



## **CONNECTING NEIGHBORS:**

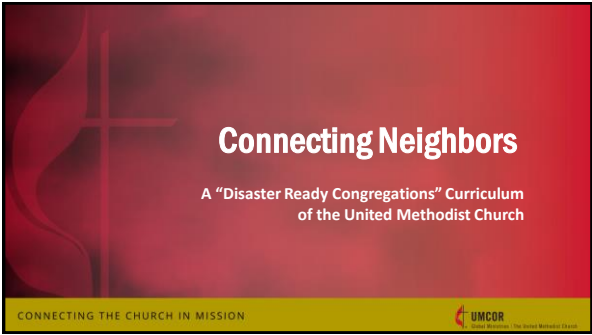
A “Disaster Ready Congregations” Curriculum  
of the United Methodist Church

## **PARTICIPANT GUIDE**

### **Disaster Ministry Overview**

*“When the local church gets involved, that’s our door into  
disaster ministry.”*

Byron Mann, VIM Coordinator  
Janice Mann, Disaster Response Coordinator  
Arkansas Annual Conference of the United Methodist Church



---

---

---

---

---

---

---



---

---

---

---

---

---

---



---

---

---

---

---

---

---

# Disaster Ministry Overview

A "Disaster Ready Congregations" Curriculum of the United Methodist Church

CONNECTING THE CHURCH IN MISSION

UMCOR  
United Methodist Church

---

---

---

---

---

---

---

---

# Grounded in Mission – Undergirded by Faith

Our work is...

- 
- 
-

CONNECTING THE CHURCH IN MISSION

UMCOR  
United Methodist Church

---

---

---

---

---

---

---

---

- Provide practical proactive support
- 
- Recognize all people have God-given dignity and worth
- 
- Do not tie aid to religious or political viewpoints
- 
- Welcome gifts, prayers & service

CONNECTING THE CHURCH IN MISSION

UMCOR  
United Methodist Church

---

---

---

---

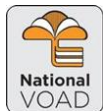
---

---

---

---

## Standards, Principles and Partnerships



- National VOAD Points of Consensus
- Consistent with the church's mission & values
- Communities and individuals "own" their recovery

CONNECTING THE CHURCH IN MISSION




---

---

---

---

---

---

---

---

## What REALLY matters?

OUR MISSION AS A CHURCH -

- 
- 
- 

CONNECTING THE CHURCH IN MISSION




---

---

---

---

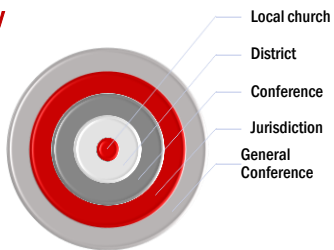
---

---

---

---

## Strengthened by our structure



CONNECTING THE CHURCH IN MISSION




---

---

---

---

---

---

---

---

## What is UMCOR?



CONNECTING THE CHURCH IN MISSION



---

---

---

---

---

---

---

---

## Your partner in disaster ministry

With an invitation from conference leadership, UMCOR can undergird the conference by providing:

- Training
- Expertise
- Relief supplies
- Funding



CONNECTING THE CHURCH IN MISSION



---

---

---

---

---

---

---

---

## UMCOR's Sources of funding

Everything UMCOR does is possible because of the faithfulness of the people in the local church.



- The Advance (USDR 901670) - 100%
- UMCOR Sunday
- Giving Tuesday
- Online giving [www.umcor.org](http://www.umcor.org)

CONNECTING THE CHURCH IN MISSION



---

---

---

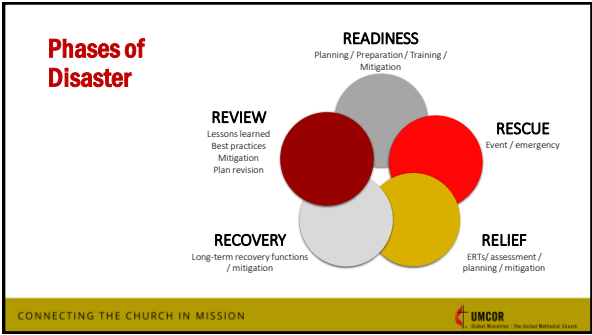
---

---

---

---

---



---

---

---

---


---

---

---

**Disaster Ministry Overview – Wrap Up**

- We have a “\_\_\_\_\_” in disaster ministry
- UMCOR supports the work of the \_\_\_\_\_
- There is a place in each phase of disaster for the church



