



Psychological First Aid & Personal Support

Australia England Canada USA



Volunteer Carers & Chaplains
The Faith Community in Emergency

by Graeme Winterton
2010

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My appreciation is expressed to the members, executive and alumni of the Emergency Foundation for their support and encouragement to pursue the research project. In particular, the indefatigable work of Jenny Davis is acknowledged with thanks.

I recognise too The Victorian Council of Churches executive and staff who have supported the project and ensured operations continued during my absence

The Emergency Services Scholarship provided a unique opportunity to examine volunteer chaplaincy and emergency personal support models of faith communities in England, Canada and the United States. It made possible connection and interchanges with leaders in the field and opened the way to explore planning, implementation, evaluation and training processes.

Insights gained during the study have enabled me to make an informed critical analysis of current Australian faith community emergency and training provisions. It surprised me to discover that in many ways the Victorian personal support arrangements lead the field.

The ESF Scholarship is to my mind an invaluable resource which provides the motivation for the members of our emergency community to pursue the highest achievement in professionalism and service on behalf of the people whom we all serve.

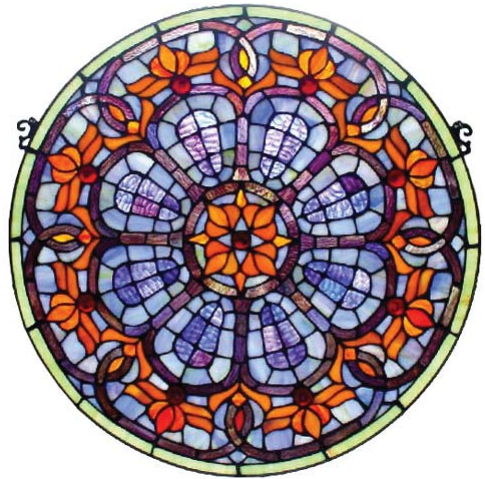
Graeme Winterton

February 2011

Introduction

The Faith Community in Emergency -

A significant & practical resource



People of many different faith backgrounds and belief systems live in modern Australia. The faith community is arguably the most widely distributed and largest community group of our society and responds voluntarily to meet human need in emergencies.

The staff and volunteers of most community organisations and emergency agencies have formal or informal connections with the faith community which creates a strong interlocking network of interdependence.

Congregations constitute a substantial State wide volunteer force which is drawn upon to provide trained outreach and personal support workers.

Faith leaders are a readily available, experienced and trained personal support resource which can provide significant capacity back up to existing response and recovery arrangements.

Clergy live in and for the communities they serve. They are well known and experienced in helping people through the crises of their lives. Clergy possess unique skills and their presence during crisis events, at disaster sites and emergency relief centres, provides critical early intervention and ongoing non sectarian support for all.

The Faith Community - leading humanitarian aid.

Early Christians and clergy were the first social workers and founded the Christian caring agencies such as Anglicare, The Brotherhood of St. Laurence, The Salvation Army, The St. Vincent De Paul Society, Uniting Care, and many others. The Faith Based Organisations (FBO) still constitute the major means of implementing policies of care in our society. Victoria's emergency arrangements depend hugely upon their personnel and resources.

Development of the Emergencies Ministry

The role of the churches as an organised response agency began in the Red Cliffs and Irymple region in 1977 when Uniting Church clergy conducted outreach visitation after a massive storm event. Further teams were subsequently formed to provide a future ready response. Volunteers were later deployed during the 1983 Ash Wednesday bushfires.

Research shows that whether or not people have a link with a faith community, most still look for and welcome the particular support that clergy provide

Consultation with several churches and the Department of Human Services (DHS) in 1993 resulted in agreement that the Victorian Council of Churches (VCC) would be responsible for the involvement of faith communities, personal support and for outreach visiting in emergencies. The arrangement enabled the churches to respond ecumenically and to include other faiths in a decentralised form with responsibility given to regional coordinators for administration and deployment.

Emergencies Ministry Role

The Victorian Council of Churches is the coordinating agency for on site chaplaincy, personal support and Psychological First Aid. (PFA) The Victorian Emergency Chaplaincy Network (VECN) programme aims to provide ecumenical Trained volunteers. Clergy, faith community leaders and personal support personnel drawn from many faith communities and traditions act alongside emergency response personnel from the earliest stages of an emergency event.

Outreach

The VCC has acted as the lead agency for outreach and personal support in a number of events including the 1998 Gippsland floods, 2003 Gippsland fires, 2007 Upper Murray drought outreach and the 2009 Alpine Shire fires. Chaplains and personal support workers were deployed throughout the State during the events of Black Saturday 2009 and the Victorian floods of 2011.

Personal Support

The personal support process commences at the point of impact of an event and includes response and recovery functions within all social environments. It is a framework which provides emotional support, information, referral and practical assistance for trauma affected individuals and communities during their emotional and social recovery.

Chaplaincy

Emergency response and recovery planning in 2005 for the M2006 Commonwealth Games recognised that existing personal and Local Government recovery officers and response personnel responsible for support arrangements would not have the capacity to meet the demands of a large scale emergency. The VCC was tasked by DHS to develop a proposal for the creation of a chaplaincy response group. It was envisaged that clergy trained in psychological first aid and personal support would provide a specialised response in emergency events as well as back up capacity for DHS personal support staff.

During a review of the preliminary VCC proposal it became apparent that chaplaincy should be available on a continuing basis in each community and would significantly enhance the existing recovery arrangements.

The VCC consequently expanded the proposal and a seeding grant was provided to develop chaplaincy capacity before the commencement of the M2006 Commonwealth Games and to continue the programme on a permanent basis. An agreement signed between DHS and the VCC specified the objectives.

Chaplains:

1. Are local clergy trained for emergency crisis ministry and registered by the VCC.
2. Are nominated and drawn from all faith communities.
3. Provide non sectarian support for all people whether they are of faith or no faith.
4. Complement the contracted work of sector chaplains.
5. Provide a link between response and recovery within the State Emergency Plan arrangements.
6. Provide a broad civilian focus governed by DHS priorities.
7. Provide immediate personal support and psychological first aid alongside emergency services personnel.
8. Provide ongoing personal support after an event and respond to post event needs.
9. Support DHS arrangements with counselling and referral services.



Purpose of the Research Project

The Psychological First Aid and Personal Support research project was developed to gain an insight into community and sector chaplaincy policies, arrangements and training requirements in countries which possess a well developed public/interfaith connection for emergency personal support programmes .

The project majored upon emergency chaplaincy and faith based organisations (FBO) policies as they underpin the operational arrangements for personal support in Victoria.

Apart from the VCC programme, community chaplaincy and psychological first aid (PFA) intervention models of this kind do not exist elsewhere in Australia. For this reason it was considered important to measure current arrangements against extant models and practices in other places.

Its aim was to support the strengthening and development of interagency coordination, interfaith connection, inter-church cooperation, and volunteer management.

The Revd. Canon Graeme Winterton
State Coordinator
The Victorian Council of Churches
Emergencies Ministry



Ground of the Research

Research was based upon the following series of predetermined questions which had emerged from operational and administrative experience during the development of the Emergencies Ministry and the Chaplaincy Network.

Exploring the civilian and military connections in emergency.

- How is the defence community linked to national, state and municipal emergency arrangements?
- Is Defence included in policy development for community recovery and resilience?
- Is chaplaincy integrated within response and Included in SOP ?
- What is the nature and extent of emergency ministry training for defence chaplains?

Exploring the connection between the faith community and civilian emergency arrangements.

- How is the faith community linked to national, state and municipal emergency arrangements?
- Are the churches included in emergency policy development for community recovery and resilience?
- With particular reference to emergencies, what are the concepts and models of care owned by Church leaders and policy makers.
- Which denominations and organisations lead in the fields of response, recovery and chaplaincy?
- How is the multi-faith dimension managed?
- How effective are the connections between church and other NGO?
- Is chaplaincy integrated within response and included within Standard Operating Procedure?
- Is emergency ministry a priority for local clergy and congregations?
- What is the nature and extent of training for clergy and lay people?
- How are local congregations organised for emergency response and recovery operations?
- How are volunteers managed and deployed?

Executive Summary

Emergency response and recovery agencies in Victoria have increased their expertise and capacity considerably over the last decade. Significant events touching all environments are catalysts for further research and the application of new insights and methods of operation.

