

CH-520 Theology and Scripture in Spiritual Care Practice

Spring Semester 2021

Synchronous Online: Mondays 7:00-9:00

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Course Description:

This course employs a wide range of instructional methods to enable students as spiritual caregivers (chaplains or ministers) to gain insight into how residents of America's multireligious communities engage in deliberative reflection on matters of ultimate concern, what answers they might give to "worldview questions," what sacred sources they use, and how they utilize those sources for caregiving. Students will develop skills in self-reflection as a spiritual care giver, engage in examination of real-life case studies to provide spiritual assessments and care plans, and receive the guidance of colleagues and the instructor. This will assist students to develop a working knowledge of foundational theological principles and sacred sources within their own spiritual tradition and how those can be integrated into the professional practice of chaplaincy and ministry.

Course Outcomes (along with corresponding [BCCI Common Qualifications](#)):

As a result of taking this course, students will:

1. Develop a habit of self-reflection and awareness of one's role as a care giver in public ministry settings;

ITP1 Can articulate an approach to spiritual care, rooted in one's faith/spiritual tradition that is integrated with a theory of professional practice.

PIC1 Can be self-reflective, including one's professional strengths and limitations in the provision of care.

2. Provide evidence of the use of theological reflection and scriptural resources to human experience of crisis or trauma;

PPS2 Can provide effective spiritual care that contributes to well-being of the care recipients, their families, and staff

PPS3 Can provide spiritual care that respects diversity and differences including, but not limited to, culture, gender, sexual orientation, and spiritual/religious practices

PPS4 Can triage and manage crises in the practice of pastoral care

PPS5 Can provide spiritual care to persons experiencing loss and grief

PPS6 Can provide religious/spiritual resources appropriate to the care recipients, families, and staff.

PPS7 Can develop, coordinate, and facilitate public worship/spiritual practices appropriate to diverse settings and needs

PPS8 Can facilitate theological/spiritual reflection for those in one's care practice.

PPS10 Can formulate and utilize spiritual assessments, interventions, outcomes, and care plans in order to contribute effectively to the well-being of the person receiving care.

PPS11 Can document one's spiritual care effectively in the appropriate records.

3. Engage constructively in the profession of chaplaincy within a network of colleagues;

PIC4 Can function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others.

PPS1 Can establish, deepen, and conclude professional spiritual care relationships with sensitivity, openness, and respect

4. Articulate one's own theology and spirituality of pastoral care giving.

ITPS6 Can articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual care practice.

PIC8 Can communicate effectively orally and in writing.

OLI Can promote the integration of spiritual care into the life and service of the institution in which one functions

Teaching and Learning Strategies:

This course will be organized into four content sections: First, students will have the opportunity to reflect on how their religious scripture, tradition, and context have provided resources for their own spiritual life and care. Second, students will engage with various scriptural texts responding to the question of human crisis and suffering. Third, the class will utilize the case study method, including published case studies and those written by students from their experiences in Field Education, CPE, or other ministerial/community experiences. These case studies will provide opportunities for further reflection on the theory and practice of ministry in chaplaincy settings, with the intention of developing skills in spiritual assessment and care plans. Finally, students will draw on the resources of the class to develop a self-reflective integrative paper on pastoral spiritual care.

Values for Collaborative Teaching and Learning:

- Showing mutual appreciation and respect for others—modeling the privilege to learn from and partner with each other.
- Engaging in cross-disciplinary content and teaching
- Paying attention to the whole personhood of another – history, race, religion, knowledge, gender, and rank
- Demonstrating how to disagree respectfully and well
- Embodying mutuality – Learning to construct ideas and skills and experiences together

Required Reading:

Roberts, Rabbi Stephen B., ed. *Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain's Handbook*. Woodstock, VT: Skylight Paths Publishing, 2012. (ISBN 978-1683362449; ASIN: B01HT6DB7G)

Schipani, Daniel ed., *Multifaith Views in Spiritual Care*. Kitchner, Ontario: Pandora Press, 2013. (ISBN 978-1926599304).

