

Liberty University John W. Rawlings School of Divinity

Disaster Preparedness Plan for Cascade Hills Church,
Columbus, Georgia

A Thesis Project Report Submitted to
the Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

By

Kenneth Dawson

Lynchburg, Virginia

August 2021

Copyright © 2021 by Kenneth Dawson
All Rights Reserved

Liberty University John W. Rawlings School of Divinity

Thesis Project Approval Sheet

Dr. Brian K. Sandifer
Instructor

Dr. Dwight Rice
Chair, Department of Community
Care & Counseling

THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Kenneth Dawson

Liberty University John W. Rawlings School of Divinity, 2021

Mentor: Dr. Brian K. Sandifer

While churches, especially large churches, may consider themselves well-prepared for a disruption in normal activities, the COVID-19 pandemic demonstrated churches' lack of preparedness on multiple levels. This disaster as well as other natural or manmade disasters could disrupt normal functions of a church and seriously impede a church's outreach to the community. This project defines the problem and delineates a plan for Cascade Hills Church in Columbus, Georgia. This study designs and implements an intervention by interviewing church staff members and by seeking the input of an expert in the field of disaster recovery. Results are measured by a tabletop exercise, which assesses the end users' grasp of the concepts and the usefulness of the researcher's conclusions. In aggregate, this study is not merely about maintaining church operations but about ministering to the larger community when the community needs the church the most. This study is designed for one specific church but may be applicable to other churches as needed.

KEY WORDS: disaster recovery, outreach, benevolence, evangelism, community, unchurched

Contents

| | |
|--|----|
| Chapter 1: Introduction | 9 |
| Ministry Context | 11 |
| Problem Presented | 18 |
| Purpose Statement | 19 |
| Basic Assumptions | 19 |
| Definitions | 20 |
| Limitations | 27 |
| Delimitations | 27 |
| Thesis Statement | 28 |
| Chapter 2: Conceptual Framework | 30 |
| Literature Review | 30 |
| Advanced Preparation and After-Action Review | 31 |
| Communication | 36 |
| Written Plans and Training | 37 |
| Recovery | 40 |
| Public and Mental Health Issues | 44 |
| Discovery | 48 |
| Theological Foundations | 50 |
| Preparedness/Readiness | 50 |
| Planning | 57 |
| Obedience and Order from Chaos | 59 |
| Being a Good Neighbor | 60 |

| | |
|--|------------|
| Faith Plus Works..... | 61 |
| Summary..... | 62 |
| Theoretical Foundations..... | 64 |
| History of Business Continuity..... | 64 |
| Basic Business Continuity Theory..... | 66 |
| Applying Business Continuity Theory in a Church Setting..... | 70 |
| Chapter 3: Methodology..... | 73 |
| Original Intervention Design | 74 |
| Original Implementation Plan for the Intervention Design..... | 79 |
| Revised Research Design and Methodology | 82 |
| Interviews..... | 83 |
| Risk Assessment | 87 |
| Tabletop Exercise..... | 89 |
| Comparison of Current Project to Previous Work..... | 90 |
| Summary..... | 91 |
| Chapter 4: Results..... | 93 |
| Emerging Themes and Solutions | 94 |
| Question 1 for both Age-Graded and Administrative Staff..... | 94 |
| Question 2 for Age-Graded Staff..... | 96 |
| Question 3 for Age-Graded Staff and 2, 3, and 4 for Administrative Staff..... | 97 |
| Questions 4 and 5 for Age-Graded Staff and 6 and 7 for Administrative Staff..... | 99 |
| Question 5 for Administrative Staff..... | 100 |
| Risk Assessment | 101 |

| | |
|---|------------|
| Risk Assessment Process | 101 |
| Rationale for Threat Assessment Criticality Scores | 102 |
| Tabletop Exercise..... | 105 |
| Comparison with COVID-19 Actual Response..... | 106 |
| Success Benchmarks..... | 110 |
| Summary..... | 113 |
| Chapter 5: Conclusion..... | 115 |
| Contribution of the Research..... | 116 |
| Weaknesses of the Research..... | 117 |
| Comparison to Previous Academic Studies..... | 118 |
| Opportunities for Future Research..... | 120 |
| Lessons Learned..... | 121 |
| Application of Study’s Results to Other Settings..... | 124 |
| Final Summation..... | 124 |
| Bibliography..... | 126 |
| Appendix A. IRB Approval..... | 138 |
| Appendix B. Consent Form for Interviewees..... | 139 |
| Appendix C. PowerPoint from Tabletop Exercise..... | 142 |
| Appendix D. Disaster Recovery Plan for Cascade Hills Church..... | 162 |
| Appendix E. Copyright Information for Republished Figures..... | 206 |

List of Figures

| | | |
|----|---|----|
| 1. | Business Continuity Planning Cycle..... | 67 |
| 2. | Nordic Society for Public Health, “Flowchart,” <i>Preparedness Process, Scandinavian Journal of Public Health</i> | 69 |

List of Tables

| | | |
|----|---|-----|
| 1. | Standardized Interview Questions the Researcher asked Age-Graded Staff..... | 85 |
| 2. | Standardized Interview Questions the Researcher asked Administrative Staff..... | 86 |
| 3. | Example Threats and Hazards by Category..... | 87 |
| 4. | Grid Used by Working Group for Threat Assessment..... | 88 |
| 5. | Threat Assessment Grid..... | 102 |

CHAPTER 1

INTRODUCTION

Business continuity is a regulatory-driven, common-sense approach for businesses to survive a Black Swan event. A Black Swan event is an unpredictable scenario, the results of which are beyond what one normally expects of an analogous situation, and which has potentially severe consequences. Experts characterize a Black Swan event by extreme rarity, severe impact, and the common consensus in hindsight that the event was obvious.¹ While examples offered of Black Swan incidences are typically economic, the definition is not limited to economic events.

The theory of the Black Swan event was developed by statistician and risk analyst Nassim Nicholas Taleb, to expound on high-profile, hard-to-predict, and rare events that lie beyond the realm of normal expectations in history, science, finance, and technology. Taleb recognized the practical impossibility of predicting such events, due to the very nature of small probabilities. Additionally, the unlikelihood of a given event results in psychological predispositions that influence people, individually and collectively, to disregard or dismiss the need for preparation.² Business continuity is the corporate method of mitigating risks posed by a Black Swan event.

¹ Jim Chappelow, “Black Swan,” *Investopedia*, accessed May 16, 2020, <https://www.investopedia.com/terms/b/blackswan.asp>.

² Nassim Nicholas Taleb, *The Black Swan: The Impact of the Highly Improbable*, 2nd ed. (London: Penguin, 2010), xvii–xviii.

One could argue, understandably so, that if a Black Swan event is unpredictable with many unknown variables, it would be theoretically impossible to prepare for such an event. However, preparation for this type of event is the point of business continuity and disaster planning. Ideally, such planning provides a framework with enough flexibility for an entity to resume operations quickly after an event. Disaster planning does not seek to predict the unpredictable or quantify the unquantifiable. It does, nevertheless, seek to offer a context whereby an entity can continue to fulfill its purpose.

If the chief end of a church is to faithfully execute Jesus' Great Commission (Matthew 28:16–20) and His Great Commandment (Matthew 22:34–40), a church must make every effort to prepare for the Black Swan event. As business leaders prepare through business continuity planning, church leadership should prepare for continuity of the mission, so an unexpected catastrophic event does not disrupt the advance of the gospel. A church consists of more than its buildings or its programs, but disruption to either would present serious challenges to the membership of a church and the fulfillment of the church's mission. While individual Christians could certainly continue to share the gospel and love their neighbors under the direst of circumstances, these same Christians would lose the opportunity to collectively minister to their community. It follows that the church as an entity would forfeit the same opportunity. The church's synergistic effect allows it to be more effective gathered than scattered. Kim et al. agreed with this idea, concluding, "The aspect of synergistic relations of various actors was highlighted to suggest interactivity between bridging social capital and co-production. They posit the argument that bridging social capital supports the creation of effective co-production."³ To

³ Christopher Kim et al., "The Effect of Social Capital on Community Co-production: Towards Community-oriented Development in Post-disaster Recovery," *Procedia Engineering* 180 (2017): 907.

simplify Kim’s conclusion, then, one might say that people work better together than separately. If this is true of any entity, it is quite important to apply this synergistic principle to a church in a disaster situation. Jesus Himself said, “And I tell you that you are Peter, and on this rock I will build my church, and *the gates of Hades will not overcome it*” (Matthew 16:18, emphasis added).⁴ Jesus taught that He will preserve His church at all cost. The church as an entity, therefore, must take reasonable precautions to safeguard its existence and mission, to include disaster planning. The implications of overcoming the challenges of disaster planning are far-reaching. Leadership must consider the church building or the loss thereof. Loss or inaccessibility of key personnel may be a factor. Safeguarding financial information and electronic data deserves planning. Ongoing community care despite the event is the goal, to include a mental health component. A church’s planning must contextualize the response according to the church’s specific ministry peculiarities.

Ministry Context

In Columbus, Georgia, a city historically known as a cotton-mill town since the early 1800s, the swift water of the Chattahoochee River provided power for the mills. South of Columbus, the river had no rapids and ran at a greater depth, so it provided a link to the Gulf of Mexico. This allowed Columbus to manufacture cotton items then ship them anywhere in the world.⁵ In 1898, during the Spanish-American War, the United States Army established a training camp near Columbus; this camp eventually became Fort Benning. In the early twentieth

⁴ Unless otherwise noted, all biblical passages referenced are from the New International Version (Colorado Springs, CO: Biblica, 2011).

⁵ Christopher J. Manganiello, *Southern Water, Southern Power: How the Politics of Cheap Energy and Water Scarcity Shaped a Region* (Chapel Hill, NC: University of North Carolina Press, 2015), 23.

century, Columbus grew as rural citizens adversely affected by the Great Depression migrated to Columbus for cotton mill jobs. Additionally, veterans settled in Columbus, many taking civil service jobs at Fort Benning. By the mid-twentieth century, Columbus was a solidly blue-collar town with a heavy military influence.

Against this backdrop, Cascade Hills Baptist Church was established in 1954 at the corner of Oates Avenue and 45th Street. The congregation first met outside on a hill, then in a tent, and eventually in a permanent church building.⁶ In the late 1970s and early 1980s, the church experienced severe interpersonal/relational conflict, resulting in declining attendance and depressed receipts. By 1983, the church was unable to pay its operating bills, service its debt, and support a pastor. Bill Purvis, a 27-year-old youth minister from another local church, agreed to serve as pastor at Cascade Hills Baptist for no salary.

Purvis had originally come from an unchurched background. After a chance encounter with an acquaintance who shared the gospel with the 18-year-old Purvis, he committed his life to Jesus during a violent, near-death confrontation.⁷ Local churches noticed the radical change in Purvis' life and invited him to share his story. Soon he was a regular speaker at youth events and was leading his own fruitful youth ministry in a local church. Purvis' forte lay in his connection with unchurched people. This trait also informed his ministry.

After enjoying his success in youth ministry, Cascade Hills Baptist Church called Purvis as pastor, beginning Easter Sunday, 1983. Thirty-two people were in attendance, and Purvis quips, "They were all mad at each other."⁸ The church's debt, while not staggering, called for

⁶ Cascade Hills Church, *Celebrating 36 Years of Ministry at Cascade Hills Church*, a worship service handout provided by Cascade Hills Church in May 2019.

⁷ Bill Purvis, *Make a Break for It: Unleashing the Power of Personal and Spiritual Growth* (Grand Rapids, MI: Zondervan, 2016), 17–22.

⁸ Bill Purvis, personal communication, December 3, 2020.

payments of \$645.71 per month. The receipts for the month prior to Purvis' arrival were \$835. The bank balance had gone below zero, to -\$216.08.⁹ The church was located in a typical Columbus neighborhood, composed of lower-middle-class and blue-collar workers with neither the means nor the expertise to pull the church out of its slump, so there seemed no way of recovering financially over the long run. Purvis, with a wife and baby, nevertheless agreed to the challenge of pastoring the church.

From his first day as pastor, Purvis continued to do what he had always done. He focused on reaching the people he knew best, the unchurched.¹⁰ The church did not experience rapid growth; Purvis baptized five people his first year, twenty-six the second year, and twenty-five in his third year. The departure of some longtime members offset membership gains. But two interrelated factors had a purifying effect on the church. First, Purvis' singular focus on evangelism repelled self-centered church members. He realized that the church's new outward focus was overwhelming for inwardly-focused church members to manage. Second, serving with no salary earned Purvis a great deal of latitude as the church's leader. Church members who thrived on conflict and political maneuvering lost all leverage. Nevertheless, many of the original thirty-two members remained and supported the mission of the church. Some are faithfully active and supportive to this day.

In the early 1990s, Cascade Hills began to experience substantial growth, baptizing 149 people in 1991. Purvis taught the people at Cascade Hills to have a "whatever it takes" attitude to reach people. In the early days, this involved welcoming those in poverty as well as the homeless. By Purvis' account, poor people came to the church because they wanted someone to

⁹ Cascade Hills Baptist Church, *Financial Report*, February 1983.

¹⁰ The term "unchurched" is used frequently at Cascade Hills Church. The word is utilized as defined by Merriam-Webster: not belonging to or connected with a church.

accept them as they were. The church welcomed them. According to Purvis, eventually the church had millionaires showing up for the same reason.¹¹ The warmth and genuine love expressed by the church toward the community became the church's brand.

Never accepting acknowledgment for the church's growth, Purvis points to the church's prayer ministry as the driver for progress. He wrote, "It was, has been, and always will be prayer. The church has grown, has changed lives, and has impacted the world because our people pray."¹² He refers to prayer as by far the greatest work one can do in the church.¹³ Soon after coming to Cascade Hills, Purvis instituted "Pastor's Prayer Partners" to support the mission of the church, support the pastor, and to seek guidance from God for every action taken by the church. Initially, partners met to pray before each service. The ministry has now evolved into a roster of 1,600 people and is known as "P3" (for Pastor's Prayer Partners). P3 partners meet backstage to pray before each service then pray on stage with the pastor before the message. Partners meet each quarter for breakfast, including an update from the pastor on special prayer needs in the church.¹⁴

In 2001, while still in high school, Purvis' son Brent began serving on staff by maintaining the church's now-defunct softball fields. After serving in several positions in the church and completing his education, Brent Purvis became the church's administrator in 2006. Brent Purvis proved to be especially gifted in fiscal management, cutting expenses, paying off debt, and establishing a cash reserve of one year of operating expenses. After thirteen years

¹¹ Bill Purvis, personal communication, December 3, 2020.

¹² Bill Purvis, *Pray for Your Pastor: The Secret to Receiving God's Favor* (Maitland, FL: Xulon Press, 2008), xi-xii.

¹³ *Ibid.*, xiv.

¹⁴ Cascade Hills, accessed May 17, 2020, <https://cascadehills.com/pastors-prayer-partners/>.

-serving as administrator and developing as a leader and preacher, Brent Purvis became Cascade Hills’ senior pastor, with Bill Purvis becoming pastor emeritus. The younger Purvis continues the work started by his father, with no deviation in the mission or overall atmosphere of the church.¹⁵

Now, into the 2020s, Cascade Hills Church has about 4,000 people in attendance on campus each weekend. The church currently has two Saturday night and two Sunday morning services. Many more watch online from all over the world. An estimated 47,520¹⁶ watch each week online, from all fifty US states and sixty-one other countries.¹⁷ The church currently hosts around 120 LIFEGroups¹⁸ (for evangelism and fellowship) and around eighty Cascade U classes (for in-depth Bible study).¹⁹ Classes meet in person and online, with attendees from all over the world. The church has plans for a downtown satellite to reach Columbus State University and Mercer University medical students, as well as others, who reside, attend class, and work in Columbus’ revitalized downtown.²⁰

The leadership of Cascade Hills Church has worked hard to orient the church toward the community and let the community know the church exists for them. As a result, the community perceives the church as a resource readily available to them. The large auditorium is frequently used for graduation ceremonies and for funerals that no other church or funeral home can accommodate. Local school systems regularly hold offsite meetings in Cascade Hills’ facility. Cascade Hills also goes into schools in four different school systems to minister to students and

¹⁵ Brent Purvis, interview by author, Columbus, GA, United States, December 15, 2020.

¹⁶ 2.5 x 19,008 weekly average devices logging in, a conservative estimate based on the industry standard.

¹⁷ Brent Purvis, PowerPoint presented at staff meeting, May 7, 2020.

¹⁸ Cascade Hills, accessed May 16, 2020, <https://cascadehills.com/lifegroups>.

¹⁹ Cascade Hills, accessed May 16, 2020, <https://cascadehills.com/cascade-u>.

²⁰ Brent Purvis.

faculty. When certain organizations have challenged the church's legal ability to do so, school systems vigorously defend the church's right to come into school facilities.²¹ The church's campus is the gathering point for students in the event of a school evacuation, and the school system and the police department routinely lock down the church's campus to hold drills for that purpose. Federal entities use the church's large parking lot to land helicopters. The church has a park open to the public. Facilities are available to all on a first-come, first-served basis. The church maintains a vegetable garden used to feed the economically disadvantaged. Cascade Hills also serves as a secondary shelter (behind the Columbus Civic Center) for evacuees in case of a hurricane or similar evacuation event. During recent hurricanes, although Red Cross did not use the church as an evacuation site, the church funded supplies for the Red Cross' primary site. The church has also funded organizations such as the Salvation Army, Red Cross, and Samaritan's Purse in the event of a local catastrophe, for example, the March 1, 2019, tornado which killed twenty-five people in Beauregard, Alabama. The local coroner's office contacts church personnel when bereaved families require more intense follow-up than the coroner's office can provide, assuming the family has no church. This had led to a unique outreach opportunity allowing Cascade Hills to minister to unchurched families at a point of great need.

The COVID-19 event, beginning in March 2020, provided multiple opportunities for Cascade Hills to care for the community. Due to high unemployment, the church has held multiple food giveaways, supplying food to over 5,000 families. Cascade Hills has also fed children out of school and missing school lunches. The church supplied both snacks and masks to healthcare workers. The children's ministry provided pizza to children staying at the YMCA as a kind of makeshift childcare for healthcare workers. Volunteers sewed over 1,500 facemasks

²¹ Interviewee 7, interviewed by Kenneth Dawson, Columbus, GA, January 14, 2021.

and 1,000 headbands for distribution in the community.²² The church also partnered with the Red Cross to hold multiple blood drives yielding hundreds of pints of blood. Finally, the church has partnered with MercyMed, a local charity providing free health care services, to conduct 1,200 free COVID-19 tests on the church's campus.

The lack of disaster preparation for churches must be remedied. In the event of a disaster, the church should be prepared so its membership can mobilize, and the larger community be protected. Notwithstanding Cascade Hills Church's victories in loving its community, its actions tend to be reactive in terms of urgent scenarios, with little forethought for possible disaster consequences. For example, the church's response in the COVID-19 crisis has been admirable, but somewhat delayed. From the community care standpoint, the response could have been quicker and more decisive if a plan had been in place. As the church ceased in-person worship services, church leaders developed alternative plans arbitrarily, relying on no previous planning or precedent. Furthermore, this lack of a disaster plan is inconsistent with Cascade Hills Church's emphasis on community outreach.

The researcher has been a member of Cascade Hills Church since 2001, and a friend of the Pastor Emeritus since 1992. The researcher's wife and the researcher have grown spiritually there, and their three children have also grown to adulthood there. After years of volunteering in various positions in the church, church leadership approached the researcher about serving on staff as Care Team Pastor. This position has no written job description, but church leadership calls on this person to perform weddings and funerals, and to visit hospitals and nursing homes. The researcher is also heavily involved in community outreach through food giveaways, blood drives, and construction projects. The researcher also frequently prays with people. Because of

²² Cascade Hills Church, *Outreach Newsletter*, May 14, 2020.

the church's community contacts, people with no formal affiliation with the church, or any other church, call on the researcher for prayer and counsel. The researcher heads a prayer ministry at the church that responds to all prayer requests received in church, through the website, through a text tool used in conjunction with the online service, as well as other informal avenues.

Leadership calls on the researcher to perform baby dedications, often for families not affiliated with any church. The researcher also counsels church members and responds to crisis situations, such as sudden death, suicide, or loss of a house to fire or natural disaster. The researcher's heart is with the community, with which he is well acquainted.

Problem Presented

In recent history the church has canceled services due to impending tornado activity. The church has also canceled services in the past for the rare Georgia snow event. In these cases, there was no prior plan, and church leadership struggled to implement a solution and communicate solutions to the congregation at the last minute. As an example, the recent COVID-19 shutdown also presented a problem for leadership, as leadership decided on a Friday to cancel all services indefinitely beginning the next day. Implementation and communication became nearly insurmountable obstacles due to the lack of prior planning. In addition to closing the church for services, church leadership has also grappled with the obvious uptick in counseling needs, including an increase in divorces, marital issues, and suicides within the congregation. Similarly, if a natural disaster such as a tornado struck, the church would surely respond, even though no prior plan is in place to do so, but the church would lose precious time and expend unnecessary energy trying to formulate solutions leaders could have formulated, funded, staffed, and outfitted in advance. The problem this study addresses is the lack of a pre- and post-disaster

response plan by Cascade Hills Church in Columbus, Georgia, and the establishment of a supplemental counseling ministry to accompany the plan.

Purpose Statement

The purpose for this Doctor of Ministry action research thesis is to create a pre- and post-disaster response plan and a supplemental counseling ministry for Cascade Hills Church in Columbus, Georgia. Cascade Hills Church brands itself as “The Church for the Unchurched.” The church orients itself to community outreach, and the community views the church as a community resource. In a disaster, Cascade Hills Church must continue to be the Church for the Unchurched, ready to meet the needs of the community through an effective disaster preparedness plan, including a mental health component.

Basic Assumptions

The researcher assumes the church and community in question will face disaster. This is a safe assumption. The COVID-19 event is a recent example. The community also experienced a tornado in March 2019, which killed twenty-five people. Manmade disasters such as a technology failure are not improbable. Civil unrest could affect the church and the community. This has not been an issue in the church’s immediate community, but one incident could change that quickly. The church’s size, location, and notoriety in the community could make it a target for vandalism or arson, especially if civil unrest were to escalate. Even if unrest does not directly affect the church, unrest could affect the community, and the community could need the church to give aid. Disaster could also spring from reputational risk, such as a highly publicized event of

child abuse. A recent example is the *Houston Chronicle* serial exposé concerning sexual abuse in Southern Baptist churches.²³

The researcher assumes the leadership (pastor and pastor emeritus) of Cascade Hills Church will support the research until completion. Furthermore, leadership will allow the researcher staff meeting time to promote the research and encourage staff members to contribute to the research. Contribution will primarily take the form of interviews with leadership and operational personnel. Secondly, a smaller cohort will need to participate in risk assessment activities. The researcher also assumes not every possible disaster scenario is relevant to Cascade Hills Church. Damage from a hurricane or earthquake is unlikely; however, physical damage from a tornado or technical damage from a hacking event are far more likely. The researcher will conduct his study according to this differentiation. Finally, because Cascade Hills Church brands itself as the Church for the Unchurched, with a marked orientation to the community, the researcher assumes conclusions and results of this research will better equip staff and church members to fulfill the church's stated mission of community outreach and care.

Definitions

After action review: A post-event critical assessment to understand what went well and what did not, and why. The purpose is to ensure the entity in question follows policies and procedures, and those policies and procedures are appropriate for the organization's current situation and structure.²⁴

²³ Robert Downen, Lise Olsen, and John Tedesco, "Abuse of Faith: 20 years, 700 Victims: Southern Baptist Sexual Abuse Spreads as Leaders Resist Reforms," *Houston Chronicle*, web ed., February 10, 2019, accessed at 20 years, 700 victims: Southern Baptist sexual abuse spreads as leaders resist reforms - Houston Chronicle.

²⁴ Jeff Moseley, "Creating a Culture of Emergency Preparedness," *Health Progress* 100, no. 6 (November-December 2019): 31.

Alabama Emergency Management Agency: The Alabama state agency responsible for preparing citizens and other state agencies for disaster and assisting in a disaster. It also coordinates the flow of FEMA (defined below) resources in an actual disaster.²⁵

Black Swan event: An unpredictable event, the results of which are beyond what one normally expects of an analogous situation, and which have potentially severe consequences. Experts characterize a Black Swan event by its extreme rarity, severe impact, and the common consensus the event was obvious in hindsight.²⁶

Business continuity: The discipline of developing, deploying, and maintaining strategies and procedures to ensure critical organizational processes prevail by increasing the likelihood of responding to, and recovering from, an event crippling or threatening to destroy the existence of an entity.²⁷

Community Bonding Social Capital: A type of primitive social capital which community members can utilize to derive own and group benefits. The community accumulates bonding capital by frequent, homogeneous, and horizontal social interaction among individuals of a distinct group.²⁸

Community Bridging Social Capital: A type of social capital which community members can utilize to derive own benefits and group benefits. The community accumulates bridging capital

²⁵ Alabama Emergency Management Agency, "Our Mission," accessed May 17, 2020, <https://ema.alabama.gov/mission/>.

²⁶ Taleb, xvii–xviii.

²⁷ Ralph L. Kliem and Gregg D. Richie, *Business Continuity Planning: A Project Management Approach* (Boca Raton, FL: CRC Press, 2016), 1.

²⁸ Kim et al., 904.

within a local community by frequent, heterogeneous, and horizontal interaction among various entities, including those outside the community.²⁹

Community capital: The goodwill and trust existing between groups.³⁰

Community Disaster Resilience: Capacity of the community to adapt to environmental changes after disasters and to recover faster and better from acute natural or economic shocks.³¹

Community-oriented Disaster Recovery: Disaster recovery driven by community-based initiatives. This requires the community's active involvement in recovery after they experience shocks of disasters, involving decision-making processes, monitoring, and inherently sharing responsibility as well as ownership of the recovery process.³²

Community Co-production: The collaborative action of various actors in order to achieve a synergistic effect on a common objective, where recovery managers distribute potential benefits to the entire community.³³

Coping Strategies: The ways one deals with the challenges of daily life or extraordinary events. These strategies include approaches to settling conflicts, solving problems, setting priorities, and determining needs versus wants. In a disaster, coping strategies are highly contextualized, and one's level of resiliency reveals the efficacy of those strategies.³⁴

²⁹ Kim et al., 902.

³⁰ Amber Himes-Cornell et al., "Factors Affecting Disaster Preparedness, Response, and Recovery Using the Community Capitals Framework," *Coastal Management* 46, no. 5 (September 2018): 349.

³¹ Kim et al., 902.

³² Ibid.

³³ Ibid.

³⁴ Elaine Z. Shing, Eranda Jayawickreme, and Christian E. Waugh, "Contextual Positive Coping as a Factor Contributing to Resilience After Disasters," *Journal of Clinical Psychology* 72, no. 12 (December 2016): 1287.

Culture of preparedness: A continuous process of preparation for any adverse event, natural or manmade, which can endanger the safety of stakeholders.³⁵

Disaster: Widespread disruption and damage to a community which exceeds the community's ability to manage in a routine manner, and which surpasses its resource capacity.³⁶ A disaster may be natural or man-made.³⁷

Disaster preparedness: The definition aligns preparedness efforts with "disaster," rather than "emergency," to imply the complete overwhelming of resources in the region.³⁸ Therefore, the definition used for "preparedness" includes prior intervention measures taken to minimize the impact of a disaster before the actual event.³⁹ Preparation is a tangible, well-defined event or process. Preparedness includes forecasting for upcoming events and executing concrete actions or interventions.⁴⁰ Preparedness also concerns obtaining and disseminating disaster information in order to be ready for natural or manmade disasters.⁴¹

Disaster preparedness plan: A robust written plan detailing procedures to follow for any disaster or emergency that could happen.⁴² For faith-based organizations, disaster preparedness plans are a written policy on what to do to ensure the continuation of service to the congregation and

³⁵ Moseley, 30.

³⁶ Lidia Mayner and Paul Arbon, "Defining Disaster: The Need for Harmonization of Terminology," *Australasian Journal of Disaster & Trauma Studies* 19, Special Issue (2015): 21.

³⁷ Himes-Cornell, 349.

³⁸ Mayner and Arbon, 24.

³⁹ The Nordic Societies of Public Health, "Preparedness Process," *Scandinavian Journal of Public Health* 42, no. 14 (April 2014): 152.

⁴⁰ Joanna Burger, Michael Gochfeld, and Clifton Lacy, "Concerns and Future Preparedness Plans of a Vulnerable Population in New Jersey Following Hurricane Sandy," *Disasters* 43, no. 3 (July 2019): 659.

⁴¹ Abdul-Akeem Sadiq, Kevin Tharp, and John D. Graham, "FEMA versus Local Governments: Influence and Reliance in Disaster Preparedness," *Nat Hazards* 82, no. 1 (May 2016): 123.

⁴² Susan A. Randolph, "Emergency Preparedness Plan," *Workplace Health & Safety* 63, no. 7 (July 2015): 324.

community in the event of a disaster.⁴³ The plan should include an annual risk assessment to judge the probability of certain types of events. The plan specifies which individual is “in charge” and identifies an authority structure.⁴⁴ The important qualities of an effective plan are that it defines the needs being addressed, provides justification for the plan, lists specific goals and objectives, is practical, is simple, is understandable, establishes priorities, sequences, and timelines, identifies methods for validation of the impact, and seeks outcomes that are sustainable.⁴⁵

Disaster recovery: This forms actions and processes taken by an entity to return all systems back to a state of normalcy.⁴⁶

Drill: A periodic training event, simulating a disaster, which reinforces procedures and responsibilities in an actual disaster.⁴⁷ More specifically, a drill aids in identification of deficiencies, development and implementation solutions, increased confidence strategies, improved reaction time, enhanced evacuation procedures, and recognition of gaps or limitations in plans and procedures.⁴⁸ Drills may be realistic live scenarios, tabletop exercises (defined below), or red team situations (defined below).⁴⁹

⁴³ Andrew J. Smith, “Local Christian Churches and Disaster Preparedness: Are They Prepared?” (MS thesis, Arkansas Tech University, 2016), 8–9.

⁴⁴ Moseley, 31.

⁴⁵ Nordic, 153.

⁴⁶ Jenna Tyler and Abdul-Akeem Sadiq, “Business Continuity and Disaster Recovery in the Aftermath of Hurricane Irma: Exploring Whether Community-Level Mitigation Activities Make a Difference,” *Natural Hazards Review* 20, no. 1 (February 2019): 1.

⁴⁷ Randolph, 324.

⁴⁸ Patrick Melmer et al., “Mass Casualty Shootings and Emergency Preparedness: A Multidisciplinary Approach for an Unpredictable Event,” *Journal of Multidisciplinary Healthcare* 12, no. 1 (2019): 1019.

⁴⁹ Michael J. Fagel and Jennifer Hesterman, eds., *Soft Targets and Crisis Management: What Emergency Planners and Security Professionals Need to Know* (Boca Raton, FL: CRC Press, 2017), 7.

Emergency supplies: Items needed immediately in a disaster, such as first aid kits, fire extinguishers, respirators, emergency protective clothing, blankets, and water, as well as longer-range items, such as communication devices, weather radios, two-way radios, and fully charged cell phones.⁵⁰

Federal Emergency Management Agency (FEMA): A federal agency that exists, per its stated mission, to help people before, during, and after disasters.⁵¹

Georgia Emergency Management Agency (GEMA): The Georgia state agency that coordinates preparedness, response, and recovery efforts for disasters in the state of Georgia.⁵²

National Voluntary Organizations Active in Disaster: A national collaboration of VOADs (defined below).⁵³

Organizational resilience: The development of effective plans for both resuming (short-term) and restoring (long-term) disrupted operations after a disaster event. Organizational resilience assumes proactive planning for internal and external resources.⁵⁴

Recovery: The re-establishment of community normalcy after a disaster, as well as the mental and behavioral stability of individuals, including the ability to work and thrive.⁵⁵

⁵⁰ Shalae M. De Jarnatt, “Disaster Preparedness Levels: Traditional First Responder Roles and Affiliation with the Church” (PhD diss., Capella University, 2019), 1.

⁵¹ FEMA, “About Us,” accessed May 22, 2020, <https://www.fema.gov/about-agency>.

⁵² GEMA, “About Us,” accessed May 22, 2020, <https://gema.georgia.gov/about-us>.

⁵³ Smith, 5.

⁵⁴ N. Sahebjamnia, S. A. Torabi, and S. A. Mansouri, “Integrated Business Continuity and Disaster Recovery Planning: Towards Organizational Resilience,” *European Journal of Operational Research* 242, no. 2 (April 2015): 261.

⁵⁵ Richard Oloruntoba, Ramaswami Sridharan, and Graydon Davison, “A Proposed Framework of Key Activities and Processes in the Preparedness and Recovery Phases of Disaster Management,” *Disasters* 42, no. 3 (July 2018): 562.

Red teaming: Considering a scenario from a disinterested or adversarial point of view in order to provide greater objectivity or play “devil’s advocate.”⁵⁶

Resilience: The capacity of systems to absorb recurrent disturbances so as to retain essential structures, processes, identity, and feedbacks. Resilience focuses on the internal or intrinsic factors or systems that lead to more or less capacity to respond to risks and adapt to change.⁵⁷

Sense of Community: An individual’s psychological sense of interpersonal connection to his community group. The sense of community promotes members to engage voluntarily in activities likely to create cohesion and cooperation in order to achieve a common goal.⁵⁸

Social capital: A group or an individual's ability to act and make use of diverse types of resources through the existence of social relations, shared norms, and mutual trust.⁵⁹

Subsidiarity: The principle that authority should reside in the smallest meaningful unit possible.⁶⁰

Tabletop exercise: A virtual drill.⁶¹

Voluntary Organization Active in Disaster: An organization which volunteers assistance to government agencies in disaster response efforts.⁶² These organizations are often referred to as “VOADs.”

⁵⁶ Fagel and Hesterman, 7.

⁵⁷ Andrés Marína et al., “Social Capital in Post-disaster Recovery Trajectories: Insights from a Longitudinal Study of Tsunami-impacted Small-scale Fisher Organizations in Chile,” *Global Environmental Change* 35, no. 1 (November 2015): 450.

⁵⁸ Kim et al., 902.

⁵⁹ Marína et al., 450.

⁶⁰ *Merriam-Webster.com Dictionary*, s.v. “subsidiarity,” accessed September 17, 2020, <https://www.merriam-webster.com/dictionary/subsidiarity>.

⁶¹ Fagel and Hesterman, 7.

⁶² Smith, 5.