Civilian populations have been severely impacted by international terrorism and natural disasters. Emergency planners have consequently turned their attention to personal support and recovery with a view to implementing more comprehensive and effective arrangements for individuals and communities.

The focus of this research upon the psychosocial aspects of personal support has led to a number of findings that it is hoped will bring about the implementation of practices which better integrate response and recovery operations and provide enhanced care for affected people and communities.

The Chaplaincy and psychological first aid programme implemented for the first time in Australia by the VCC and DHS needed to be validated by comparison with practises in other places.

This study primarily outlines the functions and operations of Faith Based Organisations from all religious traditions and summarises observations.

Personal support arrangements in England are similar to those in Australia. However it was surprising to observe that little if any attention appears to be directed by secular or religious policy makers towards the organisation, coordination or deployment of trained chaplaincy, and level 1 psychological first aid,

Canadian arrangements for chaplaincy and related personal support are embryonic. The CCC NAGEP research is impressive – particularly in regards to the significance of spiritual care in cases of trauma

The preliminary CCC national organisational arrangements are noteworthy as they serve as a model for a much needed equivalent arrangement in Australia.

Inter-faith cooperation is central to planning in Canada and the USA. National and local forums contribute to the understanding of cultural differences and assist authorities to plan for diverse needs. However it appears that joint ICS action has not been established by the faith communities.

American FBO excel in the area of training. Most offer courses in personal support. Some such as NDIN engage in advanced chaplaincy preparation. The VECN course in Victoria could well incorporate elements of the syllabus to advantage.

The Washington based HSPI research conclusions provide clear evidence of the importance of a FBO and chaplaincy presence in emergency events.

Of significance are the research findings that most people look for and value chaplains above other psychosocial support workers and that evacuees respond more readily to people who had shared their trauma.

Further, it was found that principles which underpin the Australian recovery policies embraced by FBO and NGO were of the utmost importance. viz: Personal Support must encompass a Holistic approach. Providing people with clear information, clean housing, and regular meals along with a sense of dignity supports psychological well-being.

The Canadian and US National VOAD forum where organisations share knowledge and resources also functions as a credentialing body. The Department of Homeland Security recognises the validity of organisations registered with VOADs

Shelter (relief and recovery) provision is more flexible in the US than in Australia. The 9/11 Trade Centre and Pentagon attack has prompted the establishment of places of first refuge assembly sites. The practice could be adopted to advantage in our larger population centres.

Operational coordination is the key to the delivery of effective personal support. One common failure was evident in every location. Personal support, chaplaincy and psychological first aid was uncoordinated.

Without exception leaders interviewed, whether holding response or recovery positions with government authorities, in FBO, or serving

with any of the VOAD approved organisations in the US all confirmed that arrangements did not exist for ICS deployment and management of FBO psychosocial personnel and services.

One common failure was evident in every location.

Personal support, chaplaincy and psychological first aid was uncoordinated

Local FBO volunteers are a highly motivated resource which can be mobilised quickly. Trained local chaplains are available over the long term as a resource to underpin community recovery and personal care. They can provide leadership and direction when it is scarce.

The future direction of personal support will be governed by need as well as by the application of new insights and skills provided by trained mental health, psychosocial workers and chaplains.

Success will require the application of the US NVOAD core principles of cooperation, coordination, communication and collaboration

The Victorian model can confidently claim to be at the leading edge of world's best practice. It will require a greater resolve from all sectors of government, the emergency community and religious leaders to ensure it continues to deliver a sustained ministry of support for people traumatised by catastrophic events.

2010 Scheduled Timetable

United Kingdom

13th. August - Portsmouth

HMNB Portsmouth Navy Command Headquarters
The Venerable John Green Director General Naval Chaplaincy Service

16th. August - London

Churches Together in England (CTE)
The Revd. Debbie Hodge Executive Officer of CTE and Sect. Health Care Chaplaincy Unit

17th. August - London

London Borough of Tower Hamlets Corporate Safety and Civil Protection Unit
Steve Crawley Business Continuity Coordinator

18th. August - High Wycombe

Royal Airforce Chaplaincy Department
Nick Barry, Dep. Chap-in-Chief Jonathan Chaffey Asst Chap-in-Chief Ops -

Canada

25th. August Toronto

The Canadian Council of Churches
Canon Douglas Graydon & National Advisory Group on Emergency Planning

United States of America

27th. August - New York

Episcopal Church Bp. Andrew St. John
Episcopal Relief & Development Abigail Nelson

30th. August - New York

The National Disaster Interfaiths Network (NDIN)
New York Disaster Interfaith (NYDI) Peter Gudaitis Executive Director

31st. August - New York

National Council of Churches of USA & The Church World Service
Wesley M. "Pat" Pattillo Associate General Secretary,

3rd. September - Washington DC

The George Washington University Homeland Security Institute
Federal Emergency Management Agency (FEMA) U.S. Department of
Homeland Security Revd. John Boyles and associate staff

United Kingdom



Churches Together in England (CTE)



The Revd. Debbie Hodge
Executive Officer of CTE

Churches Together in England is an equivalent organisation to the Australian Council of Churches and is the national body established by the churches in 1990. CTE has partner bodies in Scotland, Wales and Ireland. CTE coordinates the work of the four nations from offices in Tavistock Square Central London.

At a national level CTE comprises 32 Member Churches or Councils of Churches and 27 Bodies in Association. Churches are also continuing to develop ecumenical commitment locally and at intermediate (county) level.

Because Australian faith communities have done little to coordinate response and recovery activities. It was important to investigate the nature and extent of connections between civil emergency arrangements and the faith communities as well as inter agency cooperation.

A CTE presentation based upon the Multi-Agency Emergency Response Plan – Hertfordshire Resilience was prepared for the VCC consultation.

CTE Consultative Groups engaging Emergency Issues

- Ecumenical Strategy Group for Ministerial Training coordinates the planning of resources for ministerial training.
- Committee for Health care Chaplaincy
- Prison Chaplaincy Team coordinates the work of Prison Chaplains.
- Churches Regional Network - Meeting place for engagement with regional government.
- Community Work Alliance supports projects and thinking on mission in community work.
- Churches Rural Group facilitates ecumenical decision making concerning the rural church
- Coordinating Group for New Housing Areas
- Disability Network

Civil / Defence Connection



One of the goals of the study was to assess whether arrangements were in place to facilitate personal support and chaplaincy ministry from Defence via means of Military Aid to the Civil Community (MACC) regulations.

In Australia, sector chaplains employed within Defence and by Emergency Agencies are limited by contractual arrangements to serve only the personnel of their employing organisation.

The following extract from a MOD statement corresponds with the Australian Instructions. Consultation with RAN and RAF chaplaincy quickly established that such links do not exist in the UK and that MACC was limited in its application.

Military Aid to the Civil Community (MACC)

This is the provision of unarmed military assistance to the public at large. It may be in the form of assistance to the civil authorities when they have an urgent need for help to deal with a natural disaster or a major incident, but could also be assistance to civil sponsors, either by carrying out special projects of significant social value to the community or by attaching individual volunteers full-time for specific periods.

The provision of MACA should always be the last resort, having first explored mutual aid between civil agencies and other private sector options. The only exceptions to this are where Civil Authorities lack the required capability and it is unreasonable to expect it to provide one in the short term, or where a capability is not immediately available but the need to act is urgent

Armed Forces and Central Government

Where assistance is provided to local agencies or responders, there should be no doubt that military support is always provided as assistance only. The relevant civil agency retains overall responsibility on all occasions, whilst the Armed Forces themselves always remain under military command. Because it is important to ensure that the Armed Forces remain under central Government command, Armed Forces involvement automatically brings with it the involvement of central Government.

Portsmouth Naval Base

The Chaplain of the Fleet, Senior Chaplain John Green, is based at Her Majesty's Naval Base Portsmouth and is responsible for the training, management and deployment of all HM Naval Chaplains. We had met previously in Australia and he kindly arranged accommodation on base for my visit. John presented an extensive brief drawn from HM Defence Instructions as well as the local Portsmouth City Council Emergency Response Plan. The brief covered all aspects of chaplaincy deployment operationally and domestically and emergency arrangements were discussed in depth.

