management, and sustainment post-VBI funding.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

In addition to the BPD and SCHOC, other city and government agencies involved, and their respective roles in the program, include:

Suffolk County District Attorney's Office: Assistant DA's address inmates at release sessions, review inmate information, and prosecute re-offenders on a fast track in order to enforce consequences of non-compliance.

Parole/Probation: Attend release sessions, flag reentry inmates on the Board of Probation system, and officers inform the program of non-complying reentry probationers or parolees.

United States Attorney's Office: Attend release sessions, review inmate information, prosecute re-offenders federally enforcing consequences of non-compliance.

In addition to the faith-based organizations, community and non-governmental agencies are involved in the program through:

The Boston Private Industry Council: Its subsidiary agency, The Workplace, provides an employment specialist to work with inmates on job development and placement prior to and upon release.

Streetworkers program: Community mentors reach out to reentry inmates prior to and post release, and link them with needed services.

Employers (Eg: Suffolk Construction, Sheet Metal Workers Local Union #17): various employers throughout the city are involved in HOC job fairs and are actively training and employing ex-offenders referred from the program.

Non-profit organizations (such as Community Resources for Justice, Father Friendly, SPAN, Salvation Army) offer housing, life skills and other basic support services to returning offenders.

6. What are the major lessons learned from the program that would be helpful for mayors, police chiefs, and others trying to implement a program similar to yours?

The foremost of lessons learned is the importance of partnership and collaboration, particularly with regard to the pooling of resources and sharing of information and intelligence. Essential to maintaining partnerships is the flexibility of each partner, often encouraged by the importance of attaining the commonly valued goal (violence reduction). Without this partnership, the intensity and effectiveness of our initiative, its message, and ability to keep promises and deliver consequences, would wane. With all agencies and community partners on the 'same page', the net around offenders is now comprehensive, far-reaching, and credible.

Also, we learned that an early in-depth analysis of the problem was essential to concentrating the majority of resources where they would be most effective, i.e. on those offenders who pose the greatest threat.

Finally, with regard to faith-based partnerships, we realized the limited administrative capacity of small faith-based organizations, and the need to partner with agencies able to oversee staff and function as a financial entity. As in the case of one of our partner faith-based organizations, the primary fiscal entity is a neighborhood development agency, providing fiscal oversight for that faith-based mentor. Also, another issue that often arises from public and faith-based agency collaborations is that of separation of church and state. City and public officials must be informed that such a partnership provides services rather than the indoctrination of religious ideology.

7. What specific advice do you have for Mayors interested in replicating a program such as yours?

Mayors should ensure that line level personnel, that is those who are closest to the problem, are intimately involved in leading this type of initiative. Across the board, it is crucial to acknowledge that the line level officer or community/faith-based worker often times have the most insight into the reality of the issues. They are also the people most likely to be committed to the initiative's success.

8. Contact Person.

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CAYEY, PUERTO RICO
Mayor Rolando Ortíz Velázquez

PROYECTO CAMINANDO (PROJECT WALK WITH ME)

1. Briefly describe your policing program(s) designed in Partnership with Faith-Based Organizations.

“Proyecto Caminando” is a program created to give the opportunity to people identified as drug addicts to receive an ambulatory detoxification. The process of detoxification use by this program is unique in the island. In this process the patient takes three medications. These medications will make the detoxification process easier and painless, as they treat muscular pain, ease anxiety, and promote sleep. When the detoxification process is finished they receive emotional and spiritual support.

2. When was the program (or programs) created and why?

The program was created on March 2000 by a group of parishioners from the First Baptist Church of Cayey. At the beginning, the program only fed homeless people once a month. Then the volunteers from the church also provided them with a bath and clothes. It was then that they discovered that the biggest problem among the population they were serving was drugs.

3. How do you measure the program's effectiveness?

Once a week the patients return to the center for their support session. The doctor and the addiction counselor check and interview them. With these check-ups and interviews they realize how effective the program has been with each patient.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

The following institutions finance this program: Municipality's Legislature, Municipality's HUD, Department of the Family, Soup Kitchen, First Baptist Church of Cayey and individuals' contributions.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Other agencies that are involved in the program are: the Hospital of the Municipality of Cayey, the Municipality of Cayey contributes with the Addiction Counselor, the First Baptist Church of Cayey offers the spiritual support and Camino, Inc. coordinates the participation of a doctor.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

The addiction to drugs is a personality disorder that carries physical consequences and which drive the user to commit crime. The community sees crime as the problem when it is not, crime is a result of the problem. When a city is trying to implement this kind of program there has to be a genuine wish to help the needy.

Something that must be avoided is the bureaucracy, because when the drug addict decides to quit it has to be at the moment they want, they can't wait for appointments or other previous detoxification procedures that are part of other kind of programs.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

First, you need to have a clear view of the parameters of the program before you implement it. It would be better if you limit the program only to those who lived in the city that implements it. It's important that the patient always be accompanied by a relative or someone who is going to supervise the program for the patient. Finally, documentary films and/or plays with prevention themes must be brought to elementary

and junior high schools, because it is when kids and adolescents have their first contact with drugs.

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CHESAPEAKE, VIRGINIA

Mayor William E. Ward

CHAPLAIN CORPS PROGRAM

1. Briefly describe the structure of your program.

The purpose of the Chaplain Unit is to maintain the departmental philosophies of citizen involvement, police participation in community relations programs and providing citizens and agency personnel with beneficial consolatory services. The Chesapeake Police Department's Police Chaplain Corps is a group of both lay and professional chaplains/ministers. Operationally, the Chief of Chaplains coordinates projects with a Police Department senior staff officer designated as Chaplain Liaison Officer. The Chaplains are a resource for officers to assist with various community projects such as Families United Against Drugs and Shop With A Cop. The Chaplains are also utilized in public appearances and participation in selected agency activities.

2. When was the program created and why?

The Chesapeake Police Department's Chaplain Corps Program was established in 1970 and has been in existence for over thirty (30) years. Inclusion of the Chaplain Corps into the Community Policing Project was somewhat automatic, as the Chaplains had long been partnering with officers on ride-a-longs, notifications and counseling. In that it is recognized that the faith community has many influential leaders, their inclusion with the Police Department's Community Policing project was another way to create needed partnerships with the community. The Police Chaplains help create community trust needed by police.

3. How do you measure the program's effectiveness?

Much of the Chaplain Corps' contributions are intangibles. Certainly one measure is the necessity of maintaining a call out roster. Often the Chaplains are called upon to assist with death notifications or to intervene in situations of domestic disturbance. Though specific incidents are not logged, the Chaplains hours are recorded, as well as other volunteers assisting our Police Department.

4. How is the program financed?

The costs for the Chaplain Corps Program are minimal. Their uniforms and some training expenses are covered by the Police Department. The Chaplains themselves or community faith groups fill any funding gaps.

5. How is the community involved in the program, if at all?

Involvement of the community is by way of participation as members of the Chaplain Corps or by being a beneficiary of the counseling and support in times of crisis that is provided by police chaplains. Some members of the Chaplain Corps have received training and are certified as Critical Stress Management Team members. Though generally directed at caring for public safety and medical personnel, the Chaplains apply these skills in situations encountered during their ride-a-longs and other police officer support functions.

6. What are the major lessons learned that would be helpful for others trying to implement a similar program?

Recognize the expertise found in the religious community and solicit their help in bridging racial and socio economic gaps. Use them as conduits to get information about police department initiatives and issues to the community.

7. What advice do you have for mayors interested in replicating a program such as yours?

Admit that city government needs the faith community just as the citizens do. Their leadership and rapport with their faith community can bring better understanding of government and foster trust and support for projects. Time invested in citizen/government partnerships is always well spent. Our Chaplain Corps provides one more window into the Police Department for citizens. They, along with other volunteers, help demonstrate to citizens the ethical nature of city government and the open manner in which we carry out the public's business.

8. For more information, contact:

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DEARBORN,MI

Mayor Ruth A. Canfield

POLICE CHAPLAIN PROGRAM/ METRO ORGANIZING STRATEGY ENABLING STRENGTH (M.O.S.E.S.)/ POLICE AND COMMUNITY FOR EQUALITY (P.A.C.E.)

1. Briefly describe your policing program(s) designed in partnership with faith-based organizations

We have two programs that utilize faith-based support. The first is our Police Chaplain Program. Our Chaplain Unit has three full-time clergy and one full-time police officer who also happens to be a minister. The second program is our affiliation with a group called M.O.S.E.S. (Metro Organizing Strategy Enabling Strength) and a branch off of that group called P.A.C.E. (Police And Community for Equality).

2. When was the program (or programs) created and why?

Although our Chaplain Unit has been around for decades it was changed in 1997 to include a police officer. This was done to increase accessibility to a chaplain, and because officers are more comfortable talking to someone from within their own ranks.

Our affiliation with M.O.S.E.S. started approximately two years ago. M.O.S.E.S. approached the City of Dearborn because its' goal is to assert religious principles in the public realm to improve the quality of life in communities and create a more just and humane society.

3. How to you measure the program's effectiveness?

The Chaplain Unit's effectiveness is measured by the accessibility of the chaplains by the Police Department and the citizens of Dearborn. The chaplains are used frequently, and there is always at least one available.

Our relationship with M.O.S.E.S. and P.A.C.E. has proven effective because we have forged partnerships and friendships that have increased understanding and cooperation from all involved. On several occasions we have consulted with these groups to assist us in handling potentially explosive situations within the community.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

The Chaplain Unit is volunteer and therefore does not cost any money (other than minimal expenses for badges and i.d.'s). Our affiliations with M.O.S.E.S. and P.A.C.E. also have minimal expenses (i.e. snack food for meetings).

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Other city agencies would be used on a case by case basis depending on what problem or event was being handled. The same is true with the community.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

Establishing an open dialogue with such groups as M.O.S.E.S. builds understanding from you and from them. This understanding becomes very important when getting assistance from the group, like we have, to combat perceived racial problems.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

In order to foster good relationships with the program(s) you must move slowly and methodically. This shows the outside group(s) involved that you are serious about communicating and growing towards better understanding with each other.

8. Contact person. Please designate a contact person for more information on the program, including name, title, address, telephone number, fax number and e-mail.

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EL PASO, TX

Mayor Raymond C. Caballero

EL PASO POLICE CHAPLAIN PROGRAM

1. Briefly describe your policing program designed in Partnership with Faith-Based Organizations.

The El Paso Police Chaplain Program draws its volunteer staff from within the community of El Paso, Texas. Each member of the Chaplain Program is an ordained minister and each currently serves or has served in an organized church. The El Paso Police Chaplain Program is designed to provide comfort, guidance and counseling to the citizens of El Paso including City of El Paso employees in a non-denomination setting. Faith-based Organizations provide a meeting space, food, and personnel to this program.

2. When was the program created and why?

The El Paso Police Chaplain Program was initiated in 1974 and was created in response to cries for spiritual guidance from the citizens of El Paso. The El Paso Police Department in an attempt to meet those needs developed this program and has enjoyed many benefits. The use of chaplains to provide comfort and guidance to the

public was expanded as their presence at violent scenes, death notifications and emergency room proved invaluable.

3. How do you measure the program's effectiveness?

We maintain accurate accounting logs for each chaplain and the categories that we maintain data on are quite numerous, but include the numbers of calls and, length of time on the calls. We also maintain sub-categories of counseling sessions, ride along with officers, death notifications, and funerals conducted.

The program's true effectiveness cannot always be rated on measurable goals, but can be rated by the acceptance of the chaplains by the public and employees of the city. We have always maintained a very favorable acceptance rate with both of these groups.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

There are currently no employee costs for this program as all the chaplains volunteer their service to the community and employees of the city. However, the El Paso Police Department does receive COPS funding for other purposes.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

All city agencies have access to the police chaplains and the city attorney's office is involved from a legal standpoint. Chaplains are called upon to provide guidance to all employees in need, provide the invocation at special events, and perform weddings and funeral services for citizens and employees.

The community of El Paso is where the strength of the El Paso Police Chaplain Program comes from. Each of the chaplains works within the community and by their involvement they bring to the table each of their church members. The community through the churches that each chaplain serves, provides meals, meeting space, donations to the public and printed material for the Chaplain Program.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

The El Paso Police Chaplain Program needs attention just like every other unit within the Police Department. The Chaplain Program needs to be staffed with persons who truly have a servant's heart for people. Having your chaplains out interacting with the public and officers alike will create awareness, strength and support for your program.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

Select a staff that is committed to promoting a positive program, commit the necessary resources to the program, make available adequate training, and use your Police Chaplains every chance that you can. They can provide so much to the general wellness of the city.

8. Contact person

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El Paso, TX 79903
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FAIRFIELD, CA

Mayor Karin MacMillan

FAIRFIELD CHAPLAIN PROGRAM

1. Briefly describe your policing program(s) designed in partnership with faith-based organizations.

We have a Chaplain program made up of different local faith-based organizations and clergy members. Their function is to provide care and specific services to officers, their families, and non-sworn personnel within the Law Enforcement Agency. They have been trained to assist department personnel in the following capacity:

When an officer is seriously injured, or killed: The chaplain will be available for notification, counseling, hospital or home visiting and follow up when necessary.

Problem officers or officers with a problem: The chaplain is a trusted confidential source for dealing with and controlling marital and personal problems before they intensify.

Counseling family of department members: The chaplain is available to speak with all family members including children and relatives.

Counseling non-sworn and volunteer personnel: Every benefit of the chaplaincy program is available to all non-sworn personnel.