CONNECTING THE CHURCH IN MISSION

UMCOR  
United Methodist Church

---

---

---


---

---

---

---

**Go forth...and be a visible presence**



*“When the local church gets involved, that’s our door into disaster ministry.”*

Byron Mann, VIM Coordinator  
Janice Mann, Disaster Response Coordinator  
Arkansas Annual Conference of the United Methodist Church

CONNECTING THE CHURCH IN MISSION

UMCOR  
United Methodist Church

---

---

---

---

---

---

---



# **RESOURCES FOR DISASTER MINISTRY OVERVIEW**

Excerpt, Book of Discipline 2016

UMCOR Values

National VOAD Emotional Spiritual  
Points of Consensus

The United Methodist Resolution on Gun Violence  
2016



**The responsibilities of UMCOR shall be as follows:**

- (1) seek to address human need in the spirit of Jesus Christ;
- (2) provide immediate relief of acute human need and respond to the suffering of persons in the world caused by disaster;
- (3) work cooperatively with the appropriate conference units, ecumenical bodies, interdenominational agencies and other partners in the identification of, advocacy for, and assistance with ministries with displaced persons, hunger and poverty, disaster response, and disaster risk reduction;
- (4) administer these ministries described in subparagraph three (3) above in the spirit of Jesus Christ, preserving the dignity of persons without regard to religion, race, nationality, or gender, and seek to enhance the quality of life in the human community;
- (5) work cooperatively with The General Commission on Communication in promotion of the UMCOR Sunday;
- (6) initiate printed, audiovisual, electronic, and other resources to interpret, support, and communicate with conferences and churches concerning appeals for help and information related to ministries with displaced persons, hunger and poverty, disaster response, and disaster risk reduction; and
- (7) assist and train conference coordinators and other partners to address emerging and ongoing issues related to displaced persons' ministries, root causes of hunger and poverty, disaster relief, disaster risk reduction, and rehabilitation.





### **Vision**

As the humanitarian relief and development arm of The United Methodist Church, UMCOR strengthens and transforms people and communities.

### **Mission**

Compelled by Christ to be a voice of conscience on behalf of the people called Methodist, UMCOR works globally to alleviate human suffering and advance hope and healing.

### **Values**

The work of UMCOR is grounded in faith in God and in the communities we serve. This gives us the courage to serve boldly as the presence of Christ to alleviate human suffering and advance hope and healing.

- UMCOR provides practical, proactive support to the most vulnerable survivors of chronic or momentary emergencies stemming from natural or civil causes.
- UMCOR honors cultural differences. We deliver aid to people without regard to race, religion, politics, gender or sexual orientation. We seek input from local communities in identifying needs and developing innovative solutions.
- All people have God-given dignity and worth. The most essential partner in UMCOR's work is the beneficiary.
- UMCOR works with partners—especially those who are indigenous to the affected locale. Civic organizations, faith communities, school leaders, and other local resources are great assets to sustainable recovery and development, particularly after massive traumatic events.
- UMCOR is a good steward of its gifts and grants.
- UMCOR does not tie the promise of its relief and development activity to any religious or political viewpoint.
- The UMCOR professional staff incorporates best practices and standards to provide innovative, effective, and integrated ministry.
- UMCOR welcomes the good efforts of countless individuals and churches who support us through gifts, prayers, and service.



# NATIONAL VOLUNTARY ORGANIZATIONS ACTIVE IN DISASTER POINTS OF CONSENSUS

---

## DISASTER SPIRITUAL CARE

---

In 2006 the National Voluntary Organizations Active in Disaster's Emotional and Spiritual Care Committee published Light Our Way to inform, encourage and affirm those who respond to disasters and to encourage standards insuring those affected by disaster receive appropriate and respectful spiritual care services. As a natural next step following the publication of Light Our Way and in the spirit of the NVOAD "Four C's" (cooperation, communication, coordination and collaboration), the Emotional and Spiritual Care Committee then began working to define more specific standards for disaster spiritual care providers. The following ten "points of consensus" set a foundation for that continuing work.