RAF Base High Wycombe

Discussion with the RAF Chaplains-in-Chief Operations, Nick Barry and Jonathan Chaffey at High Wycombe Buckinghamshire centred upon chaplaincy training and arrangements for aid to civil authorities. In most respects arrangements reflect those of the Royal Navy and do not include chaplaincy support for military families or the broader community.



London Borough of Tower Hamlets (Thames Docks Area)

Steve Crawley is the Civil Protection & Business Continuity Coordinator for the London Borough of Tower Hamlets Corporate Safety and Civil Protection Unit. Steve possesses an in depth knowledge and experience in planning and operations and has taken a particular interest in humanitarian assistance.



Steve Crawley

Faith Community Connection

Tower Hamlets has established strong links with the local Interfaith Forum and conducted low level situational training and exercises which focus upon the chaplaincy role within the local emergency plan protection unit. Steve possesses an in depth knowledge and experience in planning and operations and has taken a particular interest in humanitarian assistance.

In developing the emergency recovery strategy the Borough has applied the Pan- London template as evidenced in the following extract from the local Emergency Plan.

Extract from Tower Hamlets Emergency Plan

29. Multi-Faith Response - Pan-London arrangements

29.1 A Major Incident Multi-faith Plan has been drawn up, in consultation with the London emergency services, to enable the faith communities to make a fast and effective response in any major incident. The plan is to be regarded as a flexible guideline to be adapted to the needs of each incident. Not every detail will always apply, but a broad outline will always be followed.

29.2 The Plan is produced/maintained by London Churches and is disseminated by them to London Local Authorities (emergency planning teams), along with relevant contact details.

29.3 The Plan would be activated, if necessary, during a Major Incident (i.e. under the LESLP procedure), either by the Police contacting the Salvation Army Emergency Coordinator or by the London Boroughs contacting the local Archdeacon.

Local arrangements

29.4 As part of local arrangements, faith representatives (including the Chair of the Tower Hamlets Inter-Faith Forum) are members of the Borough Emergency Management Forum (BEMF). The BEMF is chaired by the Council (CP Section) and membership also includes (not exhaustive) – local/regional emergency services, local Health Authorities, RSL representative(s), Docklands Light Rail, Canary Wharf, Environment Agency, MOD. As well as response planning, the BEMF is used to inform and communicate with local responders during an incident and is also used to activate some of these responders as necessary.

29.5 Should a faith representative be required at a location within the Borough:

- The CP Section should be contacted directly during office hours or the duty CPC if out-of-hours.
- The CP Section / duty CPC will contact the Police to ascertain if the Multi-Faith Plan has been implemented (in total, or in part).
- If implemented, the CP Section / duty CPC will pass on the request, if not, agreement will be made on whether to implement the Multi-

Faith Plan or use local arrangements only (will mainly be influenced by the incident itself).

- If local arrangements are to be used, the CP Section / duty CPC will implement. If no members of the CP Section are available, contacts as contained within Appendix A of this document should be used.

29.6 General roles and responsibilities of faith representatives include, as listed below (not exhaustive), although it is emphasised that the actual deployment would be agreed with the faith representative(s) / co-ordinators and the responding agencies:

- To minister to those involved, injured or affected at the incident.
- Care and comfort to relatives, and others caught up in the incident. This may be at receiving hospitals, mortuaries, casualty clearing stations, rest / reception centres, friends and relatives centres, or survivor centres.

England: Reflections & Observations

Meetings with English organisations and leaders involved frank and open discussion and the exchange of information on Victorian and English emergency arrangements.

English emergency arrangements are similar to Emergency Response and Recovery plans extant in Australia.

The Hertfordshire, Portsmouth and Tower Hamlets models are replicated throughout the UK. As in this country, each jurisdiction adapts a standard template model to reflect the demands of local conditions and anticipated contingencies.

Policy Development

The Church of England and the National CTE serves the community through a multiplicity of commissions and agencies across the spectrum of social need, disadvantage and faith connection. Humanitarian aid and resilience organisation is similar to Australian arrangements and is linked to the commitment of faith community social service agencies through agreements and memorandums of understanding.

Little if any attention appears to be directed by secular or religious policy makers towards the organisation, coordination or deployment of trained chaplaincy, psychological first aid, and general personal support personnel for people impacted by emergency events. However, local health care chaplaincy committees and local clergy rostering arrangements are organised and provide a basic response capacity.

The involvement of the faith community in emergency is generally seen to revolve around volunteer chaplaincy, the provision of facilities, relief and logistical backup. Personal support and psychological first aid as addressed in Victoria was not generally understood to be within the remit of the faith community in England.

Personal Support

The Hertfordshire document provides in very general terms for the place of Humanitarian Assistance through a coordinating group and outlines response management procedures. Little mention is made of caring agencies and does not make provision for the triggering of psychological first aid during the initial response phase of an event.

Token involvement of faith groups is mentioned. The mechanical and purely response oriented approach ignores the significance of the psychological, emotional and spiritual dimension which is best addressed by trained personal support workers and faith leaders. The following quote from Para 4.13 of the document states:

“Faith groups can be called upon to offer advice and guidance about religious and ethnic groups. Examples of support that could be offered include translators and interpreters, particular religious requirements relating to medical treatment, hygiene, diet and places of prayer. There may also be concerns about how the bodies are handled and when funeral arrangements can be made. The lead local authority will ask for the faith groups help when necessary.”

However this operational statement is counterbalanced by a recommendation for local CTE councils to be the lead agencies for the development of community events and to address issues of fear, shock and the sharing of experiences by affected individuals. The inclusion of the Borough Faith Coordinator in the Tower Hamlets Emergency Management Forum exemplifies the application of the provision.

Chaplaincy Provisions

1. Sector chaplaincy for Emergency Services are based upon informal arrangements made within most commands - usually at a local level. Some police jurisdictions have appointed a part time chaplain to provide minimal support and to organise volunteer rosters.

2. English faith communities have a well developed health chaplaincy sector which is tasked with ensuring that a lead chaplain coordinates medical chaplaincy at a designated operational level hospital.

3. Community Chaplaincy is provided through local clergy arrangements. Local Clergy maintain an on call duty roster but authorities at institutional and civil levels do not appear to mandate or supervise standards and participation .

4. The volunteers guide published by Hertfordshire Resilience describes the Faith Groups contribution as follows:

“ Hertfordshire Resilience has a Memorandum of Understanding with the Anglican Diocese of St. Albans to to coordinate a faith response to a major incident, The Church of England has a building and workers in every area of the county putting it in a good position to organise this response. Area representatives amongst the clergy have a local ecumenical and, where appropriate, interfaith cascade to enable them to deploy chaplains from faith groups to reception centres, hospitals, airports, industrial sites, temporary mortuary facilities and anywhere else that help may be needed.”

Training

Revd Hodge and the military chaplains were of the view that clergy and most chaplains are insufficiently trained for emergency ministry and training did not exist in personal support for lay people.

Apart from initiatives taken by some individual institutions, CTE, the Church of England and Military Chaplaincy has not attempted to train people specifically for emergency ministry and chaplaincy. Generic chaplaincy training is available through theological colleges such as the following post graduate MTh offered by the Church of England through St. Michael's Theological College.

M.Th. [Chaplaincy Major]

Taught component -

- Practical Theology: Resources and Methods
- Facilitating moral thinking and debate
- Ethics and spiritual values in the context of profession and vocation
- Perspectives and skills in the professional chaplaincy context
- Chaplaincy in practice
- Understandings of mission in dialogue with chaplaincy
- Dissertation component - 16,000 words on a topic in practical theology relevant to chaplaincy work.

Tower Hamlets Borough has developed a Level 1 Introduction to Emergency Management training course designed specifically for local clergy and municipal liaison officers. It centres upon a practical exercise based around an historical event followed by debrief and instructional input. To the best of my knowledge qualified non clergy faith community personal support workers are not included in the thinking or operational arrangements within the UK.