Death Notifications: The chaplain will accompany the officer or make the notification himself. The chaplain can stay with the bereaved family until appropriate arrangements can be made.

Education-Teaching: The chaplain is knowledgeable in the areas of stress management, dealing with death, family life and spouse orientation.

Hostage Negotiations: As part of a crisis response team, the chaplain is a support member. He can answer religious questions and/or supply emotional support to the family members at the crisis scene.

Victim Assistance: The chaplain can help people to start overcoming major traumas in their lives. Rape, serious assaults and fire are areas where the chaplain is trained to provide assistance.

Other Tasks: Religious questions, protocol for dealing with church officials, religious quotes found at the crime scenes, personal religious topics, etc.

Liaison with other Clergy and Community groups: The chaplain can foster good public relations with clergy and religious leaders in the community.

Also: The chaplain can officiate religious needs at ceremonies, and share God's loving care and spiritual guidance.

2. When was the program (or programs) created and why?

The program was created in March of 1993. It was created to meet the needs previously mentioned in question one. The chaplains respond to the following kinds of events when they occur: homicide, suicide, accidental death (car, plane, train, etc.), death notifications, officer involved shootings, death or serious injury of an employee, major disasters, hostage situations, rape/sexual assault, child sexual assault, child abduction/missing child, any other event at the discretion of the watch commander.

3. How do you measure the program's effectiveness?

Each chaplain is required to fill out an activity report. These reports are totaled at the end of the year, and without mentioning any names, the report shows the total number of officers and/or employees who have received counseling or other services provided by the chaplains. It appears that the officers prefer to talk with a law enforcement chaplain than a mental health professional. We can also measure the program's effectiveness by the positive feedback from the law enforcement officers and employees.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

At this time our department does not receive any funding for this program. The chaplains provide their services on a volunteer basis. they also provide their own automobiles without reimbursement for gasoline, maintenance or other expenses. The department provides uniforms, radios and pagers for each chaplain, as well as membership dues and training offered by the international conference of police chaplains.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Our chaplains are part of a county- wide Law Enforcement Chaplains Association. On March 12, 1997, the Chief Law Enforcement Executives of Solano Sheriffs Office, City of Vallejo, City of Benicia, City of Fairfield, City of Suisun City, City of Vacaville, City of Dixon, City of Rio Vista, Solano CHP, and the Solano County Coroners Office signed and agreement to provide chaplaincy assistance in the event of a local emergency or disaster. The chaplains of the association train together quarterly, using the training rooms of those agencies.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

We have learned that a lot of benefits can be reaped from this program designed in partnership with faith-based organizations. Because of their working shifts, many officers are not members of any particular church, congregation or synagogue. When a specific need arises in their life such as a wedding, funeral, marital problems, or

problems with children, they can count on the department chaplain to be there for them. Another lesson learned is that chaplains take part in our check points, driving home the passengers when the driver is arrested and the car is impounded. This service improves the public relations between the department and the community.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

Because of the minimal cost involved and the many benefits received from such a partnership, every agency should take advantage of such a program.

8. Contact Person.

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FORT WAYNE, IN

Mayor Graham A. Richard

“VALUE BASED INITIATIVE: ALTERNATIVES TO YOUTH VIOLENCE”

1. Briefly describe your policing program(s) designed in partnership with faith-based organizations.

The U.S. Department of Justice, Office of Community Oriented Policing Services extended an invitation to Fort Wayne (IN) and the Fort Wayne Police Department to participate in their Value Based Initiative (VBI) by submitting a proposal that would address the concerns of at-risk, disadvantaged, and victimized populations within the Fort Wayne Community.

Their (COPS) goal was to provide training and technical assistance to community leaders, law enforcement and residents to (1) Strengthen partnerships between law enforcement and community, (2) Further the community’s role as a leader in crime reduction efforts, (3) Identify and address social issues that diminish the quality of life in communities, and (4) Link those in need of services that currently exist in the community.

2. When was the program (or programs) created and why?

In response to this invitation, the Fort Wayne Value Based Initiative’s Board of Directors, and the Fort Wayne Police Department adopted, “Alternatives to Youth Violence,” as the project goal that satisfied, not only COPS Office goals, but filled a

great need within the Fort Wayne Community. The achievement of Fort Wayne's project goal was dependant upon the success of two objectives; the primary objective being "To provide help to at-risk youth ages 8-18 in the development into adulthood, and a secondary objective of "To provide help to young adults ages to 19-24 who are returning offenders to a successful re-entry into the community. The Board based their conclusions after considering the following data that warned of future violent behavior among young people, and alarming statistics concerning the numbers of offenders re-entering the community (800) between the years 2000-2001.

The Fort Wayne Community School System is the second largest school district in the State of Indiana. Battery, intimidation, and violent offenses involving youth to the age of 18 increased 330 percent from 1982-1993 (*Allen County Juvenile Probation Department*) Table 1 below charts the alarming increase in youth offenses reported during the ten year period between 1986 and 1996:

Table: 1

Crime/Offense	1986	1996	% Increase
Behavioral Referrals	3,034	5,470	80
Status Offenses	580	1,096	89
Battery/Weapons Offenses	293	670	129
Criminal Mischief	286	440	54
Sex Offenses	38	64	68
Drug/Alcohol Offenses	177	700	295
Theft Offenses	1,019	1,305	28

Source: Fort Wayne Community Schools

The years 1994-1995 were particularly violent for the Fort Wayne Community. Gang related crimes and drive-by shootings increased by 72 percent. In 1996, a 13 year old girl was shot in the hand when caught in a cross-fire between two rival gangs on her school's playground. From 1996-1998, incidents of violent juvenile crime, and weapons related offenses steadily increased. Table 2 shows Juvenile Crime Index figures for the Fort Wayne Community School year 1996/97 as compared to the 1997/98 school year:

Table: 2

Crime/Offense	1996/97	1997/98	% Increase
Battery	58	79	36
Disorderly Conduct	20	57	189
Drugs/Alcohol	72	90	25
Theft	45	73	62
Threats/Battery/Staff	42	89	112
Weapons Violations	10	36	260

Source: Fort Wayne Community Schools

The potential exist within the Fort Wayne Community School System for increased violence, and other dangerous juvenile criminal activity. In contrast, the national juvenile crime picture indicates that arrests for serious and violent crimes fell by 11 percent from 1997-1998 with the steepest decline in robberies (17 percent), while drug

violations, weapons charges, and other offenses were substantially reduced. (*Washington Post*, "Crime Arrests Still Dropping," *FBI Reports*, 10/98)

3. How do you measure the program's effectiveness?

The Fort Wayne Value Based Initiative Board of Directors voted to adopt "Providing Alternatives to Youth Violence" as their primary goal. To achieve this goal, the Board inspired by the success of Stop the Madness programs in helping youth at-risk, identified two objectives and a series of strategies designed to achieve them:

Goal: 1	Provide alternatives to youth violence.
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Objective: 1	To help at-risk youth ages 8-18 in their development into adulthood.
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- Strategy: 1.1 Provide outreach to African American males 8-18 years of age, not in school who may have criminal records and may be involved in gang related activities.
- Strategy: 1.2 Organize and implement "Ministerial Police Training Academies." (Ministers and laypersons attending)
- Strategy: 1.3 Utilize Ministerial Police Academy graduates as a mentoring resource in youth outreach programs.
- Strategy: 1.4 Instruct at-risk youth in leadership, parenting and conflict mediation skills.

Objective: 2	To help young adults ages 19-24 who are returning offenders to a successful re-entry into the community.
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- Strategy: 2.1 Provide outreach to African American males 19-24 years of age, who are returning offenders succeed in re-entering the community.
- Strategy: 2.2 Establish working relationships with the local Re-entry Court, Department of Corrections, and Adult and Juvenile Probation authorities.
- Strategy: 2.3 Organize and implement "Ministerial Police Training Academies." (Ministers and laypersons attending)
- Strategy: 2.4 Utilize Ministerial Police Academy graduates as a mentoring resource in young adult outreach programs.
- Strategy: 2.5 Instruct young adults who are returning offenders in leadership, parenting and conflict mediation skills.
- Strategy: 2.6 Provide mentoring/counseling services to young adults who are returning offenders.
- Strategy: 2.7 Focus on GED and continuing education.

Analysis Techniques

Since the FWCS school year 1997/1998 was used to identify the problem, Juvenile crime Index (UCR) statistics beginning in 1997 were chosen to serve as benchmarks in determining the project effectiveness. The years 2000-2001 clearly show a 10.5 percent reduction for juvenile Part 1 Crimes reported:

To determine the effectiveness of program objectives, the decision was made by the Board to use Juvenile Crime Index figures utilized by the Fort Wayne Police Department and the Uniform Crime Reporting system (Part 1 Crimes only) as a benchmark to measure the status of juvenile crime throughout the Fort Wayne Community, and a series of anticipated goals, objectives and outcomes specific to each program training activity.

Juvenile Crime Index (Arrests Under 18 Years of Age)

Table: 3

Offence:	Year:	1997	1998	%+/-	1999	%+/-	2000	%+/-	2001	%+/-
Murder		2	0		0		0		0	
Manslaughter		0	1		0		0		0	
Rape		3	1		2		1		1	
Robbery		13	7		11		5		9	
Agg Assault		5	5		4		16		13	
Simp Assault		185	170		182		147		153	
Burglary		42	18		23		20		10	
Theft		572	456		433		399		423	
Auto Theft		42	22		46		50		25	
Total:		864	680	-27.1	701	+3.1%	638	-9.9%	634	-.63%

Source: Fort Wayne Police Department UCR Anticipated Goals, Objectives and Outcomes

Leadership Training Seminars:

Goal: To increase youth involvement in school activities and volunteering in the community.

Objective: Utilize the Ministerial Police Training Academy's graduates as a mentor resource.

Strategy: Use seminars orientation session to discuss outcomes of the program with youth and mentors who are assigned to work with them. Measurements discussed on a weekly basis will be:

- What did you do in your school or community this week?
- How did your participation help someone else?
- Did you show up on time?
- Did you tell your parent or guardian you love him/her?
- Did you thank the grandparents for their help with your child?

The anticipated outcome is that through the structured program, the VBI Training conferences will motivate young father's to realize the need to

consistently be involved with their respective schools, churches and neighborhood community centers. The exact measurement will be the amount of contacts registered by youth.

Parenting Skills:

Goal: To improve mother and father's parenting skills

Objective: To provide the training opportunity through the employment of expert Instructors and featured speakers.

Strategy: The VBI will use local university sociology professors to conduct parenting skills training. Entrance and exit exams will be administered to measure core competencies. Also, the featured speakers the Minority Health Coalition and Pre-Natal and Well-Baby Clinics will be engaged. Measurement will consist of the number in attendance at these training sessions.

Goal: Improve Co-parenting Relationships

Objective: To conduct planned events that allow both young parents to attend and share experiences.

Strategy: Conduct the same activities for teaching parenting skills only encourage both mothers and fathers to attend together. Measurement is by the number in attendance. If mothers do not attend, the VBI will encourage fathers to share with their mothers and grandparents their learning outcomes. The VBI will measure the number in attendance at a series of planned events designed to bring both parents together.

Re-entry Offenders Mentoring:

Goal: Provide help to young adults ages 19-24 who are returning offenders to a successful re-entry into the community.

Objective: To provide one-on-one counseling, and personal assistance to returning offenders, by facilitating their re-entry back into the community.

Strategy: Using VBI Ministerial Police Training Academy graduates as a volunteer mentoring resource, match the appropriate mentors with mentorees. Provide the same Leadership,

Parenting and Conflict Mediation Skills training opportunities as youth at-risk ages 8-18.

Measurement will consist of the number of returning offenders who voluntarily attend skills training seminars, and the number of mentorees processed compared against the

number of VBI mentorees remanded or returned to the correctional system within one year.

4. How is the program financed?

The Fort Wayne VBI Board of Directors, using the effective date of the COPS Office grant award (\$173,534), on August 1, 2000, set about organizing the VBI Training Center, and interviewing staff candidates. The first VBI Ministerial Police Training Academy was planned for February of 2001 with a second scheduled later in July.

The Board agreed that success in achieving their second objective was dependent upon the number of volunteers graduating from these two academies. These volunteer, mentor/counselors would be enough to commence planning discussions with local Re-entry Court and Department of Correction officials who were just beginning to process returning offenders through the local Community Court program.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Armed with this knowledge, the Fort Wayne Value Based Initiative's governing board of thirteen members chose Reverend Ternae T. Jordan as their Executive Director. Reverend Jordan is the founder of Stop the Madness, Inc., a 501(c) 3 not-for-profit organizations and senior pastor of the Greater Progressive Baptist Church, the largest African American church in the Fort Wayne area. Reverend Jordan's leadership in the community is well known. The Fort Wayne Police Department represented by the Chief of Police, brought to the table years of experience in building partnerships, and a unique Community Policing organizational plan that blended Community Oriented Policing and Community Oriented Government (COP/COG). The Fort Wayne Police Department and Stop the Madness, Inc., entered into a Cooperative Agreement to achieve VBI goals and objectives.

Stop the Madness, Inc. and Reverend Jordan have prevented youth violence in Fort Wayne, discouraged the use of illegal drugs, alcohol and tobacco, discouraged involvement in premature sex, and taught responsibility for parenting when pregnancy occurs. Since 1992, Jordan has buried over 100 young people who were victims of violence.