### 1. Basic concepts of disaster spiritual care<sup>1</sup>

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<sup>2</sup>

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 - cooperation, coordination, communication and collaboration - are essential to the delivery of disaster spiritual care.

### 4. Disaster emotional care and its relationship to disaster spiritual care<sup>3</sup>

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<sup>4</sup>

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.

---

<sup>1</sup> See Light Our Way pp. 52-54. <sup>2</sup> Ibid. <sup>3</sup> Ibid. <sup>4</sup> Ibid.

**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.<sup>5</sup> Post-care processes for spiritual and emotional care providers are essential.

**7. Planning, preparedness, training and mitigation as spiritual care components<sup>6</sup>**

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 recognizing 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.<sup>7</sup>
- 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, organizational 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.<sup>8</sup>

**10. Ethics and Standards of Care**

NVOAD 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

<sup>5</sup> Ibid. <sup>6</sup> Ibid. <sup>7</sup> Church World Service “Standard of Care for Disaster Spiritual Care Ministries” <sup>8</sup> Church World Service “Common Standards and Principles for Disaster Response” \*See [Light Our Way](#) p. 16

## **Book of Resolutions: Our Call to End Gun Violence**

Jesus' call to his followers to be peacemakers (Matthew 5:9) is tied to intimate relationship with God, and echoes God's dreams for peace for all of creation as expressed in Micah 4:1-4:

"In days to come, / the mountain of the LORD's house / shall be established as the highest of the mountains, / and shall be raised up above the hills. / Peoples shall stream to it, / and many nations shall come and say: / 'Come, let us go up to the mountain of the LORD, / to the house of the God of Jacob; / that he may teach us his ways / and that we may walk in his paths.' / For out of Zion shall go forth instruction, / and the word of the LORD from Jerusalem. / He shall judge between many peoples, / and shall arbitrate between strong nations far away; / they shall beat their swords into plowshares, / and their spears into pruning hooks; / nation shall not lift up sword against nation, / neither shall they learn war anymore; / but they shall all sit under their own vines and under their own fig trees, / and no one shall make them afraid; / for the mouth of the LORD of hosts has spoken" (NRSV).

Micah's prophetic dream points to a time when all peoples will journey to God's presence so God "may teach us his ways and that we may walk in his paths" (4:2). Micah describes God as the final judge and the nations will travel to God's presence out of their desire to live in peace without violence and bloodshed.

The stunning imagery of Micah's dream is the transformation of weapons into instruments of harvesting food that occurs after the judgments are handed down to the nations. The transformation is not complete until the nations participate in their own transformation. The work that went into creating the weapons will be matched by the human effort it will take to transform those weapons into peaceful instruments. God does not collect or hide the weapons from the nations, nor does God transform the weapons outside of human effort. The text states that the nations themselves, "shall beat their swords into plowshares, and their spears into pruning hooks."

Violence, in so many ways, is fueled by fear and self-protection. Iron plows and pruning tools can be used as weapons. Yet, in Micah's vision, genuine peace and security are given to all people by God after the weapons of violence are transformed: "they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid." Culture as well as weapons will be transformed: Indeed, "neither shall they learn war any more."

Whether it happens in the towns of northeastern Nigeria, a suburb in the United States, the streets of Australia, or an office in France, gun violence has become an all-too-often frightening phenomenon. We need the reality of Micah's vision more than ever.

Small arms include assault rifles, submachine guns, light machine guns, grenade launchers, portable anti-aircraft guns and anti-tank guns, among other weapons (Small Arms Survey, <http://www.smallarmssurvey.org/weapons-and-markets/definitions.html>). Nations encumbered with violence from small arms face the greatest obstacles to delivering social services to those who need them

the most (Ibid.). Armed violence contributes to crime, human trafficking, drug trafficking, gender-based violence, racial and ethnic conflicts, systemic economic inequalities, persistent unemployment, and human rights abuses among other social maladies (Small Arms Survey, <http://www.smallarmssurvey.org/armed-violence/social-and-economic-costs/impact-on-development.html>). In many countries small arms are the greatest hindrance to food security.

One crucial step toward curbing this violence on an international scale is the Arms Trade Treaty that passed the United Nations in 2013. Its focus is to prevent arms from being traded into already dangerous situations. The treaty does not regulate the trade of small arms within nations. In adopting the treaty, the 118 nations that signed it and the 31 nations that have already ratified it are stating that gun violence is a universal problem devastating lives and creating tremendous instability in nations and entire regions in the world (<http://disarmament.un.org/treaties/t/att/deposit/asc>).

