

A Word on this Syllabus

A syllabus is always a work in progress. It may be important to make changes as the semester progresses. If student interest dictates a change, we will make it. Please feel free –and more than free, please feel a sense of obligation—to say what you **want** to study. We will have chaplains from a variety of settings, military, higher education, hospitals and emerging kinds of sites, like being a chaplain to the spirit leader of an organization. I want to tailor the course to these multiple settings. We will also have students who are considering work as a chaplain, and we will all learn from each other.

Chaplaincy courses are often traumatic places rooted or places that comprehend systemic ongoing oppression. They openly discuss human suffering, its roots and the healing that is possible and the healing that is not possible. This course is not designed as a therapeutic space, but as an interactive, dynamic program that aims to invite us into inner and outer transformation. It often examines questions about the presence or absence of God. It leads towards spiritual preparation at multiple levels for the professional. Don't be surprised if you get a little shook up.

Theologies and Sociologies of Chaplaincies: How to Develop Role Clarification as a Spiritual Professional outside a Religious setting

Chaplaincies are highly ecumenical, extra-ecclesial situations in which religious professionals spiritually address human suffering, life transitions and the joys and trials of being alive over time.

Chaplains exist to perform spiritual tasks in ecumenical environments. They operate and pray outside the religious sects or belonging. They work with people who belong momentarily to their setting or situation – jail, hospital, college, university, corporation, summer camp – more than to their tribe, for a certain period of their life or their day.

Chaplains minister and pray with people who may also have a regular observance in another setting, like a church, synagogue, mosque, ashram, spiritual practice or prayer group. More likely, today, chaplains work in an identity void where people don't know what a chaplain is or what religion is. They know that chaplains are “something about religion.” They also have a vague sense that they are present in order to “help.” What is religious help? How do

chaplains clarify their role as offering religious help and spiritual support? Is there a public meaning or only a pastoral meaning to what chaplains do?

As one hospital chaplain puts it, “How do chaplains think that God is good when there's a burned dead baby in front of them? Or a murder victim? Or a young mother dying of cancer leaving shattered young children behind? (Or, for a university chaplain: when a student overdoses or commits suicide. Or an active shooter is on campus. For a correctional chaplain: when helping people face a lifetime of suffering and conflict.)”. These are questions with both theological and sociological answers. Chaplains are there to provide the theological “answers” which often come as questions to the askers themselves.

Interfaith knowledge helps chaplains help others draw on their own resources in a respectful and resilient way. They are not afraid of questions about suffering or transition. Chaplains also develop their own theology as a way of keeping from “collapsing after a week of this work,” in my hospital chaplain’s own words.

This course helps you develop your own theology, one suitable to your place, your role in that place and what you believe about God being present and good to people in times of transition, suffering or joy.

Chaplaincy is a “victory” for interfaith, multi-faith and more tolerant religious practice. Chaplaincies help the world become less tribal over time. It is also a high stress situation where “do it yourself” theologies prevail.

LEARNING OUTCOMES

You will be more easily able to spiritually, theologically and sociologically assess your context as it changes over time. You will become able to evaluate your context – hospital, corrections, campus or unique setting – in its relationship to other contexts in similar systems.

You will be able to articulate your unique role as a chaplain in your context and as your context changes.

You will be more capable of ministering across faith lines and in contexts of no faith or little faith tradition.

Sessions will be 9:30 a.m. to 3:30 p.m. January 10 through 14 in person at Hartford Seminary.

First set of sessions:

What are emerging Models of Chaplaincy in jails, universities, high schools, hospitals, airports, movements, meetings, labor unions and other new settings? What is the difference between a chaplain in a corporation and a poet in residence in a corporation? Chaplains are emerging in temporary workspaces, summer camps, small and large corporations. Often, chaplaincies are introduced as ways to reduce stress in the systems where they operate.

What is their theology across these variable systems? Are they different or similar? Is it possible that the theology of chaplaincy, at this stage in the (historically and relatively) early development of chaplaincy, is toleration or diversity or helping divergences co-exist? If you read the web sites or brochures, that is surely what is being held up as most important, if not ultimately so. What does that hidden diversity affirming theology say about God? Or religion?