Conclusion

- Apart from the Hospital based rota system of local clergy psychological first aid, emotional and spiritual personal support is not provided in any coordinated way. There appears little recognition of the need to initiate the deployment of trained personnel as first responders.
- Clergy Training for emergency in the UK is practically non existent The Tower Hamlets initiative appears to be merely a practical briefing originating locally for the immediate faith community and is not related to a common syllabus or standard.
- Advanced chaplaincy courses such as the Anglican M.Th. Programme at St. Michael's, are desirable and equip a few specialist chaplains. However they do not provide the foundational and targeted training required by people engaged in personal support and psychological first aid at first level operational scenes. The course is regarded as innovative in England but does not approximate to any of the content based courses taught in Victoria by the Department of Human Services and The Victorian Council of Churches.
- Local congregations are not regarded as a resource other than likely venues for shelter and relief centres.
- Lay members of congregations are not trained as personal support workers or included in Local Government emergency plans for outreach and relief centre activities.
- United Kingdom personal support arrangements - where they exist appear to be based upon minimum organisation, inadequate training and little if any ecumenical cooperative coordination.
- It appears that nothing in the UK approximates emergency ministry arrangements which prevail in Victoria and other Australian jurisdictions.



Canada — Toronto

The Canadian Council of Churches (CCC)

The CCC is the largest ecumenical body in Canada, now representing 23 churches of Anglican; Evangelical; Free Church; Eastern Orthodox and Oriental Orthodox; Protestant; and Catholic traditions. Together they represent 85% of the Christians in Canada. The Canadian Council of Churches was founded in 1944

The Canadian churches have established a National Advisory Group on Emergency Planning (NAGEP) which integrates pastoral care within government emergency arrangements. The Mandate of the NAGEP is perhaps the most thorough statement of purpose extant and provides an excellent model which has relevance within the Australian context.

Canon Graydon convened a special meeting of the NAGEP group for the VCC visit to Toronto. Canada has not yet developed an organisation for training and deployment of chaplains and personal support workers from the faith communities as the National plan is still in an early stage of development.

The group was intensely interested in the Victorian Council of Churches Emergency Ministry model and engaged in extensive discussion encompassing all aspects of the VCC programme.



Canon Douglas Graydon
*Chair, National Advisory Group
on Emergency Planning,
Canadian Council of Churches
Coordinator, Chaplaincy Services*

Canadian Context

In November 2001, The Canadian Council of Churches (CCC) Governing Board heard a presentation by the Chaplain General to the Canadian Armed Forces, reflecting on events related to September 11 2001, the Swiss Air crash off Peggy's Cove and other recent disasters. The Governing Board passed a resolution asking the Commission on Faith and Witness (CFW) to consult with appropriate government offices to learn about existing pastoral care provisions within the mandates and protocols of the Emergency Measures Offices (EMOs).

The CCC established in 2002 the National Advisory Group on Emergency Planning (NAGEP), now a standing committee of the CFW. Conversations with Federal Government officials soon made it apparent that work would best be initiated with Provincial EMOs. A Regional Advisory Group on Emergency Planning (NS-AGEP) has been established in Nova Scotia and contact with other provinces is underway.

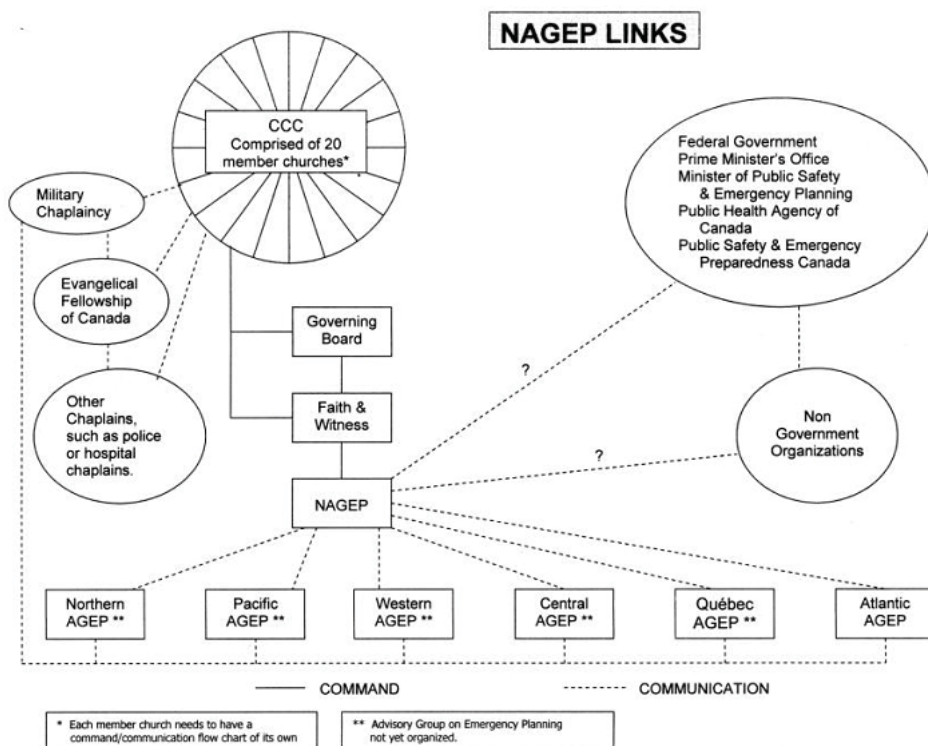
Even though formal provisions for pastoral care within emergency measures protocols vary among provinces and territories, pastoral care and counseling are included within the mandate of Emergency Social Services Personal Services (Health Canada - Emergency Preparedness Canada).

Delivery of Pastoral Care Services often is delegated to faith-based non-governmental organizations such as Mennonite Disaster Services, Christian Reformed World Relief Committee of Canada or The Salvation Army. Other church houses may spontaneously deliver these services in different communities when disasters occur.



Canon Winterton (Centre) meeting with the Canadian NAGEP Group

National Organisation



NAGEP 2002 Mandate

- To assist in the development of Regional Advisory Groups.
- To facilitate the networking of these groups across Canada.
- To develop guidelines or protocols for Pastoral Care Provision that may be used as resources in implementing pastoral care response within provincial EMOs and in other contexts.
- To develop and to share educational resources related to pastoral care provision, as well as commemoration of workers, survivors and victims of disaster.
- To prepare the way for a multi-faith Pastoral Care endeavour in disaster relief operations.
- To facilitate the participation of church houses through all phases of disasters to ensure the care of the people involved.
- To validate the role of all member churches in disaster ministry.
- To develop an information network among participating church houses using e-mail and web sites so that member groups would know about planned exercises, training opportunities and other activities that would enhance response capacities.
- To investigate the possibility of establishing a link with the appropriate federal body.

Guiding Principles

There are four Guiding Principles that inform the work of providing pastoral care in emergencies:

1. An open, ecumenical pastoral care model rather than a parochial approach is most fitting to deliver Pastoral Care in disasters.
 - *Teamwork, partnering and collaboration with other faith groups will ensure that optimal Pastoral Care services are provided.*
2. Participating churches would adopt an all-hazards and all classes of disasters approach. That is, the delivery of pastoral care will be initiated in all natural and man-made disasters.
 - *Churches would be encouraged to attend to the life cycle of disasters that consists of four phases: Mitigation, Preparedness, Response, Recovery.*
3. The NAGEP will continue to make approaches to the federal, provincial and territorial governments to make the emergency response authorities aware of the resource potential which exists in the Canadian Council of Churches.
 - *Local church groups will be consulted to determine their interest in working with the NAGEP and, if desired, establishing a Regional Advisory Group on Emergency Planning.*
 - *The intent will be the signing of memoranda of agreement with as many levels of government as possible.*
4. The NAGEP will serve in a coordinating and resource capacity, facilitating local groups interested in being involved

Faith Community Distinctives

For times of emergencies, participating faith groups can offer the government an ecumenical body of qualified persons, mandated by their respective faith communities to ensure that pastoral care is provided as needed. Such a body is trained to work alongside and in support of local and federal agencies to deliver goods and services to those in distress for immediate and long-term needs.

These professionals come to this task sensitive to the spiritual and personal distress experienced at such times. They minister to the people of their own faith and provide assistance to those of a different tradition while caring for all.

This work is done with the deepest respect for the integrity of the person and the personal faith tradition. Attempts to proselytise or convert are not permitted in this emergency assistance. Since the practice of one's religious faith is a basic human freedom and civil right, the [Federal/ Provincial/Territorial] government should do all in its power to assist in the free exercise of religious faith, expression and conscience by cooperating with the ecumenical body in this work.

