

**Cardiff University  
and  
St Michael's College, Cardiff**



**S T M I C H A E L ' S**  
**C O L L E G E**  
COLEG MIHANGEL SANT

***PASTORAL CARE AND HOSPITAL CHAPLAINCY***

*(an induction course for hospital chaplains)*

Double Module

RT 7206

20 Credits

2011-2012

Module Tutor: Andrew Todd

**Module title:** PASTORAL CARE AND HOSPITAL CHAPLAINCY

**Module code:** RT 7206

**Semester:** **Spring**

**Credits:** Double module. 20 credits. Level 2

**Short description:** This module forms part of the BTh in Practical Theology suite. It is a highly specialised module designed to be of particular interest to students studying theology in order to enter ordained ministry who have already adequately covered a general theological syllabus and have a particular interest in chaplaincy, and students already in possession of a theology degree and engaged in faith-based ministry who are about to embark upon a ministry in professional health care chaplaincy.

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## **1 Welcome and introduction**

Welcome to this innovative, exciting and unique multi-faith course designed with the needs, interest and resources of newly appointed health-care chaplains in mind.

The course will be delivered in a multi-faith collegiate environment where study, worship and spiritual reflection belong together.

This module is born out of the practical necessity for those entering a career in health care chaplaincy to lay appropriate foundations for contextualised reflection on practice and professional career development from the very beginning. The course is designed to be an exercise in reflection on practice from beginning to end. Both the group presentations at the end of the residential, and the essay which is completed subsequently, draw together the different elements of this reflection.

This course is delivered by an experienced multi-faith team of health care chaplains, health professionals and teachers.

The course has been designed bearing in mind:

- Health care chaplaincy is a unique discipline, at the interface of spiritual care and the health service provision. Chaplains encounter unique practical, theoretical and spiritual challenges.
- A crucial element of the course is reflection upon how personal vocation and spirituality interacts with the demands of secular professionalism in the healthcare services.

The course lays the foundations for working in healthcare chaplaincy. These include

- understanding what it means to be a representative member of a specific faith-group – serving in a secular community embracing all faiths and none
- enabling professional effectiveness and personal integrity to be maintained
- providing a basic bibliography for personal study to support healthcare chaplaincy
- building a Personal Development Plan (PDP) in order better to structure professional development.

The course content includes:

- The distinctive role of a chaplain within a healthcare organisation
- The nature of a healthcare organisation
- Reflective models appropriate to healthcare chaplaincy
- Methods of ethical analysis and their application to chaplaincy in a healthcare organisation
- Multi-faith issues in a healthcare setting
- Issues of health and illness

In addition a student successfully completing this course will have developed their initial professional development plan by which to support their healthcare professional development in its early years.

Completion of all three elements of the assessment of the course (group presentation, essay and professional development plan) will lead to the award of 20 credits at level 2 within the Cardiff University BTh programme. This credit may be transferred to other awards.

## **ST MICHAEL'S COLLEGE**

St Michael's is an ecumenical theological training college, a centre for the study of the doing of theology, and also a place of theological reflection, prayer and worship. It is therefore, a place where *all* spiritualities are taken seriously and appropriately honoured.

## **CARDIFF UNIVERSITY**

St Michael's College is a full collegiate member of the Faculty of Religious and Theological Studies at Cardiff University. The School enjoys a 5\* plus research rating, placing it among the top five in the UK. The school specializes in practical theology, and teaches and researches in the major world religions. The launch in 2005 of the Centre for the Study of Islam in Britain further cemented Cardiff's place as a major centre for the study of religions.

### **2 Aims of the module**

The module aims to enable students:

- to provide an introduction to the aims, principles and skills required of professionals working in hospital chaplaincy and related health care environments
- to provide an introduction to the literature relating to health care chaplaincy
- to provide an overview of, and basic facility in coping with, the religious, wider spiritual and ethical issues that relate to health care chaplaincy (including issues of multi-faith).