By theology I mean the broadest sense of the sacred, often called “God,” and how it represents itself in the actual work of the chaplain. What is the ultimate for you in your work? On behalf of what that is holy are you doing this work?

Examples

Pratt Institute at Vassar.

Chaplain at Google.

Chaplains in Recovery sites

Atlanta Airport Chaplain.

<https://chaplaincyinnovation.org/2019/12/cil-audio-short-chaplaincy-at-the-worlds-busiest-airport>.

Movement and Meeting Chaplains

https://www.amazon.com/Chaplains-Artist-Not-Provided/dp/B01949JJOU/ref=sr_1_fkmr0_2?keywords=CHAPLAINS%2C+directed+by+Martin+Doblmeier&qid=1573491029&sr=8-2-fkmr0

We will also watch the above noted film together or make arrangements to watch it during the semester.

This book will be the main textbook for the class.

<https://press.uchicago.edu/ucp/books/book/chicago/P/bo13963369.html>

Paging God by Wendy Cadge

RELIGION IN THE HALLS OF MEDICINE

Wendy is the founder of the Chaplaincy Innovation Lab up at Brandeis which is doing all kinds of interesting things across the various chaplaincy fields. This will be our main textbook for the class.

Second Set of Sessions

Chaplains are often asked to do perfunctory prayers. How do we pray both to the tribal god of the person's origin as well as to the God beyond God? How do we learn to do these prayers when there are no ancient guidebooks to the settings in which we speak? These include bedside prayers, after a college roommate's suicide, at the inevitable ecumenical gathering after a shooter has blown through or has attracted national attention as well as the dedication of a new building? What are these prayers supposed to do?

We will also review the *Chaplaincy Innovation Lab Webinar series* in this class. The review is designed for you to find resources from it for your particular context.

Third Set of Sessions

Intimate Justice: what is going on with students and sex or inmates and sex or sick people and gender. In addition to sea changes in dating and permission giving for intimacy, along with *the Me-too* movement and dozens of lawyers ready to go to work around any grievance, chaplains are often involved with “cases” that involve sexuality.

Chaplains, if successful at getting people to trust them, will frequently encounter situations that shock. Chaplains need to learn how to get close and intimate with shocking situations.

I interviewed a half dozen working college chaplains. They talked a lot about the me-too movement and how students really wanted guidance to sex and dating that was fair and just – and how rapidly sex was changing on campuses. Chaplains wanted help with how to talk about blow jobs.

By the inflammatory use of the language of “Blow jobs” in which increasing numbers of women give them to men in college, to “get the job done,” I want to open multiple occasions on which college chaplains address matters for which no one is really trained or prepared, much less religiously. Many say this is the most frequent conversation they have in counseling. Men: “Why?” Women: “Why did I do that?” Chaplains will also need to be prepared to discuss these kinds of questions in situations where they may not be familiar – gay, transgendered, rape, or fundamentalist religious “rules”.

Chaplains are gender prophets in many more ways, not just on college campuses. Women are more likely to show up in the clerical role in chaplain settings. All chaplains need preparation in not being shockable and not flinching. A female chaplain may encounter a male vet in just about any hospital. A trans chaplain may sit with a person who is dying and not interested in having an opinion about transitioning at the moment. A male chaplain may encounter a female “convict” who sexually harasses him. All of these gender encounters and more need preparation to know how to talk to the individual about the spiritual or the religious or the current vulnerability or possibility. “Tell me more,” is the best thing a chaplain can say when there is a report of incest or a guard rape or news about a blow job. Not only do chaplains negotiate rapidly changed religious landscapes. They also encounter rapidly changing and queering gender landscapes, as well as multiple other sociologies of setting, where they are expected to be fluid. Chaplains are the people who want to know “more” about what is going on, pastorally and publicly.

Fourth Set of Sessions

Meditation is the most popular program on most campuses today, second only to yoga. Why? What does this mean about emerging religious practices? Is religion all about stress reduction? Or is it also about peace and the experiencing of peace, both in community and individually?

Fifth Set of Sessions

Student presentations of their own theology as expressed in their place of work.

