

BIBLICAL APPROACH TO CRISIS INTERVENTION

Down Cast, Not Defeated

Crisis intervention has the recent rise in terrorism with 9/11 propelling it into the fore. With a world in a constant flux of unimaginable disasters, mass the religious community has response to a “community in make this response a part of the response teams.

It is this very motivation that has compelled all religious communities to create a balanced approach to crisis intervention by using both religious and secular understanding in the establishment of a crisis response protocol. With the growing number of crisis programs and crisis training evolving since 9/11 three major factors emerged that if applied and understood will help to create an effective and inclusive response team for the religious community: *having a biblical perspective of a crisis, understanding the process of crisis, and recognizing the purpose for crisis.*

Many religious crisis teams discovered that with a clearly defined perspective of a true crisis the responder can use the scriptures to discover parallel events and the biblical responses to such events. In fact, crises of any age and of any kind are not new or escapable for humanity. For crisis is the divine process God has used from the beginning of time to draw humanity to himself. Thus, with a new biblical perspective of crisis and an understanding of the divine process for crisis the protocol developed for bringing the person in crisis to a normal level of functioning can be clearly defined. The motive to propel the person in crisis through the event by the natural and spiritual resiliency created in all humanity is the clear purpose of crisis, which is coming to a better place in life as a better person through the sovereign providential plan of God.

In Phillip Keller’s classic, a shepherd looks at PSALM 23, he provides the divine perspective needed for the crisis worker in a crisis intervention found in chapter 5, He Restoeth My Soul. In this powerful section of this classic work, he provides a glimpse into the passion of the shepherd’s heart for his sheep in trouble. He labels the troubled sheep a “cast” or “cast down” sheep when they have rolled onto their back and their rumens have filled with gasses not permitting them to stand upright. Let’s listen in on this shepherd’s heart as he encounters a cast down sheep.

As soon as I reached the cast ewe my very first impulse was to pick it up. Tenderly I would roll the sheep over on its side. This would relieve the pressure of gases in the rumen. If she had been down for long, I would have to lift her onto her feet. The straddling the sheep with my legs I would hold her erect, rubbing her limbs to restore the circulation in her legs. This often took quite a little time. When the sheep started to walk again, she often just stumbled, staggered, and collapsed in a heap once more. All the time I worked on the cast sheep I would talk to it gently, “When are you going to learn to stand on your own feet?”—“I’m so glad I found you in time—you rascal!”



been a field of intense evolution since the attack on the Twin Towers on front of the religious community. terrorist threats along with shootings, and rising murder-suicides, been challenged to create a system of crisis.” And they have been forced to overall structure of community

motivation that has compelled all

And so, the conversation would go. Always couched in language that combined tenderness and rebuke, compassion, and correction.

Little by little the sheep would regain its equilibrium. It would start to walk steadily and surely. By and by it would dash away to rejoin others, set free from their fears and frustrations, given another chance to live a little longer.

All this pageantry is conveyed to my heart and mind when I repeat the simple statement, “He restoreth my soul!”

The responder to crisis must always keep in focus that their approach to the person in crisis should emulate heartfelt tenderness, divine compassion, and considerate correction as they assist in restoring souls to live again set free from frustrations and fears instilled by catastrophe.

Another guiding focus for the crisis worker is to recognize that often for the person in crisis there is no way out, no hope and no future vision. However, as Paul writes when speaking of crisis, “. . . we've been thrown down, but we haven't broken . . .” providing a hope in the future. By reframing the event into a larger picture of life a hope will be instilled. A hope that they are not permanently broken, and they will indeed overcome the crisis.

As we explore the biblical approach to crisis intervention using a “shepherd’s heart” and an “unbroken person” we will discuss the importance of the crisis worker’s critical perspective of interventions, the crisis worker’s use of a process not a solution to assist the person in crisis and the crisis worker’s goal of guiding toward resiliency in discovering the purpose of crisis in God’s plans.