By founding Stop the Madness, Inc., Jordan took up the cause of youth at-risk by making the rescue of children attempting to survive amid violence and poverty, his number one priority.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

The Fort Wayne Police Department had considerable experienced in helping youth and young adults. The Department and Fort Wayne Community Schools shared the following activities: D.A.R.E., School Drug Incident Program, School Gang Incident Program, Study School Mentor Program, Adult Crossing Guard Program, Truancy Enforcement Program, K-9 Drug Interdiction Program, and the School Resource Officer Program.

The Department perceived itself as strong in providing services to young people, as well as efficient in juvenile crime enforcement activities; but lacking in the kind of outreach programs such as those experienced by Stop the Madness, Inc. For these reasons, it made good sense to enter into partnership with Stop the Madness, Inc., and members of the faith-based community who have committed themselves to helping young people. Stop the Madness Inc. was experienced in exploring other ways to help youth at-risk and young adult returning offenders:

With an eye on COPS Office Objectives, the Department made available training and technical assistance to the VBI Board of Directors. Adapting Citizen Police Training Academies to Ministerial Police Training Academies aimed at clergy and lay persons, was seen as an innovative and efficient method of providing resources to achieve VBI objectives.

The Fort Wayne Value Based Initiative has achieved tangible results by reaching it's primary goal and both objectives. Good evidence of this is the U.S. Department of Justice, Office of Community Oriented Policing Services approval of second year funding for the Fort Wayne Police Department, Stop the Madness, Inc., Cooperative Agreement.

Although twenty-three Ministerial Police Training Academy graduates have received advanced mentor training classes, only twelve have been matched with mentors, and another forty-eight have been processed, and are waiting to be matched with mentors.

The following Returning Offender Mentoring flow-chart illustrates the simple process:

Returning Offender Mentoring Process

Ministerial Police Training Academy Graduate
? **p**
Background/Criminal History Check
? **p**
Mentoring Training – 3 Weeks 12 Hours Two Tracks
?
Faith-Based Principles of Mentoring
?
Value-Based Principles of Mentoring
? **p**
Mentor/Mentee Matching

Because the program is new, and never attempted anywhere else, accumulating data to measure success is on-going. Measuring the number of mentorees returning to the correctional system against those processed and mentored by the VBI, is one expected outcome.

With over 152 clergy and lay persons graduating from four Ministerial Police Training Academies. Success can certainly be measured by the enthusiastic and overwhelming interest shown in the program by members of the faith-based community. Over 300 youths ages 8-18 and young adults ages 19-24 have received valuable exposure to

community values. The Fort Wayne VBI and the Fort Wayne Police Department were fortunate to have entered into partnership with Stop the Madness Inc., who had explored other solutions to helping youth at-risk and young adult returning offenders.

In 2000 and 2001, the Juvenile Crime Index (UCR Part 1 Crimes) for Fort Wayne dropped by 10.5 percent. While the Fort Wayne Value Based Initiative and “Alternatives to Youth Violence” cannot take sole credit for the reduction, the Board of Directors would like to think the program’s contribution made a significant difference.

7. Institutionalizing the Program and Replication

The Fort Wayne VBI’s, “Alternatives to Youth Violence” and Ministerial Police Training Academy program was selected as an “Exemplary Law Enforcement Program” sponsored by the U.S. Attorney’s Office for the Northern District of Indiana; the award , presented in South Bend, Indiana on April 17, 2001, described the program as the first of its kind outside of the State of Maryland, innovative, and worthy of replication by other agencies and communities. Reverend Jordan has received calls from around the nation requesting information on replicating the program in their community, and complimenting him on the Fort Wayne VBI’s success.

The Fort Wayne Value Based Initiative firmly believes that the first step to success in providing “Alternatives to Youth Violence” is the establishment of a “Ministerial Police Training Academy.” Academy graduates provide a knowledgeable resource pool of clergy and lay persons who are willing to volunteer their time and services to achieve worthy objectives. By offering graduates an additional three-weeks and twelve hours of returning offender mentoring training, placed the VBI in the position to enter into partnership with the local Re-entry Court. Ministerial Police Training Academies can be replicated at minimal cost. The follow table shows the cost per person for the first thirty-eight member Ministerial Police Training Academy:

Table : 4

<u>Activity</u>	<u>Cost</u>
Orientation Dinner/Call for Applications:	\$ 700.00
Class Materials:	12,000.00
Speaker Costs for 12 weeks:	7,500.00
Graduation Materials:	2,600.00
Graduation Dinner	2,000.00
Total:	\$24,800.00
Cost Per Person:	\$ 653.00

Source: VBI Board of Directors

8. Contact Information

For more information on Stop the Madness Inc., Ministerial Police Training Academies, and Returning Offender Mentoring, contact the Reverend Terna T. Jordan at Stop the Madness, Inc. P.O. Box 12725, Fort Wayne, IN, 260-422-3060 Bus., 260-744-6460 Fax., or you may contact Chief Russell P. York, Fort Wayne Police Department, 1320 E. Creighton Ave., Fort Wayne, IN 46803, 260-427-1230 Bus. 260-427-1374 Fax, or e-mail: russell.york@ci.ft-wayne.in.us

GASTONIA, NC

Mayor Jennifer T. Stultz

OFFICERS MENTOR CHRONICALLY HOMELESS INDIVIDUALS TO SOBRIETY IN PARTNERSHIP WITH THE FAITH-BASED COMMUNITY

1. Briefly describe your policing programs(s) designed in Partnership with Faith-Based Organizations.

Mentoring the Homeless Program is a non-traditional police approach to the reduction of vagrancy and associated illegal use of alcohol as well as panhandling, littering and other quality of life issues in a community. Often, the issue of vagrancy is a complicated social issue that is beyond the scope of law enforcement to address completely. Therefore, in order to address appropriately the social aspect of the issue, a community partnership developed. The partnership includes:

- The Downtown Faith Network, a non-denominational coalition of churches;
- Gastonia's Downtown Development Corporation, a not-for-profit organization that works to improve the economic status of downtown;
- The Mayor's Task Force on Homelessness, a nine-member panel of private citizens;
- Other City Departments: The Office of the Mayor, The Office of the Assistant City Manager and the Community Development Division.

In this program, Community Police Officers assume the role of outreach workers for homeless people living on the streets. In this non-traditional role, Officers offer assistance to chronically homeless individuals, which are some of the highest offenders of vagrancy, in order to allow them an opportunity to accept and receive needed services. Rather than arrest and jail time for vagrancy or various other crimes, chronically homeless individuals are escorted, on a voluntary basis, to a day center at one of the downtown churches for referral to services that address the issues that brought them to homelessness. Officers become "mentors" by maintaining contact with the homeless individuals who have accepted services in order for officers to advise and encourage progress during detoxification, treatment and sobriety.

Volunteers of the Downtown Faith Network, using materials they developed, initially trained officers to become mentors. Training materials included information on causes of homelessness, all community resources and services available to assist homeless people, professional boundaries, and confidentiality and peer treatment.

2. When was the program (or programs) created and why?

Created in February, 2002, the program addresses a traditional problem in a very untraditional manner. Local business owners contacted the Chief of Police because of the crime problems concentrated in the downtown area such as break-ins, vagrancy, harassment of customers (panhandling) and the use of illegal alcohol. The Community Oriented Policing (COP) Unit initially responded with traditional police tactics that had little impact on the problem. In order to address the cause, officers began interviewing business owners, homeless shelter workers and other principal stakeholders in the

area. This led to the arrangement of a meeting with homeless individuals themselves. Surprisingly, many of the homeless living on the streets expressed a desire to become clean and sober. Upon investigation, officers learned of a “mentoring” program being implemented by the Downtown Faith Network, a non-denominational coalition of churches. As partnerships developed, officers used the mentoring program to develop their approach to alleviating the problem of the homeless vagrants. Now, homeless individuals are voluntarily leaving life in the streets for treatment and a new beginning.

3. How do you measure the program’s effectiveness?

The program’s effectiveness is measured in several ways and shows positive results for the community. They are:

- The reduction in reported incidents of break-ins, vagrancy, public drunkardness and other street crimes;
- The effective reduction in the number of homeless individuals living on the streets;
- The overall success rate of the homeless individuals that remain clean and sober; and
- The continued on-going partnership with the faith community, city government and downtown merchants.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Dept. of Justice.

The program is financed through local government revenues as part of the on-going budget of the Community Oriented Policing (COP) Unit.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Office of the Mayor: Mayor Jennifer Stultz has been instrumental in bringing together the partners needed so that the program is effective and successful. Mayor Stultz appointed and provided direction for the private citizens involved with the Mayor’s Task Force on Homelessness.

Office of the Assistant City Manager: Through the Assistant City Manager a number of barriers to services that the homeless individuals needed were removed, i.e. cost of detoxification and a 28-day treatment program.

City of Gastonia’s Community Development Division: This division was instrumental in helping the coalition of churches develop the mentoring program for the homeless and also provides funding through HUD’s Community Development Block Grant (CDBG) to the downtown church that sponsors the day center for homeless individuals.

Mental Health/Developmental Disabilities /Substance Abuse (MH/DD/SA) Area Authority: Provides initial treatment for chronically homeless individuals with substance abuse and then works to place the individuals in a residential after-care program.

Community Involvement:

Not-for-profit agencies such as The Salvation Army, Cornerstone Christian Center, Fresh Start, Inc., a program of Friendship Baptist Church, provide housing, treatment and counseling to homeless individuals.

The Downtown Faith Network is a coalition of churches that work to address social issues as they relate to homelessness including feeding the homeless at local shelters. In addition, they provide financial support through the churches to agencies that work to prevent homelessness as well as provide volunteers as mentors for the homeless. They have been instrumental in training police officers and providing the community support needed for the program.

The Downtown Development Corporation and the Downtown Merchants work to help resolve the social issues in order to increase the economic status of downtown. They have committed to assist with the expense of treatment for homeless seeking help if no other community resources are available.

Members of the Mayor's Task Force on Homelessness is a panel of private citizens that work to bring community awareness to the problem of homelessness and to seek solutions to reduce and eliminate homelessness. They have been a part of the program structure.

Homeless individuals are now part of the solution. Officers meet with homeless individuals on a regular basis at local shelters.

6. What are the major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

Partnerships with the faith-based community are particularly important because of their influence as community builders and as volunteer resources.

Community input is important when developing a solution to a problem. Officers engaged the community through interviews as well as planned meetings with the homeless.

To have positive results and resolution, police officers and local government must define the core issue through a cause and effect method. Resources can then be appropriately focused. This program addresses the core issue of chronic homelessness and its effect on crime/vagrancy. It is also necessary to be realistic. Do not expect 100% success when working with people who have chronic illnesses.

The officers and community volunteers have gained new insights into:

- The causes of homelessness;
- The willingness of the chronically homeless to accept services when someone else is there to assist rather than arrest; and
- How to help remove the unexpected roadblocks that homeless people encounter when working to access services that will help alleviate their problem.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

The faith community provides a strong support for programs that enhance the quality of life in a community. These partnerships can extend the effectiveness of the local government and police departments. In addition, the Mayor's office has the unique ability to forge such partnerships with local faith initiatives in order to strengthen a community.

Police officers involved with the program should be provided with specific training to deal with the core issue.

The issues of homelessness and vagrancy are a valid concern of local businesses. However, it is not a street crime issue that can be addressed by police in full-time patrol.

Community partnerships should be nurtured and police officers must seek ways of addressing core issues of a problem instead of being limited to traditional law enforcement practices.

For more information, please contact:

Rodney A. Parham, Chief of Police
Captain Chuck Lifford
Administrative Services Bureau
Gastonia Police Department
P.O. Box 1748
Gastonia, N. C. 28053-1748
Phone: 704-866-6731

Sergeant Dee Dee Rhinehart
Community Policing Unit
Gastonia Police Department
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Gastonia, N. C. 28053-1748
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Fax: 704-842-5162

**HATTIESBURG POLICE DEPARTMENT AND CHRISTIAN SERVICES, INC.
PARTNERSHIP**

1. Briefly describe your policing program designed in partnership with faith-based organization.

The Hattiesburg Police Department has a working relationship with Christian Services, Inc. Christian Services has many programs such as providing meals for the needy, Bargains and Blessings is a second-hand clothing store that provides affordable clothing, and drug counseling programs and rehabilitation programs are available for persons who are victims of drug and alcohol abuse.

The Police Department works with Christian Services in serving meals at Thanksgiving and Christmas and throughout the year. Reverend Bill Prout of Christian Services is always available when a situation arises where homeless persons need shelter, food, clothing, or if anyone in the community needs assistance.

Reverend Prout and his staff are valuable partners to the Police Department and the city as a whole.

2. When was the program created and why?

Christian Services has been in existence for many years and the Hattiesburg Police formed a partnership with them in 1994. The relationship has continued to grow since. The partnership was begun as the police department adopted community policing and realized that the citizens are best served when everyone works on community problems to achieve a higher quality of life.

3. How would you measure the program's effectiveness?

Each year Christian Services posts accomplishments, but the police department measures effectiveness by gauging our relationship with the community. We are proud of our positive relationship with our citizens.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

Through the United Way and private donations.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Almost all city agencies participate in one-way or the other. Every agency helps during the holiday season by serving meals or delivering them to persons unable to attend the luncheons.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

Everyone benefits from being involved in the community. A city is made of many neighborhoods, and each has unique needs. If an effort is not made to raise and maintain a high quality of life in each, then all will suffer.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

If you really want to understand what your city needs, then you must become an active participant in every part of the city.

8. Contact person. Please designate a contact person for more information on the program, including name, title, address, telephone number, fax number and e-mail.