Wimberly, Edward P. and Tapiwa N. Mucherera. *Recalling Our Own Stories (Spiritual Renewal for Religious Caregivers)*. Minneapolis, MN: Fortress Press, 2019. (ISBN 978-1506454771; ASIN: B07HHJP8LJ)

Published Case studies will be drawn from:

George Fitchett and Steve Nolan, eds. *Case Studies in Spiritual Care: Healthcare Chaplaincy Assessments, Interventions & Outcomes* (Jessica Kingsley Publishers: Philadelphia, 2018).

Spiritual Care in Practice: Case Studies in Healthcare Chaplaincy (Jessica Kingsley Publishers: Philadelphia, 2015).

Assignment	Due Date(s)	Course objective(s) fulfilled by assignment	% of course grade
1. Weekly Class preparation (required reading) and contribution in discussions	Each weekly session	PIC1, PIC4, PPS1	20%
2. Presentation on one's religious resources that have provided resources for one's own spiritual life and care	January 31	PIC8, PPS2, PPS7	10%
3. Theological reflection on theodicy	March 21	PIC8, PPS4, PPS5, PPS6, PPS8	20%
4. Professional case study; and a formal response to another classmate's case study	March 28, April 4, or 11	PIC1, PIC4, PPS1, PPS3, PPS6, PPS10, PPS11	15%/15% (30%)
5. Final integrative paper of case study and self-assessment	May 2 (or April 25 for graduates)	PIC8, ITP1, ITPS6, PPS2, PPS3, PPS7, PPS8, PPS11, OL1	20%

Course Assignments:

1. Read the assigned **required reading** and actively participate in class discussions, including Wimberly, Burrell, and assigned case studies.

Active attendance in class is required. If you know you will be unable to attend a class session please inform the professor in advance. In the case of an absence the professor will reserve the right to ask the student for a 250-750 word written assignment on the required reading for that session. (20%)

2. Students should be prepared to **present** the resources of their religious tradition (scriptural passages, traditions, prayers, liturgies, or rites) that have provided resources for their own spiritual life and journey. Students should post the resources prior to class. (10%)

The purpose of this assignment is to begin reflecting on one's own understanding of "call" as spiritual/pastoral care givers, and the appropriate use of these resources in private and public settings.

3. Based on the class sessions, assigned and recommended readings, and discussions on the questions of theodicy (the presence of God in suffering), students will write a 1,000-1,500 word paper on the **theological paradigms on human crisis and suffering**. The paper should be posted on Canvas prior to the March 21 class session. (20%).

Students should address the following: 1) What is the human problem or question regarding suffering as reflected in one of the scriptural references; 2) examine and interact with the responses through the recommended reading and any other secondary literature you wish to provide, and 3) provide what you perceive to be an appropriate spiritual/pastoral care for an individual/family/group in crisis.

The purpose of this assignment is to engage with colleagues around scriptural and theological traditions that provide meaning and hope in the midst of human crises; and to learn how those resources may be helpful or limiting in various public settings to those in need.

4. Prepare a **case study** of 1,500-2,500 words, based on an actual problem or challenge that was challenging or problematic for you within a clinical setting (congregation, field education, CPE, or public setting). The study should include;
 - a) the context; information on the patient, institution, or location,
 - b) a narrative of the case (including who, what, where, when and why? - or what you think is why, and
 - i) description of the spiritual assessment and care plan of those involved;
 - ii) and steps taken by the chaplain/minister;
 - d) a pastoral and theological analysis of the issues. (15%)

Case studies should NOT include original names or places and should be written to protect the confidentiality of all parties involved. Case studies should be posted to the Canvas Site one week prior to their presentation.