Vulnerability: The level of exposure to risk; the state of susceptibility to harm from exposure to stresses associated with environmental and social change; the circumstances of a person or group that determine their ability to withstand and recover from the impact of perturbations. *Disaster vulnerability* reflects the likelihood to be damaged, which varies in time and space, and among different social groups. Vulnerability highlights external or contextual factors that determine the exposure of a system to disasters and its possibilities to respond and recover.⁶³

Limitations

Few limitations exist for this research project, and most relate to the level of cooperation from church leadership and staff. Key staff must be available for interviews, and the researcher has no control over staff availability. If research results point to the need for additional funding to support conclusions, the researcher has no control over funding. The researcher also has no control over the level of agreement between parties on risk assessment issues. To the extent the research points to the need for volunteer involvement, the researcher has no control over the availability, engagement, or enthusiasm level of volunteers. The researcher also seeks input from outside experts in the field of disaster recover but has no control over the availability of those experts, their willingness to contribute, or the relevance of their input.

Delimitations

The researcher willingly limits the research to disaster risks most likely to affect Cascade Hills Church and its community. Through a careful risk assessment, the researcher and church leadership will determine which disasters are relevant to the church's specific location. The researcher and church leadership will also consider historical disaster information. It is

⁶³ Marína et al., 450.

counterproductive to plan for scenarios for which an exceedingly small probability exists, such as an earthquake or forest fire.

As such the researcher will limit the study to conclusions based on results of scenarios, as opposed to the scenarios themselves. For instance, conclusions will not be based on a tornado, hurricane, fire, but rather on loss of the building, or substantial loss in the community. The researcher believes focusing on specific types of disasters, such as a tornado, fire, or flood would be counterproductive and detract from mitigating the effects of any disaster. Therefore, the research will center on effects: loss of the church's building or widespread loss in the community. Focusing on effects allows results to be flexible and easily customized in a given live situation. Even so, the researcher must consider some actual specific scenarios, such as an active shooter.

While scholarship uses the terms "disaster" and "emergency" interchangeably in relevant literature, the researcher limits the study to the preferred use of "disaster." Disaster has a broader application and better reflects the researcher's intended use. An emergency may be short-lived, involve only one or a few people, and be quickly resolved by first responders. A disaster in general is more far-reaching, affects at least a significant portion of the community, and may be beyond the scope of resolution by first responders. Nevertheless, the researcher will use the word "emergency" when appropriate, or when dictated by the literature under consideration.

Thesis Statement

If a pre- and post-disaster plan and counseling ministry are created for Cascade Hills Church in Columbus, Georgia, then the congregation may be better able to minister to themselves and the community in a disaster situation. The church currently has no such plan in place. Church leadership currently meets an impending disaster with haphazard planning at best,

or the lack thereof at worst. This lack of preparation will impede and diminish response efforts in an actual disaster, thereby weakening the church's implementation of its mission and goals.

Through a thoughtful review of literature, consideration of best practices in the corporate world, identification of gaps in contemporary thought, and contextualization of lessons learned, the researcher anticipates fulfilling the thesis statement, not only to the benefit of the church and community, but to the glory of Jesus.

CHAPTER 2

CONCEPTUAL FRAMEWORK

To frame the study, the researcher reviewed pertinent literature to provide both a basis for resources and ideas, and identification of gaps in contemporary thought. The review substantiates the need for the investigation and resulting guidance for disaster preparedness for a church. Literature topics are correlated, providing a thematic presentation. Based on the review, the researcher finalized theological and theoretical considerations.

Literature Review

Oloruntoba, Sridharan, and Davison define disasters as “complex problems demanding a holistic response from different disciplinary and institutional groups.”⁶⁴ This definition seems reasonable and complete, but Oloruntoba, Sridharah, and Davison lament that these different disciplinary and institutional groups “rarely get this.”⁶⁵ Diminished capacity or response in a disaster is clearly echoed by Besiou, Stapleton, and Van Wassenhove. They wrote that disasters often leave organizations, especially humanitarian organizations, in a state of reaction. Instead, organizations should strategically plan over time, and ahead of time.⁶⁶ Of all humanitarian organizations, churches should be prepared to meet the increased ministry demands of a disaster. Literature on disaster planning for churches is scant. Most available literature concerns active

⁶⁴ Oloruntoba, 542.

⁶⁵ Ibid.

⁶⁶ M. Besiou, O. Stapleton, and Luk N. Van Wassenhove, “System Dynamics for Humanitarian Operations,” *Journal of Humanitarian Logistics and Supply Chain Management* 1, no. 1 (2011): 79.

shooter scenarios but ignores disruption caused by natural disasters or an epidemic. Therefore, reviewed literature consists of sources not necessarily focused on churches, but which is nevertheless applicable when reviewed by themes.

Advanced Preparation and After-Action Review

Organizations must maintain a culture of preparedness. Moseley wrote about his own organization, a hospital, as undergoing a continuous process of preparation for any adverse event, natural or manmade, that can endanger the safety of patients, visitors, or employees. He refers to this process as a “culture of preparedness.”⁶⁷ This preparation is never a one-size-fits-all solution. De Jarnatt contends that in determining levels and specifics of preparedness, a range of factors must be considered, such as cultural and community impacts, socioeconomic influences, disaster experience, training, knowledge of unique risks in the geographical area, and the expectation of self-efficacy in preparedness.⁶⁸ The depth of advanced planning is evident in Susan A. Randolph’s contribution to the topic, also referring to a medical setting. She emphasized that an organization must also plan for the protection and evacuation of employees and visitors, especially those with disabilities or the elderly. Emergency supplies should be available. These supplies should include immediately needed items such as first aid kits, fire extinguishers, respirators, emergency protective clothing, blankets, and water, as well as longer-range items, such as communication devices, weather radios, two-way radios, and charged cell phones. After the emergency, the organization must replenish used supplies and equipment.⁶⁹

⁶⁷ Moseley, 30.

⁶⁸ De Jarnatt, 1.

⁶⁹ Randolph, 324.

For churches, leadership must consider emergency management or disaster response on several levels, one of which is the mass gathering level. Karampouriana, Ghomiana, and Khorasani-Zavareh recognized this in asserting that administration of mass gatherings requires planning, preparation, coordination, and disaster responses. Church leaders cannot ignore planning for events that might lead to trauma.⁷⁰ Karampouriana, Ghomiana, and Khorasani-Zavareh's work supplied a massive list of categories, subcategories, and codes for advance planning.⁷¹ While this approach is objective and quantitative, Petersen's approach to the overall disaster situation is more subjective and qualitative. Of her experience with a gunman in church, Petersen concluded that safety is a matter of forming good habits. These good habits lead to peace of mind and allow one to contribute positively to a disaster situation. Proper advanced planning leads to intuitive beneficial action in a crisis. She advocates being the "cooler head."⁷² Cunningham and Gideon also recognized the importance of prior planning; however, their planning revolves around identifying volunteers to put down an active shooter and organizing committees for oversight.⁷³

Organizations can make preparation decisions based on an internal risk assessment. Each entity will have an individual risk appetite, which will guide how a given entity plans and prepares for business continuity. Each organization will need to consider sector, size, and potential negatives of downtime, and weigh this against cost and resources. Assessing this risk

⁷⁰ Arezou Karampouriana, Zohreh Ghomiana, and Davoud Khorasani-Zavareh, "Qualitative Study of Health System Preparedness for Traumatic Incidents in a Religious Mass Gathering," *International Journal for Injury Care* 50, no. 1 (2019): 1098.

⁷¹ Karampouriana, 1100.

⁷² Meggen Watt Petersen, "When the Gunman Walked into My Church: Learning the Fundamentals of Emergency Preparedness," *Spirituality & Health Magazine* 18, no. 3 (May-June 2015): 2.

⁷³ Grant Cunningham and Joshua Gideon, *Praying Safe: The Professional Approach to Protecting Faith Communities* (Dallas, TX: Personal Security Institute, 2018), 31–34.

appetite will allow an institution to make judgement calls about where to allocate resources and focus priorities.⁷⁴ A risk assessment can help an entity prepare for a disaster most likely to occur in that entity's geographic area. This approach helps an institution understand the probable potential risks likely in a certain location and allows that institution to create a disaster plan encompassing all risks, but with extra attention to the disasters most likely to occur in its immediate area.⁷⁵ Entities tend to make decisions arbitrarily instead of using a well-defined system to assess vulnerability and threat, and obtaining the right mitigation tools to moderate risk and provide protection in the unique situation.⁷⁶ Examining and understanding vulnerabilities leads an institution to address its specific limitations and to adequately mitigate identified risks.⁷⁷

Gopp and Gilvin contribute well to preparation in a church setting. They propose five broad actions any church can take to ready itself for a disaster:

- 1) The church should have an evacuation plan and know where people will go in a crisis situation.
- 2) The church must consider communication, both before and during a disaster.
- 3) The church must assess its facilities, including how the church would recreate facilities after a disaster.
- 4) The church must review and update insurance, as necessary.
- 5) The church must be spiritually ready to endure a disaster.⁷⁸

⁷⁴ Paul Timms, "Business Continuity and Disaster Recovery: Advice for Best Practice," *Network Security* 2018, no. 11 (November 2018): 14.

⁷⁵ Randolph, 324.

⁷⁶ Fagel and Hesterman, 4.

⁷⁷ *Ibid.*, 6.

⁷⁸ Amy Gopp and Brandon Gilvin, eds., *Help and Hope: Disaster Preparedness and Response Tools for Congregations* (St. Louis, MO: Chalice Press, 2014), 5–6.

Preparation is a more tangible, well-defined event or process according to Burger, Gochfeld, and Lacy. They state that preparedness includes forecasting for upcoming events, including concrete actions, such as planning for and obtaining food, generators, medicines, water, and other supplies, as well as formulating evacuation plans, including plans to move to shelter.⁷⁹ Sadiq, Tharp, and Graham recognize preparedness as being more about information. They maintain that adoption of preparedness measures is more about obtaining and disseminating disaster information in order to be ready for natural disasters.⁸⁰

It is important not to assume an organization can recover or manage recovery “on the fly.” Oloruntoba warned that disaster managers should not position themselves in a reactive mode; they must be proactive.⁸¹ This warning is well-needed according to Burger, who asserted that the general public is not ready to respond to upcoming but unforeseen and unexpected disaster.⁸² However, asserts Andrew J. Smith, churches can lead the way in preparedness. Smith concluded that if a church would formulate and implement a disaster plan, that church could have confidence it would recover sooner, and respond quicker to any disaster striking that church or the community it serves.⁸³

In advanced planning, Sahebjamnia contended an organization must work toward “organizational resilience.” Organizational resilience requires entities to develop effective plans for both short-term resumption and long-term restoration. This necessitates incorporating both internal and external resources into the plan so an organization can cope with disasters

⁷⁹ Burger, 659.

⁸⁰ Sadiq, 123.

⁸¹ Oloruntoba, 562.

⁸² Burger, 675.

⁸³ Smith, 3.

effectively and efficiently.⁸⁴ Lam accomplished this by developing metrics for measuring and monitoring resilience.⁸⁵ The study employed metrics quantifying the percent of population over 65 years old, percent of the workforce employed, percent female-headed households, mean elevation, average chronic illness deaths per 10,000, percent population under five years old, percent population without a high school diploma, percent Hispanic population, percent population living below the poverty level, and median rent.⁸⁶ This all points to the need to consider the anticipated level of resilience in advanced planning, or to assess actual resilience in an after-action review. Lam's work is intriguing, but perhaps more suited to thought at the governmental level. The scope would be overly broad for a church.

Moseley saw benefit in after-action reviews. After each event, whether a drill or an actual disaster, his organization conducts an after-action review, which he refers to as a "hot wash." The purpose of this hot wash is to understand what went well and what did not, and why. This ensures policies and procedures are being followed and remain appropriate for his organization's current situation and structure.⁸⁷ Referring specifically to churches, Smith added in an after-action review, churches in a disaster setting are often inundated with donations in kind, such as clothing, canned goods, and teddy bears. These gifts come in such volume that they hinder recovery efforts.⁸⁸ For example, Burger conducted after-action review in the form of research concerning Hurricane Sandy, which revealed that those affected by disaster tended to be most concerned about one or more of four different areas: health and safety, immediate actions

⁸⁴ Sahebjamnia, 261.

⁸⁵ Nina S. N. Lam et al., "Measuring Community Resilience to Coastal Hazards along the Northern Gulf of Mexico," *Natural Hazards Review* 17, no. 1 (February 2016): 1.

⁸⁶ *Ibid.*, 9.

⁸⁷ Moseley, 31.

⁸⁸ Smith, 30–31.

(finding shelter, avoiding spoilage of food), intermediate issues (safety of possessions, supplies, school, work, transportation), and long-term worries (homelessness, recovery, the ability to cope over the long run).⁸⁹ While Moseley's and Smith's comments speak to a corporate environment, Burger's speak to preparation on an individual level.

Communication

The importance of communication cannot be overstated in a disaster, and Wen et al. summarize this well: "Amid the chaos, we learned that our plans were moot if our communication strategies failed."⁹⁰ Based on an after-action review, Moseley's organization identified and closed communication gaps by offering multiple solutions. Based on feedback, his hospital employed a text alert system. Regarding communication as vital, the hospital provided a texting system and other information technology systems with an uninterruptible power source.⁹¹ Communication must be two-way and community-focused. Stajura et al. discovered, because of communication gaps, community- and faith-based organizations perceive they are under-utilized in a public health emergency and natural disaster. Many governmental agencies limit engagement with community- and faith-based organizations to the one-way "push" model for information dissemination, rather than engaging such entities in a two-way capacity.⁹² Likewise, an entity that expects to contribute to disaster management or recovery efforts must offer multiple channels of communication, including two-way online communication. Ashida et al.

⁸⁹ Burger, 664.

⁹⁰ Leana S. Wen et al., "Public Health in the Unrest: Baltimore's Preparedness and Response After Freddie Gray's Death," *American Journal of Public Health* 105, no. 10 (September 2015): 1957.

⁹¹ Moseley, 32.

⁹² Michael Stajura et al., "Perspectives of Community- and Faith-Based Organizations about Partnering with Local Health Departments for Disasters," *International Journal of Environment Research and Public Health* 9, no. 7 (June 2012): 2293–2294.

concluded from a study that being able to communicate regularly helped people in need access sources of support. In the study, Ashida demonstrated the frequency of two-way interaction, either by phone or online, was an important selection predictor as a source of disaster support. Information sources may now deliver information and assistance traditionally delivered face to-face by other means. It appears that people are coming to prefer nontraditional means over face-to-face contact. This allows a provider to offer support from a distance.⁹³ This could also be especially useful in rural areas, or in any area in an epidemic. Sadiq echoes this notion, concluding that social media may be the preferred method of communication. Sadiq claimed previously that the public preferred to receive information from emergency management officials and news media. More recently, people have begun to seek disaster information from web sites managed by federal agencies, such as FEMA and the National Weather Service, and those maintained by state and local emergency management agencies. Additionally, FEMA provides dozens of links on its website directing viewers to information on disaster preparation. In recent years, social media has become the preferred method for accessing disaster information due to the ease of accessibility, depth and variety of information available, and speed of accessibility.⁹⁴

Written Plans and Training

Sources agree a written plan is a necessity, and that the plan should be robust. Randolph asserted that a written plan should describe in detail the procedures to follow for any disaster or emergency that could happen. However, response could vary based on the type of disaster

⁹³ Sato Ashida et al., "Personal Disaster and Emergency Support Networks of Older Adults in a Rural Community: Changes After Participation in a Preparedness Program," *Disaster Medicine and Public Health Preparedness* 11, no. 1 (February 2017): 116.

⁹⁴ Sadiq, Tharp, and Graham, 126.

encountered.⁹⁵ Smith speaks specifically to churches, declaring that for faith-based organizations, disaster preparedness plans are a written policy on what to do to ensure the continuation of service to the congregation and community in the event of a disaster.⁹⁶

Rabbani, Soufi, and Torabi identified four stages for business continuity planning cycle. They proposed a cycle of 1) mitigation, reducing and managing risks; 2) readiness, instituting all measures that need to be in place, especially planning and warning systems; 3) response, managing the disaster; and 4) recovery, identifying the requirements to return to normalcy once the incident is over.⁹⁷ Nodine would add rigorous testing to this: “It cannot be said strongly enough that a disaster recovery plan that does not include a regular regimen of testing and robust tools for monitoring the health of all services is not worth the paper it is written on.”⁹⁸ Nodine also observes that this is not a “cookie-cutter” endeavor.⁹⁹

Moseley detailed the written plan of his own organization. Distilling to salient points, Moseley calls for an annual risk assessment to judge the probability of certain types of events. In an actual event, the priority is to secure the building; recovery follows. The plan specifies which individual is “in charge” and identifies an authority structure. The organization (a hospital in Moseley’s case) trains team members at the appropriate level, and also cross trains.¹⁰⁰ Moseley’s

⁹⁵ Randolph, 324.

⁹⁶Smith, 8–9.

⁹⁷ M. Golam Rabbani, H. Rezaei Soufi, and S. Ali Torabi, “Developing a Two-Step Fuzzy Cost–Benefit Analysis for Strategies to Continuity Management and Disaster Recovery,” *Safety Science* 85, no. 1 (January 2016): 10.

⁹⁸ Grant Nodine, “Disaster Recovery of Media Archives,” *Journal of Digital Media Management* 5, no. 3 (January 2017): 207.

⁹⁹ Ibid., 198.

¹⁰⁰ Moseley, 31.

work, like Randolph's, recognizes the need for a definite detailed plan, but allowing flexibility as needed.

No plan is effective without adequate training. Randolph stated that the benefit of periodic training, to include mock drills, is the reinforcement of responsibilities in an actual disaster. After the drill, the organization should modify the written plan to enhance overall disaster response.¹⁰¹ Many sources agree on the necessity of drills, especially those considering active shooter scenarios. Melmer et al. listed advantages of drills as identification of deficiencies, development and implementation of solutions, and increased confidence strategies. Training events help reaction time. Enhanced evacuation procedures ensure safety. Simulation exercises help identify gaps or limitations in plans and procedures. Furthermore, Melmer held that simulation exercises produce stress in participants, allowing for the most realistic assessment based on lifelike scenarios.¹⁰² Fagel and Hesterman concur, recommending "red teaming" activities, tabletop, and live exercises.¹⁰³ Testing reveals deficiencies in both planning and infrastructure, and builds confidence.¹⁰⁴ Moseley agreed that preparedness comes from intense training, robust policies, and realistic drills.¹⁰⁵

Oloruntoba agrees in principle with other sources, but as seen above, tends to be more cerebral with an emphasis on networking. Training activities, according to Oloruntoba, should incorporate the cultivation of multifunctional and multidisciplinary partnerships established ahead of the threat. This allows for coordinated preparedness, enhancing the overall effectiveness

¹⁰¹ Randolph, 324.

¹⁰² Melmer et al., 1019.

¹⁰³ "Red teaming" is looking at the scenario from a disinterested or adversarial point of view; "tabletop" is a virtual exercise.

¹⁰⁴ Fagel and Hesterman, 7.

¹⁰⁵ Moseley, 31.

of disaster response.¹⁰⁶ While other sources see training as a way to increase competency, Oloruntoba tends to think in terms of cultivated relationships. This ensures needed disaster equipment and supplies, and support services are readily available. Organizations should develop relationships with partners such as insurance companies, equipment vendors, and transportation providers. Developing these relationships beforehand allows early identification of potential problems in the supply of materials required to meet internal and community needs.¹⁰⁷

Recovery

Different communities respond to various disasters in distinct ways. Himes-Cornell et al. provide ample and interesting information on this anomaly. Himes-Cornell et al. noted conventional wisdom, based on previous research, is that natural disasters tend to increase community cohesiveness, while technical disasters tend to cause division and conflict.¹⁰⁸ Himes-Cornell's own research conflicts with this conventional wisdom, revealing communities have varying responses to both types of disasters. The determining factor is "community capitals," or the goodwill and trust which already exists between groups.¹⁰⁹

De Jarnatt agrees, linking resiliency to social cohesion.¹¹⁰ This coherence is seen more strongly in religious communities.¹¹¹ Smith echoes the religious aspect, noting that churches are well-equipped in several multifaceted ways to deal with disaster. Churches provide stability and spiritual support and can quickly amass financial resources to help with a crisis. Volunteers are

¹⁰⁶ Oloruntoba, 551.

¹⁰⁷ Ibid., 552.

¹⁰⁸ A technical disaster is man-made and may involve a failure of technology. Y2K could have been an example. Other examples include the BP oil spill and the Chernobyl explosion and radiation leak.

¹⁰⁹ Himes-Cornell et al., 349.

¹¹⁰ De Jarnatt, ii.

¹¹¹ Ibid., 4.

plentiful. Large vacant buildings are available, usually with industrial kitchens. Most importantly, churches often have established respect in the community.¹¹²

Miles, Burton, and Kang viewed recovery in well-defined phases, corresponding to functions. First, disaster assessment functions include evaluation of both physical damage and socioeconomic losses. Second, short-term recovery functions include securing impacted areas, restoring utility services, clearing debris, housing victims, action planning, and generally establishing conditions necessary for households and businesses to begin long-term recovery. Third, long-term reconstruction functions focus on implementation, including physical repair and reconstruction, as well as management of psychological, demographic, economic, and political problems. Finally, recovery management functions serve to coordinate, resource, and monitor the other three functions. These functions may occur sequentially or simultaneously.¹¹³ Rajua, Beckerb, and Tehler deviated somewhat from Scott's more simplistic approach; they exhibited a greater appreciation for the complexity of recovery. Complications arise due to interdependencies. Recovery becomes complex due to overlap between social, economic, and institutional factors. Additionally, disaster recovery is often slow and uncoordinated.¹¹⁴

Behzad Rouhanizadeh et al. contended that recovery efforts begin pre-disaster. Pre-disaster recovery planning commonly includes cooperation and integration of local planning efforts, coordination of community priorities, assignment of roles and responsibilities, and rapid implementation. Post-disaster recovery and reconstruction is a continuation of pre-disaster planning. This approach, per the literature, prevents delays in recovery post-disaster.

¹¹² Smith, 9.

¹¹³ Scott B. Miles, Henry V. Burton, and Hua Kang, "Community of Practice for Modeling Disaster Recovery," *Natural Hazards Review* 20, no. 1 (February 2019): 2.

¹¹⁴ Emmanuel Rajua, Per Beckerb, and Henrik Tehler, "Exploring Interdependencies and Common Goals in Disaster Recovery Coordination," *Procedia Engineering* 212, no. 1 (January 2018): 1003.

Furthermore, Rouhanizadeh, Kermanshachi, and Dhamangaonkar contend that most recovery efforts focus on immediate post-disaster needs and ignore both pre-disaster recovery planning and post-disaster long-term recovery.¹¹⁵ Rouhanizadeh's pre-disaster recovery planning, despite good intentions, is simply planning and training.

Oloruntoba had much to contribute regarding the recovery process, and, as previously addressed, tended to be more academic than practical. Nevertheless, several points are well-worth noting. Oloruntoba recognized that recovery re-establishes normalcy as well as mental and behavioral stability of individuals. Recovery restores the ability to work and thrive and makes communities and individuals less vulnerable by providing counseling, information, materials, and other resources.¹¹⁶ Oloruntoba also recognized that recovery efforts call for investment in certain intangible activities and processes, such as a needs assessment, process management, management of knowledge, and financial resources. These activities and processes should lead to economic recovery, ensuring victims do not become refugees.¹¹⁷

Eller, Gerber, and Robinson explored the relationship between recovery and nonprofit organizations. In a specific flooding incident in Alaska, an assessment of nonprofits' efforts concluded that "the monetary value of those assistance efforts would be in the range of several millions of dollars."¹¹⁸ The involvement of nonprofits helped FEMA resolve several challenges. First, there was a critical temporal challenge. In order to avoid temporary relocation of several

¹¹⁵ Behzad Rouhanizadeh, Sharareh Kermanshachi, and Vaibhav Sanjay Dhamangaonkar, "Identification and Categorization of Policy and Legal Barriers to Long-Term Timely Post-disaster Reconstruction," *Journal of Legal Affairs and Dispute Resolution in Engineering and Construction* 11, no. 3 (August 2019): 1.

¹¹⁶ Oloruntoba, 562.

¹¹⁷ *Ibid.*, 552–554.

¹¹⁸ Warren S. Eller, Brian J. Gerber, and Scott E. Robinson, "Nonprofit Organization sand Community Disaster Recovery: Assessing the Value and Impact of Intersector Collaboration," *Natural Hazards Review* 19, no. 1 (February 2018): 1.

rural communities, the community needed to complete rebuilding and related recovery work before winter, necessitating project completion in just over two months. Second, there were serious logistical challenges. The remote geographic location of the disaster-affected area in the Alaskan interior rendered the standard provision of labor and building processes impractical for recovery workers to meet the ambitious timeline. Third, there was an administrative process challenge. Because FEMA has not designed its individual and public assistance programs following disasters to serve as a provider of building supplies to noncommercial entities, recovery managers had to modify processes. This arrangement effectively constituted a no-cost labor arrangement between FEMA and several nonprofits that supplied building and repair services.¹¹⁹ The practicality of nonprofit involvement is evident.

Candace Forbes Bright et al. contributed to the discussion by specifically exploring the relationship between church attendance and recovery. They found “a robust association between frequent religious attendance and a greater level of recovery.”¹²⁰ The social engagement enjoyed by church attendance yields greater social connectivity, as well as additional psychological benefits, such as resilience in the face of disaster and trauma.¹²¹ Churches also play an integral part in community recovery by serving as an information source in the pre- and post-disaster stages. Churches provide material resources for recovery and psychological support throughout the disaster phases.¹²² Church attenders are more likely to enjoy full recovery over time.¹²³

¹¹⁹ Eller, 2.

¹²⁰ Candace Forbes Bright et al., “If the Lord Is Willing and the Creek Don’t Rise: Religious Attendance and Disaster Recovery in the Deep South,” *Social Science Quarterly* 100, no. 1 (February 2019): 76.

¹²¹ Ibid.

¹²² Ibid., 77.

¹²³ Ibid.

Churches also provide access to other agencies that can help victims of disaster.¹²⁴ Cascade Hills Church reflects the conclusions drawn by Bright et al. Cascade Hills Church also attempts to provide social, financial, and spiritual and emotional support in a time of crisis, and to point victims to agencies who can provide more help.

Public and Mental Health Issues

Kelly Bergstrand and Brian Mayer recognized that the expressions of public support, sympathy, and philanthropic or state-based aid, which often flow into a community impacted by disaster, are frequently insufficient to ensure a full recovery. The damages experienced by disaster victims persist long after media and outside philanthropic attention fades. Consequently, fully recovering from a disaster can be a protracted process, emphasizing the need for a long-term perspective on how recovery processes unfold.¹²⁵ The psychological disruption can even extend to the scenic: a disaster victim's mental state is disrupted because his community looks different.¹²⁶ For disaster victims, experiencing the provision of social support after a disaster increases perceptions that support will be provided when needed, in general, and such perceptions of reciprocation can then reduce psychological distress.¹²⁷ The act of providing any kind of support after a disaster thus has a positive psychological effect on individuals in the community. In a sense, all support is mental health support.

Health issues in disaster situations are as varied as the situations themselves multiplied by the number of people affected. Therefore, potential health issues are limitless. Specifically

¹²⁴ Bright et al., 77.

¹²⁵ Kelly Bergstrand and Brian Mayer, "'The Community Helped Me:' Community Cohesion and Environmental Concerns in Personal Assessments of Post-Disaster Recovery," *Society & Natural Resources* 33, no. 3 (January 2020): 386.

¹²⁶ *Ibid.*, 387.

¹²⁷ *Ibid.*, 399.

addressing religious events, Karampouriana recognized the negative impact a lack of preparedness for health hazards has on the events and the health sector as a whole. Attendance at mass gatherings puts people at risk by the institution or entity's failure to plan.¹²⁸ While aspects of psychological distress associated with disaster are varied, they are also predictable. Aspects include physical injury and trauma, displacement and damage to housing, damage to property, loss of or separation from loved ones, loss of employment, disruption in social networks and supports, redistribution of services, and exposure to hazards.¹²⁹

Wen et al.'s consideration of healthcare focused more on the community disaster level, and her observation is that health needs are immediate in a disaster. Victims of the disaster must cope without access to medication.¹³⁰ Additionally, people likely have no food and basic supplies. Wen et al.'s solution is a three-prong approach of reintegration programs, mental health and addiction treatment centers, and youth mental health care.¹³¹ Andrés Marín warns, however, that returning to a state that is vulnerable and unsustainable can be highly undesirable.¹³² Mental health issues in a disaster can be delicate.

Much of the literature concerning public health in a disaster centers on vulnerable groups, such as the elderly, or persons with disabilities. Burger advocated for consideration of the elderly and disabled in advanced preparedness.¹³³ Bonnan-White specifically identified older adults as particularly vulnerable in emergencies due to physical limitations, reliance on medication and

¹²⁸ Karampouriana, 1098.

¹²⁹ Robin Keegan et al., "Case Study of Resilient Baton Rouge: Applying Depression Collaborative Care and Community Planning to Disaster Recovery," *International Journal of Environmental Research and Public Health* 15, no. 6 (June 2018): 2.

¹³⁰ Wen et al., 1957.

¹³¹ *Ibid.*, 1958.

¹³² Marín, 452.

¹³³ Burger, 659.

medical equipment, and isolation.¹³⁴ Ashida et al. also pointed to the elderly as a vulnerable population, stating that in the United States, eighty percent of older adults have at least one chronic health condition requiring daily care. Additionally, ten million adults ages sixty-five and older report having serious difficulty walking or navigating stairs. This suggests the need for assistance in evacuating during and after disaster or emergency situations.¹³⁵

Hamann et al. also identified children with special needs as a vulnerable group. This particular population necessitates services and support beyond those of the general population. These children are at risk for injury, death, or post-disaster health complications. Additionally, households which include persons with disabilities tend to be less prepared than households of the general population.¹³⁶

While older adults present a general public health risk, they also present a mental health risk. Bonnan-White suggests older adults demonstrate higher levels of PTSD and feelings of guilt, endangerment, or loss.¹³⁷ Fernandez et al. corroborated Bonnan-White's findings, but in a more general sense, not limited to senior adults. Fernandez et al. found that in addition to economic loss in a disaster, victims suffered detrimental short-, medium-, and long-term effects on well-being, relationships, and physical and mental health.¹³⁸ As frustrations mount, mental health suffers. Fernandez et al. concluded that financial losses, problems with insurers, life

¹³⁴ Jess Bonnan-White, "Independent-Living Senior Communities in Disaster: Self-Efficacy and Trust in Responding Agencies," *Journal of Homeland Security and Emergency Management* 14, no. 2 (August 2017): 1.

¹³⁵ Ashida et al., 110.

¹³⁶ Cara J. Hamann et al., "Disaster Preparedness in Rural Families of Children with Special Health Care Needs," *Disaster Medicine and Public Health Preparedness* 10, no. 2 (April 2016): 225.

¹³⁷ Bonnan-White, 8.

¹³⁸ Ana Fernandez et al., "Flooding and Mental Health: A Systematic Mapping Review," *PLoS ONE* 10, no. 4 (April 2015): 2.

disruption, and loss of employment resulted in higher levels of mental health problems.¹³⁹

Fernandez et al. also offered extensive study and conclusion on multiple mental health issues: post-traumatic stress disorder, anxiety, depression, suicide, psychological well-being and psychosocial distress, increased use of tobacco, alcohol, and other substances, and increased medication usage. Fernandez et al. noted mental health deterioration in every dimension relative to a natural disaster, with the exception of suicide. The evidence for suicide remains inconclusive.¹⁴⁰ Burger effectively addressed both public and mental health and tied the issue back to disaster recovery: “Social vulnerability is also important. Serious health conditions, emotional distress, and grief follow such disasters; consequently, post-disaster needs assessments are essential for recovery and understanding post-event mental health.”¹⁴¹

Silver noted an uptick in feelings of connectedness, social cohesion, and cooperation after a disaster. However, she notes this amounts to a “honeymoon” phase, after which positivity gives way to negative feelings of anger, dissatisfaction, abandonment, and frustration. Assisting in terms of “disorientation” and “reorientation” can help disaster victims bridge this gap. Reorientation is the process of reconstructing identity and familiarity when disaster has upended the victim’s world. The counselor can help the victim find “psychological and structural bearings.”¹⁴²

All of this discussion around mental health issues points to the need for a counseling and spiritual care component of recovery. Gopp and Gilvin offer a plan for such a need. They

¹³⁹ Fernandez et al., 2.

¹⁴⁰ Ibid., 6–8.

¹⁴¹ Burger, 659.

¹⁴² Amber Silver and Jason Grek-Martin, “‘Now We Understand What Community Really Means’: Reconceptualizing the Role of Sense of Place in the Disaster Recovery Process,” *Journal of Environmental Psychology* 42, no. 1 (June 2015): 33.

recognize churches are in a unique position to offer needed care; therefore, Gopp and Gilvin conclude churches should educate themselves on spiritual and emotional care in disaster planning. They should also build a network of assistance for making referrals when necessary. Churches need to remember the need for care long after the disaster (“after Anderson Cooper leaves town,” as Gopp and Gilvin humorously observe). Finally, churches should know their own strengths and limitations, and not succumb to exhaustion.¹⁴³ Bright et al. sum up the potential impact of a church well: “A religious belief system regarding disaster recovery can promote positive mental health and thus serve as a psychological function of resilience.”¹⁴⁴

Discovery

In the review of literature, sources offered no risk assessment guidance specific to churches, beyond active shooter and related violence scenarios. Randolph addresses risk assessment for natural disasters, but her guidance is for workplaces in general, and her personal context is healthcare. Cunningham and Gideon, as well as Fagel and Hesterman, address risk assessments for churches, but only for violent incidences. Since the risk assessment is foundational to all other planning and decisions, this gap presents a serious disparity for church disaster planning.

All sources address the impact of some kind of disaster on some kind of group. None, however, addressed impact on varied groups within an organization. For instance, a church may view its disaster preparedness plans in terms of four groups: Staff, Gathered Congregation, Scattered Congregation, Community. First, leadership should plan for preparation and training of the church’s staff (which at Cascade Hills Church includes about fifty staff members) to include

¹⁴³ Gopp and Gilvin, 80–82.

¹⁴⁴ Bright et al., 78.

weekday incidences, communication among staff, alternative work environments, and preservation of information technology. Second, the church's congregation is sometimes gathered at the time of a disaster (thus, the second type of group), but most often is scattered (the third type); thus, disaster recovery plans must address both these aspects of congregational life. Planning must also consider communication, congregational care, and information technology (such as contact information for members, and financial records). Fourth, the church leadership must consider the community. Cascade Hills Church is often the site for food distribution, the gathering point for first responders, the landing area for government helicopters, and a medical testing site (such as for COVID-19). The Red Cross frequently calls on Cascade Hills Church to utilize facilities for emergency blood drives and disaster shelter.