Assistant Chief Jim Kinslow
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HOUSTON , TX
Mayor Lee P. Brown

POLICE PRAYER DAY

1. Briefly describe your policing program designed in Partnership with Faith-Based Organizations.

Police Prayer Day is an annual event held in conjunction with National Police Week. Members of the Ministers Against Crime (M.A.C.) groups as well as other area ministers, join the Chief of Police, Assistant Chiefs and other HPD officials in a news conference to pray on behalf of the Houston Police Department.

2. When was the program created and why?

Police Prayer Day was implemented in May of 1991. The program purpose is as follows:

- To raise public awareness of the difficult and dangerous jobs of police officers, and to pay tribute to law enforcement officials and the families of officers who have lost their lives in the line of duty.
- To remind police officers of the public's support.
- To encourage broad participation and reinforce the partnership that exists between the community and the Houston Police Department.

3. How do you measure the program's effectiveness?

The continuous and outstanding participation by faith-based organizations, by police officials, and by the community in general at this event demonstrates the sincere need and support for this event. Presidents of each of the four M.A.C. groups and the Chief of Police offer prayers for police officials and their families.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

No funding is required for this event. No COPS Office funds have been received.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Press releases are sent out announcing this event. All city agencies, employees, and the community are welcome to attend; however, no other city agency is involved in planning the event, unless street closures are required.

6. What specific advice do you have for mayors interested in replicating a program such as yours?

Be sure all faith-based organizations are included to assure ethnic balance. Be sure all participants are aware of the program purpose. At the HPD event the ministers pray specifically for the following issues:

- The Chief of Police in the performance of his awesome responsibilities;
- The families of slain police officers;
- The safety of officers as they go about their difficult and dangerous tasks;
- That officers will exercise wisdom, exhibit fairness and apply good judgement in their interaction with the public; and
- A greater understanding by the community of the perils officers' face and of the critical need for law enforcement to have respect, support and cooperation from the people they serve.

7. Contact person

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Community Outreach Division
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INGLEWOOD, CALIFORNIA

Mayor Roosevelt Dorn

INGLEWOOD POLICE DEPARTMENT CHAPLAINCY PROGRAM

1. Describe your policing program designed in partnership with faith-based organizations.

The Inglewood Police Department Chaplaincy Program was formed under Chief Ray Johnson and originally consisted of nine local clergymen from various religious denominations. The program created a much needed partnership between the department, community, and faith-based organizations throughout the city. Chaplains are police volunteers assigned to the Office of the Chief of Police, Community Affairs Section.

In creating such a valuable program, the Inglewood Police Department provided a 40-hour, mandatory training course that encompassed subjects in critical incidents, death notifications, ethics in law enforcement, hostage negotiations, gangs, law enforcement administration, liability and confidentiality, officer injury and death, police chaplains in the trauma center, crime scene preservation, public ceremonies, suicide, police stress management, C.P.R. and first aid, self-defense and weapons orientation, and equipment.

After training is complete, police chaplains are issued credentials that identify them as a bonafide Chaplain of the Inglewood Police Department. When it is identified by field officers that a chaplain is needed, or could help in a traumatic situation, the on-duty Watch Commander is advised. The Watch Commander evaluates the situation and if agreed, calls the appropriate chaplain to respond.

Upon arrival at any scene or circumstance, chaplains are required to make contact with the Officer In Charge. The chaplain familiarizes himself/herself with the incident and once deemed safe, makes contact with the involved person(s).

Department personnel are encouraged to consider chaplain usage in incidents involving, but not limited to, death or severe injury notification to next of kin, family disputes that are likely to continue after police intervention, threats or attempts of suicide, rapes, child abuse, depressed or mentally disturbed persons.

At the conclusion of chaplain intervention, it is the responsibility of the Officer In Charge at the time of the incident to notify superiors of the outcome of the contact with the citizen(s). Confidential information is never mandated in the officer's report.

As with any department employee, police chaplains are bound to the rules and regulations outlined in the Inglewood Police Department's General Orders Manual.

2. When was the program created and why?

In 1988, the administration of the Inglewood Police Department recognized the need to provide citizens of our community, and department personnel, with a valuable resource in dealing with the emotional trauma and sorrow attributed to stressful life events and

crime victimization. As a direct result of this need, the Inglewood Police Department Chaplaincy Program was founded.

3. How do you measure the program's effectiveness?

The effectiveness of the program is measured in the following areas:

- 1) Number of contacts made each year by police chaplains.
- 2) Feedback provided by field personnel that initiate a call for chaplain service.
- 3) Feedback provided from citizens that have utilized the chaplaincy program.

4. How is the program financed? Indicate if you have funding from the C.O.P.S. Office of the U.S. Department of Justice.

Due to budget constraints, the chaplaincy program was founded on the concept of other Police Volunteer programs. The Department contacted clergy from all religious denominations and recruited volunteers from these ranks. By operating the program out of the Community Affairs Section, it is managed by the Volunteer Coordinator in that section and eliminates the need for an outside paid manager.

A training program was designed and implemented by the Police Training Section which eliminated outside expenses for training. If during the year an outside training program was identified and could be budgeted, Chaplains were sent to further their knowledge in this specialized field.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

The Inglewood Police Department Chaplaincy Program is solely operated by the Police Department with no other city agencies involved.

The chaplaincy program allows local clergy to interact with the community when providing spiritual guidance to citizens in a time of need. Through the Community Affairs Section and the Senior Lead Officer Program, chaplains meet numerous community members and form a bond with many.

Through local hospitals, churches, and private organizations, the community offers a variety of programs such as alcohol/drug rehabilitation, domestic violence, and food giveaways for chaplain referral.

6. What are the major lessons learned from the program that would be helpful for mayors, police chiefs, and others trying to implement a program such as yours?

For many years, police departments have traditionally remained closed off to outside individuals. Departments were hesitant to accept help or suggestions from outside sources and community members suffered from this way of thinking.

With the founding of programs such as Citizen Academies, Senior Lead Officer, and Chaplain Programs, it was discovered that additional resources are available and open lines of communication (between citizens and police) developed.

In particular, a chaplaincy program brings a cadre of expertise when dealing with grief stricken individuals. Many times when a police officer completes a call for service, the victim is left to deal with his / her emotions caused by the trauma of the event. Chaplains can step in and further assist victims because of their specialized training.

In dealing with Departmental personnel, Chaplains can also be of help to officers that experience high stress situations on a daily basis. Chaplains are available to counsel personnel on personal matters if requested.

Chaplaincy Programs are proven to be an asset for citizens of any community. Through the program, many additional resources can be found and more people helped. Police agencies throughout the nation that do not have this type of program should consider one because it is a true asset.

7. What specific advice do you have for mayors interested in replicating a program such as yours?

If your city does not offer a chaplaincy program, start one. The positives outweigh the negatives in having a program.

8. Contact person at Inglewood Police Department:

The following individual can be contacted at the Inglewood Police Department for additional information if desired.

Sergeant Ron Ragan
Inglewood Police Department - Community Affairs Section
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(310) 412-5388 (Office)
(310) 412-8798 (Fax)
E-mail at: rragan@cityofinglewood.org

POLICE CHAPLAINCY PROGRAM

1. Briefly describe your policing program designed in Partnership with Faith-Based Organizations.

In 2001, the La Crosse Police Department implemented a cross-denominational Police Chaplaincy Program comprised of area volunteer clergy. The Program consists of approximately twenty volunteer priests, ministers, and pastors from a broad spectrum of faiths throughout the immediate area. The volunteers pastor in area churches not restricted to city boundaries. Various churches throughout the county and in the state of Minnesota are represented.

The department has three sworn police liaisons that work part-time with the chaplains to assist in organizational needs, training, administrative coordination, and related duties and responsibilities. The Chaplaincy Program is a part of the overall volunteer Police Reserve Unit, which is positioned in the Field Services Bureau of the Police Department. A Head Chaplain appointed by the Chief of Police coordinates the Program itself. Chaplain applicants are processed through a formal selection process that involves police background checks, referral interviews, and personal interviews with police liaisons. Chaplains attend training that has included the Citizen's Police Academy, Police Reserve Unit, ride-alongs with department officers and supervisors, participation in state, regional, national and international chaplaincy seminars. The Police Department has formal written policy on the function of the program and participants are also furnished with such regulations as well as their own duties and responsibilities book.

The Police Chaplaincy Program serves a dual purpose. First they assist the Police Department in rendering aid to the community and, secondly, they assist police personnel themselves. In their service to the community, chaplains are on a rotational 24/7 call out duty roster. Special requests for a chaplain of a particular faith or for the person's own pastor are honored whenever possible. Chaplains respond to serious incidents to persons such as fatal/near fatal accidents, suicides, deaths, injuries, etc. They serve as a coordinating resource to facilitate provision of special services to crime victims and others who are in need. Such services include: meals, travel expenses/accommodations, and shelter as well as other service/counseling agencies. In response to calls, chaplains are available to spend time with involved persons, something police do not have the luxury of doing as they respond from call to call. The chaplains personal touch, compassion and general assistance have generated rave reviews by the public and the police.

An essential element of the program has been the interaction of the chaplains with police personnel. Through their confidential status, chaplains and police personnel are able to discuss stresses of the job, personal issues, and any other topic that may be of concern to personnel. The chaplains also sponsor police picnics and awards banquets along with generous snacks and treats on a regular basis. The Department funds no aspect of the program.

2. *When was the program created and why?*

The Police Chaplaincy Program was brought to La Crosse after the Chief of Police had viewed a presentation on such a program by another jurisdiction. He directed a police supervisor to attend a regional conference concerning police chaplains and that supervisor returned with a favorable report. To become better prepared with the process, two police supervisors were sent to the Rockford, IL Police Department to investigate the program in greater detail. With their return and enthusiasm, letters were sent to area clergy regarding an informational meeting and the program was launched into existence.

The reason the program was created, as previously discussed, was to provide a heightened service to the community but to also serve those who serve. The stress involved in difficult calls for service were not always addressed by police professionals who are already wearing many hats when answering calls. The inclusion of pastors provided another level of service not previously allowed due to time constraints. The pastors enjoy a greater personal relationship with involved community members to lessen the stresses of police calls and provide a resource for both private and public help agencies. In addition, the pastors serve as a sounding board and counseling guide for police personnel.

3. *How do you measure the program's effectiveness?*

Quantifiable measurements of service-related programs are difficult to measure in terms of abstract numbers regarding lack of residual/repeat incidents. Measurements of a program's success in this case are more greatly achieved through citizen responses to services rendered by the program and also by the comments and interviews made with police personnel concerning their interaction with the program.

In both of these regards, the program scores high. The department is in receipt of praise from the community both verbally and in writing. Department members demonstrate their acceptance and approval of the chaplains through their volunteering to host pastors on department ride-alongs, attendance at chaplain sponsored events, and through the generous donations that their unions/associations have made to the Police Chaplaincy Program.

For the pastors, their continued participation in the program demonstrates their allegiance to the program and its purpose.

4. *How is the program financed?*

The program does not receive any funding from any form of government. Funding is provided by donations of a monetary value and/or related contributions of food/merchandise/supplies from non-governmental sources such as individuals, businesses, and associations. In addition, in-kind donations of time by participating pastors' staff personnel are made to the program. The Head Chaplain's church staff itself has a dedicated clerical position that is paid by the church to perform chaplaincy support duties.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Other City agencies that are involved in the program include: Fire Department involved while on-scene where police & fire both respond. The Park & Recreation Department is involved by providing area/shelter for the police chaplain sponsored police picnic.

Onalaska Police Department became involved by starting their own Police chaplaincy program which is coordinated by the La Crosse Police Chaplain. Other area police agencies/law enforcement agencies have requested police chaplains such as La Crosse and Vernon County in Wisconsin, and Houston County in Minnesota.

The community is involved through pastoral volunteerism in the program, sponsorship of chaplain organized events, recipients of police chaplain services, and support through donations of money and time by volunteering to help via sponsored events.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

We have been virtually snag free due to upfront evaluation of other existing programs, pre-planning of the initial meeting, seeking chaplain volunteers, having found an excited head chaplain who is willing to spearhead organizational components, and support at all levels of the police department for such a project.

7. What specific advice do you have for mayors interested in replicating a program(s) such as yours?

Other jurisdictions looking at a similar program are encouraged to “do your homework”. This step will assist in finding other agencies that have a working program and avoid duplicating aspects, which may apply to their own Department, hence many hazards can be eliminated. Remember to be flexible in modifying the program, do not force issues, keep it voluntary, cover a diversity of faiths, have a plan, obtain support from all levels of the Department especially the administration, and find an area pastor with ambition, a heart for the program, and dedication to see it through.

8. Contact Persons.

- Chief of Police, Edward N. Kondracki 608-789-7201 kondrackie@cityoflacrosse.org
- Head Liaison Officer, Sgt. John Ruegg 608-789-7241 rueggj@cityoflacrosse.org
- Assistant Liaison, Ofc. Jim Mc Dowell 608-789-7208 mcdowellj@cityoflacrosse.org
- Administrative Liaison Sgt. Bob Bott 608-789-7230 bottr@cityoflacrosse.org
- Pastor Mark Clements 608-785-7424 livingword@prodigy.net

CLERGY, COMMUNITY, AND POLICE DIALOGUE PROGRAM (CCAP)

1. Briefly describe your policing program designed in partnership with faith-based organizations.

The Clergy, Community, and Police Dialogue Program (CCAP) was designed to help strengthen and enhance the relationships between community members and the local police officers who serve them. Local clergy members, recognized and revered community leaders, assist in forging positive relations. The goal is to bring local residents and clergy together with the police officers who serve their community to share a meal, engage in “ice breaking techniques” and share an open and honest dialogue. These meetings are held in accessible non-NYPD meeting rooms each quarter. Participants are encouraged to be open, frank and respectful of differing opinions.

