

## **Compassion in Times of Disaster**

### **Understanding the Role of Spiritual Care in Times of Disaster** *for Disaster Response Volunteers, First Responders and Disaster Planners*

*Prepared for the National Advisory Group on Emergency Planning  
Canadian Council of Churches*

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#### Purpose

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The purpose of this resource is to promote greater understanding for the role of spiritual care in times of disaster. For centuries, it has been the role of faith community leaders to provide emotional, spiritual and religious care for the many aspects of our human experience. Among the well understood functions of the faith community leader are: performing baptisms, conducting weddings and funerals, providing religious education and pastoral care. What is less understood is the role of spiritual care in institutions such as health care facilities, social service agencies or within the justice system and the military. While terminology is changing within the profession, for the sake of this document, the term “chaplain” will be used to describe these spiritual care professionals whose unique training allows them to be first-responders and ongoing responders in disaster situations. The term “spiritual caregiver” will be used to describe para-professionals, and “spiritual care provider” will be used to describe those at all levels and qualifications of spiritual care in this context. This document will list the professional competencies, standards of practice and the code of ethics by which chaplains practice. This document will also define the role of the volunteer and the faith community leader i.e. pastor or priest, in providing spiritual care in times of disaster. Four levels of Spiritual Care and concurrent competencies will be outlined.

Faith leaders in religions other than the Christian tradition are likewise well positioned to deal with disaster situations. Chaplains from faiths other than the Christian faith are best able to define their role and concurrent competencies. It is beyond the purview of this document to speak for other faith traditions.

#### Basic Concepts of Spiritual Care

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Major disasters throughout North America over the past several decades have highlighted the need to care for people beyond the physical and psychosocial realms. “Disaster impacts lives – and the dimensions that express life – the physical, (a destroyed home, bodily injury), the social (disrupted relationships and routines), the psychological (intellectual and emotional) and spiritual

(searching for meaning and connectedness).”<sup>1</sup> When the beliefs and values held dear to an individual or community are severely challenged, this is when psychospiritual care becomes distinct from psychosocial care. Similarly, when existential questions arise, such as “Why is this happening”, “Why me?” or when thoughts are directed towards God for understanding, help or blame, a spiritual caregiver is well qualified to provide care. “Dr. Kevin Ellers, The Salvation Army’s Emergency Disaster Services Coordinator for the Central Territory in Chicago observes that “the why questions are not questions but rather statements about the magnitude of their pain. They are not expecting nor wanting theological answers or explanation.”<sup>2</sup> The spiritual caregiver understands this and is well-trained to offer a listening ear and a non-anxious presence to those whose emotions have been traumatized.

The need for skilled spiritual caregivers is recognized by those involved in disaster planning. Still, there remains work to be done in terms of describing the role of spiritual care and the competencies of those who provide the care. It is important to define spiritual care before discussing the provider’s competencies as well as levels of spiritual care in times of disaster. In doing so, we understand why spiritual care is very beneficial to those affected by disaster.

### Defining “Spirituality”

Rev. Kevin Massey, the writer of Light our Way: A Guide for Spiritual Care in Times of Disaster states, “Spirituality is an essential part of humanity. Disaster disrupts people’s spiritual lives significantly. Nurturing people’s spiritual needs contributes to holistic healing. Everyone can benefit from Spiritual Care in times of disaster.”<sup>3</sup>

In order to understand the role of Spiritual Care, let us first look at the concept of “spirituality.” “Spirituality” is a lived reality and unique to each person. It is therefore difficult to define. There are a myriad of definitions in the literature. Most share common elements involving one’s desire to find meaning, purpose and hope in life as well as one’s desire to understand and develop a relationship with one’s self, others, one’s surroundings and with the Transcendent. Several definitions have been selected for their breadth and inclusivity.

“Spirituality is the aspect of humanity that refers to the way individuals seek meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred.”<sup>4</sup>

“Spirituality may be thought of as that which gives life meaning and draws one to transcendence, to whatever is larger than or goes beyond the limits of the individual

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<sup>1</sup> Emotional and Spiritual Care, an introduction on basic concepts: A working document from the Emotional and Spiritual Care Committee of the National Voluntary Organizations Active in Disaster, 2004, p.4.

<sup>2</sup> K. Ellers, Emotional and Spiritual Care in Disaster Operations, The Salvation Army National Disaster training Program, 2005, p.59.

