

Minister Destiny Testimony Schools

Law Enforcement: Faith and Prayer on the Job: Offering Prayer With Permission, Respecting a No, and Honoring Other Faiths

Law Enforcement — Class Book · Section 4

Minister Destiny Marie Morgan
Minister & Founder

A Prayer Before You Begin

In the name of God, the Most Gracious, the Most Merciful.

Lord, bless this reader on their journey. Guard their health in body, mind, and spirit as they study. Open their heart to knowledge and their mind to understanding, and let what they learn here become light in their hands. Guide them to the places where they are needed — to help others, and to save lives, safely. Bless their steps, their work, and every life their learning will one day protect.

Amen.

— Minister Destiny Marie Morgan

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Minister Destiny Testimony Schools — Law Enforcement: Faith and Prayer on the Job: Offering Prayer With Permission, Respecting a No, and Honoring Other Faiths.

Published by Minister Destiny Marie Morgan, Minister & Founder.

Educational completion certificate only — not a state license, POST certification, or government credential.

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This is community-designed training — Minister Destiny's program, built from lived experience in the neighborhoods being policed. It is not agency policy and does not replace your department's training, general orders, or the law. Where this program proposes new approaches, they are taught and labeled as proposals.

How This Book Works

This book is one class of Minister Destiny Testimony Schools — Law Enforcement: Section 4 — Faith and Prayer on the Job: Offering Prayer With Permission, Respecting a No, and Honoring Other Faiths. It is the study book for this class's test. Everything the test asks is taught in this book, in plain language: the full lesson, Words to know, the stories to think through, the Try-this activity, and Resources to keep.

Minister Destiny Testimony Schools is a free school. The classes, the tests, and the certificates are free online at destinymorganbooks.com — nothing about this class costs money. This book is the print edition, for people who want the class in their hands. You never need to buy a book to take a class or a test.

How to use this book: read the lesson, learn the Words to know, think through the stories, and do the activity. Try the word search for fun. Then take the Chapter Test at the back of the lesson — printed without answers marked. Score 80% or higher to complete the class and earn its certificate (the certificate page is in this book; write your name on it after you pass). The Answer Key is at the back of the book, for parents, teachers, and self-checking after you finish. Go at your own pace.

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Before You Start

A note on what this school is: this is community-designed training — Minister Destiny's program, built from lived experience in the neighborhoods being policed. It is not agency policy and does not replace your department's training, general orders, or the law. Where this program proposes new approaches, they are taught and labeled as proposals. Nothing here is legal advice.

Before you start

- This school never collects your name. Progress and quiz answers stay on your device; pass the section quiz (80% or higher, retakes allowed, answers are not shown) and your certificate downloads with a blank name line to fill in after saving.
- Police work arrives at the worst moments of people's lives — a death notification, a hospital corridor, a kitchen where a family has just learned everything has changed. In those moments, many residents reach for faith, and some will ask the officer standing in front of them to pray. Others want no prayer at all, and their refusal deserves the same respect. This section teaches a narrow, careful skill: how to honor faith at a scene — yours, theirs, or none — with permission, without pressure, and without turning a uniform into a pulpit.

Section 4 — Faith and Prayer on the Job: Offering Prayer With Permission, Respecting a No, and Honoring Other Faiths

Minister Destiny Testimony Schools — Law Enforcement

The lesson

1. Why faith appears at police scenes

Faith is not an extra that some families add to a crisis. For many households in the neighborhoods you serve — in Massachusetts and everywhere — prayer is the first language of grief, fear, gratitude, and decision-making. A grandmother gathering everyone to pray before answering your questions is not stalling you. A driver asking to call her pastor before a tow truck arrives is not necessarily avoiding the stop. A young man clutching prayer beads or a small cross while he tries to calm down is using the strongest coping tool he owns.

Your job at a scene is safety and lawful service, not spiritual leadership. But the way you treat a family's faith in the minutes you share their worst day becomes part of how that family remembers both the day and the department. Contempt, impatience, or mockery toward prayer is remembered for generations. Quiet respect costs seconds and is remembered just as long.

This section is written for officers of every faith and of none. It does not require you to share a resident's beliefs, to lead worship, or to set your own convictions aside at home. It requires professionalism at the scene: permission before participation, honor for a refusal, equal respect across traditions, and clear boundaries that protect residents, the department, and you.