Perspective – A Clear Picture of Crisis

2 Corinthians 4:8-12, “You know for yourselves that we're not much to look at. We've been surrounded and battered by troubles, but we're not demoralized; we're not sure what to do, but we know that God knows what to do; we've been spiritually terrorized, but God hasn't left our side; we've been thrown down, but we haven't broken. What they did to Jesus, they do to us—trial and torture, mockery, and murder; what Jesus did among them, he does in us—he lives! Our lives are at constant risk for Jesus' sake, which makes Jesus' life all the more evident in us. While we're going through the worst, you're getting in on the best! (The Message)

When we understand the background of being downcast as seen from the shepherd’s perspective the whole concept of Paul’s intent in 2 Corinthians 4 becomes clearer, deeper, and richer in meaning. The same may be said of the Pastoral Crisis Intervention (PCI) clergy approaching crisis. When they can fully grasp just what a crisis is and their role in the crisis it is their hope that God is in control and that the PCI responder is demonstrating the heart of a very real God.

The first point of clarity for the PCI specialist is to define and fully understand the crisis. What is a crisis? “A crisis may be thought of as a response to an event, or critical incident, wherein one’s usual coping mechanisms have failed and there is evidence of clinically significant distress or dysfunction (Everly & Mitchell, 1999, adapted from Caplan, 1961, 1964).”² Or “A crisis may be thought of as an acute response to an event wherein a homeostasis is disrupted, one’s usual coping mechanisms have failed, and there is evidence of significant distress or functional impairment (Every & Mitchell, 1999, adapted from Caplan, 1961, 1964).”³

Even more clarity is provided by Kanel when he outlines the three major elements of crisis, “The definition reflecting the three essential parts of a crisis is the trilogy definition . . . (1) the precipitating event; (2) a perception of the event that causes subjective distress; and (3) the failure of a person’s usual coping methods, which causes a person experiencing the precipitating event to function at a lower level than before the event.”⁴

In these definitions the major focus and aspect for the crisis worker is that the normal coping skills the person has historically used, developed, or adapted over time have not worked. Putting this into perspective for both the crisis worker and the person in crisis will be the most important aspect of this entire response process.

We may clearly demonstrate that the Bible teaches us that crisis should be seen as a normal part of life itself. “Man, that is born of a woman is of few days and full of trouble.” [Job 14:1] “It's human! Mortals are born and bred for trouble, as certainly as sparks fly upward.” [Job 5:7] There are a plethora of scriptures that verify crisis as a part of human experience for everyone. With this biblical perspective crisis may be seen as normal and coping as a normal human mechanism in response to crisis designed by the Creator.

And in essence it is the hope of the Lord God that we call upon Him in our distress as evidenced throughout the scriptures but predominantly in the Psalms.⁵ Psalm 107:6 is an example of an oft repeated phrase from God's people, “Then they cried out to the LORD in their trouble, and he delivered them from their distress.” This idea of calling to God from distress is the same as a person in crisis coming to the crisis worker seeking to be helped through the crisis. God uses His people to fulfill the role of God's delivering presence in the crisis. This view will help the person in crisis to understand that they are part of a normal part of life and a process God has instilled into all peoples so they would eventually call on Him for their help from their trouble.

As Kanel states, “Perhaps the most important aspect of any crisis is how the person perceives the situation.”⁶ No matter how the crisis interventionist sees the precipitating events it is the perception of the one in crisis that is crucial. When reframing the event, the PCI counselor will recognize the “cognitive key”⁷ of how the person is coping. Recognition of their coping mechanism that has been shaped over the lifetime of the person in stress identifies the crisis counselor whether the crisis will become a danger or an opportunity.

If, for example, the person in crisis perceives that “Crisis are part of life and should not be considered abnormal”⁸ then there will be an opportunity for progress and change. However, if the person has developed a perspective of crisis that causes “maladaptive behaviors”⁹ then there is true danger. Interventionists of any level of experience at this point of discovery will be challenged to provide coping resources and skills that help in either situation.

Opportunity to help in intervention at this point is critical as the person is “more receptive to suggestions”¹⁰ for relying on their existing coping skills and developing new ones. If the counselor can place the precipitating event into the framework of understanding that “without crisis development is impossible”¹¹ then the process for growth can be established.