Assignments will be custom designed. After the first class you will write a five page paper from the point of view of a “client” in your system. How would that person describe what you do? Feel free to imagine what they would say and/or to interview three of them to find out.

After the second class, you will write a prayer appropriate to your theology, the theologies of your clients, and one that is brief enough to comprehend the situation of your prayer and broad enough to be inclusive of the various religious beliefs – or lack thereof – in the setting. Choose a memorial service, after a shooting or climate disturbance, when a mediation is concluded, or on the dedication of a building – or some other context of your choice. You will present the prayer at the outset of the third class to your colleagues.

After the third class, you will describe a social justice issue in your system and talk about how you connect to it. Worker’s rights? Employment issues? Sexual harassment? Racism? Homophobia?

How do you relate to the question involved as a chaplain. Be as specific as possible. Use dialogue. What didn’t you say? What might you have said? How did you say it? Consider the “verbatim” as a form for this essay.

After the fourth class, you will outline your final paper, for instructor approval, naming an issue that has developed for you and your theology in your context. The paper will answer the question of whether your theology is a fit for your context and then conclude with ways to become a better fit, by changing your context, or yourself.

Bibliography: Students will choose among this reading list and integrate at least 50 pages of reading in their final paper. The final paper will be due two weeks after the last class and will be 15 pages in length.

Students may also suggest other written material to the instructor to include in their final paper.

1. <https://www.goodreads.com/en/book/show/13000880-professional-spiritual-pastoral-care>
2. <https://www.goodreads.com/en/book/show/13000880-professional-spiritual-pastoral-care>
3. https://www.goodreads.com/book/show/2976341-disaster-spiritual-care?from_search=true
4. https://www.goodreads.com/book/show/2882415-jewish-pastoral-care-2-e?from_search=true
5. Images of Pastoral Care: Classical Readings: Robert C. Dykstra
Paperback: 256 pages
Publisher: Chalice Press; 1 edition (January 1, 2005)
ISBN-10: 0827216246
ISBN-13: 978-0827216242
Editorial Reviews
"Robert Dykstra's reading of the pastoral theological tradition is masterful. This book is at once a history of the field, woven together around living illustrations of key moments and metaphors, and a fresh conceptualization. Its three-part grouping of classical, paradoxical, and contemporary/contextual 'images of care,' its well-chosen and carefully edited excerpts of each image, and its wisely crafted introductory remarks make this a real gold mine. Seldom does one

find a book that is so useful both for ministers desiring a basic introduction to pastoral care and doctoral students seeking a sophisticated understanding of the field. We are indebted to Dykstra for this multifaceted contribution

6. Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain's Handbook 1st Edition

by Rabbi Stephen B. Roberts MBA MHL BCJC (Editor), Rev. Nancy K. Anderson (Contributor), Rev. Willard W. C. Ashley Sr. MDiv DMin DH (Contributor), Dr. Nancy Berlinger PhD MDiv (Contributor), Rev. W. L. (Bill) Bross MDiv BCC (Contributor), Rev. Robin C. Brown-Haithco MDiv ACPE Supervisor (Contributor), & 30more

Paperback: 480 pages

Publisher: SkyLight Paths; 1 edition (November 1, 2011)

Language: English

ISBN-10: 1683362446

ISBN-13: 978-1683362449

The first comprehensive resource for spiritual and pastoral caregivers—a vital resource for clergy, seminarians, chaplains, pastoral counselors and caregivers of all faith traditions.

This essential resource integrates the classic foundations of pastoral care with the latest approaches to spiritual care. It is specifically intended for professionals who work or spend time with congregants in acute care hospitals, behavioral health facilities, rehabilitation centers and long-term care facilities.

Offering the latest theological perspectives and tools, along with basic theory and skills from the best pastoral and spiritual care texts, research and concepts, the contributors to this resource are experts in their fields, and include eight current or past presidents of the major chaplaincy organizations.