2. When a resident asks you to pray

A request for prayer is a request for comfort from a person with very little control over what is happening. Handle it as you would any request for help: clarify what is actually being asked, check the scene, and respond within your role.

1. Pause the practical work if safety allows. Prayer asked for in a moment of crisis is rarely long. If the scene is secure and no urgent task will suffer, a brief pause is a humane use of time. If an urgent task cannot wait, say so plainly and offer the next possible moment: "I have to call for medical help first, and then I can stand with you while you pray."

2. Let them lead. The resident's tradition, words, and posture govern. Some pray aloud, some silently, some hold hands, some want no touch at all. Follow what is offered; do not correct theology, add your own doctrine, or translate their prayer into your faith's language.

3. Decide your own participation honestly. You may stand respectfully present — head bowed or not, as your own conscience directs — join in a prayer you are comfortable joining, or listen silently. Presence is participation enough for most families; almost no one is grading your wording in their worst hour.

4. Keep it brief and return to the work. When the prayer ends, thank them simply — "Thank you for letting me be here for that" — and move gently back to what must happen next. The prayer was not the call. It was a door inside the call, and closing it kindly matters.

5. Never use the moment. A prayer at a scene must never become a route to information, consent, a statement, or calm compliance that serves the investigation. Comfort offered with an agenda is not comfort, and residents can tell the difference even in grief.

If you are personally unable to be present for prayer — for reasons of your own faith, conscience, or discomfort — decline with the same grace this section teaches for receiving a no: "I want to respect this moment for your family. I'll step just here and give you privacy, and I'll be ready when you are." Stepping aside respectfully is always available to you. Ridicule, debate, or visible impatience never is.

3. Offering prayer — permission is the whole skill

Some officers, especially those whose own faith is central to their lives, feel led to offer prayer rather than wait to be asked. This school teaches that an offer can be appropriate in limited moments — and that the offer lives or dies on permission. A uniform carries authority. A resident may fear that refusing an officer's prayer will be held against them, will slow help, or will mark their household. Because that power imbalance is real, the offer must be built so that "no" costs the person absolutely nothing.

- **Read the moment first.** An offer fits a quiet, stabilized scene — a family receiving hard news, a victim who has mentioned their own faith, a resident who has just said "I don't know how we'll get through this." It does not fit a detention, an interrogation, a traffic stop in progress, a search, or any moment when the person is not free to walk away from you. Where a person is in your power, do not offer; if they ask, handle it under department procedures and with a supervisor's awareness where appropriate.
- **Use the person's own signals.** If a resident has mentioned God, church, mosque, temple, their pastor, imam, rabbi, or "pray for us," an offer answers something they raised. If faith has not come up and the person is a stranger to you, the safer and more respectful path is usually practical comfort — water, a chair, a call to their chosen person — with prayer available if they raise it.
- **Make the offer small, specific, and easy to refuse.** One sentence, once: "Would it help if I prayed with you for a moment — and it's completely fine to say no." Then accept the answer given, not the answer you hoped for.
- **Honor the no instantly and warmly.** No persuading, no second offer later in the call, no visible disappointment, no change in the quality of your service. The section's

rule is absolute: a respected no today is what makes any future yes meaningful. Many officers in this program's community interviews said the same thing from the resident's side: they remembered the officer who accepted "no, thank you" with a smile longer than they remembered any prayer.

- **If they say yes, follow Section 2 of this lesson:** they lead, you keep it brief, you add no doctrine of your own, and you return to the work.

4. Other faiths, and no faith — equal respect in practice

Massachusetts streets hold many traditions side by side: Christian churches of every kind, mosques, synagogues, temples, Kingdom Halls, meeting houses, storefront ministries, home altars, and households that practice nothing at all. Equal respect is not a slogan here; it is a set of small, observable behaviors.

- **Names and words.** Use the terms residents use for their own faith, leaders, and houses of worship. If you do not know a term, ask once, plainly — "How would you like me to address him?" — and use the answer. Never argue a resident out of their own vocabulary at their own scene.