A note of caution must be used because of the degree of vulnerability¹² for the person in crisis. Often the PCI counselor attempts to “fix” the problem or introduce a whole new set of coping mechanisms, such as a whole new set of spiritual concepts. One must consistently remember that persons in crisis are in a “lower functioning”¹³ state and are not often ready to establish brand new coping skills. As Kanel warns “The crisis worker, however, would not want to rid clients of all subjective distress too soon without helping them change their perception of the precipitating event or without encouraging coping behaviors.”¹⁴ I.e. make sure that the PCI counselor does not move too fast and too presumptuous for the person in crisis.

Rather, the counselor should attempt to provide a new perspective of the precipitating event that includes the element of an opportunity to grow. Cognitive restructuring¹⁵ will help the client re-frame how they see the event. If the person in crisis has good coping skills the crisis worker can use the event to provide an opportunity to grow. If the person

is not able to cope it is the crisis worker's responsibility to alleviate the immediate stress as much as possible. Once this is accomplished, the discovery of existing coping skills need to be examined and used for the client to progress forward.

As Everly writes about the psychology of stress, “. . . most of one's stress in one's life comes about because of how one views the people, places, and things in the world around them. The meanings that one assigns to things are the essential determinants of happiness, and even effectiveness as a worker, a spouse, and a parent.”¹⁶ Therefore, re-framing the perspective of the precipitating event is critical to making the crisis an opportunity or a threat.

“The essential idea to remember is that the crisis interventionist should not focus on changing precipitating events but rather the way in which clients experience them. Changing perceptions will lower clients' subjective distress and increase their functioning levels. Offering coping strategies also aid in lowering subjective distress and increase functioning as well.”¹⁷

At the very least, the crisis worker should make an attempt to introduce the concept of growth and progress from the event. Even the lowest-functioning client will be responsive to searching for hope and answers to a devastating event. Any type of positive hope and change will not harm the client. As Kanel suggests, “. . . anxiety as a motivator for risk taking and growth is a key concept from existential theory that has contributed to crisis theory. The belief that all people will suffer in life at one time or another and that suffering can strengthen people can be used to reframe a crisis for the person experiencing it.”¹⁸

For the spiritual person in crisis the idea of crisis as a means of growth and opportunity can be found in such scriptures as, Romans 5:3-5, “And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.” [NASB] And James 1:2-5 “Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything. If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.” [NIV]

Applying the trilogy definition provided by Kanel to corollary spiritual concepts the PCI counselor may very well move the client into the process of reframing. It is in each of the above scriptures we recognize that they (1) place tribulations and trials (precipitating events) into expectancy. Having the client affirm this idea is the cognitive trigger for the crisis worker to move to the next stage of restoration. (2) crises are re-framed into a new context of purpose—learning, i.e., hope and maturity (cognitive reframing) (3) the coping skills toward progress are spiritual concepts as perseverance in faith, proving the faith, etc. (4) the progress is becoming like Jesus Christ or sanctification of the soul.

Lessons learned in the reframing process:

1. Never try to lessen the significance of the precipitating event for the client. For them it is a real crisis.
2. Always try to ease the immediate stress, physically, emotionally, and mentally with existing resources. You are no help to a person bleeding, hungry, etc.
3. Always try to have the client reframe the event, not impose your ideas and beliefs on them. Salvation of souls is important but taking advantage of a vulnerable person often leads to false confessions. Let the Holy Spirit lead your client and you.
4. Offer coping strategies that include the new perspective of growth and progress, but do not force this concept. Allow the client to make their own progress. Insisting on superimposing your understanding of the event and beliefs does little to alleviate the crisis.

Process – A Guiding Light through Crisis

It is imperative that the crisis worker not only enter the crisis with the proper perspective but also understand that the intervention is a short-term solution to the long-term process of coping and healing. Crisis intervention for the chaplain must be seen as one element of the entire response to crisis, not a solution, and inherent danger for religious crisis workers. Everly provides one of the most succinct, clear, and extensive understanding for pastoral crisis intervention in the following summary.

