



CONNECT, NURTURE, RESTORE TRAINING MANUAL – 2023-2024

Sixteen weeks of spiritual care ministry training

Abstract

CNR Chaplaincy Methodology is designed to provide Christians with the knowledge and skills necessary to engage in spiritual care ministry of human beings experiencing spiritual, emotional, social (SES) distress. CNR is a biblically-based Christian method that diagnosis SES distress, establishes sympathetic, empathic, compassionate, and theological connections with the patient, and employs the power of goodness and grace to develop a pathway from SES distress and SES well-being. Listening skills, assessment tools, methods of measurement, and strategic planning are presented as a means of maximizing efficiency and effectiveness. The CNR method has been developed in conjunction with 1600 hours Clinical Pastoral Education training and over 3,000 hours of practical application in hospitals, hospice centers, assisted living facilities, shelters, workplaces, and homes.

George Ryder, Director
Chaplain Service of Connecticut
203-957-1275
george_ryder@chaplainservicect.org

Table of Contents

Topic	Page
What is CNR Chaplaincy Methodology – Connect, Nurture Restore?	1
The Power of Goodness and Grace	9
Relationships and Communities	15
The Power of Love, Joy, Peace in Relationships and Communities	17
The Power of Patience, Goodness, Kindness in Relationships and Communities	21
The Power of Kindness, Gentleness, Self-control in Relationships and Communities	25
Listening Skills	29
Listening Skills Practicum – Creating a Verbatim	33
Connecting to Suffering Human Beings – Sympathy, Empathy, Compassion, Theology	35
Spiritual Distress	41
Mission, Goals, Objectives, Structure and Documentation of Spiritual Care Ministry	42
FICA Spiritual History Tool	43
HOPE Questions for Spiritual Assessment	44
CNR Spiritual Assessment Tool	45
Spiritual Care Plan of Action	46
Theological, Sympathetic, and Empathic Connection and Compassion with Human Suffering – Invalidation, Hopelessness, Ostracization	47
Invalidation	48
Hopelessness	56
Ostracization	60
Theological, Sympathetic, and Empathic Connection and Compassion with Human Suffering – Waywardness, Vulnerability, Friendlessness	64
Waywardness	65
Vulnerability	70
Helplessness and Harassment	77

Human Suffering and Compassion – Unfriended, Reconciliation, and Homeless/Hungry 81

 Unfriended 82

 Seeking Reconciliation..... 88

 Homelessness/Hunger 95

Loss and Grief – Book Review “All Our Losses, All Our Grievs”. Mitchell/Anderson 100

Loss and Grief – Wisdom Literature and “Job’s Wife and Her Best Friend” dialogue 114

Creating an Inter-Denominational Worship Service 121

What’s Next in Spiritual Care Ministry Training?..... 132

Assisted Living/Memory Care Ministry 133

Homebound and Hospital Ministry 144

CNR Chaplaincy

Connect, Nurture, Restore

A Christian-Based Chaplaincy Training Method

1. What is Connect, Nurture, Restore (CNR) Chaplaincy Method?
 - a. Connect, Nurture, Restore (CNR) chaplaincy methodology identifies and defines spiritual, emotional, and social (SES) well-being and SES distress.
 - b. CNR facilitates connection between the chaplain and the person receiving care to provide nurture and restoration.
 - c. CNR creates a path from spiritual, emotional, and social (SES) distress to SES well-being.

2. What is the Christian foundation for CNR Chaplaincy Method?
 - a. There are three Christian foundation points for CNR methodology.
 - i. God's grace and goodness impacts suffering
 1. CNR Methodology expounds the relationship between spiritual distress and disconnection with goodness. The Christian definition and identification of goodness is revealed in 5 areas:
 - a. God is good
 - b. God's creation is good
 - c. God's goodness is seen amongst us
 - d. God sends goodness our way
 - e. We are ambassadors of God's goodness

- ii. Biblical narratives about human suffering
 - 1. The Bible (Hebrew and Christian scripture) is a rich resource of narratives about nine types of human suffering.
 - a. Hebrew scripture suffering narratives
 - i. The story of Cain and Abel demonstrates human suffering resulting from not accepting correction directed at unacceptable behavior. Cain's rejection of invalidation of his unacceptable behavior brought needless suffering to himself, his brother, and society.
 - ii. Hannah's story demonstrates temporary suffering experienced by feelings of invalidation in Hannah's journey from childlessness to motherhood. Hannah's transforming embracement of her suffering of invalidation resulted in a blessing experienced by her and her nation.

- b. Christian scripture suffering narratives - Human suffering is defined and identified through nine types of human suffering acknowledged by Jesus Christ's compassion narratives in the gospels.
- i. Invalidation – Jesus heals two blind beggars (Matthew 20:29-34)
 - ii. Hopelessness – Parents bring sick child to Jesus (Mark 9:20-29)
 - iii. Ostracization – Jesus heals a leper (Mark 1:39-45)
 - iv. Waywardness – Jesus tells a story of the prodigal son (Luke 15:1-32)
 - v. Vulnerability – Jesus tells a story about a widow at her only son's funeral (Luke 7:13)
 - vi. Harassment and Helplessness – Jesus expresses compassion for the harassed and helpless (Matthew 9:36-38)
 - vii. Unfriended – Jesus tells the story of the "Good Samaritan" (Luke 10:30-36)
 - viii. Unforgiven – Jesus tells story of Forgiven servant that refuses to forgive (Matthew 18:21-35)
 - ix. Homelessness – Jesus feeds the crowds that have gathered to hear him (Matthew 14:10-20)

- iii. CNR nurtures spiritual well-being through contemplation of fruit of the spirit as described in Galatians 5:22-23.
 1. CNR measures spiritual well-being through symptoms of fruit of the spirit.
 2. The fruit of the spirit is:
 - a. Love
 - b. Joy
 - c. Peace
 - d. Patience/long suffering/forbearance
 - e. Goodness
 - f. Kindness
 - g. Faithfulness
 - h. Gentleness
 - i. Self-control

4. CNR assessment diagnoses spiritual/emotional/social (SES) distress and well-being

5. CNR measures success/failure of alleviating SES distress and establishing SES well-being.

6. Symptoms of SES distress and well-being that become part of spiritual/emotional/social assessment
 - a. Disconnection vs. Connection
 - i. Self, divine, others
 - ii. Places, events, roles, functions
 - b. Irrelevance vs. Relevance
 - i. Personal, relationships
 - ii. Events, causes, activities
 - c. Questioning core values – Reinforced core values
 - i. Personal, spiritual
 - ii. Community
 - iii. World

8. Skills valued in CNR methodology
 - a. Self-supervision
 - b. Interpersonal Skills
 - c. Active Listening
 - d. Fruit of the Spirit Contemplation
 - e. Loss and Grief Assessment
 - f. Spiritual/Emotional/Social well-being assessment
 - g. Verbatim Case Study Analysis

The Power of Goodness and Grace - Relationships and Communities

This lesson will identify and define the seven types of relationships common to all human beings and examine how we exercise goodness and grace in these relationships.

Goodness

- We will discuss how our interaction with goodness impacts our values, connectivity (relationships and communities), and our feelings and thoughts of relevance and irrelevance.

Grace

- We will reexamine how our personal experience with God's grace transforms our relationship with God, ourselves, and others in both solitary and social contexts.

God's Goodness

- God is Good
Jesus said, "Why do you ask me what is good? God is good; his steadfast love and faithfulness endure forever. Every good and perfect gift come from God, the Father of lights, with whom there is no change. Oh, how abundant is God's goodness. Blessed is the man who takes refuge in him! Yes, God is good, God does good, and he teaches us the ways of goodness. Oh, taste and see that God is good!"
- God's Creation is Good
God saw that everything he had created was very good. He formed the heavens and the earth. He created us. We are his workmanship, created for good works. Yes, everything made by God is good and should be received with thanksgiving. God is good, and his mercy blesses all creation.
- God's Goodness is Seen Amongst Us
We see the goodness of God in the land of the living! He shows us signs of his favor, that those who hate us may be reproached because God has helped us and comforted us. God anointed Jesus of Nazareth and He went about doing good and healing all who were oppressed, for God was with him. God is gracious, and his mercy endures forever. He offered his only son to redeem and purify us. We are his people, dedicated to his purpose and his good works.
- God Sends Goodness Our Way
Surely goodness and mercy shall follow us all the days of our lives. We know all things work together for our good if we love God and fulfill his purpose. If our earthly parents know what is good for us, how much more will our heavenly father know what is best for us! God became flesh through Jesus and showed us how to glorify God, receive his mercy and experience his goodness. But without faith it is impossible to glorify him or receive his mercy and goodness. For whoever would receive God's goodness must believe that he exists and that he rewards those who seek him.
- We Are Ambassadors of God's Goodness
We must devote ourselves to good works and avoid foolish controversies, dissensions, and quarrels. We should think about things that are true, honorable, just, pure, lovely, commendable, excellent, and worthy of praise. Hold fast to what is good. Be just, be loving, be kind and walk humbly with God. May God's presence be seen in our acts of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Offer good service to others freely, in meekness, and with good will. Let the light of God's goodness shine within us, so that all may see our good works and give glory to God.

God's Grace is Sufficient – Man's Relationship with the Divine

- God is Infinite. Man is Finite. - Romans 3:23-24
For all have sinned and fall short of the glory of God, and are justified by his grace as a [gift](#), through the redemption that is in Christ Jesus.
- Congregational Response
- By grace we have been saved through faith. And this is not our own doing; it is the gift of God. For we are God's handiwork, redeemed in Christ Jesus for good works, works God has prepared for us, that we should walk in them. Praise the Lord! The Lord's name be praised.

God's Grace is Sufficient – Man's Relationship to the Trinity

- God the Father' - John 3:16-17
For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.
- Congregational Response
- Sisters and brothers, we come together to worship God who offers us freedom through our Lord Jesus Christ. For Christ has set us free from sin and death that we might live to God's glory and praise. We have not received a spirit of slavery to fall back into fear; We have received the living Christ that we might be children of God. Come, let us worship the Lord!
- God the Son - Luke 5:32
I have not come to call the righteous but sinners to repentance.
- Congregational Response
- God of all creation and creatures, who in love made an everlasting covenant with us, you sent Jesus Christ to seek and save the lost. We confess that we have strayed from you. We have been willful and prideful. Have mercy on us, O God, and forgive us. Return us from the wilderness to paths of righteousness through Jesus Christ, our Savior.
- God the Holy Spirit - Titus 3:4-6
But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior.
- Congregational Response
- When the world divides us, Come, Holy Spirit, make us one. When the world calls us orphaned, Come, Holy Spirit, make us a family. When the world leads us astray, Come, Holy Spirit, call us home. Come, Holy Spirit, come. Come and fill this place.

God's Grace is Sufficient – The Journey of Faith

- Hope – Titus 1:2
In hope of eternal life, which God, who never lies, promised before the ages began.
- Congregational Response
- Lord, we've come for a variety of reasons: to find hope and healing, to give our kids and families hope and direction, to discover a place of love and acceptance, and to live out your call in our lives. Today we ask for courage and strength to reach beyond ourselves in order to truly become part of the kingdom of God. Most of all, today we come to give you honor and glory by giving you all of our hearts, our souls, and our minds. Have your way in our lives and we will do our best to follow you.
- Belief - John 5:24
Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life.
- Congregational Response
- You have given us your Holy Child, O God, and we long to believe in him. Help our unbelief. Some of us are so certain we know all we need to know of you that we cannot grow in faith. Some of us are too taken with ourselves and have trouble knowing our depth of need for you. Some of us are so unsure of ourselves that we fear your call to discipleship will cost us what little we have. Yet we trust you to know our most essential need and ask that you bring us low if we are prideful and build us up in love if we are broken. Forgive us, O God, and by your mercy heal us. We pray in Jesus' name.

- Trust - Proverbs 3:5-6
Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.
- Congregational Response
- Trust in the Lord at all times, O People; God is a refuge for us. God is our rock and our salvation; we shall not be shaken. God is good and in God's work we find our strength. We sing of all God's wonderful works! We give thanks and praise to the Lord!
- Faith - Ephesians 2:8-9
For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.
- Congregational Response
- Compassionate God, whose dwelling is with the humble and contrite, hear your children's prayer, and grant us your mercy. For unholy thoughts and words, for impure motives, for any scorn of goodness and indifference to beauty, for trifling with the truth and being petty when we could be gracious, forgive us. For the wrong we have done our neighbors, for silence in the face of violence, for neglect of generosity, for ingratitude, for failure in pursuing justice, for ignoring others' pain, forgive us. For lack of love toward you, for doubt in your goodness, for slowness of faith to follow Jesus, forgive us. We gather now to worship and praise you and we thank you for your never-ending mercy and grace.

God's Grace is Sufficient – New Meaning for an Old Story

- A new relationship – John 14:23
Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.
- Congregational Response
- Lord, cast out our sin and cleanse our minds of wrongful thoughts. Have mercy upon us and forgive us in our failures. Then, fill our lives with your love. Help us to be moved by a sense of purpose as we serve to make the earth a better place in which to live, a world where nature and humanity can live in harmony. We pray that in this summer season, your Holy Spirit will dwell in our hearts and fill our lives with love. Before you, O God, our lives are exposed, and all our needs are known. Be at work in our lives to shape and mold us into your likeness.
- A new commandment - John 13:34-35
A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples if you have love for one another.
- Congregational Response
- Lord, as we gather together, we acknowledge we are a forgiven people. May we, like you, be generous in offering forgiveness to others. You forgive us each and every day for the many ways we fall short of your mercy. Teach us to embody your grace, your love, your mercy, and your forgiveness to all those we encounter this day.
AMEN

Relationships and Communities

- Types of Relationships
 - Self
 - Self and creator/redeemer/comforter
 - Loved ones
 - Friendly acquaintances
 - Challenging acquaintances
 - Adversaries
 - Strangers
- Types of Communities
 - Self – at one with oneself
 - Self and creator/redeemer/comforter
 - Home
 - Church – local and universal
 - Places we earn/learn/serve/play
 - Nation
 - World

Levels of Relationships

- Level One
 - Oneness with self
 - Solidarity with creator/redeemer/comforter
- Level Two
 - Loved ones
 - Friendly acquaintances
- Level Three
 - Challenging acquaintances
 - Adversaries
 - Strangers
- Levels of Community
 - Level One
 - Self
 - Self and creator/redeemer/comforter
 - Level Two
 - Home
 - Church/12-step program/other faith-based organizations
 - Community – earn/learn/serve/play
 - Level Three
 - Nation - sovereignty
 - World/Universe – fundamental connectedness of all things within the Kingdom of God

“The Lord is king forever and forever; the nations perish from his land. O Lord, you hear the desire of the afflicted; you will strengthen their heart; you will incline your ear to do justice to the fatherless and the oppressed, so that man who is of the earth may strike terror no more.”

Psalm 10:16-18

The Power of Love, Joy, Peace in Relationships and Communities

- We will examine theological/Biblical guidance in contemplation of Love, Joy, Peace.
- We will contemplate receiving and offering Love, Joy, Peace in our relationships
 - Level One
 - Oneness with self
 - Solidarity with creator/redeemer/comforter
 - Level Two
 - Loved ones
 - Friendly acquaintances
 - Level Three
 - Challenging acquaintances
 - Adversaries
 - Strangers
- We will contemplate receiving Love, Joy, Peace in our communities
 - Level One
 - Self
 - Self and creator/redeemer/comforter
 - Level Two
 - Home
 - Church/12-step program/other faith-based organizations
 - Community – earn/learn/serve/play
 - Level Three
 - Nation - sovereignty
 - World/Universe – fundamental connectedness of all things within the Kingdom of God

“The Lord is king forever and forever; the nations perish from his land. O Lord, you hear the desire of the afflicted; you will strengthen their heart; you will incline your ear to do justice to the fatherless and the oppressed, so that man who is of the earth may strike terror no more.” Psalm 10:16-18

CONTEMPLATING LOVE**What is Love?**

Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things.

1 Corinthians 13:4-7

Receiving love from our creator, redeemer, and comforter

For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed,” says the LORD, who has compassion on you. Isaiah 54:10

Returning love to our creator, redeemer, comforter

All that I am, praise the Lord. Everything in me, praise his holy name. My whole being, praise the Lord. Do not forget all his kindnesses. The Lord forgives me for all my sins. He heals all my diseases. He saves my life from the grave. He loads me with love and mercy. He satisfies me with good things. He makes me young again like the eagle. Psalm 103:1-5

Ministering to self with the love God has given us

In all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. Romans 8:37-39

Offering love to loved ones

Love each other deeply because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace. 1Peter 4:8-10

Offering love to friendly acquaintances

Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. Ecclesiastes 4:9

Offering love to challenging acquaintances

Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust. Matthew 5:43-45

Offering love to adversaries

But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Luke 6:35

Offering love to strangers

You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God. Leviticus 19:34

CONTEMPLATING JOY

What is Joy?

He who goes out weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him. Psalm 126:6

Receiving joy from our creator, redeemer, comforter

When the cares of my heart are many, your consolations cheer my soul. Psalm 94:19
You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore Psalm 16:11

Expressing the Joy received from our creator, redeemer, comforter

Though I have not seen him, I love him. Though I do not now see him, I believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of my faith, the salvation of my soul. 1 Peter 1:8-9

Ministering to self with the joy God has given us

His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' Matthew 25:21

Sharing Joy with loved ones

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. Romans 15:13

Sharing Joy with friendly acquaintances

Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord's people. Philemon 1:7

Demonstrating Joy with challenging acquaintances

Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. James 1:2-3

Acknowledging adversaries as a source of Joy

Count it all joy, my brothers, when you meet trials of various kinds, James 1:2

Sharing the Joy of strangers

When they saw the star, they rejoiced exceedingly with great joy. Matthew 2:10

CONTEMPLATING PEACEWhat is Peace?

Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For “Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. 1 Peter 3:9-11

Receiving peace from our creator, redeemer, comforter

Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7

Ministering to self with the peace God has given us

Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7

Offering peace to loved ones

For the sake of my brothers and my friends, I will now say, “May peace be within you. Psalm 122:8

Offering peace to friendly acquaintances

Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you. 2 Corinthians 13:11

Offering peace to challenging acquaintances

Blessed are the peacemakers, for they shall be called sons of God. Matthew 5:9

Offering peace to adversaries

Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. 1Peter 3:9

Offering peace to strangers

Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food, I was thirsty, and you gave me drink, I was a stranger and you welcomed me, I was naked, and you clothed me, I was sick, and you visited me, I was in prison, and you came to me.’ Matthew 25:34-36

The Power of Patience, Goodness, Kindness in Relationships and Communities

- We will examine theological/Biblical guidance in contemplation of Patience, Goodness, Kindness.
- We will contemplate receiving and offering love, joy, and peace in our relationships
 - Level One
 - Oneness with self
 - Solidarity with creator/redeemer/comforter
 - Level Two
 - Loved ones
 - Friendly acquaintances
 - Level Three
 - Challenging acquaintances
 - Adversaries
 - Strangers
- We will contemplate receiving Patience, Goodness, Kindness in our communities
 - Level One
 - Self
 - Self and creator/redeemer/comforter
 - Level Two
 - Home
 - Church/12-step program/other faith-based organizations
 - Community – earn/learn/serve/play
 - Level Three
 - Nation - sovereignty
 - World/Universe – fundamental connectedness of all things within the Kingdom of God

“The Lord is king forever and forever; the nations perish from his land. O Lord, you hear the desire of the afflicted; you will strengthen their heart; you will incline your ear to do justice to the fatherless and the oppressed, so that man who is of the earth may strike terror no more.” Psalm 10:16-18

CONTEMPLATING PATIENCEWhat is Patience?

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. Colossians 3:12-13

Receiving patience from our creator, redeemer, comforter

The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 2 Peter 3:9

For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope. Jeremiah 29:11

Returning patience to our creator, redeemer, comforter

But they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. Isaiah 40:31

Ministering to self with the patience God has given us

Rejoice in hope, be patient in tribulation, be constant in prayer. Romans 12:12

And let us not grow weary of doing good, for in due season we will reap, if we do not give up. Galatians 6:9

Offering patience to loved ones

I urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. Ephesians 4:1-3

Offering patience to friendly acquaintances

Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. James 5:7

Offering patience to challenging acquaintances

And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, 2 Timothy 2:24

Offering patience to adversaries

Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven. Matthew 18:21-22

Offering patience to strangers

"When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God. Leviticus 19:33-34

CONTEMPLATING GOODNESSWhat is Goodness?

For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations.
Psalm 100:5

Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. James 1:17

Receiving goodness from our creator, redeemer, comforter

If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! Matthew 7:11

And we know that for those who love God all things work together for good, for those who are called according to his purpose. Romans 8:28

Returning goodness to our creator, redeemer, comforter

In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. Matthew 5:16

Ministering to self with the goodness God has given us

Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. Philippians 4:8

Offering goodness to loved ones

But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever. 1 Timothy 5:8

Offering goodness to friendly acquaintances

So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. Galatians 6:10

Offering goodness to challenging acquaintances

A soft answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise commends knowledge, but the mouths of fools pour out folly. The eyes of the LORD are in every place, keeping watch on the evil and the good. A gentle tongue is a tree of life, but perverseness in it breaks the spirit. Proverbs 15:1-7

Offering goodness to adversaries

If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing, you will heap burning coals on his head. Romans 12:20

Offering goodness to strangers

For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, 1 Timothy 4:4

CONTEMPLATING KINDNESSWhat is Kindness?

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. Colossians 3:12-13

Receiving kindness from our creator, redeemer, comforter

Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love.

Micah 7:18

Returning kindness to our creator, redeemer, comforter

O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? Micah 6:8

Ministering to self with the kindness God has given us

Make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. 2 Peter 1:5-7

Offering kindness to loved ones

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Ephesians 4:32

Offering kindness to friendly acquaintances

He who withholds kindness from a friend forsakes the fear of the Almighty. Job 6:14

Offering kindness to challenging acquaintances

Thus says the LORD of hosts, Render true judgments, show kindness and mercy to one another. Zechariah 7:9

Offering kindness to adversaries

Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. 1 Peter 3:9

Offering kindness to strangers

“You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. Exodus 22:21

The Power of Faithfulness, Gentleness, Self-Control in Relationships and Communities

- We will examine theological/Biblical guidance in contemplation of Faithfulness, Gentleness, Self-Control.
- We will contemplate receiving and offering Faithfulness, Gentleness, Self-Control in our relationships
 - Level One
 - Oneness with self
 - Solidarity with creator/redeemer/comforter
 - Level Two
 - Loved ones
 - Friendly acquaintances
 - Level Three
 - Challenging acquaintances
 - Adversaries
 - Strangers
- We will contemplate Faithfulness, Gentleness, Self-Control in our communities
 - Level One
 - Self
 - Self and creator/redeemer/comforter
 - Level Two
 - Home
 - Church/12-step program/other faith-based organizations
 - Community – earn/learn/serve/play
 - Level Three
 - Nation - sovereignty
 - World/Universe – fundamental connectedness of all things within the Kingdom of God

“The Lord is king forever and forever; the nations perish from his land. O Lord, you hear the desire of the afflicted; you will strengthen their heart; you will incline your ear to do justice to the fatherless and the oppressed, so that man who is of the earth may strike terror no more.” Psalm 10:16-18

CONTEMPLATING FAITHFULNESSWhat is Faithfulness?

Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, Deuteronomy 7:9

Receiving faithfulness from our creator, redeemer, comforter

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it. 1 Corinthians 10:13

Returning faithfulness to our creator, redeemer, comforter

Test me, LORD, and try me, examine my heart and my mind; for I have always been mindful of your unfailing love, and have lived in reliance on your faithfulness. Psalm 26:2-3

Ministering to self with the faithfulness God has given us

Let us hold fast the confession of our hope without wavering, for he who promised is faithful. Hebrews 10:23

Offering faithfulness to loved ones

And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Mark 2:3-5

Offering faithfulness to friendly acquaintances

Bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. Colossians 3:13

Offering faithfulness to challenging acquaintances

Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. James 1:12

Offering faithfulness to adversaries

If you see the donkey of one who hates you lying down under its burden, you shall refrain from leaving him with it; you shall rescue it with him. Exodus 23:5

Offering faithfulness to strangers

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. Hebrews 13:16

CONTEMPLATING GENTLENESSWhat is Gentleness?

Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:4-7

But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.

James 3:17

Receiving gentleness from our creator, redeemer, comforter

You have given me the shield of your salvation, and your gentleness made me great.

2 Samuel 22:36

But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. James 3:17

Ministering to self with the gentleness God has given us

But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also. 2 Corinthians 8:7

Offering gentleness to loved ones

With all humility and gentleness, with patience, bearing with one another in love. Ephesians 4:2

Offering gentleness to friendly acquaintances

He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young. Isaiah 40:11

Offering gentleness to challenging acquaintances

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Galatians 6:1

Offering gentleness to adversaries

To speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. Titus 3:2

Offering gentleness to strangers

But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect. 1 Peter 3:15

CONTEMPLATING SELF-CONTROLWhat is Self-Control?

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

2 Corinthians 3:17-18

For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control.

2 Peter 1:4-5

Receiving self-control from our creator, redeemer, comforter

For God gave us a spirit not of fear but of power and love and self-control. 2 Timothy 1:7

Ministering to self with the self-control God has given us

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it. 1 Corinthians 10:13

Offering self-control to loved ones

But they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.

Isaiah 40:31

Offering self-control to friendly acquaintances

Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7

Offering self-control to challenging acquaintances

Whoever is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city. Proverbs 16:32

Offering self-control to adversaries

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.

Isaiah 53:7

Offering self-control to strangers

When a stranger sojourns with you in your land, you shall not do him wrong. Leviticus 19:33

Listening Skills

- Why is listening important
- Creating a safe place for the patient's story
- Sympathetic, Empathic, Theological and Compassionate Connections

Connected, Nurtured and Restored

Solitude – the joy of being alone.

- Sacred place of inner silence
- Connection
- Nurturing
- Restoration

Contemplation

- Inner vision
- Transcendent of the intellect
- Facilitated by prayer and meditation

Alone, Deprived and Damaged

Isolation – the pain of being alone

- Desecrated place of turmoil
- Alone
- Deprived
- Damaged

Rumination

- Focused attention on the symptoms of one's distress

Observe, Describe, Participate

- Observe – to watch carefully without judgement
- Describe – to represent what we see in words
 - Thought process
 - Emotional process
 - Synthesis of thoughts and emotions
 - Contemplation
- Participate
 - How is today going for you?
 - Tell me more about that?
 - What do you think about that?
 - How do you feel about that?
 - I am wondering if?

Listening Skills

- Start the conversation
 - a. Where are “We”
 - i. You
 - ii. Me
 - b. Get on the same page
 1. Observe
 - a. How is today going?
 2. Describe
 - a. What do you think about that?
 - b. How do you feel about that?
 3. Participate
 - a. Why are your thoughts/feelings important today?
- Creating the speaker’s story
 (“Professional Spiritual and Pastoral Care”. Stephen Roberts.)
 - a. Basic Responses
 - i. Literal Repetitions
 1. “I was speechless”
 2. “You were speechless”
 - ii. Reflecting
 1. Focus on the emotional content of the speaker
 2. “I can tell from your response that.....”
 - iii. Paraphrasing
 1. Allows the speaker to hear their own words from another person’s perspective.
 2. Assures speaker that they are being heard
 - iv. Summarizing
 1. Divide longer discourse into manageable chapters
 2. Terminate an endless conversation gracefully
 3. “You’ve told me a lot about your medical history over the years, and I’m wondering how your spiritual life has helped you cope.”
 - b. Facilitating Responses
 - i. Open-ended questions
 1. No yes or no questions. Avoid “Are you?”
 2. Replace with “How are you”, or “What sorts of things?”
 - ii. Buffering
 1. Broaching a potentially upsetting topic, but also offering a way around it should the speaker choose to defer the dialog.
 2. “You may not want to talk about this now, but....”, or “sometimes it’s helpful to consider....”

- iii. Understatement/euphemism
 1. Hinting at a difficult topic that they may not be able to directly address pass away/die, disappointed/angry.
 2. Mirror the euphemism so that the subject may be addressed.
- iv. Tell-me-more/Minimal encouragement
 1. Shows hospitality and conveys interest.
 2. Focuses on the speaker
- c. Intense Interaction Responses
 - i. Calling attention – requires discernment
 1. “I see your tears and I wonder what they are saying.”
 2. “I have noticed that every time we start talking about (whatever) your foot starts tapping”.
 3. “I’ve noticed we have talked about everyone in your family except your dad.”
 - ii. Hovering
 1. Hovering over a topic and observing.
 2. Hovering is beneficial when a topic is painful, seen as risky, or appears potentially overwhelming to the speaker.
 3. “What are some of your most vivid memories of your sister?”

Listening Skills Practicum – Creating a Verbatim

- We will discuss the structure of a spiritual care ministry visit verbatim
- We will identify/select a type of suffering that characterizes the theme of the verbatim
- We will discuss the process and goals of peer review of the verbatim

Verbatim Exercise

- a. Pick a topic
 - i. What do/did you want to learn by writing/presenting this verbatim? What kind of feedback are you requesting?
- b. Background information
 - i. Include information like faith background, age, relationship with family
 - ii. What was your relationship to the patient prior to this particular visit?
 - iii. What have you learned about the patient and family from the staff, medical records, other relatives?
 - iv. Under what circumstance/s were you asked to make this visit?
- c. Preparation
 - i. How did you prepare yourself?
 - ii. What were your plans for this visit?
 - iii. What type of experience did you want to offer him/her?
 - iv. What was your spiritual/pastoral intention for your visits during this time period?
- d. Observations and Impressions
 - i. What struck you the most as you entered the patient's space?
 - ii. What did you see, hear, and smell?
 - iii. Describe the patient and his/her surroundings.
 - iv. What were your immediate feelings or reactions?
 - v. What did you do with those feelings?
 - vi. Describe any other factors that seem important.
- e. Spiritual Encounter
 - i. What struck you the most as you entered the patient's space?
 - ii. What did you see, hear, and smell?
 - iii. Describe the patient and his/her surroundings.
 - iv. What were your immediate feelings or reactions?
 - v. What did you do with those feelings?
 - vi. Describe any other factors that seem important.

Verbatim exercise outline taken from Clinical Pastoral Education at the University of Iowa Hospital & Clinics Student Handbook 2019 Edition.

Connecting to Suffering Human Beings – Sympathy, Empathy, Compassion, Theology

- We will learn to establish theological value, sympathetic, and empathic connections in order to provide compassion for human suffering.

Spiritual Distress

- Theological connections with spiritual distress
 - David
 - Jeremiah
 - Jesus
- We will discuss the symptoms, causes, and treatment of spiritual distress.

Sympathy

- a. To be “in-sympathy with” implies common values, harmony, consonance, compatibility, responsiveness, and other conditions that describe a resonance between two or more people, objects, actions, ideologies, and/or conditions.
- b. The major benefits of sympathy are offering comfort, self-awareness, sympathetic relationship building, identification of compatible causes and ideologies, and possession of simple etiquette and rituals that do not require much effort.
- c. To offer “sympathy toward” implies offerings condolence, comfort, mercy, sorrow, lamentation, communion, tenderness.
 - i. Examples of sympathetic responses to suffering
 1. “I am sorry for your loss.”
 2. “My thoughts and prayers are with you and your family during these difficult times.”
 3. “No words can describe how sorry I am for your loss;” are fitting and helpful remarks that provide comfort and demonstrate a certain level of compassion.
- d. Limitations of Sympathy
 - i. Ineffective usage of sympathy can produce various degrees of discomfort and additional suffering. It can be perceived as pity.
 - ii. Examples of ineffective sympathy
 1. “All things happen for a reason”
 2. “They are in a better place”
 3. “I know how that feels”
 4. OR any type of “offering advice” is seldom helpful, even if the recipient smiles and says thank-you.
 - iii. The major pitfalls of sympathy are polarization, inertia, and self-focus

Empathy

- a. With empathic interactions we can observe, identify, and describe the other person's feelings, thoughts, reactive behavior, and responsive behaviors. "Rejoice with those that rejoice and weep with those that weep." Romans 12:15
 - i. It has powerful spiritual potential for practitioners that
 1. Love God with all their heart
 2. Love their neighbor as themselves.
 - ii. Jesus' life on earth demonstrated an empathic act of experiencing humanity in order to span the chasm between God and man.
 1. Who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a servant, and coming in the likeness of humanity.
Philippians 2:6
- b. Examples of empathic Interactions that provide insights into the thoughts and feelings of the other person.
 - i. "How did that make you feel?"
 - ii. "I imagine that must have been extremely stressful for you."
 - iii. "Why do you think that made you fearful?"
 - iv. "Tell me more about that."
- c. As a listener we make connections by "using our similar experiences" to connect.
- d. Limitations of Empathy
 - i. When used without sympathy and compassion it can become a cold and sterile analytical tool. It can also lead to inertia.

Compassion

- a. Compassion means to “suffer with. It is most often accompanied by an ardent desire to alleviate the suffering.
- b. Compassion is an emotional response to a “non-judgmental” perception of suffering that includes a desire to nurture and restore.
- c. Examples of Compassionate Feelings
My best friend is suffering (feeling hopeless) because one of their children is making bad choices in life. As I listen to my friend’s many tragic stories, I examine my feelings in response to my best friend’s suffering, I notice the following:
 1. I experience “self-differentiation”
 - ii. I am able to separate reactions from responses
 - iii. I am aware of my desire to alleviate the suffering
- d. Examples of Compassionate Thoughts
As I listen to my friend’s tragic stories, I think of ways to help my friend identify the things that are out of their control, and I plan opportunities for us pray about the things that we cannot change and give them over to God.
- e. Examples of Compassionate Behaviors
As I suffer with my best friend, my compassion moves me to alleviate her suffering. In this state, I must self-supervise and remind myself:
 - i. Many attempts to fix the problem will not alleviate the suffering
 - ii. My best friend’s suffering has the power to change her in a manner that will “work together for good”

Theological Connections with Spiritual Distress

David's Psalm of spiritual distress – Psalm 13

How long, O LORD? Will you forget me forever?
 How long will you hide your face from me?
 How long must I take counsel in my soul
 and have sorrow in my heart all the day?
 How long shall my enemy be exalted over me?

Consider and answer me, O LORD my God;
 light up my eyes, lest I sleep the sleep of death,
 lest my enemy say, "I have prevailed over him,"
 lest my foes rejoice because I am shaken.

But I have trusted in your steadfast love;
 my heart shall rejoice in your salvation.
 I will sing to the LORD,
 because he has dealt bountifully with me.

Jeremiah expresses spiritual distress over his people – Jeremiah 8:

My joy is gone; grief is upon me;
 my heart is sick within me.
 Behold, the cry of the daughter of my people
 from the length and breadth of the land:
 "Is the LORD not in Zion?
 Is her King not in her?"
 "Why have they provoked me to anger with their carved images
 and with their foreign idols?"
 "The harvest is past, the summer is ended,
 and we are not saved."
 For the wound of the daughter of my people is my heart wounded;
 I mourn, and dismay has taken hold on me.
 Is there no balm in Gilead?
 Is there no physician there?
 Why then has the health of the daughter of my people
 not been restored?

Jesus' spiritual distress – Mark 14: 32-37

And they went to a place called Gethsemane. And he said to his disciples, "Sit here while I pray." And he took with him Peter and James and John and began to be greatly distressed and troubled. And he said to them, "My soul is very sorrowful, even to death. Remain here and watch." And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour?"

Spiritual Distress

Signs of Spiritual Distress

- Expressing a loss of future
- Feeling abandoned (by God and relationships)
- Distress, despair, withdrawal
- Complete absence of joy
- Feeling trapped, outcast, or alone
- Anger, shame, guilt, hopelessness, confusion
- Preoccupation with self
- Depression and anxiety
- Difficulty sleeping
- Questioning the meaning of life or suffering
- Questioning beliefs or sudden doubt in spiritual or religious beliefs

Causes of Spiritual Distress

- Personal events that are in conflict with beliefs/values
- Loss – material, relationship, intra-psychic, role, function, systemic
- Anxiety, depression
- Guilt, regrets, etc. over past
- Excessive self-reflection
- Losing connections with people, places, events
- Inability to grieve over loss
- Questioning or loss of relevance/meaning

Treating Spiritual Distress

- Theological/Sympathetic/Empathic/Compassionate listening
- Facilitating relevance/meaning
- Facilitating connectivity
 - Existential
 - Prayer
 - Meditation, contemplation
 - Reading spiritual texts
 - Religious rites – worship service, fasting
 - Self
 - Others
 - Geographic
 - Events
 - Grace/goodness/forgiveness/reconciliation

Mission, Goals, Objectives, Structure and Documentation of Spiritual Care Ministry

- We will discuss the following activities that constitute accountability in spiritual care ministry
 - Spiritual History
 - Spiritual Screening
 - Spiritual Assessment
 - Spiritual Plan
 - Measurement tools

FICA Spiritual History Tool

Each category of questions is based upon the following outline of questions:

- Faith and Belief
 - Do you have spiritual beliefs that help you cope with stress? If the patient responds "no," consider asking: what gives your life meaning?
- Importance
 - Have your beliefs influenced how you take care of yourself in this illness?
- Community
 - Are you part of a spiritual or religious community?
 - Is this of support to you, and how?
- Address in care
 - How would you like me to address these issues in your health care?

Spiritual Assessment Questionnaires – FICA and HOPE

AARON SAGUIL, MD, MPH, Fort Belvoir Community Hospital, Fort Belvoir, Virginia

KAREN PHELPS, MD, Eisenhower Army Medical Center, Fort Gordon, Georgia

Am Fam Physician. 2012 Sep 15;86(6):546-550.

Adapted with permission from The George Washington Institute for Spirituality and Health.

FICA spiritual history tool. <http://www.gwumc.edu/gwish/clinical/fica.cfm>. Accessed March 10, 2011.

HOPE Questions for Spiritual Assessment

Each category of questions is based upon the following outline of questions:

- H – Sources of Hope
 - What are your sources of hope, strength, comfort, and peace?
 - What do you hold on to during difficult times?
- – Organized Religion
 - Are you part of a religious or spiritual community?
 - Does it help you? How?
- P – Personal Spirituality and Practices
 - Do you have personal spiritual beliefs?
 - What aspects of your spirituality or spiritual practices do you find most helpful?
- E - Effects on Medical Care and End-Of Life Issues
 - Does your current situation affect your ability to do the things that usually help you spiritually?
 - As a doctor, is there anything that I can do to help you access the resources that usually help you?
 - Are there any specific practices or restrictions I should know about in providing your medical care?
 - If the patient is dying: How do your beliefs affect the kind of medical care, you would like me to provide over the few days/weeks/months?

Adapted with permission from Anandarajah G, Hight E. Spirituality and medical practice: using the HOPE questions as a practical tool for spiritual assessment. Am Fam Physician. 2001;63(1):87.

CNR Spiritual Assessment Tool

Select the word within each category that describes your feelings or the feelings of others. Create open-ended questions that develop a personal story about the selected word.

This tool requires introspection and contemplation. Its effectiveness is dependent upon your facility with sympathy, empathy, and compassion.

1. Hopelessness
 - a. Hopeless
 - b. Hopeful
 - c. Believing
 - d. Trusting
 - e. Faith
2. Unhoused/Hungry
 - a. Unhoused/Hungry
 - b. Shelter
Housing/Shelter Food
 - c. Half-way
Housing/Food subsidy
 - d. Temporary
Housing/Food subsidy
 - e. Housed/Fed
3. Harassed/Helpless
 - a. Physically/emotionally
abuse
 - b. Bullied
 - c. Losing control
 - d. Insecure
 - e. Secure
4. Unfriended
 - a. Unfriended
 - b. Challenging
Acquaintances
 - c. Friendly
Acquaintances
 - d. Loved Ones
 - e. Existential love
5. Vulnerable
 - a. Defenseless
 - b. Fragile
 - c. Sturdy
 - d. Safe
 - e. Empowered
6. Invalidated
 - a. Invalidated
 - b. Mocked
 - c. Insignificant
 - d. Significant
 - e. Validated
7. Ostracized
 - a. Ostracized
 - b. Ignored
 - c. Tolerated
 - d. Conditionally Accepted
 - e. Unconditionally Accepted
8. Repentant
 - a. Unforgiven
 - b. Dismissively Forgiven
 - c. Conditionally Forgiven
 - d. Unconditionally Forgiven
 - e. Grace
9. Wayward
 - a. Wayward
 - b. Rebellious
 - c. Imprudent
 - d. Compromised
 - e. Upright

Spiritual Care Plan of Action

1. Conduct Spiritual Care Assessment
 - a. Identify the challenge

My best friend is feeling hopeless and disconnected. As I created a sacred space for her to tell her story, she breaks down crying as says,
“My son is making bad choice after bad choice, and I feel hopeless about his future. My husband and I argue about the situation all the time. I feel so alone. Everything we taught him has disappeared. I don’t see any evidence of the years of work we have put into his life. I pray, but I do not see any answers to my prayers.”
 - b. Spiritual Care Assessment
 - i. Disconnected
 - ii. Hopeless
 - iii. Invalidated
 - c. Spiritual Care Plan
 - i. Reconnecting – Variety of Goodness of God manifestations
 1. God is good
 2. God’s goodness is seen in creation
 3. God’s goodness is seen amongst us
 4. God sends goodness our way
 5. We are ambassadors of God’s goodness
 - ii. Steps to alleviate suffering - Hopeless
 1. Hopelessness
 - a. Awe and Surrender
 - i. Situation is unmanageable
 - ii. God is bigger than the challenge
 - iii. Surrender self-will
 - b. Steps from hopeless to faith
 - i. Hopeless
 - ii. Hopeful that the situation is not hopeless
 - iii. Believe that God can....
 - iv. Trust that God can....
 - v. Faith – act as if the challenge is being addressed
 2. Steps to alleviate suffering - Invalidated
 - a. Awe and Surrender
 - i. Situation is unmanageable
 - ii. God is bigger than the challenge
 - iii. Surrender self-will
 - b. Steps from invalidated to
 - i. Invalidated
 - ii. Mocked
 - iii. Insignificant
 - iv. Significant
 - v. Validated

**Theological, Sympathetic, and Empathic Connection and Compassion with Human Suffering –
Invalidation, Hopelessness, Ostracization**

- We will examine theological/Biblical examples of Invalidation, Hopelessness, Ostracization
- We will identify personal experiences of Invalidation, Hopelessness, Ostracization, and use these experiences to establish sympathetic connections with human suffering
- We will review case studies of Invalidation, Hopelessness, Ostracization and discuss:
 - Listening skills that stablish empathic connections with human suffering.
 - Practice of spiritual care ministry to sufferers of Invalidation, Hopelessness, Ostracization

Invalidation

Invalidation occurs when thoughts, feelings, or reactions are rejected or dismissed. This creates increased emotional distance in relationships. Invalidation may also happen within the self, due to judgments of parts of the self or one's inner experiences.

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of being invalidated is seen throughout Jewish and Christian scripture. Here are three examples:

- Story of Cain
- Story of Hannah
- Story of the blind beggars

The Story of Cain – Genesis 4:1-16

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard. So, Cain was very angry, and his face fell. The LORD said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." Cain said to the LORD, "My punishment is greater than I can bear.^[E] Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him. Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden.

A Mindful Response to the Story of Cain (Observe, Describe, Participate)

- Cain and Abel were brothers.
- Cain was a farmer, and Abel was a shepherd
- Both brothers offered a sacrifice to God.
- Abel, the shepherd, brought the firstling of his flock of sheep, and offered it as a sacrifice to God.
- Cain, the farmer, brought some of his crops and offered them as a sacrifice to God.
- God accepted (validated) Abel's sacrifice and rejected (invalidated) Cain's sacrifice.
- Cain was angry and felt defeated (face fallen) because of his invalidation.
- God explained the road to validation and the end-results of Cain's response to God's invalidation.
- Cain obviously did not pursue the course to validation.
- Cain's experience with invalidation reduced his ability to regulate his emotions, tolerate distress, and manage his behavior.
- The story of Cain is a story of an invalidation, violence and ostracization that was passed down through the descendants of Cain.

Hannah's Story – 1 Samuel 1:1-28

There was a certain man who had two wives; one was called Hannah and the other Peninnah. Peninnah had children, but Hannah had none.

Because the LORD had closed Hannah's womb, Peninnah kept provoking her in order to irritate her. This went on year after year. Whenever Hannah went up to the house of the LORD, her rival provoked her till she wept and would not eat. Her husband Elkanah would say to her, "Hannah, why are you weeping? Why don't you eat? Why are you downhearted? Don't I mean more to you than ten sons?"

In her deep anguish Hannah prayed to the LORD, weeping bitterly. And she made a vow, saying, "LORD Almighty, if you will only look on your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the LORD for all the days of his life.

As she kept on praying to the LORD, Eli observed her mouth. Hannah was praying in her heart, and her lips were moving but her voice was not heard. Eli thought she was drunk and said to her, "How long are you going to stay drunk? Put away your wine."

"Not so, my lord," Hannah replied, "I am a woman who is deeply troubled. I have not been drinking wine or beer; I was pouring out my soul to the LORD. Do not take your servant for a wicked woman; I have been praying here out of my great anguish and grief."

Eli answered, "Go in peace, and may the God of Israel grant you what you have asked of him."

She said, "May your servant find favor in your eyes." Then she went her way and ate something, and her face was no longer downcast.

So, in the course of time Hannah became pregnant and gave birth to a son. She named him Samuel, saying, “Because I asked the LORD for him.”

After he was weaned, she took the boy with her, young as he was, along with a three-year-old bull, an ephah of flour and a skin of wine, and brought him to the house of the LORD at Shiloh. When the bull had been sacrificed, they brought the boy to Eli, and she said to him, “Pardon me, my lord. As surely as you live, I am the woman who stood here beside you praying to the LORD. I prayed for this child, and the LORD has granted me what I asked of him. So now I give him to the LORD. For his whole life he will be given over to the LORD.” And he worshiped the LORD there.

1 Samuel 2:1-10 - Hannah’s Prayer of Thanksgiving

My heart exults in the LORD; my horn is exalted in the LORD.

My mouth derides my enemies, because I rejoice in your salvation.

There is none holy like the LORD: for there is none besides you;
there is no rock like our God.