- **Objects and spaces.** Prayer rugs, scriptures, candles, icons, head coverings, and ritual items are not props, clutter, or evidence by default. Do not handle religious objects unless a lawful, specific need requires it, and when it does, explain what you must do and handle the item with visible care. In a house of worship, follow the house's customs as a guest would — remove or keep headgear as the house requests, lower your voice, and let the faith leader guide where you stand — consistent with safety and your duties.

- **Time and practice.** Daily prayers, Sabbath observance, fasting, mourning customs, and rules about touch, gender interaction, food, and the handling of the dead all shape how a call unfolds. You will not know every custom. The professional move is to ask what the family needs, explain what you must do and why, and find the overlap. Most customs and most police tasks can both be honored with a minute of communication; the conflicts that remain are narrower than the ones assumed in silence.

- **No faith is also a position to respect.** A resident who wants no prayer, no clergy, and no faith language at their scene is exercising the same dignity as the family that prays. Do not treat a refusal of all religion as coldness, suspicion, or a problem to warm up. Practical care — information, steadiness, follow-through — is comfort in its own language.

- **Never rank traditions.** Not in a family's hearing, not in the cruiser, not in a report. Comparative comments — about which faith is "real," which house of worship is "a front," which custom is "strange" — are bias in the open, and Section 2's discipline applies here in full: present facts, present needs, no labels.

5. Your own faith on the job — conviction with boundaries

Many officers draw real strength from faith: courage on hard calls, patience with suffering, a reason to stay honest. This school honors that. Boundaries are what keep personal conviction from becoming professional harm.

Your faith may shape your character. It may not shape who gets a warning and who gets a citation, whose prayer gets time and whose gets rushed, which house of worship receives extra patrols as a favor, or how a resident's morality gets described in a report. A resident's agreement or disagreement with your beliefs must never change the service they receive — that is the line between an officer with faith and an officer using a badge to advance it.

Practical guardrails: keep religious conversation at scenes resident-led; do not distribute religious literature while performing duties or offer it to people who are detained, injured, or dependent on your help; do not promise outcomes in God's name ("I know He'll bring your son home safe") that neither you nor anyone can promise — hope can be shared honestly as hope ("I'll be hoping with you, and here is exactly what we're doing to look for him"). And care for your own spirit through your own channels — your faith community, your department's chaplaincy resources where they exist, your family — rather than through the residents at your scenes, whose grief is not there to carry yours.

Officers who are struggling after a death call, a child's injury, or a run of hard scenes deserve support in their own right. Asking your supervisor, a peer-support program, or your department's crisis-intervention team about available help is strength, and the resources below include lines that serve helpers as well as everyone else.

6. Chaplains, clergy, and the handoff

Often the most helpful faith act an officer performs is a connection, not a prayer. Families frequently want their own pastor, imam, rabbi, priest, elder, or faith community — a voice that will still be with them next week, long after your shift ends. Build the handoff into your practice:

1. Ask early: "Is there a faith leader or someone from your congregation you'd like me to call?" Note the exact name and place as the family gives them; do not substitute a leader of a different tradition because that number is easier to find.
2. Make the call, or enable it, under your department's procedures, and tell the family honestly what was reached — a person, a voicemail, a promise to call back — without embellishment.
3. Protect the family's privacy in the call. Share only what is needed for the leader to come and comfort — name, location, the bare fact of the situation — not investigative detail, speculation, or other family members' statements.
4. When clergy or a department chaplain arrives, brief them briefly, introduce them to the family, and hand over the comfort role fully. Stay available for the police tasks that remain, and let the family see a clean partnership rather than two authorities competing in their living room.

5. If no leader can be reached, say so gently and leave the family with a next step — the name they gave you written down, the assurance the attempt was made, and your card — rather than silence about it later in the call.

Words to know — Section 4

- **Consent to pray** — a person's free, unpressured agreement to prayer with or from an officer, given in a moment when refusing carries no cost.
- **Resident-led** — describing comfort, prayer, or conversation whose content, tradition, and length are directed by the resident rather than the officer.
- **Power imbalance** — the difference in authority between a uniformed officer and a resident, which can make an unwanted offer feel impossible to refuse.
- **Chaplain** — a faith or spiritual-care professional attached to a department, hospital, or institution to support people of many traditions or none.
- **Handoff** — the deliberate transfer of the comfort role from the officer to the family's own faith leader, chaplain, or chosen support person.
- **Doctrine** — the specific teachings of a faith tradition; at a scene, the resident's doctrine governs their prayer, never the officer's.
- **House of worship** — a church, mosque, synagogue, temple, hall, or other place where a community gathers for worship.
- **Mourning customs** — a family's or tradition's practices after a death, which can include prayer, washing, timing, visitors, and rules about touch and viewing.
- **Equal respect** — the same courtesy, patience, and service extended to every tradition and to people of no faith, without ranking or preference.