### **3 Learning outcomes**

*(Learning outcomes are statements of what a typical student is expected to know, understand and be able to do.)*

On completion of the module a student should be able to:

#### ***Knowledge and Understanding:***

- Describe, analyse and apply key distinctive elements in the role of the chaplain in various health care contexts
- Describe and evaluate some models of good practice in selected health chaplaincy contexts, including conditions of employment as they apply to chaplains
- Evaluate some key issues and difficulties, and outline some possible strategies regarding working within multi-faith teams

#### ***Intellectual Skills:***

- Describe and evaluate differences between chaplaincy and spiritual care
- Evaluate key elements (including law) in the decision making process which occurs when ethical choices are to be considered
- Demonstrate an ability to analyse and assess elements of the main literature that relates to chaplaincy practice.

***Discipline Specific (including practical) Skills:***

- Identify, describe and discuss appropriate resources for the spiritual, pastoral and personal support of individuals in the context of health care
- Provide an insight into the world of those who are ill and apply some appropriate responses to various contexts, as they apply to individuals, groups and institutions
- Recognise and be able to access some key support structures within a health care context

***Transferable Skills:***

- Analytically reflect upon appropriate theological models
- Engage in collaborative discourse in addressing ethical issues, attending and interacting on the insights of others
- Access support systems within an organisation
- Work effectively within a multi-faith context
- Present competently composed and adequately argued written work that is both accurate and apposite in the use of references and bibliography.
- Be able to communicate information, ideas, principles and theories, and develop an argument effectively by appropriate oral and visual means, and relate materials to an intended audience
- Be able to identify, gather and analyse source material in the reconstruction of events and view points
- Represent the views of others with integrity and critical reflection
- Be able to make discriminating use of learning resources and IT facilities
- Be able to show independence in thought, and self-awareness about one's own beliefs, commitments, and prejudices

**4 Timetable**

The taught course extends over 5 days from 2pm on Monday until 1.15pm on Friday. The deadlines for submission of examinable work are as advised by the course tutor.

<b>Monday</b>	Time	Title
<i>Setting the scene</i>	2.00 – 3.30	Welcome and Introductions – Expectations of the programme and about chaplaincy
	3.30 – 4.00	Tea
	4.00 – 5.30	Reflective Groups
	5.30	Reflection and Prayer
	6.00 – 7.00	Dinner
	7.00 – 8.30	Working in the NHS
	8.30 -	Social occasion

  

<b>Tuesday</b>	Time	Title
<i>Aims &amp; Objectives (1)</i>	9.00 – 10.30	The Craft of Healthcare Chaplaincy I
	10.30	Coffee
	11.00 – 12.30	Reflective Practice
	12.30 pm	Lunch
	1.15 – 1.45	Library Induction
	1.45	Free Time
	3.45	Tea
	4.00 – 5.30	The Craft of Healthcare Chaplaincy II
	5.30	Reflection and Prayer

	6.00	Dinner
	6.45 – 8.15	Reflective Learning + 1 <sup>st</sup> evaluation exercise briefing
	8.15 – 9.15	Reflective Groups

<b>Wednesday</b>	Time	Title
<i>Aims &amp; Objectives (2)</i>	9.00 – 10.30	Spirituality & Chaplaincy in a multi-faith context
	10.30	Coffee
<i>The working context – applications and implications (1)</i>	10.45 – 11.45	Communication Issues
	11.45 – 12.45	Building a PDP and 2 <sup>nd</sup> Evaluation exercise briefing
	12.45	Lunch
	1.30	Free Time
	4.00 – 5.30	Working with people who are mentally ill
	5.30	Reflection and Prayer
	6.00	Dinner
	6.45 – 8.15	Chaplaincy & Ethics – Ethical Frameworks
	8.15 – 9.15	Reflective Groups

<b>Thursday</b>	Time	Title
<i>The working context – applications and implications (2)</i>	9.00 – 10.30	Chaplaincy & Ethics – Beginning of life issues – with case study
	10.30	Coffee
	11.00 – 12.30	Chaplaincy & Ethics – End of life issues – with case study
	12.30	Lunch
	1.15	Free Time
	3.15	Tea
	3.30 – 5.30	Group Preparation for Presentation
	5.30	Reflection and Prayer
	6.00	Dinner
	7.00 – 8.00	Group Preparation for Presentation
	8.00 – 9.00	Reflective Groups