Students will also be assigned one classmate's case study to provide a formal **response to a case study** of 500-1,000 words, and should:

- a) What do you think are the basic issues or dynamics at play?
- b) What did the presenter do well in responding to the case, and
- c) Where did the presenter misinterpret, misread, misunderstand, or minimize the problem at hand?
- d) How could the case help the professional chaplain in their own understanding of self, ministry, and spiritual care? (15%)

When developing one's response to a classmate's case study, courtesy and understanding are essential to collegiality. The case study often deals with difficult and troubling situations. Care in choosing the words to respond is necessary. Honesty is also essential, but in the confines of collegiality. The responses should be posted at the beginning of the class session they are to be presented.

5. Responding to the comments and critiques of their colleagues and the instructor in the case study, students will append to the case study a 1,000-1,500 word **Integrative Self-Assessment paper** that articulates
 - a. Drawing from their own stories (Wimberly), the student should integrate how the case study demonstrates their own identity as a professional chaplain/minister of their tradition, and then
 - b. Provide a description of how the student utilizes the available resources of their tradition for the care of those moments of anxiety, crisis, or suffering.

The paper should draw on all of the relevant material covered in the class and should be completed and posted by May 2, or April 25 for those graduating. (20%)

The purpose of the assignment (4&5) is to begin learning the skills of critical self-reflection in spiritual/pastoral care giving in the midst of collegial interaction that will help the student develop a personal theology of care giving that provides reflection on their own call or role.

Course Outline:

January 24: Introductions and overview of the course

The *habitus* of self-reflection and developing a personal theology of spiritual care as a public figure

January 31: Religious resources and a theology of public pastoral/spiritual caregiving.

Students should present the resources of their religious tradition that have provided resources for their own spiritual life and journey. (This may include scriptural passages, traditions, prayers, liturgies, or rites). Students should be specific about how such resources function in their life. We will discuss the appropriate use of these resources in private, religious communal, and public settings and the role of public pastoral/spiritual theology.

Roberts, 3-18

Wimberly, 1-20, 191-203

February 6: Recalling and re-authoring our stories for self-reflection

In the next three sessions, students will engage in discussions about their own pastoral/spiritual identity and reflection on creating a personal theology to do public pastoral/ spiritual care (to be integrated into the final paper at the end of the course).

Wimberly 21-125

February 14: Family, and Ministerial myths

Wimberly, 126-190

February 21: Being a public caregiver: developing a public pastoral/spiritual theology

Schipani, 1-14, 149-177

Providing Care in Crisis: Theological paradigms on human crisis and suffering in Scripture

In this section students will engage in readings and discussions about how pastoral/spiritual care givers respond to the human experience of crisis and suffering.

February 28: Theodicy in the story of Job/Ayyub

The Book of Job; chaps. 1-2, 40-42; al-Nisa' (4):163; al-An'am (6):84; al-'Anbiyya (21):83-84; al-Şad (38):41-44; and Ibn Kāthir, *Tales of the Prophets*, 92-6.

Recommended reading: David Burrell, *Deconstructing Theodicy: Why Job Has Nothing to Say to the Puzzle of Suffering* (Grand Rapids, MI: Brazos Press, 2018); Maimonides, *Guide for the Perplexed*, Part III, Chapters XIX-XXVI; Jon Hoover, "God's Wise Purposes in Creating Iblīs. Ibn Qayyim Al-Ġawziyyah's Theodicy of God's Names and Attributes," *Oriente Moderno* 90, no. 1 (2010): 113–34.

March 7: Theodicy in Christianity and Hinduism

The Gospel of John 9:1-39; Gopal K. Gupta, 'Does God Really Care?: A Hindu Response to the Problem of Suffering,' *Hindu Approaches to Spiritual Care: Chaplaincy in Theory and Practice*, Vineet Chander and Lucinda Mosher, eds. (Philadelphia: Jessica Kingsley Publishers, 2019), 105-114.