Talk no more so very proudly, let not arrogance come from your mouth;
for the LORD is a God of knowledge, and by him actions are weighed.

The bows of the mighty are broken, but the feeble bind on strength.

Those who were full have hired themselves out for bread, but those who were hungry have
ceased to hunger.

The barren has borne seven, but she who has many children is forlorn.

The LORD kills and brings to life; he brings down to Sheol and raises up.

The LORD makes poor and makes rich; he brings low, and he exalts.

He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with
princes and inherit a seat of honor.

For the pillars of the earth are the LORD's. and on them he has set the world.

He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by
might shall a man prevail.

The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven.

The LORD will judge the ends of the earth; he will give strength to his king
and exalt the horn of his anointed.”

A Mindful Response to the Hannah’s Story (Observe, Describe, Participate)

- Hannah was one of the two wives of Elkanah.
- Hannah was not able to bear children.
- Hannah’s inability to bear children brought her great suffering (invalidation).
- Hannah prayed to God for a child (validation).

- Hannah offered the object of her validation to the source of her validation to be trained in a manner that would bring blessing to society.
- Hannah’s prayer demonstrates her joy, and validation.

Jesus Christ’s Story of Compassion for the Invalidated

Jesus Heals Two Blind Men (Matthew 20:29-34)

And as they went out of Jericho, a great crowd followed him. And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, “Lord, have mercy on us, Son of David!”

The crowd rebuked them, telling them to be silent, but they cried out all the more, “Lord, have mercy on us, Son of David!”

And stopping, Jesus called them and said, “What do you want me to do for you?” They said to him, “Lord, let our eyes be opened.” And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.

Invalidated Chaplain Visit– Empathic suffering connection

C = Chaplain

P = Joan

C1: Good morning, this is Mark.

P1: Hi Mark. This is Joan.

C2: Hi Joan. You are like clockwork. I hear from you every week.

P2: That's how I plan it. You have been extremely helpful to me, and I don't want to be a pest.

C3: I don't think of you as a pest. I enjoy our visits. How are you doing?

P3: Many things are going very well. I am getting my education plans worked out and it looks like I will still have my employment.

C4: That's great. What else is going on?

P4: I've started seeing my children.

C5: That's nice. I thought your children were quite some distance from here.

P5: No, it may have sounded like that because I felt so far away from them. I am beginning to see them on weekends.

C6: How is that going?

P6: I'm so pleased that the court has decided that I see the children on the weekend, but I feel that I need to see them during the week.

C7: I'm glad to hear that visitation has started. How is that working?

P7: My husband drops them off on Friday evening and picks them up on Saturday.

C8: Will this be happening every weekend or alternate weekends?

P8: It's every weekend, but I feel that I need to see them during the week.

C9: You feel that you need to see them during the week twice. Have you addressed this with the court?

P9: No, but I don't feel as close to them as I want to be, and I think that more time would help this.

C10: What might make you feel closer besides more time.

P10: I feel like they are ignoring me. They don't interact with me in a meaningful way.

C11: You told me you don't feel as close, and they don't interact. Can you describe what "being close" feels like and give me an example of what is making you feel "not close".

P11: (Pause. She ignores the feeling question) They constantly sit on the couch as stare at their phones. We even have different services

C12: Different services?

P12: Yes, I am on Verizon, and they are on T-Mobile.

C13: (I ignore that the service comment does not make sense to me.) Well, now I know what you mean by different services. How old are your children?

P13: Adam is eleven and Susan is 12.

C14: Sitting on the couch and staring at phones is a common activity for many children that age. What would you like them to do?

P14: I want them to tell me about their lives, what is going on, what they are thinking about, how they feel about our relationship.

C15: How many weekends have they been at your new house?

P15: One.

C16: (Silence)

P16: Do you think I am expecting too much?

C17: What do you think?

P17: Yes.

C18: (Silence)

P18: Maybe I need to be less ambitious.

C19: Why don't you tell me some of things you enjoyed doing with your children before your hospitalization.

P19: (Silence)

C20: Tell me one activity that brings all of you happiness and joy.

P20: Dinner.

C21: Tell me about dinner.

P21: I love to cook, and they love to eat. Once I announce that dinner is ready, they jump off the couch, wash up and appear at the table and full of conversation.

C22: Well, that's one thing that works. What else works?

P22: Sometimes in the mornings they surprise me and make my bed.

C23: That sounds good. (Silence)

P23: And they used to love to play games in the basement at my last place.

C24: This is starting to sound better by the minute. How does eating, washing up, making your bed, playing in the basement compared to "I want them to talk about their lives, what is going on, what they are thinking about, how they feel about our relationship.

P24: One is about doing things, the other is about them and me.

C25: What are some of the things you get from talking about you and them?

P25: It gives me confidence that things are OK.

C26: So, you need to know that things are, OK?

P26: Yes. (Pause)

C27: Can you think of something other than words that might give you some confidence that things are, OK?

P27: Smiles, laughs, getting off the couch, ignoring their phones.

C28: Are they doing any of those things?

P28: Yes, sometimes they are.

C29: I am wondering if paying attention to their smiles and making a note of their smiles so you can recall their smiles might be helpful when you need to feel close to your children during the week.

P30: Yes, I am sure that will help. I think I focus on the problems during the week and thinking about the smiles won't make the problems go away, but it will help me realize that I am getting something from them – smiles.

C30: Are you worried about problems related to the children?

P31: (Pause) I want to see them more often.

C31: More often?

P32: I want to see them during the week.

C32: Will that be possible later?

P32: Yes. (Pause)

C32: What do you want to do in the meantime?

P32: I called you to tell you what was on my mind so we could pray about it.

C32: Should we pray.

P32: Yes. Please, let's pray.

C32: We prayed.

P32: Thank you so much. I will call you again next week. Thanks for being there for me. The listening and praying helps me so much.

C32: Have a good week and enjoy your children this weekend.

Empathic Connection Exercise

1. Identify a story of invalidation from one of the following
 - a. Childhood
 - b. Adolescent
 - c. Adulthood
 - d. Workplace
 - e. Friendship
2. Tell your story of invalidation
3. Ask questions about your partner's invalidation

Hopelessness

Hope is an optimistic attitude of anticipation and confidence based on expectations of positive outcomes in the circumstances of one's life, the future, and the world at large. Hopelessness is the loss of hope.

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of hopelessness is seen throughout Jewish and Christian scripture. Here are three examples:

- Trials of Job
- Moses dealing with the Israelites in the wilderness
- Parents that bring sick child to Jesus

Jesus Christ's Compassion for the Hopeless – (Parents that bring sick child to Jesus)

Mark 9:20-25 and 28-29

And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has this been happening to him?" And he said, "From childhood. And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us."

And Jesus said to him, "If you can! All things are possible for one who believes." Immediately the father of the child cried out and said, "I believe; help thou, my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again." And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer."

Empathic Connection

Hopelessness Chaplain Visit

C = Chaplain

P = Joe

C1: Hello Joe. My name is Richard. I am one of the chaplains and I am making my rounds. Can I join you while you are having lunch?

P1: (Joe looked a bit sad) Sure, that would be nice.

C2: How's the food today.

P2: It's OK. Would you like anything?

C3: No thanks. I'll be joining some friends for lunch in a few minutes. I just wanted to "look in" on you before I left for lunch.

P3: Thanks. I appreciate the company.

C4: You're welcome. I also appreciate the company.

P4: (Joe had a childlike expression on his face) Things aren't going very well for me.

C5: You're in a hospital, Joe. Most everybody on this floor probably feels at least a little bit like you. Why don't you tell me what brought you here?

P5: I was trying to load a piece of equipment on a truck, and I fell out of the truck. When I woke up, I was here.

C6: What kind of equipment were you moving.

P6: It was a lawnmower.

C7: So, the last thing you remember was falling out of a truck only to wake up and find yourself in a hospital. That must have been a shock! I can only imagine how scared and confused you were.

P7: Yes, they had to sew up my head (Joe points to a place on his head that does not appear to be shaved or bandaged).

C8: Well, I can understand why you said things aren't going very well for you.

P8: It's OK. Things happen to everyone.

C9: Not everyone falls out of a truck and wakes up in a hospital.

P9: Yeah, but it's still OK.

C10: How do you feel about being OK rather than awful or great?

P10: I don't know. It's just OK.

C11: So today is OK. Was yesterday, OK?

P11: No yesterday didn't go well.

C12: What's the difference between the two days for you?

P12: (A lot of rambling on about financial and personal problems, etc.)

C13: None of those things were about you or here. They were mostly about someone else and somewhere else. Can you tell me about you and here?

P13: (More ramblings about financial and personal problems)

C14: It sounds to me like you want to talk about other people and other places first. Am I right?

C14: (Joe tells me that he used to work for a metal fabrication shop, and he lost his job. His mother has moved from her house to an apartment and is not happy. His brothers can't help him or his mother because their businesses are not doing well. He really does not have any friends. Not a good picture.)

C15: Wow. That sounds like a lot of "not OK." How do you feel after we have talked about all those other things, other people and other problems that are not here with you and me having lunch?

P15: Not good.

C16: Can you tell me why you told me today you are OK, and yesterday did not go well?

P16: Yesterday I wanted to go home.

C17: Does that mean you don't want to go home today?

P17: No.

C18: So, what does it mean?

P18: I'm not sure.

C19: Can I tell you what it looks like to me after listening to you?

P20: (Joe was smiling, just a little, and looked very curious.)

C21: Well Joe, it looks just a little like you still feel the need to go home but for "just now" it's OK for you to be here. I'm having a good time having lunch with you.

P21: Yeah. It's OK for me to be here for now and we are having a good talk.

C22: So, would you agree that it's OK to want something else while you are making the best of what you have? Is that working OK for you and me here and now?

P22: Yeah, It's OK.

We talked a few minutes about metal fabrication and how it used to be and how it was now. We talked about his mother's adjustment from living in a house to living in an apartment. We talked about his brothers' adjustment their "slow business." We talked about places to help him find a new job. We talked about places to meet people (library, volunteer work, sitting in the park, etc.)

C23: Well Joe, I have people waiting for me at lunch and I need to go. Should we pray before I leave?

P23: Yes, please.

C24: What should we pray for?

P24: I need for it to be OK for me while I wait for things to improve.

C25: (We prayed. I thanked God that today was OK. We asked God to help Joe to have hope for improvements, and that he would believe and trust that God would open up a path for Joe and that would have the faith to follow that path.)

“Take care Joe. I will stop by tomorrow to have another chat.”

P25: Yes. Please do. Thanks for the prayer.

Empathic Connection Exercise

1. Identify a story of hopelessness from one of the following
 - a. Childhood
 - b. Adolescent
 - c. Adulthood
 - d. Workplace
 - e. Friendship
2. Tell your story of hopelessness
3. Ask questions about your partner’s hopelessness

Ostracization

To be excluded from a group by common consent. To be shunned.

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of being ostracized is seen throughout Jewish and Christian scripture. Here are a few examples:

- Cain
- Hagar and Ishmael
- Nebekenezzer

Jesus Christ's Story of Compassion for the Ostracized

Jesus Heals A Leper (Mark 1:39-45)

Jesus went throughout all Galilee, preaching in their synagogues and casting out demons.

And a leper came to him, imploring him, and kneeling said to him, "If you will, you can make me clean." Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean." And immediately the leprosy left him, and he was made clean.

And Jesus sternly charged him and sent him away at once, and said to him, "See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them."

But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter.

Sympathetic Connection

Identify times (childhood, adolescent, adult) you felt ostracized and contemplate your suffering. Did you feel the presence or absence of God's empathic compassion? If you did not feel God's empathic compassion, how might you relive that experience and feel God's compassion now?

Empathic ConnectionOstracized Chaplain Visit– Empathic suffering connection

C = Chaplain

PA = Patient #1

PB = Patient #2

PC = Patient #3

C1 – “Good morning. My name is Mark, and I am happy to be a part of your morning activities. I am a chaplain and every Tuesday morning we conduct a group session in which we read and discuss a short story (fable) and we share our insights into the fable with each other and wrap up with practical applications for “making today a better day.”

Let’s take a minute for each of you to introduce yourselves to the group.

PA1 – I’m Joe

PB1 – I’m Sue

PC1 – I’m..... (She was mumbling so I asked her to repeat herself.) I’m Mary Anne like the Mary Anne in Gilligan’s Island.

C2 – Gilligan’s Island! Wow does that brings back memories. Does anyone else remember Gilligan’s Island? (They all smiled and said yes with various facial expressions that were positive.)

I’m afraid that the fable I brought to discuss may not be as entertaining as Gilligan’s Island. My story is about a donkey that fell in a well. Should we trade in our donkey that fell in a well for a group of people that got stranded on an island?

(The group seems very happy to discuss Gilligan’s Island)

Who were some of the characters in that sit-com?

PB2 – There was Gilligan, the Captain, the Howells, Mary Anne, Ginger and the Professor.

C3 - What a cast of characters! Let’s try to describe each person in five words or less.

PG (Patient group response) The Captain was bossy. The Howells were rich and demanding. Gilligan was very simple. Ginger was glamorous. The Professor was very creative. Mary Anne was simple like Gilligan.

C4 - Which character did you like the best?

PB4 – I thought Mary Anne was very likable. She was pretty but not full of herself and she had a simple approach to the other people.

PA4 – I liked the Professor. He was always so creative in solving problems.

C5 – Who were the happy characters and what made them happy?

PB4 – Gilligan and Mary Anne were the happiest. They thought more about others than they did about themselves.

PC4 – I thought Gilligan was happiest.

C6 – Who were the unhappy characters and what made them unhappy?

PB6 – Ginger was pathetic. She was very full of herself. She was always glamorously dressed. Even when she was doing manual labor

C7 – What was the basic plot of the program?

PB7 – These people were going on a tour, were caught in a storm, and ended up on a deserted island. The Captain and Gilligan knew each other, and the Howells knew each other. Ginger and Mary Anne were opposites, and the Professor was a loner.

PA7 – They spent their time planning to escape or trying to survive living on a deserted island.

C8 – Do you ever feel like you “signed-up” for something like a 3-hour tour that ended up like being stranded on an island with six strangers?

PC8 – Yes. All the time.

PB8 – I’m a hoarder and I get trapped in my own house.

C9 – What types of activities represented trying to survive?

PA9 – Building shelters, finding food.

PB9 – One time they were afraid that they were going to be killed by native warriors.

C10 – What examples were there of getting along with the other survivors of the storm?

PA10 – When they were dealing with daily tasks and emergencies they worked together. When they made plans to escape the island they worked together. They had different ideas, but they got along.

PB10 – The Howells were always trying to get the others to treat them special like rich and famous people, but they could be nice sometimes.

PC10 – The captain was very bossy and treated Gilligan mean sometimes and good other times. It changed a lot.

C11 – Were they kinder and more compassionate with themselves and each other when they were dealing with daily tasks?

PB11 – Yes. They needed to get things done and they had to make that more important than getting their way.

C12 – Can you think of examples here in the Behavioral Health Unit that demonstrate how we can treat ourselves and others better if we stay focused on tasks for “just today”?

PA12 – I am working on a list of things that I must do, and I am planning to finish it when I go back to my room.

C13 – How will having compassion for yourself and others produce a better outcome for you and those around you?

PA13 – I won't feel like a failure or blame other people if I don't do all the "to dos".

PC12 – I have a book about addiction that I am reading, and I need to take a nap.

PB12 – I am making a list of things I must do when I return home. I have to clean my house and get rid of many things.

C14 – Will compassion for yourself and others help you?

PB14 – It could.

C15 – I hope we all will have compassion for ourselves as we work on our tasks for today. I hope we will not let yesterday's shortcomings and misunderstandings affect our commitment to what we want to get done today. I know that I am going to have more compassion for myself and those around me today because of this meeting. I am so glad we did not talk about the Donkey that Fell into the Well. We can save that for another day!

Empathic Connection Exercise

1. Identify a story of being ostracized from one of the following
 - a. Childhood
 - b. Adolescent
 - c. Adulthood
 - d. Workplace
 - e. Friendship
2. Tell your story of hopelessness

Ask questions about your partner's hopelessness

Theological, Sympathetic, and Empathic Connection and Compassion with Human Suffering –
Waywardness, Vulnerability, Friendlessness

- We will examine theological/Biblical examples of Waywardness, Vulnerability, Friendlessness
- We will identify personal experiences Waywardness, Vulnerability, Friendlessness, and use these experiences to establish sympathetic connections with human suffering
- We will review case studies of Waywardness, Vulnerability, Friendless, and discuss:
 - Listening skills that stablish empathic connections with human suffering.
 - Practice of spiritual care ministry to sufferers of Waywardness, Vulnerability, Friendlessness

Waywardness

Following one's own capricious, wanton, or depraved inclinations: ungovernable.

Merriam-Webster

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of being wayward is seen throughout Jewish and Christian scripture. Here are a few examples:

- King Saul
 - On a task for his father
 - Task interrupted by Samuel's mission to appoint a king
 - Accepted role in private, but ran away in public
 - Did Samuel's job of sacrifice
 - His permanent job became a temporary job, and he did not accept reality
 - His loss (grieve)
 - His replacement
 - Saul lost relevance and connectivity and was suffering from spiritual distress
- Jonah
 - Task was interrupted
 - Did not accept new assignment
 - His running away put other people in danger
 - Obedient in presence, disobedient in spirit
 - His inability to accept a higher plan over his personal plan destroyed his sense of relevance and connectivity, and caused his spiritual distress

Jesus Christ's Story of Compassion for the Wayward*Prodigal Son (Luke 15:1-32)*

The prodigal son arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.

The son said to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.

The father said to his servants, "Bring quickly the best robe and put it on him, and put a ring on his hand, and shoes on his feet.

His older son was angry and refused to go in. He said to his father, "Look these many years I have served you, yet you never gave me a young goat that I might celebrate with my friends.

His father answered, "It was fitting to celebrate and be glad, for this your brother was dead, and is alive, he was lost, and is found."

Sympathetic Connection

Identify times (childhood, adolescent, adult) you felt wayward and contemplate your suffering. Did you feel the presence or absence of God's empathic compassion? If you did not feel God's empathic compassion, how might you relive that experience and feel God's compassion now?

Wayward Chaplain Visit– Empathic suffering connection

C = Chaplain

P = John

C1: Good morning. Are you John?

P1: Yes.

C2: I'm George Ryder. I'm on the spiritual care team and making my rounds. I see that you are reading some spiritual books. Are you interested in talking about what you are reading? (John had a New Testament and some AA literature on his bed)

P2: Yes, I've been reading this book that a friend left with me yesterday. (John picks up the AA literature)

C3: Yes, that is one of the key books of AA. Is this your first time reading this?

P3: Yes, first time.

C4: What's your take so far?

P4: I just started it. My friend thought it would be helpful.

C5: Is your friend coming back?

P5: Yes, he said he would come back today.

C6: Well, if he left it with you yesterday and he is coming back today, why don't we talk about something else. What brought you to the hospital? (I did not want to interfere with his friend's next visit.)

P6: (John suddenly starts crying.) It started about a year ago.

C7: What started about a year ago?

P7: Things started changing very fast about this time last year. I used to drink at night with my friends, go home, go to bed, get up and go to work. But something happened, something changed. I started drinking by myself. I would miss days at work. I lost track of time, and finally a friend came to my house and brought me to the hospital.

C8: And that happened this time last year?

P8: Yes. I was in the hospital several days before I really understood what had happened.

C9: Did you remember what happened or did other people help you piece the lost time back together?

P9: It was both. Hard to separate. Too many pieces to put back together but the doctors told me I had to stop drinking or it would ruin my health.

C10: How did you respond to their advice?

P10: I stopped drinking. I went to AA meetings. I even got a sponsor. After I stayed sober for about three months, I thought I had everything under control, but I didn't. I went to a party with a girl and decided I could have a drink, and the same thing happened - all over again.

C11: Same cycle as before?

C11: Yes. I started drinking by myself. Missing work. And I lost track of time. I ended back in this hospital in the same condition as before and I was damaging my pancreas. It was very painful – physically and mentally.

C12: And?

P12: (Pause) My sponsor came to visit me while I was in the hospital, and I decided to go back to the AA meetings. Again, I stopped drinking for several months. I thought I was OK. Again, I went with a girl to a party and thought I could have a drink. I drank myself into total darkness for many days and ended up back in the hospital. This time my liver and pancreas were in very bad condition. As I got stronger in the hospital, my sponsor met with me, and I returned to AA meetings determined to get it right this time.

C13: What happened?

P13: Same thing. When I started dating, I tried to fit in with my friends and not look like an idiot to the girl I was dating. One drink, and I was back in the same cycle. This time I was sober less than a month.

C14: Did you ever see the movie “Groundhog Day”? Bill Murray got stuck in a cycle. He kept trying to bust through to a new day. As the same day repeated over and over, the contents of each repeated day continued to get more and more complicated. The movie reminds me of your story. Do you have a plan to break the cycle?

P14: I need to go back to AA.

C15: That's the old plan. How will that change the outcome?

P15: (long pause) I don't know.

C16: This is important. Take your time. I have all day, and so do you.

P16: If I drink again, the same thing will happen again.

C17: That was worth waiting for. Tell me the same thing a different way.

P17: I can't drink.

C18: That sounds conclusive. Up to now, you have said you needed to stop drinking and you proved to yourself that you could stop. Now you are telling me you can't ever start again. You look peaceful like you just solved a riddle.

P18: I can never drink again – not ever. I still feel horrible, but I also feel relieved.

C19: It sounds to me like you have discovered the “what”. Now you can start working on the how. You said your friend from AA that left you these books yesterday promised to come back today. Is that friend your sponsor?

P19: Yes, he said he would come back this afternoon.

C20: Do you think he might have some ideas about how you can never start drinking again?

P20: He is my sponsor; he always has ideas. He helped me when I was successful and was always there for me when I failed. If I start drinking again, I know that I will end up losing my health, my job and everything else that is important to me if I

C21: I am glad that you have a person that wants to help you succeed. Most people need other people and resources to overcome challenges that are too big to handle by themselves. It may not impress your girlfriends that you need help, but I think they may already know you need help. I am glad we were able to talk about your challenge to break a destructive cycle before it breaks you. I will stop by tomorrow to say hi.

P21: Thanks for taking the time to talk with me. Thanks, so much.

Empathic Connection Exercise

1. Identify a story of being wayward from one of the following
 - a. Childhood
 - b. Adolescent
 - c. Adulthood
 - d. Workplace
 - e. Friendship
2. Tell your story of waywardness
3. Ask questions about your partner's waywardness

Vulnerability

Being open to attack or damage. Vulnerability is some weakness in us that leave us open to harm or damage. It is a flaw that a malicious attacker could use to cause damage. Merriam-Webster

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of being vulnerable is seen throughout Jewish and Christian scripture. Here are a few examples:

- David's Acknowledgement of His Vulnerability to God – Psalm 143
 - LORD, hear my prayer, listen to my cry for mercy; in your faithfulness and righteousness come to my relief. Do not bring your servant into judgment, for no one living is righteous before you. The enemy pursues me, he crushes me to the ground; he makes me dwell in the darkness like those long dead. So, my spirit grows faint within me; my heart within me is dismayed. I remember the days of long ago; I meditate on all your works and consider what your hands have done. I spread out my hands to you; I thirst for you like a parched land. Answer me quickly, LORD; my spirit fails. Do not hide your face from me or I will be like those who go down to the pit. Let the morning bring me word of your unfailing love, for I have put my trust in you. Show me the way I should go, for to you I entrust my life. Rescue me from my enemies, LORD, for I hide myself in you. Teach me to do your will, for you are my God; may your good Spirit lead me on level ground. For your name's sake, LORD, preserve my life; in your righteousness, bring me out of trouble. In your unfailing love, silence my enemies; destroy all my foes, for I am your servant.