Gun violence also greatly affects families and individuals. One of the most prominent forms of gun violence is suicide. Worldwide, there are nearly one million suicides every year, which amounts to more than 3,000 per day (World Health Organization, International Association for Suicide Prevention, [http://www.who.int/mental\\_health/prevention/suicide/suicideprevent/en/](http://www.who.int/mental_health/prevention/suicide/suicideprevent/en/), Worldwide Suicide Prevention Day is September 10, <http://www.iasp.info/wspd/>). While not all of these involve firearms access to firearms makes suicide more attainable for many who attempt it. Indeed, firearms are the most frequent method for suicides in countries where firearms are common in private households (World Health Organization, <http://www.who.int/bulletin/volumes/86/9/07-043489/en/>).

When domestic violence incidents involve the use of firearms the results are often deadly. “Gender inequality, tolerance and cultural acceptance of the use of violence against women, and common notions of masculinity that embrace firearms possession (which may be supported by both men and women) all combine to create a climate that places women at risk of Intimate Partner Violence involving firearms” (Small Arms Survey, <http://www.smallarmssurvey.org/fileadmin/docs/A-Yearbook/2013/en/Small-Arms-Survey-2013-Chapter-2-summary-EN.pdf>). A US-based study of mass shootings between January 2009 and January 2013 revealed that 57 percent of the incidents involved the killing of a family member, or a current or former intimate partner of the shooter (<https://s3.amazonaws.com/s3.mayorsagainstillegalguns.org/images/analysis-of-recent-mass-shootings.pdf>).

As followers of Jesus, called to live into the reality of God’s dream of shalom as described by Micah, we must address the epidemic of gun violence so “that he may teach us his ways and that we may walk in God’s paths.” Therefore, we call upon United Methodists to prayerfully address gun violence in their local context. Some of the ways in which to prevent gun violence include the following:

1. For congregations to make preventing gun violence a regular part of our conversations and prayer times. Gun violence must be worshipfully and theologically reflected on, and we encourage United Methodist churches to frame conversations theologically by utilizing resources such as “Kingdom Dreams, Violent Realities: Reflections on Gun Violence from Micah 4:1-4” produced by the General Board of Church and Society.

2. For congregations to assist those affected by gun violence through prayer, pastoral care, creating space, and encouraging survivors to share their stories, financial assistance, and through identifying other resources in their communities as victims of gun violence and their families walk through the process of grieving and healing.
3. For individual United Methodists who own guns as hunters or collectors to safely and securely store their guns and to teach the importance of practicing gun safety.
4. For United Methodist congregations that have not experienced gun violence to form ecumenical and interfaith partnerships with faith communities that have experienced gun violence in order to support them and learn from their experiences.
5. For United Methodist congregations to lead or join in ecumenical or interfaith gatherings for public prayer at sites where gun violence has occurred and partner with law enforcement to help prevent gun violence.
6. For United Methodist congregations to partner with local law-enforcement agencies and community groups to identify gun retailers that engage in retail practices designed to circumvent laws on gun sales and ownership, encourage full legal compliance, and to work with groups like Heeding God's Call that organize faith-based campaigns to encourage gun retailers to gain full legal compliance with appropriate standards and laws.
7. For United Methodist congregations to display signs that prohibit carrying guns onto church property.
8. For United Methodist congregations to advocate at the local and national level for laws that prevent or reduce gun violence. Some of those measures include:
  - Universal background checks on all gun purchases
  - Ratification of the Arms Trade Treaty
  - Ensuring all guns are sold through licensed gun retailers
  - Prohibiting all individuals convicted of violent crimes from purchasing a gun for a fixed time period
  - Prohibiting all individuals under restraining order due to threat of violence from purchasing a gun
  - Prohibiting persons with serious mental illness, who pose a danger to themselves and their communities, from purchasing a gun
  - Ensuring greater access to services for those suffering from mental illness
  - Establishing a minimum age of 21 years for a gun purchase or possession
  - Banning large-capacity ammunition magazines and weapons designed to fire multiple rounds each time the trigger is pulled
  - Promoting new technologies to aid law-enforcement agencies to trace crime guns and promote public safety.