<b>Friday</b>	Time	Title
	9.00 – 10.30	<b>3<sup>rd</sup> evaluation exercise - Group Presentations</b>
	10.45	Coffee
	11.00 – 12.30	Group Presentations continued
	12.30 – 1.00	Review of Programme
	1 .00	Lunch
	Departure	

## 5 Teaching method

The module employs two methods of teaching: traditional **lectures/presentations** and **seminars**. The lecture/presentation input of the tutor(s) will provide an overall perspective on the theological and historical themes of the course. Whilst there will always be scope for discussion and interaction with lecturing staff during lecture/presentations, the **seminars** will provide a distinct opportunity for this kind of debate and dialogue with both peers and teachers and so equip students to deal reflectively with the material covered in the lectures and further developed in a seminar context. The seminars will also provide an opportunity to work on learning-related skills. Some seminars will be student led and summative, others formative.

## 6 Assessment method

**Formative assessment:** peer and tutor feedback from seminar presentations and block teaching interactions

**Summative assessment:**

- (i) 1800 – 2000 word essay: concerning an overview of health care chaplaincy – the title to be set by the module tutor
- (ii) 1800 – 2000 word essay: concerning identification of training needs and the development of an adequate career professional development plan
- (iii) in-class presentation: a presentation of a specific life incident or ethical issue agreed with (2000 word equivalent) the tutor that explores multi-faith issues in a chaplaincy context.

## 7 Assessment of Seminar Presentations

In the assessment of seminar papers it is the actual live presentation that shall be assessed and not just the content of what you deliver. **A group presentation should be 20 minutes long with an additional five minutes for questions, discussion and summing up.** Five minutes are also allowed at the beginning of the presentation for setting up.

The elements that are assessed are:

- presentation**
- clarity and structure**
- content and understanding**
- argument and originality**
- response to questions**
- group co-ordination**

The marking criteria are as follows:

- A**     **70 +**    clear and striking use of visual aids, which relate directly to, and help the audience to understand, the presentation exceptionally clear, coherent, and well-organised structure thoroughly effective, well-focused content with a mature critical understanding of all the issues, evidence of real flair in argument, independence of mind and/or originality of thought fully alert to the implications of questions and able to respond comprehensively innovative and effective format with original interplay between the presentations (only applies to group presentation)
- B**     **60 – 69** very effective use of visual aids alongside presentation  
very clear, coherent and well-organised structure  
very well-focused content showing a good understanding of key issues  
some indication of flair and critical awareness in argument  
alert to the implication of questions and able to respond well  
effective format with clear relationship between presentations  
(only applies to group presentations)
- C**     **50 – 59** competent use of visual aids alongside presentation  
clear, reasonably organised structure  
focused content showing some understanding of most key issues  
competent argument but limited originality  
understands and responds competently to most questions  
limited thought given to presentations or to the relation between presentations  
(only applies to group presentations)
- D**     **40 – 49** some use of visual aids with limited relation to the presentation  
structure not always clear  
limited content demonstrating understanding of only a few issues  
limited evidence of flair and little originality of argument  
some understanding of questions, though responses poor  
poor co-ordination between presentations  
(only applies to group presentations)
- E**     **0 – 39** Falling below the above categories

*Please spend a few moments reflecting on the presentation you have just heard and offer feedback against the criteria published in the handbook under the headings below. Under each criteria you are asked to grade the work and then, finally, offer an overall grading for the presentation as a whole.*

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**1. Presentation: How well was the topic presented?**

*Please use the marking criteria shown on the previous page*

What grading band would you award this presentation for the above criteria:

**2. Clarity and Structure: Was organisation clear and coherent?**

What grading band would you award this presentation under the above criterion?

**3. Content and Understanding: What understanding of the issues did the content demonstrate?**

What grading band would you award this presentation under the above criterion?

**4. Argument and Originality: What evidence was there of flair of argument and originality (the way ideas were presented & fresh ideas discussed)?**

What grading band would you award this presentation under the above criterion?

**5. Response to Questions: Were questions understood and responded to adequately?**

What grading band would you award this presentation under the above criterion?