Myths vs facts — Section 4

- **Myth:** Offering prayer is always kind, so permission is a formality. **Fact:** A uniform makes refusal feel risky to many residents; permission, asked once and honored instantly, is what makes an offer a kindness instead of pressure.
- **Myth:** Respecting other faiths means an officer must set aside or hide their own beliefs. **Fact:** Your convictions shape your character; equal respect governs your conduct at a scene — resident-led prayer, no ranking of traditions, identical service for all.
- **Myth:** A person who declines prayer is rejecting help or hiding something. **Fact:** A no to prayer is a complete and respectable answer about comfort, with no meaning for cooperation, credibility, or the investigation.
- **Myth:** Standing silently during a family's prayer is doing nothing. **Fact:** Respectful presence — staying, witnessing, protecting the moment from interruption — is itself a service families remember and describe as comfort.

Think it through — Section 4

The situation: You and a partner make a death notification at a family home in the evening. The mother who answers the door understands, sits down hard on the couch, and begins praying aloud with her sister, asking God for strength. She reaches for your hand and says, "Officer, pray with us — please." The scene is secure. Your partner, whose own faith differs, looks uncomfortable and steps toward the kitchen. The family's teenage son stands in the hallway, arms crossed, saying, "I don't want praying in this. Don't."

Walk it through:

1. Three people in one room have given three different signals: a mother asking for prayer, a partner who is uncomfortable, and a son refusing prayer for himself. All three can be honored at once, because consent is individual — the son's no governs the son, not his mother.
2. For the mother: accept her lead. Stand or sit as she directs, hold the hand she offered, and let her words and her tradition carry the prayer. Your role is presence; you add no doctrine and keep the moment brief and unhurried at the same time — brief in clock time, unhurried in manner.
3. For your partner: stepping aside respectfully is a legitimate choice, and the family's reading of it matters. A partner who quietly takes a respectful position by the door, or handles a practical task — water for the family, the phone call to the relative they named — supports the moment without performing discomfort or leaving the house.
4. For the son: acknowledge him directly and without argument — "That's completely okay. You don't have to join, and I'll check in with you in a minute about what you need." Do not persuade, do not let relatives pressure him through you, and do not read his refusal as hostility toward police; grief in a teenager often starts as refusal of everything.
5. Afterward, resume roles cleanly: the notification paperwork and next steps explained gently, the handoff question asked — "Is there a pastor or someone from your church you'd like us to call?" — and the son included in practical information even though he declined the prayer. The family leaves the encounter with one memory officers should aim for: each person in the room was treated as the authority on their own comfort.

One more real-life story — Section 4

An officer stopped to help an elderly man whose car had died at dusk on a busy road, hazard lights blinking, traffic impatient behind him. While waiting for a tow, the man grew anxious — chest tight with worry, he said, more than illness — and asked the officer, "Would you call my mosque and tell them I'll miss the evening prayer? They'll worry." The officer did not know the mosque, had never made such a call, and could have ended the encounter with the tow. Instead he asked for the name as the man said it, found the

number the man carried on a card in his wallet, made the call in the man's hearing, and passed the phone over so the familiar voice could do what no stranger could. The tow arrived; the man left calm. Weeks later a letter reached the department — not about traffic, but about a young officer who treated an old man's prayer schedule as something that mattered. He had not prayed with the man, shared his faith, or done anything dramatic. He had made one phone call as carefully as if it were evidence. The takeaway: honoring faith on the job is usually logistics plus respect — a name pronounced right, a call made, a custom asked about rather than assumed — and it is remembered at the scale of the heart, not the scale of the effort.