<sup>3</sup> K. Massey, “Light Our Way: A Guide to Spiritual Care in Times of Disaster”, p.1, [www.nvoad.org](http://www.nvoad.org) (accessed January 30, 2011).

<sup>4</sup> “Improving the Quality of Spiritual Care as a Dimension of Palliative Care: The Report of the Consensus Conference.” *Journal of Palliative Medicine*, vol. 12, no. 10, 2009, p.887.

human lifetime. Spirituality is a broader concept than religion.... Religion may be one expression of spirituality, but certainly not all spiritual persons are religious.”<sup>5</sup>

“Spirituality is the essence of life – the beliefs and values that give meaning to existence and that which is held sacred. It is one’s understanding of self, God, others, the universe and the resulting relationships.”<sup>6</sup>

Many people function with a healthy sense of spirituality prior to experiencing a disaster. Some aspects of this healthy sense of spirituality include: harmonious and nurturing relationships with others; a supportive faith community or social group; a sense of meaning and purpose in their work or volunteerism; hobbies or interests which feed their spirit; a general sense of contentment and joy; a personal awareness of and appreciation for the Transcendent. A disaster tears at the foundations of one’s sense of spirituality. In the Light our Way document, Rev. Kevin Massey writes:

“Symptoms of spiritual dis-ease that may be exhibited during disaster include:

- Asking questions like “why did God do this?”
- Questioning justice and meaning
- Feeling far from previously held beliefs
- Feeling a need to be cleansed
- Feeling (all the emotions of grief, including rage) despair, hopelessness, guilt and shame
- Closing one’s self off from loved ones
- Wondering about life and death”<sup>7</sup>

### What is Spiritual Care?

One’s spirituality may be quite different after a disaster. With time and effort, it is possible to regain a healthy though different sense of spirituality. It is the goal of the chaplain to facilitate the journey of regaining a healthy sense of spirituality. This is the work of spiritual care in times of disaster.

“Spiritual Care includes anything that assists an individual, family or community in drawing upon their own spiritual perspective as a source of strength, hope and healing.... In disaster, anything that nurtures the human spirit in coping with the crisis is Spiritual Care.

Religious leaders naturally provide care for their own congregants in a manner imbued with the symbolism, meaning and resources of their own faith traditions. In fact, for individuals who belong to particular communities of faith, their own clergy and religious leaders are usually the best people to offer them spiritual care in times of trouble. Disaster spiritual care however can be quite different.

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5 C. Thomason and H. Brody, “Inclusive Spirituality”, *Journal of Family Practice*, vol. 48, no. 2, February, 1999, pp. 96-97.

6 N. Paget, “Southern Baptist Disaster Relief Chaplain Training Manual” (Alpharette, GA: North American Mission Board, 2004), p.2.

7 K. Massey, “Light Our Way ,” p.6.

In disaster spiritual care, spiritual care providers may not share a religious or faith tradition with the individuals, families and communities for which they care. Indeed, the recipients of the care may not belong to any religious community at all. Thus, disaster spiritual care endeavours to provide sensitive, appropriate care for all persons and to celebrate and respect every spiritual perspective.”<sup>8</sup>

This is an excellent though broad definition of disaster spiritual care. The following descriptions of four levels of spiritual care expand the definition by outlining some tasks and competencies of the spiritual care provider in times of disaster.

### Levels of Spiritual Care in Times of Disaster

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The delivery of spiritual care will be determined by the person’s level of training and competency.

#### Level 1

##### Minimally Trained Volunteers/Congregants

Level 1 responders may be lay caregivers such as deacons<sup>9</sup> and elders or people designated as caregivers within their congregations. They are people who are recognized by their congregations as persons of integrity. They have basic competency in:

- offering themselves to be a supportive presence in a disaster situation
- active listening
- initial assessment of needs and referral for care as appropriate (physical, social, psychological, spiritual)
- understanding the grief and loss experience
- prayer
- assisting and supporting survivors in developing a recovery action plan

These Spiritual Caregivers will function on the periphery of the disaster zone. Examples of their role include: volunteering in the churches that open their doors as shelters, feeding kitchens and meeting places. They may open their homes to provide shelter and meals for those affected by the disaster as well as relief workers. They may offer to substitute for a person’s job responsibilities or care for family members of survivors. They may help locate loved ones. They may organize a prayer vigil. They offer safety and security, actively listening and praying with individuals. They stay theologically neutral. They remain within the limits of their role and know when and to whom they should refer people needing additional assistance.