This multifaceted approach to disaster recovery in the church is sorely lacking in the reviewed literature. One may also compare and contrast this review of literature with the researcher's intended work. The literature supports the researcher's contention that any entity benefits from having a written disaster recovery plan. This plan must be based on a thoughtful risk assessment, and consider varied scenarios, including, for example, how to continue church services, daily operations, and community care in a disaster, how to continue without a building, data security, or communication. A large church such as Cascade Hills Church shares many features of a corporate entity, and thus the same business continuity principles apply. The church must safeguard personnel and facilities, secure and back up data, and ensure data is readily assessable regardless of disaster. The church must continue operations and serve "customers." However, dissimilarity also exists. A church is more focused on community recovery because there is no concern for the bottom line. Business continuity for a corporation is a means to an end; but for a church, business continuity is an end in itself.

Theological Foundations

The theological foundations of the study must include that both Testaments mandate God's people be ready for calamity. Scripture demonstrates the wisdom of doing so. A researcher may still consider Scriptures that do not specifically point to readiness for tragedy, since the general principle applies. Furthermore, both Testaments speak to the mandate to love others as oneself. Scripture will establish, then, that God's people prepare in advance for disaster, and do so for the benefit and preservation of others.

Preparedness and Readiness

Possibly the best-known biblical reference to preparedness is Proverbs 6:6–11, referring to the work ethic and preparedness of the ant. This passage contrasts wisdom with folly:¹⁴⁵ to work diligently to prepare is wise; to fail to do so, by default, is foolish and irrational. Failure to be diligent is the result of distraction. In fact, verses 6:1–19 are the only verses in Proverbs Chapters 5 through 7 that do not refer to the adulterous woman.¹⁴⁶ The distraction of laziness, resulting in a lack of diligence, may be compared to the distraction of an adulterous woman. The sluggard is also a recurring character in Proverbs,¹⁴⁷ and known to make excuses to avoid action (22:13; 26:13), prolong his time in bed (26:14), and avoid manual labor (19:24; 21:25; 24:33; 26:14).¹⁴⁸

¹⁴⁵ Lindsay Wilson, *Proverbs: An Introduction and Commentary* (Chicago: InterVarsity Press, 2018), 107.

¹⁴⁶ *Ibid.*, 105.

¹⁴⁷ Additional references to the sluggard may be found in Proverbs 10:25; 13:4; 15:19; 19:24; 20:4; 21:25; 22:13; 24:30–34; and 26:13–16.

¹⁴⁸ Wilson, 108.

The example of the ant's diligence and planning challenges the idea of avoidance of one's duties and responsibilities.¹⁴⁹ Verse 6 gives three imperatives for the person distracted by laziness. He is to *act* (go to the ant), *think* (consider her ways), and *become* (be wise). He is to take initiative and responsibility to change.^{150,151} Even though the ant is small and weak, the wisdom of preparing more than compensates for this; the work and wisdom compensate for a lack of power and resources.¹⁵² Verse 11 delineates the consequences: poverty and want descend suddenly on the sluggard. The ant gathers provisions in the summer in preparation for the impending winter. A reader may assume, then, that the sluggard even understands that poverty is looming, but does nothing to prepare. Neither the fruits of arduous work, nor the prize of wisdom, will be achieved by one who is too lazy to act, think, and become wise.¹⁵³ The ant is an archetype for the idea of making an appropriate commitment and seeing it through to completion. The writer praises the ant for her wisdom, for she not only works with great energy, but she also directs it toward the righteous goal.¹⁵⁴ The irony of contemporary life, and by extension the contemporary church, is that people generally—including Christians—are lazy about a substantial number of things in the midst of frantic activity.¹⁵⁵ The writer of Proverbs offers various warnings about disaster, asking to uphold three principles of those seeking truth

¹⁴⁹ Paul Koptak, *Proverbs*, The NIV Application Commentary, ed. Terry Muck (Grand Rapids, MI: Zondervan, 1995), 188.

¹⁵⁰ Wilson, 107.

¹⁵¹ Michael V. Fox, ed., *Proverbs: An Eclectic Edition with Introduction and Textual Commentary* (Atlanta, GA: Society of Biblical Literature, 2014), 128.

¹⁵² *Ibid.*, 130.

¹⁵³ Wilson, 108–109.

¹⁵⁴ The original Hebrew refers to the ant (אַנְתּוֹ) in the feminine gender per *Strong's Concordance*, and some modern English translations, such as the New American Standard Bible, use feminine pronouns to refer to the ant.

¹⁵⁵ Koptak, 200.

from Scripture. First, one must practice self-discipline concerning desires, and with the diligence and wisdom of the industrious ant. Second, one must recognize the righteousness of neighborly love, replacing covetousness with contentment. Third, one must begin to hate what God hates so one may love the way God loves.¹⁵⁶ The teachings show laziness as, at its root, a failure of love.¹⁵⁷

The life of Joseph, as recorded in Genesis, is also an example of wisdom revealed in preparedness. This is most evident in Genesis 47:13–31. Joseph shrewdly prepared for the impending famine, to the benefit of everyone. As with any type of disaster preparedness, Joseph's actions were a matter of life and death.¹⁵⁸ The biblical account, simplified, shows the cause and effect of Joseph's prescient actions. Joseph made arrangements;¹⁵⁹ Joseph saved lives.¹⁶⁰ Even the people of Egypt and Canaan asked, “Why should we perish before your eyes—we and our land as well?” (Genesis 47:19).¹⁶¹ The people were dependent on Joseph because Joseph made preparation during times of abundance (Genesis 41:47–49), and he was able to supply their needs. Joseph's wise actions demonstrate movement from problem to resolution, as well as security, sustained viability, foresight, and benevolence.¹⁶² Furthermore, Joseph's actions demonstrate mercy and goodwill.¹⁶³

¹⁵⁶ Koptak, 202.

¹⁵⁷ *Ibid.*, 188.

¹⁵⁸ Kenneth A. Matthews, *Genesis 11:27-50:26*, vol. 1B, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, ed. E. Ray Clendenen (Nashville, TN: Broadman & Holman, 2005), 849.

¹⁵⁹ Stuart Briscoe, *Genesis*, vol. 1, *Mastering the Old Testament: A Book-by-Book Commentary by Today's Great Bible Teachers*, ed. Lloyd J. Ogilvie (Dallas, TX: Word Publishing, 1987), 383.

¹⁶⁰ *Ibid.*, 386–387.

¹⁶¹ John H. Sailhamer, “Genesis,” in *Genesis, Exodus, Leviticus, Numbers*, vol. 2, *The Expositor's Bible Commentary*, ed. Frank E. Gæbelein (Grand Rapids, MI: Zondervan, 1990), 266.

¹⁶² Matthews, 856.

¹⁶³ *Ibid.*, 857–858.

The Gospels also speak to the need for readiness and watchfulness, notably Jesus' parable of the watchful servants in Mark 13:32–37 and Luke 12:35–40. The context of the parable suggests it concerns the imminent return of Jesus. Nevertheless, the principles apply to watchfulness in general. This expanded application may be based on Jesus' expectation that Christians maintain readiness to perform His work, including caring for His people as well as preserving a posture for evangelism. For instance, it is apparent from Mark's account that Jesus expected each member of the community to carry out an assigned task, and to honor the obligation to watch (Mark 13:34).¹⁶⁴ The Markan account echoes with this pervasive expectation: "Be on guard! Be alert!" (33); "Therefore keep watch" (35); "do not let him find you sleeping" (36); and "Watch!" (37).¹⁶⁵ Watchfulness is all the more necessary since the date of Jesus' return is secret. No one knows.¹⁶⁶ The Greek verb translated as "watch" means "stay awake."¹⁶⁷ The prophesy is one of extreme urgency.¹⁶⁸ Only those who heed the warning to be watchful and prepared will avoid destruction.¹⁶⁹ Watchfulness is a logical consequence of the unexpected nature of the master's return.¹⁷⁰

Luke's account reinforces this emphasis. Jesus stresses His people must be ready. Avoid procrastination, thereby avoiding the tyranny of time. Jesus admonishes the Christian not to be

¹⁶⁴ James A. Brooks, *Mark*, vol. 23, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, ed. David S. Dockery (Nashville, TN: Broadman & Holman, 1991), 218.

¹⁶⁵ Walter W. Wessel, "Mark," in *Matthew, Mark, Luke*, vol. 8, *The Expositor's Bible Commentary*, ed. Frank E. Gæbelein (Grand Rapids, MI: Zondervan, 1984), 752.

¹⁶⁶ John Phillips, *Exploring the Gospel of Mark: An Expository Commentary*, *The John Phillips Commentary Series* (Grand Rapids, MI: Kregel, 2004), 286.

¹⁶⁷ *Ibid.*, 287.

¹⁶⁸ John MacArthur, *Mark 9–16*, *The MacArthur New Testament Commentary* (Chicago: Moody Publishers, 2015), 261.

¹⁶⁹ *Ibid.*, 262.

¹⁷⁰ Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1990), 1188.

frantic and not to be lazy¹⁷¹ (resonating Proverbs 6:6–11). Readiness has soteriological implications. The passage infers grace, without negating accountability. On the contrary, sanctification resulting from grace must create a people who are faithful and zealous in their service for God.¹⁷² Jesus anticipates His followers will be valiant under fire and vigilant during the delay.¹⁷³ *Watchfulness* means Christians are to be found *working* and *witnessing*.¹⁷⁴ Luke 12:37 may be regarded as the greatest promise in the Bible, assuring that watchfulness and diligence will be rewarded.¹⁷⁵

The Pauline epistles also address readiness. Paul reminds the Colossian church, “Devote yourselves to prayer, being watchful and thankful” (Colossians 4:2). This passage binds the necessity for watchfulness or readiness to prayer and an attitude of thankfulness. When one prays, he is to pray with watchfulness, understanding and deconstructing life circumstances and world events. Prayer must be informed.¹⁷⁶ This imperative would keep the Colossians from being caught off guard or unready.¹⁷⁷ Phillips likened Paul’s admonition to Jesus’ imperative to His apostles in the Garden of Gethsemane, who neither watched nor prayed (Matthew 26:41).¹⁷⁸

¹⁷¹ Bruce Larson, *Luke*, vol. 3, *Mastering the New Testament: A Book-by-Book Commentary by Today's Great Bible Teachers*, ed. Lloyd J. Ogilvie (Dallas, TX: Word Publishers, 1983), 208.

¹⁷² Darrell L. Block, *Luke*, *The NIV Application Commentary*, ed. Terry Muck (Grand Rapids, MI: Zondervan, 1996), 356.

¹⁷³ David E. Garland, *Mark*, *The NIV Application Commentary*, ed. Terry Muck (Grand Rapids, MI: Zondervan, 1996), 503.

¹⁷⁴ John Phillips, *Exploring the Gospel of Luke: An Expository Commentary*, *The John Phillips Commentary Series* (Grand Rapids, MI: Kregel Publications, 2005), 185.

¹⁷⁵ *Ibid.*

¹⁷⁶ Richard R. Melick, Jr. *Philippians, Colossians, Philemon*, vol. 32, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, ed. David S. Dockery (Nashville: Broadman & Holman Publishers, 1991), 321–322.

¹⁷⁷ David E. Garland, *Colossians/Philemon*, *The NIV Application Commentary*, ed. Terry Muck (Grand Rapids, MI: Zondervan, 1998), 271.

¹⁷⁸ John Phillips, *Exploring Colossians & Philemon*, *The John Phillips Commentary Series* (Grand Rapids, MI: Kregel, 2002), 202.

MacArthur related this watchfulness or alertness to specificity in prayer. The Christian must watch out for things about which he should pray. Prayer must not be vague and general, but specific.¹⁷⁹ Beale interpreted the verb translated “being watchful” (γρηγορέω) not to mean watchfulness for Jesus’ return, but—combined with praying—to temporal watchfulness and to being alert to dangers present in the current day.¹⁸⁰ Paul gives cautionary guidance to Timothy to “be prepared in season and out of season” (2 Timothy 4:2). The verb ἐπίστηθι (translated as “be prepared” in many modern English translations) literally means “stand by,” “be ready,” “be on hand,” “be prepared,” or “be available.”¹⁸¹ MacArthur parsed the verb as aorist active imperative, connotating urgency, preparedness, and readiness. The picture is of a soldier ready for battle at a moment’s notice. The preacher, then, should be vigilant and understand the gravity of his situation. This meaning extends to all Christians, who should have a sense of readiness and willingness to serve Jesus, at any time and at any cost. This is true “in season and out of season,” that is, when it is convenient and when it is not, when it is satisfying and when it is not, and when it seems suitable and when it does not.¹⁸²

¹⁷⁹ John MacArthur, *Colossians & Philemon*, The MacArthur New Testament Commentary (Chicago: Moody, 1992), 182.

¹⁸⁰ Gregory K. Beale, *Colossians and Philemon*, Baker Exegetical Commentary on the New Testament, ed. Robert Yarbrough and Joshua Jipp (Grand Rapids, MI: Baker Academic, 2019), 344.

¹⁸¹ John R. W. Stott, *The Message of 2 Timothy*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1973), 106; Walter L. Liefeld, *1 & 2 Timothy, Titus*, The NIV Application Commentary, ed. Terry Muck (Grand Rapids, MI: Zondervan, 1999), 287; Gary W. Demarest, *1, 2 Thessalonians, 1, 2 Timothy, and Titus*, vol. 9, Mastering the New Testament: A Book-by-Book Commentary by Today’s Great Bible Teachers, ed. Lloyd J. Ogilvie (Dallas: Word, 1984), 286.

¹⁸² John MacArthur, *2 Timothy*, The MacArthur New Testament Commentary (Chicago: Moody Publishers, 1995), 176–177.

The verb may also be understood to carry the idea of preparation for a disaster or calamity.¹⁸³ The verb applies primarily to preaching the gospel, or proclamation of the gospel, so Timothy is admonished to be ever ready to proclaim the message of Jesus, and to overcome any obstacle to do so.¹⁸⁴ Furthermore, the reference is not understood to apply only to the important task of preaching, but to all the varied tasks of ministry. Christians, and especially Christian leaders, must always be alert, taking advantage of every opportunity for service.¹⁸⁵

Phillips pointedly wrote that Timothy did not have the luxury of convenience, that Timothy was to preach the gospel with “no heed to the weather,” and never to neglect preaching “because the times were too dangerous.”¹⁸⁶ Paul also encourages Titus, “be subject to rulers and authorities, to be obedient, to be ready to do whatever is good” (Titus 3:1). Certainly, Paul is advocating for general readiness, but he is also expressing that the proper attitude toward the earthly authorities is submission, respect, and readiness to do whatever is good.¹⁸⁷ Christians obey and support authority by being “ready to do whatever is good.”¹⁸⁸ To do so is “profitable for everyone.” The passage develops to include all people.¹⁸⁹ Therefore, Titus and the Cretans (who were rebellious by nature and cultural background, and who were generally hostile to

¹⁸³ Ralph Earle, “1, 2 Timothy,” in *Ephesians, Philippians, Colossians, 1, 2 Thessalonians, 1, 2 Timothy, Titus, Philemon*, vol. 11, *The Expositor's Bible Commentary*, ed. Frank E. Gæbelein (Grand Rapids, MI: Zondervan, 1978), 411.

¹⁸⁴ John Phillips, *Exploring the Pastoral Epistles: An Expository Commentary*, The John Phillips Commentary Series (Grand Rapids, MI: Kregel Publications, 2004), 432.

¹⁸⁵ Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, vol. 34, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, ed. David S. Dockery (Nashville: Broadman & Holman Publishers, 1992), 243.

¹⁸⁶ Phillips, *Pastoral Epistles*, 433.

¹⁸⁷ Liefeld, *1 & 2 Timothy, Titus*, 349.

¹⁸⁸ Phillips, *Pastoral Epistles*, 292.

¹⁸⁹ Lea, 317.

authority),¹⁹⁰ are to be ready to do good for all. “Good citizenship is not an elective for the Christians in Crete—or anywhere else.”¹⁹¹ MacArthur contends this passage is prescriptive and applies to all Christians at all times.¹⁹² Christians are to be centered on holy living and winning the lost to Jesus (for which MacArthur invokes Luke 19:10).¹⁹³

Planning

Jesus’ parable of the wise and foolish builders (Matthew 7:24–27; Luke 6:47–49), offered at the Sermon on the Mount, provides an illustration of His thought on planning. The parable is specifically about hearing *and* acting on Jesus’ words. To hear is good, but to hear and fail to act accordingly is foolish. The passage also carries an ancillary message about planning. Seeking additional meaning in this passage is not an illegitimate exercise. In fact, it appears Luke contextualized Jesus’ words to fit the situation of Theophilus—Luke’s intended recipient, and other readers in Theophilus’ orbit—more aptly.¹⁹⁴

To further elucidate this point, we might consider Jesus’ analogy of building a house,¹⁹⁵ when one must consider, among other things, the house’s foundation, construction quality, and location. A dry gully today may be a gushing torrent tomorrow,¹⁹⁶ and a wise builder plans

¹⁹⁰ Phillips, *Pastoral Epistles*, 292.

¹⁹¹ Demarest, 325.

¹⁹² John MacArthur, *Titus*, The MacArthur New Testament Commentary (Chicago: Moody Publishers, 1996), 140.

¹⁹³ *Ibid.*, 141.

¹⁹⁴ Robert H. Stein, *Luke*, vol. 24, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture, ed. David S. Dockery (Nashville: Broadman & Holman Publishers, 1992), 215.

¹⁹⁵ Matthew 7:24–27; Luke 6:46–49.

¹⁹⁶ Myron S. Augsburger, *Matthew*, vol. 1, Mastering the New Testament: A Book-by-Book Commentary by Today’s Great Bible Teachers, ed. Lloyd J. Ogilvie (Dallas: Word Publishing, 1982), 105.

accordingly. Any house may look secure. Only the storm reveals its quality.¹⁹⁷ A wise builder would not be misled by superficial conditions or temporary circumstances.¹⁹⁸ The application of “planning” reflects back to Jesus’ basic intention. The hypothetical builder must exhibit forethought and intentionality. He does so to put Jesus’ words into practice. Jesus is the rock upon which Christians build, and when the test comes, the foundation is what matters.¹⁹⁹ A Christian must *do* what he says he believes.²⁰⁰ In this passage, Jesus is not asking for confession but for conduct.²⁰¹ The wise builder not only considers the foundation and construction of his house; he puts Jesus’ words into practice.²⁰² Christians are not called simply to hear Jesus’ words or even to respond with some short-term burst of activity. Christians are to hear Jesus’ words and build a solid foundation that unites devotion to Christ with persevering obedience.²⁰³ Turner concurs, writing that the wise man’s response is to *hear* and *do* the words of Jesus.²⁰⁴

MacArthur saw the Matthean parable as soteriological, and in terms of similarities and differences. Both builders hear the gospel, and both build a house. Both build in the same general location, and the implication is that the houses are similar. However, one acts upon God’s word

¹⁹⁷ Donald Arthur Carson, “Matthew,” in *Matthew, Mark, Luke*, vol. 8, The Expositor's Bible Commentary, ed. Frank E. Gæbelein (Grand Rapids, MI: Zondervan, 1984), 194.

¹⁹⁸ Michael J. Wilkins, *Matthew*, The NIV Application Commentary, ed. Terry Muck (Grand Rapids, MI: Zondervan, 2003), 327.

¹⁹⁹ John Phillips, *Exploring the Gospel of Matthew: An Expository Commentary*, The John Phillips Commentary Series (Grand Rapids, MI: Kregel Publications, 1999), 132.

²⁰⁰ John R. W. Stott, *The Sermon on the Mount*, The Bible Speaks Today, ed. J. A. Motyer and John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1978), 209.

²⁰¹ Augsburg, 105.

²⁰² Carson, 194.

²⁰³ Craig L. Blomberg, *Matthew*, vol. 22, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture, ed. David S. Dockery (Nashville: Broadman & Holman, 1992), 134.

²⁰⁴ David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids, MI: Baker Academic, 2008), 222; Turner also points out other verses in Matthew where hearing alone is not viewed favorably: 10:14; 13:19, 22; 15:12; 19:22, and also where doing is looked upon favorably: 1:24; 3:8, 10; 5:19; 7:12; 12:50; 13:23.

(obedience), and one does not (disobedience). The most significant dissimilarity is that the foundations are different. MacArthur interprets this foundation as God’s word, since Jesus relates the wise builder to “everyone who hears these words of mine” (Matthew 7:24).²⁰⁵ MacArthur’s interpretation of the Lukan account is consistent, even if the account differs. In the Lukan account, the wise builder “dug down deep” (Luke 6:48). MacArthur interpreted the deep dig as the heart deeply seeking salvation through repentance.²⁰⁶ The wise builder makes wise choices and plans prudently.

Obedience and Order from Chaos

The prophet Ezra, in 2 Chronicles 7:14, provides a rich resource of both encouragement and admonition to God’s people. This verse alone may be considered a summary of the essential message of the Old Testament.²⁰⁷ To those facing disaster, the verse demonstrates how God restores order even out of chaos.²⁰⁸ Indeed the context of the verse involves disaster, because the preceding verse reads, “When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people” (2 Chronicles 7:13). God’s people should respond to disaster with prayer.²⁰⁹ The disaster may be sent by God, but even then the solution is to turn to the same God for forgiveness.²¹⁰ God has the power, the willingness, and the resources

²⁰⁵ John MacArthur, *Matthew 1–7*, The MacArthur New Testament Commentary (Chicago: Moody Publishers, 1985), 481–483.

²⁰⁶ John MacArthur, *Luke 6–10*, The MacArthur New Testament Commentary (Chicago: Moody Publishers, 2011), 119–120.

²⁰⁷ Martin J. Selman, *2 Chronicles*, vol. 11, Tyndale Old Testament Commentaries Series, ed. by Donald J. Wiseman (Downers Grove, IL: IVP Academic, 1994), 354.

²⁰⁸ Andrew E. Hill, *1 & 2 Chronicles*, The NIV Application Commentary, ed. Terry Muck (Grand Rapids, MI: Zondervan, 2003), 418, 423.

²⁰⁹ Selman, 354.

²¹⁰ *Ibid.*

to intervene and deliver His people, regardless of the bleakness of the situation.²¹¹ Ironically, the people are encouraged, not to “fix” their situation, but to humble themselves before God, seek His face, turn from sin and toward Him, and to pray.²¹² The word translated as “repent” in the passage (נָשׁוּבָה) is used extensively by the prophets to admonish Israel to return to God. This word stresses the need for separation from sin and fellowship with God.²¹³ When God’s people obey God’s laws, blessings result.²¹⁴

Being a Good Neighbor

The idea of the “Good Samaritan” is engrained in modern psyche. Even irreligious people who know nothing of the Bible are familiar with this figure, the story found in Luke 10:30–37. When an “expert in the Law” (Luke 10:25) asked Jesus, “Who is my neighbor?” Jesus answered with the parable of the Good Samaritan. Jesus’ answer, in effect, is, “Do not worry about who your neighbor is. Focus on being a good neighbor.” The parable, then, provides the ideal of neighborly love according to Jesus.²¹⁵ Neighborliness is not a benefit Christians expect, it is a service Christians should be eager to render. Love is not constrained by its object; its extent and quality are in the control of its subject.²¹⁶ A practical issue addressed by Jesus in this passage is the individual and benevolent meeting of basic needs. This idea is in opposition to—as is often done in modern culture—the mere throwing of money at a problem with the expectation the

²¹¹ Hill, 400.

²¹² Ibid.

²¹³ Erickson, 936.

²¹⁴ Hill, 399; J. Barton Payne, “1, 2 Chronicles,” in *1, 2 Kings, 1, 2 Chronicles, Ezra, Nehemiah, Esther, Job*, vol. 4, The Expositor's Bible Commentary, ed. Frank E. Gæbelein (Grand Rapids, MI: Zondervan, 1988), 465.

²¹⁵ Michael Wilcock, *The Message of Luke*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1979), 122.

²¹⁶ Walter L. Liefeld, “Luke,” in *Matthew, Mark, Luke*, vol. 8, The Expositor's Bible Commentary, ed. Frank E. Gæbelein (Grand Rapids, MI: Zondervan, 1999), 943.

problem will fix itself.²¹⁷ Jesus advocates for ministry efforts that seek to become personally involved in the lives of others. Jesus expects His hearers to offer effort, not because the object merits it, but because the subject is spiritually obligated and intrinsically willing to render it. The Good Samaritan is doing what is instinctive and natural because of who he is.²¹⁸ Christians, by extension and following the example of the parable, should be eager to be good neighbors simply because of who they are and Who lives within them.

Faith Plus Works²¹⁹

James provides a unique paradigm for invisible faith expressed in tangible works. James 2:14–26 shows works as not something simply tagged on to the Christian life, or as an endeavor assumed by an elevated caste of Christians. Neither are deeds something extra to be added to faith; they are a necessary constituent part of faith.²²⁰ Humans have a propensity, when faced with a situation requiring empathy, to offer advice and encouraging words, then dismiss the situation. This approach expresses not a half faith, or a sort of faith, or a limited faith; it expresses a dead faith.²²¹ To hear and not do is self-deceptive. One deceives himself into believing he is something he is not.²²² The passage defines faith in four ways: 1) Saving faith must include deeds or works; 2) Faith by itself, without works or action, is dead; 3) Faith cannot be mere mental assent or intellectual belief; and 4) Biblical faith is best defined as active

²¹⁷ Block, 302.

²¹⁸ Larson, 184.

²¹⁹ See also 1 John 3:17–18.

²²⁰ David P. Nystrom, *James*, The NIV Application Commentary, ed. Terry Muck (Grand Rapids, MI: Zondervan, 1997), 149–150.

²²¹ J. A. Motyer, *The Message of James*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1985), 110; John MacArthur, *James*, The MacArthur New Testament Commentary (Chicago: Moody Publishers, 1998), 119.

²²² Paul A. Cedar, *James, 1, 2 Peter, and Jude*, vol. 11, Mastering the New Testament: A Book-by-Book Commentary by Today's Great Bible Teachers, ed. Lloyd J. Ogilvie (Dallas: Word Publishing, 1984), 60.

obedience.²²³ Faith without deeds benefits no one. Phillips pointed out that faith and works acted together (James 2:22) to perfect Abraham's faith. As Abraham raised the knife to sacrifice Isaac, all Abraham had was faith. Faith without works is hypocrisy.²²⁴ Important soteriological elements are worth noting. James is not implying that the deeds of faith are effective for salvation. Rather, the deeds of faith substantiate the validity of the claim to be a believer. One does not perform works of service to be saved. One performs works of service because one is saved. Without these works, the claim to salvation is empty or dead.²²⁵ What we do reveals who we are. A person's profession of faith is noted more by what he does than what he claims to be.²²⁶ Additionally, without deeds those in need do not receive help, and those without Christ see no tangible change in the lives of Christians. While some perceive tension between James and Pauline theology, the conclusion is essentially the same. Genuine faith leading to justification becomes apparent in the fruit issuing from it.²²⁷

Summary

In applying theological considerations to disaster preparation for Cascade Hills Church, several themes emerge. God expects His people to work. Idleness is not a hallmark of those who would turn the world upside down (Acts 17:6). Joseph worked, fictitious people in Jesus' parables worked, even the ant works. Linking this expectation of a Protestant work ethic with

²²³ Cedar, 61.

²²⁴ John Phillips, *Exploring the Epistle of James: An Expository Commentary*, The John Phillips Commentary Series (Grand Rapids, MI: Kregel, 2004), 87–89.

²²⁵ Kurt A. Richardson, *James*, vol. 36, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, ed. Ray E. Clendenen (Nashville: Broadman & Holman Publishers, 1997), 129.

²²⁶ MacArthur, *James*, 119.

²²⁷ Erickson, 960. See also Donald Guthrie, *New Testament Theology* (Downers Grove, IL: Inter-Varsity Press, 1981), 505; Erickson linked James with Romans 8:1–17, pointing out that union with Christ results in new life, since one will continue to live, not according to the flesh, but the Spirit.

Christian love, it is reasonable to presume that God expects Christians to work hard on behalf of other people. The parable of the Good Samaritan demonstrates, quite contrary to secular thought, that Christians have a responsibility to care about and for others, even the proverbial stranger in a ditch. It would seem disingenuous for a group of people to call themselves a church yet not care for others, even if in some small way. James' words echo this. If faith without works is dead, the lazy Christian has every reason to question his own salvation. Failure to render works of service is for the Christian an act of hypocrisy.

Thus, circling back to disaster planning, Christians have a responsibility to prepare, like Joseph or the ant. Jesus' parable of the watchful servant relays the idea of watchfulness and preparation for Jesus' imminent return. While not the primary application, the student of the Bible may still apply the principle to an imminent disaster. No one knows when a disaster will strike, so it is incumbent on church leadership to have a workable response plan in place.

Bad things, however ill-defined, will happen, with 100 percent certainty, so preparation is a necessity. This preparation should include consideration for other people, both in the church and the community at large. This preparation manifests being a good neighbor; it signifies being the church for the unchurched. However, one must not think his plan is solely a matter of his own cunning and expertise. The text of 2 Chronicles 7:13–14 shows that even in a disaster, the first order is to pray to God, certainly for wisdom and guidance, but also for repentance, and in an attitude of humility. Only then may God's people expect relief from their dire situation.

Theoretical Foundations

History of Business Continuity

Over the past two decades, global concerns have emerged due to natural and manmade disasters that have caused business interruption.²²⁸ For example, the 9/11 attacks and Hurricane Katrina spurred businesses to ensure continuity in the event of a disaster. Government regulatory agencies accelerated this effort, especially in the finance and healthcare sectors. Even before 9/11, business continuity was developing as a theory, if not as a pervasive practice.

Business continuity evolved as mindsets within businesses developed. An observer may see this evolution throughout the decades leading up to the 9/11 event. The 1970s centered on a technology mindset. The emphasis was on the defense of computer systems. During the 1970s, a common assumption was that technological failure was the most common trigger of business disruption. Therefore, businesses placed priority on protecting systems such as corporate main frames.

In the 1980s business continuity revolved around an auditing mindset. Technological changes moved the IT element away from main frame responsibility to end user PC responsibility. This resulted in additional regulations, corporate legislation, and policies. Corporations needed auditing to ensure compliance, since these corporations were in effect transferring risk from IT professionals to essentially every worker in a company. The major focus of the auditing perspective still involves the technology, the plan itself, and how an entity can establish continuity through protecting essential business activities.

²²⁸ Swati Mishra et al., "To Investigate the Critical Risk Criteria of Business Continuity Management by Using Analytical Hierarchy Process," *International Journal of Management Concepts and Philosophy* 11, no. 1 (March 2018): 95.

The 1990s saw a change in value mindset. This new focus brought the realization that business continuity management had the potential to add value to the organization. This value-added-based perspective departs from the technology and auditing perspectives due to assumptions made about the scope and purpose of business continuity management. Entities perceived the scope as constituting the entire organization, including employees, who present the biggest challenge in terms of implementation and management of the business continuity process. Organizations regard stakeholders as the most important driver for change and business continuity management. This view integrates social and technical systems that together enable effective organizational protection. Therefore, business continuity management not only protects, but entities also view the process as contributing to value-added development through more efficient systems, or providing value-added benefits to customers through superior responsiveness, reliability, and security.²²⁹

After the September 11, 2001, World Trade Center attacks, many companies realized the world has many unknown threats in addition to those already defined. These threats require business continuity plans to be much broader than in the past. Significant threats never confine themselves to the categories of fire, natural disasters, or an infrastructure breakdown. Threats such as terrorism, cybercrime, and reliance on third-party vendors and suppliers have also become significant. Therefore, business continuity planning requires more robust prioritization efforts for business recovery, preemptive development of new and innovative recovery strategies, and a greater dependence on testing plans. Furthermore, businesses must consider not only the location of a company's own facilities, but the location and inherent risks of a business

²²⁹ L. S. R. Supriadi and Sui Pheng, "Business Continuity Management," in *Business Continuity Management in Construction* (Singapore: Springer, 2018): 43–44.

partner or supplier.²³⁰ The business continuity function is now firmly integrated within corporate culture. Corporations hire business continuity professionals and have high-profile business continuity departments. Industry regulators demand a robust business continuity function, and regulators penalize industries for failure to adequately provide planning. For corporate America, business continuity is now a well-defined expectation.

Basic Business Continuity Theory

Business continuity management works on the principle that good response systems mitigate damages from theoretical events.²³¹ An effective business continuity planning system consists of four major elements: risk identification, risk assessment, risk ranking, and risk management.²³² Business continuity planning seeks to mitigate the effects of a disaster event that has a low probability of occurrence, is very difficult to detect, or has the potential for a devastating impact on overall organizational performance.²³³

Planning for disaster is a continuous process of preparation. Therefore, students of the process may view it as such:

²³⁰ Supriadi and Sui Pheng, 44.

²³¹ Bojana Dobran, "What Is Business Continuity Management?: Framework and Key Strategies," *Data Protection/Disaster Recovery* (March 2019): 1.

²³² G. A. Zsidisin, S. A. Melnyk, and G. L. Ragatz, "An Institutional Theory Perspective of Business Continuity Planning for Purchasing and Supply Management," *International Journal of Production Research* 43, no. 16 (August 2005): 3405.

²³³ *Ibid.*, 3416.



Figure 1. “BCPLifecycle,” Revmachine21, December 2004.²³⁴

This process results in a “culture of preparedness.”²³⁵ Planning is multilayered and must consider many factors, both internal and external.²³⁶ Experts identify many drivers for business continuity planning, which may be generalized into broad categories: globalism, terrorism and war, supply chain concerns, information technology matters, insurance costs, and litigation.²³⁷ The proliferation of information technology also accelerates the need for business continuity planning, for two reasons. First, continuity concerns demand the use of IT as opposed to paper files, because fire or a natural disaster destroys paper files so easily. Second, the use of IT necessitates employment of data backup and confidentiality safeguards. The complication level of business continuity quickly compounds itself based on the complexities of globalism and information technology.

Practical experience has revealed that providing effective contingency plans to manage disaster after-effects helps organizations to maintain their reputations, ensure continuity of

²³⁴ Revmachine21, permission granted to copy, distribute, or modify image, accessed October 6, 2020.

²³⁵ Moseley, 30.

²³⁶ De Jarnatt, 1.

²³⁷ Kliem, 2.

processes, and be resilient.²³⁸ Conversely, about seventy-five percent of businesses without a continuity plan will fail within three years after sustaining a disaster.²³⁹ Business continuity planning provides other secondary benefits. For instance, in many cases processes enhanced for recovery are ultimately better designed processes.²⁴⁰ Business continuity planning also helps an entity become less siloed and increases trust and cooperation among constituents. Moreover, members of an organization generally gain a greater understanding of and appreciation for the overall processes of the organization.²⁴¹

An organization may believe they have a business continuity plan in place, but may have never tested the plan, or the plan may be a “window dressing” document, replicated from some other organization, which may not be suitable.²⁴² Adequate business continuity planning consists of the following elements: 1) gaining a deep understanding of the organization; 2) developing the correct strategies; 3) implementing robust responses; and 4) creating a culture of preparedness, to include training, drills, and maintenance and review of the plan.²⁴³ The Nordic Societies for Public Health provides a useful flowchart:

²³⁸ Hojat Rezaei Soufi, S. Ali Torabi, and Navid Sahebjamnia, “Developing a Novel Quantitative Framework for Business Continuity Planning,” *International Journal of Production Research* 57, no. 3 (July 2018): 779.