7. Jewish Pastoral Care 2/E: A Practical Handbook from Traditional & Contemporary Sources

by Rabbi Dayle A. Friedman, Breitman DMin LCSW, Barbara Eve, et al. | Apr 1, 2010

- Paperback: 528 pages

- Publisher: Jewish Lights; 2nd Edition, Revised and Expanded edition (April 1, 2010)

- Language: English
- ISBN-10: 1580234275
- ISBN-13: 978-1580234276

The first comprehensive resource for pastoral care in the Jewish tradition—and a vital resource for counselors and caregivers of other faith traditions.

The essential reference for rabbis, cantors and laypeople who are called to spiritually accompany those encountering joy, sorrow and change—now in paperback. This groundbreaking volume draws upon both Jewish tradition and the classical foundations of pastoral care to provide invaluable guidance.

Offering insight on pastoral care technique, theory and theological implications, the contributors to Jewish Pastoral Care are innovators in their fields, and represent all four contemporary Jewish movements. This comprehensive resource provides you with the latest theological perspectives and tools, along with basic theory and skills for assisting the ill and those who care for them, the aging and dying, those with dementia and other mental disorders, engaged couples, and others, and for responding to issues such as domestic violence, substance abuse and disasters.

Contributors: Barbara Eve Breitman, MSW, LSW • Anne Brener, MAJCS, MA, LCSW • Rabbi Amy Eilberg, MSW • Rabbi Nancy Flam, MA • Rabbi Dayle A. Friedman, MSW, MAJCS, BCC • Gus Kaufman, Jr., PhD • Rabbi Myriam Klotz, MA • Rabbi Yaacov Kravitz, EdD • Rabbi Ellen Jay Lewis, NCPsyA • Wendy Lipshutz, LMSW • Rabbi Sheldon Marder • Rabbi Joseph S. Ozarowski, DMin • Simcha Paull Raphael, PhD • Rabbi Stephen Roberts, BCC • Rabbi Rochelle Robins • Rabbi Drorah Setel, MTS • Rabbi Jeffery M. Silberman, DMin • Marcia Cohn Spiegel, MAJCS • Rabbi Karen Sussan • Rabbi Bonita E. Taylor, MA, BCC • Rabbi Simkha Y. Weintraub, CSW • Rabbi David J. Zucker, PhD, BCC
 Pastoral Care to Muslims: Building Bridges 1st Edition
 by Neville A. Kirkwood (Author)

- Paperback: 162 pages
- Publisher: Routledge; 1 edition (December 15, 2001)
- Language: English
- ISBN-10: 0789014777
- ISBN-13: 978-0789014771

8. Pastoral Care to Muslims: Building Bridges by Neville Kirkwood,

2013, recognizes that more and more often pastoral care workers are encountering Muslims in hospitals. This is the guidebook you need to provide the spiritual support these patients are able to accept--support that doesn't conflict with their religious affiliations.

The first section of *Pastoral Care to Muslims* provides an outline of the major beliefs of Islam, chiefly those that relate to illness and dying. The Koran is freely quoted to support these beliefs and practices. The second section of the book delivers a set of guidelines for the practice of pastoral care to hospitalized Muslims. These guidelines have been field tested with positive results. The book's two appendixes supply you with samples of the kinds of prayers that are acceptable to Muslims.

In this valuable book you'll find:

- background information about the Muslim faith
- quotations from the Koran that you can use in your practice
- what you need to understand about the Muslim view of sickness, death, and dying

Plus explanations of terms and concepts found in Islam, including:

- the Islamic Creed
- Tawhid (the concept of the unity of God)
- Gehenna (Hell)
- the Five Pillars of Islam

Pastoral Care to Muslims: Building Bridges will help you do just that: build bridges between Christians and Muslims. It will supply you with material you can use to minister to Muslims without the fear of offending them and give you the confidence you need to deliver effective pastoral care to this growing segment of the population.

DOI 10.1007/s10943-010-9357-4

ORIGINAL PAPER

How Muslim and Non-Muslim Chaplains Serve Muslim Patients? Does the Interfaith Chaplaincy Model have Room for Muslims' Experiences?