This group of Spiritual Caregivers will have received basic training in the theory and procedures of disaster response. There are many excellent web-based courses as well as facilitators who offer this training. Training is applicable to the spiritual care needs within local congregations,

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<sup>8</sup> Ibid. p.7.

<sup>9</sup> the definition of the term “deacon” varies from denomination to denomination. In level 1, deacons are trained at the same level as volunteer caregivers. In level 2, the training extends over a period of years, equipping the deacon to provide a wide variety of pastoral and some sacramental tasks.

but is more widely directed toward faith-based responders to community, national and global disasters. Participants learn the role of an emotional/spiritual caregiver and how to identify the physical, psychological, social, emotional, and spiritual impact of disasters. Training is designed to teach the participant how to: a) provide emotional and spiritual care to disaster survivors and relief workers, b) assess one's own suitability to provide emotional and spiritual care, and c) identify a personal self-care plan for maintaining one's own emotional, physical and spiritual health in the process. (See "Resources" at the end of this document for online Disaster Spiritual Care Resources).

Level 1 responders have a good understanding of how they fit into the emergency command and control structure and how emergency command centres operate. They understand how their work is coordinated with other care giving professionals both in the emergency phase and the recovery phase.

## Level 2

### Para-professionals and Chaplains

This group includes clergy, highly-trained deacons, elders, parish nurses, congregationally linked police, doctors, nurses, firefighters, paramedics, and other allied health professionals such as physiotherapists etc. It includes Chaplains who have worked in crisis care.

By virtue of their professional training and experience, level 2 responders are familiar with the sights and sounds of a crisis situation. Note: The health care and public safety professionals are not present to act in their professional capacity. They are professionals in their own disciplines but para-professionals in the provision of disaster spiritual care. Both para-professionals and faith community leaders are able to provide spiritual care in situations in which level 1 individuals may be overwhelmed. They are able to enter the disaster zone.

Level 2 spiritual caregivers offer the same kinds of spiritual care mentioned in level 1. In addition, they are competent to provide emotional first aid. Emotional first aid is the ability to recognize what contributes to the survivor's sense of safety and comfort and the ability to use a range of strategies to meet those needs. It is also the ability to recognize and assess any amount of disorientation and to assist the survivors in becoming oriented. Level 2 spiritual caregivers gather information regarding a survivor's immediate needs and make the necessary referrals for practical assistance, physical care, spiritual care or mental health support. Chaplains and other recognized faith leaders will offer rituals with sensitivity to the person's faith or spiritual background e.g. prayers for the dead and dying, anointing, funerals etc.

## Level 3

### Professionals- Chaplains and Pastors with Clinical Pastoral Education or Equivalent

Building on the competencies of level 1 and 2, these individuals will have additional basic to advanced competencies in:

- Assessing family systems in order to quickly determine the spiritual care needs of each individual given their role in the family system.

- Critical Incident Stress Management in order to debrief and defuse stressful situations.
- Crisis intervention and suicide intervention skills in order to manage crisis situations and screen for warning signs of suicide.
- Inter-disciplinary and community connectedness so as to work effectively with the inter-disciplinary team and community resources.
- Spiritual Care assessment and triage in order to delegate survivors to the appropriate level of spiritual care. Basic training in psychological triage in order to ensure individuals requiring mental health care are referred.
- Multi-faith spiritual care in order to ensure that the religious and theological belief systems of the individual are respected and supported. Ability to assess and provide sacramental ministry as appropriate.
- Death notification in order to ensure that procedures, standards and rights of death notification are followed. Advanced competency in grief support is required in order to differentiate a “normal” grief reaction from a “complicated” reaction and to treat appropriately.