²³⁹ Jack Cook, “A Six-Stage Business Continuity and Disaster Recovery Planning Cycle,” *SAM Advanced Management Journal* 80, no. 3 (June 2015): 23.

²⁴⁰ Ibid.

²⁴¹ Kliem, 14–15.

²⁴² Mishra, 110.

²⁴³ S. Ali Torabi, Ramin Giasi, and Navid Sahebjamnia, “An Enhanced Risk Assessment Framework for Business Continuity Management Systems,” *Safety Science* 98, (November 2016): 201.

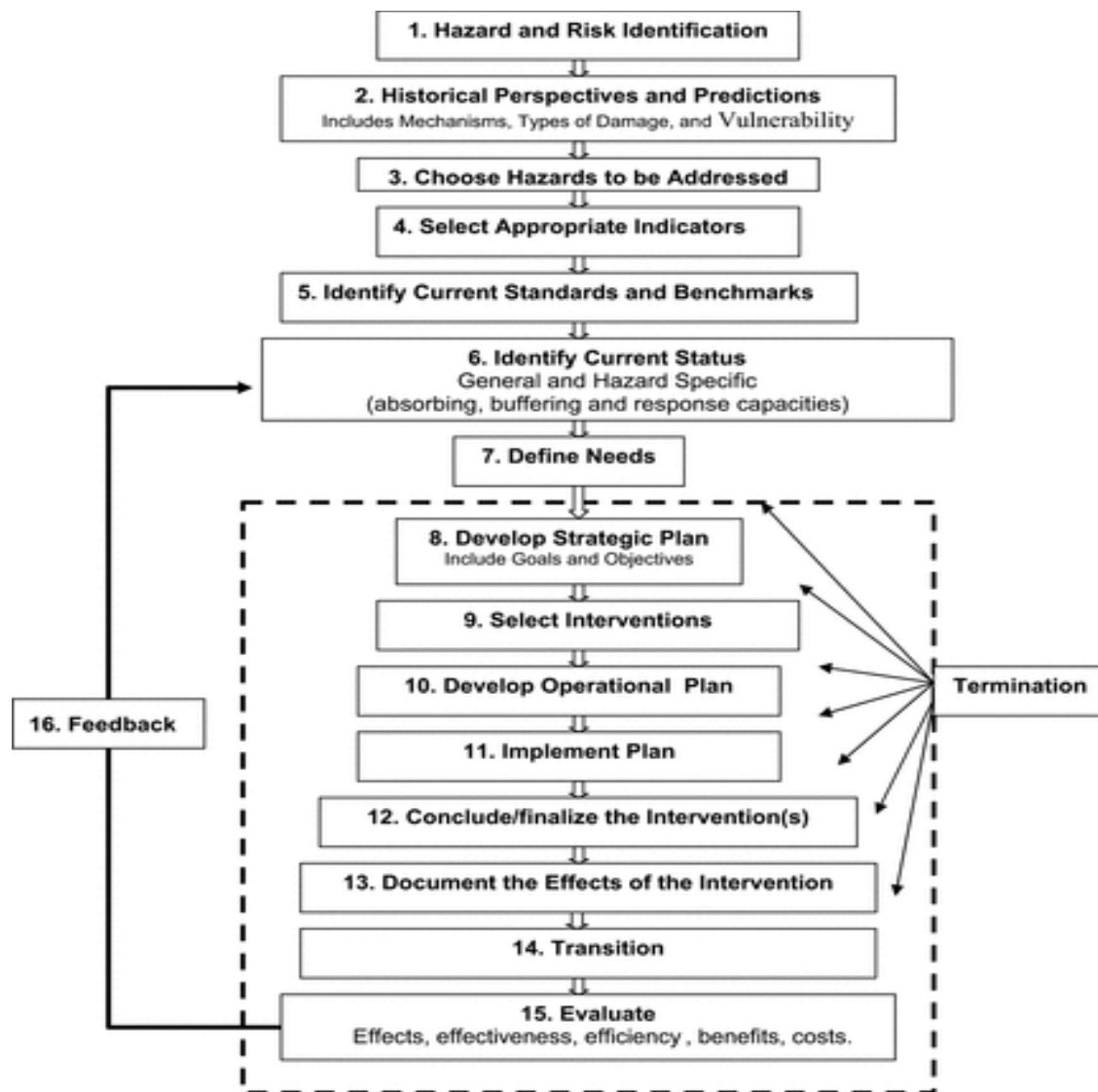


Figure 2. “Preparedness Process.” Nordic Societies for Public Health, April 2014.²⁴⁴

These steps allow an entity to achieve the business continuity goals of survivability, impact minimization, and recovery of critical processes.²⁴⁵

Risk assessment is foundational to the Nordic process illustrated in the flowchart. As seen in Step 1, any organization, regardless of size or sector, can consider the costs of downtime, and weigh that cost against available resources. This is not objective, like solving a mathematical

²⁴⁴ Nordic, 153.

²⁴⁵ Kliem, 13.

formula; the process necessitates judgment calls on the part of organizational leadership.²⁴⁶ An organization can start the process easily by asking what disaster is most likely to occur in its specific geographical area, then beginning to plan from that data point.²⁴⁷ This strategy brings purpose to an entity's existence, even in a disaster, as opposed to an arbitrary reaction to inevitable calamity.^{248,249}

Communication is an issue during a disaster, one subject to a great deal of flux. People's preferences for communication are changing in recent times; the public more often chooses to access information electronically as opposed to waiting for the "Six O'clock News." Additionally, people prefer two-way communication. Churches that employ a website and social media channels are well-suited to disseminate information in this manner. Nevertheless, many churches consider themselves under-utilized for assisting in cooperation with governmental entities.²⁵⁰

Applying Business Continuity Theory in a Church Setting

Churches have a unique opportunity in disaster planning in their multifaceted ways of helping, but also in their uniqueness deriving from their ability to offer spiritual help.²⁵¹ This spiritual aspect provides stability not offered by FEMA or the Red Cross. Beyond the spiritual element, the opportunities for churches to assist are unique in other ways. For instance, churches can offer facilities (large, open, climate-controlled areas; industrial kitchens; bathrooms; etc.)

²⁴⁶ Timms, 14.

²⁴⁷ Randolph, 324.

²⁴⁸ Fagel and Hesterman, 4.

²⁴⁹ Oloruntoba, 562.

²⁵⁰ Moseley, 32; Stajura, 2293–2294; Ashida, 116.

²⁵¹ Gopp and Gilvin, 80–82.

unparalleled from any other source; they can also supply eager volunteers. Churches generally are respected in their communities, so the trust factor is already established.²⁵² The positive impact of churches in a disaster is suggested by academic research, since frequent church attendance correlates positively with individual resiliency in a disaster.²⁵³ Because they can provide such opportunities and positive impacts, churches ought to educate themselves on the practical, spiritual, and emotional elements of disaster planning.²⁵⁴ In addition to considering other risk factors, church leaders must assess the church's spiritual readiness to endure the difficulties of disaster.²⁵⁵ Moreover, a church must prepare spiritually as if disaster could strike at any time.

Certain industries are vital to securing our civilized life; however, nothing is more important than securing eternal life.²⁵⁶ Thus, a church has every responsibility to ensure its viability as an institution, like that of a bank or hospital. A church has indispensable and multifaceted purposes, ranging from evangelism to benevolence. In a disaster, the benevolent acts performed by a church must not simply vanish; in fact, the community needs those acts even more. Therefore, a church must have a plan, appropriate for its size and base, not only to survive a disaster, but to show God's love throughout the disaster and its aftermath. Theologically, Scripture establishes a church must not be idle,²⁵⁷ its members must love God's people and a lost world demonstratively, and Christians must actively express through deeds the faith they claim

²⁵² Smith, 9.

²⁵³ Bright et al., 76.

²⁵⁴ Gopp and Gilvin, 80–82.

²⁵⁵ Ibid., 5–6.

²⁵⁶ Terry L. Johnson, *The Identity and Attributes of God* (Carlisle, PA: The Banner of Truth Trust, 2019), 2.

²⁵⁷ Gen. 47:12–31; Prov. 6:1–19, 19:24, 21:25, 22:13, 24:33, 26:13–14; Matt. 26–41; Mark 13:32–37; Luke 12:35–40; Col. 4:2; 2 Tim. 4:2; Titus 3:1; Jas. 2:14–26; 1 John 3:17–18.

to possess. Planning, like the biblical examples presented above,²⁵⁸ is one way a church accomplishes this. In particular, a church loves people by planning for continuity in the face of a disaster.

Continuity planning and disaster preparedness are not merely theoretical, with little application to real life. The COVID-19 disaster of 2020 painfully and decisively has demonstrated that a disaster can quickly shut down every church in the United States, with no solution for reopening. The churches not shut down by government mandate during this time were shut down by collective social opinion. This has left able-bodied ministers and willing congregations to speculate how they might continue ministry, thus by definition matching the exact purpose of a continuity plan. Next time it might be a tornado in Alabama, an earthquake in California, a riot in Minnesota, or a flood in Louisiana, which causes the disruption. Churches must anticipate these scenarios, plan for them, and ensure they maintain the ability to love and provide. This is how churches help the proverbial stranger in the ditch, and the failure to prepare becomes a failure to lead.²⁵⁹

²⁵⁸ Matt. 7:24–27; Luke 6:47–49.

²⁵⁹ Cook, 33.

CHAPTER 3

METHODOLOGY

The researcher developed a program to address a well-demonstrated ministry need. Once implemented, the researcher evaluated and documented the program's effectiveness.²⁶⁰ First the researcher interviewed church leadership to define the boundaries of the problem: "The problem is that Cascade Hills Church in Columbus, Georgia, lacks a pre- and post-disaster response plan as well as a supplemental counseling ministry for it." The researcher then defined the term "disaster" to determine what constitutes a disaster in the church's context, what threats are realistic, and which are improbable. The researcher also interviewed age-graded and operational personnel to further define the problem and seek implementation solutions at a practical level. Then, again cooperating with church leadership, the researcher implemented solutions based on corporate best practices and additional guidance from church-related resources. An outside expert in the business continuity field validated the solution, and the researcher incorporated that expert's recommendations as appropriate.

Previously unknown to the researcher, church leadership desired a plan similar to the researcher's objective. A former staff member had invested some effort in a disaster recovery plan some years ago, developing a manual detailing evacuation plans under six scenarios: tornado/severe weather, fire, disruptive people, power outage, bomb threat, and gunman/terrorist. Leadership had not yet retained the resources or prioritized to complete the project beyond the

²⁶⁰Liberty University John W. Rawlings School of Divinity, *Doctor of Ministry Program and Thesis Project Handbook*, 28 (Model 2).

evacuation stage. Therefore, the researcher entered into an existing conversation about the topic.²⁶¹ The researcher's conclusions and solutions exceeded leadership's original conceptualization. Previous work on disaster preparedness, and on corporate best practices, established an imprecise baseline against which the researcher measured change, based on formulated solutions and implementation of those solutions. The events of 2020²⁶² turned attention to a disaster plan as making a substantial difference in the life of Cascade Hills Church and its community.²⁶³ Thus, a workable plan would allow the church to quickly shift to an alternate, well-thought-out strategy, including assigned responsibilities and resources. The researcher also envisioned this study's results to be transferrable, that is, applicable in other contexts, so that the end work is useful beyond the immediate context of Cascade Hills Church.²⁶⁴

Original Intervention Design

The intervention's design relates directly to the ministry context of Cascade Hills Church in several ways. The church is community-oriented, with primary emphasis on outreach to the unchurched. A robust disaster preparedness plan allows the church to coordinate multiple ways to maintain community orientation, even in the face of disaster or when the community needs the church the most. The church has a rich history of ministering to everyone, including the most vulnerable. An effective disaster preparedness plan ensures this can continue. The church also

²⁶¹ Michael Kibbe, *From Topic to Thesis: A Guide to Theological Research* (Downers Grove, IL: InterVarsity Press, 2017), 88.

²⁶² Specifically, the researchers refer to the events of the COVID-19 pandemic and the civil unrest on both extremes of the political spectrum, beginning in the summer and lasting into the early part of 2021, as of this writing.

²⁶³ Ernest T. Stringer, *Action Research*, 4th ed. (Thousand Oaks, CA: Sage, 2014), 9.

²⁶⁴ *Ibid.*, 93.

works hard to let the community know we care. A useful plan positions the church to continue to care for the community in a tangible and relevant way.

The researcher is a coworker with the interview participants/stakeholders. He serves as Care Team Pastor on staff at Cascade Hills Church. Most participants are paid staff members of the church, and the researcher also originally intended to include some volunteers in the study. Volunteer participation would revolve around discussions of implementation of the plan. The researcher assumed participants, and particularly paid staff, were enthusiastic and cooperative. In fact, initial conversations with church staff regarding this project were quite positive. Events of 2020 have impressed on church staff the need for such a plan.

The researcher admitted bias in his high regard for the opinions of fellow staff members. This could have led to planning based on subjective opinions, as opposed to best practices. The researcher mitigated this bias by engaging an outside expert in the field of business continuity. The researcher anticipated no ethical issues in this analysis due to the study dealing with the participants' routine job obligations, as opposed to deeply personal information as do some studies. Interview data largely comprised church personnel discussing their customary activities, and how to continue these activities in the face of disaster. None of the information collected was personal and, as such, the researcher had no need to guard the information beyond typical IRB-approved safeguards, but is storing the information on a password-protected computer. Information will be permanently deleted from the computer after three years.

In initial steps for this project the researcher defined the project's purpose and objectives, and gained faculty approval of the problem presentation, purpose statement, and thesis. The corrected problem presentation, purpose statement, and thesis exercise largely defined the researcher's tasks and steps for each task. Additional tasks were anticipated to be necessary

based on the unfolding live research; in fact, no additional tasks were required. Inasmuch as the intervention resulted in a plan to mitigate the adverse effects of a disaster, in the context of Cascade Hills Church’s ongoing ministry efforts, the intervention—including its design and implementation—related directly to the project’s problem presentation, purpose statement, and thesis statement. Next, the researcher considered the people involved. The researcher met with the Senior Pastor for the expressed purpose of obtaining “buy-in” and securing his expressed permission to engage the church staff.²⁶⁵ The Senior Pastor explained the project to the staff and requested their voluntary cooperation during the fall of 2020. This occurred at the church’s weekly staff meeting. This reflects Stringer’s assertion that, early on, the researcher should establish contact with all stakeholders as soon as possible, informing them of the research, with the hope that all associates would contribute to the research process.²⁶⁶ Attention to where activities took place generally pointed to the church facility; however, the researcher and church leadership also considered some offsite locations, such as alternate locations for worship or locations for community-focused activities. The researcher set out the following timeline for project activities:

- May 2020 — Met with Lead Pastor to explain project and obtained buy-in
- June 2020 — Completed DMIN 830
- Weeks of July 6 and 13, 2020 — Continued to review literature and theological foundations for project; augmented Chapters 1 and 2; built bibliography
- Weeks of July 20 and 27, 2020 — Focused on corporate business continuity literature; contextualized generalized corporate goals to a church context

²⁶⁵The researcher documented expressed permission to interview staff in a letter signed by the Senior Pastor on September 9, 2020; the researcher also submitted the letter to IRB for approval.

²⁶⁶Stringer, 75.

- Weeks of August 3 and 10, 2020 — Designed rough-draft of risk assessments
- Weeks of August 17, 2020 — Developed interview questions
- August 24 — Began DMIN 840
- After August 24 — Activities were governed by course syllabus, but included: 1) applied for Institutional Review Board approval; 2) revised Chapters 1 and 2; 3) gained historical perspective; 4) asked such questions as, “When has the church closed? For what? How did leadership go about it? How was it communicated? What were the ramifications?”; 5) identified key people²⁶⁷; 6) prepared for interviews with church staff; 7) reframed issues as necessary;²⁶⁸ 8) employed “grand tour” questions;²⁶⁹ and 9) requested documents for previous work on this issue and prepared for document review
- October 16, 2020 — Completed DMIN 840
- Week of October 26, 2020 — Formulated risk assessments
- November 2020 — Based on risk assessments, and assuming IRB approval, formulated practical strategy for disaster preparedness plan, including alternate site selection, supplies, and leadership. More specifically, data collected related primarily to risk assessments based on staff interviews. The researcher interviewed:
 - Senior Pastor — regarding the overall direction of the project, and to ensure the project met his expectations

²⁶⁷ Stringer, 79.

²⁶⁸ Ibid., 100.

²⁶⁹ Ibid., 106.

- Pastor Emeritus — regarding historical perspective; that is, that the project supported the church’s outward focus
- Administrator — regarding details of implementation, alternate sites for worship, staffing issues, and funding issues
- Information Technology Director — regarding data preservation and retrieval
- Community Pastor — regarding benevolence projects during and after a disaster, and staffing those projects
- Communications Director — regarding communication with staff, congregation, and community before, during, and after a disaster
- Financial Director — regarding safeguarding financial assets and information during and after a disaster; access to funds during and after a disaster; and safeguarding and retrieving donor information during and after a disaster
- College Pastor, High School Pastor, Middle School Pastor, Children’s Pastor, and Education Director — regarding how each continued ministry if the building was unavailable
- Production Staff — regarding how worship services continued online in the absence or unavailability of the building and production equipment

All interviews took place at the church. The researcher considered other data points, such as historic weather data and assessments of community needs for certain types of disasters. The researcher primarily recorded information through interview notes, and used a recording device. The researcher reduced recorded interviews to transcripts.

With the collected the data, the researcher made subjective assessments in cooperation with church leadership. Based on these assessments, and also in cooperation with church

leadership, the researcher formulated a disaster plan for the church. This plan addresses pre-disaster issues, such as preparation and training, as well as post-disaster issues, such as implementation of the plan, leadership in a disaster, activities based on needs, supplies, and counseling follow-up. The researcher conducted no field research until receiving formal documented approval from IRB. (See Appendix A for IRB approval.)

- December 2020 — Continued from November
- January through April 2021 — Began DMIN 885; activities governed by course syllabus, but included execution of live research, analysis of results, frequent contact with mentor, finalization of Chapters 3, 4, and 5, compilation of bibliography and appendices, and submission for professional editing.

The researcher's goal to complete all research in four months was achieved.

Original Implementation Plan for the Intervention Design

After successfully completing IRB, the researcher began by interviewing and consulting with the Lead Pastor. This initial interview served multiple purposes. First, it solidified buy-in. The Lead Pastor readily approved the project. Second, this interview helped establish the parameters of the project. It was important to determine which disasters are more likely to affect the church, and which are least likely. That assessment gave direction to the project in terms of identifying types of disasters to prepare for. Third, this initial interview also secured staff cooperation. The success of the project hinged on substantive input from the staff, especially in the areas of administration and information technology. Buy-in from the Lead Pastor ensured cooperation from the rest of the staff. Fourth, the initial interview helped the researcher identify the issues to consider in a disaster. These issues depend on the length of downtime during the disaster. Funding could have been an issue. Personnel or volunteer availability also could have

been issues. Facilities management, broadcast capabilities, and information technology were key issues. Issues began to emerge during this initial interview, as did priority and focus for these issues. Finally, the researcher built on previous work by former staff, or ideas for a plan solicited from the Lead Pastor and Pastor Emeritus. This work began after completion of IRB; however, the “action” portion of the project began only after faculty approval and finalizing the study’s methodology.

The end result of research, or the intervention, lay in discovering in detail how the church would respond to certain types of disasters. The researcher wrote in detail about preplanning and training for disaster response. After the researcher established the intervention, he evaluated effectiveness in two ways. First, with the organization the researcher ran a tabletop exercise to evaluate the intervention. This involved a virtual drill, assessing the components of the intervention. The exercise itself was anticipated to take one day or less. In reality it took ninety minutes. Second, the researcher compared and contrasted the intervention to what actions the organization carried out during the COVID-19 shutdown. The evaluation took one week. The researcher performed both methods of evaluation, which allowed for determining effectiveness, and identifying strengths and weaknesses of the intervention.

This evaluation also allowed the researcher to discover previously unforeseen obstacles to proper implementation of the intervention.²⁷⁰ The researcher then triangulated the evaluation between the researcher, an insider participant, and an outside expert.²⁷¹ This provided three unique perspectives for an honest and rigorous evaluation of the intervention. The researcher performed this evaluation late spring of 2021, in the latter part of DMIN 885, to allow time to

²⁷⁰ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf and Stock, 2018), 71.

²⁷¹Ibid., 74.

establish the intervention as acceptable on an academic level before “road-testing” on a more practical level.

Based on this evaluation, the researcher measured success in several ways, the first was to ensure the Lead Pastor and Pastor Emeritus were satisfied with the results. They had wanted something like this project in the past but were never able to get such a project off the ground. The researcher believes, in its design and implementation, this project exceeded their past plans and is in fact acceptable. Second, the staff had to be satisfied with the results and have faith the plan would work. The researcher considered the staff as primary stakeholders in the project, thus passive or unenthusiastic acquiescence was not sufficient. The staff has eagerly embraced the project as a welcome solution to a real problem, however rare. The researcher believed the staff would support the project due to the challenges faced during the COVID-19 shutdown. Third, the researcher ensured that the outside expert was satisfied with the results. The researcher took the best practices of corporate business continuity and incorporated as necessary and appropriate in a church setting. The outside business continuity expert was satisfied the researcher’s intervention would not only work, but was the best plan for its context, based on the expert’s own experience. Fourth, the results had to compare well with what the church actually did during the COVID-19 disaster. The shutdown provided a real-life scenario, which the researcher used to compare actual results to the disaster plan’s standards retroactively. This allowed the researcher to move beyond theory to real life in his evaluation. Fifth, the intervention had to support the church’s mission of being community oriented. In the end, the intervention had to benefit the community and provide for them. This met a three-prong standard of providing spiritually through biblical encouragement, and even for opportunities to receive Christ as Savior, physically through

providing food, shelter, and whatever else needed, based on the disaster context, but also providing emotional support with counseling opportunities well-suited to the disaster context.

Revised Research Design and Methodology

The IRB member notified the researcher on Tuesday, December 8, 2020, that the project did not require IRB approval or continued oversight for the plan due to the nature of the project. Cascade Hills Church has staff meetings on Tuesdays, so the researcher waited until Tuesday, December 15, to invite the staff to interview. The staff of Cascade Hills Church was granted Christmas holidays from December 17, 2020, to January 4, 2021. The timing of IRB's exemption, combined with Cascade Hills Church's Christmas holidays, negatively impacted the proposed implementation timeline. Nevertheless, the impact was not severe, and the researcher conducted his initial interview with the Senior Pastor on December 11, 2020, with a follow-up interview with the Senior Pastor on December 15, 2020.

The revised research design included the following steps:²⁷²

- October 27, 2020 — Revised IRB Application per IRB request
- November 6, 2020 — Revised IRB Application per IRB request
- November 19, 2020 — Revised IRB Application per IRB request
- December 8, 2020 — Received IRB Exemption
- December 11, 2020 — First interview with Senior Pastor
- December 15, 2020 — Discussed project, interviews, and consent in staff meeting; held second interview with Senior Pastor
- December 16, 2020 — Began interviews with additional staff

²⁷² This timeline began with the successful completion of DMIN 840 in mid-October 2020.

- December 17, 2020 – January 4, 2021 — Staff unavailable for interviews
- January 7, 2021 — Resumed staff interviews
- January 27, 2021 — Concluded staff interviews²⁷³
- February 5, 2021 — Interviewed city EMA Director
- February 17, 2021 — Conducted risk assessment meeting with church administrator, his assistant, and community pastor in attendance; conducted tabletop exercise with the aforementioned and city EMA Director and police officer in attendance

Interviews

The criteria for interviewees remained unchanged from the original design. Interviewee eligibility included that they be at least eighteen years old and either a staff member at Cascade Hills Church, or an expert in the field of disaster recovery. The field expert was Chance Corbett, the City of Columbus Emergency Management Agency (EMA) Director. All interviewees signed a consent agreement, digitized and retained by the interviewer electronically. The researcher discussed the interview opportunity at a regularly scheduled church staff meeting on December 15, 2020. The Senior Pastor and one other staff member immediately volunteered, and the rest who volunteered did so after the Christmas break.

The interviews with the Senior Pastor substantially achieved the researcher's objectives as stated in the original implementation design. The objectives were: 1) solidify buy-in from the Senior Pastor, 2) establish the parameters of the project, 3) secure staff cooperation, 4) identify the issues to consider in a disaster, and 5) build on any previous work by former staff, or ideations of the Lead Pastor or Pastor Emeritus. (Evaluation of each objective is discussed in

²⁷³ The researcher attempted to hold additional interviews after this date, but none were granted.

Chapter 4.) The researcher considered the interview greatly beneficial to the overall project. The Senior Pastor was excited to hear the benefits to the church and community, and pledged support for the project.

Additional interviews met with mixed success but were generally advantageous for the project. Interviewees understood the aim of the project and offered solid solutions to disaster issues. The researcher intended to interview seventeen staff members at Cascade Hills Church and one expert in the field of disaster recovery. Of the seventeen potential staff interviewees, five never responded to initial or follow-up invitations for an interview; the researcher assumed the five declined to participate. The five were reminded but still did not opt to volunteer. The issues seemed to be availability of time (with several large competing projects with time constraints), and staff members or staff family members with COVID-19. None of the five emphatically refused to interview. Nevertheless, the researcher moved ahead with the project without the benefit of these five interviews. One staff member moved to a different position within the church, making that interviewee's participation unnecessary. The eleven participants interviewed were extremely helpful, and the interviews yielded patterns of issues addressed in Chapter 4. The 69% response rate²⁷⁴ for interviews was deemed satisfactory by the researcher.

Interviews centered on the continuation of customary activities in the face of disaster. However, the researcher also asked interviewees about outreach to the larger community under similar circumstances. Because leadership at Cascade Hills so frequently reiterates the mission of the church, interviewees had no problem envisioning community outreach under disaster conditions. Their input exceeded the researcher's expectations. In some instances, interviewees

²⁷⁴ This was calculated by dividing eleven staff members interviewed by sixteen (seventeen invited, minus one who moved to another position or $(11/[17-1] = 0.6875)$).

already had their own departmental plan in place for small scale incidences, including supplies on hand and periodic drills to ensure volunteers are adequately trained and empowered.

Interview questions were designed as a “grand tour,” allowing for maximum input and original thought by interviewees. Questions were open-ended and informal, and allowed the interviewee to establish an answer and reveal solutions on their own terms.²⁷⁵ Per IRB guidance, the interviewer asked all age-graded staff identical questions (Table 1):

Table 1

Standardized Interview Questions for Age-Graded Staff

Grand Tour Questions

1. In a disaster scenario, how would you receive messages from the Pastor or Administrator?
 2. Assuming our building was destroyed in a disaster situation, how would you continue to communicate with and minister to your age group?
 3. How would you mobilize volunteers in a disaster scenario?
 4. What have you learned from COVID-19?
 5. Do you have any additional thoughts on disaster recovery?
-

²⁷⁵ Sensing, 86.

Likewise, administrative staff received identical questions:

Table 2

Standardized Interview Questions for Administrative Staff

Grand Tour Questions

1. In a disaster scenario, how would you receive messages from the Pastor or Administrator?
 2. Assuming our building is destroyed in a disaster situation, how would you continue to minister to the community?
 3. In the role in which you serve, how would you continue to function and carry out the mission of the church in a disaster scenario?
 4. How would you mobilize volunteers in a disaster scenario?
 5. Assuming our building is gone, how could you carry on operations in a disaster scenario?
 6. What have you learned from COVID-19?
 7. Do you have any additional thoughts on disaster recovery?
-

The researcher did not interview unpaid volunteers, as proposed in the original implementation plan. As proposed, the researcher gathered no confidential information from interviewees. All interviews took place at the church, and all were recorded on the researcher's iPhone X, using the Voice Memos application. Interviewees consented to audio-recording in writing, filling out the consent form approved by the IRB. Recordings were reduced to a transcript through the Transcribe – Speech to Text application. The researcher then archived the transcripts in a printer definition file (PDF) format on his personal computer in accordance with standards authorized during the IRB approval process. The researcher's iPhone and laptop are password protected and maintained solely in the researcher's possession, so recordings and transcripts of interviews are secure.

In addition to interviews conducted in house, the researcher interviewed the EMA Director, who greatly expanded the researcher’s horizons with respect to resources available for assessing risk and planning for disaster. The researcher discovered the U. S. Department of Homeland Security’s Threat and Hazard Identification and Risk Assessment (THIRA) guide, which subsequently informed many of the researcher’s actions.

Risk Assessment

The researcher organized the risk assessment meeting around the threats presented in THIRA (Table 3):

Table 3

Example Threats and Hazards by Category ²⁷⁶

| Natural | Technological | Human-caused |
|-------------------|-----------------------------|-------------------------------------|
| Avalanche | Dam failure | Active shooter incident |
| Drought | Hazardous materials release | Armed assault |
| Earthquake | Industrial accident | Biological attack |
| Epidemic | Levee failure | Chemical attack |
| Flood | Mine accident | Cyber-attack against data |
| Hurricane/Typhoon | Pipeline explosion | Cyber-attack against infrastructure |
| Space weather | Radiological release | Explosives attack |
| Tornado | Train derailment | Improvised nuclear attack |
| Tsunami | Transportation accident | Nuclear terrorism attack |
| Volcanic eruption | Urban conflagration | Radiological attack |
| Winter storm | Utility disruption | |

A working group (including the administrator, his assistant, the community pastor, and the researcher) at Cascade Hills Church met to assess the criticality of each threat based on THIRA’s three step process:

²⁷⁶ U.S. Department of Homeland Security, accessed February 11, 2021, <https://www.fema.gov/sites/default/files/2020-04/CPG201Final20180525.pdf>.

- 1) Identify threats and hazards: formulate a list of potential threats and hazards
- 2) Give threats and hazards context: contextualize descriptions and impact numbers
- 3) Establish capability targets: estimate capability targets based on standard target language²⁷⁷

The researcher added “Civil Unrest” to the final threat list, believing it a credible threat deserving attention, considering the civil unrest beginning in the summer of 2020 and lasting to January 6, 2021, with the trouble at the U.S. Capitol. For the purpose of this project, the researcher defined “criticality” as the likelihood an event will happen, also considering the anticipated damage caused by the event.²⁷⁸ Additionally, an “event” was assumed to impact the church and the community concurrently. The researcher presented the following table to be filled in by members of the working group:

Table 4

Threat Assessment Grid

| Natural | Criticality (1-10) | Technological | Criticality (1-10) | Human-caused | Criticality (1-10) |
|-------------------|--------------------|-----------------------------|--------------------|-------------------------------------|--------------------|
| Avalanche | | Dam failure | | Active shooter incident | |
| Drought | | Hazardous materials release | | Armed assault | |
| Earthquake | | Industrial accident | | Biological attack | |
| Epidemic | | Levee failure | | Chemical attack | |
| Flood | | Mine accident | | Cyber-attack against data | |
| Hurricane/Typhoon | | Pipeline explosion | | Cyber-attack against infrastructure | |
| Space weather | | Radiological release | | Explosives attack | |
| Tornado | | Train derailment | | Improvised nuclear attack | |
| Tsunami | | Transportation accident | | Nuclear terrorism attack | |
| Volcanic eruption | | Urban conflagration | | Radiological attack | |
| Winter storm | | Utility disruption | | Civil Unrest | |

²⁷⁷ U.S. Department of Homeland Security, p. 10.

²⁷⁸ This mirrors methodology used in the banking/finance sector, which combines the probability of default with the loss given default, i.e., Expected Loss = Default Probability x Loss Given Default, *Analyst Prep*, “Credit Risk: Default Probability and Loss Severity,” accessed February 14, 2021, <https://analystprep.com/cfa-level-1-exam/fixed-income/credit-risk-default-probability-loss-severity/#:~:text=The%20loss%20severity,%20or%20loss%20given%20default,%20is,rate%20in%20the%20event%20of%20default%20is%2080%20>

The working group assessed community needs in the risk assessment discussion. They also considered historical weather data. This was imperative, speculating from historical records (emphasizing tornadic activity) that weather could be a major threat facing the church and community. This assumption was confirmed by the Emergency Management Director: that, specifically, tornadoes are the major threat facing the region.²⁷⁹ Even in a hurricane, tornadoes are still the major threat.²⁸⁰ The risk for tornadoes is ranked “High” with an average of two tornadoes per year. Columbus has had ninety-six tornadoes since 1950, all of them ranked either F1 or F2 on the Fujita Tornado Damage Scale, with the exception of one F3 tornado on April 29, 2014.²⁸¹ Tornadic activity in Columbus is 37% higher than the national average.²⁸² (The results of the risk assessment meeting are detailed in Chapter 4.)

Tabletop Exercise

The researcher also conducted a tabletop exercise, under the surveillance of the Emergency Management Director. In addition, the church administrator, his assistant, the community pastor, and an officer with the Columbus Police Department (who routinely provides security to the church) participated. The administrator was positive for COVID-19 at the time of the exercise, so he participated through Zoom. One objective of the exercise was to triangulate the results between the Emergency Management Director, church administration, and the researcher, as presented in the original research design. The exercise was scheduled to last one day but took only ninety minutes. The researcher presented a scenario where the church was

²⁷⁹ Chance Corbett, interview by Kenneth Dawson, Columbus, GA, February 5, 2021.

²⁸⁰ Ibid.

²⁸¹ *Homefacts*, “Tornado Information for Columbus, Georgia,” accessed February 14, 2021, <https://www.homefacts.com/tornadoes/Georgia/Muscogee-County/Columbus.html>.

²⁸² *City-Data.com*, “Columbus, Georgia,” accessed February 14, 2021, <http://www.city-data.com/city/Columbus-Georgia.html#b>.

subject to a devastating weather event. The researcher was confident the exercise was satisfactory because an expert in the field was present, observed the process, and was pleased with the outcome. The administrator was also enthused by the activity and immediately saw the need for staff and volunteer training based on the exercise. The Emergency Management Director pledged to provide free training as needed by the church; the Director and administrator agreed to revisit the issue after the administrator has recovered from COVID-19.

Conversely, some negatives were discovered during the exercise, some of them relative to responses to the scenario, and some inherent to the scenario itself. The results of the tabletop exercise are detailed in Chapter 4.