Try this — Section 4

Prepare your faith-at-a-scene skills before the next hard call, with this short checklist:

- **Write your two sentences now.** Your offer sentence — small, once, with "it's completely fine to say no" built in — and your graceful decline sentence for when a family's prayer is one you cannot join. Keep both in your own words.
- **Learn your handoff resources.** Know how your department reaches its chaplaincy support where it exists, and how notifications to a family's own faith leader are handled under your procedures, before a family is waiting on your answer.
- **Practice the names.** The houses of worship in your patrol area — learn to pronounce their names and their leaders' titles correctly, as a resident would say them. Your local library can help you find background reading on the traditions practiced in your community.
- **Rehearse the no.** With a partner, role-play receiving "no, thank you" and answering warmly in one sentence before returning to business, until it is automatic and visibly cost-free to the person who said it.

Resources to keep — Section 4

- **911** — for immediate danger or a medical emergency at any scene, including a person whose grief or panic becomes a medical concern.
- **988** — call or text 988 for the Suicide and Crisis Lifeline, for a resident in despair after hard news, or for an officer carrying a hard call.
- **Crisis Text Line** — text HOME to 741741 to reach a live, trained crisis counselor by text, an option you can offer a resident who cannot talk aloud.
- **National Domestic Violence Hotline** — **1-800-799-7233** — or text START to 88788, when a family's crisis includes control or violence at home.
- **RAINN** — **1-800-656-4673** — the National Sexual Assault Hotline, for confidential support and connection to local help.
- **Childhelp National Child Abuse Hotline** — **1-800-422-4453** — for concerns about a child's safety that surface during any call.

- **Your department's crisis-intervention team** — and, where your department has one, its chaplaincy support, requested through your department's procedures.
- **The local hospital** — where medical evaluation and hospital chaplains can together serve a family in the hours after your call ends.

What you earned / what's next — Section 4

Section 4 complete (quiz score 80% or higher): You can respond to a request for prayer by letting the resident lead, make an offer only where permission can be truly free, honor a no instantly and at no cost, extend identical respect across traditions and to people of no faith, and hand the comfort role to a family's own faith leader cleanly.

Word Search — Section 4

Find the words from this class's Words to know. Words run across, down, or diagonally.

Y	G	M	H	T	Y	E	C	T	O	I	C	Q
C	E	Q	A	L	B	Q	O	Y	S	F	O	A
H	F	R	N	I	N	U	N	A	R	I	L	Q
A	O	B	D	W	F	A	S	F	E	F	P	Z
P	D	J	O	X	V	L	E	B	S	V	J	A
L	C	O	F	K	D	R	N	D	I	H	Z	R
A	P	D	F	L	H	E	T	O	D	Z	W	C
I	I	D	Y	K	Z	S	T	C	E	K	P	O
N	N	W	Q	V	G	P	O	T	N	T	X	H
E	S	L	F	D	S	E	P	R	T	K	E	V
N	J	S	H	G	H	C	R	I	L	D	Q	X
L	S	E	E	H	X	T	A	N	E	B	Z	K
E	G	W	X	A	J	V	Y	E	D	T	O	F

Words to find: Consenttopray · Residentled · Chaplain · Handoff · Doctrine · Equalrespect

Chapter Test — Section 4

Answer every question. Score 80% or higher to complete this class and earn its certificate. The answers are in the Answer Key at the back of this book — for parents, teachers, and self-checking after you finish.

1. In the lesson's death-notification scenario, the mother asks you to pray with her while her teenage son says he wants no praying. What does the school teach?

- A. End the prayer — one family member objected
- B. Make the teenager leave the home until it is over
- C. Honor each person individually: join the mother's resident-led prayer as she asked, and tell the son plainly that he does not have to join and you will check in with him
- D. Have your partner persuade the son that he is being disrespectful

2. Which offer of prayer matches this section's standard?

- A. "Would it help if I prayed with you for a moment — and it's completely fine to say no."
- B. "Let's pray — it will help you calm down for my questions."
- C. "You look like someone who could use prayer."
- D. "I'll pray for you whether you want it or not."