2. When was the program created and why?

CCAP was established and implemented in the fall of 1998 by Detective (Reverend) Barbara Y. Williams, an ordained minister and NYPD Community Affairs officer, in partnership with the New York City Police Foundation. The program seeks to bring together the community, police and clergy in a constructive, positive setting. The ultimate goal is that the dialogue, interaction and exchange of ideas will not only improve existing police relations in local communities but also help forge new relationships.

3. How do you measure the program’s effectiveness?

The CCAP dialogue program uses verbal feedback and written evaluations, completed at the end of each session by each participant, to gauge its effectiveness. Suggestions from these evaluations are implemented in subsequent sessions when appropriate.

4. How is the program financed?

The program is funded by the New York City Police Department and the New York City Police Foundation. Clergy members volunteer their time and meeting space is donated within the community.

5. What other agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Local Community Councils and Community Boards have participated in CCAP and assisted in securing meeting space and providing food, snacks, and refreshments for participants. Local District Attorneys’ Offices have more recently participated in CCAP to supplement their community outreach programs.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs, and others trying to implement a program similar to yours?

CCAP has provided two unexpected and unintended benefits. First, valuable information and intelligence relating to local crimes, such as shootings, robberies, and drug trafficking has been passed along to police officers during CCAP meetings. It is possible that this information would not have been shared absent CCAP. In addition, CCAP has provided a valuable communication network in many communities for police and other authorities to share information expeditiously during various large-scale events and emergencies (i.e. the terrorist attacks of September 11, 2001, power outages, traffic emergencies, etc.).

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

In order to include everyone and to maximize the benefits of CCAP, police/service agencies need to exhaustively survey their communities and incorporate a body of clergy representative of all religious sects, creeds and denominations that are present in those communities.

8. CONTACT PERSON.

Detective (Reverend) Barbara Y. Williams can be reached at 718-963-5357.

NORTH MIAMI, FL
Mayor Joe Celestin

NORTH MIAMI POLICE DEPARTMENT CHAPLAIN PROGRAM

1. Briefly describe your policing program(s) designed in Partnership with Faith-Based Organizations.

The North Miami Police Department has a chaplain program consisting of four police chaplains of different faiths who provide a variety of services to both the Police Department and the community. These services include counseling to police personnel, counseling to citizens, and reaching out to the community in times of crisis. Additionally, the chaplains can ride along with officers on patrol whenever they like. This enables them to establish a rapport with the officers and keep in touch with what is happening in the community.

The Department also has a Community Oriented Policing (COP) Program where the city has been divided into six zones and one COP officer is assigned to each zone. The COP officers are responsible for addressing a variety of quality of life issues within their respective zones and working in partnership with community members to resolve these issues. In order to utilize as many resources as possible, the COP officers are encouraged to establish relationships with all members of the clergy in their zones. The COP officers can then reach out to the clergy when necessary to assist with a variety of problems (i.e., homeless issues).

2. When was the program (or programs) created and why?

The Police Chaplain program was created approximately ten years ago. It came about as a result of one of our officers being killed in the line of duty. The COP program began in July of this year. It was initiated by the new Chief of Police, Gwendolyn V. Boyd-Savage, who joined the department in January. It was created to better serve the needs of the community and to offer the citizens an opportunity to participate in the problem solving process.

3. How do you measure the program's effectiveness?

Through feedback provided by the chaplains, other members of the clergy, the police officers, and other members of the community.

4. How is the program financed?

The Police Chaplains all serve on a voluntary basis and no funding is required for this program. The COPS program is funded through the regular department budget.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Other city agencies are not involved in the police chaplain program, however some of the chaplains are involved with agencies and boards from other cities (i.e., the City of Miami Community Relations Board). The community is involved in the COP program by providing input and working with their COP officers to resolve quality of life issues throughout the City.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

A major lesson learned this year was how invaluable the participation by the chaplains and other members of the clergy can be when dealing with crisis situations. During this year we had a dramatic increase in gang-related drive-by shootings, one of which resulted in the tragic death of a young boy. Citizens were in an uproar and felt that the police were not doing enough to solve these crimes. Utilizing the leadership of members of the clergy, we conducted a walk with family members of the victim throughout the neighborhood where this tragedy occurred, encouraging residents to come forward with any information they might have that could lead to the arrest of the murderers. We also held a town hall meeting where these same religious leaders spoke to the residents in the area and reassured them that the police were doing everything possible to solve these crimes.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

We often hear the phrase "separation of church and state" however the clergy can be a valuable resource to which cities can turn for help, particularly in times of crisis and

especially with the events of 9/11. What should appeal to mayors and city managers is that this resource is virtually cost-free.

8. Contact person

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PALMDALE, CA

Mayor James C. Ledford, Jr.

CITY OF PALMDALE PARTNERSHIP WITH RESOURCES ENLISTING ALL CONGREGATIONS WITH HELPING HANDS (REACH)

1. Briefly describe your policing program designed in partnership with faith-based organizations.

In 1992, the City of Palmdale switched from traditional policing policies to more interactive community-based policing practices. This new philosophy emphasized a cooperative, comprehensive approach to combating crime and preserving and protecting the quality of life in the community.

Community-based policing challenges city and sheriff officials to provide the leadership necessary to address the issues facing our community. It provides a framework to examine and proactively anticipate and respond to our ever-changing demographics and physical decay. It focuses on neighborhood maintenance and revitalization and advances creative and comprehensive interventions for social epidemics such as gangs, drugs and hate-crimes.

Two departments are responsible for implementing the city's community policing programs: the city's own Public Safety Division and the Los Angeles County Sheriff's Department – Palmdale Station, the city's contract law enforcement agency. Staff actively partner with residents and businesses to address crime and disorder concerns. It was identified by the mayor that the city had not done enough outreach to the faith-based organizations in the community. Churches and religious organizations have traditionally worked to serve the needs of the underrepresented in the community. The City of Palmdale has chosen to partner with a new organization called REACH (Resources Enlisting All Congregations with Helping Hands) to build on the power of many congregations working to provide services not only to their own membership, but to reach out to the community at large.

There has been much concern in the community about child abduction. Not only have abduction cases like Danielle van Dam caused national outcry, on August 1, there were two teenage girls abducted at gunpoint from Quartz Hill, an

unincorporated area that borders Palmdale. This incident left residents very concerned about their own children's safety. The City of Palmdale partnered with REACH to provide information about children's safety and to provide fingerprinting and photographing of attendees children at the first annual REACH Community Day on September 7, 2002.

2. When was the program created and why?

REACH began in January 2001. Its commitment is to minister to the spiritual, psychological, social and physical needs of the community. In May 2002, REACH began the first ever Los Angeles County Sheriff's Clergy Academy. It was at this time that it also began planning for a sheriff's prayer breakfast and community resources fair to be held on September 7, 2002. The purpose of the fair was to educate the lower-income populations of the community about services and programs available to them.

3. How do you measure the program's effectiveness?

Participation in the REACH Community Fair resulted in providing information about city programs, crime prevention tips and information on how to join Neighborhood Watch to over 2,000 residents. Additionally, Sheriff's Explorers from the Los Angeles County Sheriff's Department – Palmdale Station, fingerprinted and photographed approximately 150 children and provided their parents with literature on child safety and a child identification file to maintain current information about their children.

4. How is the program financed?

REACH is funded through private contributions and in-kind support. The City of Palmdale provided in-kind support in the way of staff-time, and coordination of Sheriff's Explorer's participation. The city incurred a direct cost of purchasing film and providing fingerprinting cards for the children's identification files. Next year, the city will expand its participation by opening one of its parks to the REACH community event, as well as providing staff and sheriff's participation at the event.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

The Public Safety Division and the Sheriff's Department are the main departments involved in this program. Additional information was provided at the community fair by the city's housing division, South Antelope Valley Emergency Services (a city-run food bank and emergency services provider), and the Palmdale Playhouse. Members of the community are active participants in the REACH organization and have provided donations and in-kind support to make their first event a success. At the community fair, many local business and service organizations provided booths to give out information about their services.

6. What are the major lessons learned from the program that would be helpful for mayors, police chiefs, and others trying to implement a program similar to yours?

Cities partnering with faith-based initiatives is a win-win proposition. Educating the religious community about the services and programs available through the city and the Sheriff's Department is another way to reach populations that may be underrepresented and under-served.

8. What specific advice do you have for mayors interested in replicating a program such as yours?

Contact your local interfaith council or churches to see how City and law enforcement can better serve the needs of the congregations.

9. Contact Person:

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Redding, CA

Mayor Carl P. 'Pat' Kight

REDDING POLICE DEPARTMENT CHAPLAINCY PROGRAM

1. Briefly describe your policing program designed in partnership with faith-based organizations.

The Redding Police Department Chaplaincy Program is designed to provide spiritual, practical and social guidance, support and comfort to members of the Redding Police Department, their families, friends, loved ones and to the citizens of the city of Redding.

The Police Chaplain is not a law enforcement officer, but a volunteer who is an ordained/lay minister from the community and a member in good standing of a recognized religious denomination or group. Chaplains are non-denominational and have the ability to work in interfaith and non-faith environments. Their job is not to proselytize for any given religion, but to provide spiritual support as requested. In addition to their pastoral and spiritual training, chaplains receive extensive training in crisis management, stress management, critical incident stress, post traumatic stress disorder, peer support and counseling, and police department procedures and protocols.

Some typical chaplain duties include, but are not limited to:

- Respond and provide spiritual or pastoral counseling or aid when requested by department employees, their families and members of the community;
- Respond when incidents of on-duty injuries or death occur;
- Visit sick or injured employees at their home or hospital when requested;

- Participate in funeral or memorial services for active or retired employees; and assist family members in preparation of funeral arrangements;
- Provide comfort, aid and assistance in the field for RPD personnel and citizens;
- Respond and assist victims of major accidents and incidents both at the scene and at the hospital and at home; and
- Provide crisis intervention and stress management aid to members of the community after major incidents or events.

Some of the possible call out situations for chaplains include, but are not limited to:

- Death Notifications, Death Scenes;
- SIDS death, Death/Injury to Children;
- Suicides;
- Homicides;
- Structure Fires;
- Major disaster – Natural or Accidental;
- Major Injuries;
- Serious Vehicle Collisions; and
- Officer Injury/Death/Accident.

2. When was the program created and why?

The chaplaincy program has been in existence in the Redding Police Department for over 20 years, however was restructured in 1996 under the leadership of Chief Robert Blankenship. The program was created so that on request, a Redding Police Department Chaplain will provide care, comfort and guidance to Redding Police Department personnel, their families and members of the community. Chaplains are available 24 hours a day, 7 days a week, 365 days a year via a pager.

Studies indicate that officers suffer from stress related disease at a higher rate than the average citizen. The support of various support groups and chaplains helps the officer and his/her family overcome the effects of stress by giving them an outlet to their frustration and anxiety. In addition, studies have shown that when stress management techniques are introduced soon after a crisis or critical incident there is less likelihood of losing that officer to stress related disabilities, early retirement, or post traumatic stress disorder. When aid is offered to citizens after there has been a major event in the community they are able to better handle the stress associated with the event and remain free from future stress related illness, etc.

3. How do you measure the program's effectiveness?

Effectiveness can only be measured by the feedback from the police department personnel, families and citizens. That being said, comments about this program indicate it has been instrumental in helping many officers and family members through very difficult times, including injury, illness, illness of children/family members, suicide, death of a child, retirement, officer involved shootings and personal tragedies. Citizens have given many positive comments and feedback regarding the same types of incidents.

4. How is the program financed? Do you receive funding from the COPS Office of the U.S. Department of Justice?

The program is financed through the police department budget.

5. What other city agencies are involved in the program? How are they involved? How is the community involved in the program?

There are no other city agencies involved in the program with the exception of receiving the benefit of the chaplain care. Chaplains have been called to assist city employees after the deaths of co-workers, provide assistance for city fire department personnel, respond to county law enforcement agencies as back-up.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

The members of the chaplaincy program work to be a liaison between the citizens and law enforcement. They are able to bridge the gap that has existed in many areas for many years. The citizens feel the positive support from their police department administration and personnel when chaplains respond to what is usually the worst time of their lives. The caring that is provided leaves a positive imprint of the interaction between that citizen and the local police department. Citizens aren't left alone when the officer must leave to go to the next call. The chaplain remains there to provide additional support as long as necessary. This can last several hours with follow-up continuing for days. The officer also can leave the scene knowing the citizen is in "good hands" and hasn't been left devastated to deal with a crisis "all alone."

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

Make sure you get the right coordinators and the right volunteers for the program. Provide them with all the training that you possibly can. The more they are trained the more valuable they will be to your officers and to your citizens. Training can be provided by existing chaplains and through the International Conference of Police Chaplains at 850-654-9736. This organization provides 3 levels of certification for chaplains. They are located in Destin, Florida.

8. Contact person for additional information.

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Title: Investigator, Chaplain Coordinator
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Telephone number: 530-245-7125
Alternate Contact: Cyndee Thomas, Senior Chaplain (530) 247-8870

ROCHESTER, NY

Mayor William A. Johnson, Jr.