In sum, pastoral crisis intervention may be defined as the functional integration of any and all religious, spiritual, faith-based, and pastoral resources with the assessment and intervention technologies germane to the practice of crisis intervention and disaster mental health. As previously noted, crisis intervention is to counseling and psychotherapy, as pastoral crisis intervention is to pastoral counseling and pastoral psychotherapy. The goals of pastoral crisis intervention, as defined herein, are fundamentally the same as those on non-pastoral crisis intervention, i.e., the reduction of human stress, whether or not the distress concerns a significant loss, a crisis of meaning a crisis of faith, or some far more concrete and objective infringement upon adaptive psychological functioning. . . the pastoral orientation to crisis intervention brings with it a “value added” over and above the traditional non-pastoral approach to crisis intervention. This corpus of “value added” ingredients has been enumerated above as mechanisms of action, or agents of change, and appear to be unique to the pastoral perspective as it employs religious, spiritual, and theological resources in an effort to “shepherd” an individual from distress and dysfunction to restoration.¹⁹

If the religious interventionist maintains this clear understanding that they are “part of the process” and not the “solution or answer” to the crisis they will be effective in assisting the person in crisis to “find their own way” through the experience.

As for the process the SAFER model, Stabilization, Acknowledgment, Facilitation of understanding, Encourage effective coping skills and Refer when necessary is a very effective process that I have used on many occasions.²⁰ Kanel’s discussed ABC method provides similar strategies, A – developing and maintaining contact, B – identifying the problem, and C- coping.²¹ Greenstone and Leviton expand on the above by adding some additional insightful components, I. Immediacy, II. Control, III. Assessment, IV. Disposition, V. Referral, and VI. Follow-up.²²

In Each of the above processes we see three key components and only by using them in a crisis may the crisis worker be able to fully appreciate which system they will use to become the bridge to a better place.

The first component of whatever system the PCI should choose is the critical initial contact. Crisis workers, especially religious ones, often without intention skip this part of the process which could prove detrimental more than helpful. The initial contact being crucial is the critical time of making sure the necessities are provided. Physical care such as are there any evident wounds or medical problems or does the person who has nutrition or health care needs must be considered before any attempt at offering a coping mechanism is made. These may sound like mundane issues but may prove to be an effective means of gaining attention and stabilizing the situation in a very practical and real sense.

The next component of all three systems is that of stabilizing the mental aspects of the crisis. Dealing with the actual precipitating event and how it is being perceived by the victim is often dealt with by re-framing or other similar cognitive exercises. The main thrust is to be sure to fully identify with the victim without minimizing the impact they are experiencing. The crisis may seem trite to the person intervening, but it is a very real crisis to the person in the throes of its grip in their life.

As Greenstone and Leviton write, “Allow the crisis to be the victim’s crisis. Avoid judgments, preachments, and putdowns. Don’t belittle the victim or the crisis; crisis is always in the eye of the beholder. The way the victim currently perceives the world is the victim’s reality.”²³ By offering an empathic ear and acknowledging the crisis the victim will respond and begin to open their tunnel vision created by the crisis.

The last step is just as critical as the first and that is to begin offering alternative coping skills, mechanisms or plans that fit the nature of the crisis and the nature of the person in the crisis. Again, it is here that the crisis worker must keep in mind they are not determining a final solution, only a coping mechanism to provide the bridge to a better place. As Everly writes, “. . . crisis intervention is to counseling and psychotherapy, as pastoral crisis intervention is to pastoral counseling and pastoral psychotherapy.”²⁴ The main point being that the crisis worker is simply the band aid until furthermore intense treatment, if needed, is provided.

The crisis worker should never give up hope, however, that the person in crisis may be resourceful enough to discover a coping mechanism previously untried to overcome and work through their current crisis situation. The key is to coach and guide the person to their own discovery of coping, not telling them how to get through the exceedingly difficult circumstances. It is here that the spiritual crisis worker has much more to offer than the secular worker. Everly suggests, “. . . the pastoral orientation to crisis intervention brings with it a ‘value added’ over and above the traditional non-pastoral approach to crisis intervention. This corpus of ‘value added’ ingredients has been enumerated above as mechanisms of action, or agents of change, and appear to be unique to the pastoral perspective as it employs religious, spiritual, and theological resources in an effort to ‘shepherd’ an individual from distress and dysfunction to restoration.”²⁵

Indeed, with the shepherding and unbroken person concept the Christian crisis worker has the value-added ability to shepherd and nurture the person to a better place by opening to them the strength, depth and wisdom of spiritual values and concepts that could very well enhance their coping abilities. This religious resiliency that has been placed into every human at creation becomes the very coping mechanism that God has ordained to draw men/women unto Him in times of crisis. Again, a cautionary flag must be raised for the zealot who insists on salvation as the only solution.