#### Level 4

##### Chaplains with Management/Leadership Experience

Building on the competencies of level 1, 2 and 3, these individuals will have the additional following competencies:

- Understands and works effectively in an organizational structure
- Demonstrates strategic planning and decision-making skills necessary for major emergencies and disasters
- Effectively co-ordinates Spiritual Care disaster service with other disaster services
- Understands and works within the limits of a chaplain’s scope of practice
- Provides effective team leadership and training

#### Standards of Practice for Chaplains

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The field of Spiritual Care has been rapidly advancing in the past decade in terms of professionalization. Various chaplaincy associations throughout the United States have been developing standards of practice.<sup>10</sup> In Canada, the Canadian Association for Spiritual Care (CASC/ACSS) has developed excellent Standards of Practice. One can find these standards in their entirety on the website.<sup>11</sup>

In summary, these standards deal with: professional values, professional competence, functions, documentation, personal and professional development, and advocacy. A number of the standards under the section “functions” are particularly relevant to the topic at hand:

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<sup>10</sup> Professional groups such as the Association of Professional Chaplains, The Association of Clinical Pastoral Education and the National Association of Catholic Chaplains have worked together to produce a consensus document. These are American based associations. See “Standards of Practice for Professional Chaplains in Acute Care: Second Draft of the Consensus Document, Nov 1, 2009” *Journal of the Association of Professional Chaplains*, volume 25, number 2, Autumn/Winter, 2009.

<sup>11</sup> <http://www.spiritualcare.ca> (accessed January 30, 2011)

The Certified Spiritual Care Professional demonstrates excellence in the following aspects of the practice of spiritual care:

1. Relationship to client
  - engage with empathy, understanding and respect
  - establish a relationship of trust and mutuality
  - maintain confidentiality and its limitations
  - accept clients as they ARE (emphasis CASC/ACSS)
  - awareness of and responsibility for personal feelings, values and biases that may impact the client relationship
2. Preparation for Intervention
  - clarify and implement the appropriate authority to intervene
  - self-assessment of necessary skills to assist the client
  - be proactive in the physical setting to promote confidentiality
3. During Assessment
  - ongoing evaluation of client's spiritual needs and priorities
  - assist the client to identify spiritual strengths and challenges
  - support client in the identification and utilization of their spiritual supports
  - determine the nature and appropriate duration of the intervention
4. During Intervention
  - clarify clients' desired outcomes (and assist in developing a recovery action plan)
  - support the clients' expression of their beliefs, values or emotions
  - respect the client's right and capacity to make choices and use personal resources to resolve issues (and develop a recovery action plan)
  - facilitate and arrange for appropriate rituals in accordance with client's beliefs and practices
5. Relationship with other disciplines
  - make necessary and timely referrals
  - participate in interdisciplinary communication, documentation, consultation as appropriate
  - educate interdisciplinary colleagues about the role of spiritual care

### A Chaplain's Code of Ethics

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One of CASC/ACSS's Standards of Practice requires the Chaplain to be accountable to the CASC/ACSS Code of Ethics and Professional Conduct. The entire Code can be viewed on the website.<sup>12</sup> The preamble inspires the Chaplain to function in a manner which brings honour and glory to God and respect to his/her calling:

CASC/ACSS gathers together Spiritual Care Professionals who are grounded in communities of faith and informed by professional education and training. They are called to nurture their

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<sup>12</sup> Ibid.

personal health of mind, body and spirit and be responsible for their personal and professional conduct as they grow in their respect for all living beings and the natural environment.

When Spiritual Care Professionals behave in a manner congruent with the values of this Code of Ethics, they bring greater justice, compassion and healing to our world.

Spiritual Care Professionals:

- affirm the dignity and value of each individual;
- protect clients from predatory/destructive relationships;
- affirm life-giving, fulfilling healthy relationships;
- respect the right of each faith group to hold to its values and traditions; and refrain from imposing one's own values and beliefs on those one serves;
- respect the cultural, ethnic, gender, racial, sexual-orientation, and religious diversity of other professionals and those served and strive to eliminate discrimination;
- refrain from any form of harassment, coercion, intimidation or otherwise abusive words or actions in relationships with clients;
- refrain from any form of exploitative behavior, sexual misconduct, sexual harassment or sexual assault in relationships with clients.

### Spiritual Care and Its Relationship to Other Mental Health Disciplines

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How does the work of a chaplain in times of disaster differ from that of a psychologist or social worker or mental health professional?

Psychologists and Psychological Associates are trained in the assessment, treatment and prevention of behavioural and mental conditions. They diagnose neuropsychological disorders and dysfunctions as well as psychotic, neurotic and personality disorders and dysfunctions. In addition, Psychologists and Psychological Associates use a variety of approaches directed toward the maintenance and enhancement of physical, intellectual, emotional, social and interpersonal functioning.<sup>13</sup> Recently, psychologists have begun to study the interface of spirituality and psychology, however, the focus of psychological treatment remains primarily that of behavioural and mental conditions.