- Ruth and Naomi share vulnerability
 - Naomi and her family were strangers in Moab
 - Ruth was a Moabite and became Naomi's friend
 - Naomi's husband and sons die
 - Naomi decides to return home to Israel
 - Ruth shares Naomi's vulnerability and accompanies Naomi to Israel
 - Israel has a justice system that addresses starvation/justice
 - Naomi and Ruth acknowledge their vulnerability and participate in Israel's "food for the poor" anti-starvation program
 - Ruth and Naomi are rescued from their vulnerability and rise (or are lifted) from Israel's "food for the poor" anti-starvation program
 - Starvation, homelessness, conditional redemption, next steps?
- Joseph ends the destructive cycle of victim/perpetrator vulnerability
 - Brothers' jealousy
 - Slave traders' greed
 - Pharaoh's wife's sexual advances
 - Prison system politics
 - Pharaoh's intents and power
 - His own feelings and behavior towards the vulnerability of his brothers
 - His brothers' response to Joseph's intents and power
 - His relationship with his original and adopted family/home (Manasseh and Ephraim)

Jesus Christ's Story of Compassion for the Vulnerable

The Widow at Her Only Son's Funeral (Luke 7:13)

As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was [a widow](#), and a considerable crowd from the town was with her.

And when the Lord saw her, he had compassion on her and said to her, "Do not weep." Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise."

Sympathetic Connection

Identify times (childhood, adolescent, adult) you felt unfriended and contemplate your suffering. Did you feel the presence or absence of God's empathic compassion? If you did not feel God's empathic compassion, how might you relive that experience and feel God's compassion now?

Empathic Connection**The Story of Job’s Wife and Her Best Friend**

JW = Job’s wife

F = Friend of Job’s wife

JW1: We had it all. A good marriage, beautiful children, faithful friends, a lovely home, and financial security. We thanked God for his blessings every day. And then it was all gone.

F1: I don’t know how you have been able endure such a catastrophe. And worse, listening to Job rationalize that “The Lord gave, and the Lord has taken away.” I don’t know how you put up with the whole situation.

JW2: And his friends. They came and just sat there for seven days. The silence was deafening and when they finally opened their mouths, they made things worse...

F2: How could they possibly make things worse?

JW3: When they were quiet there seemed to be solidarity. When they started talking, they were like typical men – trying to fix things, trying to establish cause and effect. Job was suffering quietly until they made him the center of the universe. Somehow this was God’s punishment, or worse yet that God was teaching him a lesson.

F3: It is a little difficult to make any sense of this horrible situation with blame – either Job or God. One makes Job a horrible human being punished and the other makes God a sadistic teacher.

JW4: Well, my dear patient husband woke up after seven days of silence and all hell broke loose. He cursed the day he was born, he wished that he had not been born and said he just wanted to die. He said it was ridiculous to be given eyes and light only to see that there was no way of escape.

F4: What a horrible way to break seven days of silence. How did his friends respond to this uncharacteristic outburst?

W5: Just when I thought things could not get any worse, Eliphaz told Job, “You need to take some of that famous advice you have been giving everyone else”.

F5: Oh no!

JW6: Oh yes, and then Eliphaz suggested that Job’s suffering was the result of sin. He said, “Remember loss and pain are to be expected, but suffering is your choice.” While Job was numb from the pain of the loss, he was able to mindlessly mumble, “The Lord giveth and the Lord taketh,” but when he realized how much he lost – his children, his wealth, his home, his health, his place in society, and worst of all, his relationship with his loving God – well that was the last straw. He wanted out. And it got worse.

F6: How is that possible?

JW7: Believe me Eliphaz did his best to fix things, but the more he tried the worst it got. I believe Eliphaz realized that Job could not have done anything that warranted this type of punishment,

so he changed course. He suggested that there must be a silver lining. God must be teaching Job a valuable lesson. Well, that put Job over the top. Punishment made Job a horrible human being and being taught a lesson made God a sadistic teacher. The hole just kept getting deeper and deeper. I wish Eliphaz would have just stopped digging – but no that would have been admitting that he could not fix the problem.

F7: I can't believe how stupid Eliphaz can be at times. Look at us. I know, unlike Job, you still have your health, but you lost everything else. I would never suggest that you deserve punishment or education like this. But you know, you still have your health. I wonder why Job lost his health. Maybe Eliphaz is right. Maybe Job is responsible for this loss. Maybe you are just unlucky being with such an evil or ignorant man. Anyway, what did Job say back to Eliphaz?

JW8: Job said, "With friends like you, I don't need enemies. If you only knew how horrible this is. Time stands still. When I lie down, I say, When shall I rise? But the night is long, and I am full of tossing until dawn. I am beginning to wonder if God cares. Why has my righteous life been punished so cruelly? What have I done to deserve this? Where can I take this injustice? God is both the accuser and judge. If I approach God in my innocence, my own mouth will condemn me; though I am blameless, he will prove me perverse. God is unjust. He blames both the blameless and the wicked. He laughs at the calamity of the innocent. If this horrible nightmare is not God's doing, who then is it?"

Job expresses anger toward his friend(s), and agony, despair, and hopelessness over his suffering. He feels he is the victim of injustice.

F8: What happened next?

JW9: Nothing.

F9: Nothing?

JW10: Yes nothing. Job was quiet. All his friends were quiet. And just when the stillness became deafening, Job said, "But you created me in love, you granted me life and steadfast love. Somehow in this horrible situation, full of pain, shame, anger, and confusion, I still feel your presence, your compassion. I am so angry and confused. I am on the other side of the disaster, but what is left? I only escaped by the skin of my teeth. If I am guilty or if I must learn some new truth, I will accept it and scream my guilt or ignorance to the universe, but for the life of me I do not know. If the only justice I could ask for was knowing my crime, I would accept that justice as an act of kindness. Please, please, what have I done, so I may repent."

F10: How painful. I am reminded of times in my life that I have judged others and even myself without any evidence of misdeed or sin. My judgment was based upon some type of merit system. If I did not see a reward, I assumed there must have been some type of failure – moral failure, performance failure, any kind of failure or absence of perfection. Yes, imperfection must be punished! But is imperfection a failure or simply a condition – a characteristic of being human? If so, is God going to punish me for being human? I hope not.

JW11: Oh, it pained me too. Every bit of Job's suffering became my suffering. Wishing for the days of old when God was my friend, and my children were all around me. I once was so sad and angry that I shouted and screamed at Job. I told him, "Why don't you just curse God and die!"

Can you believe I said that? How horrible.

F11: Oh, I have done worse for lesser reasons. At least you were not condescending. You didn't tell Job that he must just accept that he is incapable of understanding God's wisdom.

JW12: I didn't have to tell him that he was ignorant. Zophar beat me to the punch. Just when I was beginning to see that Job was working his way through his suffering, Zophar blew the whistle and said, "Game Over." He had enough and was ready to fix things and go home. He said, "If God passes through our midst and passes judgment, who can hinder him? For God knows those who are worthless; when he sees iniquity; will he not consider it? But a stupid person (presumably Job) will get understanding when a wild ass is born human." Job could not take another bit of advice. He closed his eyes and fortunately fell asleep.

F12: That must have been a fitful sleep. How long did he sleep?

JW13: It was fitful, like a bad dream. He would mumble, then yell loudly. He would look remorseful; then say something I could not understand.

F13: Can you piece any of it together?

JW14: I don't have to. When it was over, I shook him awake and asked him to tell me his dream before he forgot. He always tells me he has the craziest dreams, but that he has forgotten the details. I wanted the details, so I woke him up.

F14: You woke him up?

JW15: Yes, and I am glad I did, or I would have missed the answer

F15: Come on, tell me the answer. This is killing me.

JW16: The answer is that THERE IS NO ANSWER. Job asked God, why has this happened? what did I do? when will this end? what's going to happen?

F16: Well.....

JW17: I already told you. There is no answer. Job brought all his and his friends' hypotheses to God, and God just ignored all of them. God changed the subject and talked about the wonder of his creations and asked Job if he wanted God's job. Job never got any answers about why he, or any other human, should suffer. God's silence almost suggested that God was confused about humans' need to ask questions that they cannot ever solve. God then suggested that Job should look for signs of God in creation and he barraged Job with seventy-seven rhetorical questions.

F17: seventy-seven?

JW18: Yes 77 and I wrote them down. Do you want to hear them?

F18: Three should suffice.

JW19: OK. Here's one, "Where were you when I laid the earth's foundations?"

F19: Was God implying that Job was created before the world or was he implying that Job could not understand because he was not there, or something else?

JW20: I don't know, but here's one that made Job's best friends look like idiots. "Who is this who darkens counsel with words without knowledge?"

F20: Oh, that must have hurt.

JW21: Yes, that probably was the most painful question, but there were others like, "Do you know the laws of the heavens, or can you set up their rule over the earth? That one had a simple answer.

F21: I'm glad that you wrote down all seventy-seven questions. Sometimes we must write out what we experience in order to get the most out of it. Did you and Job come to any conclusions?

JW22: We were both grief-stricken by our horrible losses. We lost on every level that a human being can experience loss – relationships, objects, function, roles, intra-psychic and systemic. While we were numbed by the pain, we mumbled advice we had given others, "The Lords gives, and the Lord takes." When the numb wore off we were furious. We felt intense pain, shame, anger, and confusion. We internalized the horrible emotions until we could hold them no longer. Then, we shouted to God for answers. He did not answer. "When (we laid) these questions before God, (we got) no answer. But a rather special sort of 'no answer.' It is not the locked door. It is more like a silent, certainly not uncompassionate gaze. As though He shook His head not in refusal but waiving the question like 'Peace, children; you don't understand.'" (CS Lewis, "A Grief Observed")

Empathic Connection Exercise

4. Identify a story of vulnerability from one of the following
 - a. Childhood
 - b. Adolescent
 - c. Adulthood
 - d. Workplace
 - e. Friendship
5. Tell your story of vulnerability
6. Ask questions about your partner's vulnerability

Helplessness and Harassment

Inability to defend oneself or to act effectively.

To create an unpleasant or [hostile](#) situation for especially by uninvited and unwelcome verbal or physical conduct. Mirriam-Webster

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of helplessness and harassment is seen throughout Jewish and Christian scripture. Here are a few examples:

- Mephibosheth – crippled son of Jonathan
 - Crippled from an accident as an infant
 - Orphaned when Saul and Jonathan were killed
 - Kept in hiding for fear of retaliation
 - Referred to himself as a “dead dog” when questioning King David’s kindness
 - Continued to be sought after to kill because of relation to King Saul
- Jeremiah, the weeping prophet
 - He spoke, but they did not listen or answer
 - He was beaten and put in stocks
 - The king burned the scrolls of Jeremiah
 - His countrymen tried to have him executed
 - Publicly humiliated by a false prophet
 - He was thrown in a well and left to die

Jesus Christ’s Compassion for the Harassed and Helpless

Matthew 9:36-38 (Mark 6:34)

And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

Sympathetic Connection

Identify times (childhood, adolescent, adult) you felt helpless and harassed and contemplate your suffering. Did you feel the presence or absence of God's empathic compassion? If you did not feel God's empathic compassion, how might you relive that experience and feel God's compassion now?

Empathic ConnectionHarassed and Helpless Chaplain Visit

C = Chaplain

P = Jordan (patient)

RN = Respiratory Nurse

MN = Main Nurse

C1: Hi, my name is Sandra. I am a chaplain from the spiritual care department. One of the palliative care doctors asked that I stop by and visit with you. (Jordan was struggling with his mask and trying to communicate with me at the same time.

RN1: (Respiratory Nurse enter the room) Jordan, you need to keep that mask on. We are trying to get some medication directly to your lungs to relieve some of the discomfort.

J1: (Jordan is pulling at his mask and talking to both of us at the same time) This is just not working. I cannot get it adjusted. (Finally, Jordan leaves his mask situated as the nurse has requested.)

RN2: Good that should work. I will be back in a few minutes to check in with you. We need that mask to stay on in order to relieve your discomfort.

J2: (Jordan removes the mask as soon as the nurse leaves the room) Who are you?

C2: Hi, my name is Sandra. I am a chaplain from the spiritual care department. One of the palliative care doctors asked that I stop by and visit with you.

J3: (Jordan appears agitated and frightened) You need to help me. These doctors won't tell me anything. They just leave me here and don't tell me anything. I don't even know why I am here.

C3: (I came to discuss arranging a visit with Jordan's pastor, but now we are on another page. Jordan needs to vent because he is frustrated with "customer service" issues) I am sorry that you are not getting the information that you need. (The Respiratory Nurse reenters the room)

RN3: Jordan you have taken off your mask. Is something wrong?

J4: This is not working? No one will tell me what is wrong with me.

RN4: (Nurse changes the medication going into the mask.) This is a saline solution that will help us get some of the fluid from your lungs to evaluate. (Nurse leaves the room)

J5: (Jordan looks at me in desperation and takes off his mask.) You must help me. No one is telling me anything.

C4: (I am beginning to think Jordan is suffering from dementia) Jordan, the most important thing we can do right now is for me to get a paper and pen to write down all your questions, and for you to put your mask back on. What do you think? Does that sound like a plan?

J6: Yes. (Jordan puts on his mask and reaches for his Marine cap on the food tray)

C5: I like your cap. You must be proud. (Jordan smiles) Nice flowers. Someone must love you. (Jordan smiles again). Ok let's get started. What is your first question?

J7: (I am taking dictation) I don't know why I am here.

C6: OK. Why am I here? (I write it down on the paper.) What's next? (Jordan looks at me with a blank stare) What's your next question? (Another blank stare) Your first question was Why am I here. What is your next question?

J8: What's wrong with me.

C7: OK. Your first question is Why am I here? Your second question is What's wrong with me? Do you have another question?

J9: Yes, what are the doctors doing for me?

C8: OK, OK. Your first question is Why am I here? Your second question is What's wrong with me? Your third question is What are the doctors doing for me? What's next?

J10: When is my wife coming to see me?

C9: Is your wife at home? Do you have her phone number? If so, we can call her. (This puts Jordan into a "tailspin." AND the nurse walks back in)

C10: Welcome back. Jordan has been able to keep his mask on, but we have a problem we hope you can help us solve.

RN5: Sure, how can I help.

C11: Jordan and I have been making a list of questions that we hope you can help answer. (I read the questions to her)

RN5: I am not the main nurse. Tom is Jordan's nurse, and I can ask him to come when he gets a moment.

C12: Thanks, I will stay with Jordan until Tom arrives. I think continuity will help this task.

RN6: Yes, I am sure that will help, and I will let Tom know that you are waiting until he arrives.

C13: Thanks for your help. (The nurse leaves the room realizing that Jordan is totally disoriented.)

C14: All right Jordan, let's get back to this list. (We add a few more questions to the list. I read the list to Jordan and ask if would like to be quiet for a few minutes.)

J11: Yes, I would like to be quiet. Are you going anywhere?

C15: I would like to stay here with you and just relax while we wait for your nurse. Is that, OK?

J12: I would like that. (We do not exchange another word. I give Jordan a smile and he smiles back and remains quiet until the Main Nurse enters the room about 10 minutes later.)

MN1: Hi, I heard Jordan has a few questions. (It is apparent that he knows Jordan is disoriented).

C16: Here is the list that Jordan and I put together. Can you help us out?

MN2: (Tom, the main nurse, is very patient and kind. He answers one question at a time) You are here because you were brought here by an ambulance when you were having great difficulty breathing. We discovered that you had two liters of fluid placing pressure on your left lung. When we removed the fluid, you were able to breath much easier. You may feel bad right now, but I assure you if you knew how bad your breathing was when you arrived you would know that you are being treated and you are doing much better. We don't know how long you will be in the hospital, but we will know more about that tomorrow. Oh, your wife spent all morning and part of the afternoon with you, and she only left about an hour ago. I am sorry you don't remember her visit, but it was a nice visit, and I am sure she will be back again tomorrow.

J13: (Jordan was quiet but looked a bit embarrassed) Thank you for the information.

C17: (The main nurse smiles and leaves the room) Jordan, I have written down all the answers to your questions and I will leave it here by your Marine cap on the food tray. If you need to ask questions, look at the sheet first and maybe that will help. Your palliative care doctor said that your pastor had not visited you. Would you like for me to help, or would you like your wife to take care of that when she comes to visit you tomorrow.

J14: No thanks. I am not a religious man and I do not want to see a pastor, but thanks for asking.

C18: Well Jordan, I am glad that we were able to answer some of your questions and I hope that will help. I enjoyed the quiet time we spent together. I hope you have a quiet evening. God bless you. (I quietly leave).

Group Questions

1. What conversational techniques were used to discover the spiritual distress of the patient?
2. What additional techniques could have been used?
3. Define the spiritual distress of the patient
 - i. Relevance
 - ii. Connectivity
4. What interventions might address the spiritual distress of the patient?
5. Discuss your theological, sympathetic, and empathic connections to the patient.

Theological, Sympathetic, and Empathic Connection and Compassion with Human Suffering – Unfriended, Seeking Reconciliation, and Homelessness/Hunger

- We will examine theological/Biblical examples of Unfriended, Seeking Reconciliation, and Homelessness/Hunger
- We will identify personal experiences Unfriended, Seeking Reconciliation, and Homelessness/Hunger, and use these experiences to establish sympathetic connections with human suffering
- We will review case studies of Unfriended, Seeking Reconciliation, and Homelessness/Hunger, and discuss:
 - Listening skills that establish empathic connections with human suffering.
- Practice of spiritual care ministry to sufferers of Unfriended, Seeking Reconciliation, and Homelessness/Hunger

Unfriended

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of being unfriended is seen throughout Jewish and Christian scripture. Here are a few examples:

- Hagar = Genesis 21:15-20 (sent into desert)
When the water in the skin was gone, she put the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, "Let me not look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation." Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.
- David – Psalm 13 (Goliath incident)
How long, O LORD? Will you forget me forever? How long will you hide your face from me? How long must I take counsel in my soul and have sorrow in my heart all the day? How long shall my enemy be exalted over me?
Consider and answer me, O LORD my God; light up my eyes, lest I sleep the sleep of death, lest my enemy say, "I have prevailed over him," lest my foes rejoice because I am shaken.
But I have trusted in your steadfast love; my heart shall rejoice in your salvation. GI will sing to the LORD, because he has dealt bountifully with me.

Jesus Christ's Story of Compassion for the Unfriended*The Good Samaritan (Luke 10:30-36)*

Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.

Now by chance a priest was going down that road, and when he saw him, he passed by on the other side. So likewise, a Levite, when he came to the place and saw him, passed by on the other side.

But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'

Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go and do likewise."

Sympathetic Connection

Identify times (childhood, adolescent, adult) you felt unfriended and contemplate your suffering. Did you feel the presence or absence of God's empathic compassion? If you did not feel God's empathic compassion, how might you relive that experience and feel God's compassion now?

- Relationships
 - Existential (God, music, art, nature, humanity)
 - One-self
 - Loved-ones
 - Friendly acquaintances
 - Challenging acquaintances
 - Adversaries
 - Strangers
- Communities
 - Live
 - Earn
 - Learn
 - Play
 - Worship

Empathic ConnectionUnfriended Chaplain Visit– Empathic suffering connection

C = Chaplain

P = Martha (assisted living facility resident)

P1: Hello

C1: Hello Martha, this is Mark Thomas. I told you last week I would give you a call and see how you were doing.

P2: Oh, thanks so much for calling. I had such a wonderful time speaking with you last week. You got so many memories going in my head. I have wanted to talk all week about the things I began remembering after we spoke last.

C2: Yes, we did have a fine conversation. I told Susan about the jig saw puzzle you were working on. Too big for one table, and how you were building it on two tables.

P3: Oh, I finished that one and I am half-way through the next.

C3: Sunday Morning (90-minute show on TV) had a special about jig saw puzzles and they described people like you as being in desperate search of the next puzzle.

P4: I do enjoy a good puzzle. It fills the time left open in my schedule.

C4: What's left open in your schedule.

P5: I'm missing my voice lessons with Michael Laredo, and I was about to begin piano study with him. I just love him. He has done such a wonderful job with the conducting, music lectures, voice lessons and now piano lessons.

C5: Does that leave time for anything else?

P6: I have a brain that always cries for more and as I get older (84 years old) my mental and physical losses slow me down, but I keep going. And it does leave time for more.

C6: What more?

P7: I don't have many friends here, but I do have a few. Bob is one of my friends. He is a wonderful painter and we both love to paint. And I love his five dogs. They are all exceptionally large breeds. They remind me of the love I had for St. Bernard dogs as I grew up on Long Island. My father would take me to the St. Bernard Kennels, and I just loved those dogs. I usually visit with Bob after dinner. He has such a large apartment here. He needs all the room for so many dogs and his painting. He says that his dogs cry when I leave.

C7: You told me about how much you loved your father last time we spoke. You also said you researched how you could join him when he died. Was that a form of spiritualism?

P8: No, it was suicide. I did not want to end my life, but I did want to join my father, so I was researching suicide. I was only 11 years old, and he was the love of my life. He died so young. Everyone was trying to help me cope with the loss, but everything that was done seemed to

keep me busy, but it did not address the loss of my father. My mother thought it would be best if my grandmother moved in with us, but that did not help. My sister was seven years older than me, and she did not relate to me. She had been skipped up two grades. She despised my mother's constant complaints. She would say, "Do something about it, or stop talking about it. My teachers could see that I was so sad, and they thought they should occupy my mind. So, they decided the best way to snap me out of my depression was to skip me out of the seventh grade. My father died in December, and they decided I should spend the summer completing 7A and 7B and begin eighth grade in the fall. I only saw more loss. Now I was losing my friends, but in hindsight it did force me to move on and make new friends. And I did make new friends, two of whom are still friends to this day.

C8: Still friends after all this time?

P9: Yes. Mary was painfully shy, and I was able to connect with her in my quietness. In my quietness resulting from my father's death, I was able to relate to her shyness. Her father was a psychiatrist, and the family took special interest in me, and they were kind to me in my loneliness and sadness. We stayed in touch all these years. Through college, weddings, her divorce, children. Mary now lives close to my oldest daughter in Virginia, just outside of DC. My daughter Amy was an outstanding business executive with Freddie Mac. She was highly respected, shot straight to the top and retired early so she could pursue other interests.

C9: Other interests?

P10: Amy always had other interests and I never had to encourage her with anything, she just knew. My younger daughter was more in need of guidance, and I misinterpreted her success as going in the right direction. She was so talented on the cello. We just continued to get her training and exposure. Exposure to orchestra, competitions, summer camps. She was successful and as she got older, she went to excellent music schools and performed as a soloist and a member of orchestras. When the children came, she started teaching and she has been teaching for many years and she hates it. It was like my parents insisting that I play the piano. I hated the piano, but I was good. What I wanted to do was to sing. And I have sang my entire life. Hundreds of musicals and I still study voice with Michael.