Recommended Reading: James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, New York: Orbis Books, 2011); Robert Kolb, 'Luther on the Theology of the Cross,' in *The Pastoral Luther: Essays on Martin Luther's Practical Theology*, Timothy J. Wengert, ed. (Minneapolis, MN: Fortress Press, 2017), 33-58.

Vineet Chander and Lucinda Mosher, eds. *Hindu Approaches to Spiritual Care: Chaplaincy in Theory and Practice* (Philadelphia: Jessica Kingsley Publishers, 2019).

March 14: Starting with the person: the intersectionality in race, gender, sex, religion, and economics

Nancy Ramsay, 'Analyzing and Engaging Asymmetries of Power: Intersectionality as a Resource for Practices of Care,' in *Pastoral Theology and Care: Critical Trajectories in Theory and Practice*, 1st ed. Nancy J. Ramsay, ed. (Hoboken, NJ: Wiley Blackwell, 2018), 149-171.

Recommended reading: Gustavo Gutierrez, *On Job, God-Talk and the Suffering of the Innocent* (Maryknoll, New York: Orbis Books, 2002); and Sherman A. Jackson, *Islam and the Problem of Black Suffering* (New York: Oxford University Press, 2009).

Paper on theological paradigms on human crisis and suffering should be posted to canvas before the March 21 class session.

Spiritual Caregiving and Individual Case Studies:

March 21: Instructor provided Case studies from Fitchett and Nolan for discussion

March 28: Student Case Studies

Students will provide one case study from their own chaplaincy/ministry context and provide a formal response to one other case study. Case Studies should be posted one week prior to the date they will be presented, and responses should be posted on the day of the class they are to be presented.

April 4: Student Case Studies

April 11: Reading Days (Western Christian Holy Week): **no class**

April 18: Student Case Studies

April 25: Student Case Studies (if necessary)

Wrap up

May 2: No class, but final integrative reflection due based on the analysis of the case study

(Students planning to graduate should submit their paper by April 25.)

Additional Policies and Procedures

For additional information on format, proper footnotes, acknowledgments, etc., students are directed to consult the Hartford Seminary General Guidelines for a Research Paper. These guidelines can be picked up in the student forms center or downloaded from our website at: <http://www.hartsem.edu/current-students/student-writing-resources/>. Students may also consult Kate L. Turabian's, *A Manual for Writers of Term Papers, Theses and Dissertations* (at least the 9th Ed., 2018). The Seminary research paper guide can be found at: <http://www.hartsem.edu/current-students/student-writing-resources/>.

Seminary Grading Scale

A (95-100) Demonstrates excellent mastery of the subject matter, a superior ability to articulate this, and provides helpful connections to daily life or contemporary issues. Exceeds expectations of the course.

A- (90-94) Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.

B+(87-89) Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets expectations of the course.

B (83-86) Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.

B-(80-82) Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course.

C+(77-79) Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.

C (70-76) Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.

F (below 70) Unable to meet the basic requirements of the course.

Email Policy: The instructor will use the official Hartsem student email addresses for all communications. Please check your Hartsem email account regularly.

Plagiarism and Academic Integrity: Academic honesty and integrity are expected of all students. Plagiarism exists when: a) the work submitted was done, in whole or in part, by anyone other than the one submitting the work, b) parts of the work, whether direct quotations, ideas, or data, are taken from another source without acknowledgement, c) the whole work is copied from another source [especially a web based source], or d) significant portions of one's own previous work used in another course. See "Plagiarism" at <http://www.hartsem.edu/current-students/policies/>.

Inclusive Language: Hartford Seminary is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another's images of God.

Extensions: Extensions for assignments will be given only in consultation with the instructor.

Official Handbooks: For all other questions you might have regarding policies or procedures, please check the student handbook <http://www.hartsem.edu/current-students/student-handbook/> and seminary policies at Academic policies are listed at <http://www.hartsem.edu/current-students/policies/>.