ROCHESTER NEW YORK POLICE DEPARTMENT'S CITIZEN'S POLICE ACADEMY (C.P.A.) FOR CLERGY

1. Briefly describe your policing program(s) designed in partnership with faith-based organizations.

The Rochester New York Police Department's Citizen's Police Academy (C.P.A.) for Clergy is a community-based program designed to facilitate police related experiences and training to clergy members who live and work in the Rochester area. The Citizen's Police Academy is a 13-week program. The instruction is comprehensive and each week a different area of the police department is spotlighted. The training is held in the recruit training facilities at the Regional Public Safety Training Facility.

The Citizen's Police Academy instructors include experienced trainers and operational personnel from various parts of the organization. In addition to classroom presentations, C.P.A. participants ride along with police officers during their patrol shifts.

The Citizen's Police Academy provides a broad-based look at the policies, procedures and operations of the Rochester Police Department (R.P.D.). Attendees always have opportunities to offer comments and suggestions on police procedures and the recruit academy curriculum.

At its conclusion, attendees will be more familiar with law enforcement in our city neighborhoods and also with the training currently provided to police recruits. Upon graduating, attendees will return to the community with greater knowledge and a clearer perspective on the Rochester Police Department. This increased familiarity and interaction helps to improve police-community relations, recognizing the partnership between the citizens and their police force.

The involvement of clergy resulted in a number of benefits. Clergy responded to serious motor vehicle accidents and supported victims until a family member could be contacted. They responded to critical incidents and crime scenes and assisted law enforcement with crowd control. As a result of the Rochester Police Department's initial success with this initiative, the R.P.D. is in the process of further upgrading this program.

Clergy team members will be provided with identifying jackets and pagers. An on-call procedure will be established and clergy will be called upon in an organized capacity to assist with specific incidents. This step will further enhance the working relationship between area clergy, the community and the Rochester Police Department.

2. When was the program created and why?

The original Citizen's Police Academy commenced in 1992. There have been 15 classes held since. Most classes had clergy members within the group and subsequently, two of the classes were clergy specific. On May 6, 2002, the second Citizens Police Academy for Clergy graduated 22 clergy members after completing the 13-week academy. The total number of clergy members who have participated in the program is now at 57.

The classes consisted of dedicated members of the Rochester Community Clergy. All of those chosen were active members within their communities. They facilitated their church's participation in various programs such as Community Child Development Centers and anti-crime initiatives. They played an active role in quality-of-life problem-solving.

The Community Clergy members are routinely invited to attend crime prevention and crime fighting initiative seminars and meetings. The input clergy members provide to law enforcement agencies is crucial in the proper development and implementation of effective quality of life programs.

During these meetings clergy members expressed an interest in understanding more about the department. Subsequently the clergy C.P.A. was established. Those clergy who have on occasion been critics were also invited to attend. This resulted in a group that possessed a balanced perspective. The positive result was an opportunity for all sides to be heard, and constructive feedback on Departmental policies.

3. How do you measure the program's effectiveness?

The program's effectiveness is measured by the increased level of involvement by our graduates and higher level of community engagement. Several past graduates have participated regularly in the Rochester Police Department's Community Volunteer Response Team (CVRT) call-outs. The CVRT responds to neighborhood homicide scenes and provides outreach and counseling to the community in the immediate area. The clergy has also assisted by holding prayer sessions at the homicide sites. Graduates have also participated in the Police and Citizen's Together Against Crime (PAC-TAC) walks. PAC-TAC is a crime prevention program developed by the Rochester Police Department in 1975, where members of the community wear identifiable jackets, carry police radios and patrol their respective communities.

On December 3, 2001, over 100 community members representing a spectrum of governmental, business, faith and community organizations convened at the Rochester Riverside Convention Center for a discussion of issues relating to illegal drugs in Rochester. Before the end of the meeting, the group discussed the formation of subcommittees and selected leaders.

One subcommittee was on Faith Community and was chaired by a C.P.A. Clergy Graduate. The objective was to create a handbook and curriculum which would train faith leaders to assist addicts, users, etc.

Additionally, the committee would like to seek ways to focus on awareness issues, counseling, and also commit to promote the use of sermons on the topic of the drug problem.

The Citizen's Police Academy for Clergy graduates have already been familiarized with current policies within the R.P.D. and know what crime prevention initiatives are in place. Clergy graduates have been a valued sounding board in letting the City of Rochester know what initiatives have the best potential for success.

4. How is the program financed?

Program costs are covered through the police-operating budget of the Professional Development Section. New equipment is being purchased as a part of upgrading the clergy program. That equipment will be purchased with funds from the *COPS: Promoting Cooperative Strategies to Reduce Racial Profiling Grant*.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

During the past ten years various agencies, both private and public, have been utilized to enhance the program. Guest speakers from Alternatives for Battered Women (ABW), Monroe County District Attorney's Office, members of the media, Neighborhood Association Leaders, and persons from our deaf community have presented to C.P.A. classes.

ABW staff has team taught with law enforcement personnel to discuss domestic violence. The District Attorney's office has conducted mock trials. Media personalities co-instruct with the Department's Media Officer, and discuss the requirements of their jobs. Neighborhood Association leaders conduct presentations about their organizations. This allows members of the class to become more involved in the areas of most interest to them.

6. What are the major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

Establish program objectives at the beginning. Meet with potential attendees, and find out what they want to learn from your program.

Utilize professional, experienced, and community-orientated instructors. Have your instructors represent the make-up of your community. It's a good practice to have the Chief of Police welcoming the group to the program. This is indicative of the Chief's and the Department's commitment to the program.

An effective evaluation tool is critical to measuring program success. It also provides a means to make any needed improvements.

The attendees graduate from the program in a stronger spirit to serve the community. It's important to capitalize on this and keep graduates involved in city-sponsored community activities.

Provide graduates with a departmental contact person so they can advise the police department of community concerns and update any of their contact information.

7. What specific advice do you have for mayors interested in replicating a program such as yours?

It may not be necessary to re-invent the wheel. Evaluate those programs already in existence. Utilize a problem-solving group to determine what program best fits your city's needs. The group can also assist in redesigning an existing program to fit the needs of your community.

8. Contact person:

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Rochester Police Dept., Professional Development Section
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Rochester NY 14614

SAN BERNARDINO, CA

Mayor Judith Valles

VALUE BASED INITIATIVE (VBI)

1. Briefly describe your policing program(s) designed in partnership with faith-based organizations.

Our program began as part of the faith-based initiative. The program is designed to work in concert with faith-based organizations, educators, social service groups and community members desiring to improve our community through investing in our most precious resource, our citizens. After careful analysis of local community trends we designed our program to improve existing sub-standard conditions, as well as to be proactive in eliminating unhealthy patterns that evolve into pressing concerns that negatively reflect on our community.

As part of the Value Based Initiative (VBI) our project is developing partnerships with various local faith-based organizations. Our project trains citizens and members of faith-based organizations to engage in collaborative problem-solving with our police department and other city agencies. As part of our program we have partnered with the Inland Empire Chaplaincy, Cops and Clergy Network and various local churches to accomplish the project goals. As an outreach to the community we will assist citizens in effective community service. The following programs are being implemented.

- Transient Enrichment Network –connecting homeless with service providers that can assist them in becoming self-sufficient;
- Prostitution Diversion program – connecting known prostitutes with service providers who will assist them in finding gainful employment;
- Juvenile mentoring of at risk youth – we will work to keep juveniles from making poor decisions that have lifelong impacts;
- Crisis intervention training for clergy – we will work towards developing a credible crisis intervention team that can be quickly mobilized to provide spiritual and emotional support for citizens in crisis;
- Cops and Clergy Network – The Cops and Clergy Network is the catalyst to bring local clergy together to build relationship and produce partnerships that can attack community problems for resolution; and
- Community safety plan.

2. When was the program (or programs) created and why?

We started the program in July 2002 to reduce crime and the fear of crime and develop a sense of community in our neighborhoods.

Homeless program

Our community has a significant homeless problem that impacts quality of life issues in our city. Reducing homelessness will reduce the chronic service drain to city services, reduce the fear of crime in high transient areas, reduce blight and assist our homeless in becoming productive again.

Juvenile mentoring

The juvenile population in our county is expected to double in the next three to four years. By providing positive role models who can come alongside our youth we can reduce crime in the future.

Clergy Training Academy

We have an active clergy in our city. We will train them in crisis intervention to mobilize a field force that can respond to crisis situations and provide spiritual and emotional support to members of our community.

Citizen Training Academy

We will provide our community with a sense of empowerment through effective training on problem resolution, collaborative problem solving and effective community service.

3. How do you measure the program's effectiveness?

Our effectiveness will be determined by the following criteria:

- Meeting or exceeding our VBI goals;
- Reduce the fear of crime in high transient areas;
- The number of homeless that become self-sufficient;
- The number of at-risk youth who successfully stay out of the juvenile justice system;
- Development of a crisis intervention team; and
- Sustainability – our program is designed to plant seeds in the community that will continue to flourish when our project is complete.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

This program is funded by a Value Based Initiative Grant from the COPS Office.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

The city Economic Development Agency (EDA) is assisting with the homeless portion of the program. The city distributes Community Development Block Grants to various agencies that assist the homeless. The city will now be holding the organizations accountable to insure that the organizations are not perpetuating the problem. EDA will promote meetings that are required to be attended by organizations that are receiving CDBG monies. The meetings are designed to insure that these organizations are promoting positive change and not facilitating the bad behavior of transients who have no desire to change.

We have formed a governing board that represents a cross section of the community whose experience and expertise can be shared to improve our community.

We are partnering with juvenile hall staff to train community members to effectively mentor at risk youth. We hope to train trainers to insure future viability of our mentor training programs.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

At this point the program is very new and many lessons are yet to be learned. The primary lesson learned thus far is to promote / foster effective networking of service providers in the community. We have been effective at being the catalyst to developing partnerships between local service organizations who can engage in resource sharing to accomplish common goals.

7. Contact person:

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SAN JUAN, PR

Mayor Jorge A. Santini

LIAISON OFFICE OF SOCIAL AND FAITH AFFAIRS

1. Briefly describe your policing program (s) designed in partnership with faith-based organizations.

San Juan, the Capital City of Puerto Rico is the host of most of the religious institutions around the entire island. There are over 400 faith communities that develop at least three faith-based programs to impact social problems confronted in all the different communities of the Municipality of San Juan. These projects have developed a solid strategic and comprehensive intervention that promote a guaranteed and outstanding improvement in the quality of life of those impacted communities.

As Mayor of the Capital City, Mayor Santini has recognized the special support that the different faith community organizations have provided to the most needy communities of the Capital City.

The Liaison Office of Social and Faith Affairs was created to establish a collaboration agreement with diverse faith organizations that promote the family and community strengthening with social problems such as: poverty, alcohol, addiction, crime, loneliness, social eradication and discrimination, rejection and other problems.

This office provides services through the Family and Community Department of the Municipality. The main purpose is to establish agreements and services network

between all the departments, especially with the Municipal Police Department to deal with social action strategies to improve the quality of life.

Also, develop a partnership service model between different faith community organizations and the Capital City government, which facilitate an active participation and the prevention of multiple social problems that affect our communities. Some of the most outstanding areas are:

- A faith community teamwork with an active participation of Neighborhood Boards that have been established in coordination with the Municipal Police Department to support and assist faith organizations to resolve problems. An example of this is the implementation of a faith-based counseling program for couples with domestic violence problems.
- A special teamwork that brings support to municipal government to provide voluntaries, food, shelter and adequate facilities to offer individual or group therapy.
- Develop and promote educational campaigns to reduce and/or prevent delinquency, crime, suicide, drug abuse and elderly and child abuse.

We have succeeded with the integration and collaboration of different organizations to work in the following areas:

- Removing homeless people from the streets and ensuring a successful reintegration to society;
- Providing family and community economic counseling;
- Supporting faith-based organizations that help in the integration and re-adaptation of ex-prisoners with their relatives and with society through the Friendly Hands Program (Mano Amiga) of the Municipality of San Juan;
- Developing tutoring services to help students with their assignments and preparation for the high school board test;
- Developing parental skills through different workshops and training services;
- Establishing a Rehabilitation Center which provides counseling and orientation to motivate the homeless and other peers regarding drug and alcohol abuse to get in a rehabilitation and treatment programs (without charge).

2. When was the program created and why?

The Liaison Office of Social and Faith Affairs has been operating since May 24, 2001. This office was created with the need for a partnership agreement between the municipal government and faith-based organizations to help the community solve their problems. Recognizing that the Municipal Government and the faith organizations don't work with communities alone, we created this office to identify social services that are being provided and at the same time establish new structured services in collaboration with the Municipality of San Juan to promote the best use of resources.

3. How do you measure the program effectiveness?

The program effectiveness is measured by means of:

- Evaluating the process of the planned activities (weaknesses, strength and quality);
- Quantitative evaluation, number of benefited participants; individual, family and community behavioral improvement;
- Quantitative and qualitative data collection (through focal groups, interview, questionnaires, participants under observation, level of satisfaction with services provided; and
- Obtain successful cases interventions

4. How is the program financed?

The program is financed with state securities budget of the Family and Community Department of the Municipality of San Juan.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program ?

Municipal Agencies:

- Police Department
- Urban Department
- Sport and Recreation Department
- Health Department

State Agencies:

- Family and Children Administration
- Food and Economic Help Program

Private Agencies:

- Telecommunications Enterprises
- Radio Station
- Supermarkets
- Pharmaceuticals
- Water Company

Community Services:

- Volunteers
- Counseling
- Food
- Furniture donation, and many others services

Each state, municipal and private agency and each community programs service is part of the network of services in partnership with the Liaison Office of Social and Faith Affairs to attend to the needs families and the community of San Juan City.