Spiritual Care Defined

The Canadian committee of the National Voluntary Organisations Active in Disaster (VOAD) defined spiritual care within the emergency context and provided examples of the work undertaken by emotional and spiritual care givers.

Some examples:

- Primarily listening rather than attempting to explain and provide definitive answers.
- Providing a ministry of 'presence' by demonstrating caring, being present and providing a safe environment in which a range of emotions can be expressed.
- Meeting survivors where they are emotionally and spiritually with special attention to the needs of children.
- Referring to mental health services and other professionals.
- Referring to spiritual leaders of choice as appropriate.
- Praying with individuals if they so choose.
- Providing religious rites and ceremonies
- Conducting funeral services
- Serving as an advocate with authorities
- Affirming and celebrating decisions and progress in the recovery process.
- Encouraging continuance in times of discouragement and pain.
- And much more . . .

“Spiritual care is to devote presence, attention and respectful assistance to helping people discern what is the meaning in their life now, in this new environment of destruction and pain, and how they seek to live out that meaning as the recovery unfolds.”

Issues & Challenges

The VOAD report states:

“ When disasters occur faith groups of many stripes step forward to assist . Assistance entails everything from opening churches, synagogues, mosques or temples to serve as shelters, reception centres, or feeding centres to providing a variety of services.”

The mechanics of how this takes place in theory and in practice, raises , amongst others, the following issues and challenges.”

- Mobilisation and coordination of faith-based groups.
- Establishment of standards of care and acceptable practises.
- Reaching agreement on roles and responsibilities for faith-based groups.
- Creating form of infrastructure for the call-out and coordination of emotional and spiritual care in disaster operations.
- Determining generally accepted training models for personnel.
- Developing a code of conduct for all personnel involved in the delivery of emotional and spiritual care.

People in catastrophic events need hope. Without it they will sometimes refuse physical assistance. They first need to be called out of a collapsing mentality of crisis which puts them into a survival mode which says “I don’t care about you”. Without faith based organisations you are slowing down a community’s ability to rebound.

Father (Major) Todd Meaker

NAGEP Conference Outcomes

The following summary of a recent NAGEP conference outcomes provides a helpful statement of matters which need to be addressed by all concerned with developing effective emotional, spiritual and pastoral care delivery by the faith communities.

Faith based organisations (FBO) along with spiritual care can, and sometimes do, provide all of the six emergency social services:

The core capacity of FBO would be to provide spiritual presence, religious symbols as symbols of hope, and spiritual care during a time which can present a crisis of faith.

THE ROLES THAT FAITH-BASED ORGANISATIONS MAY PLAY IN PREPARING FOR AND RESPONDING TO EMERGENCIES

- Emergency Clothing,
- Emergency Lodging,
- Emergency Feeding,
- Registration & Inquiry,
- Personal Services (includes special needs, fragile populations, psychosocial services for both victims and responders),
- Reception Centre/Shelter Management.

THE CAPACITIES POSSESSED BY ORGANISATIONS TO FULFILL THESE ROLES

- **Spiritual presence** – religious symbols of hope, spiritual care.
- **Physical resources** – food, shelter, clothing.
- **Natural crisis responders** – from personal to local to larger crises; some organizations are trained crisis responders.
e.g. The Salvation Army, Mennonite Disaster Service, Christian Reformed Church Relief Committee)
- **Volunteers** – who respond to the call of the church.
- **Network of response** – churches are record keepers within their own congregation, and seek to know their community. Through their structures they are also networked outside their physical location, regionally, across Canada, and bi-nationally.
- **Spokespeople** – existing church structures would allow the appointment of delegated authorities to participate in planning activities. Drawing on the expertise of community members may provide people who already have experience in areas related to planning, emergency preparedness and response.

Canada: Reflections & Observations

- The Canadian Council of Churches is working carefully through an agenda which sees its goal as a national organisation of faith community and faith based organisations which can respond to emergencies in a coordinated and professional way.
- The CCC uses resources effectively. The group researches thoroughly and consults widely. The findings reported in this document exemplify the CCC's careful method.
- Ecumenical and interfaith initiatives are central to the working group's approach. There appears to be difficulty in building awareness of the significance of the arrangements in the thinking of FBO organisations as well as civic agencies but the NAGEP is not deterred.
- Training and codes of conduct for operatives is regarded as being of critical importance.
- The policy of entering into Memorandums of Understanding with agencies is a positive method of building cooperation and effective operational arrangements.
- As in the USA worship centres are seen as a community resource and the aim is to promote their establishment as shelters of first refuge in disasters.
- The Victorian Council of Churches organisation and training programme was discussed with keen interest as the VCC has already implemented many of the initiatives recommended at the Canadian NAGEP conference.

Conclusion

Faith community response to disaster in Canada replicates earlier Australian uncoordinated and unregulated response of the faith communities. However the CCC has commenced to address identified issues and is moving towards the establishment of an emergency response and ministry programme which is based upon sound internationally recognised emergency procedures.

A willingness to listen and learn is evident and there appears little doubt that an effective programme will be implemented.

It remains to be seen if the aim of an integrated national programme will be embraced by the majority of faith communities or enabled to operate within the secular emergency environment.



United States of America New York & Washington

National Council of Churches of USA & Church World Service

The National Council of Churches of USA and The Church World Service is an ecumenical partnership of 36 Christian faith groups in the United States. NCCUSA is concerned with advocacy, policy development and multi faith cooperation. The Washington Office is a national interfaith policy development group which directs a special commission for Recovery initiatives.

Church World Service (CWS), is the relief, development and refugee assistance ministry working in partnership with local organisations in more than 80 countries. It engages with community-based organisations and national and international NGO' to ensure positive, sustainable changes through development and emergency response systems. CWS provides assistance without regard to race, ethnicity, religion, political affiliation or gender.

Interfaith Engagement

The NCC serves as convener for diverse faith organizations seeking ways to collaborate with one other. The Washington Interreligious Staff Community (WTSC), a group of about 40 leaders of faith-based advocacy offices this interfaith group — ranging from Catholic, Protestant and Orthodox to Jewish and Muslim — meets regularly for dialogue, information gathering, and professional development. |

WTSC has hosted top leaders of the White House offices of public engagement and faith-based and community initiatives. It participated in planning a CBS-produced TV documentary on faith-based advocacy. The group, has also published a comprehensive directory of faith groups including dozens of interfaith and ecumenical workgroups and think-tanks focused on a wide range of issues.

Recovery Initiatives

The NCC Commission staff also provides the Council's representation on the National Board of the Emergency Food and Shelter Program, which annually channels more than \$100 million in aid to regional EFSP boards and local benevolent agencies across the country, many of them staffed by local councils of churches.

The EFSP National Board, which is specified in the Congressional enabling legislation 25 years ago, includes representatives of the National Council of Churches, Catholic Charities, The Salvation Army, United Jewish Communities, United Way of America, and the American Red Cross.



The Episcopal Church & New York

Meeting with: Bishop. St.. John & Ms. Abigail Nelson

The Episcopal Church manages a multiplicity of chaplaincy organisations and was strategically involved with recovery activities during and after the 9/11 World Trade Centre attack.

St. Paul's Chapel (opposite the World Trade Centre) is Manhattan's oldest public building. The Episcopal Church opened it as a respite centre and focus for personal support during the emergency.

Emergency Services personnel made the church their major place of support and recuperation during operations.

The Homeland Security Policy Institute (HSPI) information on Emergency Shelter provisions (page 39) explicates the rationale which includes places of worship in American evacuation and relief centre policy.





Houses of worship can provide a welcoming space, a safe place to rest and critical information to guests whose own resources may be limited by current circumstances .

Relief workers and volunteers are critical to recovery. They need shelter; a place to rest, eat, and be refreshed for the arduous work they undertake.

St. Paul's Chapel proves the efficacy of the US policy to use churches as places of first resort and respite. It also highlights the importance of delivering spiritual and emotional support by clergy and personal support carers from the very beginning of an emergency event.



St. Paul's chapel has been set apart to serve as a place of remembrance and tribute. Photographic displays and tokens of significance are viewed by thousands who have made the chapel a place of pilgrimage.



Ground Zero site under reconstruction September 2010

St. Paul's Chapel is situated beneath the trees at the extreme left bottom edge of the photograph.

The National Disaster Interfaiths Network (NDIN) & New York Disaster Interfaith Services (NYDIS)

A faith-based federation of service providers and charitable organisations who work in partnership to provide disaster readiness, response, and recovery services.