It may very well be that this crisis is but one step in the journey each person travels toward discovering God and His goodness. The PCI crisis worker must be skilled in order to help the person by identifying the factors of resiliency in the person in crisis so that they can access and use them to cross over to the other side of the crisis. This process of discovery will enlighten the worker and the person in crisis as to the purpose for the event which is to grow and to be enriched becoming a better person and moving toward a better understanding of God.

Purpose – Better Place after Crisis

Perhaps there is no better time for a person to take a critical look inward to discover the resiliency all human creation has been endowed with then in a time of turmoil as discussed in [Aftermath in the Wake of Murder](#).

In a world that has no guarantees for safety anywhere at anytime, it is healthy to turn to the spiritual world to find the peace and safety that this world is so sorely lacking. The answers to our prayers for peace and safety are not always found in the world around us, but rather in the world inside of us. Instead of prayers for safety being answered with world peace, we are gifted with peace in our hearts and the capacity to embrace with gratitude the moments of peace and safety that abbreviate violence. Instead of being answered by freedom from danger, we are gifted with courage, strength, and intuition needed to preserve.

If we allow fear to take over our lives, we become secondary victims instead of survivors. We may interject the lack of security we feel in our world into lack of security in ourselves. The less we trust ourselves, the more vulnerable we become. Evil is attracted to fear. Evil thrives on fear. Protecting ourselves from the disease of violence entails protecting and fortifying our souls as well as our homes and finding constructive ways of managing our fear.²⁶

“Resilience is the innate ability to rebound from adversity with even greater strength to meet future challenges.³ A leading researcher, Emily Werner, described resilience as the potential to achieve positive life outcomes in spite of risk.”²⁷ And when this value is questionable in some people research has discovered otherwise. “But research suggests

otherwise: Resilience is the norm. Humans were created with the tendency to overcome all but the most disastrous of experiences. Each of us has descended from ancestors who survived all extremes of hardship.”²⁸

Although Brentro and Larson are discovering the resiliency of youth in crisis they provide a foundational concept for crisis workers in that each person is born with an innate ability to overcome crisis through resiliency. I concur when they write, “In one sense, we must believe in ourselves, in each individual’s ability to affect another’s life for the better . . . to grow beyond the limits of a traumatic past or a risk-filled environment: We must believe in resilience.”²⁹

Everly defines resilience as, “the term ‘resilience’ refers to the ability of an individual, group, organization, or entire population, to rebound rapidly and effectively from psychological or behavioral disturbances associated with critical incidents, terrorism, or mass disasters.”³⁰ And we also suggest that this resilience is what has separated Americans from other nations when facing crisis. In fact, American resiliency is founded on the very God that has shaped and formed this nation from its inception. It is this added value of faith that will also separate the crisis worker from the secular when providing coping mechanisms that bring the person in crisis to the better place of the crisis.

Everly suggests,

Resiliency is fostered through understanding the adversary, regaining some control over your life, building networks for mutual support, and rediscovering some sense of meaning and purpose in life that has future orientation, e.g., identifying with something greater than yourself. In cases of loss, keeping in mind that the best way to honor those who you have lost is to live well with a sense of purpose. It may be obvious by now that spiritual and religious interventions may be for some uniquely powerful in combating the unthinkable, the demoralizing, and even total warfare.

As we have learned from the attack on Pearl Harbor and the relentless bombing of London, during the ‘Battle of Britain,’ acts designed to demoralize and defeat can actually serve to strengthen. With the same calm, strength, and wisdom that returned the evil genie in the Arabian fables to his bottle, we can defeat terrorism . . .”³¹

We must stress that this process of using faith-based resilience as a coping mechanism is not the final solution but one small step toward a lifetime of coping with crisis. The added value of the spiritual dimension adds to the power that surpasses most secular and worldly concepts. Before we look inward it is often good to step back and review what seemingly looks like a failure or a loss. Many people who have overcome great odds often reflect on how they had to be forced to step back and gain new perspective³² or to “rewrite your script and see yourself differently. . .”³³ This is where the crisis worker becomes the mere guide to assist in the crisis.