3. When should an officer NOT offer prayer?

- A. At a quiet scene after a family has mentioned its own faith
- B. During a detention, an interrogation, a search, or any moment when the person is not free to walk away from you
- C. When a victim asks what comfort is available
- D. After a death notification, when the family raises faith first

4. When a resident asks you to pray and you stay, who leads the prayer?

- A. The officer, whose training covers all traditions
- B. The department chaplain, by phone, in every case
- C. Whichever person prays loudest
- D. The resident — their tradition, words, and posture govern, and the officer does not correct theology or add doctrine

5. A resident says "no, thank you" to an offer of prayer. The correct response is to:

- A. Ask again later in the call, more gently
- B. Accept it instantly and warmly, with no persuading, no second offer, no visible disappointment, and no change in your service
- C. Explain why prayer would help them anyway

D. Note the refusal as a lack of cooperation

6. How should prayer rugs, scriptures, candles, and other religious objects be treated at a scene?

- A. Handle them quickly so the call stays on schedule
- B. Treat them as possible evidence until cleared
- C. Avoid handling religious objects unless a lawful, specific need requires it — and then explain what you must do and handle the item with visible care
- D. Ask the family to remove them from the room

7. In the lesson's second story, an officer calls an elderly driver's mosque, in his hearing, so the congregation will not worry. The takeaway is that honoring faith on the job is usually:

- A. Logistics plus respect — a name said right, a call made carefully, a custom asked about rather than assumed
- B. Sharing the officer's own faith with the man
- C. A dramatic rescue the man would remember
- D. Proof that officers should lead prayer at scenes

8. Which boundary keeps personal conviction from becoming professional harm?

- A. Officers of faith may decide which residents get extra time
- B. Religious literature may be offered to detained people if it is positive
- C. An officer's faith may shape their character, but never who gets a warning or a citation, whose prayer gets time, or what service a resident receives
- D. An officer may promise a grieving family that God will bring their loved one home safe

9. When calling a family's own faith leader for them, what should you share?

- A. Share the full case detail so the leader understands the investigation
- B. Share only what is needed for the leader to come and comfort — name, location, the bare fact of the situation
- C. Ask the leader to gather a statement from the family
- D. Let the family find the number themselves to protect privacy

10. If you personally cannot join a family's prayer, what does the school teach?

- A. Debate the prayer respectfully in the moment
- B. Stay and perform participation you do not believe in
- C. Mock nothing but leave the house entirely

D. Decline with grace — say you will step just aside, respect the moment, and be ready when they are

Certificate — Section 4

Minister Destiny Testimony Schools

Certificate of Completion — Section 4: Faith and Prayer on the Job: Offering Prayer With Permission, Respecting a No, and Honoring Other Faiths

This certifies that

Name (write your name here)

has completed

Minister Destiny Testimony Schools — Law Enforcement

Section 4: Faith and Prayer on the Job: Offering Prayer With Permission,
Respecting a No, and Honoring Other Faiths

Date completed: _____

Presented by **Minister Destiny Marie Morgan**, Minister & Founder

Congratulations. You have learned to stand with people in the language of their own comfort — praying when you are asked and permitted, stepping back with grace when you are not, and honoring every faith and none with the same steady respect. That restraint is its own kind of ministry of presence on every hard call. — Minister Destiny Marie Morgan

School completion and rank are school achievements only. It is not a law-enforcement rank, title, or credential, and it does not certify you for any duty.

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My Agenda — Class Tracker

Everything in this agenda is yours to write in. It stays in your book — nothing is collected.

Step	Done	Date	Score	Grade
Week 1 — Study the lesson				
Week 2 — Study + Words to know				
Week 3 — Stories + Try-this activity				
Week 4 — Chapter test (pass at 80% or higher)				

Letter grades: A 90–100 · B 80–89 · C 70–79 · D 60–69 · F below 60.

My goals for this class

Write the goals you are working toward in this class — and for yourself.

My Weekly Planner

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

Notes

Resources to Keep

This class's resources, in one place. Keep this page.

- 911 — for immediate danger or a medical emergency at any scene, including a person whose grief or panic becomes a medical concern.
- 988 — call or text 988 for the Suicide and Crisis Lifeline, for a resident in despair after hard news, or for an officer carrying a hard call.
- Crisis Text Line — text HOME to 741741 to reach a live, trained crisis counselor by text, an option you can offer a resident who cannot talk aloud.
- National Domestic Violence Hotline — 1-800-799-7233 — or text START to 88788, when a family's crisis includes control or violence at home.
- RAINN — 1-800-656-4673 — the National Sexual Assault Hotline, for confidential support and connection to local help.
- Childhelp National Child Abuse Hotline — 1-800-422-4453 — for concerns about a child's safety that surface during any call.
- Your department's crisis-intervention team — and, where your department has one, its chaplaincy support, requested through your department's procedures.
- The local hospital — where medical evaluation and hospital chaplains can together serve a family in the hours after your call ends.