The essence of social work practice is the formulation of a social diagnosis. A social worker is trained to understand the personality structure of the client (which may be an individual, a family or a group) as well as to understand the societal realities in which the client functions. This analysis is referred to as the "person in environment" and focuses on the need to make an accurate formulation of "who is the client", "what is their reality" and "how do the two interface".<sup>14</sup>

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<sup>13</sup> College of Psychologists Ontario website, <http://www.cpo.on.ca>, (accessed January 30, 2011)

<sup>14</sup> Ontario College of Social Workers and Social Service Workers website, <http://www.ocswssw.org>, (accessed January 30, 2011)



Mental health professionals such as counsellors and psychotherapists are also a part of the psychosocial team.<sup>15</sup> These professionals have similar treatment goals and methods as spiritual care providers e.g. emotional support through the practice of active listening. This should result in a close working relationship between these disciplines.

In times of disaster, there is significant overlap in the practice of chaplaincy, psychology, social work and mental health professionals. All four disciplines have high degrees of competency in actively listening to trauma survivors and assessing and treating emotional distress.

A competency which is unique to psychologists, some social workers and some mental health professionals is the ability to deal with complicated emotional needs that fall into diagnostic areas as described in the Diagnostic and Statistical Manual of Mental Disorders (DSMIV).<sup>16</sup> When trauma is added to an underlying diagnosis such as depression, anxiety or panic disorder etc. psychologists, some social workers and some mental health workers may be the most suitable people to treat the individual. All four disciplines must demonstrate the ability to assess and refer survivors for psychiatric care as needed. Care for persons with a psychiatric history is normally beyond the scope of practice of chaplains. (See categories of psychiatric disorders as listed on the website previously cited).

Social Workers are uniquely competent in their knowledge of the wide range of social services available to survivors. In times of disaster, many social service agencies will be present to offer assistance. It is important that all disciplines are competent in assessing a survivor's psychosocial needs and in making referrals to social workers as needed.

In summary, spiritual care providers at all levels should have competency in recognizing when a referral to a psychologist, social worker or mental health professional is necessary. Likewise, psychologists, social workers and mental health professionals need to be aware of the powerful healing impact of spiritual care. They too need to make referrals as necessary.

### Spiritual Care in Long Term Recovery

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Two years after Hurricane Katrina hit the states of Louisiana, Mississippi, and Alabama, in spite of the fact that many people were still without homes or means of income, The Salvation Army reported that the most significant continuing need was for trained emotional and spiritual care workers.<sup>17</sup> It is important that disaster planning includes care for those who have been seriously traumatized and whose grief is complicated and ongoing. Even after life has stabilized in terms of a survivor's ability to provide food, shelter and a regular income for one's self and one's loved ones, spiritual care may still be needed to help the survivor regain a healthy sense of spirituality. A loss so profound as that experienced as a result of a major disaster requires the assistance of

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<sup>15</sup> The Ontario Coalition of Mental Health Professionals website, <http://www.mentalhealthcoalition.ca/organizations> (accessed January 31, 2011)

<sup>16</sup> AllPsychOnline, The Virtual Psychology Classroom website, <http://allpsych.com/disorders/dsm> (accessed January 31, 2011). This website outlines the various categories of psychiatric disorders. Many of these diagnoses are treated only by a psychiatrist. Many categories are treated by psychologists and some mental health practitioners and social workers.

<sup>17</sup> Emotional and Spiritual Care in Disasters, March 17, 2007, p.8.

someone who is competent in the area of grief counselling, and the restoration of hope, meaning and purpose in life. A professional chaplain is able to offer this service in the long term recovery phase of disaster planning.