**6. Group co-ordination (if appropriate): How do you judge group collaboration and interplay of presentations with the group offering?**

What grading band would you award this presentation under the above criterion?

**Overall Grading:**

## **Tutor Assessment**

Names of Student giving Presentation:

**1. Presentation: How well was the topic presented?**

Grading band :

**2. Clarity and Structure: Was organisation clear and coherent?**

Grading band:

**3. Content and Understanding: What understanding of the issues did the content demonstrate?**

Grading band:

**4. Argument and Originality: What evidence was there of flair of argument and originality (the way ideas were presented & fresh ideas discussed)?**

Grading band:

**5. Response to Questions: Were questions understood and responded to adequately?**

Grading band:

**6. Group co-ordination (if appropriate): How do you judge group collaboration and interplay of presentations with the group offering?**

Grading band:

Tutor Comments

**Overall Grading:**

Date:

Tutor:

Notes:

- 1 The very best presentations are not usually read straight from a prepared script. However, a full script (which represents the materials presented in the seminar) *is essential*.
- 2 *All* the materials used – OHP slides etc., need to be submitted for examination as part of the assessment process.
- 3 No seminar materials may be handed after the class in which the presentation took place has ended.
- 8 **Titles and guidelines**

Titles and guidelines for assignments will be agreed with the module tutor during the taught element of the module.

## 9 **Presentation of assignments**

### *a) Presentation*

Final assignments must be presented in hard copy. You must submit one copy of any assignment.

You should ensure that your assignment work is securely contained in plastic covers. Each assignment should have attached the course cover sheets (two of them), with appropriate declarations (The module code and title are RT7206 – Pastoral Care and Hospital Chaplaincy). Always keep a copy of any work, including the final assignment, and remember to make back-up copies of any work that has been electronically stored.

Every page of an essay should display your student number, the module number, and the page number.

You must not exceed the allowed word count for each assignment or you will risk getting a score of zero for the piece. Similarly, if your work is submitted late for any reason without prior agreement of module tutor and for good reasons, you may be awarded a zero score (unless it is a genuine emergency).

The word count allowed for each assignment includes the main text and any footnotes, but excludes bibliography and appendices. You should not include appendices unless they are demonstrably germane to the assignment and have been agreed with your tutor before submission. As a general rule, any material germane to your title should be included in the body of the text. If it is not germane, it should be omitted completely!

You will receive notice of tutorial comments and grading on the assignments.

All work submitted for comment or assessment should be typed and double spaced. Untyped work will not be read.

You must reference all the sources that you have consulted or read in the course of preparing for an assignment of submission. This allows your tutor to see where you have gone in your academic

exploration, and forms a record of your journey. Potentially, it allows others to follow in your footsteps and to test your interpretations and judgements.

Quotations from written works that are longer than 60 words should be indented in a separate paragraph in your text, viz.

You must reference all the sources that you have consulted or read in the course of preparing for an assignment of submission. This allows your tutor to see where you have gone in your academic exploration, and forms a record of your journey. Potentially, it allows others to follow in your footsteps and to test your interpretations and judgements.

You should not reference works that you have not read or consulted.

You should always acknowledge where ideas or quotations come from.

You must never copy other people's ideas, words or arguments verbatim without giving them direct and due acknowledgement. To fail to do this is **plagiarism** – a disciplinary offence for all students at Cardiff University.

#### *b) Referencing*

There are many officially recognised systems for referencing dissertations, essays and papers, and students are forever inventing more. It is the strict policy of this course that only one system, the social science/Harvard system may be used.

The Social Sciences Style does not reference texts using footnotes, but references inside the text. Further information at:

<http://www.cardiff.ac.uk/schoolsanddivisions/academicschools/relig/students/index.html>

Here is an example of the method in action.