C10: You did say that you were studying voice with Dr. Smith and piano. Has your attitude toward the piano changed?

P11: Yes, but I still am a singer. My husband had to find a place in the musical world because he thought he would lose me if he could not be part of my commitment to singing. He constructed set and painted scenery. He was fabulous. Even though his training was in pharmacology. We had the largest pharmacy in Mayberry (made up town) for many years before it was bought out by a conglomerate. That was when he started drinking heavily. Oh, drinking really became a problem and then he beat it. Just stopped but it still worried all of us. My youngest daughter called me hysterically one evening because she decided she could not have a big wedding because her best friend's father made a fool of himself at her wedding. She was so upset. I asked her if I could tell her father that she was upset, and she gave me permission if I did not upset

him. Well, I made no promise. It did not matter if it upset him, he needed to know that he had upset her, and he needed to assure her that he would make a fool out himself and embarrass his daughter at her wedding. Well, he called her and assured her that he would never do that, and he kept his promise. He always had more confidence than he had for the sake of the family. That was why he drank. Then, he realized he did not need to appear that confident and the compulsion to drink subsided.

C11: It sounds like your husband was willing to modify his life to meet the needs of the family. Stage sets and scenery to be part of your life. Quit drinking to be part of his children's life.

P12: He was wonderful. I loved him so much. Not as much as I loved my father, but I loved him very much. I don't think I ever got over losing my father. I got busy when I lost my father. I now know how dark it can get when I don't struggle to find a new place in life. Music, painting, new people, new places. I must keep moving. John died at 42. I lost my father before I was ready to deal with that loss and I lost my husband before I was ready to deal with that loss. Both times, I struggled to move on because I did not want to be lost in depression.

C12: What does it feel like to be lost in depression?

P13: When I lost my father, I researched suicide not to end life, but to find a way to be with him. I could not assure myself that suicide was the answer because no one knows what is on the other side. So, I was left with what I could do on this side. So, I struggled to find new life, new experiences, new songs, new people. I worked fiercely to fill my life and not let the emptiness take over.

C13: New people.

P14: I love that you listen to me. Most people end up walking away because I have so much to say. I found a new love and we moved to North Carolina. My children were grown, and I was able to move. I was in North Carolina when that terrible shooting occurred in Mayberry. My daughter was teaching music in that school and one of my friends called to tell me about the horrible event even as it was still happening. It would have been much better for me to find about it when it was over, but to be in the middle of the event and not know if my daughter was dead or alive was horrible.

C14: I cannot even imagine how the experience would impact me. Your life is full of the widest range of experiences. Loss, victory, sadness, joy, beauty, and heartbreak. You are so positive about life.

P15: You can't edit life. It all happens. My mother was plagued with bad experiences, and she plagued everyone that would listen and many of those that did not want to listen. For her, life was a burden, a curse. I have my life, not her life. I have my problems, not her problems. But I fought, I fought fiercely to find new people, new experience, new places. I like you. You listen to me. You told me you would call again, and you did. Thank you for listening to me. This has brought joy to my day. I hope you will let me help you in any way I can.

C15: You already have helped me. I am learning the joy of listening. I get so much from your life story, and all I must do is listen. I will give you a call next week.

P16: Please do. You know more about me than most of my family and friends. Tell Cheryl I said hi and don't give up on the jig saw puzzles.

Group Questions

1. What conversational techniques were used to discover the spiritual distress of the patient?
2. What additional techniques could have been used?
3. Define the spiritual distress of the patient
 - i. Relevance
 - ii. Connectivity
4. What interventions might address the spiritual distress of the patient?
5. Discuss your theological, sympathetic and empathic connections to the patient.

Seeking Reconciliation

Reconciliation involves a change in the relationship between God and man or man and man. It assumes there has been a breakdown in the relationship, but now there has been a change from a state of enmity and fragmentation to one of harmony and fellowship. Baker's Bible Dictionary

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of reconciliation is seen throughout Jewish and Christian scripture. Here are a few examples:

- Joseph and his brothers (Genesis 43-47)
When Jacob learned that there was grain for sale in Egypt, he said to his sons, "Behold, I have heard that there is grain for sale in Egypt. Go down and buy grain for us there, that we may live and not die."
Joseph saw his brothers and recognized them, but he treated them like strangers and spoke roughly to them. Joseph said to them, "Do this and you will live, for I fear God: if you are honest men, let one of your brothers remain confined where you are in custody, and let the rest go and carry grain for the famine of your households, and bring your youngest brother to me.
Then they said to one another, "In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. So now there comes a reckoning for his blood." They did not know that Joseph understood them, for there was an interpreter between them. Then Joseph turned away from them and wept.
And Joseph lifted up his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me? God be gracious to you, my son!" Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there.
Then he commanded the steward of his house, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack, and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain.
God has found out the guilt of your servants; behold, we are my lord's servants, both we and he also in whose hand the cup has been found."
Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. ³⁴ For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father."

Joseph said to his brothers, “I am your brother, Joseph, whom you sold into Egypt. Do not be distressed or angry with yourselves because you sold me here, for sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸ So it was not you who sent me here, but God.

- Jacob and Esau (Genesis 32-33)

And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, instructing them, “Thus you shall say to my lord Esau: Thus says your servant Jacob, ‘I have sojourned with Laban and stayed until now. I have oxen, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, in order that I may find favor in your sight.’”

And the messengers returned to Jacob, saying, “We came to your brother Esau, and he is coming to meet you, and there are four hundred men with him.”

So, he stayed there that night, and from what he had with him he took a present for his brother Esau, two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty milking camels and their calves, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

And Jacob lifted up his eyes and looked, and behold, Esau was coming, and four hundred men with him. So, he divided the children among Leah and Rachel and the two female servants. He himself went on before them, bowing himself to the ground seven times, until he came near to his brother.

But Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept. Esau said, “What do you mean by all this company^[1] that I met?” Jacob answered, “To find favor in the sight of my lord.” ⁹ But Esau said, “I have enough, my brother; keep what you have for yourself.” Jacob said, “No, please, if I have found favor in your sight, then accept my present from my hand. For I have seen your face, which is like seeing the face of God, and you have accepted me. Please accept my blessing that is brought to you, because God has dealt graciously with me, and because I have enough.” Thus Jacob urged him, and Esau took it.

- Philemon and Onesimus (Philemon 1)

Though I am bold enough in Christ to command you to do what is required, yet for love's sake I prefer to appeal to you for my child, Onesimus whose father I became in my imprisonment. (Formerly he was useless to you, but now he is indeed useful to you and to me.) I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord. For this perhaps is why he was parted from you for a while, that you might have him back forever, no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord.

If you consider me your partner, receive him as you would receive me. If he has wronged you at all, or owes you anything, charge that to my account. I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

Confident of your obedience, I write to you, knowing that you will do even more than I say. At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

Jesus Christ's Story of Compassion for those Seeking Reconciliation

Forgiven Servant that Refuses to Forgive (Matthew 18:21-35)

"Therefore, the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So, the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' And out of pity for him, the master of that servant released him and forgave him the [debt](#).

But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, 'Pay what you owe.' So, his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt.

When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his master delivered him to the jailers, until he should pay all his debt.

So, also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Sympathetic Connection

Identify times (childhood, adolescent, adult) you were seeking reconciliation and contemplate your suffering. Did you feel the presence or absence of God's empathic compassion? If you did not feel God's empathic compassion, how might you relive that experience and feel God's compassion now?

Empathic ConnectionSeeking Reconciliation Chaplain Visit– Empathic suffering connection

C = Chaplain

P – Sarah

C1: Hi, are you Sarah?

P1: Yes.

C2: I'm Michael and I received a message that you requested a chaplain's visit.

P2: Yes, I did.

C3: Well, it's nice to meet you, Sarah. Do you have time for a visit now?

P3: Yes, that would be nice.

C4: How long have you been in the hospital?

P4: My daughter brought me in after I fell two days ago.

C5: I am so sorry you had this mishap.

P5: Thank you. It seems that everything is happening to my left side. I must be saving my right side for heaven.

C6: You may have lost your balance when you fell two days ago, but you certainly didn't lose your sense of humor. Tell me about your left side.

P6: I broke my ankle first. When I slipped. And then I broke my wrist the same day Tammy Baker died. The doctor had to operate to put it back together. And now broke or fractured or cracked my hip and that might need to be replaced.

C7: That's a lot of breaks on the left side. How are you feeling today?

P7: I am very depressed today. I am always sad on November 13.

C8: Are you depressed or are you sad? Up to now, I have heard mostly acceptance and a light spirit about your misfortunes.

P8: Oh yes, I can accept my misfortunes, and still keep my joy. I can thank the Lord for that. But November 13 is terribly difficult for me.

C9: I'm here to listen. Where would you like to start.

P9: I have had a difficult life and I have not always done the right thing, but I mostly made some bad choices for what I thought were good reasons.

C10: Can you give me an example?

P10: The men I married are three examples.

C11: I'm listening.

C11: I married those men because I did not want to remain in fornication and adultery. I wanted to have my husband in church with me. Those were good reasons, but the men were bad choices.

C12: Did you think they were bad choices at the time?

P12: (No answer) I was drinking. I had to stop drinking. I went to a place where I stopped drinking. That was over 40 years ago. I remember we went tubing on a river near Hartford and I almost drowned. We got on a bus, and I was the only Black girl. My tube turned over and they had to pull me out. I told them that I swallowed a bit of water, but they told me I swallowed a ton of water. I'll never forget how scared I was. I thought I was going to die.

C13: Did that change your life?

P13: Yes, and I went to church, and I got saved. I started going to a Pentecostal church. I remember I went to a Spanish speaking church and when they got going, they were speaking, and I didn't understand anything. This went on for about two hours and after it was over, they wanted to take me someplace else, but I told them I needed to home because that was enough for me. I go to the church over by the new mall.

C14: Thank you for sharing that with me.

P14: Thank you for coming. I am having been praying by myself ever since I got here, and I prayed that someone would pray with me because I am so depressed. And God sent you to pray with me. Will you pray with me?

C15: Yes, I will pray with you, but first let's talk about why you are depressed or sad and why today is so much of a part of your pain. Then maybe we can pray together if you wish. Tell me about today.

P15: My third husband was drinking, and he shot my son three times in the chest, and he shot me ten times.

C16: (After a period of silence) I don't know what to say, what to ask and I don't even know how I feel, but now I know why you want to pray.

P16: I wanted to take flowers to his grave today, but I am here, and he is there. It makes me so sad. Please pray for my depression, that God will take it away. When they took him to the hospital the church pastor and many church people were there, and they told me he asked God to forgive him and be saved before he died.

C17: Of course, we will pray. When did this happen?

P17: Fifteen years ago, and it's the first time I did not visit his grave. Please pray with me and pray for my granddaughter. She was only 3 weeks old when my son was killed.

C18: Now that you have told me your story, I would like to pray with you (not for you) because I feel pain for you and your granddaughter.

C19: (Sarah prays aloud as I pray. Sometimes affirming what I say. Sometimes adding her own thoughts. Although I was affected by her participation, I am not able to include her comments in the following prayer.) Dear heavenly Father, we thank you for your presence. We know that where there is pain, your spirit abounds. You have promised to transform and sustain us in all the burdens of our life on earth. We believe this promise and thank you for your transforming power and thank you for sustaining us. Sarah, and her granddaughter, have experienced the pain of this anniversary fifteen times, and you have been there for them each time. This is the first time I have been present and although I would never claim to feel their pain, I do feel pain and I sympathize with their pain. It is obvious that this horrible event has transformed Sarah's life. This pain, which drove her to drinking, also drove her to the salvation that she found in your loving kindness she saw in the prayers of people that spoke a language she did not understand. Although she did not understand the words, we know the prayers still met the needs she had that day. Since that day, the pain of that horrible day has kept her in constant prayer – prayers that transform her pain. Her prayers have transformed sadness into joy, darkness into light, doubt into faith, despair into hope. We thank you for the transformative power of prayer. Today Sarah is not running from her pain, but she does not want to be here. She does not want to be in this hospital. She wants to be at the graveside of her beloved son, but she isn't. I thank you for Sarah's willingness to pray where you have placed her – not at her son's grave but in this hospital. She is not at a cemetery which is a place we bury our dead. She is in a hospital which is a place that provides healing and supports living. Even as Sarah accepts the healing of her body at Norwalk Hospital, may she accept the healing of her broken spirit in this prayer. We patiently plead for peace where there is unrest, we plead for light where there is darkness, we plead for hope where there is despair. We accept that we are here and not at the cemetery, we accept that you will answer our prayers as we have learned the lessons you have prepared for us. We ask for your guidance and protection of Sarah's granddaughter. Although she does not miss her father as Sarah misses her son, we are confident that you will fill the void that his absence in her life created. Fill the void with love, joy, peace, patience, goodness, kindness, gentleness and temperance. We thank you for your loving kindness and make these requests in the name of your son. Amen.

P19: (Sarah is quiet for several moments) I have been praying for 2 days, and God answered my prayers. You came and prayed with me. That is what I needed. I accept that I cannot take flowers to my son's grave, and that I must be in this hospital. You came and we prayed together. Thank you, Jesus.

We sat quietly for a few minutes without conversation. I stood up, we smiled at each other, and I left quietly.

Group Questions

1. What conversational techniques were used to discover the spiritual distress of the patient?
2. What additional techniques could have been used?
3. Define the spiritual distress of the patient
 - i. Relevance
 - ii. Connectivity
4. What interventions might address the spiritual distress of the patient?
5. Discuss your theological, sympathetic and empathic connections to the patient.

Homelessness and Hunger

Feeling homeless implies a feeling of vulnerability; feeling spiritually homeless can leave one feeling isolated and vulnerable to the very core of our being. These feelings can be uncomfortable at best; terrifying at worst.

Hunger is a feeling of discomfort or weakness caused by lack of food coupled with the desire to eat. Merriam-Webster

- What theological values can we derive from Biblical characters demonstrating this type of suffering (Theological Connections)
- How did Jesus Christ show compassion to this type of suffering? (Theological Connection)
- What firsthand experiences (childhood, adolescent, adult) have we had with each type of suffering? (Sympathetic)
- How do I relate to suffering that I have never experienced? (Empathic)

Theological Connection

The concept of homelessness is seen throughout Jewish and Christian scripture. Here are a few examples:

- Abraham and his family (Genesis)

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan.

Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. When he was about to enter Egypt, he said to Sarai his wife, “I know that you are a woman beautiful in appearance, and when the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake.” When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh’s house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram’s wife. So Pharaoh called Abram and said, “What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, ‘She is my sister,’ so that I took her for my wife? Now then, here is your wife; take her, and go.” And Pharaoh

gave men orders concerning him, and they sent him away with his wife and all that he had.

- Forty years wandering in the wilderness
- David's fugitive years
- Jesus' three years of ministry
- Christian expulsion from Judaic worship (Gospel of John)
- John's exile (Revelation)
- Jesus feeds the large crowd

Jesus Christ's Compassion for the Unhoused and Hungry

Matthew 14:10-20 (Matthew 15:32, Mark 8:2)

Herod sent and had John beheaded in the prison, and his head was brought on a platter and given to the girl, and she brought it to her mother. And his disciples came and took the body and buried it, and they went and told Jesus.

Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd, and he had compassion on them and healed their sick.

Now when it was evening, the disciples came to him and said, "This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves."

But Jesus said, "They need not go away, you give them something to eat." They said to him, "We have only five loaves here and the two fish. And he said, "Bring them here to me." He looked to heaven and said a blessing. Then he broke the loaves and gave them to the disciples and the disciples gave them to the crowds. And they all ate and were satisfied.

Sympathetic Connection

Identify times (childhood, adolescent, adult) you felt homeless and hungry and contemplate your suffering. Did you feel the presence or absence of God's empathic compassion? If you did not feel God's empathic compassion, how might you relive that experience and feel God's compassion now?

Empathic ConnectionHomeless and Hungry Chaplain Visit

C = Chaplain

P = Charlie

C1: Hello Charlie. Your social worker asked me to stop by and pay you a visit.

P1: (Charlie Nodded but continued to scratch himself and attempted to adjust his hospital gown)

C2: I was told you have had a couple of rough days.

P2: (Charlie started crying) I have never been so scared in my life, and I can't stop crying.

C3: It's normal to let your emotions out after a frightening event and crying is one way.

P3: I never cry. I haven't cried since I was a young child, and now I can't stop crying.

C4: Crying is OK, and we can stop our conversation or continue. It's up to you.

P4: (Charlie continues to talk) I don't know what happened. I went into a store to buy a few things and someone outside the store gave me some very strong vodka, and I woke up in the hospital with a tube down my throat.

C5: That sounds very frightening. Has that ever happened before?

P5: No. I have to change. I am going to change.

C6: What are you going to change?

P6: I used to go to AA. That is where I met my wife. I did not drink for a long time. I came up here from Florida to visit my son. We got in a fight, and I hit him. He will not forgive me.

C7: That's a lot of things. Can we go back to why you were frightened? Maybe if we talk about that it will help you.

P7: I almost died. I have to change.

C8: Have you discussed this with your social worker?

P8: Yes. He is trying to get me housing.

C9: Have you had temporary housing in this area.

P9: Yes, but I keep getting kicked out.

C10: Why do you get kicked out?

P10: Someone tries to sell me drugs and something happens, and I get angry, and I explode.

C11: So, if one of the things you have to change is anger and violence to get housing what do you need to do to keep housing?

P11: I have to find a place where they don't try to sell me drugs.

C12: How is Social worker helping you with that?

P12: (A lot of rambling on about financial and personal conservatorship)

C13: So, the social worker is going to help you manage your finances and personal matters?

P13: (More ramblings about financial and personal conservatorship)

C14: It sounds to me that Social worker is your guardian angel. He's trying to watch out for your best interest.

C14: Yes. He cares about me.

C15: You don't sound so frightened right now and you have stopped crying. Do you feel better.

P15: Yes. I need to change.

C16: You seem to be a different person when you are not frightened. You told me you were married and lived with your wife in Florida before you came to visit your son.

P16: Yes. We live in Amesville in a mobile home park. It was very nice.

C17: It sounds like you have learned to live in three types of settings: home, temporary housing and homeless – on the streets.

P17: Yes. I also lived with my parents in Ridgeview, and we ran a grocery business.

C18: How do you feel when you are in each of those types of living situations?

P18: (Charlie rambles about having to protect himself, about fighting off inmates in prison. He also talks about going to AA meetings and church with his wife.)

C19/P19: (Charlie and I discuss how aggressiveness that protects him on the streets and in prison defeats him when he is at home or in temporary housing)

P20: Yes. I have burned most of my bridges for temporary housing, but my social worker is trying to help me to get into an apartment with vouchers. In an apartment, I won't be getting into fights with people trying to sell me drugs.

C21: When are you going to see Social worker?

P21: He called me and told me to start writing down my thoughts.

C22: Do you have a pen and pad?

P22: No.

C23: Do you want me to bring you that stuff?

P23: Yes please, and can you get me a Bible?

C24: Consider it done. I will stop by tomorrow. Wow Charlie, you seem solid, but we should talk about dealing with next time you are frightened.

P24: Did Bill W send you here? I remember many of the things I learned to do when I was in AA. I know how to change. I just have to do it. Can we pray?

C25: Do you want to pray?

P25: Yes. (Charlie grabbed my hands. He cried and prayed for several minutes. He prayed for ability to change, he prayed for his wife, he thanked God for his social worker and said that he was his guide and thanked Bill W for sending me to talk with him.)

C26: I will talk with your Social worker and stop by to see you tomorrow.

Group Questions

1. What conversational techniques were used to discover the spiritual distress of the patient?
2. What additional techniques could have been used?
3. Define the spiritual distress of the patient
 - i. Relevance
 - ii. Connectivity
4. What interventions might address the spiritual distress of the patient?

Discuss your theological, sympathetic and empathic connections to the patient.