Spiritual care providers generally have a long-term connection with the affected community primarily because they may well reside there and provide spiritual care in that community on an ongoing basis. Thus, they have established relationships with their communities long before any emergency situation has occurred and they will continue to be present providing spiritual care long after the first responders have completed their invaluable work. Generally, mental health professionals working with disaster survivors are public servants or self-employed practitioners temporarily seconded or contracted from their normal roles, and they return to these roles after a period of time. That is less the case with spiritual care providers. It is a well-known dynamic that the last agencies and individuals in helping roles to close their response following a disaster are faith-based staff and volunteers. A helpful analogy might be to liken it to the spiritual care offered in grief situations. After the funeral is over and everyone else returns to the routine of normal life, those affected by the death of a loved one will still have to deal with feelings of grief and loss for a long time – and their faith communities remain with them to help and support them as they journey through grief and loss. In a similar way, churches, faith communities and associated spiritual care providers will continue to provide ongoing spiritual care for those affected in their communities by the trauma of disaster.

## APPENDIX

### Summary of Disaster Spiritual Care Knowledge Domains<sup>18</sup>

#### General Competency Domains

##### Minimally Trained Volunteers

Domain #1 – Personal Attributes

Domain #2 - General Disaster and Emergency Preparedness

Domain #3 – Supportive Presence

##### Disaster Spiritual Care Para-professional/Professional Competency Domains

Domain #4 – Emotional First Aid/ Spiritual and Religious Rituals and Sacraments

##### Professionals – Chaplains and Clergy

Domain #5 – Family Systems Interventions

Domain # 6 – Critical Incident Stress management

Domain #7 – Crisis and Suicide Intervention

Domain #8 – Inter-disciplinary and community Connectedness

Domain #9 – Spiritual Care Assessment and Triage

Domain # 10 – Multi-faith Spiritual Care

Domain #11 – Death Notification, Bereavement and grief Support

##### Spiritual Care Program Leadership and Coordination

Domain # 12 – Consulting, Coordination, Program Development and Evaluation

Domain #13 – Disaster Spiritual Care Education and Training

#### Organizational chart summarizing the 4 levels of spiritual care, their roles and recommended competencies

Level	Roles	Recommended Competencies by Role
<b>Level 1</b> Minimally trained volunteers	General supportive presence providing on the periphery of the disaster zone: <ul style="list-style-type: none"> <li>• Contact and engagement</li> <li>• active listening</li> <li>• prayer</li> <li>• initial needs assessment and referral for care</li> </ul>	Competency Domain 1-3
<b>Level 2</b> Para-professionals* – pastors, deacons, parish nurses, police, doctors, nurses, firefighters, paramedics and other allied health/ chaplains	Emotional Support inside disaster zone Emotional First Aid Spiritual Care	Domains 1-3 plus Emotional First Aid (Domain 4) Spiritual and religious rituals (Domain 4)

<sup>18</sup> Cox, R.S. Dr. (n.d.). Disaster Psychosocial Services Competency Matrices. This matrix served as a template for the Summary of Disaster Spiritual Care Knowledge Domains

<p><b>Level 3</b> Professionals – chaplains, pastors with related emergency response education</p>	<p>Emotional Support inside the disaster zone Emotional First Aid Delivery of Specific Spiritual Care Interventions Assessment and referral</p>	<p>Domains 1-4 plus Family Systems Interventions (Domain 5) Critical Incident Stress Management (Domain 6) Crisis and Suicide Intervention (Domain 7) Inter-disciplinary and Community Connectedness (Domain 8) Spiritual Care Assessment and Triage (Domain 9) Multi-faith Spiritual Care (Domain 10) Death Notification, Bereavement and Grief Support (Domain 11)</p>
<p><b>Level 4</b> Professionals - Chaplains with Management/ Leadership Training and Experience</p>	<p>Program Development and Coordination Leadership, Supervision &amp; Evaluation Education and training</p>	<p>Domains 1-11 plus Organizational Program Development &amp; Evaluation, Consulting and Co-ordinating (12) Disaster Spiritual Care Education and Training (13)</p>

**Four levels of spiritual care providers respond according to the phase of the disaster: response or recovery period**

<b>Response Pillar</b>	<b>Recovery Pillar</b>	
<b>Emergency Situation</b>	<b>Early Recovery</b>	<b>Long Term Recovery</b>
<p>Rescuing people and providing basic needs</p> <ul style="list-style-type: none"> <li>Level 1 on the periphery of the disaster zone</li> <li>Levels 2, 3, and 4 inside the disaster zone</li> </ul>	<p>Rebuilding begins Continue providing for uncomplicated physical, emotional and spiritual needs Administrative support</p> <ul style="list-style-type: none"> <li>Levels 1 and 2</li> </ul> <p>Provision of professional support for complicated emotional and spiritual needs</p> <ul style="list-style-type: none"> <li>Levels 3 and 4</li> </ul>	<p>Providing Recovery needs Rebuilding continues</p> <ul style="list-style-type: none"> <li>Levels 1, 2, 3 and 4</li> </ul> <p>Provision of professional support for complicated emotional and spiritual needs</p> <ul style="list-style-type: none"> <li>Levels 3 and 4</li> </ul>