Maran Estroff writes this about resilience, “Survivors cultivate insight, the mental habit of asking themselves insightful questions and giving honest answers. They also take the initiative. They take charge of problems, stretching and testing themselves. . . Reframing is at the heart of resilience”³⁴ Helping to reframe the crisis as seen by God and the abundantly rich biblical history of how others managed similar crisis is the heart of the down cast but not defeated faith-based resiliency.

Roberts echoes the evidence of resiliency in all recent crisis literature, “In fact, the literature consistently stressed that clients need to develop new resources and coping skills in order for crisis intervention to be successful (Eaton and Roberts, 2002; Roberts and Dziegilewski, 1995; Roberts, 1996; Kanel, 1999).”³⁵

John Call provides some practical suggestions for developing resiliency and could indeed become the value-added coping skills suggested by the PCI counselor.

1. Maintain good relationships with your family and friends and accept their help in times of stress. Also, getting involved in community groups or faith-based organizations may help give you social support when you need it.

2. Try to look at the big picture of life and avoid viewing challenging times as insurmountable. Take small steps toward your goals and take one day at a time.
3. Accept that change is a part of life and come to terms with circumstances that you cannot change.
4. Keep working toward your goals every day, and ask yourself "What can I do today to move in the direction I need to go?"
5. Keep a positive view of yourself and your ability to solve problems.
6. Maintain a positive view of life and visualize what you want.
7. Notice how you have changed after a tragedy or crisis. Many people report having more confidence in themselves after a crisis and some even have a deeper appreciation for life. Get what you can do out of these tough times.
8. Take care of yourself! Get enough food, sleep, and exercise to keep yourself healthy. This is especially important during times of stress.
9. Lastly, seek professional help if you feel that the situation is too hard for you to handle on your own. ³⁶

Conclusion

In conclusion, a brief glimpse at the work of Hannah Hurnard, Hinds Feet on High Places, will cross that bridge of crisis work in the spiritual realm when guiding those in crisis through to the other side of the event.

But the High Places of victory and union with Christ cannot be reached by any mental reckoning of self to be dead to sin, or by seeking to devise some way or discipline by which the will can be crucified. The only way is by learning to accept, day by day, the actual conditions and tests permitted by God, by a continually repeated laying down of our own will and acceptance of his as it is presented to us in the form of people with whom we have to live and work, and in the things which happen to us. Every acceptance of his will becomes an altar of sacrifice, and every such surrender and abandonment of ourselves to his will is a means of furthering us on the way to the High Places to which he desires to bring every child of his while they are still living on earth.

The lessons of accepting and triumphing over evil, of becoming acquainted with grief, and pain, and ultimately, of finding them transformed into something incomparably precious; of learning through constant glad surrender to know that Lord of Love himself in a new way and to experience unbroken union with him—these are lessons of the allegory of this book. The High Places and the hind's feet do not refer to heavenly places after death but are meant to be the glorious experience of God's children here and now—if they will follow the path he chooses for them.

Perhaps the Lord will use it to speak comfort to some of his loved ones who are finding themselves forced to keep company with Sorrow and Suffering, or who walk in darkness and have no light or feel themselves tossed with tempest and not comforted. It may help them to understand a new meaning in what is happening, for the experiences through which they are passing are all part of the wonderful process by which the Lord is making real in their lives the same experience which made David and Habakkuk cry out exultantly, "The Lord God maketh my feet like hinds' feet, and sets me upon mine High Places." (Psa. 18:33 and Hab. 3:19)³⁷

It is the Bible that provides the clear perspective of crisis in humanity; it is the secular world that provides the process to use to bring the person through and it is the Bible that gives a purpose for all life's crisis; to discover God in the midst of it all.