Loss and Grief – study will be based on “All our Losses, All our Grievs”- Resources for Pastoral Care by Kenneth Mitchell and Herbert Anderson. Westminster John Knox Press, 1983

- We will study an outline of the entire book and encourage reading the entire book before and after Lesson Ten. Each topical section will be followed by a theological comment section.
- Basic outline of our study
 - Relationship of Attachment/Separation to Loss and Grief
 - Nature, types and variables of loss
 - Dynamics and common elements of grief
 - Characteristics and goals of grieving
 - Impediments to grieving
 - The personal ministry of caring
 - Summary of Theological Themes
 - Finitude
 - Love
 - Hope
- Loss and Grief – Section One (April 8 and 22, 2023 – 9-11AM)
 - Connection and Separation
 - Types of Loss
 - Theoretical phases of grief
 - Job and Job’s Wife – A story of loss and grief

The Pervasiveness of Loss and Grief

- a. Unless we understand that all losses, even minor ones, give rise to grief, we shall misunderstand its fundamental nature. P.18
 - b. The abnormality of grief is frequently a consequence of the refusal to grieve or the inability of the grieving person to find those who are willing to care. P.19
 - c. Loss, not death, is the normative metaphor for understanding those experiences in human life that produce grief. P.19
- II. Attachment, Separation and Grief
- a. The genesis of grief lies in the inevitability of both attachment and separation for the sustenance and development of human life. P.20
 - b. Three approaches to attachment and separation
 - i. Margaret Mahler: Severing Symbiosis
 - 1. Attachment and separation from mother suggest that the emotional response to such breaking and remaking of a world is not protest, but diminished activity and a low-keyed emotional tone resembling withdrawal. P.23
 - 2. It is not surprising, then, that we should find patterns of selfishness and withdrawal in grief whenever it occurs. P.23
 - ii. Melanie Klein: Outside Object Inside Me (distinction between self and others)
 - 1. The development of a lively sense of self depends on having an internal world of reliable images to which one is attached. P.24
 - 2. As the child begins to separate and move away, it is important that the mother or another nurturing person remain available on a consistent basis. If that does not happen, the result is called premature object loss. P.24
 - 3. The development, in human beings, of an autonomous self requires the presence of dependable objects, the capacity to make emotional connections and the ability to cope with some object loss. P.24
 - 4. Three important aspects of object relations theory influence our understanding of grief:
 - a. Continuity – consistent, reliable image of significant figures from the past creates a hedge against a sense of discontinuity. P.25
 - b. Ambiguity – lost objects become highly charged internalized “bad” objects. P.26
 - c. The transitional object – it is not-me, and yet it is so much under my control that I can think of it as part of me (teddy bear, clothes of a missing person). p. 27

- iii. John Bowlby: Attachment and Separation –
 - 1. Separation anxiety – separation is different than dependence.
 - 2. The picture of attachment behavior as a normal and healthy component of man’s instinctive equipment leads us also to regard separation anxiety as the natural and inevitable response whenever an attachment figure is unaccountably missing.
 - 3. When either attachment or loss is distorted or prematurely done away with, human life is diminished.
 - c. Theological Comment
 - i. The assertion that grief is a lifelong human experience because of the necessity of attachment and the inevitability of loss is theologically as well as psychologically true. p.29
 - ii. If nothing is of such value that its loss is the occasion of grief, it is not only sad but actually a denial of the Christian doctrine of creation.
 - iii. To be a follower of Christ is to love life and to value people and things that God has given to us in such a way that losing them brings sadness.
 - iv. Our finitude is a sign of providence. God who has given us what we are, has set the limits to our existence; to be human is to be finite, and that is good.
- III. The Nature of Loss
 - a. Early experience of loss dictates to a large extent how we shall experience the death of those whom we love, but it also influences how we experience other losses and plays a large part in the sense of loss attached to the foreknowledge of our own death. P.35
 - b. Six Types of Losses
 - i. Material loss is the loss of a physical object or of familiar surroundings to which one has an important attachment.
 - 1. If a caring adult fails to take the child’s sense of loss seriously, and emphasizes the ease of replacement, the child may construct a fantasy world in which all lost objects can be replaced.
 - ii. Relationship loss is the ending of opportunities to relate oneself to talk with, share experiences with, make love to, touch, settle issues with, fight with, and otherwise be in the emotional and/or physical presence of a particular other human being. (moving, graduation, divorce, death, retirement)
 - iii. Intrapsychic loss is the experience of losing an emotionally important image of oneself, losing the possibilities of “what might have been,” abandonment of plans for a particular future, the dying of a dream. Although often related to external experiences, it is itself an entirely inward experience. (first argument, completion of a life-long goal)

- iv. Functional loss is a powerful grief that can be evoked when we lose some of the muscular or neurological functions of the body (physical, mental).
- v. Role loss is the loss of a specific social role or of one's accustomed place in a social network (promotion, retirement, becoming a hospital patient). P.42
- vi. To understand systemic loss, we must first recall that human beings usually belong to some interactional system in which patterns of behavior develop over time (family member leaves home, divorce). P.45
- c. Variables in Loss
 - i. Avoidable or unavoidable p.46
 - ii. Temporary or permanent p.47
 - 1. Temporary loss is also complicated by fantasies about what life will be like after restoration.
 - 2. When a permanent loss seems only temporary, healthy grieving is impeded.
 - iii. Actual or imagined (elderly woman thinks she has been abandoned by her children). p. 49
 - iv. Anticipated or unanticipated (anticipated death vs. sudden death)
 - v. Leaving or being left p.50
 - 1. Many persons who characteristically experience separation and loss as "being left" discover that, either openly or covertly, they are hurt and angry and tend to blame the person who leaves.
 - 2. Some people will rearrange their lives to avoid guilt of leaving (get fired rather than quit, manipulate spouse to file for divorce)
- d. Theological Comment
 - i. There are theological grounds to suggest that the loss of persons is of more significance than the loss of other things.
 - ii. The unconscious does not make such distinctions. Losses derive their psychological power from the primordial loss experience. Any form of loss is at root experienced as a loss of a part of the self. P. 51
 - iii. Loss is inescapably painful precisely because attachment is a human necessity.
 - iv. To be human is to be a griever for all kinds of losses.
- IV. The Dynamics of Grief
 - a. Grief is always a particular response to the particular loss of a particular object. Significant difficulties exist when one attempts prematurely to identify the universal factors operating in loss and grief. P. 52
 - b. Grief is the normal but bewildering cluster of ordinary human emotions arising in response to a significant loss, intensified and complicated by the relationship to the person or the object lost (guilt, shame, loneliness, anxiety, anger, terror, bewilderment, emptiness, profound sadness, despair, helplessness). P.54

- c. Symptom logical Point of View (Eric Lindeham). Normal grief includes, somatic distress, preoccupation with the image of the deceased, guilt, hostile actions, and the loss of patterns of conduct.
- d. Is grief a disease?
 - i. To look on grief as a disease implies that finitude, loss, and death are alien to life as it was intended to be. They are not; they are an ordinary, inescapable dimension of human life. P.57
 - ii. We often use the term “chronic grief” to refer to patterns that last too long or remain too intense. When we are ordering our lives by efforts to deny loss and hide pain. That is when grief is abnormal P.57
- e. Anticipated loss and anticipatory grief
 - i. It is sometimes suggested that being able to anticipate the loss will significantly alter the grieving done once the loss takes place. P.58
 - ii. Loss that occurs over a period of time may be particularly painful exactly because it is prolonged, like docking a dog’s tail one inch at a time.
 - iii. Prolonged grieving of the one who is dying and that of the survivors are not at all the same. The one who is dying is letting go of valued and loved things and persons in order to get ready to die. Those who grieve need to let go of what has been lost in order to get ready to live again. P.59-60
- f. Common Elements of Grief
 - i. There are three sources for the feelings associated with grief. The first is contemplation of the loss itself; the second is contemplation of a future without the lost object; and the third is contemplation of the unexpected experience of grief itself, i.e., feelings about grieving. P.61
 - ii. Traumatic loss is a shock to the system. An organism faced with such a shock usually protects itself from the full impact by entering into a period of numbness. This is usually followed by a series of emotions. For convenience, they are group into five categories:
 - 1. Emptiness, Loneliness, Isolation
 - a. Emptiness is the sense of being diminished from within. Loneliness is its interpersonal counterpart, the sense that one’s surroundings are also empty of people who matter or care. Isolation is the sense of being divided from others by invisible, incomprehensible boundaries. P.64
 - 2. Fear and Anxiety p.68
 - a. Fear and anxiety are experienced as part of grief in three ways: the dread of abandonment; the anxiety of separation; and fear of future contingencies.
 - 3. Guilt and Shame p.73
 - a. Guilt is a dominant component of grief. It results from three combined factors: assuming responsibility for an

individual loss; decisions that may have hastened or contributed to the loss; and residue from the relationship with the lost person or object. P.74

- b. Feelings of shame for grieving do not merely spring from within; society isolate those who mourn by supporting feelings of shame about grieving.

4. Anger

- a. When the loss is a death, the anger is usually directed away from the deceased and toward family members, medical personnel, or God. P.78

5. Sadness and Despair

- a. Sadness is a normal, healthy response to any misfortune. P.80
- b. When sorrow is couple with fear and a sense of futility about the future, that is despair. P.81

6. Somatization p.81

- a. This is NOT an emotion. Sensation of somatic distress occurring in waves lasting from twenty minutes to an hour at a time, a feeling of tightness in the throat, choking with shortness of breath, need for sighing, an empty feeling in the abdomen, lack of muscular power, and an intense subjective distress described as tension or mental pain. P.81

iii. Uniqueness of Grief

- 1. The intensity of the attachment that we have with a lost person, or an object is a major factor. That intensity is essentially unrelated to the length of time we have been involved with the person.
- 2. We have indicated already that attachment may have a strong positive meaning, a strong negative meaning, or a mix of the two. P.83

iv. Unpredictability of Grief

- 1. The nature of our attachment to a person or object is often formed without conscious awareness. It is therefore difficult to anticipate the intensity or the complexity of grief. The emotional value of an object is often unknown until it is lost. P.83-84
- 2. The fact that a particular person expresses feelings in a way we had never anticipated or encountered must not be allowed to mislead us into thinking that that person's grief is in any way abnormal. P.84
- 3. There is a danger that an exclusive focus on the uniqueness of grief could result in self-encapsulation. Persons who mourn eventually

need to see their loss in the larger perspective of human finitude and suffering. P.85

4. Particular suffering/Human suffering/Christ suffering

V. The Characteristics of Grieving

- a. Grief is the inevitable response to significant loss; there is no loss without grief. It is possible, however, not to grieve.
- b. The goals of grieving include these: to enable a person to live a life relatively unencumbered by attachments to the person or thing lost; to remake emotional attachments; to recognize and live with the reality of the loss and the feelings occasioned by it. Any activity that moves one in this direction is “normal.” P.86
- c. Shapes of Grieving
 - i. Searching for the lost object – form of denial
 1. Not unlike the transitional object of infancy and childhood, the sense of a lost person’s presence is a way of coping with the pain of separation. P.87
 2. Time-freezing is an attempt to dwell on, or in some cases actually to live in, the time just prior to the loss. P.88
 3. Theologically speaking, the impulse to search for what is lost is a faithful response, but time-freezing is an unfaithful response. P.88
 4. They are unwilling to accept the reality of their situation. And because they do not accept that reality, their lives are ordered by death rather than by God who is always making something new. P.89
 - ii. Immoderation
 1. Grieving cannot be done in controlled doses at scheduled times; it is essentially immoderate. Pp.89
 2. Grieving is a disorderly process; in the midst of acute grief the usual means of controlling our feelings and our surroundings simply do not work. P.89
 3. Freedom to grieve intensively from the onset of loss is what makes space later for a remembrance of Christ’s suffering and a reaffirmation of the loving will of God that seemed so strange when the pains of grief were acute. P.90
 - iii. Grieving is spiral, not linear
 1. The farther one “climbs out’ (to use the spiral model), the less power the loss has, but it never loses its power entirely. P.91
 - iv. Time distortion
 1. All the past is temporarily collapsed into that moment, and it feels as if there were no other past. Nor is there a future. P.92
 2. In order to assist in the painful process of embracing a future without the lost object, we will suggest that an alternation

between remembering and hoping is the proper central focus of work with those who grieve. P.92

- v. Grieving is self-oriented
 1. The impulse to turn in upon oneself to the exclusion of others is commonplace in grieving. P.93
 2. At least initially, it is important to respect the need to shut out the world lest it take away the last remnant of what has been lost. P.93
 3. Temporary detachment and turning inward are a part of healing and cannot be viewed as contrary to the purposes of God. P.94
- vi. Grieving never wholly ends
 1. What was once a painful wound will become, with successful grieving, a poignant and sometimes pleasant memory, but not all the longing will completely disappear. P.95
 2. To grieve properly is not to forget the lost object entirely, but to let that object or person “go” sufficiently to make new attachments and new investments in life. Proper grieving makes new attachments possible while living with old memories. P.95
- vii. The Goals of Grieving
 1. Grieving is a process in which the deep feelings aroused by the loss are acknowledged and relatively fully expressed. P.95
 2. Grieving is a process in which our attachments to the lost person or object are not entirely given up but are sufficiently altered to permit the grieving person to admit the reality of the loss and then to live without constant reference to it.
 3. In successful grieving, the mourner gradually becomes able to make attachments and investments in other persons and things once again. P.96
 4. For a person of faith, grieving is a process in which a belief system, significantly challenged or altered by loss, is restored.
 5. We must eventually rediscover God as One who suffers with us. P.97
- viii. Impediments to Grieving
 1. Intolerance to Pain
 - a. There are people who cannot allow feelings of pain and sadness to come to conscious awareness, in grief or at any other time. They are making use of a psychological defense called isolation. P.97
 2. Need for Control
 - a. To admit one’s grief verbally, much less to show it in one’s face or body, is often taken as a sign of loss of self-control.

3. Lack of External Encouragement
 - a. Family rooms eliminated at many hospitals
 - b. Medication given to interrupt grieving
 - c. Grieving people not included at social events
 - d. Negative language – going to pieces, falling apart
 - e. Emotional members of family do not speak at funerals
- ix. Theological Comment
 1. Christian theology, largely under Greek influence in the postapostolic era, promoted moderation in everything including grief. P.100
 2. If we do experience grief or allow ourselves to feel the sadness, hurt, anger and other emotions of grief, it is to be taken as sign that our faith is deficient. P.101
 3. “You should not grieve like the rest of men, who have no hope”. 1 Thessalonians 4:13.
 4. The hallowed presence of the One who is the ground of hope sustains them through painful and sometimes terrifying loss. The hope that nothing will separate us from the love of God is the hope that endures; it is the hope that encourages us to bring our angry, clamoring, hurt, guilty selves to the throne of grace. Because of that hope, we are free to grieve more rather than less. It is hope that makes grieving possible. P.103
- VI. The Personal Ministry of Caring
 - a. Although grieving is by its very nature a lonely task, the resolution of grief requires the presence of other persons. Full release from the hold that emotions of any kind have on us depends on their being heard. P.107
 - b. The work of grieving is intended to accomplish several goals: admitting the reality of the loss, creating a cherishable memory, beginning to make new investments and attachments, and reconstructing a faith significantly altered by loss. P.110
 - c. Modes of Helping
 - i. Intervention and relief
 - ii. Support for the recognition and rehearsal of feelings
 - iii. Insistent Encouragement: The Need to Remember
 - iv. Reintegration
 - d. Theological Comment
 - i. The loss of someone or some valued object will inevitably raise theological questions about the meaning and purpose of life and the providence of God. P.137
 - ii. Those who grieve need first to be assured that God will endure our doubts and questions. Because we are confident that God will respond, we can live with deeply painful questions. P.137

- iii. In the midst of the distress of loss, it is comforting to remember that God suffers. It is equally important to demonstrate God’s suffering love by our willingness to listen to suffering and grief, and not give in to the impulse to run from the pain, shut off the complaint, or respond too quickly with pious platitudes. We need to avoid the rush to meaning in any form, for living through grief requires an ability to tolerate unanswered questions. P.138
 - iv. “When I lay these questions before God, I get no answer. But a rather special sort of ‘no answer.’ It is not the locked door. It is more like a silent, certainly not uncompassionate gaze. As though He shook His head not in refusal but waiving the question like ‘Peace, child; you don’t understand.’” CS Lewis
 - v. The recognition that God is present even in the questions of doubt and the rage of disbelief is often the key to reintegration. P. 138
 - vi. It takes courage to accept suffering as a consequence of finitude without rejecting finitude as evil because of that suffering. To be human is to finite and to suffer. The isolation that suffering creates is transformed by the assurance that the God who hung on the cross always suffers with us. It is he who enables us to suffer with one another. P.138
- VII. Public Ministries to Those Who Grieve
 - a. Rituals of Ending
 - i. The funeral is primarily a ritual of ending. P.141
 - ii. The use of theological themes or theological language to support denial (of death) works against the grieving process.
 - iii. The funeral as Part of the Grieving Process
 - 1. Alternation between remembering and hoping p.142
 - 2. The liturgy and the preaching may focus on victory in ways which, while accurate reflections of God’s promises, may at this time discourage the sadness necessary for successful grieving. The theological assertion is accurate, but from a pastoral perspective the theological priority has been misplaced. P.142
 - 3. Rituals that acknowledge endings need to be frank and straightforward in order to enhance the process of grieving. If they are not, they will in the long run not perform the task of helping people to grieve. P.142
 - b. Ritualizing Remembering
 - i. The enhancement of remembering is a significant part of the ritual of ending; it is the means by which the community begins to make the one lost part of its collective memory. P.143
 - 1. Grieving is enhanced in a ritual of ending when the remembering tells the whole story. P.144

- ii. A Ritual of Ending Exists for the Mourners
 - 1. If the funeral is understood as a part of the grieving process, then its primary focus is on the immediate family. P.145
 - a. The mourners may be so immured in their grief that their own aloneness is for the moment more powerful than the presence of others to give support, but at some level that presence is available to awareness. P.145
 - 2. Consistency with Christian Theology and Values
 - a. A ritual of ending within a Christian community must be consistent with Christian values and traditions. P.146
 - 3. Summary: Rituals of Ending
 - a. A ritual of ending is a part of the grieving process; therefore, it should say seriously and realistically that an end has been reached and should symbolize the end; encourage the expression of feelings related to that end and enhance the remembering of what has been lost. P.148
 - b. A ritual of ending exists for the sake of those who have undergone the loss; therefore, their needs should supersede most other's needs, but the existence of a larger community that shares in the loss should be recognized.
 - c. A ritual of ending within the Christian tradition should be consistent with that tradition.
 - 4. The Endings in Beginnings
 - a. Weddings should place a clear and sharp emphasis on the necessity of taking emotional distance from one's family of origin.
 - b. The baptism of a child contains within its elements of loss: loss of freedom, loss of an earlier lifestyle, along with the fear of being displaced. P.150
 - c. Commencement
 - 5. Mourning Hidden Losses
 - a. New places
 - b. New traditions p.151
- c. Preaching
 - i. Maintenance of Realism
 - 1. The facts of loss. p.153
 - a. Avoid euphemisms – pass away
 - b. It is not useful to gloss over the fact of loss in favor of a proclamation of hope
 - c. Biblical Realism About Loss

- d. The Theodicy Problem
 - i. Difficult dynamic of God’s power, God’s love and the pain in the world. P.151
 - 2. With very few exceptions, grieving people do not need, nor can they use, a sermon about this difficult practical and doctrinal problem
 - a. Permission to Feel
 - i. A second major function of preaching in loss situation is to give legitimacy to the feelings grieving persons have, about which they may feel uneasy or guilty. P.156
 - ii. We shall not always feel this way, but this is how we feel now has particular usefulness. P.157
 - b. Proclamation of the Gospel
 - i. The essential gospel promise is that we are never separated from the love of God. P.159
 - ii. Restoration is a restoration to God’s own self, a reattachment to the life God gives us. P.159
 - ii. Public Ministries
 - 1. If we use the four categories of the ministry of pastoral care we suggest in the previous chapter (intervention, address feelings, remember, reintegrate), it will seem the principal function of public ministries is supportive. P.161
 - 2. It is not only special occasions ritualizing change that call for ministries focused on loss. We do well to remember that the year-round liturgical and preaching ministries offer a variety of opportunities to engage in a ministry oriented toward the needs of those who are grieving, or to lift up for a congregation the elements of loss in an otherwise “ordinary” event. P. 161
 - 3. It is fundamentally helpful for the pastor to learn to be alert to the ordinarily unrecognized elements of loss and grief in “routine” situations and include them as part of the church’s public ministries. P.162
- VIII. Toward a Theology for Grieving
 - a. A Summary of Theological Themes: Finitude, Love, and Hope p.163
 - i. Creation and Finitude
 - 1. Our understanding of the pervasiveness of loss is organized around the conviction that finitude is part of the creation which God regarded as good.
 - a. It is our inability to live with finitude that is the occasion for sin. P.163

- b. If we must organize our lives to deny the reality of finitude, then it is death rather than life which is the primary power in our lives. P.163
 - c. The whole of creation, ordered by God to have beginnings and endings, has been so thoroughly disrupted by human sin, by our insistence on giving and withholding beginnings and endings, that the natural, God-given finitude in creation is destroyed or distorted beyond recognition. P.164
 - 2. Love and the Breadth of Grief
 - a. The inevitability of grief and the appropriateness of grieving are consequences of human love for the world God has made. P. 164
 - b. To insist that grief over the loss of things is of a lesser order is to separate history from creation. The Christian's love for the whole of life is in response to God's extravagant love for the whole of creation. P.164
 - 3. Caring and Hope
 - a. Hoping with those who grieve is an act of mutuality in the present that leaves the future to God. P.165
 - b. Because creation is limited, and because we cannot live alone, to be human is to grieve. P.165
- b. A Theological Examination of the Choice to Grieve
 - i. Blessed are those who mourn, for they shall be comforted. Matthew 5:4
 - 1. We may choose not to grieve, but inevitably we do so to our own detriment, if not to our emotional and spiritual peril. P.166
 - 2. It is important to honor a person's freedom not to grieve. We dare not violate an individual's freedom even for the sake of that person's health. P.166
 - 3. Because Christians live in fellowship with the Crucified One, "they bear their sorrow in the strength of Him who bears them up who bore the whole suffering of the world upon the cross. P.167
 - 4. Christians are free to grieve more profoundly and deeply because they know that their life is grounded in God.
 - 5. We can bear another's grief fully as long as it does not become our grief but belongs to God who suffers with us.
- c. A Theological Perspective on Suffering and Grief
 - i. Our task is to accept and affirm suffering as a part of finitude and yet affirm finitude in spite of the suffering that accompanies it. P.168
 - ii. Apathy literally means the inability to suffer, and it produces a lifestyle that must avoid human relationships in order to avoid suffering. P.168

- iii. Our problem is not insensitivity so much as impotence in the face of oversensitivity. We know and see more than we can bear. p.168
- iv. It is a plea to know suffering as a way of overcoming the destructive power of apathy.
- v. It is our ability to suffer with one another that modifies that loneliness of grief and eventually brings some closure to our sadness. The Christian's capacity to feel pain of others transcends apathy and alienation. P.169
- vi. Many people go through life with the expectation that God can and will eliminate our suffering. Such an expectation has led to endless frustration and anger at a supreme deity who seems either powerless or callous, and who at the very least has failed to maintain a world without blemish. P.169
- vii. Two things are essential: that we understand grief in relationship to community and that we be sure that God will not abandon us in our grief. P.170
- viii. To address God directly even in anger is an act of confidence that one's sorrow and suffering have not driven God away. P.170
- d. Action in the Face of Suffering: A Further question
 - i. Why is there Suffering?
 - ii. Who suffers with us?
 - iii. What are the causes of suffering and how can the conditions that produce suffering be modified or eliminated? P.171
- e. A Closing Word
 - i. Our finitude is evidence of providence.
 - ii. The theology appropriate to a middle-aged person is a theology that recognizes plainly and with considerable joy the freedom that comes in knowing that whatever we do will not save us.
 - iii. It is finitude that makes completeness possible.
 - iv. All our achievements are finite but so are our failures. Our lives are judged according to limited possibilities. We are free to live and love and learn in the confidence that the God who ordained the boundaries of life will accept our finite completeness. P. 173

The Story of Job's Wife and Her Best Friend

- We will discuss pedagogical value of the Wisdom Literature of Hebrew scripture (Proverbs, Lamentations, Job).
- Review of a creative dialog based upon the book of Job
 - Identification of loss
 - Identification of grief
 - Identification of healing process
 - Listening techniques
 - Creation of a safe place for the suffering person's story

The Story of Job’s Wife and Her Best Friend

JW = Job’s wife

F = Friend of Job’s wife

JW1: We had it all. A good marriage, beautiful children, faithful friends, a lovely home, and financial security. We thanked God for his blessings every day. And then it was all gone.

F1: I don’t know how you have been able endure such a catastrophe. And worse, listening to Job rationalize that “The Lord gave, and the Lord has taken away.” I don’t know how you put up with the whole situation.

JW2: And his friends. They came and just sat there for seven days. The silence was deafening and when they finally opened their mouths, they made things worse...

F2: How could they possibly make things worse?

JW3: When they were quiet there seemed to be solidarity. When they started talking, they were like typical men – trying to fix things, trying to establish cause and effect. Job was suffering quietly until they made him the center of the universe. Somehow this was God’s punishment, or worse yet that God was teaching him a lesson.

F3: It is a little difficult to make any sense of this horrible situation with blame – either Job or God. One makes Job a horrible human being punished and the other makes God a sadistic teacher.

JW4: Well, my dear patient husband woke up after seven days of silence and all hell broke loose. He cursed the day he was born, he wished that he had not been born and said he just wanted to die. He said it was ridiculous to be given eyes and light only to see that there was no way of escape.

F4: What a horrible way to break seven days of silence. How did his friends respond to this uncharacteristic outburst?

JW5: Just when I thought things could not get any worse, Eliphaz told Job, “You need to take some of that famous advice you have been giving everyone else”.

*JW expresses her despair.

*F expresses empathy.

*JW continues her story.

*Job’s Friend(s) broke the silence.

*F asks open-ended question.

*JW expresses anger.

*Job was suffering quietly.

*Job’s Friend(s) were trying to fix things and make sense of the suffering.

*F summarizes.

*JW continues the story.

*F empathizes and asks open-ended question.

*JW expresses anger.

F5: Oh no!