## **RESOURCES FOR TRAINING THE FAITH COMMUNITY TO RESPOND TO DISASTERS<sup>19</sup>**

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*Note: Resources may reflect the specific faith heritages of these organizations*

### **National Voluntary Organizations Active in Disaster**

<http://www.nvoad.org>

Founded in 1970, NVOAD is committed to Cooperation, Communication, Coordination, and Collaboration in Disaster Response. Many NVOAD member organizations provide Spiritual Care in Disaster and offer resources and information through their websites. A list of NVOAD member organizations can be viewed on the web site.

### **Catholic Charities**

<http://www.catholiccharitiesusa.org>

Catholic Charities offers online information for congregations, businesses, families, and faith leaders.

### **Christian Disaster Response**

<http://www.cdresponse.org>

The Christian Disaster Response provides church and pastoral training in disaster response as well as direct assistance during disaster.

### **Christian Reformed World Relief Committee**

<http://www.crwrc.org>

The CRWRC offers information for congregations and faith leaders.

### **Church of the Brethren – Brethren Disaster Ministries**

<http://www.brethren.org/bdm>

The Church of the Brethren—Emergency Response provides unique materials on the care of children in disaster.

### **Church World Service**

<http://www.churchworldservice.org>

CWS offers a variety of resources and training oriented towards organizing and equipping the faith community to respond to disasters. Resources for Faith Community Leaders and Congregations can be found through this site.

### **Episcopal Relief and Development**

<http://www.er-d.org>

ERD offers materials for congregations and faith leaders.

### **Evangelical Lutheran Church in America Domestic Disaster Response**

<http://www.elca.org/disaster>

The Evangelical Lutheran Church in America and the Lutheran Church — Missouri Synod collaborate in the disaster response ministry Lutheran Disaster Response.

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<sup>19</sup> K. Massey, “Light Our Way,” pp. 56-60.

### **FEMA**

<http://training.fema.gov/IS/>

The FEMA Emergency Management Institute offers excellent online distance learning courses through its Independent Study Program. Courses on the National Response Plan, Incident Command, and many other topics of interest to Disaster Response are available free of charge.

### **Mennonite Disaster Service**

<http://mds.mennonite.net>

“Preparing for Disasters: A Guide for Mennonite Congregations” provides information on emotional and spiritual care from the individual congregation’s perspective.

### **Nazarene Disaster Response**

<http://www.nazarenedisasterresponse.org/>

Nazarene Disaster Response offers publications and resources on grief and Spiritual Care issues.

### **Presbyterian Disaster Assistance**

<http://www.pcusa.org/pda>

The PDA offers comprehensive materials for congregations and faith leaders on their site.

### **Southern Baptist Convention**

<http://www.namb.net/drchaplaintrainingmanual/>

The North American Mission Board of the Southern Baptist Churches offers extensive information for congregations and faith leaders, including the well-known Disaster Chaplain Manual.

### **The International Critical Incident Stress Foundation**

<http://www.icisf.org>

This site lists training opportunities, conferences, resource lists of books, media materials and courses offered, including a course specifically addressing emotional and spiritual care in disasters and 2 courses in crisis pastoral care intervention.

### **The Salvation Army**

<http://www.salvationarmy.ca/eds/>

[www.disaster.salvationarmyusa.org](http://www.disaster.salvationarmyusa.org)

The Salvation Army in North America offers a wide variety of training courses to Faith Based groups and congregations designed to assist the local congregation in determining their roll in emergency response. Salvation Army courses also teach individuals and groups how to function within the Emergency Management Incident Management structure. There is a major focus on Emotional and Spiritual in Disasters training as well as various other Critical Incident Stress Management interventions.

### **United Methodist Committee on Relief**

<http://gbgm-umc.org/umcor>

UMCOR offers downloadable information for congregations and faith leaders.