



## International Fellowship of Chaplains

PO Box 1004, Temple TX 76503  
(254) 314-2159 Fax (989) 753-3238  
www.ifoc.org Chaplains@ifoc.org

### I.F.O.C. Disaster Response Team Application

Return to [blythe.fowler@ifoc.org](mailto:blythe.fowler@ifoc.org)

Name: \_\_\_\_\_ Chaplain ID# \_\_\_\_\_ Renewal Date: \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Must submit the following certificates / items along with your application:

FEMA 100

FEMA 200

FEMA 700

FEMA 800

Assisting Individuals in Crisis (I.C.I.S.F. only)

Group Crisis Intervention (I.C.I.S.F. only)

Signed Waiver of Liability document

1. Please describe your availability to deploy (i.e. retired / two week notice to employer / etc)

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2. Physical Health: Please describe your present health status and any health conditions that would limit ambulation or ability to lift 15 pounds.

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3. Emotional Health: Please describe your current state of emotional / mental health and if you have experienced any notable life changes in the past 60 days (loss of a loved one, relationship, job, home, etc).

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4. Are you able and knowledgeable to serve on a virtual deployment (have a computer, know how to join & facilitate zoom-type meetings, etc)?

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5. Briefly describe your desire and calling to serve on the I.F.O.C. Disaster Response Team.

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I have completely read the attached 10 Points of Consensus document and understand that I must conduct my behavior during any team deployment in accordance with it.

\_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
Signature Printed Name Date

**RELEASE & HOLD HARMLESS  
AGREEMENT REGARDING PARTICIPATION IN A DISASTER TEAM  
RESPONSE**

This Release and Consent (“Release”) is entered into on this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_, by \_\_\_\_\_ (“Participant”).

1. I hereby affirm and agree that I have fully informed myself of this Release by reading it before signing; and that I have fully informed myself of the details and risk of the trip identified above (“the Trip”) prior to signing this release. This Release applies to all risks and liabilities connected with the Trip, whether foreseen or unforeseen, and I will educate myself about the risks of the Trip including any safety and/or crime risks associated with the destination prior to signing this Release.

2. I acknowledge that I will participate in activities and events while on the Trip conducted by Frontline Chaplains International, Inc. doing business as International Fellowship of Chaplains, its directors, officers, employees, volunteers, interns, or agents (hereinafter collectively referred to as the “IFOC”). I acknowledge that, as a participant, my actions reflect upon the IFOC. Therefore, I agree that I shall behave in an appropriate manner and shall exercise reasonable care in participating in order to avoid damaging the reputation of or risking the assessment of liability against the IFOC.

3. I, individually and on behalf of my heirs and assigns, warrant, agree, and understand that I shall not perform any services for the IFOC for which I expect or desire to receive compensation of any kind during my participation. I, individually and on behalf of my heirs and assigns, specifically disclaim any claim to any compensation of any kind from the IFOC as a participant.

4. I, individually and on behalf of my heirs and assigns, release and agree to hold the IFOC, its directors, officers, employees, volunteers, interns, or agents harmless from all liability for harm to myself or my personal property, resulting directly or indirectly from my participation in the Trip or its activities and events. Such liability includes but is not limited to liability for harm to myself or my personal property resulting from the IFOC’s negligence or from illness, disease, civil unrest, war, terrorism or transportation accident or failure. I personally assume all risks and liabilities in connection with my participation in the Trip and agree to indemnify the IFOC against any liability which might be assessed against it as a direct or indirect result of my participation.

5. Furthermore, I acknowledge and understand that IFOC accepts no responsibility for detention, losses or additional expenses due to delays or changes in travel services, sicknesses, weather, strike, acts of God, war, political crisis, changes in lodging or food, quarantine or other causes. IFOC reserves the right to make changes in the itinerary where deemed necessary or caused by changes in airline schedules. IFOC reserves the right to cancel any trip prior to departure and reserves the right to decline, to accept, or to retain any person as a member of any team. Baggage and personal belongings are at the owner's risk entirely.

6. In the event of my injury during the Trip or its activities and I am unavailable to authorize medical treatment, I authorize dental, medical, or surgical treatment, including but not limited to the administration of X-rays, anesthetic, or anesthesia, by any medical professional chosen by the IFOC. I understand and agree that this consent is given to encourage the IFOC and the medical professional to exercise their best judgment as to such diagnosis or medical, dental, or surgical treatment. I understand that the IFOC does not provide health or medical insurance in connection with the Trip and I personally assume the duty of payment of any medical professional, hospital, clinic, or ambulance service, and release the IFOC from any such duty of payment.

7. I consent to the IFOC photographing and/or recording the Trip and agree that any photographs or recordings of me taken by the IFOC during this activity are the exclusive property of the IFOC for use by the IFOC as it sees fit. Participant shall not be entitled to any compensation for such use.

8. I understand that transportation may be provided by the IFOC to and from the Trip's destinations and activities and agree that I will be able and willing to participate in such transportation. I consent to participate in said transportation and agree to release and hold harmless the IFOC from any and all liability related to such transportation.

9. I agree that venue for any dispute or cause of action arising between the parties, whether out of this agreement or otherwise, can only be brought in a court of competent jurisdiction located in Oklahoma, and such dispute or cause of action shall be governed by and construed in accordance with the laws of the State of Texas, exclusive of any provisions relating to conflict of laws. I expressly agree that this consent, release and hold harmless agreement is intended to be broad and inclusive as permitted by the law of the State of Texas and that if any portion thereof is held invalid, it is agreed that the balance shall, notwithstanding, continue in full legal force and effect. This release contains the entire agreement between the parties. I agree that in any event that I take any legal action against IFOC, which is decided in favor of IFOC, I will be responsible for all legal fees, court costs, and out-of-pocket expenses of IFOC. This Release shall remain in force until revoked. I agree to inform IFOC immediately in writing if any information provided herein changes.

\_\_\_\_\_  
Participant

\_\_\_\_\_  
Date

Print Name:

\_\_\_\_\_  
Witness

\_\_\_\_\_  
Date



# NATIONAL VOLUNTARY ORGANIZATIONS ACTIVE IN DISASTER POINTS OF CONSENSUS

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## DISASTER SPIRITUAL CARE

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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.

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<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