JW6: Oh yes, and then Eliphaz suggested that Job’s suffering was the result of sin. He said, “Remember loss and pain are to be expected, but suffering is your choice.” While Job was numb from the pain of the loss, he was able to mindlessly mumble, “The Lord giveth and the Lord taketh,” but when he realized how much he lost – his children, his wealth, his home, his health, his place in society, and worst of all, his relationship with his loving God – well that was the last straw. He wanted out. And it got worse.

F6: How is that possible?

JW7: Believe me Eliphaz did his best to fix things, but the more he tried the worst it got. I believe Eliphaz realized that Job could not have done anything that warranted this type of punishment, so he changed course. He suggested that there must be a silver lining. God must be teaching Job a valuable lesson. Well, that put Job over the top. Punishment made Job a horrible human being and being taught a lesson made God a sadistic teacher. The hole just kept getting deeper and deeper. I wish Eliphaz would have just stopped digging – but no that would have been admitting that he could not fix the problem.

F7: I can’t believe how stupid Eliphaz can be at times. Look at us. I know, unlike Job, you still have your health, but you lost everything else. I would never suggest that you deserve punishment or education like this. But you know, you still have your health. I wonder why Job lost his health. Maybe Eliphaz is right. Maybe Job is responsible for this loss. Maybe you are just unlucky being with such an evil or ignorant man. Anyway, what did Job say back to Eliphaz?

JW8: Job said, “With friends like you, I don’t need enemies. If you only knew how horrible this is. Time stands still. When I lie down, I say, When shall I rise? But the night is long, and I am full of tossing until dawn. I am beginning to wonder if God cares. Why has my righteous life been punished so cruelly? What have I done to deserve this? Where can I take this injustice? God is both the accuser and judge. If I approach God in my innocence, my own mouth will condemn me; though I am blameless, he will prove me perverse. God is unjust. He blames both the blameless and the wicked. He laughs at the calamity of the innocent. If this horrible

*F empathizes.

* JW expresses anger.

* Job experiences grief and despair over his loss.

* Job’s Friend(s) blame Job (unnamed sin) for his loss.*F empathizes by expressing shock that things could get worse.

*JW acknowledges that Job’s friend(s) tried to repair their damage, but to no avail.

*Job cannot accept that he is horrible, or God is sadistic per his friend(s) suggestion.

* Job’s Friend(s) continue to establish cause and effect explanation for Job’s suffering.

*F expresses anger towards Job’s friend(s) and empathy for Job’s wife. She also expresses “questionable judgement” towards Job.

*Job expresses anger towards his friend(s), and agony, despair, and hopeless over his suffering. He feels he is the victim of injustice.

nightmare is not God’s doing, who then is it?”

Job expresses anger toward his friend(s), and agony, despair, and hopelessness over his suffering. He feels he is the victim of injustice.

F8: What happened next?

JW9: Nothing.

F9: Nothing?

JW10: Yes nothing. Job was quiet. All his friends were quiet. And just when the stillness became deafening, Job said, “But you created me in love, you granted me life and steadfast love. Somehow in this horrible situation, full of pain, shame, anger, and confusion, I still feel your presence, your compassion. I am so angry and confused. I am on the other side of the disaster, but what is left? I only escaped by the skin of my teeth. If I am guilty or if I must learn some new truth, I will accept it and scream my guilt or ignorance to the universe, but for the life of me I do not know. If the only justice I could ask for was knowing my crime, I would accept that justice as an act of kindness. Please, please, what have I done, so I may repent.”

F10: How painful. I am reminded of times in my life that I have judged others and even myself without any evidence of misdeed or sin. My judgment was based upon some type of merit system. If I did not see a reward, I assumed there must have been some type of failure – moral failure, performance failure, any kind of failure or absence of perfection. Yes, imperfection must be punished! But is imperfection a failure or simply a condition – a characteristic of being human? If so, is God going to punish me for being human? I hope not.

JW11: Oh, it pained me too. Every bit of Job’s suffering became my suffering. Wishing for the days of old when God was my friend, and my children were all around me. I once was so sad and angry that I shouted and screamed at Job. I told him, “Why don’t you just curse God and die!” Can you believe I said that? How horrible.

F11: Oh, I have done worse for lesser reasons. At least you were not condescending. You didn’t tell Job that he must just accept that he is incapable of understanding God’s wisdom.

*F asks a probing question.

*Job’s Wife surprises her friend with a one-word answer.

*Job’s Wife’s Friend asks a one-word probing question.

*Job experiences God’s presence in the midst of pain and suffering. Job’s Wife observes and describes Job’s “awe and surrender” behavior.

*F shares her “empathic story” of guilt, fear and enlightenment.

*JW’s thoughts, feelings and behavior demonstrate empathy for Job and herself, and expresses her anger towards the situation, Job and God. She expresses guilt for her words to Job.

*F offered empathic support.

JW12: I didn't have to tell him that he was ignorant. Zophar beat me to the punch. Just when I was beginning to see that Job was working his way through his suffering, Zophar blew the whistle and said, "Game Over." He had enough and was ready to fix things and go home. He said, "If God passes through our midst and passes judgment, who can hinder him? For God knows those who are worthless; when he sees iniquity; will he not consider it? But a stupid person (presumably Job) will get understanding when a wild ass is born human." Job could not take another bit of advice. He closed his eyes and fortunately fell asleep.

F12: That must have been a fitful sleep. How long did he sleep?

JW13: It was fitful, like a bad dream. He would mumble, then yell loudly. He would look remorseful; then say something I could not understand.

F13: Can you piece any of it together?

JW14: I don't have to. When it was over, I shook him awake and asked him to tell me his dream before he forgot. He always tells me he has the craziest dreams, but that he has forgotten the details. I wanted the details, so I woke him up.

F14: You woke him up?

JW15: Yes, and I am glad I did, or I would have missed the answer.

F15: Come on, tell me the answer. This is killing me.

JW16: The answer is that THERE IS NO ANSWER. Job asked God, why has this happened? what did I do? when will this end? what's going to happen?

F16: Well.....

*JW's mindfulness (observe, describe, participate) is evident in her description of Job and his friends.

*Job's Friend(s) continue their cause/effect analysis, and blames Job for the initial and ongoing suffering.

*Job was overloaded and fell asleep.

*F summarizes and asks a closed-ended question.

*JW demonstrates empathic mindfulness – she observes, describes, participates.

*F asks closed/open-ended question. JW can choose to continue.

*JW chooses to offer a comprehensive answer.

*F adds energy to Job's wife's story of Job's fantastic journey.

*JW is pleased to share her story.

*F adds momentum to the story.

*JW summarizes the story before telling the paradoxical story.

*F demonstrates that she is intensely interested in Job's wife's story.

JW17: I already told you. There is no answer. Job brought all his and his friends' hypotheses to God, and God just ignored all of them. God changed the subject and talked about the wonder of his creations and asked Job if he wanted God's job. Job never got any answers about why he, or any other human, should suffer. God's silence almost suggested that God was confused about humans' need to ask questions that they cannot ever solve. God then suggested that Job should look for signs of God in creation and he barraged Job with seventy-seven rhetorical questions.

F17: seventy-seven?

JW18: Yes 77 and I wrote them down. Do you want to hear them?

F18: Three should suffice.

JW19: OK. Here's one, "Where were you when I laid the earth's foundations?"

F19: Was God implying that Job was created before the world or was he implying that Job could not understand because he was not there, or something else?

JW20: I don't know, but here's one that made Job's best friends look like idiots. "Who is this who darkens counsel with words without knowledge?"

F20: Oh, that must have hurt.

JW21: Yes, that probably was the most painful question, but there were others like, "Do you know the laws of the heavens, or can you set up their rule over the earth? That one had a simple answer.

*JW provides an existential description of God/creator that suggests a new understanding of the existential relationship between man (finite) and God (infinite).

*F question demonstrates she wants to hear more of the story.

*JW's answer cues F to state how much time she can offer JW.

*F sets a boundary with JW.

*JW offers her best question.

*F shows keen interest and does not offer dualistic question.

*JW admits she does not understand and moves on to the second of three questions. She also reveals her disappointment in Job's friends.

*F acknowledges Job's wife's anger without passing judgment of Job's wife or Job's friends.

*JW acknowledges God's answers/non-answers with a new understanding of God.

F21: I'm glad that you wrote down all seventy-seven questions. Sometimes we must write out what we experience in order to get the most out of it. Did you and Job come to any conclusions?

JW22: We were both grief-stricken by our horrible losses. We lost on every level that a human being can experience loss – relationships, objects, function, roles, intra-psychic and systemic. While we were numbed by the pain, we mumbled advice we had given others, “The Lords gives, and the Lord takes.” When the numb wore off we were furious. We felt intense pain, shame, anger, and confusion. We internalized the horrible emotions until we could hold them no longer. Then, we shouted to God for answers. He did not answer. “When (we laid) these questions before God, (we got) no answer. But a rather special sort of ‘no answer.’ It is not the locked door. It is more like a silent, certainly not uncompassionate gaze. As though He shook His head not in refusal but waiving the question like ‘Peace, children; you don’t understand.’”
(CS Lewis, “A Grief Observed”)

*F acknowledges the value of the remaining questions without abandoning the time boundary she had already established. She asks a closed/open-ended question and allows Job’s wife to decide where she will go with it.

*JW’s story reveals a new relationship with God.

Creating an Inter-Denominational Worship Service

- We will discuss the structure and elements of an Inter-Denominational Worship Service
- We will study creating a topical Bible search of one of the fruits of the spirit (Galatians 5:22)
 - Love
 - Joy
 - Peace
 - Patience
 - Goodness
 - Kindness
 - Faithfulness
 - Gentleness
 - Self-control
- We will work in small groups to develop a sermon outline based upon the Bible search of our selected topic
- We will create a bulletin for the service

Construction of a Worship Service

1. Elements
 - a. Introduction and Announcements
 - b. Prayer
 - c. Bible Reading
 - d. Music
 - e. Sermon
 - f. Other
2. Bible Readings and Sermon
 - a. Series – Fruit of the Spirit (Galatians 5:22)
 - b. Individual Services
 - i. Love
 - ii. Joy
 - iii. Peace
 - iv. Patience
 - v. Goodness
 - vi. Kindness
 - vii. Faithfulness
 - viii. Gentleness
 - ix. Self-control
 - c. Development Process “Goodness” Bible Readings and Sermon
 - i. Download “Goodness” Bible Verses – Comprehensive
 1. Clean-up format
 2. Place in order
 3. Meditate
 4. Arrange by topic
 5. Meditate
 6. Edit
 7. Meditate
 8. Divide into two Bible Readings for service
 - ii. Find passage for “Goodness” Sermon
 1. Develop Story
 2. What is the compelling message?
 3. What is the application?
 4. Conclusion

Comprehensive Goodness Bible Verses Organized by Topic

God is the source of goodness

Psalm 31:19

Oh, how abundant is your goodness, which you have stored up for those who fear you and worked for those who take refuge in you, in the sight of the children of mankind!

Psalm 34:8

Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him!

Psalm 100:5

For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations.

Psalm 119:68

You are good and do good; teach me your statutes.

Matthew 19:17

And Jesus said to him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.”

1 Peter 2:3

If indeed you have tasted that the Lord is good.

James 1:17

Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.

God’s creation is good

Genesis 1:1

In the beginning, God created the heavens and the earth.

Genesis 1:31

And God saw everything that he had made, and behold, it was very good.

Psalm 145:9

The LORD is good to all, and his mercy is over all that he has made.

Ephesians 2:10

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Philippians 4:8

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.

1 Timothy 4:4

For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving,

God’s goodness is seen amongst us

Exodus 33:19

And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The LORD.’ And I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy.

Psalms 27:13

I believe that I shall look upon the goodness of the LORD in the land of the living!

Psalms 65:4

Blessed is the one you choose and bring near, to dwell in your courts! We shall be satisfied with the goodness of your house, the holiness of your temple!

Nahum 1:7

The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him.

Acts 10:38

How God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.

Titus 2:14

Who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

God sends goodness our way

Psalms 23:1-6

A Psalm of David. The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.

Psalms 84:11

For the LORD God is a sun and shield; the LORD bestows favor and honor. No good thing does he withhold from those who walk uprightly.

Matthew 7:11

If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

John 3:16-17

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

Romans 8:28

And we know that for those who love God all things work together for good, for those who are called according to his purpose.

Hebrews 11:6

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

1 Peter 3:13

Now who is there to harm you if you are zealous for what is good?

Our acts of goodness are a result of God's presence in our lives

Psalms 37:3

Trust in the LORD AND do good; dwell in the land and befriend faithfulness.

Micah 6:8

He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

Matthew 12:35

The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil.

Romans 12:9

Let love be genuine. Abhor what is evil; hold fast to what is good.

Romans 12:21

Do not be overcome by evil but overcome evil with good.

Romans 15:14

I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.

Galatians 5:22-23

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

Galatians 6:10

So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Ephesians 4:29

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

Ephesians 5:9

(for the fruit of light is found in all that is good and right and true),

Ephesians 6:7

Rendering service with a good will as to the Lord and not to man,

1 Thessalonians 5:21

But test everything; hold fast what is good.

1 Timothy 6:18

They are to do good, to be rich in good works, to be generous and ready to share,

James 3:13

Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom.

Titus 3:8-10

The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people. But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.

“Goodness” Bible Mosaic Reading

God is Good

Jesus said, “Why do you ask me what is good? God is good; his steadfast love and faithfulness endure forever. Every good and perfect gift come from God, the Father of lights, with whom there is no change. Oh, how abundant is God’s goodness. Blessed is the man who takes refuge in him! Yes, God is good, God does good, and he teaches us the ways of goodness. Oh, taste and see that God is good!

God’s Creation is Good

God saw that everything he had created was very good. He formed the heavens and the earth. He created us. We are his workmanship, created for good works. Yes, everything made by God is good and should be received with thanksgiving. God is good, and his mercy blesses all creation.

God’s Goodness is Seen Amongst Us

We see the goodness of God in the land of the living! He shows us signs of his favor, that those who hate us may be reproached because God has helped us and comforted us. God anointed Jesus of Nazareth and He went about doing good and healing all who were oppressed, for God was with him. God is gracious, and his mercy endures forever. He offered his only son to redeem and purify us. We are his people, dedicated to his purpose and his good works.

God Sends Goodness Our Way

Surely goodness and mercy shall follow us all the days of our lives. We know all things work together for our good if we love God and fulfill his purpose. If our earthly parents know what is good for us, how much more will our heavenly father know what is best for us! God became flesh through Jesus and showed us how to glorify God, receive his mercy and experience his goodness. But without faith it is impossible to glorify him or receive his mercy and goodness. For whoever would receive God’s goodness must believe that he exists and that he rewards those who seek him.

We Are Ambassadors of God’s Goodness

We must devote ourselves to good works and avoid foolish controversies, dissensions, and quarrels. We should think about things that are true, honorable, just, pure, lovely, commendable, excellent, and worthy of praise. Hold fast to what is good. Be just, be loving, be kind and walk humbly with God. May God’s presence be seen in our acts of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Offer good service to others freely, in meekness, and with good will. Let the light of God’s goodness shine within us, so that all may see our good works and give glory to God.

Goodness Sermon

Rich Young Ruler Observations –

1. An extraordinary human being
2. Good works
3. Controversy with Jewish religious establishment.
4. A potential messiah that could bring about a religious/spiritual revolution.

Nonetheless, we can conclude two things about Jesus' impact on his fellow Jews:

1. It was Jesus' good works that put him in the spotlight.
2. It was Jesus' giving the glory to God that caused the controversy.

Rabbinic observations of a Messianic Jesus

1. The Rabbinic establishment did not satisfy the rich young ruler's thirst for eternal life.
2. Jesus' good works caught the rich young ruler's attention

What good deed must I do to receive eternal life?

1. Only God is good.
2. Be obedient to God's Will
3. Let your will be transformed by doing the next right thing (God's will)
4. Follow me and begin your journey of faith – eternal life

The rich young ruler was not able to follow Jesus' instructions

1. Disciples were confused
2. Jesus explained
 - a. Humanly speaking it is impossible
 - b. But with God all things are possible

Conclusion: Let the light of God's goodness shine within us, so that all may see our good works and give glory to God.

Ridgefield Crossing Worship Service

Sunday, October 20, 2018

1:30 PM

Prelude – “Moody” – *by Daniel Towner*

Cheryll Ryder

Welcome

Cheryll and George Ryder

Opening Prayer

George Ryder

Dear Heavenly Father,

You make things so clear and simple, but sometimes we miss the simplicity of your truth. Your son, Jesus, told us we must believe as a child believes. You stand at the door of our heart and knock. All we must do to accept your grace and forgiveness is open the door and let you in.

You promise to transform our lives. You promise to sustain us and give us resources to meet challenges that comes our way. You only have two rules we must follow to be part of your marvelous plan. We must love you completely and we must love our neighbors as ourselves.

We thank you for making it simple. With your help, we will do our best to follow your two rules. We pray this in the name of Jesus. AMEN

Hymn: Morning Has Broken

Morning has broken like the first morning
Blackbird has spoken like the first bird
Praise for the singing
Praise for the morning
Praise for them springing fresh from the world

Morning has broken like the first morning
Blackbird has spoken like the first bird
Praise for the singing
Praise for the morning
Praise for them springing fresh from the world

Bible Reading

God is Good

Jesus said, “Why do you ask me what is good? God is good; his steadfast love and faithfulness endure forever. Every good and perfect gift come from God, the Father of lights, with whom there is no change. Oh, how abundant is God’s goodness. Blessed is the man who takes refuge in him! Yes, God is good, God does good, and he teaches us the ways of goodness. Oh, taste and see that God is good!

God’s Creation is Good

God saw that everything he had created was very good. He formed the heavens and the earth. He created us. We are his workmanship, created for good works. Yes, everything made by God is good and should be received with thanksgiving. God is good, and his mercy blesses all creation.

God’s Goodness is Seen Amongst Us

We see the goodness of God in the land of the living! He shows us signs of his favor, that those who hate us may be reproached because God has helped us and comforted us. God anointed Jesus of Nazareth and He went about doing good and healing all who were oppressed, for God was with him. God is gracious, and his mercy endures forever. He offered his only son to redeem and purify us. We are his people, dedicated to his purpose and his good works.

Hymn: What a Friend We Have in Jesus

What a friend we have in Jesus, All our sins and griefs to bear!
 What a privilege to carry everything to God in prayer!
 Oh, what peace we often forfeit, Oh, what needless pain we bear,
 All because we do not carry Everything to God in prayer!

Have we trials and temptations? Is there trouble anywhere?
 We should never be discouraged— Take it to the Lord in prayer.
 Can we find a friend so faithful, Who will all our sorrows share?
 Jesus knows our every weakness; Take it to the Lord in prayer.

Are we weak and heavy-laden, Cumbered with a load of care?
 Precious Savior, still our refuge— Take it to the Lord in prayer.
 Do thy friends despise, forsake thee? Take it to the Lord in prayer!
 In His arms He’ll take and shield thee, Thou wilt find a solace there.

Bible Reading

God Sends Goodness Our Way

Surely goodness and mercy shall follow us all the days of our lives. We know all things work together for our good if we love God and fulfill his purpose. If our earthly parents know what is good for us, how much more will our heavenly father know what is best for us! God became flesh through Jesus and showed us how to glorify God, receive his mercy and experience his goodness. But without faith it is impossible to glorify him or receive his mercy and goodness. For whoever would receive God's goodness must believe that he exists and that he rewards those who seek him.

We Are Ambassadors for God's Goodness

We must devote ourselves to good works and avoid foolish controversies, dissensions, and quarrels. We should think about things that are true, honorable, just, pure, lovely, commendable, excellent, and worthy of praise. Hold fast to what is good. Be just, be loving, be kind and walk humbly with God. May God's presence be seen in our acts of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Offer good service to others freely, in meekness, and with good will. Let the light of God's goodness shine within us, so that all may see our good works and give glory to God.

Thoughts for Today – Let Your Goodness Shine in Me

George Ryder

Hymn:

This little light of mine, I'm gonna let it shine
 This little light of mine, I'm gonna let it shine
 This little light of mine, I'm gonna let it shine
 Let it shine, shine, shine
 Let it shine!

Hide it under a bushel, NO. I'm gonna let it shine
 Hide it under a bushel, NO. I'm gonna let it shine
 Hide it under a bushel, NO. I'm gonna let it shine
 Let it shine, shine, shine
 Let it shine!

Next page for chorus

This little light of mine, I'm gonna let it shine
This little light of mine, I'm gonna let it shine
This little light of mine, I'm gonna let it shine
Let it shine, shine, shine
Let it shine!

Benediction - *by James Morison*

Within each of our hearts there is a most glorious light.
Go forth, and let its spark help you understand what troubles both you and others;
Go forth, and let its light of reason be a guide in your decisions;
Go forth, and bring its ray of hope to those in need of help in both body and spirit,
that they may find healing;
Go forth, and fan the flames of passion to help heal our world;
Go forth, and spread the warm glow of love, pushing back the darkness of the
world;
Go forth, and share your glorious light with the world.

Postlude – “To a Wild Rose” – *by Edward MacDowell*

Cheryll Ryder

George and Cheryll will be conducting services the first and third Sundays of each month at 1:30PM.

This ministry is an outreach of The Chaplain Service of Connecticut. If you ever wish to speak with Cheryll or George, they may be reached at 203-957-1275.

What's Next

- Pursuing formal chaplain training
 - Seminary
 - University
 - Clinical Pastoral Education (CPE)
- Spiritual Care Ministry Training at Chaplain Service of Connecticut
 - Mentor program
 - Group session learning (small group)
 - Chaplaincy Book Club
 - On-going Seminars – continuing education

Assisted Living/Memory Care Ministry

- We will examine Frequently Asked Questions (FAQs) from activity/program directors at assisted living/memory care facilities.
- We will create a theoretical job description for an activity/program director job position.
- We will discuss strategies for integrating our spiritual care ministry into the practical activity/program needs of residents at assisted living/memory care facilities in a manner that complements and meets the practical needs of the activity/program director

Homebound and Hospital Ministry

- We will discuss the physical, social, and spiritual needs of homebound members of our personal churches.
- We will examine how we can be a team-member of our church's homebound ministry committee.
- We will identify our church's objectives for hospital visitation.
- We will discuss typical hospital regulations for "church" visitation.
- We will discuss some of the basic HIPAA regulations that affect "church" hospital visitation.

Activity/Program Director Job Description

Frequently Asked Questions of New Activity Directors

1. How many activities should I plan for the day?
 - **There is no set number as to how many activities there should be each day.** The key is to have your residents engaged throughout the day in meaningful activities. If your residents enjoy more independent activities, like reading or word search puzzles, then you can have fewer group activities. However, if you have residents that seem bored or need more stimulation, then you should include more activities on your activity calendar. For assisted living facilities, you may have five to eight activities per day. For a nursing home, you may need more activities, like seven to ten per day. Just remember that an activity can be as involved for the activity staff as Arts and Crafts or as hands-off as Sing-Along.



2. How can I plan an activity program that is comprehensive when I do not have any activity assistants?
 - **You should focus on providing activities that do not require your presence for each activity.** For example, insert a sing-along activity into your program, or even Name That Tune. You can find plenty of products on the market that provide CDs and lyrics for sing-alongs or Name That Tune activities. In addition, consider having a Movie Night or even Armchair Travel in which you show a short documentary about a certain location. Don't forget to add in fun table activities if your residents are interested, like Checkers, Backgammon, or Dominoes.
 - **Be aggressive in recruiting volunteers for your activity program.** Contact local churches, retirement communities, and free online volunteer match services. If you also desire student volunteers, be sure to ask them for a letter of recommendation from their school's guidance counselor to weed out inappropriate volunteers for your facility. Once your volunteers are on-board, be sure to use their special interests to plan activities, like "Canvas Art with Becky" or "Woodshop with John."