Wahiba Abu-Ras · Lance Laird Springer Science+Business Media, LLC 2012 **Abstract**

Chaplaincy is typically practiced within the contexts of the Jewish and Christian traditions, and little attention has been paid to the influence of the Islamic perspective of nursing and caring. Therefore, many Muslim patients might not receive appropriate care for their religious and spiritual needs, especially as they relate to daily religious practices and worship, medical ethics, and end-of-life treatment choices. This study examined Muslim and non-Muslim chaplains' approaches to pastoral care used with Muslim patients in New York City hospitals. The study used in-depth interviews with 33 Muslim and non-Muslim chaplains. The results indicate areas of both convergence and divergence.

"The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality (University of Chicago Press, 1996).

George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (Oxford, 1994).

D. G. Hart, *The University Gets Religion: Religious Studies in American Higher Education* (Johns Hopkins, 1999).

Douglas M. Sloan. *Faith and Knowledge: Mainline Protestantism and American Higher Education* (Westminster John Knox Press, 1994).

Published online: 22 May 2010

Douglas Jacobsen and Rhonda Hustedt Jacobsen, editors, *The American University in a Postsecular Age* (Oxford, 2008).

Lucy A. Forster-Smith, *Crossing Thresholds: The Making and Remaking of a 21st Century College Chaplain* (Eugene, OR: Cascade Books, 2015).

Books of Interest-- Compiled by Brittney Lewer, June 2018

Glanzer, Perry L., Johnathan P. Hill, and Byron R. Johnson. *The Quest for Purpose: The Collegiate Search for a Meaningful Life*. Albany: State University of New York Press, 2017.

Discipline: Sociology (Mixed methods, ethnography)

The book is a mixed-methods study of how college students pursue meaning and purpose in their lives (9). Using national survey data and original qualitative interviews, the authors examine how higher education shapes students' search for meaning.

Faith, Freedom, and Higher Education: Historical Analysis and Contemporary Reflections.

Discipline: Various (history, higher education)

Edited by P.C. Kemeny. Eugene, Oregon: Pickwick Publications, 2013.

This collection of essays features updates and articles from prominent historians of religion and higher education, including George M. Marsden and D.G. Hart. The essays specifically focus on the role of Christianity in higher education in history and in contemporary institutions.

Making Meaning: Embracing Spirituality, Faith, Religion, and Life Purpose in Student Affairs. Edited by Jenny L. Small. Sterling, VA: Stylus Publishing, 2015.

Discipline: Higher Education--Student Affairs (history of the field; essays by/for practitioners)

This collection of essays focuses on spirituality and faith in student affairs within higher education. Essays range from a historical overview of religious identification in higher education, to the role of professional associations, to a survey of contemporary campus practices around spirituality and religion in student affairs.

Schuman, Samuel. *Seeing the Light: Religious Colleges in Twenty-First-Century America*. Baltimore: Johns Hopkins University Press, 2009.

Discipline: Higher Education (history, qualitative methods)

This monograph explores the history of Christian colleges (especially evangelical Protestant colleges) by first placing them in historical perspective, then homing in on a comparative study of ten colleges in contemporary perspective. The book draws on interviews as well as secondary sources.

Additional Works in Studies of Religious Life

Borsch, Frederick Houk. *Keeping Faith at Princeton: A Brief History of Religious Pluralism at Princeton and Other Universities*. Princeton, NJ: Princeton University Press, 2012.

Clines, Jeremy M. S. *Faiths in Higher Education Chaplaincy*. London: Church of England Board of Education, 2008.

Forster-Smith, Lucy A. *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses Across America*. 2013.

Jacobsen, Douglas, and Rhonda Hustedt Jacobsen. *No Longer Invisible: Religion in University Education*. New York: Oxford University Press, 2012.

Massey, James Earl. *A Bridge Between: A Centennial History of Campus Ministry at Tuskegee University, 1888-1988*. Tuskegee, AL: Tuskegee University Press, 1988.

Small, Jenny L. and Christopher MacDonald-Dennis. *Making Meaning: Embracing Spirituality, Faith, Religion, and Life Purpose in Student Affairs*. Sterling, VA: Stylus Publishing, 2015.

Stahl, Ronit Y. *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America*. Cambridge, MA: Harvard University Press, 2017.