10	<p>Reading Assignment: Crisis Intervention, Down Cast Not Defeated,</p> <p>Research: Explore the web sites that provide religious concepts and practices of crisis intervention alongside secular concepts and practices.</p> <p>Discussion Question: What is the approach to crisis intervention do you believe to be most effective? Discuss, why? Or why not?</p>	<p>Reading Assignment Author a brief essay of 250 words or more of the assigned reading</p> <p>Research: Find five web sites or book resources that provide significant religious values when providing crisis intervention and provide a list with explanation.</p> <p>Discussion Question: Write a 500 word or less essay on your perspective for crisis intervention after all your research is complete.</p>
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END NOTES

¹ Phillip Keller, A Shepherd Looks at PSALM 23, (Grand Rapids, MI: Zondervan, 1970), p. 63

² George S. Everly, Pastoral Crisis Intervention, (Ellicott City, MD: Chevron Pub, 2007), p. 2

³ Ibid, p. 9

⁴ Kristi Kanel, A Guide to Crisis Intervention (3rd ed.), (New York: Brooks/Cole Publishing Company, 2006), p. 1.

⁵ Psalm 4:1; 18:6; 20:1; 25:28; 31:9; 35:26; 55:17; 57:6; 69:29; 77:2; 81:7; 102:2; 106:44; 107:13, 19, 28; 119:143; 120:1.

⁶ Kristi Kanel, A Guide to Crisis Intervention, (3rd ed.) (Belmont CA: Brook/Cole, Cenage Learning, 2007), p. 8.

⁷ Ibid, Cognitive Key, this is the key to which the counselor unlocks the door to understanding the nature of the client's crisis. Once the helper identifies the cognitive meanings the client ascribes to the precipitating event, the helper can work actively to reframe these cognitions. This new way of perceiving the event aids the client in reducing subjective distress and increasing coping abilities.

⁸ Ibid, p. 2

⁹ James L. Greenstone and Sharon C. Leviton, Elements of Crisis Intervention, Crisis and How to Respond to Them, 2nd ed. (Belmont CA: Brook/Cole, Cenage Learning, 2002), p. 1

¹⁰ Kristi Kanel, A Guide to Crisis Intervention, p. 4

¹¹ Ibid, p. 3

¹² Ibid, p. 5

¹³ Ibid, p. 1, the third leg of crisis defined, i.e. denial, repression, and disassociation.

¹⁴ Ibid, p. 10

¹⁵ Ibid, p. 11, this phrase has become a key to many educational approaches to training as well as counseling treatment in correctional environments.

¹⁶ George S. Everly, Jr., Pastoral Crisis Intervention, (Ellicott City, MD: Chevron Pub., 2007), p. 19

¹⁷ Ibid, p. 11

¹⁸ Ibid, p. 18-19

¹⁹ George Everly, Pastoral Crisis Intervention, p. 15

²⁰ Ibid, p. 34

²¹ Kristi Kanel, A Guide to Crisis Intervention, p. 25

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- ²² J. L. Greenstone, & S. C. Leviton, Elements of Crisis Intervention (2nd ed.) (New York: Brooks/Cole Publishing Company, 2002), p. 7
- ²³ Everly, Pastoral Crisis, p. 12
- ²⁴ Ibid, p. 15
- ²⁵ Ibid
- ²⁶ Carrie M. Freitag and Margret J. Kerouac, cont. ed. Aftermath in the Wake of Murder, (Ellicott City, MD: Chevron Pub., 2003), p. 55-56
- ²⁷ Larry Brentro and Scott Larson, The Resilience Revolution. (Bloomington, IL: Solution Tree, 2006), p. 33. ³Walsh, Froma. 1998 Strengthening Family Resilience. New York: Guilford Press. ⁴Werner, Emmy. 1995. Resilience and Development. American Psychological Society 4: 81-85.
- ²⁸ Ibid, p. 33
- ²⁹ Ibid, p. 45
- ³⁰ Everly, Pastoral Crisis. p. 46
- ³¹ Ibid, p. 56, 58
- ³² Grierson, Bruce. Weathering the Storm, "Psychology Today." May 1, 2009, Accessed 11/12/09.
<http://www.psychologytoday.com/articles/200905/weathering-the-storm>
- ³³ Ma, Lybi. Down But Not Out, "Psychology Today." March 29, 2004. Accessed 11/12/09.
<http://www.psychologytoday.com/articles/200403/down-not-out>.
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- ³⁶ Ibid
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