We receive \$250,000 in contributions to finance two houses, furniture, home equipment, food, cash, drug prescriptions and professional services among.

6. What are major lessons learned from the program that would be helpful for mayors, police chief and others trying to implement a program similar to yours?

It is very important to mention that in San Juan, the program was established through the Family and Community Department and not under the Municipal Police Department. The Police Department is an agency that gets integrated as a partnership into the network services. They are in charge of the prevention and reduction of damages in high-risk communities to improve quality of life.

In order to implement a similar project it is very important to identify all the recognized faith organizations, to motivate and attain commitment and participation and establish the services structure plan to provide for the most needy in the community.

7. What specific advice do you have for mayors interested in replicating a Program or programs such as yours?

The program should serve as an instrument that can facilitate the process, in attending the many issues, necessities, and recommendations of the faith communities in order to assured a prompt attention of these issues. To serve as a model among the different faith communities, government, agencies, and the municipal government to promote work geared to improve the quality of life, family and community, without violating the separation of church and state freedom of religion, which is fundamental within the democratic traditions with respect to civil and human rights.

8. *Contact person.*

Ms. Olga Navarro
Executive Officer
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STATE COLLEGE, PA

Mayor William L. Welch, Jr.

**COMMUNITY POLICING IN PARTNERSHIP WITH FAITH-BASED ORGANIZATIONS
BLESS THE FEST/FIFTH QUARTER SERVANTS**

1. Briefly describe your policing program(s) designed in partnership with faith-based organizations.

Bless the Fest and Fifth Quarter Servants are partnerships between the State College Police Department and local churches. The project goes into action on evenings when, in the past, the community has experienced riots such as the last night of the Central Pennsylvania Festival of the Arts (Bless the Fest) and home football games for Penn State University (Fifth Quarter Servants).

Congregation members from a dozen churches in the State College area meet at a downtown church for prayer and orientation, then disperse throughout the high pedestrian traffic areas. They "prayer-walk," distribute free hot dogs and beverages,

provide free concerts in a area away from the “canyon” where riots have occurred in the past.

Prayer walking is done in groups of two to four. The prayer walkers smile a lot and may stop to pray very quietly for anyone they pass or any potential trouble spot they see. Their attitude is very peaceful and friendly.

2. When was the program (or programs) created and why?

The Central Pennsylvania Arts Festival is an annual summer event in the Centre Region, which attracts tens of thousands of people. The last night of the Central Pennsylvania Festival of the Arts and home (Penn State University) football game Saturday nights have historically drawn large crowds of intoxicated students and visitors to downtown State College. In 1998, 2000 and 2001 these festivities exploded into riots resulting in many injuries and thousands of dollars in damage to nearby properties, vehicles and streetlights.

In the summer of 2001 churches in the Centre Region joined together to bless our city by being a presence of peace on the last night of the Arts Festival, which was developing a reputation as “riot night.” Over a dozen churches partnered together. We started with a time of worship and prayer in a large downtown church, St. Paul’s United Methodist Church. Then we took to the streets. Hundreds of people prayed as they walked through the downtown streets from 10:00 PM till 2:00 AM. In addition we provided outdoor entertainment from two Christian bands...AND over 5000 free hotdogs. The night was an incredible success with many opportunities to serve and minister to people.

A smaller but equally dedicated group called Fifth Quarter Servants provided similar ministry on home football game nights in Fall 2001.

Both Bless the Fest and Fifth Quarter Servants efforts continued and expanded in 2002. Churches made announcements and the local Christian radio station made regular announcements to invite participation.

3. How do you measure the program’s effectiveness?

The difference in the community was dramatic. Most obvious was that the evenings were riot free. The atmosphere in the downtown community became much more mellow. Before the arrival of prayer walkers, the noise level in the business and apartment building districts was just going from very loud to shrill as students yelled from balconies to groups in the streets. Within an hour the noise level dropped noticeably. The presence of hundreds of smiling, friendly, quiet adults with bright blue t-shirts deterred any group from trying to build up momentum for mischief.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

Local churches and businesses provided the funding for hotdogs, non-alcoholic drinks, Christian hard rock bands` and t-shirts. No direct government funding was involved. The Salvation Army provided a canteen for distributing food and drinks.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

The State College Police Department was the lead agency in working out the details with the group of local pastors known as Vision Centre Region.

The Public Works Department assisted in closing the alley where the bands performed.

The Health Department was consulted regarding the preparation and distribution of hot dogs and beverages.

Borough Council approved the street closing for the bands to set up in a convenient location.

Mayor Bill Welch and other leaders made welcoming remarks at the orientation prayer meeting.

Other police agencies including the Pennsylvania State University Police Services, the Pennsylvania State Police, and surrounding township police departments that had assigned officers to assist the State College Police Department also cooperated in the Bless the Fest.

Penn State University also supported the efforts of Bless the Fest and Fifth Quarter Servants. The Penn State Commission for the Prevention of Alcohol, Tobacco and Other Drug Abuse and the University Park Campus Community Partnership met with the organizers and provided information and advice.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

The program was carefully structured and supervised by Vision Centre Region (the participating pastors). The blocks to be included in the prayer walks were defined. The fraternity district, which is less well lit, was specifically excluded.

Participants signed in and signed out of the prayer walk. This gave the leaders precise information on how many and from which churches the participants came. Anyone under 18 had to be accompanied by a parent. Groups of 2 to 4 were encouraged.

The State College Police Department provided instructions on what to do in the event of a riot or other incident. Any interference in police activity was strictly prohibited.

All police officers on duty were briefed on the purpose and identification (t-shirts) of prayer walkers.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

These projects required almost a year of planning and fund raising. Extensive groundwork was laid with pastors, community officials, campus ministries and groups.

If your community is developing a pattern of rioting at certain events or occasions, your community can reclaim the streets through this Bless the City approach.

8. Contact person.

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VALLEY STREAM, NY
Mayor Edward W. Cahill

DEPARTMENT OF PUBLIC SAFETY

1. Briefly describe your policing program(s) designed in partnership with faith-based organizations:

The Department of Public Safety is committed to preserving the quality of life for village residents and faith-based organizations through a series of pro-active patrol techniques, vehicle patrol coupled with foot patrols. The department has been successful in addressing community needs. In many instances the dialogue and relationship between this agency and the community has helped establish an effective program helping to combat issues eroding the quality of life within this thriving village, and addressing concerns of faith-based organizations.

2. When was the program(s) created, and why?

- The Department of Public Safety was established beginning January 2001, and continues to the present.
- The purpose of the program was to address quality of life issues that was slowly eroding and negatively impacting the way of life within the village. Initially, this program was thought to assist the local police district in circumstances that were less than criminal in behavior, but indicative of decline to social standards.
- Post 09-11-02, this program was expanded to include more vigorous patrols of "high profile" areas, and potential targets of hate crimes and terrorism. Hence, faith-based organizations were immediately included in the departments objectives.
- During critical periods such as anniversary dates of certain terrorist attacks and hate crimes, the department increases manpower to its various divisions and performs additional patrols, and provides coverage of faith-based organizations.

3. How do you measure the program's effectiveness?

The Department of Public Safety has established several methods for measuring the effectiveness of the program. Through a series of reporting techniques such as the "Contact Reporting System", in which officers routinely complete pre-formatted forms that catalogue interactions between the department and person(s) and/or circumstances during situations that require less than a formal report, thereby building a strong "intelligence" type basis of information. These reports are then compiled and categorized and through compilation and tracking of these statistics, recommendations are made to village government for corrective or preventative actions. This is reflected, naturally, by a reduction in those traits established through this reporting system.

4. How is the program financed?

The funding for this program is entirely leveraged by the community tax base. It does not receive funding from any external agency or organization.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

There are no other agencies/entities involved in this program. It is a stand-alone project solely established and executed by the village.

The community becomes involved in the process through interaction and support of the unit. Strong relationships are developed between the community and the unit by its progressive patrol techniques, response to community needs, and public relations. Using local media to transmit the department's role and effectiveness has been a tremendous help to the program, and encourages public participation.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

Perhaps the most critical lessons learned for those who intend to implement this type of program are:

Establish the roles of the unit early on. Make a distinction between conventional, well-established police methods and the non-traditional, in which arrests and summons are not the main tools. Instead, a firm reliance on "quality of life" issues and unit interaction with the community during this enforcement is stressed.

Uniform the officers in a manner that is easily recognizable to the community it serves, allowing them to visually index those officers who belong to the unit.

Never underestimate the importance of community input, interaction with neighborhood youth, community and faith-based organizations.

Show the community that government is committed to improving the quality of life for its residents, business community, and other structured organizations through pro-active

measures that directly improve their resources (I.E., parks, houses of worship) by the establishment of programs like public safety.

7. What specific advice do you have for mayors interested in replicating a Program(s) such as yours?

The best advice can be explained in one word “commitment”. Start a program such as this and then support it.

8. Contact person.

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VIRGINIA BEACH, VA

Mayor Meyera Oberndorf

FAITH COMMUNITY LIAISON OFFICER AND THE POLICE CHAPLAIN PROGRAM

1. Briefly describe your policing program designed in Partnership with Faith-Based Organizations.

The Virginia Beach Faith-Based Community Policing efforts consists of two integrated programs.

First is the Faith Community Liaison Officer within our Crime Prevention Unit. This officer works closely with the local faith community and coordinates the delivery of Crime Prevention and other proactive police related services provided to the faith community.

Secondly is the Police Chaplain Program. This group consists of volunteer clergy and commissioned laypersons from throughout the faith community who serve in a ministry of presence and support. Their presence assists in establishing and continuing an atmosphere of safety and peace throughout the city, especially in the resort area. They serve as intercessors on an individual and corporate level. Much of their time is spent in building community relations. These relationships are on a personal and interpersonal level. This ministry deals with three primary target groups: the police family (sworn officers, civilian employees, and family members); oceanfront operations (primarily tourists); and the general public. they are also called upon to represent the police department at a wide variety of functions and ceremonial events, often being called to deliver the invocation and benediction. They save time for uniform officers to do other tasks. Chaplains are often called to assist at major calls for service, such as homicides, traffic accidents and death notifications. They also serve as crisis intervention specialists, such as in domestic violence cases.

2. When was the program created and why?

The Virginia Beach Police Chaplain Program began during the 1960s as part of the Civilian Defense Program. At that time, one volunteer chaplain worked with the police department. During the 1970s the program expanded to include four chaplains. The chaplains had the option of attending auxiliary police training and being sworn in as Auxiliary Police Officers.

The program remained fairly consistent until 1989, when Virginia Beach experienced a civil disturbance. Following this disturbance, Virginia Beach spent many hours and dollars researching what had caused this horrible incident to occur. One of the methods identified to address the concerns with race and youth relationships with the police was an expansion of the Chaplain Program.

During 1990, the program expanded to include Police/Community Relations Chaplains. This summer saw the Chaplain Program expand to twenty-one and chaplains began walking beats and provided a "ministry of presence" at the resort area. By Labor Day, the chaplains numbered forty-one and they began wearing a special uniform.

Following Labor Day of 1990, the Chaplains Program was removed from the Auxiliary Police Program and the "Police Chaplains" became a distinct unit. The chaplain's positions were divided between "Police Chaplains," who worked within the police precincts and Community Relations Chaplains, who served in the resort area. During this year the chaplains donated 4,102 hours.

During 1992, the Chaplain Program divided into five levels of commitment and responsibility: Special Events Associates, which are chaplains with special areas of expertise who are called upon if needed; Special Events Chaplains, which are chaplains who work only during the summer walking beats at the resort area; Community Relations/Precinct Chaplains, these chaplains work within the various police precincts and serve at the resort area; Police Chaplains, which work with officers within the various precincts and are on twenty-four hour a day call. This includes one chaplain who is designated as the Precinct Coordinator for each police precinct; and Police Chaplain Director, who is responsible for the day-to-day operation of the program and oversees all of the training and manuals. We have also initiated a level of Chaplain Aides who are especially qualified lay persons, commissioned by their faith-based group to become aides trained to work with and assist the chaplains.

Chaplains and aides are provided with entry level and continuous education and training and there are currently twenty-three chaplains and one aide.

In 1998, through COPS funding, a Faith-Community Liaison Officer position was created within our Crime Prevention Unit. Prior to this time, we recognized that as we reached out to the community through our Community Policing efforts, we were missing this significant segment of our community. Thus, this officer was tasked with overseeing the establishment of communication and cooperation with the faith community.

3. How do you measure the program's effectiveness?

The officer assigned to the Faith-Community Liaison position is evaluated using the standard Virginia Beach Employee Performance Appraisal System. The evaluation of specific presentations and programs are completed on an as needed basis.

The Chaplain Director, who is both a clergyman and a sworn Auxiliary Police Officer, currently evaluates chaplains on an informal basis.

In July 2002, the Police Chaplains and associated personnel initiated a strategic planning process. Although this process is still underway, a Strengths, Weaknesses, Opportunities, and Threats (SWOT) Analysis has been initiated. We are also planning on developing a survey form for officers and citizens to complete regarding the program.

Often, the success of our program is anecdotal, as in the case recently when an officer's personal residence burned, destroying everything. The response from the faith community in offers of and actual assistance to the officer was nothing short of incredible.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

The Faith-Community Liaison Officer was initiated using funding from the COPS Office. When this grant expired, the funding for this position was absorbed by the City of Virginia Beach.

Operational funding for the Police Chaplains, such as uniforms, training and travel is provided in the Virginia Beach Police Budget.