Pattison (2001) argues that shame has not been taken seriously enough in Christian theology. Building on the work of David Capps and Roger Patton, Pattison suggests that shame should be a much more central concern within this tradition (Capps 1990, 1995; Patton 1985). He goes on to outline some ways in which shame might be made a more significant object of contemporary religious concern:

If shame is to become the significant area of concern that it deserves to be within contemporary Christianity, it will be necessary for the religious community to make some fundamental changes in the ways that it thinks of itself, its theology, and its practices. In particular, it will be important for Christians to become aware of tendencies that they might have to over-identify and merge with the divinity in such a way that they cannot cope with notions of stain and defilement. The perfect, all-light God, with whom some Christians sometimes see themselves as being merged, can

cast a powerful shadow over the lives of those whose own experience is one of chronic shame. (Pattison 2001: p.53. Cf. Pattison and Woodward 2002: p. 11; Pattison 1996)

### **Bibliography:**

- Capps, David 1990, *The Flying Vicar*, Nashville, Abingdon Press.  
Capps, David 1995, *Falling From Grace*, Minneapolis, Fortress Press.  
Pattison, Stephen 1996, 'Ministers and monsters: pastoral care and the theology of incarceration', *Journal of Alternative Pastoral Theology* 199: 15-23.  
Pattison, Stephen 2001, *How Low Can You Get?: A practical theology of abomination*, Chicago, Chicago University Press.  
Patton, Roger 1985, *Aumbries Rediscovered*, Leicester, Inter-Varsity Press.  
Woodward, James and Pattison, Stephen (eds.) 2002, *The Culinary Curate: A reader in cuisine and care*, Oxford, Blackwell.

This system assumes that if a remark is worth making, then it is worth putting in the text. If it is not worth putting in the text, it is not worth putting in a footnote. Therefore assignments should not normally contain footnotes/endnotes and where footnotes/endnotes are used they should be kept to an absolute minimum and be directly pertinent to the argument of the essay or dissertation.

#### *c) Citing the Bible*

If you cite the Bible, use the following convention. For the *Gospel According to Mark*, Chapter 10, verses 5-7 cited from the Revised Standard Version, the reference would read (Mk. 10.5-7 RSV). It is important to make clear which version/translation of the Bible you have used as different versions can differ enormously. To see how the names of books in the Bible should be abbreviated, see the beginning of any reputable edition of the work.

#### *d) Citing Other Scriptures*

When citing the scriptures of other faith traditions, the key point to remember is *consistency*. For example, when quoting the Quran, you can use the following system. For a quotation of the 277<sup>th</sup> verse of the second *surah* (chapter), you could use: *Surah al-Baqarah: 277* (trans. Ali), **or** 2:277 (trans. Ali). Similarly, when citing Indian scriptures, you can use the following method: *Bhagavad-Gita 2.10* (trans. Zaehner). If you are in any doubt, please ask a member of staff.

#### *e) Electronic & Internet References*

The Internet provides access to a vast range of information. However, unlike a library, there are few controls on the quality of this material. Some online content is excellent, whilst some is terrible. You need to develop the ability to use the Internet discerningly and you should **always** reference the source of any such information (including images, ideas or direct quotations) when you do so

Be aware that not all sites will be balanced. For example, a pro-Hindu nationalist movement site may give an interesting insight into the views of BJP activists, but is not likely to give an accurate portrayal of Islam. As a general rule of thumb, the online text of a published and peer-reviewed journal will be of excellent academic quality (and may even be available to download, often in PDF

format). A named article *may* be good but needn't be (do not be persuaded merely by the letters PhD after someone's name). Be careful if it is a general site or discussion group; the author may be prejudiced, bigoted, ignorant or just more ill-informed than most commentators. Such sites might also show a prejudiced view. An 'Islamophobia' or Anti-Pagan caricature of 'Witchcraft', are examples of this. These views may be useful, but you need to use them with due care and attention. In conclusion, do not assume what you read is a true or reliable guide, unless it is from a reputable source. **In short, evaluate it!**

When citing a source from the worldwide web, you should include the Author (if relevant), document title, document type (i.e. the nature of the site [website or electronic journal] in square brackets), web address (e.g. [http:// www...](http://www...)) and the date you accessed the site [in square brackets].