The organisation's programs focus on all phases of the disaster life cycle. Its services range from mitigation education to preparedness training to response and recovery initiatives. Through these programs, the resources of faith-based agencies are strengthened to serve vulnerable communities affected by disaster.



Director: Peter Gudaitis

Interfaith Perspective

NDIN has evolved a coordination model to manage the recovery services and deployment of trained personnel from many faith communities. The key to success has been the membership of 30 FBO & NGO and planned deliberate cooperation between leaders and agencies.

Research

NDIN is a VISTA* sponsoring organisation under the *AmericaCorps* programme and uses the resource to undertake research and to enhance and expand disaster preparedness and recovery services.

*VISTAs perform indirect service; they help build the capacity of organisations to deliver valuable direct services. VISTAs typically create new programs, write grants, and recruit volunteers.

Planning

NYDIS staff participate in city-wide regional and national disaster mitigation, response and recovery planning initiatives. Coordination is by working groups from key government agencies — in particular, the New York City Office of Emergency Management (NYC OEM) the NYC VOAD and the Human Services Council.

NDIN works in consultation with agencies across USA to support planning efforts to support diverse communities. |

Training

NDIN emphasises the necessity of training religious leaders and personnel from within the faith communities for involvement in emergencies. The STAR (Strategies for Trauma and Awareness and Resilience) came under the aegis of NYDIS in 2007

The training programme is more comprehensive than many other courses offered by caring agencies and serves as a model for comparison.

The following modules are included in the NDIN course:.

Preparation & planning,	Phases of disaster
Roles of faith communities	Leadership roles
Radical hospitality	Cultural competence
Conflict Transformation	Chaplaincy
Mental Health	Self care
Comprehensive reference resource	

It was noted that although the Victorian Emergency Chaplaincy training programme covers much the same material. The NDIN syllabus is more detailed and of greater depth in some areas for it is of longer duration than the VCC course. That being said, the VCC syllabus includes significant information and procedures missing from the NDIN course.

Washington DC

The George Washington University Homeland Security Policy Institute (HSPI)

The Revd. John Boyles, Pete Hull and colleagues

HSPI is a nonpartisan group which creates innovative strategies and solutions to current and future threats to the nation by convening domestic and international policy makers and practitioners at all levels of government, the private and non-profit sectors, and academia,



Significant learnings in Washington resulted from the research conducted by HSPI and an in depth explanation and discussion of the umbrella organisation which functions at National and State levels. Known as VOAD (Voluntary Organisations Active in Disaster) Of particular interest is the work of the Emotional and Spiritual Care Committee.

HSPI Research Findings

The importance of mental health & spiritual support

- Mental health and spiritual support services were a common service provided by members of the FBO and NGO community.
- Mental health and spiritual support are desperately needed following a disaster.
- A survey, conducted by the University of Louisiana in the first few months after Hurricanes Katrina and Rita, states that in terms of psychological effects, 53 percent of respondents reported feeling depressed as a result of the hurricanes, and 39 percent reported feeling angry. Only 7 percent had sought psychological counseling.”
- An Urban Institute survey found that thirty-six percent of respondents listed mental health services, including counseling, among the top three community needs in New Orleans.
- Following a disaster, FBOs help people deal with loss and restore their hope through traditional faith-based services, such as group prayer, and through counselling and support to heal them and help them through the crisis.

- People recognise chaplains and ask them to pray.
“Even those who may not have had strong spiritual beliefs before the disaster seek the comfort of prayer,” Gene Grounds of Victim Relief.
- FBOs add a unique dimension, one not addressed by government and secular organisations. They play a major role in the psychological healing process .
- A survey of adult evacuees after Katrina, conducted by the Washington Post in conjunction with the Kaiser Family Foundation and Harvard University found that 92% of respondents believed that religion was important to them after the hurricane. Even more telling, 81% of these respondents said that the evacuation had actually strengthened their religious faith.
- Personal and spiritual support is as essential for the responder and care-giver population as it is for the victimised.”

Limitations and Challenges

- **Caring for Care Providers** . Representatives from both FBOs and NGOs repeatedly speak of a need to “provide for the providers” and to address the psychological and spiritual health of care providers who may not be used to dealing with tragedy on a massive scale.
- **Access and credentials.** Several FBOs took issue with what they perceive is an unwillingness of the American Red Cross (ARC) to allow FBOs to see to the spiritual health of people. FBO representatives have complained that the ARC have refused to allow FBOs to administer spiritual counsel at ARC shelters.

Best Practices

- **Specialisation.** Mental health and spiritual support are both highly specialised functions. Organisations, such as The National Disaster Interfaiths Network, that deploy personal trained in personal and spiritual care specialized in this function were much better equipped to deal with the unique aspects the function.
- **Family unity.** Shelter operators that determine to preserve family unity benefit in many ways, including mental health and spiritual support. Family members had fewer problems when the family structure was maintained.

Conclusions

1. Spiritual care is an important component of personal support. Research indicates that many people look to God during times of extreme crisis.
2. Personal Support must encompass a Holistic approach. Psychological mental health is a function of many of the services that FBOs and NGOs provide. Providing an evacuee with clear information, clean housing, and regular meals along with a sense of dignity supports psychological well-being.
3. Common experience is significant. Evacuees respond more readily to people who had shared their trauma. Psychological healing and outreach, whether spiritual or secular, was well received when counselors or mental health professionals had experienced what evacuees had been through.
4. Faith Based Organisations which are generally part of impacted communities usually provide the necessary support services.
5. Evacuees are more likely to share experiences with caregivers from the FBO because there is a higher level of trust with FBO members.



National Voluntary Organizations Active in Disaster

National VOAD is the forum where organisations share knowledge and resources throughout the disaster cycle — preparation, response and recovery — to help disaster survivors and their communities.

The core principles are:

Cooperation, coordination, communication and collaboration.

State/Territory VOADs exist to ensure similar coordinating efforts occur among organizations at the state/territory and local level.

Members of National VOAD form a coalition of nonprofit organisations that respond to disasters as part of their overall mission.

NVOAD Emotional and Spiritual Care Committee

The Emotional and Spiritual Care Committee's mission is to foster emotional and spiritual care to people affected by disaster in cooperation with national, state and local response organisations and VOADs. The NVOAD ESCC accomplishes its mission in several ways:

- Embracing the unique contribution of various mental health disciplines and faith based groups.
- Identifying specific issues of emotional and spiritual needs as a significant component of disaster response.
- Educating state and local VOADs and non-affiliated partners about the emotional and spiritual needs in disasters.
- Promoting best practices, standards and models to provide effective emotional and spiritual care.

Disaster Spiritual Care Points of Consensus

The following ten points of consensus set a foundation for specific standards for disaster spiritual care providers.

1. Basic concepts of disaster spiritual care

Spirituality is an essential part of humanity. Disaster significantly disrupts people's spiritual lives. Nurturing people's spiritual needs contributes to holistic healing. Every person can benefit from spiritual care in time of disaster.

2. Types of disaster spiritual care

Spiritual care in disaster includes many kinds of caring gestures. Spiritual care providers are from diverse backgrounds. Adherence to common standards and principles in spiritual care ensures that this service is delivered and received appropriately.

3. Local community resources

As an integral part of the pre-disaster community, local spiritual care providers and communities of faith are primary resources for post-disaster spiritual care. Because local communities of faith are uniquely equipped to provide healing care, any spiritual care services entering from outside of the community support but do not substitute for local efforts. The principles of the National VOAD are essential to the delivery of disaster spiritual care.

4. Emotional care and its relationship to disaster spiritual care

Spiritual care providers partner with mental health professionals in caring for communities in disaster. Spiritual and emotional care share some similarities but are distinct healing modalities. Spiritual care providers can be an important asset in referring individuals to receive care for their mental health and vice versa.

5. Disaster spiritual care in response and recovery

Spiritual care has an important role in all phases of a disaster, including short-term response through long-term recovery. Assessing and providing for the spiritual needs of individuals, families, and communities can kindle important capacities of hope and resilience. Specific strategies for spiritual care during the various phases can bolster these strengths.