Parallel with the Police Chaplains is a non-profit organization, "The Virginia Beach Police Community Relation Chaplain Association, Inc." Donations are contributed directly to this organization, as well as through the United Way. These funds are used for such items as booklets on grief, which are provided by chaplains at cases involving death and to meet acute needs of departmental personnel and citizens when funds are available.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Although these programs are based within the police department and responsible to the police department, as with all of our community policing efforts, we seek assistance and partnerships with other agencies and the community.

Members of the faith community are invited to join and become involved in our Citizen Advisory Boards (CAB). These groups meet monthly with the individual police precinct commander in which they live. This provides them with ready access to such city agencies as: Parks & Recreation; Housing and Neighborhood Preservation; Code Enforcement; Fire; Traffic Engineering and the Commonwealth's Attorney.

Several houses of worship open their facilities for community meetings, such our Crime Prevention Council, Triad/Seniors and Law Enforcement Together, and Neighborhood Watch.

As all chaplain personnel are volunteers from local faith-based churches and other places of worship, there is an instant networking established as each chaplain performs within the program as an individual outreach to the department and the community, taking valuable information and insight back to the faith-based groups they represent.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs and others trying to implement a program similar to yours?

We are in trying times for the staffing of police departments. It is logical to use volunteers as much as possible, but we must not overlook the fact that in some areas there is no replacement for a sworn police officer. We have found it successful to have a core of volunteers that are led by a sworn officer.

As the program grows, such as with our chaplain program, it is important to provide sufficient administrative assistance. It is also important to recognize that the faith community does not have a long history of relationships with law enforcement. We started a faith-community partnership with a personal letter to each faith leader within the community explaining the program and inviting them to a "Showcase Day" in which the police department explained the various programs and services we have available, such as providing drug awareness lectures to their youth groups and senior safety lectures to the senior ministries.

As with anything, word of mouth has proven to be our most effective communication tool. However, we also use newsletters and e-mail, which saves a tremendous amount of time.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

There is nothing as significant as the support the mayor provides to programs such as this. We are blessed in Virginia Beach to have a mayor who is proactive and highly supportive of our community policing efforts.

8. Contact Person

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**VISALIA POLICE DEPARTMENT “AUXILIARY POLICE CHAPLAIN”
PROGRAM**

1. Briefly describe the structure of your program.

The “Auxiliary Police Chaplain” program was developed in partnership with members of Visalia’s faith-based organizations. Under the guidance of the department’s Chaplain Program, this group of forty-four specially trained lay people are prepared to provide personal counseling and other support should a major disaster occur in our community, or elsewhere, if requested to do so.

Some of these individuals have gone on to become trained as School Resource Chaplains, which is one of the additional tasks this group undertakes. Members of the auxiliary chaplain program provide a caring presence that brings comfort and practical help during times of crisis.

2. When was the program created and why?

This program was developed immediately following the events of September 11, 2001 to provide counseling, encouragement and support as the result of a community disaster, or other exigent circumstance.

3. How do you measure the program’s effectiveness?

The effectiveness of the program will be measured by the reactions of those who are comforted, and the relief that this service provides to emergency service workers and others associated with crisis management.

4. How is the program financed?

The Visalia Police Department arranges and pays for professional chaplain training. All other costs associated with this program are absorbed by those faith-based organizations that are part of the program.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Any other agency of the City of Visalia may access the services of the program. Additionally, members of our program are available to provide services to those involved in the management of any community, county or state-wide catastrophe. The members of the “Auxiliary Police Chaplain” are members of our community and local churches. The program is a collaborative venture with faith-based organizations.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs, and others trying to implement a program similar to yours?

This is a new program that has been well planned and embraced by local government and faith-based organizations. Utilization of the services of this program will most likely yield valuable data as we utilize those services associated with the program.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

This program came to fruition because of our interest in building, nurturing and maintaining close working relationships with our faith-based organizations. A strong foundation of collaboration, communication and commitment is of utmost importance if a program of this nature is going to be successful. A strong relationship between law enforcement, government and faith-based organizations is of significant value as we strive to provide quality service to our citizens and community guests.

8. Contact person:

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Winston-Salem, NC

Mayor Allen Joines

STRATEGIC APPROACHES TO COMMUNITY SAFETY INITIATIVES (SACSI) PROGRAM

1. Briefly describe your policing program(s) designed in Partnership with Faith-Based Organizations.

Winston-Salem was selected as one of the United States Department of Justice's pilot sites for the Strategic Approaches to Community Safety Initiatives (SACSI) program in 1998. The main focus of the SACSI program in Winston-Salem was to study juvenile violence and to develop prevention, intervention, and enforcement strategies to effectively reduce crime in our juvenile population.

The program, with strong leadership from the Police Department, developed partnerships with federal and state law enforcement; schools and social service agencies; community and non-profit groups; and faith-based organizations to

address juvenile violence issues. The program focused on violent juvenile offenders (and the adults who influenced these juveniles) and neighborhoods within the city that had the highest crime rates for juvenile violence. Strategies were developed to deal with the offenders as well as to provide resources to the neighborhoods to improve and support better lifestyles for the juveniles and their families.

The Winston-Salem SACSI strategy has since evolved into the Winston-Salem/Forsyth County Violent Crimes Task Force (VCTF). The VCTF is a comprehensive gun and violence reduction strategy that is designed to effectively reduce gun crimes along with other violent crimes across all age ranges and geographic locations. Several core programs have been developed which include VCTF Notifications, VCTF Responses to violent crimes, Operation Reach for juvenile offenders, and a comprehensive review of all gun and violent crime offenses. The faith-based organizations play key roles in each of these programs.

2. When was the program (or programs) created and why?

The VCTF evolved from the Strategic Approaches to Community Safety Initiative (SACSI) strategy which began locally in 1998. The Winston-Salem/Forsyth County SACSI strategy was developed to effectively reduce violent juvenile crime. At that time Winston-Salem led the state in violent juvenile crime per capita and was above the national average as well. The strategy was designed with three core components: Prevention, Intervention and Enforcement. As part of the Intervention and Prevention components, pre-existing partnerships and new partnerships were developed between law enforcement practitioners, faith-based organizations and community leaders and organizations. This partnership helped develop and implement the programs used through this strategy. The partners determined that clergy and faith-based involvement was essential from the beginning to best ensure community buy-in and acceptance of the strategies. In 2001, it was determined that the strategy could be used to effectively reduce gun crime and violent crime in the adult population. The SACS strategy then evolved into the Violent Crimes Task Force, which is a comprehensive approach to reducing all violent crimes and particularly gun offenses.

3. How do you measure the program's effectiveness?

The Center for Community Safety at Winston-Salem State University (WSSU) has been a critical partner in the strategy by providing researchers to analyze the data and to provide valuable insights on what the data reveal. The program's effectiveness is measured by various criteria including crime-offense type, geographic locale and notified offenders. The results have been astounding!

Through the collaborative efforts of all the partners, Winston-Salem has experienced a sharp reduction in violent juvenile crime. From 1999-2000, juvenile crimes involving firearms showed a citywide reduction of 39% with the focus neighborhoods in the SACS strategy program experiencing a 67% drop. Juvenile arrests for violent crimes (not just firearms) showed a 36% drop citywide with a 62% decrease in the focus neighborhoods during that same time period. From 2000-2001 Winston-Salem experienced an additional drop of 10% in juvenile

violent crime involvements in the focus neighborhoods. Offenders that were notified were tracked and as of 09-07-2002 there were 210 offenders notified who have been tracked a minimum of two years. Of those 210 offenders over 57% of them have not been arrested for a violent crime in at least two years.

4. How is the program financed? Please indicate if you have funding from the COPS Office of the U.S. Department of Justice.

The SACSI program was initially funded by the National Institute of Justice/Office of Justice Programs. Since then, many of the strategies are now funneled through the Weed & Seed program. Both SACSI and Weed & Seed are now managed by the Center for Community Safety at WSSU, which was established with a \$1.8 million grant from the Kate B. Reynolds Charitable Trust, a local private foundation. In addition, the position of clergy/community coordinator at the Center, who is responsible for establishing and expanding permanent partnerships with faith-based organizations, is financed by another local community foundation.

5. What other city agencies are involved in the program? How are these agencies involved in the program? How is the community involved in the program?

Partners consist of the following agencies:

Law Enforcement

A.L.E. – Alcohol Law Enforcement
 A.T.F. – Alcohol, Tobacco, and Firearms
 D.E.A. – Drug Enforcement Agency
 F.B.I. – Federal Bureau of Investigations
 Forsyth County District Attorney’s Office
 Forsyth County Sheriff’s Office
 Greensboro Police Department
 High Point Police Department
 I.N.S. – Immigration and Naturalization Service
 Kernersville Police Department
 N.C.D.C.C. – North Carolina Department of Community Corrections Probation/Parole
 N.C.D.J.J.D.P. – North Carolina Department of Juvenile Justice Delinquency Prevention
 S.B.I. – State Bureau of Investigations
 United States Department of Justice Weed & Seed

Community

Center for Community Safety/WSSU
 CenterPoint Human Services
 City of Winston-Salem Mayor’s Office
 East Winston Community Development Corporation
 Family Services, Inc.
 Forsyth County Department of Social Services
 Forsyth County Health Department
 Forsyth County Youth Detention Center
 Forsyth Futures
 Forsyth Memorial Hospital
 H.A.W.S. - Housing Authority of Winston-Salem
 Job Link Career Center
 John Umstead Hospital
 Step One, Inc.
 Various members of the Clergy community
 VisionsWork Youth Services
 Wake Forest University

 Wake Forest University

There are numerous partners involved in this program, and each has a key role to play for the program to be as successful as it is. The Winston-Salem Police Department serves to provide information to the various partners and to direct the enforcement aspects of the program. The Winston-Salem Police Department also conducts Notification Sessions which involve bringing the offenders to the Police Department to receive a two-tone message: "STOP THE VIOLENCE" delivered by law enforcement representatives, and "WE WANT TO HELP" delivered by the community partners. The United States Attorney's Office along with the Forsyth County District Attorney's Office provide enhanced prosecution on cases arising from the strategy. The Department of Community Corrections Probation and Parole and the Department of Juvenile Justice & Delinquency Prevention serve to monitor offenders on probation/parole, and to provide the partnership with a means to require offenders to attend a Notification Session. This collaboration between law enforcement agencies enables us to implement the program's enforcement strategies and to effectively reduce recidivism among chronic violent offenders.

The Center for Community Safety spearheads the coordination of community resources and partnerships to support the prevention and intervention components of the strategy. The center also houses several partners involved in the VCTF including Weed & Seed, the Jason Network (computer database network for partnering agencies to share juvenile information electronically), and the Clergy/Community Coordination (organization of faith-based partners involved in the strategy). The Forsyth County Sheriff's Office maintains contact with juveniles still enrolled in school, and provides information on truancy and school disciplinary issues involving those juveniles. They also serve to identify additional juveniles who are considered as being at-risk. The Department of Social Services provides resources to the juveniles and their families as those resource needs are identified. The Housing Authority of Winston-Salem (HAWS) assists with relocation, placement, and/or removal of residents of the housing communities depending upon the need. The Urban League serves to provide a mentoring program for juveniles and job training programs for adults. The clergy coordinator serves to provide support and assistance through services available from churches in the community. The VisionsWork program provides after school services for juveniles, job readiness training for convicted offenders (Project Fresh Start), as well as staffs the Street Worker program (adults working with the juveniles to provide them with extracurricular activities in the afternoon/evening/night hours). The efforts and resources provided by the various community agencies allows the program to effectively deliver intervention and prevention measures and to help change the lifestyles of the juveniles and their families.

6. What are major lessons learned from the program that would be helpful for mayors, police chiefs, and others trying to implement a program similar to yours?

Engaging clergy and community advocates early in the process, and most important, seeking their help in developing the strategies themselves, builds community acceptance for essential law-enforcement operations. Faith-based partners keep the partnership honest and accountable to the community, which helps build long-time trust. Partners also need to understand and respect their distinctive roles and allow time for those roles to develop. In June 2001, the Center for Community Safety hosted a national meeting, sponsored by the Office of Justice Programs/DOJ, entitled "Examining Clergy/Law Enforcement Partnerships." The attendees included some of the country's most prominent researchers and practitioners on the question of the role of the black clergy in "best practices" for intervention in the crisis of serious youth gun violence. They discussed a) how clergy-law enforcement partnerships work, b) what problems and challenges are inherent in such relationships, c) how the partnerships work most effectively, d) how to create networks between clergy and law enforcement to share information and concerns; and e) how to evaluate the impacts of clergy-law enforcement partnerships. In addition, they explored trust-building issues related to law enforcement and minority communities. This information has helped to further inform our process and has been shared with other communities in national presentations and workshops.

7. What specific advice do you have for mayors interested in replicating a program or programs such as yours?

Mayors can be key leaders in setting up such partnerships and facilitate their needs. They can encourage, or even mandate, various departments in city government, such as housing, recreation, neighborhood services and workforce development to assist with needed resources for a comprehensive program and help remove obstacles that hinder effectiveness. It is also important to engage action-oriented researchers from a local higher-education institution (or other research entity) to gather data, help analyze crime trends and evaluate the effectiveness of community programs, and suggest new directions for analysis and response. A key reason for our success is the existence of the Center for Community Safety, a permanent and independent vehicle which helps drive the strategies and convenes partners. Its linkage to an urban, predominantly minority institution located near affected communities helps provide credibility and additional resources.

8. Contact person.

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