3. My residents include those who are higher-functioning and those who are lower-functioning. How do I plan activities that will engage both types of residents?

- Typically, higher-functioning residents want to participate in more cognitive or mind-stimulating activities, while lower-functioning residents prefer to participate in more tactile or hands-on activities. To accommodate both, continue coordinating cognitive activities each day in your activity program, but ensure to include at least three daily sensory-stimulating activities that focus on sight, smell, sound, taste, or touch. Not surprisingly, your higher-functioning residents enjoy these sensory activities as well, including arts and crafts, sing-along, and baking.



4. How do I convince residents that the Activities Room is a place for activities, not just for watching TV?
 - **Good luck!** If you have a group of residents who loudly complain that you are turning off their TV to do activities that they are not interested in, then politely let them know that there are other residents who are interested in participating in the activities. You can even negotiate times when you can have the TV on. For example, insert a "Morning Cup of Joe & News" activity in the morning, in which residents watch the local news before you start your activities for the day. You can also encourage them to watch "Wheel of Fortune" and "Jeopardy" at night after dinner. However, if you have a resident who is insistent on watching "The Price is Right" in the middle of the day, then it is time to contact their family members to ask them to provide the resident with a personal TV for their room.



5. My boss thinks that all I do is go out on trips with the residents, play games, and surf the internet all day. What do I do to convince him that I am working hard at my job?
- **It's unfortunate if you have a boss that does not understand all of the tasks of an activity director; however, you can make it a point to show off all of your hard work.** You should first make sure that all of your activities are listed on your calendar. After all, get credit for all that you do. Second, continuously inform your boss of upcoming events to make sure that he is aware of all the activities that you coordinate in your facility. Finally, and probably most importantly, ask him to come out to some of your activities, like a fun afternoon social. While he is there, ask him to help you, such as escorting the residents to the activity or passing out whatever needs to be distributed to residents. (*You never know - he might agree to do so.*) Afterwards, he will probably see that your job is not as easy as he originally thought.



6. How can I make my activity program even better?

- **Take the Not Just Bingo 30-Day Challenge.** Challenge yourself each month to focus on one aspect of your activity program that you can make better during the month. For example, if your activity program has a problem finding volunteers, dedicate the month to building up your volunteer base. In contrast, if you notice that you are not providing enough educational activities for your residents, then use that month to change it. The way to make your program better is by challenging yourself to focus on just one thing that you can make better in just 30 days!
- **Need more ideas?** Check out our [FREE email tips series](#) "The 3 Best Ways to Create Fun, Fresh Activities for Your Senior Residents" for ideas on building your activity program, or visit our [How-To Articles](#) page for more tips and tricks.



TheMennonite

The spiritual needs of the elderly

9.15. 2009 6,916 Times read

Observations and recommendations

Mennonite men and women are some of the backbone of congregational life. Their involvement in every institution for the past 60 years has been pivotal to the next generation's faith journey.

They supported the church colleges with their attendance, sending their children and their financial gifts. They purchased publications from Herald Press and participated in Civilian Public Service. Mennonite Central Committee relief sales, Mennonite Disaster Service, church camps and conferences were a result of the creativity and response to needs that this generation noticed.

Questions: Now that they are beyond their particularly productive years, what kind of pastoral care are they receiving? This question came to light when an acquaintance and I talked about the variation in pastoral visitation. The following comments are an integration of conversations with friends and pastors across the country.

What are their spiritual needs? Are they being met? What models have been used for caring and sharing and what are the current models? How do these models vary in terms of size of congregation, age distribution, pastoral preferences, and geographic region?

Spiritual needs: The spirituality of aging varies among individuals, but some generalizations include a need to review life events, face the certainty of death and process the emotional aspects of multiple chronic diseases and losses. One minister said, "At the heart of it is that older people want to be known by their pastor. They want their pastor to have the memorial service and know them enough to reflect on their life and be the bridge to the family's grief process."

Past models: Historically, some pastors did their visitations in the evening, and now ministers are expected to care for themselves and their families. One older woman said she felt uncomfortable when the male minister came by himself and wished his wife would be along, like it was several decades ago. Some ministers created more of a social event, and others focused on prayer and Bible verses. Ministers were expected to visit those in the hospital, the nursing home and the homebound.

The Amish culture has a highly developed art of visitation and intergenerational caring. The community is expected to recognize need and respond. Many Conservative Mennonite churches don't pay their pastors, so they are not expected to visit.

Although Mennonite Church USA has established guidelines for pastoral salary, there aren't any sample job descriptions, which assumes churches must develop their own. A solo pastor job description in a rural community differs greatly from a person who is part of a team, especially in an area with lots of Mennonite churches. Most congregations have some expectation for visitation, but does the church leadership committee hold the pastor accountable? Do the expectations match the needs of the congregation?

Current models: *Some solo pastors are fairly diligent about home visitation; others fulfill other obligations first.* One pastor told me he does things with deadlines—sermons and committee meetings—and since visitation doesn't have a deadline, it gets put off.

A large church with a pastoral team may have a youth pastor, but few have a pastor for the elderly. They may have a caring pastor or visitation pastor or use some other term that encompasses elderly visitation, but it includes all ages with the title.

The lay team approach is popular in larger churches. This includes lay people with some training, such as Stephen Ministries or an equipping model, with education and support.

A congregation may develop rituals, such as mugs, litanies or birthday songs when folks turn 50 or 70. Educational seminars with an invitation to the entire community are a way to reach out to the neighborhood. Game night with the Sage Club and the middle schoolers can be a way to promote intergenerational activity. The church may have different ways to integrate the healthy older people as compared with those who are homebound.

Recommendations

1. **Determine the needs of the elderly for pastoral care within the congregation.** Individuals will vary widely and will change throughout their life. Those who are homebound, or disabled are often powerless to express their requests.
2. **Have some dialogue between representatives of the elderly and the leadership team to determine how to meet those needs.** What resources, money, time, people, should be used to address the need? The questions of paid staff and lay people fit here.
3. Congregations need to articulate their needs and communicate to current or candidating pastors.

4. Pastors need to be honest about their skills and preferences and if they are not doing visitation develop an alternate plan with their leadership team. The pastor should have some kind of list or accountability to the team. The congregation may need to define what “regular” visitation means, as most pastors did not want to commit a number. The activities of lay people should also be monitored and evaluated for meeting the needs.
5. **We may need to change the expectations of older people.** As older people live longer, the sheer numbers mean that in most congregations a pastor cannot do a complete elder-care program and tend to other responsibilities. Several pastors said, “We can’t approach pastoral care the same as we did 50 years ago. We need to change the perception that if I was visited by a lay person, I didn’t get a pastoral visit. By enhancing the quality of that visit, we meet spiritual needs.”
6. **If lay people are used, they should be commissioned by the congregation.** An announcement in the bulletin hardly conveys the importance of their role and the sense that the pastor has that they are an extension of the church ministry team. Honor their service annually with a luncheon or some other recognition.
7. **If lay people are used, the pastor should be clear about those responsibilities.** Are they doing a social visit and dropping off the weekly bulletin and tapes? Do they have skills for counseling for life reviews or end-of-life issues? Are they supposed to pray at every visit?
8. Purchase a Communion set for home use or adapt the one the congregation uses to offer those who cannot attend.
9. Encourage preplanning of funerals, for the entire congregation or Sunday school classes or individuals. Use it as an opportunity to discuss spiritual needs. Several pastors said the death bed is not necessarily the best place to do spiritual work. Reconciling career, relationships, roles, strengths, and weaknesses should be done before getting frail.
10. **Recognize the end of life, rapidly declining health, and crisis as a time for spiritual need, which may be defined differently by individuals but certainly needs to be part of congregational care.**
11. Continue the conversation on a conference or national level. Learn from other congregations and see what works best.
12. Continue the conversation in your families, small groups, and Sunday school classes. I found this to be a hot topic.

Some thought pastors should be visiting more. Some thought an ordained person, specifically called, and commissioned to serve, is somehow different from a lay person. Some were

concerned about elderly who get moved in the last years of life and now have no church community to support them. Some know elderly people who need counseling, have no access to a professional therapist and need good spiritual care. Some pastors said they did not get good training in how to counsel at the end of life. Visitation gets much more complicated when communication is impaired with dementia, stroke, and Parkinson's disease.

One elderly woman who did not get visited frequently excused the pastor: "I am sure he is busy." Somehow that fits the generation of those in their 80s, willing to defend the pastor and the church at their own expense. She did not feel she was entitled to pastoral visits but received them as a gift when they did happen.

As one pastor said, "I trust the presence of God a lot more than I used to. Visits are not about me. A thoughtful conversation can be a prayer. Meeting the spiritual needs of the elderly is an art, not a science. **I think pastoral care and visitation are extremely important and make a difference in how I preach. It is a humbling and holy experience to walk with them.**"

Beth Landis is a family and gerontology nurse practitioner living in Eagle, Idaho. She is a member of Hyde Park Mennonite Fellowship.

SHARE POST:

Save
Share 15

The Mennonite, Inc., is currently reviewing its [Comments Policy](#). During this review, commenting on new articles is disabled; readers are encouraged to comment on new articles via [The Mennonite's Facebook page](#). Comments on older articles can continue to be submitted for review. Comments that were previously approved will still appear on older articles. To promote constructive dialogue, the editors of The Mennonite moderate all comments, and comments don't appear until approved. [Read our full Comments Policy before submitting a comment for approval.](#)

Whole Church Care for the Elderly and Housebound

By

Kerry Orchard

-

February 22, 2018



*With an aging population, many churches are struggling to care for all their **elderly members**. We asked Heath Evangelical Church in Cardiff to share some of the ways they seek to do so and hope that it will help other churches that may also be struggling.*

Our church (Heath Evangelical, Cardiff) has a membership of just under 400.

Seniors form an important part of what is a family church. Seven out of the 12 elders are aged over 60. The backbone of the church prayer meeting, Bible study and women's Bible study are retirees. Similarly, this group provide invaluable voluntary help in the bookshop, coffee shop, Sunday School, children's and youth meetings, visitation, catering, and camps. However, the number of frail elderly members in residential homes and receiving care at home numbers over 20. As in society at large, loneliness can be a very real problem for those away from family and those with increasing frailty and mobility issues.

A safety net

Thankfully, many members kindly look out for their brothers and sisters in need in a very natural way. However, **the pastor and elders** recognize the importance of a planned approach to care in the hope that people do not fall through the net. The first item before prayer in the fortnightly elders' meetings is 'personalia.' The elder employed part-time in a pastoral role brings us up to date with people in hospital and in particular need. Every week the elders are updated on this by email. **The members hear of particular needs through the weekly church prayer meeting and women's Bible study.** A number of the ladies help the pastor and elders with visitation on a rotational basis.

Communication is key

In a large church, communication is vital. The membership is divided geographically into districts with a district leader responsible for distributing the bi-monthly church magazine. It is the district leader's job to pass on to the church leadership **the names of members in distress or need of any kind.** Two or three districts combine to form the catchment area for the nine home Bible study groups each month, normally led by one of the elders. These start with **a time of prayer and a further opportunity to share particular needs.** Also, a *Care for the Fellowship* group occasionally meets to identify people with particular needs, e.g., someone needing food provided after surgery, help with shopping, etc. In our wish to help, we know **it is important not to override the wishes and responsibilities of members of the person's family.**

Special arrangements

A weekly Seniors' Coffee Morning takes place in the church's coffee shop. As many as 20 come and in the course of the conversations, supportive friendships develop. Many of those who come are widows and widowers. **Once a month a free Seniors' Lunch is arranged in the Church Hall.** Members and others from the local area come. Our pastor gives a brief gospel message between the courses. Between 80 and 100 seniors attend, and about half are from outside the church. **At Christmas time plants are given to our elderly members.** Each year, in the summer, a week's Seniors' Holiday is arranged at a seaside hotel in England or Wales. Each day there is a short service and a time of informal fellowship. A range of day trips are publicized, and car drivers ensure those without cars have a lift. **Once a month a team of about eight members takes a service at a nearby residential home.** In addition, a number of our men preach at the Sunday morning services at Bethel House, Dinas Powis.

Some observations

Here are some observations which are likely to have application elsewhere:

- **With improved health, people are typically living many years after retirement.** These people are a great resource for the church, but ultimately the needs of those who are frail and housebound will also continue to grow.
- **The local church acts as a wonderful counter-cultural haven where people of all kinds and different generations can mix freely.** Recent studies have shown how elderly

people thrive when in the company of caring youngsters. It is no wonder that Christian old people generally live longer, and happier lives compared with those deprived of varied company.

- Jesus gives us a perfect example of how we as Christian people should live. He went about doing good. He healed the sick and had compassion on the poor, marginalized and vulnerable. He helped the weak. What a contrast with contemporary Western society with its wish for abortion on demand and the trend toward legalizing euthanasia. **We should follow our Lord's example and care for those who can no longer care for themselves.**
- Our society in the West is becoming increasingly individualistic, materialistic, and selfish. **Older people are often seen as 'past it' and a drain on society.** It is no wonder that abuse and neglect are on the increase. As Christians, we should not be dominated by our culture and instead follow a biblical path in respecting age and experience.
- **Most people want to stay in their own home as long as possible.** Sadly, with mental and physical frailty, one's home can cease to be a place of peace and security and become more akin to a prison. Fortunately, today there are a range of 'sheltered' options that retain a good deal of independence, including one's own front door. There are homes that specialize in the care of elderly people with mental illnesses such as dementia. Finally, there are nursing homes which give a level of care not possible in a domestic setting.
- **One of our members who is over 90 takes a weekly Bible study in the care home where she lives. Other members give her a lift to church on Sundays.**
- The choice about if and when to move will be for the individual and his or her family. **You may be quite right in discerning the need for a better place to live for an elderly church member. But beware! Do not overreach your caring brief! Efforts to help by the local church should be sensitive to individual needs and wishes and those of their family.** It is significant that Paul urged churches to prioritize those without family support (1 Timothy 5).
- Where church members are engaged in the care of physically and mentally frail relatives, they may well appreciate and need a word of encouragement and the offer of practical support, including respite cover.

- Full use should be taken of statutory provision. The local authority 'Attendance Allowance,' for example, can help people to live comfortably in their own homes while buying in the care needed. It can be a great help to publicize and facilitate access to this and other grants.

This article originally appeared [here](#).

[/next page]



Kerry Orchard

<https://www.evangelicalmagazine.com/authors/kerry-orchard/>

Kerry Orchard is an elder at the Heath Church, Cardiff and has worked for the Welsh Office and the theological college at Bryntirion.

Ministry to homebound too important to neglect

NOVEMBER 27, 2013

By George Henson / Staff Writer

ONALASKA—Churches cannot afford to neglect ministry to homebound adults, a veteran senior adult minister told a Texas Baptist workshop.

America is aging, and churches need to respond to the demographic reality, Randall Perry, associate pastor of adult discipleship and senior adults at First Baptist Church in Waco, told participants at a senior adult workshop at First Baptist Church in Onalaska.



Churches cannot afford to neglect ministry to homebound adults, Randall Perry, associate pastor of adult discipleship and senior adults at First Baptist Church in Waco, told participants at a senior adult workshop at First Baptist Church in Onalaska. (PHOTO / George Henson) In 1900, 3 percent of the American population was 65 years old or more, Perry noted. In 2010, that segment of the population reached 22 percent. In 2030, a projected 35 percent of Americans will be over the age of 65.

“It’s going to be very important that our churches recognize the need for developing a ministry to homebound adults,” Perry said.

A congregation is supposed to be a spiritual family, he reminded participants.

“Can you imagine what it would be like if you ignored the older generation of your family? What would people think about you if they were never visited? If their needs were never addressed? We would be talked about forever,” Perry said. “There are churches that never even think about the needs of the homebound adults in their church.”

Homebound ministry shows appreciation to senior adults.

“Many of our homebound members were active and faithful—making the church what it is today,” he said.

Most churches fall short

Even so, most churches fall short.

“In most churches, there is a gap between the needs of homebound senior adults and the church’s ministry to meet those needs,” Perry said.

To bridge that gap, **each church needs to make an assessment of the needs of the congregation’s homebound adults.**

To identify those people, a month-long campaign needs to be waged periodically, asking the congregation for names and contact information for homebound adults they know. That plea should be included in every church publication for maximum effectiveness, he said. Every time Perry has tried this blitz, the church has discovered new names.

“This can be an outreach tool, because they will turn in the names of homebound adults who are not members of your church. The tendency is to say, ‘We don’t need to minister to them, because they are not members of our church.’ But their church may not be doing anything for them,” Perry said.

Survey the needs

Next, volunteers must go to the homes to survey the needs of those individuals.

“You don’t want to duplicate what already is being done. If Meals on Wheels is already bringing them food, that’s already being taken care of,” he pointed out as an example.

In Perry’s experience, **the homebound experience problems in three areas—loneliness, transportation, and lack of spiritual enrichment.**

To combat loneliness, volunteers need to visit at least once a month. The volunteers in Perry’s ministry bring small gifts as well, usually made by the children of the church.

“It lets them know they are thought about and cared for by the children of the church,” he said.

The church places postcards on tables on during Wednesday night services so members can write encouraging notes to those unable to attend church.

“We mail those to them, reminding them that our church is thinking of them and praying for them,” Perry said.

The church also provides poster-sized birthday cards for the congregation to sign, which are delivered by the person who regularly visits that particular homebound person.

Offer transportation

Volunteers can offer transportation to the doctor, drug store, grocery store and church.

“Some volunteers don’t want to commit to making a monthly visit, but they will agree to providing sporadic transportation,” he said.

Most spiritual needs stem from feeling disconnected from their spiritual family—the church, Perry said.

“You cannot imagine how deep-seated some of this feeling is. We always alert our first-time visitors that they may be the first contact to this homebound adult in a long, long time. They should let them vent about that lack of attention and assure them we’re going to do a better job in the future,” he said.

One way of meeting that need is for the visitors to deliver large-print devotional materials quarterly.

“When you do that, as they do their devotional reading, they think every day about how much their church cares for them by providing that for them,” Perry said.

The church also provides a recorded Sunday school lesson. Classes are encouraged to announce who is present so they will feel more included.

Televised services

First Baptist Church in Waco televises its services, so a deacon and minister deliver individual servings of the Lord’s Supper during the week prior.

“They are encouraged to wait and take the Lord’s Supper with the rest of the church,” he said.

“This is very meaningful to them, because for the majority of them, it’s been forever since they’ve observed the Lord’s Supper with their congregation.”

It is not a one-way ministry, however.

“This is a blessing to the person making the visit,” he said. “I don’t want this to sound like a burden. I get notes constantly about what a blessing the relationship they’ve established with their homebound adult is.”



[Try Us Today!](#)

With HomeTouch®, you can create a Christian-based outreach ministry to your homebound members.



These special members who are part of your shut-in ministry or homebound ministry and not able to attend services are often the forgotten members of the church.

The senior adults or those that are sick or confined to their homes, nursing home or hospital bed, would love to attend church programs and services and experience the fellowship and community of their church family on a regular basis.

HomeTouch is no substitute for personal contact, but it can provide outreach ministry ideas to help you to fill the void they may feel when they are no longer able to be physically present in church. **HomeTouch** is content suited for your homebound ministry ideas to help you create a loving, ministering connection to your shut ins and other members, who, for any reason, are not able to be a part of the physical church family.

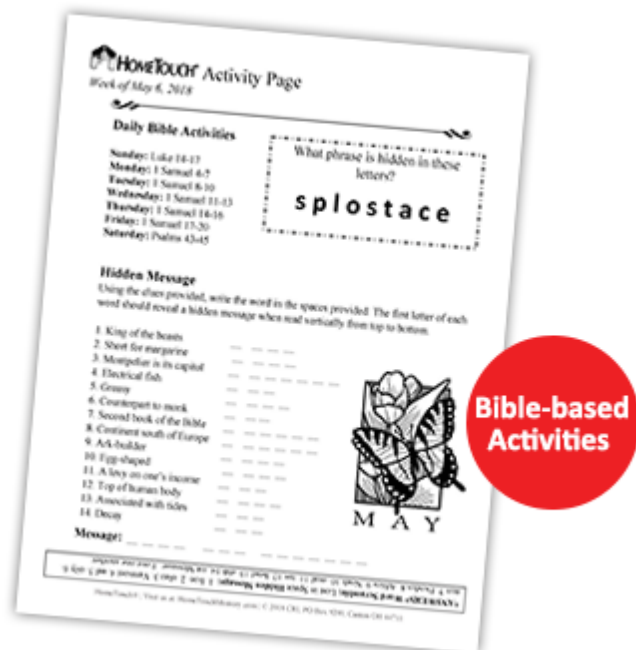
HomeTouch provides sick and shut-in ministry resources such as a weekly Christian devotional letter and activities that help your senior adults or other homebound members feel remembered and appreciated. Use **HomeTouch** to remind those who are sick or shut in their homes or care facilities of your church's concern for their emotional and spiritual well-being.

Reach your sick and shut-in members every week.

As part of your outreach ministry ideas, you can send or deliver to your senior adults or homebound members a personal package from your church with activities and devotionals from **HomeTouch**. It will contain two pages printed in large type for easy reading, reminding them of how much they are remembered and loved.



The [devotional page](#) includes a thought for the week, a prayer and a short, inspirational message. It also includes room for a personal message or signature from the pastor or senior adult minister.



The [activity page](#) important because your shut-ins have so much time on their hands, is full of things to do during those long hours of the day. Each activity is based on the Bible or church life.

HomeTouch is completely reproducible content for your sick and shut-in ministry. We send you the masters for the devotionals and activity pages for every week. You can make as many copies as you need. In addition to using the content for your church's homebound ministry, you can also use the packets for any outreach ministry ideas and programs that your church engages in, including hospitals and nursing homes that you visit. [Click here](#) to view, download and print a FREE sample.



Care for the caregivers.

Caring for a loved one can put pressure and strain on even the most resilient person. If you've ever been a caregiver or have known one, you understand how straining it can be physically, emotionally, and spiritually. Caregivers often put their own health and spiritual well-being aside to take care of the one they love.

HomeTouch can also provide homebound ministry ideas to help connect to the caregivers of sick or shut-in members - especially the elderly spouse or family member caregiver - who may be unable to leave the side of their loved one. **HomeTouch** provides activities and Christian devotionals that help to foster engagement and communication among loved ones at home or during hospital or nursing home visits. This outreach can help spiritually revive caregivers and keep their minds focused on the Good News of the Bible—while also letting them know the church is remembering them as well.

HomeTouch Ministry's Quarterly Newsletter provides ideas to the church to grow your outreach.



And here's something more. With **HomeTouch**, you will also receive a quarterly newsletter for the pastor. Each newsletter provides homebound ministry ideas to keep your senior adults or shut-in members connected with church life. Plus, it includes material and information about homebound or senior adults that you can use in your church's own newsletter—all to help strengthen and grow your outreach ministry to these special members.