6. Disaster emotional and spiritual care for the care giver

Providing spiritual care in disaster can be an overwhelming experience. The burdens of caring for others in this context can lead to compassion fatigue. Understanding important strategies for self-care is essential for spiritual care providers. Disaster response agencies have a responsibility to model healthy work and life habits to care for their own staff in time of disaster. Post-care processes for spiritual and emotional care providers are essential.

7. Planning, preparedness, training and mitigation as spiritual care components

Faith community leaders have an important role in planning and mitigation efforts. By preparing their congregations and themselves for disaster they contribute toward building resilient communities. Training for the role of disaster spiritual care provider is essential before disaster strikes.

8. Disaster spiritual care in diversity

Respect is foundational to disaster spiritual care. Spiritual care providers demonstrate respect for diverse cultural and religious values by recognising the right of each faith group and individual to hold to their existing values and traditions. Spiritual care providers:

- Refrain from manipulation, disrespect or exploitation of those impacted by disaster and trauma.
- Respect the freedom from unwanted gifts of religious literature or symbols, evangelistic and sermonizing speech, and/or forced acceptance of specific moral values and traditions.
- Respect diversity and differences, including but not limited to culture, gender, age, sexual orientation, spiritual/religious practices and disability.

9. Disaster, trauma and vulnerability

People impacted by disaster and trauma are vulnerable. There is an imbalance of power between disaster responders and those receiving care. To avoid exploiting that imbalance, spiritual care providers refrain from using their position, influence, knowledge or professional affiliation for unfair advantage or for personal, organisational or agency gain.

Disaster response will not be used to further a particular political or religious perspective or cause — response will be carried out according to the need of individuals, families and communities. The promise, delivery, or distribution of assistance will not be tied to the embracing or acceptance of a particular political or religious creed.

10. Ethics and Standards of Care

National VOAD members affirm the importance of cooperative standards of care and agreed ethics. Adherence to common standards and principles in spiritual care ensures that this service is delivered and received appropriately.

Minimally, any guidelines developed for spiritual care in times of disaster should clearly articulate the above consensus points in addition to the following:

- Standards for personal and professional integrity.
- Accountability structures regarding the behavior of individuals and groups.
- Concern for honoring confidentiality.
- Description of professional boundaries that guarantee safety of clients including standards regarding interaction with children, youth and vulnerable adults.
- Policies regarding criminal background checks for service providers.
- Mechanisms for ensuring that caregivers function at levels appropriate to their training and educational backgrounds.
- Strong adherence to standards rejecting violence against particular groups.
- Policies when encountering persons needing referral to other agencies or services.
- Guidelines regarding financial remuneration for services provided.



Shelter

Places of Emergency Refuge and Respite (ERC) (In Australia - Relief and Recovery Centres)

The US Department of Homeland Security emergency arrangements provide for churches to be places of shelter and respite. Emergency Rest Centres (ERC) are prepared to offer hospitality, risk communication and safe haven to the public during emergencies or mass evacuations.

According to the NRP, “Emergency shelter includes the use of pre-identified shelter sites in existing structures, creation of temporary facilities or the temporary construction of shelters, and use of similar facilities outside the incident area, should evacuation be necessary.”

Worship Centres

- Specific places of worship in some strategic locations are designated as short term Civil emergency refuges.
- They serve as assembly, triage and transfer locations in the immediate aftermath at the impact stage of an event.
- Houses of worship can provide a welcoming space, a safe place to rest and critical information site for responders and people whose own resources may be limited by current circumstances
- Larger well resourced centres which meet required standards may commence operation as a spontaneous shelter
- Local VOADs may enter into an agreement to include a suitable worship centre in emergency plans as an ERC.

ERC Priority Locations

While an Emergency Rest Center may be needed anywhere in a community the three most likely causes for activation are power outages, extreme weather or evacuations. Evacuations requiring temporary refuge for people being moved by mass transportation into or out of an affected area are particularly critical.

Optimal locations for ERCs are:

- Near designated evacuation routes or mass transportation hubs
- In areas prone to flooding or other natural hazards
- In areas close to terrorism targets
- In areas prone to blackouts
- In areas with a high concentration of elderly or special needs populations

Guidelines

Premises must meet basic requirements for safety established by local authorities. An ERC should attempt to maintain a memorandum of understanding with local emergency managers or VOAD and observe local protocols for activation and deactivation.

Service Provision

- Open hospitality - A welcoming and bias-free environment
- Temporary Refuge for the public using 50% of capacity
- Accessible Facilities for the disabled (including bathrooms)
- Water and disposable cups
- Emotional & Spiritual Care (Proselytising /required religious activity prohibited.)
- Basic First Aid. Kit adequate for the total capacity of the facility
- Emergency Information shared with cultural and linguistic competency

Spontaneous 'Pop-up' Shelters

In the first hours after disaster strikes, people desperately need a safe place with a roof over their heads where they can find refuge.

- After Hurricane Katrina Many FBOs and NGOs spontaneously opened to accept the heavy flow of evacuees. These shelters popped up wherever they were needed.
- Most pop-up shelters were established and operated by local FBOs and NGOs.
- Unlike other shelters, typically they are not coordinated with the ARC and with FEMA. In some cases, the shelters' operators had never intended to serve as a shelter, and so they were untrained and inexperienced.

Relief Workers and Volunteer Shelter

Government planning focuses on evacuees' needs for shelter but pays little attention to the needs of relief workers and volunteers for shelter. Yet relief workers and volunteers are critical to recovery. They need shelter each evening—a place to rest, eat, and prepare for the arduous work ahead of them the next day.

Sheltering evacuees is a priority but as time passes a gradual transition occurs: it becomes important to shelter relief workers and volunteers so that the longer-term process of recovery may be completed.

HSPI Findings on Shelter

- **Capacity.** Local and national FBOs and NGOs provide considerable extra capacity for sheltering evacuees, relief workers, and volunteers.
- **Management** Shelters more easily manage relief workers and volunteers than evacuees. They do not need many of the services evacuees require and usually have definite arrival and departure dates.
- **Local Focus** Local FBOs and NGOs receive significant support and services from people in an immediate area who most often deliver their response to the nearest shelter.
- **Autonomy.** Many shelters prefer autonomy from ARC and government rules. It allows them to set procedures, avoid cumbersome policies, and cooperatively govern the shelter as operators and evacuees themselves see necessary.

Limitations and Challenges

- **Coordination and integration** Activities need to be integrated into local and state disaster plans.
- **Training.** Staff must be qualified, trained and credentialed.
- **Costs** The cost of providing shelter drains resources. .
- **Fatigue.** Operating takes a tremendous toll on staff and volunteers.
- **Planning.** Essential to determine capacity and resources.
- **Registration** Facilitates, identification, safety security and referral.
- **Teams.** Reduce staff fatigue and enhanced the orderliness
- **Evacuee employment.** Promotes well being and purpose
- **Rules and guidelines.** Essential for safety and smooth functioning.
- **Family unity.** Reduces burden on staff and promotes wellbeing.

The USA: Reflections & Observations

National Perspective

The Department of Homeland Security' National Response Plan and the NVOAD core principles of cooperation, coordination, communication and collaboration provide an excellent point of reference for FBO and NGO for the development of effective joint response and recovery operations.

Interfaith..

America is host to perhaps the most diverse range of religious observance organisations, groups and denominations on the planet. Uniformity of opinion and agreement for joint action is near to impossible. However the NCCUSA and NYIDS provided insight into effective methods of multi faith cooperation and joint action through consultation.

The Washington NCC Group provides a model for Australia's increasing multicultural community which could find a common link through the Australian National Council of Churches. (NCCA)

- The function of the NCCUSA Washington group is without parallel in Australia where the faith community does not manage disaster and emergency nationally. The US process provides valuable insight for the establishment of a similar Australian arrangement.

Relief and Recovery Centres (Shelter)

St. Paul's Chapel adjoining the World Trade Centre highlights the importance of delivering spiritual and emotional support by clergy and personal support carers from the very beginning of an emergency event..

Spontaneous action by FBO seems common in the US. There appears enough flexibility in the US arrangements to allow for the emergence of spontaneous relief centres. The HSPI Washington group advocates the nomination of strategically located places of worship as shelter/refuges of first resort.

- Advantages are rapid and accessible shelter to meet immediate needs when planned arrangements are unable to meet the demand imposed by large scale multi casualty or natural disaster events.
- Disadvantages are the danger of inadequate centres staffed by unqualified personnel with the attendant risk of causing psychological harm rather than providing acceptable psychological first aid.