Comparison of Current Project to Previous Work

After an exhaustive search in the church offices, the researcher found the previously produced manual containing evacuation plans. The plans are extensive and well-thought out. The manual codifies instructions for six types of disasters.²⁸³ Several elements about this manual were, nevertheless, troubling to the researcher. First, no one had known the location of this manual, and no one seemed familiar with its contents. Although the manual contains good plans, no one seemed aware of them. Second, the manual provides for a Crisis Management Team of three to five people who are responsible to manage the actions of the church staff and volunteers during emergency situations. However, nowhere does the manual delineate who or what positions comprise this team, or who is responsible for staffing the team. Third, the document is not dated, and no author's name is noted. It was therefore impossible to know how old the

²⁸³ Previously listed: tornado/severe weather, fire, disruptive person, power outage, bomb threat, and gunman/terrorist.

document is or whose ideas it represents. Fourth, some information needed updating. Names and phone numbers listed in the manual may be outdated.

Even with its shortcomings, the manual was useful as a starting point for recovery activity at Cascade Hills Church. While dissimilar in objective and scope from the researcher's objective, the manual remains an excellent tool to be utilized at the point of an event. Updates may be easily implemented by the researcher. The researcher hoped the manual would be more similar, and thus provide additional material for the overall recovery plan. The manual is, however, dissimilar to the overall aim of this study, prompting a necessary shift from the original project design.

Independent of this project, a married couple in the subject church approached the researcher volunteering to organize onsite emergency response efforts. The gentleman serves as a paramedic and the lady as a nurse practitioner. The couple spearheaded a similar project in another church. The couple's idea was that the church should stock emergency bags with basic first-aid supplies. They also introduced the need for Automated External Defibrillators (AED) throughout the church, in case of a heart attack. AEDs also come in a pediatric-compliant type, which could be used in the church's children's area. The researcher will include this information in future versions of this manual.

Summary

The intervention design was, in reality, simpler to execute than the researcher anticipated, relative to the original design. Interviewees seemed remarkably in tune with the project, likely because of the recent negative effects of the COVID-19 pandemic. Substantive input seemed to flow well in interviews, and church leadership appeared to welcome guidance from the project. The interviewees also had no trouble linking the mission of the church to the aim of the project.

All interviewees understood the project as not simply about maintaining routine operations and meeting congregational needs in the face of disaster. It also encompasses continued outreach to the community as “the church for the unchurched” through benevolence, works projects, and meeting counseling needs.

Implementation of the design, however, was more difficult than expected. Delayed IRB approval (which advantageously resulted in an exemption) compressed the timeline, especially since the exemption was rendered as the church was starting its Christmas vacation. The interviews, the risk-assessment meeting, and the tabletop exercise all seemed too condensed in the timeline. This necessitated a second tabletop exercise far enough removed from the research to ensure objectivity. That some staff members elected not to participate through interviews was also disappointing. Despite the chronological obstacles, the researcher and church leadership were thankful for the results and remain confident the findings will enhance the church’s readiness to help the community when the needs are greatest.

CHAPTER 4

RESULTS

The researcher measured the project's results in several ways. First, the Lead Pastor and Pastor Emeritus were to be satisfied with the results. They have wanted something like this project in the past but were never able to get the project off the ground. The researcher believes this project exceeds their past ideations and will be acceptable. Second, the staff must be satisfied with the results and have faith the plan will work. The researcher considers the staff to be the primary stakeholders in the project. Passive or unenthusiastic acquiescence to the project will not be sufficient. The staff must eagerly embrace the project as a welcome solution to a real problem, however rare. The researcher believes the staff will support the project due to the challenges faced during the COVID-19 shutdown. Third, the outside expert must be satisfied with the results. The outside business continuity expert must be satisfied the researcher's intervention not only will work, but is the best plan for its context, based on the expert's own proficiency. Fourth, the results must compare well with what the church actually did during the COVID-19 disaster. The shutdown provides a real-life scenario which the researcher may use to retroactively compare actual results to the disaster plan's standards. This allows the researcher to move beyond theory to real life in his evaluation. Fifth, the intervention must support the church's mission of being community oriented. In the end, the intervention must benefit the community and provide for them. This must meet a three-prong standard of providing spiritually through biblical encouragement and even opportunities to receive Christ as Savior, physically through providing food, shelter and whatever else may be needed based on the disaster context, and emotionally by providing counseling opportunities well-suited to the disaster context.

Emerging Themes and Solutions

Interviews with church staff yielded many interesting themes and solutions to issues that would arise in a disaster situation, both at the point of disaster and the aftermath. The gratifying element for the researcher was how well staff members intrinsically incorporated the mission and slogan of the church into their thought, especially in regard to community engagement and reaching the unchurched. Interviewees had no trouble envisioning and suggesting how Cascade Hills Church could and should quickly turn a disaster into an opportunity for ministry, outreach, and evangelism in the larger community, and how the church should be prepared to do so.

Question 1 for both Age-Graded and Administrative Staff²⁸⁴

In a disaster scenario, how would you receive messages from the Pastor or Administrator?

Interviews with staff revealed an interesting although somewhat troubling and naïve tendency regarding communication. Staff consistently believed that in a disaster they would be able to communicate with church leadership by phone, either voice or text. In response to the question, “In a disaster scenario, how would you receive messages from the Pastor or Administrator?” most staff (seven of eleven) consistently answered with some form of “phone call or text.” As demonstrated in such varied disasters as Hurricane Katrina and the Texas winter storm of February 2021, power grids, telephone land lines, and cell phone towers are susceptible to outage. This would render customary communication inoperative.

When apprised of inoperative technology in the event of a disaster by the interviewer, two interviewees proposed three solutions to this potential lack of communication. First, they

²⁸⁴ By “age-graded” the researcher refers to ministries in the church segregated by age: nursery, preschool, children, middle school, high school, and college.

proposed that church leadership should establish in advance a plan to meet at a certain place at a certain time after a disaster. The shortcomings of this plan are obvious: some staff members might not be able to get to such a location due to travel restrictions, or the designated meeting place might be destroyed or inaccessible. Nevertheless, prudence dictates that any plan, however imperfect, is superior to no plan. Second, Interviewee 9 proposed a “shotgun” approach to communication. That is, leadership should communicate by any means necessary, with the assumption that some staff members would be able to connect at some level. The interviewee suggested such communication efforts as Zoom, social media, email, phone calls, and texts. Third, an interviewee suggested the church establish a website for disaster purposes.²⁸⁵ Church leadership could maintain official communication and guidance for church staff on the website. The church’s IT personnel could maintain the site from any computer anywhere in the world, assuming IT personnel could reposition to a location with Wi-Fi. In reality, the three solutions are not mutually exclusive, and all three were included in the church’s disaster plan.

Interviewees also expressed their expectations for communication. All interviewees expect church leadership (the Pastor or administrator) to initiate contact.²⁸⁶ One interviewee expected communication regarding the condition of the church property (if applicable) and a forward-looking plan for recovery.²⁸⁷ Two interviewees echoed the desire for staff to convene at a predetermined time and place.

²⁸⁵ Interviewee 10, interview by Kenneth Dawson, Columbus, GA, January 26, 2021.

²⁸⁶ In fact, the order of succession in a disaster is the administrator, the community pastor, and the researcher.

²⁸⁷ Interviewee 7.

Question 2 for Age-Graded Staff

Assuming our building was destroyed in a disaster situation, how would you continue to communicate with and minister to your age group?

Age-graded interviewees drew heavily upon their COVID-19 shutdown experience to answer Question 2. As the shutdown began in March 2020, age-graded staff quickly pivoted to online content for their age group. This has resulted in an online or global mindset, according to five interviewees. The children's, middle school, high school, and college ministries have all established YouTube channels to share online content. Content was uploaded weekly during the shutdown, and this has continued with no plans to change. Age-graded staff became adept at recording content on a cell phone and uploading the content to social media, and this remains a good stopgap measure to employ in a disaster.²⁸⁸ The church has existing relationships with video production companies that could assist in rolling out video content if necessary.²⁸⁹

Beyond online content, age-graded leaders would maintain ministry with their age group through two-way communication on social media.²⁹⁰ One interviewee would give rosters of ten to twelve students to volunteer leaders, so those leaders could make contact by the best available means.²⁹¹ Another interviewee expressed a desire to get into the community to provide relief as soon as possible. The interviewee would accomplish this by utilizing a roster to identify locations for church members, then organizing to meet them in their communities to assess and meet needs.²⁹²

²⁸⁸ Interviewee 1, interviewed by Kenneth Dawson, Columbus, GA, January 7, 2021.

²⁸⁹ Interviewee 6, interviewed by Kenneth Dawson, Columbus, GA, January 14, 2021.

²⁹⁰ Interviewee 5, interviewed by Kenneth Dawson, Columbus, GA, December 16, 2020.

²⁹¹ Interviewee 7.

²⁹² Interviewee 11, interview by Kenneth Dawson, Columbus, GA, January 27, 2021.

Question 3 for Age-Graded Staff and Questions 2, 3, and 4 for Administrative Staff

2. How would you mobilize volunteers in a disaster scenario?

3. Assuming our building is destroyed in a disaster situation, how would you continue to minister to the community?

4. In the role in which you serve, how would you continue to function and carry out the mission of the church in a disaster scenario?

During COVID-19, church leadership and staff learned that the worship experience is not tied to the building, and a disaster could result in an increased online presence for the church in lieu of in-person gatherings.²⁹³ All video production was conducted in house at the time of this study, but the church has options to employ as needed. If equipment were to be destroyed, the church could rent equipment for production. The proliferation of the film industry in Atlanta, ninety miles away, means equipment and production talent are readily available.²⁹⁴ Additionally, the church has a relationship with two local production firms, INCOLR and National Audio and Visual Services.²⁹⁵ Owners of both companies are active at Cascade Hills.

Interviewees would use whatever technical means available to contact, meet with, and organize volunteers. Three interviewees offered technology-based solutions including various apps, Zoom, phone calls, and social media, as well as nontechnical solutions such as meeting in homes. Once contacted, staff would set about organizing volunteers for community outreach. Outreach presented during interviews as a priority for the staff, even over providing a worship experience. In fact, church leadership has built an outreach mindset into the staff and

²⁹³ Interviewee 4, interviewed by Kenneth Dawson, Columbus, GA, December 15, 2020.

²⁹⁴ Forty-nine feature films or television shows are currently under production in Atlanta according to the Georgia Film Commission as of February 2021, accessed February 21, 2021, <https://www.georgia.org/industries/film-entertainment/georgia-film-tv-production/now-filming-georgia>.

²⁹⁵ Interviewee 1.

congregation for thirty-eight years, and this was well demonstrated in staff's ideas about disaster recovery.

Interviewees were quite serious in tone about acts of service in the community during and after a disaster. Prior to the pandemic, Cascade Hills had engaged in a weeklong "LoveWorks" event every spring. For this event volunteers participated in activities ranging from nursing home visits to home construction projects to school playground updates for physically and developmentally challenged children. When the pandemic lockdown began, church leadership organized volunteers to perform similar acts on a longer-term basis. This provided a foundation for interviewees' suggestions about community outreach during disaster recovery.

Interviewee 1 suggested focusing on assisting schools. In fact, this staff member led efforts during the COVID-19 pandemic to help schools. He organized volunteers to assist schools by moving furniture, cleaning classrooms, providing supplies, delivering breakfast to school staff, supplying bookbags, and donating money. He also distributed pizza at a local YMCA, then acting as a temporary childcare facility for healthcare workers. At the YMCA Interviewee 1 also invited the children to a Bible story time held at the YMCA. This weekly event gradually developed into a video production of a Bible-teaching squirrel and a park ranger, known as "Parkie and Squeakers."²⁹⁶

Interviewee 2 also suggested focusing on schools, but with reciprocity. She also envisioned schools allowing the church to use classrooms, auditoriums, cafeterias, gymnasiums, for example, as needed for meeting, assuming the church building had been destroyed.

Interviewee 2 was also willing to open her home to others in a disaster situation, and speculated

²⁹⁶ Parkie and Squeakers may be accessed at <https://www.youtube.com/channel/UChjaMmz8DsoMKhaqq9P2KQQ>.

others would also be willing. Interviewee 9 visualized the church meeting in the local 10,000-seat Columbus Civic Center (where social distancing is much easier),²⁹⁷ or in parking lots, schools, school football fields, or school auditoriums.

Interviewees also had much to say about taking care of the community's spiritual and psychological needs. Interviewee 2 suggested focusing on counseling opportunities for meeting needs around crisis intervention, loss, grief, physical injury, and life transition. Interviewee 8 emphasized Celebrate Recovery (for additions), marriage counseling, and giving volunteers opportunities for service. Interviewee 11 was concerned about children and their parents in her ministry during the COVID-19 shutdown and would be very concerned in a disaster scenario.

Questions 4 and 5 for Age-Graded Staff and Questions 6 and 7 for Administrative Staff

4., 6. What have you learned from COVID-19?

5., 7. Do you have any additional thoughts on disaster recovery?

Interviewees were eager to share broad thoughts about the church's execution of community outreach and online presence during the COVID-19 pandemic, and their thoughts on disaster recovery in general. Interviewee 2 reflected that the church must "expect the unexpected," and be flexible. Despite everything, she noted, the church helped people, but the church also needs more volunteers to do all required during a disaster or recovery effort. Interviewee 7 had learned to use technology to sustain ministry activities, and also observed that the church need not have a building in order to operate. He concluded, "Communication is huge." Interviewee 9 echoed that the church needs no building to function, noting that this had been proven during COVID-19. Interviewee 4 noted that help tends to come from the church's

²⁹⁷ For several years Cascade Hills Church has held an Easter service in the Columbus Civic Center, and thus has a very good working relationship with Civic Center management. The advantage of utilizing the Civic Center in a pandemic is the ability to socially distance in the large arena.

volunteers organically. Interviewee 11 concluded that the church staff takes for granted what people know until the worst happens; then leadership wished it had trained people better. Finally, Interviewee 5 gave a comprehensive overview of lessons learned from COVID-19. He stated that COVID-19 showed the church's vulnerabilities, even those that had remained hidden. COVID-19 also revealed that more people were hurting than what had appeared on the surface. To be helpful, then, the church must be relevant and create appealing and applicable online content. In striving to do this, the church had to some extent found its identity and solidified its culture. The church discovered that people crave not big productions, but a genuine worship experience. COVID-19 pushed the church to be better.

Question 5 for Administrative Staff

Assuming our building is gone, how could you carry on operations in a disaster scenario?

Interviewees' answers regarding operations were scant and centered on finances. The COVID-19 shutdown has necessitated changes in the financial management of the church, and these changes could benefit the church and by extension the community in a disaster. Leadership encouraged church members to tithe online even before the pandemic. As a result of the pandemic, 75% of the dollar volume donated has been submitted online. This benefits the church because funds are electronically transferred from the giver's bank account to the church's bank account, with no need for physical counting of cash or checks. Therefore, the church's receipts had not been affected in this disaster. Moreover, the church realized it could receive 75% of its dollar volume even if the building is gone. In a disaster, the church would ask the Post Office to hold all mail for pickup, so checks mailed in would be picked up at the Post Office under dual control and deposited. The church employs a third-party service, Church Shield, of Nashville,

Tennessee, for accounts payable processing. Therefore, there would be no disruption in paying bills in a disaster. All financial records maintained on church computers are backed up offsite nightly according to Interviewee 3. Interviewee 8 remarked that people at Cascade Hills Church continued to give throughout the pandemic with no noticeable decrease. This is fortunate, because theoretically, the church would need steady receipts to fund normal operations, plus increased ministry needs in a disaster. In reality, the church experienced increased benevolence needs during the COVID-19 pandemic, according to Interviewee 3. Interviewee 4 confirmed the church was well-prepared to meet the financial demands of a catastrophe with one year's operating expenses held in cash reserve.

Risk Assessment

Risk Assessment Process

During the research phase of this project the risk assessment group met with the researcher to formulate a Threat Assessment grid. The group arrived at an estimated level of criticality on a scale of 1–10 (Least to Most Critical). After the group drew its conclusions, the city EMA Director reviewed the assessment grid. Of the eleven areas assessed he agreed with all but three: winter storm, dam failure, and hazardous materials release. The table below displays the criticality assessment of all areas. Where two numbers are shown (separated by a slash), the first is the group's assessment, and the second is the EMA Director's assessment. Both are included for context, but the group, after further consideration, agreed with the Director's assessment.

Table 5

Threat Assessment Grid

| Natural | Criticality (1-10) | Technological | Criticality (1-10) | Human-caused | Criticality (1-10) |
|-------------------|--------------------|-----------------------------|--------------------|-------------------------------------|--------------------|
| Avalanche | 1 | Dam failure | 8/7 | Active shooter incident | 8 |
| Drought | 2 | Hazardous materials release | 7/8 | Armed assault | 8 |
| Earthquake | 1 | Industrial accident | 5 | Biological attack | 2 |
| Epidemic | 10 | Levee failure | 2 | Chemical attack | 2 |
| Flood | 7 | Mine accident | 0 | Cyber-attack against data | 8 |
| Hurricane/Typhoon | 4 | Pipeline explosion | 3 | Cyber-attack against infrastructure | 4 |
| Space weather | 1 | Radiological release | 3 | Explosives attack | 6 |
| Tornado | 10 | Train derailment | 4 | Improvised nuclear attack | 5 |
| Tsunami | 0 | Transportation accident | 5 | Nuclear terrorism attack | 5 |
| Volcanic eruption | 0 | Urban conflagration | 3 | Radiological attack | 6 |
| Winter storm | 4/6 | Utility disruption | 6 | Civil Unrest | 9 |

Rationale for Threat Assessment Criticality Scores

Of the thirty-three threats assessed, the risk assessment group assessed seventeen as posing little to no threat to the church or community, due to the church’s geographical location or to lack of specific requirements or circumstances that would lead to a disaster.²⁹⁸ These included avalanche, drought, earthquake, hurricane, space weather, tsunami, volcanic eruption, levee failure, mine accident, pipeline explosion, radiological release, train derailment, urban conflagration, biological accident, chemical attack, and cyber-attack against infrastructure. The group considered the following threats to be more critical:²⁹⁹

- Epidemic, 10 – The presence of a pandemic, with accompanying lockdowns and quarantines, during the exercise convinced the group that Epidemic deserved maximum criticality. (Ironically, one member of the working group attended the meeting by Zoom because he was quarantined with COVID-19.)

²⁹⁸ Criticality ranked less than 5.

²⁹⁹ These threats are listed in the order they appear in THIRA.

- Flood, 7 – The church is near the Chattahoochee River and Roaring Branch Creek. However, the church’s altitude would likely preclude it from being directly affected by a flood. The surrounding community, however, could be devastated.
- Tornado, 10 – The group considered this to be the church’s most critical threat. This was reiterated by Mr. Corbett, the city’s EMA Director.
- Winter storm, 6 – The working group initially rated Winter storm as 4, but the occurrence of a cataclysmic storm from southern Texas into New England during the exercise, and the input of the city’s EMA Director, prompted the team to increase the criticality to 6.
- Dam failure, 7 – The working group initially rated Dam failure as 8 but reconsidered and decreased the rating to 7. The church is adjacent to Oliver Dam and downriver from Goat Rock Dam (13 miles) and Bartlett’s Ferry Dam (22 miles). The elevation of the church would preclude direct disaster for the church in a dam failure, but the community would be devastated. While devastation would be great, the likelihood of an actual failure is extremely low, and the risk is largely controllable.
- Hazardous materials release, 8 – The group increased the criticality of Hazardous materials release after discussion with Corbett. He was concerned about the church’s proximity (fifty feet) to a heavily traveled highway, due to the possibility of an overturned tanker. The curvature and change in grade of the road as it approaches the river increases the danger of this event actually happening. He was also concerned about the neighboring water treatment plant, due to the presence of hazardous materials such as large quantities of chlorine.³⁰⁰

³⁰⁰ Corbett.

- Industrial accident, 5 – The church is located near the Bradley Industrial Park, which includes industries such as a foundry, a metallurgy plant, a grill manufacturer (which includes a foundry), and an industrial dry cleaner. Some industries are near the Roaring Branch Creek, which also flows by the church’s property, although not specifically by the main building. A release of industrial toxins into the air or water could adversely affect the church and community. Additionally, the church’s proximity to the Columbus Water Works presents the danger of a water tank failure. In fact, a water tank failed in 2009 and caused flooding damage near the church.³⁰¹
- Transportation accident, 5 – Same rationale as hazardous materials release above.
- Utility disruption, 6 – Since weather is the major threat for the church’s geography, it follows that utility disruption is an equal threat. A massive weather event, such as a tornado or debilitating winter storm, would also adversely affect delivery of utilities.
- Active shooter incident, 8 – Actual events have well demonstrated that churches suffer an inordinate risk of active shooters.
- Armed assault, 8 – Same rationale as active shooter incident above.
- Cyber-attack against data, 8 – The church’s technology advantages in fiscal management also have the inverse disadvantage of exposure to cyber-attack. The church’s digitization of financial records and extensive online giving also create the opportunity for hackers to exploit the system. The church’s digital footprint, due to its extensive website and prolific use of social media, also puts the church at risk for cyber-attacks.

³⁰¹ Chuck Williams, “16-year-old Faulty Weld Caused April Water Tank Collapse in Columbus,” *Columbus Ledger-Enquirer*, September 15, 2009.

- Explosives attack, 6 – The church’s proximity to Fort Benning places it at risk for various types of explosive attacks. The church itself is not at great risk, but the community is.
- Improvised nuclear attack, 5 – Same rationale as explosives attack above.
- Nuclear terrorism attack, 5 – Same rationale as explosives attack above.
- Radiological attack, 6 – Same rationale as explosives attack above.
- Civil unrest, 9 – The widely publicized riots beginning in the summer of 2020 had no direct effect on the church or its wider community. But as the same events have proven (the shooting of Jacob Blake and subsequent shootings by Kyle Rittenhouse in Kenosha, Wisconsin, for example), one incident can result in rampant riots, altering the face of a community forever.

Tabletop Exercise

A group met in the church’s conference room to conduct a virtual drill known as a tabletop exercise. The exercise allows responsible parties to talk through a hypothetical event with the objective of improving procedures and correcting deficiencies. The church’s administrator, his assistant, the community pastor, the EMA Director, a police officer from the City of Columbus, and the researcher participated. The exercise lasted ninety minutes.

The representatives of various entities yielded different and interesting results. The EMA Director showed a greater propensity for earlier and more extreme action, while church leadership was more subdued in responses, trying to avoid unnecessary disruption of church services. For instance, in response to a tornado warning scenario, the EMA Director noted he would immediately begin evacuation procedures. Church leadership suggested they would wait for more visible evidence of an actual threat. In some cases, the varied responses revealed church

leadership's underestimation of the dangers. For instance, when questioned about how to manage the injured, church leadership simplistically believed they could summon ambulances to take the injured to a hospital. The EMA Director, however, asserted that ambulances may not be available for some time, roads may be impassible, and hospitals could be overwhelmed. It was apparent the church needs a plan to care for injuries immediately and to anticipate that help might not be available for some time.

Participants seemed pleased with the outcome and learning opportunities of the exercise. The church administrator and EMA Director pledged to revisit issues soon, and the EMA Director agreed to provide free training in any capacity needed by the church. The researcher was generally pleased with the results from this exercise since he had never executed a tabletop exercise. Now having done one, he noted room for improvement. For instance, the scenario focused on an immediate disaster event, but future research might include performing additional exercises to include longer range scenarios to incorporate recovery efforts and community involvement. The researcher suggests, and believes leadership would agree, that the church and community might benefit from a tabletop exercise every six months. The specific scenario would not be announced in advance, thus allowing for point-of-disaster planning as well as longer range recovery efforts. These efforts could include clearing roads and debris, providing food, donating money to recovery efforts, and providing counseling for issues such as loss, grief, joblessness, and anxiety. The presentation for the disaster recovery drill may be seen in Appendix C.

Comparison with COVID-19 Actual Response

Theoretical conclusions from this study may be clearly measured against Cascade Hills Church's actual response to the COVID-19 disaster. As a precursor to that comparison, COVID-19 must first be established as a disaster. To a degree, COVID-19 does not feel like a disaster in

that no aspect of emergency or panic appeared. The scenario did not begin with a cataclysmic event. Nevertheless, the ongoing effects are no different from any other disaster: economic disruption, heavily taxed medical facilities, loss of essential services, scarcity of goods, and death. There is no facet of disaster not represented in the COVID-19 event. The pandemic is formally described as a disaster in the academic community, meeting the standards of hazard and vulnerability.³⁰²

After declaring the church would never shut down under any circumstance on Thursday, March 12, 2020, leadership called the staff together at 2:00 PM the next day to plan an indefinite suspension of in-person worship services. Comparing the reality of actions to plans, the church made two closely related critical mistakes. First, church leadership failed to expect the unexpected.³⁰³ The church had a false sense of invincibility. This false sense lulled the church into believing preparation was not necessary, when in fact calamity was imminent. Second, the church did indeed fail to plan. Something as simple as a press release had to be compiled *ex nihilo*.

After church leadership and staff got over the initial shock of impending shutdown, actions went exceedingly well, considering the lack of planning, preparation, and even the realization the church would be shut down. Within twenty-four hours Cascade Hills Church was entirely virtual and broadcast its first online-only service at 4:30 PM on Saturday, March 14. The children's, middle school, high school, and college ministries were all posting online content with the week, replacing weekly onsite meetings. Some 120 LIFEgroups (for fellowship) and

³⁰² Ilan Kelman, "COVID-19: What Is the Disaster?" *Social Anthropology* (2020): 1–2

³⁰³ "Expect the unexpected" is a well-worn cliché, but in this case embodies the failure, and was expressed word-for-word by Interviewee 2.

eighty Cascade U classes (for Bible study) all began meeting virtually. Other groups organically began to meet for prayer online. Staff and departmental meetings also convened on Zoom.

The most meaningful point of comparison with the church's COVID-19 response has been in maintaining ongoing ministry efforts in the community as the shutdown extended. Staff organized volunteers to go into the community to meet various needs. Volunteers helped at schools, hospitals, and the YMCA. The church partnered with other agencies to provide food and COVID-19 testing.³⁰⁴ The church also funded the efforts of local relief agencies. Due to high unemployment, the church held multiple food giveaways, supplying food to over 5,000 families. Cascade Hills also fed children who were out of school and missing school lunches. The church supplied both food and masks to healthcare workers. The children's ministry provided pizza to children staying at the YMCA, which was being used as makeshift childcare for healthcare workers. Volunteers sewed over 1,500 facemasks and 1,000 headbands for distribution in the community.³⁰⁵ The church also partnered with the Red Cross to hold multiple blood drives, yielding hundreds of pints of blood. Monetary gifts were provided for employees who had lost their jobs at struggling or closed restaurants. Finally, the church partnered with MercyMed, a local charity providing free health care services, to conduct 1,200 free COVID-19 tests on the church's campus.

In the researcher's assessment and perspective, the church did an inadequate job of prior planning for disaster. The church had no plan, saw no need for a plan, and considered itself bulletproof against the negative effects of disaster. No plan was needed until the day it was. When that day came, the staff of Cascade Hills Church was temporarily thrown into confusion as

³⁰⁴ See a short time-lapse video of a food distribution event at Cascade Hills Church at <https://www.facebook.com/CascadeHills/videos/308707353423482/>.

³⁰⁵ Cascade Hills Church, *Outreach Newsletter*, May 14, 2020.

they crafted communication, redirected volunteers, and organized an *ad hoc* online presence. Once the church endured the initial shock of shutdown, the bedrock beliefs of the church manifested, and outreach to the wider community began. In this arena, the church excelled. However, outreach efforts would have been greatly enhanced, including a quicker and more effective response, had a forward-thinking plan been in place. It should not be lost on the casual observer that COVID-19, while meeting the definition of a disaster, did not create the same havoc as would a tornado, a debilitating winter storm with its ensuing utility disruption, or civil unrest. While Cascade Hills Church was able to pivot swiftly in the face of the pandemic shutdown, it is doubtful it would have enjoyed similar success faced with a disaster resulting in destroyed buildings, disrupted utility service, and diminished public safety services.

The church's historical COVID-19 response provides an excellent measurement tool for assessing the church's long-term effectiveness in a disaster situation. Even though the intentions of this study were academic and theoretical, the church's response was demonstrated in deeds, and therefore a superior measurement apparatus. This actual response dovetails well with the more hypothetical tabletop exercise, which, as presented for this study, focused more on the initial point of a disaster event, and how to manage the rapidly unfolding emergency situation and its immediate aftermath. Consideration of the church's actions responding to COVID-19 resumed where the tabletop exercise ends. One limitation of this tabletop exercise was that it incorporated no long-term elements. However, the utilization of the church's actionable responses to the disaster more than compensated, and in fact might be considered superior to a hypothetical exercise.

Success Benchmarks

In Chapter 3 the researcher proposed how results were measured, and now presents those results as measured to plan.

- 1) *The Lead Pastor and Pastor Emeritus must be satisfied with the results.* In the past these individuals had wanted something like this project but had not yet been able to prioritize it. The researcher believes this project exceeded their past ideas, thus more than acceptable. During the time of this study, the Pastor Emeritus' involvement and visibility at the church was greatly diminished due to self-quarantining. Therefore, he could not be consulted about the results of this plan. The Senior Pastor, however, was quite complimentary and excited about the study. The attractive aspect of the project for the Senior Pastor was its outreach aspect to the community, without regard to membership at Cascade Hills Church. The study earned the Senior Pastor's support solely because of its orientation to the unchurched community.
- 2) *The staff must be satisfied with the results and have faith the plan will work.* The staff were the primary stakeholders in the project. The researcher deemed passive or unenthusiastic acquiescence to the project insufficient; he proposed that the staff must eagerly embrace the project as a welcome solution to a real problem, however rare that problem might be. As expected, the staff supported the project due to the challenges faced during the COVID-19 shutdown. The administrator's eagerness to receive training from the city's EMA Director demonstrated this support, as did the staff's eager embrace of ministry in the community after a disaster. This support was also measured against the actual COVID-19 response. The staff in fact already had many of the directives in the plan as part of their COVID-19 response.

- 3) *The outside expert must be satisfied with the results.* The researcher set as an objective that an outside business continuity expert must be satisfied the researcher's intervention not only worked, but was the best plan for its context, based on the expert's own proficiency. Corbett reviewed the plan and attended the presentation of the tabletop exercise. He was satisfied with the results and even complimentary of the process. Furthermore, it was clear he understood that the scope of the project extended beyond the initial point (of a disaster) to the recovery phase, and that the plan was oriented to ministry and community outreach in the aftermath of a disaster.
- 4) *The results must compare well with what the church's action responses were during the COVID-19 disaster.* The COVID-19 shutdown provided a real-life scenario, which the researcher used to retroactively compare actual results to the disaster plan's standards. This comparison allowed the researcher to move beyond theory to practical results in the evaluation. Although the comparison went very well, it showed the church had suffered obvious deficiencies on the front end. However, the church's actions relative to outreach and community involvement well demonstrated the ideals formulated in this exercise. The church's real-life response proved the efficacy of the plan, as well as the church's resolve in executing the plan.
- 5) *The intervention must support the church's mission of being community-oriented. In the end, the intervention must benefit the community and provide for them.* The intervention proposed to also meet a three-prong standard of providing spiritually through biblical encouragement and even opportunities to receive Christ as Savior, physically through providing food, shelter, and whatever else was needed, based on the disaster context. Emotionally, the intervention proposed to meet such

opportunities by providing types of counseling well-suited to the disaster context. The results met all three standards. The church's robust online presence through worship services, LIFEgroups, and Cascade U classes all provided (and continue to provide) biblical encouragement. The church's round-the-clock availability for evangelism and baptism, through the "Text 'PRAYED' to 706706," provided an opportunity for evangelism. The plan to provide food through food drives and school-based giveaways, as well as funding shelters in the area, met the stipulation for provisions. Counseling accessibility targeting grief, loss, injury, and marital and family issues met the third standard.

As assured in Chapter 3, the researcher will also recapitulate the results of the two-part initial interview with the Senior Pastor. The interviews with the Senior Pastor substantially achieved the researcher's objectives as stated in the original implementation design. The objectives and measured level of achievement are:

- 1) *Solidify buy-in from the Senior Pastor, fully achieved.* The Senior Pastor has been very enthusiastic about the project since inception. This level of enthusiasm is attributed to the community orientation of the project. The study is merely an extension of what the church does on a routine basis.
- 2) *Establish the parameters of the project, substantially achieved.* Unfortunately, the study is one without innate boundaries. The study could continue into infinity. While the Senior Pastor is enthusiastic about the project at a high level, he and the researcher both admit difficulty setting the parameters of the project. Nevertheless, parameters have been set and the study is complete.

- 3) *Secure staff cooperation, substantially achieved.* Staff members were also enthusiastic about the project and many were eager to participate. Several have followed up with the researcher to inquire how the project is progressing. However, it is disappointing to the researcher that not all staff members chose to participate. Staff members at Cascade Hills, especially those involved in production and promotion of online content, are stretched thin, and are challenged to meet routine demands, let alone additional demands.
- 4) *Identify the issues to consider in a disaster, substantially achieved.* As with point #2, the list of potential disasters is massive if not endless. While this issue was discussed with the Senior Pastor, no conclusion was reached, nor a definitive list identified. The objective was achieved, however, when the working group met to review THIRA and rank potential disasters. Had the researcher utilized THIRA in discussions with the Senior Pastor, the objective likely would have been fully achieved. The researcher had not been exposed to THIRA when he met with the Senior Pastor in December 2020.
- 5) *Build on any previous work by former staff, or ideations of the Lead Pastor or Pastor Emeritus, fully achieved.* The project exceeds past ideations of church leadership. Additionally, the project incorporates the church's stated mission of outreach to the community. The scope and breadth of the project combined with the community aspect causes the study to exceed any past expectations of church leadership.

Summary

The study subjectively is considered a success, inasmuch as all stakeholders are pleased with the results. The researcher has attempted to gain endorsement from a cross section of

stakeholders, including church leadership, church staff, and community leaders who could benefit from the church's involvement in a disaster. For better or worse, some of the plan's features could be evaluated against actual COVID-19 actions, and the comparison was favorable. Regardless of the church's lack of a comprehensive plan prior to this study, staff's actions demonstrate their willingness to execute such a plan. The notable setback, while not detrimental, was the lack of involvement of all staff members invited to participate. Other weaknesses of the study will be detailed in Chapter 5. Additionally, a comprehensive written plan is included in this study as Appendix D. Overall, the study will serve the church well, but more importantly, will serve the community in the unfortunate event of disaster.