Answer Key

For parents, teachers, and self-checking after you finish the chapter test.

Section 4 Test — Faith and Prayer on the Job: Offering Prayer With Permission, Respecting a No, and Honoring Other Faiths

1. Honor each person individually: join the mother's resident-led prayer as she asked, and tell the son plainly that he does not have to join and you will check in with him
2. "Would it help if I prayed with you for a moment — and it's completely fine to say no."
3. During a detention, an interrogation, a search, or any moment when the person is not free to walk away from you
4. The resident — their tradition, words, and posture govern, and the officer does not correct theology or add doctrine
5. Accept it instantly and warmly, with no persuading, no second offer, no visible disappointment, and no change in your service
6. Avoid handling religious objects unless a lawful, specific need requires it — and then explain what you must do and handle the item with visible care
7. Logistics plus respect — a name said right, a call made carefully, a custom asked about rather than assumed
8. An officer's faith may shape their character, but never who gets a warning or a citation, whose prayer gets time, or what service a resident receives
9. Share only what is needed for the leader to come and comfort — name, location, the bare fact of the situation
10. Decline with grace — say you will step just aside, respect the moment, and be ready when they are

Sources & Credits

The lessons in this book were written for Minister Destiny Testimony Schools from public sources — official websites, public health and safety organizations, help lines, and the law itself. The sources each chapter was built from, and the help resources it points you to, are listed under that chapter's name, with credit, so you can check anything in this book and keep learning. Court opinions and laws are public documents that belong to everyone. Everything here is retold in the school's own plain words — nothing in this book is copied from anyone else's book.

Section 4 — Faith and Prayer on the Job: Offering Prayer With Permission, Respecting a No, and Honoring Other Faiths

- 911 — for immediate danger or a medical emergency at any scene, including a person whose grief or panic becomes a medical concern.
- 988 — call or text 988 for the Suicide and Crisis Lifeline, for a resident in despair after hard news, or for an officer carrying a hard call.
- Crisis Text Line — text HOME to 741741 to reach a live, trained crisis counselor by text, an option you can offer a resident who cannot talk aloud.
- National Domestic Violence Hotline — 1-800-799-7233 — or text START to 88788, when a family's crisis includes control or violence at home.
- RAINN — 1-800-656-4673 — the National Sexual Assault Hotline, for confidential support and connection to local help.
- Childhelp National Child Abuse Hotline — 1-800-422-4453 — for concerns about a child's safety that surface during any call.
- Your department's crisis-intervention team — and, where your department has one, its chaplaincy support, requested through your department's procedures.
- The local hospital — where medical evaluation and hospital chaplains can together serve a family in the hours after your call ends.

The school itself is free: every class in this book, with its test and certificate, is free online at destinymorganbooks.com.

About the Author

Minister Destiny Marie Morgan is an ordained Muslim minister. She was ordained on May 15, 2025, through the Universal Life Church, and she is registered clergy in Massachusetts.

Her ministry is advocacy — standing up to injustice and helping people, locally and internationally.

She is the founder of Minister Destiny Testimony Schools, a free school. She built it so people can learn for free what cost her years to learn — people who may not have jobs, good credit, or loans, and who deserve real knowledge anyway. Every class is free online, for every age, with no sign-up and nothing collected.

She is also the author of two testimony series — Chronicles of Destiny Morgan and The Chronicle Trials — her own story, in her own words. Those books are her testimony; these school books are her teaching.

Follow her Amazon Author Page to find every new book as it comes out.

The school is free online at destinymorganbooks.com.

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From Minister Destiny

You finished this book — but the learning does not stop here. Keep your resources close, keep asking questions, and use what you now know to help the people around you. If this book helped you, pass it to someone who needs it. I built this school for you, and I am proud of you for showing up for yourself. — Minister Destiny Marie Morgan

Minister Destiny Testimony Schools — Law Enforcement
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