Spiritual Care

In General terms American emergency arrangements recognise the importance of spiritual care and have written in FBO for chaplaincy and personal support in emergency and recovery plans.

The National VOAD ethical standards are comprehensively embraced and numerous FBO organisations and faith communities actively promote and conduct personal support training. However, .

- Psychological first aid and personal support training standards vary and a common syllabus for NGO and FBO does not exist.
- Some organisations such as NDIN have emerged as leaders in the field and provide excellent models for policy and training development.
- It was not possible to discover an effective forum for joint action in the area of curriculum and training programmes .
- Spiritual care is provided; however it's delivery, like that of 'pop up shelters' appears to an outsider to be spontaneous, uncoordinated and demand driven at the will of the FBO or individual care worker.

Operational coordination

Chaplains are deployed and administered by individual organisations and are not coordinated by Incident Management Centres as part of an overall recovery operational plan.

The Internationally recognised Incident Control System which governs the operations and deployment of the Victorian Emergencies Ministry does not appear to have been implemented by FBO and NGO. They do not look to have the ability to reach agreement for joint cooperative operations .

Conclusion

American emergency arrangements are well resourced and it is reflected in the depth of planning, training and operations both nationally and regionally. The Interfaith initiatives are enviable in their success. Interfaith strategies have contributed significantly to a high degree of community resilience and enriched communities wherever they have been implemented.

However, as in the United Kingdom, emergency arrangements for coordinated personal support and chaplaincy deployment across the various personal support sectors does not appear to exist. The NCCUSA has not concerned itself with addressing the associated critical ICS issues.

A high degree of competition between FBO programmes, recruitment and operations was noted. Competitive tendering is obviously an issue and FBO appear keen to promote themselves highly in order to obtain advantage and funding.

Key Learnings from the Research Project

Victorian psychosocial and chaplaincy personal support arrangements can without question be regarded as at the leading edge of world's best practice.

VCC emergency coordination employing ICS standards for the deployment of FBO are to my knowledge not replicated in any other place. However the training syllabus would benefit from further development and gain much from some of the US training programmes . Key learnings in the following areas are:

Response

- Psychological first aid workers and chaplains as members of first response teams effectively support emergency workers by relieving them from the diversion of attending to the needs of the uninjured involved in an event.
- On call clergy rosters provide good local support and capacity for deployment however they should be required to be trained. .

Coordination

- Apart from contractual arrangements emergency response and recovery plans make little use of FBO resources. This appears to be a factor in the emergence of spontaneous responses and ad hoc groups from within the FBO sector.
- Self deployed untrained and unregistered personnel are a liability.
- Self deployment by FBO and agencies leads to confusion of roles, duplication of services and conflict of interest.
- FBO are a major resource and their response requires coordination.
- FBO and agency authorities need to observe government emergency plan arrangements more carefully and coordinate their responses.

Cooperation

- Secular organisations such as Red Cross may be conflicted when spiritual care workers expect to team with their members
- Memorandums of understanding with agencies are a positive method of building cooperation and effective operational arrangements.
- Where roles and arrangements are understood and trained clergy and responders are deployed excellent participation results.

Volunteers

- Faith community congregations and members represent a massive largely untapped volunteer resource. The sector can provide infrastructure, trained personnel and backup support.
- Volunteers needs to be coordinated ecumenically and a policy for training, registration, referral and management is required.

Faith Communities & Emergency

- The faith community can mobilise material, social and spiritual resources as it is universally present in society
- Faith community carers are generally considered as accessible people of trust. Their unique contribution in emergency arises from the ability to offer the language of faith, hope and spiritual reinforcement.
- The faith community is viewed as being a voice for the voiceless when needs remain to be met.
- The faith community will be present in the very long term as an integral part of the impacted community. It will be committed to care giving and recovery involvement without expiration dates as opposed to time-line driven government initiatives.
- Clergy will be available as a resource to underpin community recovery and personal care and can provide leadership and direction when it is scarce.
- FBO funding, resources and staff arrangements for multi-casualty events are in most instances quickly exhausted

Interfaith

- Issues of community resilience, communication and cooperation can be addressed through joint collaboration at the interfaith level. NCCUSA & NDIN demonstrate that progress can only be achieved by purpose driven dialogue.
- Multicultural initiatives at the interfaith level promise the possibility of providing significant impetus to support emergency response and recovery agencies in their effort to recruit staff and volunteers.

Psychosocial Support & Chaplaincy

- Emotional and Spiritual Care is an essential component of a psychosocial response in disaster. Chaplains can facilitate the healing and recovery process by assisting people to find meaning in events that shatter their lives.

- Emergency ministry training is a specialisation. It's delivery demands theologically and ICS qualified people to equip chaplains and personal support workers for the task.
- Advanced emergency and chaplaincy training courses where offered provide greater expertise at every level and should be a requirement for trainers and FBO emergency ministry leaders.

Outcomes from the Research Project

As a consequence of the study programme connections have been made with agencies and practices in other countries which have provided the Victorian Council of Churches with new insights and learnings and strengthened the resolve to implement a number of new initiatives.

The emergency readiness, capacity and effectiveness for Victoria will be enhanced by the following significant outcomes:

- More robust emergency response arrangements and ongoing recovery capacity.
- Impetus for better interagency operational connections between response and recovery actions with particular reference to FBO and NGO involvement.
- A closer examination, deeper understanding and application of psychological first aid.
- A better understanding of the connections between spiritual, emotional and physical responses to trauma.
- Access to richer faith community resources for use in Australia .
- A review of VCC current policies and practices.
- Strengthening of the basis of an expanding VCC programme
- Development of a more comprehensive volunteer training policy.
- Motivation for the further implementation of interfaith responses for emergencies.

Recommendations

In order to effectively apply the learnings gleaned from this study it is recommended that:

- The emergency community recognises emotional and spiritual care is an essential component of a psychosocial response and chaplains can facilitate the recovery process by assisting people to find meaning in events that shatter their lives.
- Incident Controllers ensure psychological first aid workers and chaplains are on standby/deployed to join early response teams.
- The US system of nominated shelters of first resort be considered for cities and centres of large population with particular reference to places of worship.
- Victorian Emergency Chaplaincy Network (VECN) be included in LGA response and recovery plans.
- VCC Coordinators be included as members of regional and LGA planning committees as provided for in DHS arrangements.
- Emergency planners and controllers recognise the VCC : –
 - a. Coordinates the emergency involvement of every faith community in Victoria.
 - b. Trains, registers and deploys FBO psychosocial carers and chaplains from all sectors through an ICS staffed by FBO representatives.
- National standards for emergency ministry curriculum and training be pursued and as a minimum based upon EMA training standards.
- Heads of FBO be urged to include emergency ministry training as an essential component in ministerial education programmes.
- Theological institutions offer advanced emergency and chaplaincy courses for emergency ministry leaders.
- The VCC and the Victorian Multicultural Commission place inter-faith emergency cooperation matters on their shared agenda.
- The National Council of Churches in Australia (NCCA) take note of the Canadian NAGEP, Washington NCCUSA advocacy group and the NDIN Interfaith models with a view to implementing similar strategies for dialogue and cooperation in emergencies.

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Acronyms

ARC	American Red Cross
BEMF	Borough Emergency Management Forum
CCC	Canadian Council of Churches
CFW	Commission on Faith and Witness
CTE	Churches Together in England
CWS	Church World Service
DHS	Department of Human Services Department of Homeland Security (USA)
EMA	Emergency Management Australia
EMO	Emergency Management Organisations
ERC	Emergency Recovery/Relief Centre
ESF	Emergencies Services Foundation
FBO	Faith Based Organisations
ICS	Incident Control System
LESLP	London Emergency Services Liaison Panel
LGA	Local Government Area
NAGEP	National Advisory Group on Emergency Management
NCC	National Council of Churches
NCCUSA	National Council of Churches of USA
NGO	Non-Government Organisations
NYCOEM	New York City Office of Emergency Management
PFA	Psychological First Aid
VCC	Victorian Council of Churches
VECN	Victorian Emergency Chaplaincy Network
VOAD	Voluntary Organizations Active in Disaster
WTSC	Washington Interreligious Staff Community