CHAPTER 5

CONCLUSION

Prior to this study, the church had no disaster planning, and certainly nothing of this sort committed to paper. Church leadership met disasters (COVID-19 and a tornado provide two recent examples) with haphazard decision-making. Church personnel originated everything, even press releases, from scratch. The church has always taken long-term negative effects, such as increases in suicide and divorce, very seriously, but no prior planning for dealing with these effects existed. Thus, the researcher believed a better assessment of potential disasters was to compare the intervention to corporate best practices and have an expert in that field adjudicate the plan's effectiveness, even if only on a theoretical level. Moreover, the researcher made a comparison by judging the success of the project in the ways presented in the previous chapters.

Disasters are certain if unpredictable; therefore, preparation is a necessity. Cascade Hills Church was not adequately prepared to meet the quickly changing demands of a disaster scenario. However, the church wanted to be prepared. The church has the staff, volunteers, facilities, money, community presence and influence, and the will to make a considerable contribution to ameliorating the effects of a disaster. This is verifiably true because, at the time of this study, the church was already contributing during the COVID-19 shutdown. The church's efforts, nevertheless, had been unsystematic. A well-thought-out plan would have eased the stress on the staff and volunteers and allowed for a more robust response.

Contribution of the Research

Literature addressing disaster recovery as related to business continuity is abundant and easily accessible. In addition to literature *per se*, seminars and consulting on the topic are readily available. Regulatory agencies have mandated this as an initiative for corporate America and other governmental agencies. As a result, any governmental agency or company of any size is expected to have a disaster recovery plan and would suffer regulatory penalty for failure to do so. Companies and governmental agencies even employ specialized staff to design and test a plan, then disseminate information and train employees concerning the plan. However, no such initiative is evident in churches, and no one will require churches to do so.³⁰⁶ It is incumbent upon churches, then, to proactively seize the opportunity by preparing for the worst. Some literature is available for this purpose, such as Bright et al.'s "If the Lord Is Willing and the Creek Don't Rise: Religious Attendance and Disaster Recovery in the Deep South,"³⁰⁷ and Cunningham and Gideon's *Praying Safe: The Professional Approach to Protecting Faith Communities*.³⁰⁸ Even some academic work exists on the topic, such as De Jarnatt's dissertation "Disaster Preparedness Levels: Traditional First Responder Roles and Affiliation with the Church"³⁰⁹ and Andrew J. Smith's "Local Christian Churches and Disaster Preparedness: Are They Prepared?"³¹⁰ However, these works, though helpful, center on survival of the

³⁰⁶ Rightfully so due to First Amendment protections.

³⁰⁷ Candace Forbes Bright, Roma Hanks, Edward Sayre, Amye Broyles, and Braden Bagley, "If the Lord Is Willing and the Creek Don't Rise: Religious Attendance and Disaster Recovery in the Deep South," *Social Science Quarterly* 100, no. 1 (February 2019): 76–88.

³⁰⁸ Grant Cunningham and Joshua Gideon, *Praying Safe: The Professional Approach to Protecting Faith Communities* (Dallas, TX: Personal Security Institute, 2018).

³⁰⁹ Shalae M. De Jarnatt, "Disaster Preparedness Levels: Traditional First Responder Roles and Affiliation with the Church" (PhD diss., Capella University, 2019).

³¹⁰ Andrew J. Smith, "Local Christian Churches and Disaster Preparedness: Are They Prepared?" (MS thesis, Arkansas Tech University, 2016).

organization, with little consideration for carrying on the mission of the church in the aftermath of the event. The researcher's intent in the present study was to do more than keep the doors open in a disaster; it was to formulate a plan to continue meeting community needs in the event of a disaster when such needs are greatest. The ecclesiastical world does not need another disaster recovery plan. Such plans are in great supply. But churches can use a roadmap to something we might designate as "ministry in spite of disaster," and this has been the researcher's objective, thus this project's contribution to the literature.

Weaknesses of the Research

Working at Cascade Hills Church often feels like building a plane while it is accelerating down the runway for takeoff. This study felt no different. Due to the nature of the study, the constraints of the pandemic, and the time of year for the study, the timeline felt compressed, and the work and conclusions often rushed.³¹¹ This compression was most noted in the lack of time between the risk assessment and the tabletop exercise. Ideally, the researcher would have compiled information from the interviews, then formulated the risk assessment, then paused to commit to paper the actual disaster recovery plan before proceeding with the tabletop exercise. Even better, the plan should have received the blessing and approval of church leadership and an outside expert in the field before being tested in the tabletop exercise. Reality did not afford this luxury, and the researcher proceeded with the tabletop exercise. The researcher also admits a propensity to linger and mull over his work, not always possible in the face of real-world deadlines.

³¹¹ By "time of year" the researcher refers to Christmas followed by the annual Disney World Marriage Getaway (154 couples) in February, followed by Easter.

The research was also limited by the lack of interview participation by several Cascade Hills staff members. Even worse, all nonparticipators represented views from the production, promotion, communication, and online presence perspectives. The researcher was able to glean valuable information from church leadership, administrative staff, and age-graded ministries, but the production ministry—which would be crucial in a disaster—was conspicuously missing. The church administrator and Senior Pastor, nevertheless, spoke on their behalf, so enough information was obtained to incorporate into the plan. However, the researcher was left to wonder if pertinent information was missing, or if the presented solutions are unrealistic. These are issues likely to be resolved in subsequent tabletop exercises.

The tabletop exercise was somewhat deficient due to the absence of long-range recovery and community efforts. This deficiency is important because it differentiates this study from other closely aligned studies. Nevertheless, this weakness can be rectified in future exercises. Additionally, it was mitigated by consideration of the church’s actual COVID-19 response. The hypothetical tabletop exercise and actual COVID-19 response taken together also provide validation for the adequacy of the plan.

Comparison to Previous Academic Studies

The present study may be compared and contrasted to two previous academic studies: De Jarnatt’s and Smith’s academic studies (noted above). De Jarnatt’s dissertation was more quantitative in nature and measured changes in preparedness over time. As such, the study focused on preparedness before the fact as opposed to response after the fact. Her literature review revealed many of the same topics referred to by the researcher, such as resiliency and social cohesion. De Jarnatt’s study was limited to analysis among Latter Day Saints churches, so, as one might expect, was centered more on individual family preparedness as opposed to

corporate preparedness, since the LDS church emphasizes self-reliance in a disaster.³¹² A significant point of De Jarnatt's conclusion was that her results demonstrated that communication was the area most in need of attention in disaster preparation.³¹³ The researcher concurs, as this current study's interviews revealed a naïveté concerning communication, necessitating additional consideration. Smith's thesis began at the denominational level and drilled down to the local church. He focused on the local church's level of cooperation with formal emergency management agencies. Unlike De Jarnatt, Smith's research was more qualitative.

Differences in ecclesiology were evident when comparing the present study to De Jarnatt and Smith. The present study assumed local church autonomy, while De Jarnatt and Smith both drew heavily upon a denominational mindset for their starting point. Paradoxically, Smith, assumed to be a Methodist from his presentation, prominently included the Southern Baptist Convention and specifically the North American Mission Board's disaster relief arm. For the present study, the starting point was the local autonomous church, reflecting the researcher's baptistic ecclesiology that emphasizes local church autonomy and the priesthood of the believer.

De Jarnatt's and Smith's research was inwardly focused, as opposed to the outward focus of the present research.³¹⁴ The present research viewed the community as a target of ministry effort. To De Jarnatt and Smith, the community more represented a resource for the church in a disaster. This description is not intended as a criticism but as a difference in focus worth noting.

³¹² De Jarnatt, 102.

³¹³ Ibid.

³¹⁴ "Inward" meaning maintenance of the organization as opposed to "outward" meaning focused beyond the walls of the church to the community at large.

Finally, De Jarnatt's and Smith's work was unlike Doctor of Ministry work in that both were academic studies, and not action-oriented. Both works are well written and useful in the field of disaster recovery for churches; anyone writing on this topic should consult both. Neither, however, is intended to provide a manual for local church response to disaster with an outreach and community mindset.

Opportunities for Future Research

Varied opportunities exist for fresh research in the same subject area as the current study. An action research project could assess the efficacy of rolling out disaster and recovery guidelines at the denominational level for use in local churches, complete with a built-in support system. Similar programs exist now, but the suggested research would go further to ensure adequate recovery efforts over time to include mental health provisions. The present study concerns a large church only, but additional study could include plans for smaller churches in more close-knit communities. Such a study might even include scalable plans adaptable to any size church. The current study also is relevant to an urban area, albeit a smaller urban area. Additional studies could address the need for such planning in rural areas where the needs could be even greater due to isolation, and where first-responder availability or government assistance would surely be less than in an urban area.

This study has been entirely qualitative, but a more quantitative study could be developed, perhaps as an academic study as opposed to action research, and establish metrics and mathematical benchmarks for planning and response, thereby quantifying need. A stated frustration for the city's EMA Director was that it had been difficult convincing families of the need for individual family planning and preparation. This kind of preparation is needed due to the anticipated inability of first responders to quickly answer every call for help soon after a

disaster. The EMA Director recommended that each family have supplies on hand to survive seventy-two hours after a catastrophe.³¹⁵ Churches could provide this training or cooperate with local authorities to provide training.

Another interesting project would be a study identical to the one presented here, but in a different geographical location, and with varied threats. New threats could include a volcanic eruption (prevalent in the Northwest and Hawaii), a tsunami (more typical in Hawaii or the US territories in the Pacific Ocean), or an earthquake (viewed as likely in California or Alaska). Even an identical study executed in the Northeast or Midwest would be interesting due to the pervasiveness of snow and ice events, largely missing in Columbus, Georgia. A study centered on church preparedness for hurricanes would be different from the current study due to the long period of advanced warning and the evacuation phase prior to landfall. Finally, a study could be conducted to implement a church-based effort to teach resilience at the community, church, and individual levels. Such a study could be biblically based, fueled by current psychological research, and applicable to any situation, disaster or otherwise.

Lessons Learned

The study proved to be quite instructive to the researcher on multiples levels. Certainly, his knowledge of the subject matter increased. He also learned things about interacting with people, both professionally and personally. Some lessons were paradoxical; others were personally instructive.

For example, one must not let others say a disaster plan is not needed, that a disaster is unlikely or will never happen, or that there is no need for a church to prepare. Naysayers will

³¹⁵ Corbett.

naysay until it is too late. Some participants questioned the need for a plan at all, or for one that allowed for the complete shutdown of the church or community, or one addressing a pandemic. This line of reasoning had held fast well into February 2020. As 2020 unfolded, it was apparent to anyone that the “impossible” can quickly become an unfortunate reality. Surely members of St. Paul’s Chapel in Lower Manhattan (on September 11, 2001) or Franklin Avenue Baptist Church in New Orleans (Hurricane Katrina) or Providence Baptist Church in Beauregard, Alabama (the tornado March 3, 2019, which killed twenty-five people in a small rural community) can all attest to the immense value of a workable plan. Moreover, the lack of a perfect plan is no excuse for a lack of any plan; however imperfect, any plan can be improved and even a perfect plan today will be imperfect tomorrow.

A closely related lesson is that, when formulating such a plan, one need not wait until everyone is on board. Likeminded visionaries should ban together to formulate a plan. No one will be unhappy that a plan was formulated when that plan is actually needed. Even if a plan is never needed, processes are enhanced and improved by the discipline of formulating a plan.³¹⁶ Nothing is ever wasted by designing a disaster recovery plan.

While literature on church disaster recovery is scant, resources for corporations and governmental entities are available in a seemingly endless and easily-accessed supply. Churches should avail themselves of these free and abundant resources. A simple Google search will yield more information than can ever be incorporated into a church’s disaster recovery plan. Furthermore, any church of any size, even one with modest resources, is rich with information about how to survive and even progress via ministry development in the face of disaster.

³¹⁶ Cook, 23.

This wealth of resources may be contextualized to fit any situation. Contextualization is a key concept in missiological work, and outreach in a disaster should be no different.³¹⁷ Any church of any size anywhere in the world can utilize the plethora of resources to formulate a disaster plan that fits. Cascade Hills Church’s plan is outward-focused with a stated emphasis on community outreach. That approach may be wholly inappropriate for another church in another situation. A church in the Kwajalein Atoll has wholly different needs, opportunities, and cultural underpinnings from a church in Midtown Atlanta.

Researchers often muse about a concept by asking, “I know this works in theory, but will it work in practice?” The researcher in the current study learned the inverse may also be asked in a given situation. As he retro-activated solutions based on the church’s actual COVID-19 response, he found himself asking, “I know this works in practice, but will it work in theory?” A church may well learn what is best in disaster response by what it is already doing. Before new procedures are formulated and codified, a church would be well-advised to assess its current actions, then amplify what is working and discard what is not, before adding new guidance.

On the personal level, the researcher learned that even incredibly good writing is in need of improvement. One major advantage of the Doctor of Ministry process is the scrutiny of rhetoric with ample opportunity for improving writing skills. The procedure is both humbling and liberating. It ensures that the work is enhanced through the input of experts, for example, by

³¹⁷ No reference is offered here beyond the titles of a few readily-available books and peer-reviewed articles: A. Scott Moreau, *Contextualization in World Missions: Mapping and Assessing Evangelical Models* (Grand Rapids, MI: Kregel Academic), 2012.; Brian A. de Vries, “Towards a Global Theology: Theological Method and Contextualization,” *Verbum et Ecclesia* 37, no. 1 (March 2016): 1–12 ; Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove, IL: InterVarsity Press), 2009; and Victor Raj, “Global Mission: Reflections and Case Studies in Contextualization for the Whole Church,” *International Bulletin of Missionary Research* 36, no. 4 (October 2012): 220–221.

confirming sound logic, excellent flow and development of thought, and optimized grammar and style as expected of doctoral-level work.

Application of Study's Results to Other Settings

Preferably, the results of this study will be transferrable to other contexts, for example, other churches or nonprofit organizations centered on community assistance. Any organization with an outreach mindset could implement the basic tenets of this study. Outreach activities would likely be different. Each entity would need to contextualize the study results to its own situation.

It is unlikely organizations other than those mentioned above could use the study. For-profit organizations would be more concerned about the maintenance of the organization, as opposed to providing help beyond the organization. Nevertheless, an interested party in a for-profit corporation could peruse the study for useful information, even if simply a quoted reference might provide additional information.

Final Summation

This study was timely. The COVID-19 lockdown at this point has lasted longer than one year. Futures have been disrupted, jobs lost, marriages wrecked, and lives ended by suicide, and this is in addition to the over 500,000 lives lost to the pandemic. As of this writing, the researcher is under a tornado watch, and area schools are dismissed the next day due to anticipated bad weather. Obviously, these are situations that adversely affect people, and Christians are called to care about people. The New Testament abounds with verses to support this assertion:

- Love your neighbor as yourself (Matthew 22:39).

- A new command I give you: Love one another. As I have loved you, so you must love one another (John 13:34).
- My command is this: Love each other as I have loved you (John 15:12).
- Do everything in love (1 Corinthians 16:14).
- What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, “Go in peace; keep warm and well fed,” but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead (James 2:14-17).
- Whoever does not love does not know God, because God is love (1 John 4:8).
- We love because he first loved us (1 John 4:19).

This study demonstrated the theological basis for a disaster recovery plan that demonstrates love to the community. Then, drawing on business continuity theory, a plan was devised, tested, and reviewed by an outside expert. The results, while imperfect, provide confidence that Cascade Hills Church is well prepared to continue to maintain its mission, even under the worst of circumstances.

BIBLIOGRAPHY

- Ashida, Sato, Erin L. Robinson, Jane Gay, Lauren E. Slagel, and Marizen R. Ramirez. "Personal Disaster and Emergency Support Networks of Older Adults in a Rural Community: Changes After Participation in a Preparedness Program." *Disaster Medicine and Public Health Preparedness* 11, no. 1 (February 2017): 110–119.
- Augsburger, Myron S. *Matthew*. Vol. 1, Mastering the New Testament: A Book-by-Book Commentary by Today's Great Bible Teachers. Edited by Lloyd J. Ogilvie. Dallas: Word Publishing, 1982.
- Beale, Gregory K. *Colossians and Philemon*. Baker Exegetical Commentary on the New Testament. Edited by Robert Yarbrough and Joshua Jipp. Grand Rapids, MI: Baker Academic, 2019.
- Bergstrand, Kelly, and Brian Mayer. "'The Community Helped Me': Community Cohesion and Environmental Concerns in Personal Assessments of Post-Disaster Recovery." *Society & Natural Resources* 33, no. 3 (January 2020): 386–405.
- Besiou, Maria, Orla Stapleton, and Luk N. Van Wassenhove. "System Dynamics for Humanitarian Operations." *Journal of Humanitarian Logistics and Supply Chain Management* 1, no. 1 (2011): 78–103.
- Block, Darrell L. *Luke*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 1996.
- Blomberg, Craig L. *Matthew*. Vol. 22, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture. Edited by David S. Dockery. Nashville, TN: Broadman & Holman, 1992.
- Bonnan-White, Jess. "Independent-Living Senior Communities in Disaster: Self-Efficacy and Trust in Responding Agencies." *Journal of Homeland Security and Emergency Management* 14, no. 2 (August 2017): 1–12.
- Borenstein, Seth. "Weather Experts: Lack of Planning Caused Catastrophe." *Associated Press*. February 20, 2021. <https://apnews.com/article/weather-texas-2a3095311cf760fb9f1a6d2e835e5bc0>
- Bright, Candace Forbes, Roma Hanks, Edward Sayre, Amye Broyles, and Braden Bagley. "If the Lord Is Willing and the Creek Don't Rise: Religious Attendance and Disaster Recovery in the Deep South." *Social Science Quarterly* 100, no. 1 (February 2019): 76–88.

- Briscoe, Stuart. *Genesis*. Vol. 1, Mastering the Old Testament: A Book-by-Book Commentary by Today's Great Bible Teachers. Edited by Lloyd J. Ogilvie. Dallas: Word Publishing, 1987.
- Brooks, James A. *Mark*. Vol. 23, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture. Edited by David S. Dockery. Nashville, TN: Broadman & Holman, 1991.
- Burger, Joanna, Michael Gochfeld, and Clifton Lacy. "Concerns and Future Preparedness Plans of a Vulnerable Population in New Jersey Following Hurricane Sandy." *Disasters* 43, no. 3 (July 2019): 658–685.
- Carson, Donald Arthur. "Matthew." In *Matthew, Mark, Luke*. Vol. 8, The Expositor's Bible Commentary. Edited by Frank E. Gæbelein. Grand Rapids, MI: Zondervan, 1984.
- Cascade Hills Church. *Celebrating 36 Years of Ministry at Cascade Hills Church*. A worship service handout provided by Cascade Hills Church, May 2019.
- Cedar, Paul A. *James, 1, 2 Peter, and Jude*. Vol. 11, Mastering the New Testament: A Book-by-Book Commentary by Today's Great Bible Teachers. Edited by Lloyd J. Ogilvie. Dallas: Word Publishing, 1984.
- Chappelow, Jim. "Black Swan." *Investopedia*. Accessed May 16, 2020.
<https://www.investopedia.com/terms/b/blackswan.asp>.
- Cobham, Vanessa E., Brett McDermott, Divna Haslam, and Matthew R. Sanders. "The Role of Parents, Parenting and the Family Environment in Children's Post-Disaster Mental Health." *Current Psychiatry Reports* 18, no. 53 (April 2016): 1–9.
- Cook, Jack. "A Six-Stage Business Continuity and Disaster Recovery Planning Cycle." *SAM Advanced Management Journal* 80, no. 3 (June 2015): 23–33.
- Cunningham, Grant, and Joshua Gideon. *Praying Safe: The Professional Approach to Protecting Faith Communities*. Dallas: Personal Security Institute, 2018.
- De Jarnatt, Shalae M. "Disaster Preparedness Levels: Traditional First Responder Roles and Affiliation with the Church." PhD dissertation, Capella University, 2019.
- Demarest, Gary W. *1, 2 Thessalonians, 1, 2 Timothy, and Titus*. Vol. 9, Mastering the New Testament: A Book-by-Book Commentary by Today's Great Bible Teachers. Edited by Lloyd J. Ogilvie. Dallas: Word Publishing, 1984.

- Dobran, Bojana. "What Is Business Continuity Management?: Framework & Key Strategies." *Data Protection/Disaster Recovery* (March 2019): 1–5.
- Downen, Robert, Lise Olsen, and John Tedesco. "Abuse of Faith: 20 years, 700 Victims: Southern Baptist Sexual Abuse Spreads as Leaders Resist Reforms." *Houston Chronicle*, February 10, 2019.
- Earle, Ralph. "1, 2 Timothy." In *Ephesians, Philippians, Colossians, 1, 2 Thessalonians, 1, 2 Timothy, Titus, Philemon*. Vol. 11, The Expositor's Bible Commentary. Edited by Frank E. Gæbelein. Grand Rapids, MI: Zondervan, 1978.
- Eid, Mohamed S., and Islam H. El-adaway. "Decision-Making Framework for Holistic Sustainable Disaster Recovery: Agent-Based Approach for Decreasing Vulnerabilities of the Associated Communities." *Journal of Infrastructure Systems* 24, no. 3 (September 2018): 1–24.
- . "Integrating the Social Vulnerability of Host Communities and the Objective Functions of Associated Stakeholders During Disaster Recovery Processes Using Agent-Based Modeling." *Journal of Computing in Civil Engineering* 31, no. 5 (September 2017): 1–15.
- Eller, Warren S., Brian J. Gerber, and Scott E. Robinson. "Nonprofit Organizations and Community Disaster Recovery: Assessing the Value and Impact of Intersector Collaboration." *Natural Hazards Review* 19, no. 1 (February 2018): 1–9.
- English, Donald. *The Message of Mark*. The Bible Speaks Today. Edited by John R. W. Stott. Downers Grove, IL: InterVarsity Press, 1992.
- Erickson, Millard J. *Christian Theology*. Grand Rapids, MI: Baker Book House, 1990.
- Fagel, Michael J., and Jennifer Hesterman, Editors. *Soft Targets and Crisis Management: What Emergency Planners and Security Professionals Need to Know*. Boca Raton, FL: CRC Press, 2017.
- Fernandez, Ana, John Black, Mairwen Jones, Leigh Wilson, Luis Salvador-Carulla, Thomas Astell-Burt, and Deborah Black. "Flooding and Mental Health: A Systematic Mapping Review." *PLoS ONE* 10, no. 4 (April 2015): 1–20.
- Fox, Michael V., Editor. *Proverbs: An Eclectic Edition with Introduction and Textual Commentary*. Atlanta, GA: Society of Biblical Literature, 2014.

- Frailing, Kelly, and Dee Wood Harper, Jr. "Through the Lens of Katrina: Long-Term Disaster Recovery in the United States." *American Behavioral Scientist* 59, no. 10 (August 2015): 1207–1213.
- Garland, David E. *Colossians, Philemon*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 1998.
- . *Mark*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 1996.
- Ghosh, Aditya, and Emily Boyd. "Unlocking Knowledge-policy Action Gaps in Disaster-recovery-risk Governance Cycle: A Governmentality Approach." *International Journal of Disaster Risk Reduction* 39 (October 2019): 1–12.
- Gopp, Amy, and Brandon Gilvin, Editors. *Help and Hope: Disaster Preparedness and Response Tools for Congregations*. St. Louis, MO: Chalice Press, 2014.
- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 1994.
- Guthrie, Donald. *New Testament Theology*. Downers Grove, IL: Inter-Varsity Press, 1981.
- Hamann, Cara J., Elizabeth Mello, Hongqian Wu, Jingzhen Yang, Debra Waldron, and Marizen Ramirez. "Disaster Preparedness in Rural Families of Children with Special Health Care Needs." *Disaster Medicine and Public Health Preparedness* 10, no. 2 (April 2016): 225–232.
- Hiebert, D. Edmond. "Titus." In *Ephesians, Philippians, Colossians, 1,2 Thessalonians, 1,2 Timothy, Titus, Philemon*. Vol. 11, The Expositor's Bible Commentary. Edited by Frank E. Gæbelein. Grand Rapids, MI: Zondervan, 1978.
- Hill, Andrew E. *1&2 Chronicles*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 2003.
- Himes-Cornell, Amber, Carlos Ormond, Kristin Hoelting, Natalie C. Ban, J. Zachary Koehn, Edward H. Allison, Eric C. Larson, Daniel H. Monson, Henry P. Huntington, and Thomas A. Okey. "Factors Affecting Disaster Preparedness, Response, and Recovery Using the Community Capitals Framework." *Coastal Management* 46, no. 5 (September 2018): 335–358.
- Hwang, Sungjoo, Moonseo Park, Hyun-Soo Lee, and Sang Hyun Lee. "Hybrid Framework for Immediate Facility Restoration Planning after a Catastrophic Disaster." *Journal of Construction Engineering Management* 142, no. 8 (August 2016): 1–15.

- Johnson, Terry L. *The Identity and Attributes of God*. Carlisle, PA: Banner of Truth Trust, 2019.
- Karampouriana, Arezou, Zohreh Ghomiana, and Davoud Khorasani-Zavareh. “Qualitative Study of Health System Preparedness for Traumatic Incidents in a Religious Mass Gathering.” *International Journal for Injury Care* 50, no. 1 (2019): 1097–1104.
- Keegan, Robin, Leslie T. Grover, David Patron, Olivia K. Sugarman, Krystal Griffith, Suzy Sonnier, Benjamin F. Springgate, Lauren Crapanzano Jumonville, Sarah Gardner, Willie Massey, Jeanne Miranda, Bowen Chung, Kenneth B. Wells, Stephen Phillippi, Ed Trapido, Alexa Ramirez, Diana Meyers, Catherine Haywood, Craig Landry, and Ashley Wennerstrom. “Case Study of Resilient Baton Rouge: Applying Depression Collaborative Care and Community Planning to Disaster Recovery.” *International Journal of Environmental Research and Public Health* 15, no. 6 (June 2018): 1–13.
- Kelman, Ilan. “COVID-19: What Is the Disaster?” *Social Anthropology* 28, no. 2 (May 2020): 1–2.
- Kibbe, Michael. *From Topic to Thesis: A Guide to Theological Research*. Downers Grove, IL: InterVarsity Press, 2017.
- Kim, Christopher, Hitomi Nakanishi, Deborah Blackman, Ben Freyens, and Angela M. Benson. “The Effect of Social Capital on Community Co-production: Towards Community-oriented Development in Post-disaster Recovery.” *Procedia Engineering* 180 (2017): 901–911.
- Kliem, Ralph L., and Gregg D. Richie. *Business Continuity Planning: A Project Management Approach*. Boca Raton, FL: CRC Press, 2016.
- Kontokosta, Constantine E., and Awais Malik. “The Resilience to Emergencies and Disasters Index: Applying Big Data to Benchmark and Validate Neighborhood Resilience Capacity.” *Sustainable Cities and Society* 36, no. 1 (January 2018): 272–285.
- Koptak, Paul. *Proverbs*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 1995.
- Lam, Nina S. N., Margaret Reams, Kenan Li, Chi Li, and Lillian P. Mata. “Measuring Community Resilience to Coastal Hazards along the Northern Gulf of Mexico.” *Natural Hazards Review* 17, no. 1 (February 2016): 1–12.
- Larson, Bruce. *Luke*. Vol. 3, Mastering the New Testament: A Book-by-Book Commentary by Today's Great Bible Teachers. Edited by Lloyd J. Ogilvie. Dallas, TX: Word Publishers, 1983.

Lea, Thomas D., and Hayne P. Griffin, Jr. *1, 2 Timothy, Titus*. Vol. 34, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture. Edited by David S. Dockery. Nashville, TN: Broadman & Holman, 1992.

Lee, Seungyoon, Arif Mohaimin Sadri, Satish V. Ukkusuri, Rosalee A. Clawson, and Justin Seipel. "Network Structure and Substantive Dimensions of Improvised Social Support Ties Surrounding Households during Post-Disaster Recovery." *Natural Hazards Review* 20, no. 4 (November 2019): 1–12.

Liberty University John W. Rawlings School of Divinity, *Doctor of Ministry Program and Thesis Project Handbook*. <https://canvas.liberty.edu/courses/66259/modules/items/6361803>

Liefeld, Walter L. *1 & 2 Timothy, Titus*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 1999.

———. "Luke." In *Matthew, Mark, Luke*. Vol. 8, The Expositor's Bible Commentary. Edited by Frank E. Gæbelein. Grand Rapids, MI: Zondervan, 1984.

Lowe, Sarah R., Richard K. Kwok, Julianne Payne, Lawrence S. Engel, Sandro Galea, and Dale P. Sandler. "Why Does Disaster Recovery Work Influence Mental Health?: Pathways through Physical Health and Household Income." *American Journal of Community Psychology* 58, nos. 3-4 (December 2016): 354–364.

MacArthur, John. *2 Timothy*. The MacArthur New Testament Commentary. Chicago: Moody, 1995.

———. *Colossians & Philemon*. The MacArthur New Testament Commentary. Chicago: Moody, 1992.

———. *James*. The MacArthur New Testament Commentary. Chicago: Moody, 1998.

———. *Luke 6–10*. The MacArthur New Testament Commentary. Chicago: Moody, 2011.

———. *Mark 9–16*. The MacArthur New Testament Commentary. Chicago: Moody, 2015.

———. *Matthew 1–7*. The MacArthur New Testament Commentary. Chicago: Moody, 1985.

———. *Titus*. The MacArthur New Testament Commentary. Chicago: Moody, 1996.

Manganiello, Christopher J. *Southern Water, Southern Power: How the Politics of Cheap Energy and Water Scarcity Shaped a Region*. Chapel Hill, NC: University of North Carolina Press, 2015.

- Marina, Andrés, Örjan Bodina, Stefan Gelcich, and Beatrice Crona. "Social Capital in Post-disaster Recovery Trajectories: Insights from a Longitudinal Study of Tsunami-impacted Small-scale Fisher Organizations in Chile." *Global Environmental Change* 35, no. 1 (November 2015): 450–462.
- Martinet, Michael E. "The Disaster After the Disaster: The Quicksand of Post-disaster Recovery Funding." *Journal of Business Continuity & Emergency Planning* 12, no. 4 (August 2020): 331–341.
- Matthews, Kenneth A. *Genesis 11:27-50:26*. Vol. 1B, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture. Edited by E. Ray Clendenen. Nashville, TN: Broadman & Holman, 2005.
- Mayner, Lidia, and Paul Arbon. "Defining Disaster: The Need for Harmonization of Terminology." *Australasian Journal of Disaster & Trauma Studies* 19, Special Issue (2015): 21–25.
- Melick, Richard R., Jr. *Philippians, Colossians, Philemon*. Vol. 32, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture. Edited by David S. Dockery. Nashville, TN: Broadman & Holman, 1991.
- Melmer, Patrick, Margo Carlin, Christine A. Castater, Deepika Koganti, Stuart D. Hurst, Brett M. Tracy, April A. Grant, Keneeshia Williams, Randi N. Smith, Christopher J. Dente, and Jason D. Sciarretta. "Mass Casualty Shootings and Emergency Preparedness: A Multidisciplinary Approach for an Unpredictable Event." *Journal of Multidisciplinary Healthcare* 12, no. 1 (2019): 1013–1021.
- Miles, Scott B., Henry V. Burton, and Hua Kang. "Community of Practice for Modeling Disaster Recovery." *Natural Hazards Review* 20, no. 1 (February 2019): 1–11.
- . "Participatory Disaster Recovery Simulation Modeling for Community Resilience Planning." *International Journal of Disaster Risk Science* 9, no. 4 (December 2018): 519–529.
- Mishra, Swati, Rakesh D. Raut, Balkrishna E. Narkhede, Bhaskar B. Gardas, and Pragati Priyadarshinee. "To Investigate the Critical Risk Criteria of Business Continuity Management by Using Analytical Hierarchy Process." *International Journal of Management Concepts and Philosophy* 11, no. 1 (March 2018): 94–115.
- Moseley, Jeff. "Creating a Culture of Emergency Preparedness." *Health Progress* 100, no. 6 (November–December 2019): 30–34.

- Motyer, John Alexander. *The Message of James*. The Bible Speaks Today. Edited by John R. W. Stott. Downers Grove, IL: InterVarsity Press, 1985.
- Nguyen-Trung, Kien, Helen Forbes-Mewett, and Dharmalingam Arunachalam. "Social Support from Bonding and Bridging Relationships in Disaster Recovery: Findings from a Slow-onset Disaster." *International Journal of Disaster Risk Reduction* 46, no. 1 (January 2020): 1–12.
- Nodine, Grant. "Disaster Recovery of Media Archives." *Journal of Digital Media Management* 5, no. 3 (January 2017): 198–208.
- Nordic Societies of Public Health. "Preparedness Process." *Scandinavian Journal of Public Health* 42, no. 14 (April 2014): 151–172.
- Nystrom, David P. *James*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 1997.
- Oloruntoba, Richard, Ramaswami Sridharan, Graydon Davison. "A Proposed Framework of Key Activities and Processes in the Preparedness and Recovery Phases of Disaster Management." *Disasters* 42, no. 3 (July 2018): 541–570.
- Payne, J. Barton. "1, 2 Chronicles." In *1, 2 Kings, 1, 2 Chronicles, Ezra, Nehemiah, Ester, Job*. Vol. 4, The Expositor's Bible Commentary. Edited by Frank E. Gæbelein. Grand Rapids, MI: Zondervan, 1988.
- Petersen, Meggen Watt. "When the Gunman Walked into My Church: Learning the Fundamentals of Emergency Preparedness." *Spirituality & Health Magazine* 18, no. 3 (May-June 2015): 1–2.
- Phillips, John. *Exploring Colossians & Philemon: An Expository Commentary*. The John Phillips Commentary Series. Grand Rapids, MI: Kregel Publications, 2002.
- . *Exploring the Epistle of James: An Expository Commentary*. The John Phillips Commentary Series. Grand Rapids, MI: Kregel Publications, 2004.
- . *Exploring the Gospel of Luke: An Expository Commentary*. The John Phillips Commentary Series. Grand Rapids, MI: Kregel Publications, 2005.
- . *Exploring the Gospel of Mark: An Expository Commentary*. The John Phillips Commentary Series. Grand Rapids, MI: Kregel Publications, 2004.
- . *Exploring the Gospel of Matthew: An Expository Commentary*. The John Phillips Commentary Series. Grand Rapids, MI: Kregel Publications, 1999.