**Example:**

Z.Zevit, 'Three Debates about Bible and Archaeology', *Biblica* 83 (2002) 1-27 [Electronic Journal] <http://www.bsw.org/?l=7183>, [accessed 10 September 2002]

If you use an online database, such as a dictionary, encyclopaedia, or patristic work within a collected online volume, use the following method:

**Example:**

Kent Bach, 'Performatives' in *Routledge Encyclopedia of Philosophy*, <http://www.rep.routledge.com> [accessed 3 October 2003]

If you need further guidance about style, bibliography etc, you are advised to consult one of the many writers' guides on the market or to consult the Dean of Chaplaincy Studies.

*f) Submission*

One copy of each of your assignments should be sent to:

Anna Yarnell  
School of History, Archaeology & Religion  
Humanities Building  
Colum Drive  
CARDIFF CF10 3EU

**They should be sent in order to arrive by the deadline for the semester**

*g) Alternative formats*

Please contact St Michael's College if you wish teaching material to be provided in an alternative format – such as large print, Braille, audio tape, coloured paper (to aid dyslexia) etc.

*h) Quality of presentation*

The quality of presentation of work is very important. It is important, therefore, that you proof-read your work before handing it in. Do not rely on spell-checkers. You will lose marks for '*there*' when

it should be '*their*,' '*mined*' when it should be '*mind*' etc. You will lose marks for incorrect grammar, poor paragraphing, and poor spelling.

**Note: these comments do NOT apply for a student with declared dyslexia/dyspraxia.**

## **10 Introductory Booklist**

Aldridge, David 2000 *Health, the Individual, and Integrated Medicine* Jessica Kingsley

Autton, Norman 1968 *Pastoral Care in Hospitals* SPCK

Cobb, Mark 2005 *The Hospital Chaplain's Handbook: A guide for good practice* Canterbury Press

Legood, Giles 1999 *Chaplaincy: The Church's Sector Ministries* Cassell

Lyall, David 2001 *The Integrity of Pastoral Care* SPCK

Messer, N 2002 *Theological Issues in Bioethics* Darton Longman and Todd

Mowat, Harriet 2005 *What do Chaplains Do? The role of the chaplain in meeting the spiritual needs of patients* Mowat Research

Orchard, Helen 2000 *Hospital Chaplaincy Modern, Dependable?* Lincoln Theological Institute for the Study of Religion and Society

Pattison, Stephen 2000 *A Critique of Pastoral Care* SCM

Pattison, Stephen 1997 *Pastoral Care and Liberation Theology* SPCK

Shakespeare, Tom 2000 *The Disability Reader* Continuum International Publishing Group

Speck, Peter 1988 *Being There* SPCK

Swift C, (2009). *Hospital chaplaincy in the 21st century: the crisis of spiritual care on the NHS*, Explorations in practical, pastoral, and empirical theology. Aldershot, Hants, England; Burlington, VT: Ashgate.

Threlfall-Holmes, M. and Newitt, M. 2011. *Being a Chaplain*. London, S.P.C.K

The Chaplaincy Education and Development Group 2001 *Health Care Chaplaincy Volunteers: A training resource* Church House publications

### **In the resource Folder:**

HCC 2002 *Induction Guide for the Use of Hospital Chaplains and Chaplains in Health Care* (3<sup>rd</sup> ed.) Church House publishing

MFGHC 2002 *Health Care Chaplaincy Standards*

MFGHC 2003 *NHS Chaplaincy: Meeting the religious and spiritual needs of patients and staff*

SYWDC 2003 *Caring for the Spirit: A strategy for the chaplaincy and spiritual healthcare workforce*.

**Websites:**

Hospital Chaplaincies Council [www.nhs-chaplaincy-spiritualcare.org.uk](http://www.nhs-chaplaincy-spiritualcare.org.uk)

College of Healthcare Chaplains [www.healthcarechaplains.org](http://www.healthcarechaplains.org)

Caring for the Spirit [www.southyorkshire.nhs.uk/chaplaincy/index.htm](http://www.southyorkshire.nhs.uk/chaplaincy/index.htm)

Multi-Faith Group for Healthcare Chaplaincy [www.nhs-chaplaincy-spiritualcare.org.uk](http://www.nhs-chaplaincy-spiritualcare.org.uk)

Cardiff Centre for Chaplaincy studies <http://www.stmichaels.ac.uk/chaplaincy-studies.php>

**11 Module Tutor**

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