Turecky, Betsy Alden. *Campus Ministry Memoirs: The Way It Was, 1964-2014: Celebrating the 50th Anniversary of the National Campus Ministry Association: Recollections and Reflections by the "Sages" of Ministry in Higher Education*. Lexington, KY: CreateSpace Independent Publishing Platform, 2014.

Turpin, Andrea Lindsay. *A New Moral Vision: Gender, Religion, and the Changing Purposes of American Higher Education, 1837-1917*. Ithaca, NY: Cornell University Press, 2017.

Waggoner, Michael. *Sacred and Secular Tensions in Higher Education: Connecting Parallel Universities*. New York: Routledge, 2011.

Wilshire, Bruce. *The Moral Collapse of the University: Professionalism, Purity, and Alienation*. Albany: State University of New York Press, 1990.

Withrow, Brandon and Menachem Wecker. *Consider No Evil: Two Faith Traditions and the Problem of Academic Freedom in Religious Higher Education*. Eugene, Oregon: Cascade Books, 2014.

From Charlene A. Bruce, Chaplain at Yale New Haven Hospital. Her D.Min project is about Spiritual Assessment for Chaplains. She is an excellent bibliographic resource.

“The dramatic increase in research and publications on Spiritual Assessment was the first finding for my literature review in my Independent Study. This demonstrates for me that the topic has become increasingly important with a peak in 2017. This increase coincides with several factors that I discussed in my last papers: a movement to evidence-based healthcare chaplaincy and I believe a change in the religious landscape. The change is outlined in the Impact of Professional Spiritual Care:

“In the past, hospitalized patients were expected to be visited by their local church’s priest, pastor, or other spiritual leader—someone familiar with the patient and their family—not a member of the healthcare system. However, demographics show us that this is no longer a reality...the number of Americans with no religious affiliation rose from 16.1% to almost 22.8% (from 2007 to 2014).”¹

Of our patients, 68% believe in God, 58% feel a connection with nature, 37% describe themselves as ‘spiritual’ but not ‘religious,’ and 21% pray daily.”²

¹ “The Impact of Professional Spiritual Care” A joint publication of the ACPE, APC, CASC/ACSS, NACC, NAJC found at: <https://indd.adobe.com/view/2d555e8f-5d1a-47bf-ad94-760092053d0b> on the professionalchaplains.org website, p 8

“Spirituality is now being defined by a consensus of healthcare practitioners as:

a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, others, community, society, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions and practices.³

Learning to Speak God from Scratch by Jonathan Merritt

³ Puchalski, C.M., Vitillo, R., Hull, S.K. & E, Reller, N “Improving the spiritual dimension of whole person care: Reaching national and international consensus.” *Journal of Palliative Medicine*, 17(6), 2014, 642-656

From The New York Times:

Black Spirituals as Poetry and Resistance

These songs — the oldest musical expressions of the slave experience in this country — still have a lot to teach us about how we think about death and dignity.

<https://www.nytimes.com/2021/03/05/t-magazine/black-spirituals-poetry-resistance.html?smid=em-share>

Art, and musical excerpts from Fisk Jubilee Singers, Paul Robeson, Sweet Honey in the Rock. Marlyn Klee, alto 1

Barbara Becker, *The art of Living with the End in Mind*, Flatiron Books, 2021.

[The Grid: The Fraying Wires Between Americans and Our ...](#)

www.amazon.com › Grid-Fraying-Between-Americans-...

Religion, in contrast, is defined as

an organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, high power or ultimate truth/reality) and (b) foster an understanding of one's relationship and responsibility in living together in a community."

The **Grid: The Fraying Wires** Between Americans and Our Energy Future - Kindle edition by **Bakke, Gretchen**.

J. Hilsman's *Spiritual Care in Common Terms*"

[Beyond Climate Grief: Cultivating Aliveness in A Time of Change](#) (<— click here to register)

Hosted by [The Cincy Hive](#)

What does it mean to be alive in a time of rapid change? When we explore our personal and collective grief, we can move toward transformation and compassionate action. And, as we deepen our capacity to be with discomfort, we can discover greater presence and healing.

We can't do this on our own. Living in an interdependent world asks us to co-create new ways of radically caring for ourselves, each other, and the more than human world.