- . *Exploring the Pastoral Epistles: An Expository Commentary*. The John Phillips Commentary Series. Grand Rapids, MI: Kregel Publications, 2004.
- Pryce, Mark, and Karl D. Bryant. “BCP from Theory to Practice.” A presentation at *Disaster Recovery Journal* Spring World Convention, Orlando, Florida, March 18, 2013.
- Purvis, Bill. *Make a Break for It: Unleashing the Power of Personal and Spiritual Growth*. Grand Rapids, MI: Zondervan, 2016.
- . *Pray for Your Pastor: The Secret to Receiving God’s Favor*. Maitland, FL: Xulon Press, 2008.
- Rabbani, M. Golam, H. Rezaei Soufi, and S. Ali Torabi. “Developing a Two-Step Fuzzy Cost–Benefit Analysis for Strategies to Continuity Management and Disaster Recovery.” *Safety Science* 85, no. 1 (January 2016): 9–22.
- Rajua, Emmanuel, Per Beckerb, and Henrik Tehler. “Exploring Interdependencies and Common Goals in Disaster Recovery Coordination.” *Procedia Engineering* 212, no. 1 (January 2018): 1002–1009.
- Randolph, Susan A. “Emergency Preparedness Plan.” *Workplace Health & Safety* 63, no. 7 (July 2015): 324.
- Revmachine21. Permission granted to copy, distribute, and/or modify image. Accessed October 6, 2020. BCPLifecycle.gif.
- Richardson, Kurt A. *James*. Vol. 36, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture. Edited by Ray E. Clendenen. Nashville, TN: Broadman & Holman, 1997.
- Rouhanizadeh, Behzad, Sharareh Kermanshachi, and Vaibhav Sanjay Dhamangaonkar. “Identification and Categorization of Policy and Legal Barriers to Long-Term Timely Post-Disaster Reconstruction.” *Journal of Legal Affairs and Dispute Resolution in Engineering and Construction* 11, no. 3 (August 2019): 1–10.
- Sadiq, Abdul-Akeem, Kevin Tharp, and John D. Graham. “FEMA versus Local Governments: Influence and Reliance in Disaster Preparedness.” *Nat Hazards* 82, no. 1 (May 2016): 123–138.

- Sadri, Arif Mohaimin, Satish V. Ukkusuri, Seungyoon Lee, Rosalee Clawson, Daniel Aldrich, Megan Sapp Nelson, Justin Seipel, and Daniel Kelly. "The Role of Social Capital, Personal Networks, and Emergency Responders in Post-disaster Recovery and Resilience: A Study of Rural Communities in Indiana." *Natural Hazards* 90 (November 2018): 1377–1406.
- Sahebjamnia, Navid., S. Ali Torabi, and S. A. Mansouri. "Integrated Business Continuity and Disaster Recovery Planning: Towards Organizational Resilience." *European Journal of Operational Research* 242, no. 2 (April 2015): 261–273.
- Sailhamer, John H. "Genesis." In *Genesis, Exodus, Leviticus, Numbers*. Vol. 2, The Expositor's Bible Commentary. Edited by Frank E. Gæbelein. Grand Rapids, MI: Zondervan, 1990.
- Selman, Martin J. *2 Chronicles*. Vol 11, Tyndale Old Testament Commentaries Series. Edited by Donald J. Wiseman. Downers Grove, IL: IVP Academic, 1994.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, OR: Wipf and Stock, 2018.
- Shing, Elaine Z., Eranda Jayawickreme, and Christian E. Waugh. "Contextual Positive Coping as a Factor Contributing to Resilience After Disasters." *Journal of Clinical Psychology* 72, no. 12 (December 2016): 1287–1306.
- Silver, Amber, and Jason Grek-Martin. "'Now We Understand What Community Really Means': Reconceptualizing the Role of Sense of Place in the Disaster Recovery Process." *Journal of Environmental Psychology* 42, no. 1 (June 2015): 32–41.
- Smith, Andrew J. "Local Christian Churches and Disaster Preparedness: Are They Prepared?" MS thesis, Arkansas Tech University, 2016.
- Soufi, Hojat Rezaei, S. Ali Torabi, and Navid Sahebjamnia. "Developing a Novel Quantitative Framework for Business Continuity Planning." *International Journal of Production Research* 57, no. 3 (July 2018): 779–800.
- Srivastava, Sunila. "Evaluating Disaster Recovery Programs." *Australian Journal of Emergency Management* 33, no. 1 (January 2018): 7.
- Stajura, Michael, Deborah Glik, David Eisenman, Michael Prelip, Andrea Martel, Jitka Sammartinova. "Perspectives of Community- and Faith-Based Organizations about Partnering with Local Health Departments for Disasters." *International Journal of Environment Research and Public Health* 9, no. 7 (June 2012): 2293–2311.

- Stein, Robert H. *Luke*. Vol. 24, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture. Edited by David S. Dockery. Nashville, TN: Broadman & Holman, 1992.
- Stott, John R. W. *The Message of 2 Timothy*. The Bible Speaks Today. Edited by John R. W. Stott. Downers Grove, IL: InterVarsity Press, 1973.
- . *The Sermon on the Mount*. The Bible Speaks Today. Edited by J. A. Motyer and John R. W. Stott. Downers Grove, IL: InterVarsity Press, 1978.
- Stringer, Ernest T. *Action Research*, 4th ed. Thousand Oaks, CA: Sage, 2014.
- Sun, Yingying, and Tingting Yan. “The Use of Public Health Indicators to Assess Individual Happiness in Post-Disaster Recovery.” *International Journal of Environmental Research and Public Health* 16, no. 21 (October 2019): 4101–4114.
- Supriadi, L. S. R., and Sui Pheng. “Business Continuity Management.” In *Business Continuity Management in Construction* (Singapore: Springer, 2018): 41–73.
- Taleb, Nassim Nicholas. *The Black Swan: The Impact of the Highly Improbable*, 2nd ed. London: Penguin, 2010.
- Thompson, Jada M., and Dustin L. Pendel. “Proactive Risk Assessments to Improve Business Continuity.” *Choices* 31, no. 2 (2nd Quarter 2016): 1–8.
- Timms, Paul. “Business Continuity and Disaster Recovery: Advice for Best Practice.” *Network Security* 2018, no. 11 (November 2018): 13–14.
- Torabi, S. Ali, Ramin Giahi, and Navid Sahebjamnia. “An Enhanced Risk Assessment Framework for Business Continuity Management Systems.” *Safety Science* 98, (November 2016): 201–218.
- Turner, David L. *Matthew*. Baker Exegetical Commentary on the New Testament. Edited by Robert W. Yarbrough and Robert H. Stein. Grand Rapids, MI: Baker Academic, 2008.
- Tyler, Jenna, and Abdul-Akeem Sadiq. “Business Continuity and Disaster Recovery in the Aftermath of Hurricane Irma: Exploring Whether Community-Level Mitigation Activities Make a Difference.” *Natural Hazards Review* 20, no. 1 (February 2019): 1–12.
- Wen, Leana S., Katherine E. Warren, Shirli Tay, Joneigh S. Khaldun, Dawn L. O’Neill, and Olivia D. Farrow. “Public Health in the Unrest: Baltimore’s Preparedness and Response After Freddie Gray’s Death.” *American Journal of Public Health* 105, no. 10 (September 2015): 1957–1959.

- Wessel, Walter W. "Mark." In *Matthew, Mark, Luke*. Vol. 8, The Expositor's Bible Commentary. Edited by Frank E. Gæbelein. Grand Rapids, MI: Zondervan, 1984.
- Wilcock, Michael. *The Message of Luke*. The Bible Speaks Today. Edited by John R. W. Stott. Downers Grove, IL: InterVarsity Press, 1979.
- Wilkins, Michael J. *Matthew*. The NIV Application Commentary. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 2003.
- Williams, Chuck. "16-year-old Faulty Weld Caused April Water Tank Collapse in Columbus." *Columbus Ledger-Enquirer*, September 15, 2009.
- Wilson, Lindsay. *Proverbs: An Introduction and Commentary*. Chicago: InterVarsity Press, 2018.
- Zsidisin, George A., Steven A. Melnyk, and Gary L. Ragatz. "An Institutional Theory Perspective of Business Continuity Planning for Purchasing and Supply Management." *International Journal of Production Research* 43, no. 16 (August 2005): 3401–3420.

APPENDIX A: INSTITUTIONAL REVIEW BOARD EXEMPTION

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

December 8, 2020

Kenneth Dawson
Brian Sandifer

Re: IRB Exemption - IRB-FY20-21-134 Disaster Preparedness Plan for Cascade Hills Church,
Columbus, Georgia

Dear Kenneth Dawson, Brian Sandifer:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2. (iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, MA, CIP
Administrative Chair of Institutional
Research Ethics Office

APPENDIX B. CONSENT FORM FOR INTERVIEWEES

Consent

Title of the Project: Disaster Preparedness Plan for Cascade Hills Church, Columbus, Georgia
Principal Investigator: Kenneth Dawson, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 18 years of age or older and either employed at Cascade Hills Church, employed by a nonprofit agency in a position relevant to disaster recovery, or an expert in the field of disaster recovery or business continuity. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose for of the study is to create a pre- and post-disaster response plan and a supplemental counseling ministry for Cascade Hills Church in Columbus, Georgia. In a disaster, Cascade Hills Church must continue to be “The Church for the Unchurched,” ready to meet the needs of the community through an effective disaster preparedness plan that includes a mental health component.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Complete an audio-recorded interview. The interview will take approximately 60-90 minutes to complete. The interviews with church staff will occur in-person. Non-church staff participants will have the option of completing the interview over the phone or in-person.
2. Administrative church staff will be asked to participate in a tabletop exercise (virtual drill) with the researcher in order to validate procedures.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

The benefit to society includes an enhanced recovery time and social support for Columbus, Georgia and the surrounding area in the event of a disaster.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Liberty University
IRB-FY20-21-134
Approved on 12-8-2020

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be kept confidential through the use of pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews will be recorded and transcribed. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher will have access to these recordings and transcripts.

Does the researcher have any conflicts of interest?

The researcher serves as the Care Team Pastor at Cascade Hills Church. To limit potential or perceived conflicts, it is being emphasized that the researcher has no authority over participants. Participation is voluntary, and even if you decide to participate, you can withdraw from participation at any time with no retribution. The researcher has made this disclosure so you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or Cascade Hills Church. If you decide to participate, you are free not to answer any question or withdraw at any without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address or phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Kenneth Dawson. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at (334) 614-5724 or kddawson1@liberty.edu. You may also contact the researcher's faculty sponsor, Dr. Brian Sandifer, at bksandifer@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Boulevard., Green Hall Suite 2845, Lynchburg, Virginia 24515, or email at irb@liberty.edu.

Liberty University
IRB-FY20-21-134
Approved on 12-8-2020

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

Liberty University
IRB-FY20-21-134
Approved on 12-8-2020

TABLETOP EXERCISE

1

EXERCISE PARTICIPANTS

- City of Columbus Emergency Management Director
- Cascade Hills Church Administrator
- Cascade Hills Church Administrator's Assistant
- Community Pastor
- City of Columbus Police Officer

2

Exercise Purpose

To enhance the church's preparedness and safety by exercising the ability for church staff and emergency teams to respond to and recover from a scenario involving an emergency on or near the church property.

3

TABLETOP EXERCISE

- Not meant to place blame or embarrass anyone
- Scenario driven
- Should fuel group discussion
- Conditions are subject to constant change
- Exercise should reflect actual response tactics and actions and not idealized responses and actions
- After action discussion will follow

4

Sunday – March 2021

- Normal Sunday in Columbus, Georgia
- Weather Conditions – Cloudy and rain
- Full church
- First service begins at 9:00



UPDATE – 9:06 a.m.

- The National Weather Service has issued a TORNADO WATCH for Muscogee County, Georgia, which will expire at 3:00 p.m.

Discussion Questions

- What does the term Tornado WATCH mean?
- How does the church staff find out about the Tornado Watch?
- Once you do find out about the Tornado Watch, what happens next?
- What actions are taken at this point?

7

UPDATE – 10:18 a.m.

Mr. Jones walks up to one of the church staff after the 9:00 a.m. service and says, “Did you hear about the tornado damage south of Montgomery, Alabama? I heard it was bad!”

8

Questions

- Should the damage in Alabama raise the awareness of our church here in Columbus, Georgia, since we are under a tornado watch already?
- What would you do, if anything, with this information from Mr. Jones?
- Would you send someone to see just how bad the forecast looks to our west in Alabama? If so, who?
- Who is in charge of response operations for the church should we go under a tornado warning? Do others know the plan?
- Would the pastor be told anything or how is the pastor briefed on the possibility of severe weather?

9

Questions

- Who is in charge of response operations for the church should we go under a tornado warning? Do others know the plan?
- Would the pastor be told anything or how is the pastor briefed on the possibility of severe weather?

11:00 Service Begins

UPDATE –11:13 a.m.

- The National Weather Service issues a TORNADO WARNING for Muscogee County until 11:45 a.m.
- Phones begin to go off with a strange notification sound or begin to vibrate. People begin looking concerned.
- You hear what appears to be a Tornado siren going off outside.

11

WHAT DO YOU DO?

- What does the pastor do?
- What do the emergency teams do?
- What should the congregation do?
- What about adjacent buildings on campus? How are they notified?

12

UPDATE –11:45 a.m.

An F4 tornado touches down near the church campus. There is some damage to vehicles in the parking lot as well as the church building.



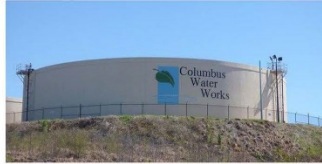
13

Discussion Questions

- How many people are there during this time of the day at Cascade Hills Church?
- What are some challenges or added dangers that you see with this type of damage at Cascade Hills Church?

UPDATE –11:50 a.m.

- There are reports that a water tank on River Road at JR Allen Parkway has ruptured on impact and water is flowing across JR Allen.



- Cell phone service seems to be hit or miss and communications are limited. The church power and phone lines are out.

11:50 a.m. - Continued

- Reports indicate there has been other damage reported near Bradley Park, The Landings, and the airport.
- Others are saying there may still be more severe weather coming.

16

Discussion Questions

- Who is primarily responsible for immediate situational analysis and response? Do you have teams who will take over?
- How will you handle the situation if first responders are not able to immediately respond to you?
- What are your immediate challenges and how will they be addressed?

17

Questions to consider

- How will the church handle the injured?
- Will someone help contact family members for the injured members?

Discussion Question

- Are we prepared to respond if this event happened at your home or here on the church campus?
- Do we have work to do?

HOT WASH

- Did this exercise increase your awareness of campus risk mitigation and preparedness needs? How?
- Will this exercise provide input for continued emergency operations planning? How?
- What action steps should this group take now?

20

Disaster Recovery Plan for Cascade Hills Church

Table of Contents

| | |
|--|--|
| Introduction/Rationale | |
| Leadership | |
| Communication | |
| Internal Communication | |
| Press Releases | |
| Social Media Releases | |
| Utility Disruption | |
| Work at Home Solutions | |
| Computer Considerations | |
| Specific Ministry Ideas | |
| Active Shooter Scenario | |
| Reputational Scenario | |
| Routine Protection | |
| Armed Security | |
| Insurance | |
| Records Preservation | |
| Cooperation with Other Agencies | |
| Evacuation Plans | |
| Tabletop Exercises | |
| Ongoing Training | |
| Threat Assessments | |
| Periodic Review | |
| Internal Contact Information | |

Introduction/Rationale

This plan provides a framework for Cascade Hills Church to assist the community in a disaster scenario. It is not meant to be an ironclad strategy with no deviation, but a general structure providing ideas and guidelines to put the church and community ahead of the curve when disaster strikes. The end game is not merely the perpetuation of the institution, but sustained service to the community at large. Cascade Hills is committed to be the Church for the Unchurched, and therefore focused on community outreach. This plan ensures the church will continue to do that even under the direst of circumstances.

Leadership

In case of a disaster situation, the Church Administrator Scott Dykes will lead all recovery efforts and will be the official point of contact for church staff communication. In his absence, Community Pastor Butch Jordan will lead. In his absence, Care Team Pastor Ken Dawson will lead. The leader will be considered the final authority for official church decisions and will be the official source of information regarding recovery efforts.

The leader will be responsible for oversight of:

- Communication with the staff
- Official communication with the public and media
- Organization of recovery efforts
- Establishing times and places of worship services
- Securing church property
- Directing security needs
- Control and disbursement of funds

If Lead Pastor Brent Purvis is incapacitated or otherwise unable to serve, Pastor Emeritus Bill Purvis will assume the Lead Pastor role until a permanent Lead Pastor replacement is secured.

Communication

Leadership will make communication with staff and membership a priority.

Consideration will also be given to communication with the public and the press as needed.

Internal Communication

Leadership is responsible for communicating with church staff. Communication will be made within twenty-four hours of a catastrophic event. Leadership will use discretion and communicate by any and all means necessary and available: email, phone call, text, Zoom, social media, etc. The church will also establish a website to be used for staff communication in a disaster. If communication is not possible, the default plan is for staff to convene at Cascade Hills Church at 2:00 PM the second day after the catastrophic event (ex. On Wednesday if event is on Monday). If the church is inaccessible, the staff will meet at Southside Park at 2526 Sandfort Road in Phenix City.

Press Releases

The communication director will maintain a library of press releases covering scenarios judged to be important by the administrator in consultation with the communication director. These releases will be maintained in the Cloud so they may be accessed on any device. Releases will address at a minimum:

- Church opening and closure during a pandemic
- Church opening and closure after a tornado
- Church opening and closure after loss of the building
- Church participation in food giveaways or other community efforts, to include location and time
- Church participation as a shelter

- Church participation in any other recovery/benevolence efforts

Social Media Releases

The communication director will maintain a library of social media releases covering scenarios judged to be important by the administrator in consultation with the communication director. These releases will be maintained in the Cloud so they may be accessed on any device. Releases will mirror releases maintained for the press.

Utility Disruption

If utility disruption is experienced during a worship service and no danger appears imminent, leadership will request the congregation to remain seated for about five minutes to see if the disruption is temporary. When leadership decides disruption may not be temporary, the service will be dismissed. Emergency lighting will provide enough light for parents to retrieve their children from the children's and preschool area. At least two additional uniformed officers will cover the preschool area in case of a utility disruption. Officers will be notified via walkie talkie to begin traffic control as dismissal begins.

Work at Home Solutions

In case of a prolonged utility outage, building outage, severe community unrest, or pandemic the church staff, at the discretion of the administrator, may be asked to work from home. All staff members are equipped with laptops to be used for that purpose. Church-owned laptops must access the internet through a secure password-protected network. Regular departmental and staff meetings will be maintained on a regular schedule via Zoom.

Computer Considerations

All church employees have church-owned laptops in their possession. Sensitive church-related files (members' personal information, financial information, confidential counseling information, potentially embarrassing information, etc.) will be maintained on church computers and not on personal computers. Information transmitted will be sent through the church's Gmail account, and not personal email accounts or texts. Use of hard copies of such information should be minimized. When necessary for use, hard copies must be shredded after use.

Computers must be locked upon an employee leaving the workstation. This is accomplished through the CONTROL-ALT-DELETE then ENTER function. At the end of each day employees will restart their computers, not log in, but leave the computer turned on to receive updates throughout the night. Employees must not download new programs to church-owned computers without first consulting the church's IT Director.

Specific Ministry Ideas

Food Giveaway – The need for food in the community may be great due to natural disaster (tornado) or economic devastation (pandemic). This may also be prompted by a severe downturn in the economy. The church can partner with Feeding the Valley, Community Warriors, and the Georgia National Guard to distribute food. Feeding the Valley will provide the food at the church's expense, and the church's volunteers, Community Warriors, and the Georgia National Guard can help organize and distribute the food.

In charge – Community Pastor

Auxiliary needs – traffic management, security, bathrooms for volunteers

Location – church parking lot

Cooperating agencies – Feeding the Valley, Community Warriors, Georgia National Guard, CPD, MCSO

Pandemic Testing, Vaccinations, Blood Drives, Other Medical Needs – If a mass medical need arises, the church can host a medical event of a mass nature.

In charge – Community Pastor

Auxiliary needs – traffic management, security, tents, bathrooms for volunteers

Location – church parking lot, student center

Cooperating agencies – MercyMed, American Red Cross, City of Columbus EMA, Georgia National Guard, CPD, MCSO

Debris Clearing – After a natural disaster such as a tornado, the need for debris removal in neighborhoods will be great. The church can organize volunteers for debris removal. Volunteers will be expected to provide their own equipment such as chainsaws and trucks. Stevens Hauling could provide dump trucks.

In charge – Community Pastor

Auxiliary needs – volunteer management, a place to dump debris

Location – TBD

Cooperating agencies – CPD, CFD, FEMA, GEMA, City of Columbus EMA, Stevens Hauling

First Responder Support – Any event calling for massive first response involvement could also use community support for those first responders. Support could be in the form of providing food, water, supplies, rest opportunities, etc. The church can correspond with local agencies and first responders in the church to assess needs. For instance, the church can purchase and distribute food to first responders at the site of a disaster.

In charge – Community Pastor

Auxiliary needs – TBD

Location – TBD

Cooperating agencies – CPD, CFD, FEMA, GEMA, City of Columbus EMA, food vendors such as Chick-fil-A, 13th Street Barbeque, Jason’s Deli, McAllister’s Deli, etc.

Community Counseling – In a disaster scenario, increased need for grief, trauma, depression, and anxiety counseling is expected. The church’s Care Team can provide such counseling. Some church staff may need to be redeployed to provide support such as reception and intake. In addition to the Care Team, the church can also enlist the help of qualified volunteers, such as school counselors and military chaplains.

In charge – Care Team Pastor

Auxiliary needs – volunteer counselors, redeployed church staff

Location – education space

Cooperating agencies – none

Marriage Counseling – Very similar to Community Counseling above, certain scenarios (such as a pandemic lockdown) will result in a greater need for marriage counseling. The church can fill that need as presented above.

In charge – Care Team Pastor

Auxiliary needs – volunteer counselors, redeployed church staff

Location – education space

Cooperating agencies – none

Prayer Line/Care Callers – After a disaster, the church can provide outgoing calls to church attendees through volunteer Care Callers and provide inbound lines for prayer. P3 volunteers can staff this effort. Volunteers can use their own phones with a Google Voice number for privacy, and to simply turn the number off at the conclusion of the project.

In charge – Care Team Pastor

Auxiliary needs – P3 volunteers

Location – TBD

Cooperating agencies – none

Temporary Housing/Shelter – FEMA and GEMA have no interest in using the church property for shelter due to the lack of showers. However, if the need is great enough, the church may be used for that purpose. Temporary bathroom and shower units may be provided by FEMA or GEMA and may also be rented locally. It is also assumed governmental agencies will provide cots, meals, etc.

In charge – Community Pastor

Auxiliary needs – security, volunteers to assist shelter occupants

Location – Student Center

Cooperating agencies – FEMA, GEMA, CPD, MCSO

Employment Assistance – Economic disruption would create a need for employment assistance in the form of help with resume development, interview skills, and organization of a job fair.

In charge – Care Team Pastor

Auxiliary needs – volunteers with background in personnel management and job search assistance

Location – TBD

Cooperating agencies – none

Assisting Schools – Church volunteers can be organized to assist schools with anything they need. Alternatively, food can be distributed to students as needed on school property by church volunteers.

In charge – Age-Graded Staff

Auxiliary needs – volunteer management

Location – area schools

Cooperating agencies – Muscogee County School District, Harris County Schools, Phenix City Schools, Russell County Schools, Lee County Schools, Feeding the Valley

Funding Other Agencies – The church’s greatest opportunity for assistance may be to fund the operation of a larger organization well-versed in disaster recovery. If prudent, the church may choose to fund the operations of other agencies such as Samaritan’s Purse or the Red Cross.

In charge – Administrator

Auxiliary needs – NA

Location – NA

Cooperating agencies – NA

Active Shooter Scenario

Cascade Hills will use the ALICE method for training for and responding to an active shooter: Alert, Lockdown, Inform, Counter, Evacuate. An introduction to ALICE training may be accessed at https://www.youtube.com/watch?v=7FpBeL_VVTs&t=6s. Armed security as well as staff and volunteers will be trained in use of the ALICE method. In a live situation, armed security and staff will be expected to provide leadership and direct people concerning what to do based on the unfolding situation and ALICE training. The Administrator is responsible for initiating and updating training, and the City's EMA Director will be invited to participate in training as well as evaluation of the training.

Reputational Scenario

The church must be ready to face a situation where the church’s ethics and character are called into question. The best mitigation of this is for leadership to ensure the church’s values are truly operational. Beyond that, the church must manage internal and external reputational risks. In a reputational mishap, the church will proactively do the right thing in a timely manner. In a media firestorm, the Communications Director will release a statement detailing the church’s plan for dealing with its crisis. The Communications Director will imagine what scenarios are possible or probable and prepare statements in advance for release.

| Reputational Risks | |
|--|---|
| Internal | External |
| Staff moral lapse | Crime committed by member |
| Embezzlement | Malfeasance by third parties |
| Child abuse | Misinformation distributed by third party |
| Mishandling disturbance in worship service | |
| Mishandling disturbance at the park | |
| Serious injury on church property | |
| Charges of racism or misogyny | |
| Misunderstood statements made from pulpit | |

Routine Protection

Armed Security

The church will maintain armed security at all regularly scheduled worship services, on weekends as well as weekdays. Final staffing decisions will rest with the church administrator, but generally the church will employ uniformed and plain clothed officers for traffic management on the church property as well as surrounding city streets, and security all throughout the church building, including outside the building, in the lobby, inside the auditorium, and hallways and vacant rooms. Plain clothed officers will provide personal security for the Lead Pastor, Pastor Emeritus, and their families. In the pastors' absence, the same officers will provide personal security for guest speakers and their families or guests in attendance.

Armed security will secure a perimeter around the stage area and control access within the perimeter. Any breach of this perimeter will be met with a swift response by security. An intruder will be detained by security, identified (ID will be photographed), questioned, photographed, and ministered to as needed. Results of the incident will be shared with the security team and a written report filed with the administrator within twenty-four hours. It is incumbent upon security to familiarized themselves with those who routinely occupy the stage area.

Disruptive people in the worship service will be approached progressively by an usher, then by the administrator, community pastor or care team pastor, then by uniformed officers. If the situation cannot be resolved, the officers will remove the disruptive person from the auditorium and treat the individual as an intruder (see procedures above).

All uniformed and plain clothed officers, ushers, and selected church staff will be equipped with walkie talkies. Anyone noticing a suspicious or disruptive person will alert the group, initiating the progressive response delineated above.

The church will establish a command center in Room 137. During weekend services the center will be manned by uniformed officers. The room will contain TV screens with live feeds from all security cameras. The officers will monitor the screens for notable incidences, and respond accordingly. This location is also near the children’s and preschool areas, and officers should be aware of noteworthy activity in those areas and respond accordingly. This room will also contain a NOAA weather radio for monitoring weather events during worship services.

The administrator will meet with security periodically (every six months at a minimum) to assess and improve procedures. All incidences, regardless of how minor, will be cataloged by the Care Team Pastor. Responses to incidences will be evaluated.

Contact Information for Armed Security

| | |
|------------------------------------|--------------|
| Elizabeth Allison..... | XXX-XXX-XXXX |
| Kevin Baldwin | XXX-XXX-XXXX |
| Rusty Blair | XXX-XXX-XXXX |
| Amanda Hogan | XXX-XXX-XXXX |
| John Papay | XXX-XXX-XXXX |
| Bill Tuning..... | XXX-XXX-XXXX |
| Tim Wynn..... | XXX-XXX-XXXX |
| Fort Benning Military Police | 706-545-5222 |

Insurance

The church will maintain insurance on the church's buildings and contents, as well as liability insurance. The administrator in consultation with the church's attorney will review coverage prior to annual renewal to ensure adequate coverage.

Records Preservation

Financial and personnel records will be backed up daily on an offsite server. Membership records are maintained on a web-based system.

Cooperation with Other Agencies

The church will maintain relationships and current contacts with other agencies for cooperation in a disaster.

Contact Information

American Red Cross

Alex BalcumXXX-XXX-XXXX

City of Columbus Emergency Management Director's Office

Chance Corbett.....XXX-XXX-XXXX

Community Warriors

Hai ClayXXX-XXX-XXXX

Feeding the Valley

Steve WatkinsXXX-XXX-XXXX

Mercy Med

Tony Nguyen706-507-9209

Samaritan's Purse.....828-262-1980

Southern Baptist Disaster Relief.....770-455-0404

Georgia National Guard

Adjutant General.....678-569-0610

Community Resources678-569-3618

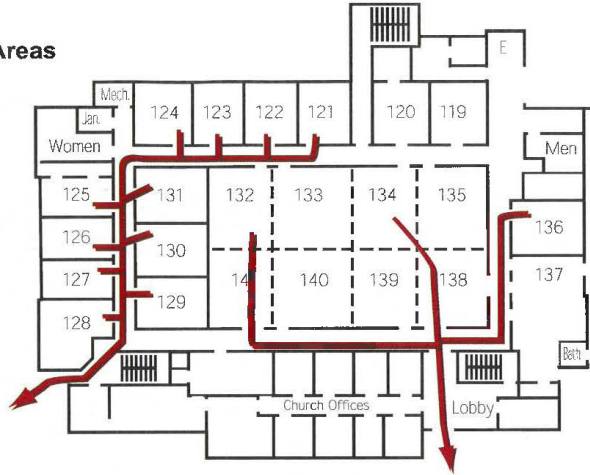
Chaplain678-569-3692

Evacuation Plans

Bomb Threat

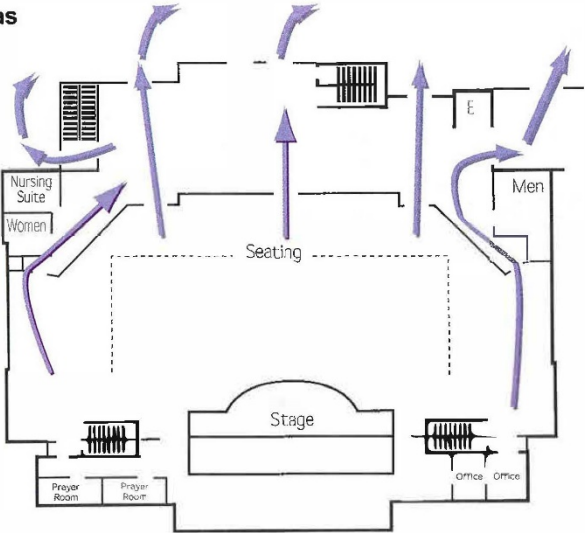
Outside Assembly Areas

Main Building
1st Floor



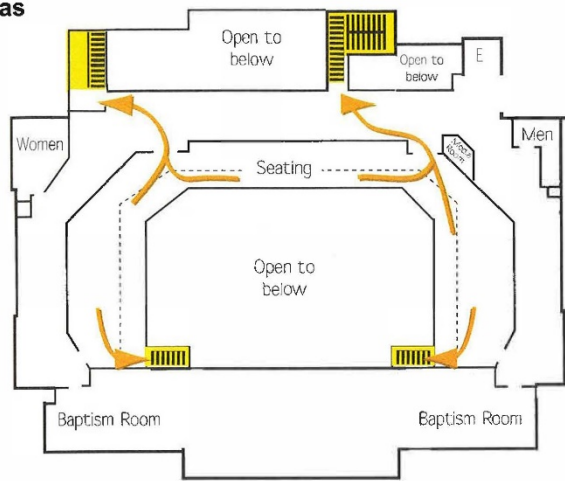
Outside Assembly Areas

**Main Building
2nd Floor**

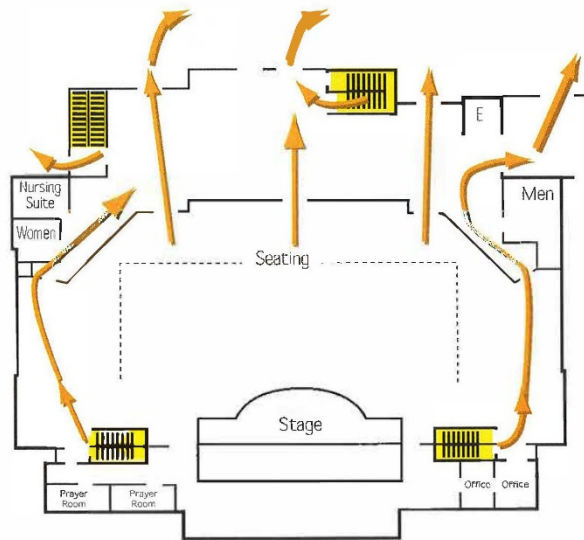


Outside Assembly Areas

**Main Building
3rd Floor**

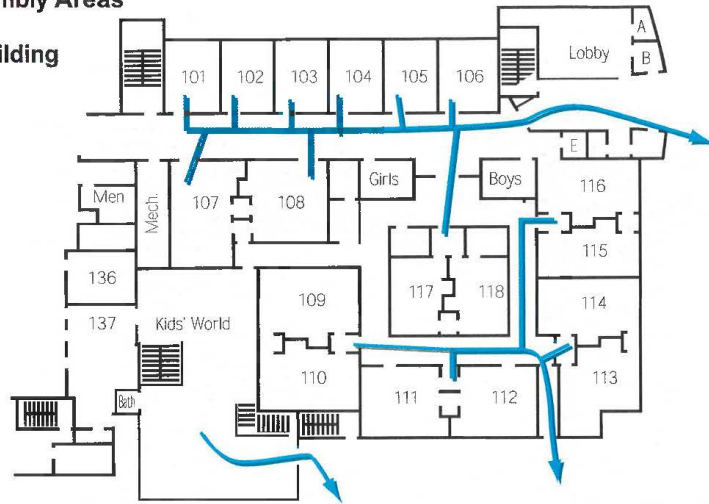


**Main Building
2nd Floor**



Outside Assembly Areas

**Education Building
1st Floor**



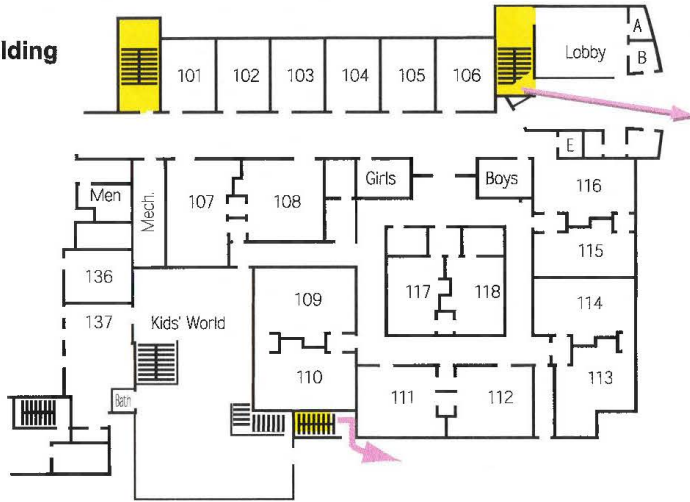
Outside Assembly Areas

Education Building

2nd Floor

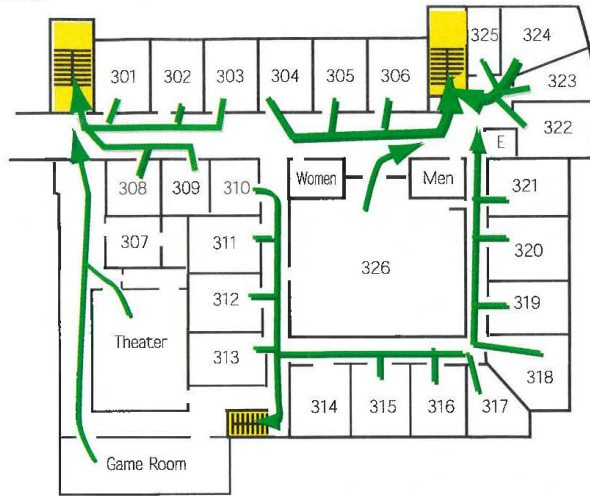


Education Building
1st Floor

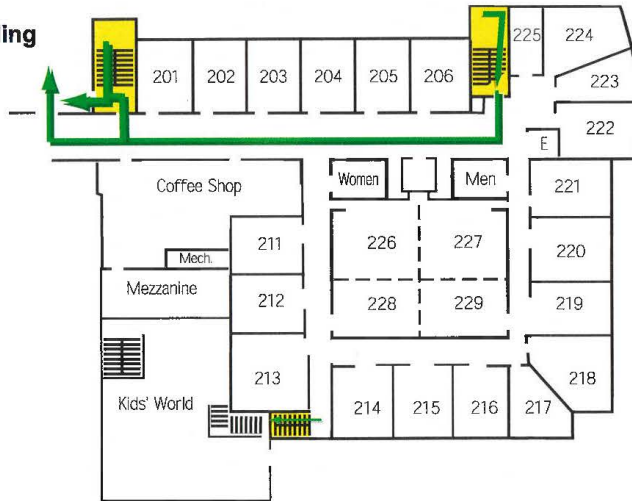


Outside Assembly Areas

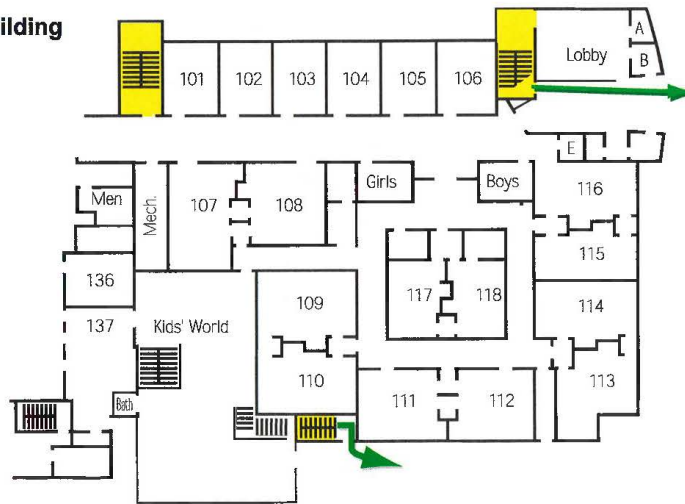
**Education Building
3rd Floor**



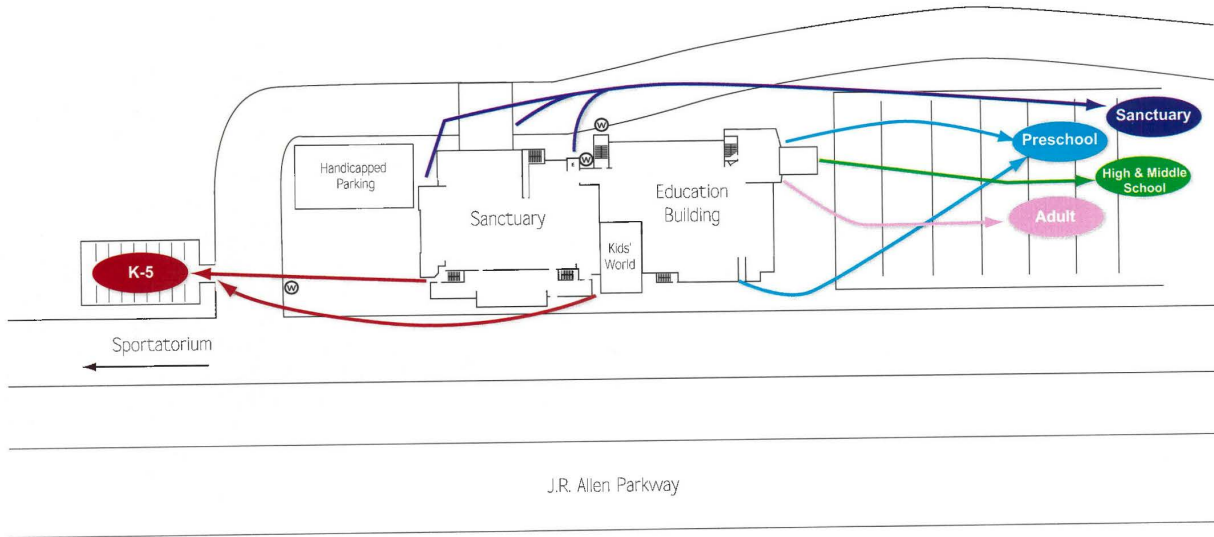
**Education Building
2nd Floor**



**Education Building
1st Floor**



Outside Assembly Areas

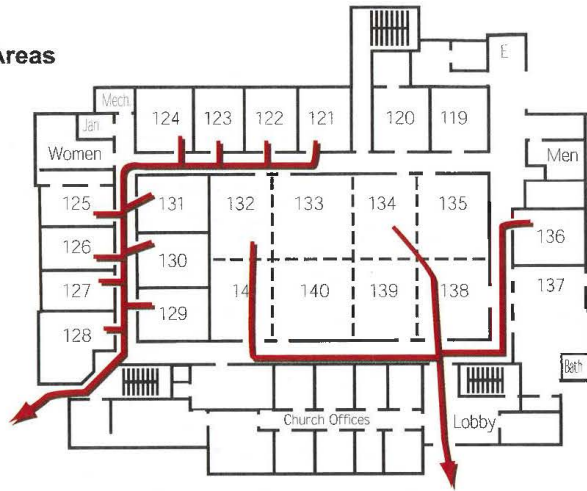


Ⓜ - Fire Hydrants

Fire

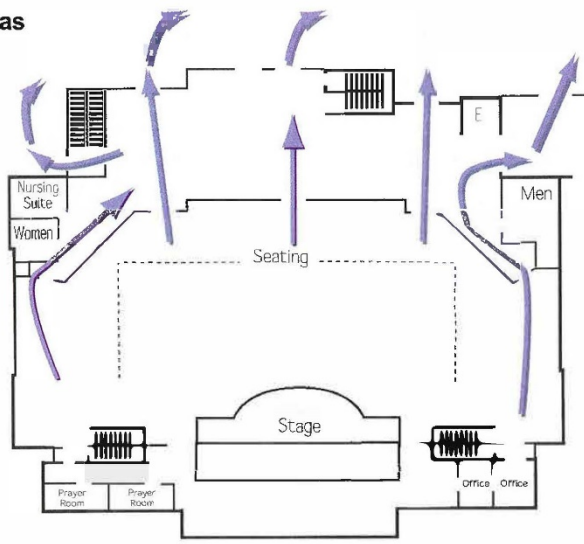
Outside Assembly Areas

**Main Building
1st Floor**



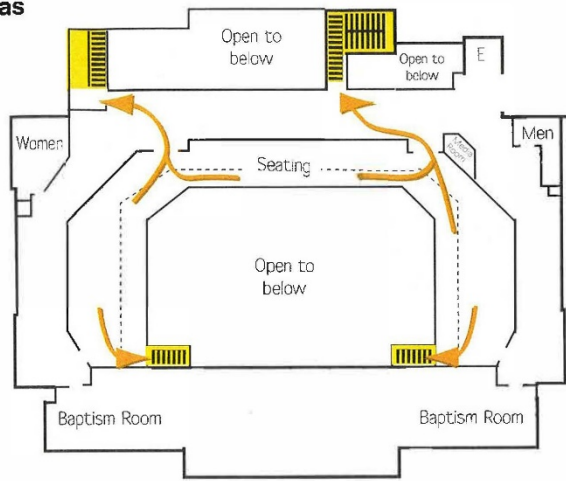
Outside Assembly Areas

**Main Building
2nd Floor**

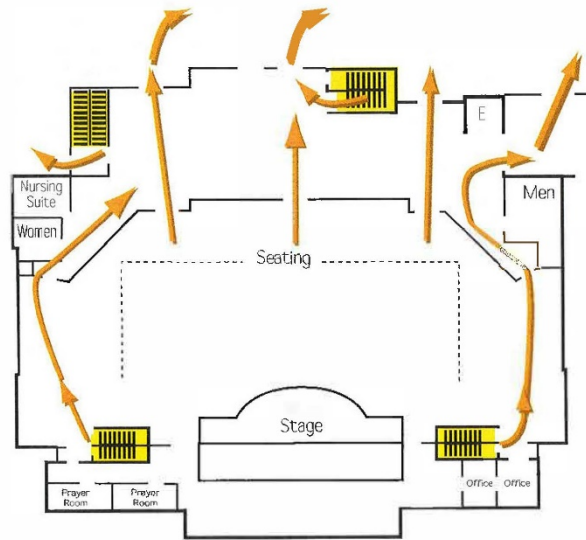


Outside Assembly Areas

**Main Building
3rd Floor**

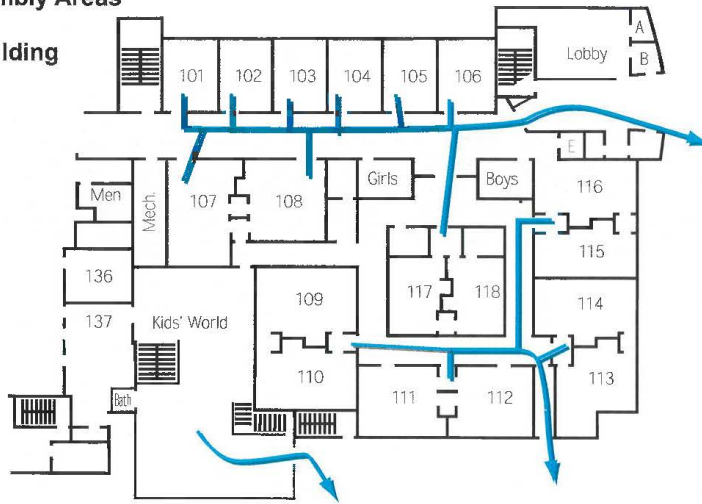


**Main Building
2nd Floor**



Outside Assembly Areas

**Education Building
1st Floor**

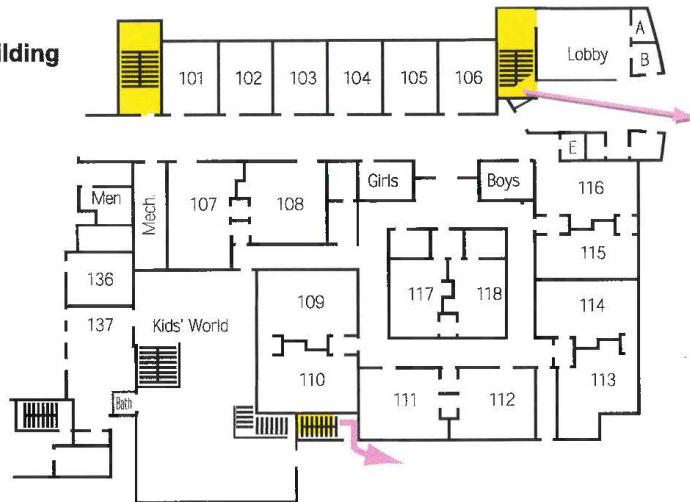


Outside Assembly Areas

**Education Building
2nd Floor**

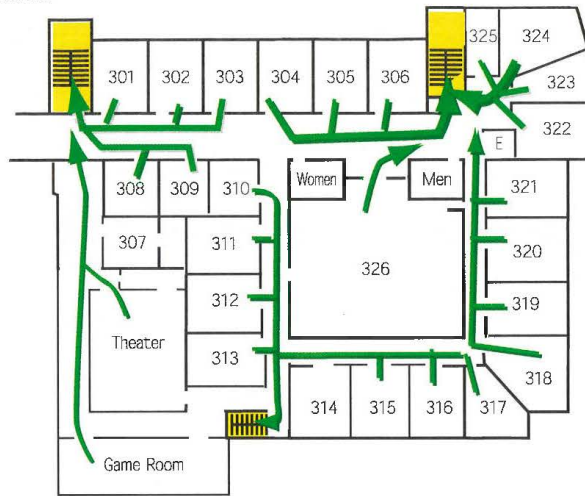


**Education Building
1st Floor**

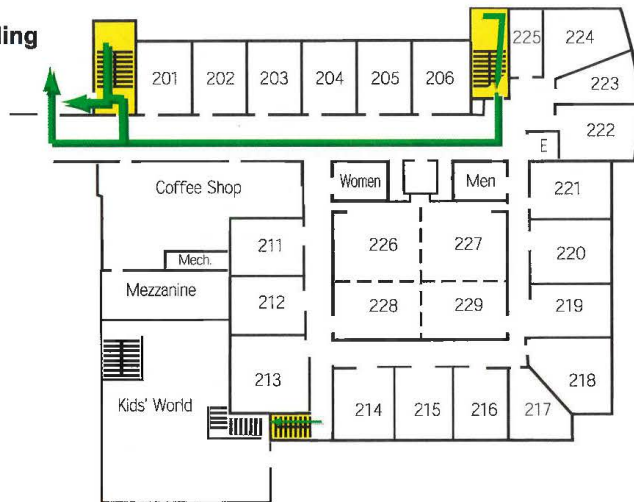


Outside Assembly Areas

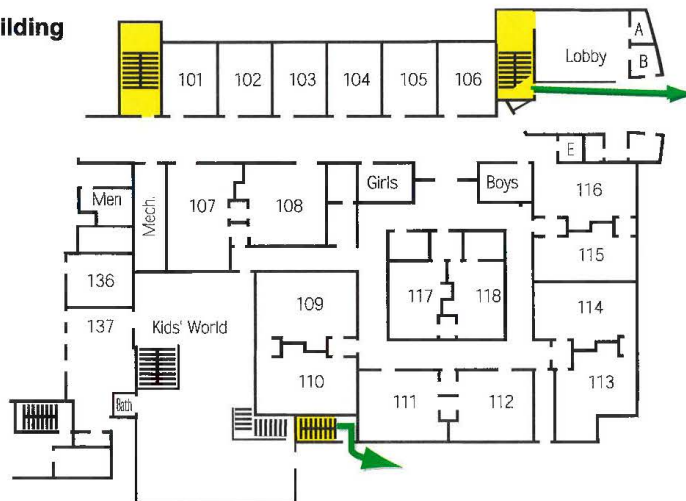
**Education Building
3rd Floor**



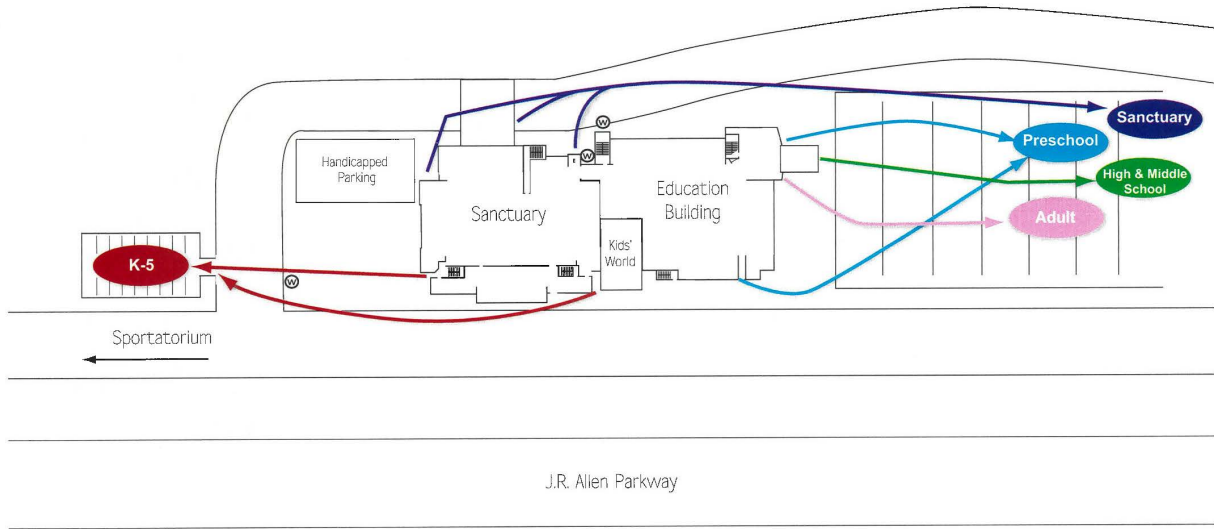
**Education Building
2nd Floor**



**Education Building
1st Floor**



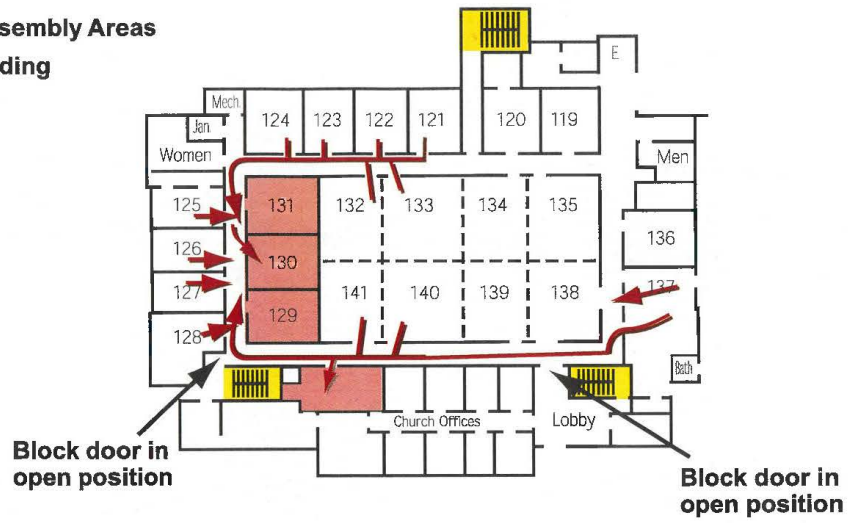
Outside Assembly Areas



Ⓜ - Fire Hydrants

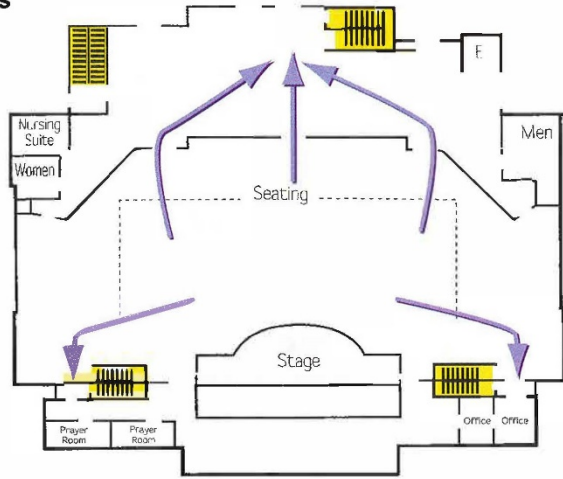
Tornado

**Inside Assembly Areas
Main Building
1st Floor**



Inside Assembly Areas

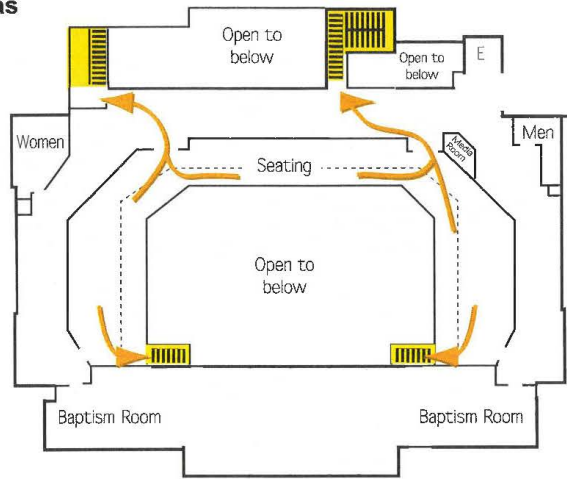
**Main Building
2nd Floor**



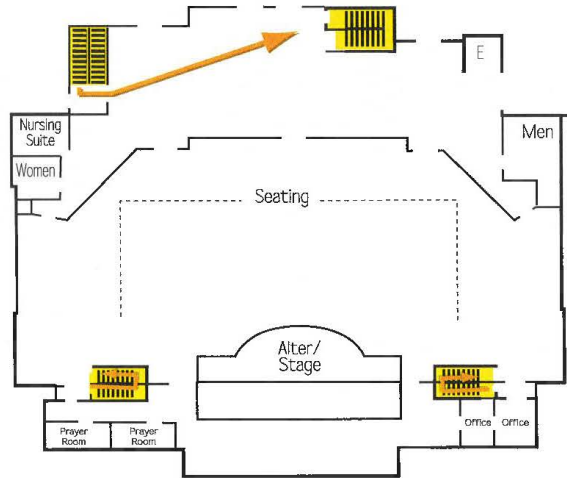
**Main Building
1st Floor**



Inside Assembly Areas
Main Building
3rd Floor



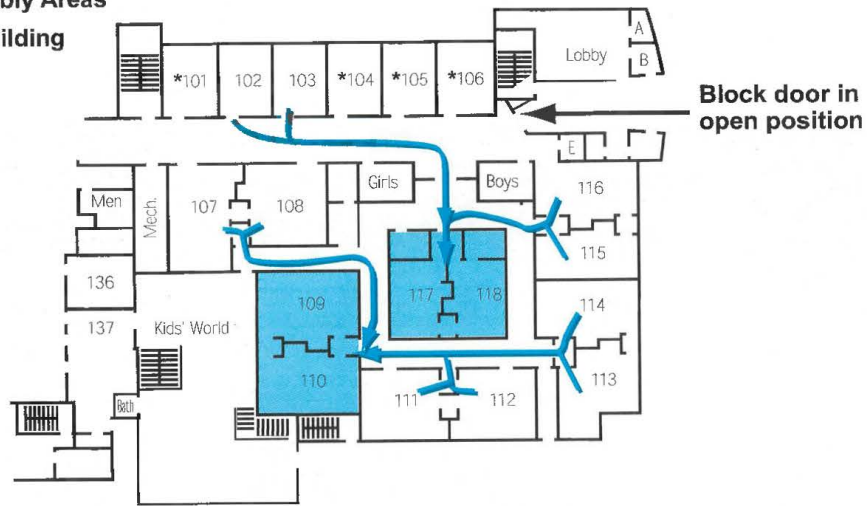
Main Building
2nd Floor



Main Building
1st Floor



**Inside Assembly Areas
Education Building
1st Floor**



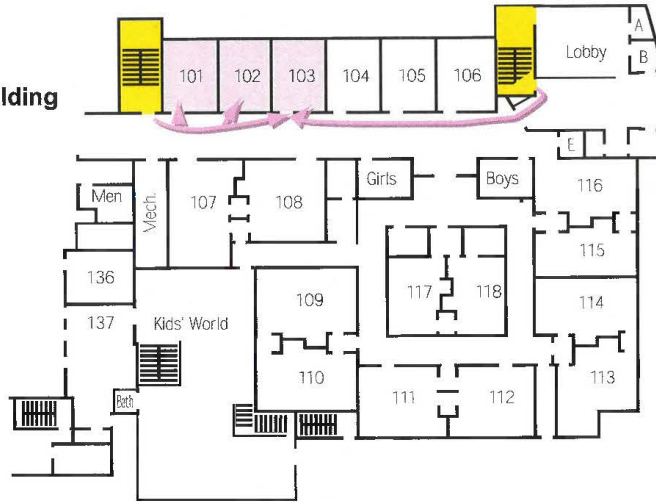
* Note: Children in Rooms 101, 104, 105, and 106 **DO NOT MOVE**

Inside Assembly Areas

**Education Building
2nd Floor**



**Education Building
1st Floor**



Tabletop Exercises

Church leadership will participate in periodic (minimum six months) tabletop exercises showcasing a disaster scenario. The exercise will be led by the Care Team Pastor. The scenario will be undisclosed until the exercise to ensure candid, realistic, and honest responses. The City's EMA Director will be invited to each exercise and requested to provide input and unfiltered assessment. At least one member of the armed security team will also be invited. Generally, the exercise will consist of a PowerPoint detailing an unfolding situation. Leadership will discuss how the church should respond to the situation with a summary discussion at the conclusion of the exercise. This exercise will be conducted prior to this plan's Periodic Review to allow for changes to be enacted based on the exercise.

Ongoing Training

Based on needs identified at the tabletop exercise, the Administrator will plan training sessions. These sessions may cover disaster issues, security issues, etc., at the discretion of the Administrator. Training of some sort must be held at least every six months. Training will be robust and will include an actual mock scenario. The EMA Director will be invited to participate in the training, and also to provide assessment and feedback.

Threat Assessments

Church leadership will use the following Threat Assessment Grid to assess the criticality of named threats:

| Natural | Criticality (1-10) | Technological | Criticality (1-10) | Human-caused | Criticality (1-10) |
|-------------------|--------------------|-----------------------------|--------------------|-------------------------------------|--------------------|
| Avalanche | | Dam failure | | Active shooter incident | |
| Drought | | Hazardous materials release | | Armed assault | |
| Earthquake | | Industrial accident | | Biological attack | |
| Epidemic | | Levee failure | | Chemical attack | |
| Flood | | Mine accident | | Cyber-attack against data | |
| Hurricane/Typhoon | | Pipeline explosion | | Cyber-attack against infrastructure | |
| Space weather | | Radiological release | | Explosives attack | |
| Tornado | | Train derailment | | Improvised nuclear attack | |
| Tsunami | | Transportation accident | | Nuclear terrorism attack | |
| Volcanic eruption | | Urban conflagration | | Radiological attack | |
| Winter storm | | Utility disruption | | Civil Unrest | |

This grid is the U. S. Department of Homeland Security’s Threat and Hazard Identification and Risk Assessment (THIRA) guide. The grid is modified to add the threat of civil unrest. The Administrator, Community Pastor, and Care Team Pastor will meet periodically (minimum of six months) to consider updates to the Threat Assessment Grid. The City’s EMA Director will be invited to each assessment and requested to provide input. This assessment will be conducted prior to this plan’s Periodic Review to allow for changes to be enacted based on the assessment.

Periodic Review

This plan will be reviewed periodically at a minimum of every six months. Review will be conducted by the Administrator in consultation with the Community Pastor, Care Team Pastor, security team representative, and City of Columbus EMA Director. The Administrator will request the EMA Director to update the church on any trends and developments in disaster recovery and security. The Care Team Pastor is responsible for updating the written plan based on the outcome of the update meeting. The Lead Pastor will be briefed on the results of the review.

Internal Contact Information

| | |
|--|--------------|
| Administrator Scott Dykes..... | XXX-XXX-XXXX |
| Assistant Aaron Burgess..... | XXX-XXX-XXXX |
| Community Pastor Butch Jordan | XXX-XXX-XXXX |
| Assistant Micaela Fox..... | XXX-XXX-XXXX |
| Care Team Pastor Ken Dawson | XXX-XXX-XXXX |
| Assistant Micaela Fox..... | XXX-XXX-XXXX |
| Communications Director Amanda Biddle..... | XXX-XXX-XXXX |
| Lead Pastor Brent Purvis | XXX-XXX-XXXX |
| Assistant Ashley Faulkner | XXX-XXX-XXXX |
| Pastor Emeritus Bill Purvis..... | XXX-XXX-XXXX |
| Assistant Victoria Hall..... | XXX-XXX-XXXX |

APPENDIX E. COPYRIGHT INFORMATION FOR REPUBLISHED FIGURES

Figure 1 “BCPLifecycle.gif” may be used with blanket permission granted to copy, distribute, or modify image: “Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.2 or any later version published by the Free Software Foundation; with no Invariant Sections, no Front-Cover Texts, and no Back-Cover Texts.” This information is per <https://en.wikipedia.org/wiki/File:BCPLifecycle.gif>.

Figure 2 “Preparedness Process” is republished with expressed permission:

SAGE PUBLICATIONS LICENSE
TERMS AND CONDITIONS

May 17, 2021

This Agreement between Dr. Kenneth Dawson ("You") and SAGE Publications ("SAGE Publications") consists of your license details and the terms and conditions provided by SAGE Publications and Copyright Clearance Center.

All payments must be made in full to CCC. For payment instructions, please see information listed at the bottom of this form.

| | |
|------------------------------|---------------------------------------|
| License Number | 5071610106641 |
| License date | May 17, 2021 |
| Licensed Content Publisher | SAGE Publications |
| Licensed Content Publication | Scandinavian Journal of Public Health |
| Licensed Content Title | 18. Preparedness process |
| Licensed Content Date | May 1, 2014 |
| Licensed Content Volume | 42 |
| Licensed Content Issue | 14_suppl |
| Licensed Content Pages | 22 |
| Type of Use | Journal |
| Requestor type | Non-commercial |

| | |
|---------------------------|---|
| Format | Electronic |
| Portion | Figure/table |
| Number of figures/tables | 1 |
| Will you be translating? | No, only English |
| Circulation | 100 |
| Title of new article | Disaster Preparedness Plan for Cascade Hills Church, Columbus, Georgia |
| Lead author | Kenneth Dawson |
| Title of targeted journal | Scandinavian Journal of Public Health Volume 42, Issue 14_suppl, May 2014 |
| Publisher | SAGE Publications |
| Expected publication date | Aug 2021 |
| Portions | Figure 18.1. The preparedness framework. Dr. Kenneth Dawson 4500 15TH AVE |
| Requestor Location | PHENIX CITY, AL 36867 United States Attn: Dr. Kenneth Dawson |
| Publisher Tax ID | GB232600116 |
| Billing Type | Credit Card |
| Credit card info | Master Card ending in 8892 |

Credit card expiration 07/2024

Total 38.00 USD

Terms and Conditions

SAGE Terms and Conditions for Permissions Administered Through RightsLink - UK

You, the Requestor, are requesting to use the material specified in the permission request (the "Work"). Your agreement to the terms and conditions herein and completion of a permission request constitutes a Permission Request. You are in no way required to use the Work; however, should you decide not to use the Work after you complete this request, you agree to cancel your order through this website. Under the above conditions, and the following terms and conditions, permission to use Work ("Permission") is granted solely to you:

1. SAGE reserves the right to revoke any Permission, at SAGE's sole discretion, within two (2) business days of the request.
2. The number of copies ("Copies") for print use is defined as the total number of copies made for distribution or for repurposing, and the number of copies ("Copies") for electronic use is defined as the total number of viewers of the Work, recipients of copies of the Work, and individuals or entities who may have access to the Work. The Copies must not exceed the Copies as stated in the Permission Request.
3. Requests to post a full article on a website, internet, intranet, or any publicly accessible site must be submitted to the Publisher through the SAGE Permissions Portal (<https://jira.sagepub.com/servicedesk/customer/portal/9>).
4. Permission is granted only for the type of use specified in the Permission Request. If any information pertaining to your Permission Request changes, you must cancel this request and resubmit a new request with the correct and current permission request information. SAGE may exercise its right to revoke Permission, if SAGE finds, in SAGE's sole opinion, that the context in which you have used or repurposed the Work is considered libelous, in violation of any right of privacy, or otherwise unlawful; infringement or in violation of any copyright or other proprietary right of others; or can be construed to possibly cause harm or injury. You agree that use of Work will be professional, in the context of fact-based and generally acceptable professional practices.
5. Permission does not include the use within Custom Publishing Programs, and all use within such programs is explicitly prohibited.
6. Permission does not include use of the material within Massive Open Online Courses (MOOC's). For permission to include material in a MOOC, please contact SAGE directly through the SAGE Permissions Portal (<https://jira.sagepub.com/servicedesk/customer/portal/9>).
7. If your Permission Request includes the right to translate the Work, you agree that the translation of the material shall be made faithfully and accurately, and that abbreviations and/or alterations in the text and/or title of the Work shall be made only with SAGE's prior the written consent. Requestor shall not own or acquire any copyright or other proprietary rights in the Work or any other material furnished by SAGE, including without limitation translations or transcriptions thereof, all of which rights shall be owned by and/or are hereby assigned to SAGE. Requestor shall indemnify SAGE against any and all claims, including without limitation attorneys'

fees and legal costs, that concern or relate to (a) inaccurate translation or transcription of the Work, (b) infringement claims arising out of the inclusion of material not furnished by SAGE or (c) infringement or other claims asserted by anyone retained by Requestor to translate the Work. Requestor agrees that the name of the Author (s), Copyright Holder, and Publisher shall appear in due prominence on the title page of every copy of the translation and in all advertisements for the translation, and that the translation shall include: (1) the Work's original copyright notice and original American title, both in English, and (2) notice in granted translated language in identifying the SAGE Publications as the original publisher and stating the translation is published by arrangement with SAGE. The rights licensed to Requestor are not transferrable. The translated article reprint must include the following disclaimer in English and in the language of the reprint: "While every effort has been made to ensure that the contents of this publication are factually correct, neither the authors nor the publisher accepts, and they hereby expressly exclude to the fullest extent permissible under applicable law, any and all liability arising from the contents published in this Article, including, without limitation, from any errors, omissions, inaccuracies in original or following translation, or for any consequences arising therefrom. Nothing in this notice shall exclude liability which may not be excluded by law. Approved product information should be reviewed before prescribing any subject medications."

8. Permission is granted for prospective use only, and does not apply to any use that has occurred prior to the date of the Permission Request.
9. Permission does not apply to any material (reprints, illustrations, figures, tables, etc.) not controlled by SAGE. Requests for permission to re-use third-party material should be submitted to the original copyright holder, as indicated in the credit line for the materials.
10. Full acknowledgment of your source must appear in every copy of your work as follows:
 - o Author(s), Journal Title (Journal Volume Number and Issue Number)
 - o pp. xx-xx, copyright © YEAR by (Copyright Holder)
 - o Reprinted by Permission of SAGE Publications, Ltd.
11. Unless specified in the request or by prior arrangement with SAGE, payment is due from you within sixty (60) days after the completion of Permission.
12. It is assumed that the Requester is using the selection in question, and is subject to billing and collections procedures, unless otherwise noted.
13. Permission Requests for reuse of text excerpts shall not exceed 50% of the article's content.
14. No more than 20% of any one SAGE journal issue may be reused at one time.

Other Terms and Conditions:

v4.04

Questions? customercare@copyright.com or +1-855-239-3415 (toll free in the US) or +1-978-646-2777.