1. Context –
a. Certification for professional spiritual care, Common Qualifications and Competencies, 2016 Section I: Integration of Theory and Practice Competencies
   ITP1: Articulate an approach to spiritual care, rooted in one’s faith/spiritual tradition that is integrated with a theory of professional practice.

   The word “approach” differs from the language used in the 2004 Common Standards – Section 1: Theory of Pastoral Care (TPC)
   TPC1: Articulate a theology of spiritual care that is integrated with a theory of pastoral practice.

b. “Patterns of Unmet Competencies by First-time Candidates for APC Board Certification” 2004 article in Chaplaincy Today reported that “theological competencies were the most commonly unmet”

   TPC1 was still in the top 5 of competencies unmet during that time period.
   Four of the top five unmet competencies were in the TPC category

c. Observation – whether or not chaplains are seeking certification, the expectation of being able to articulate one’s foundational understandings, and how they are integrated with professional practice, remains a challenge

d. Question – to whom are chaplains accountable? (e.g. patients, families, interdisciplinary team, employer, peers, endorsing faith community) One aspect of accountability for professional chaplaincy includes the ability to articulate our theology to those various audiences.

2. How does your personal theology or worldview inform your practice of chaplaincy?
How does your practice of spiritual care inform or reveal your theology?

Examples: what did you say, how did you respond...

a. when a family member asked if their loved one who died of suicide, or their unbaptized baby, is going to hell.

b. to the assumption by an employee, patient, visitor that the hospital is a mission field and you have a great opportunity to reach people who are “outside the gates.”

c. to the expectation that your primary role is to minister to people of your own tradition. What did you say to the RN/MD who thought there was no reason to refer you to a patient because you wouldn’t be interested in/prepared to engage meaningfully with those of other faiths?

The CPE model of action/reflection provides a framework for discovering our own theology. When we encounter situations that are new to us, we don’t usually have time to consider our own theological foundation. Afterwards, in reflecting on what we did and said, we may realize that we have some deeply-held beliefs that were outside our awareness.

This is a resource for addressing ITP1: Articulate an approach to spiritual care, rooted in one’s faith/spiritual tradition that is integrated with a theory of professional practice. (Tell us a story!)
3. **Is your chaplaincy practice consistent and integrated with your beliefs?**

What are some of the themes of your theology that you might use to describe your pastoral practice? What metaphors or images do you use to describe your ministry? Those themes and metaphors are some of the foundations for your theology of chaplaincy.

4. **Foundations for a theology of chaplaincy might include:**
   - Theology of creation – the chaplain recognizes the essential goodness of every person
   - Faith and community – the chaplain is grounded in a tradition and faith community
   - Theology of exile – the chaplain is engaged in ministry with and among those separated from their communities: hospital, jail, military, university and other settings. Context for chaplaincy often involves meeting people at the margins of community.
   - Theology of hospitality, rooted in relationship – hospitality as ministry, not the contemporary use of “hospitality” as entertainment or the hospitality industry of hotels and restaurants.
   - Relationship – the chaplain relates to those in her/his care as co-equals, no hierarchy.
   - Theology of ministry – pastoral identity as chaplain, as distinct from congregational leader
   - Ethical understanding that those in the care of the chaplain are likely to be a theologically diverse group of people.
   - Theology of incarnation – Immanuel, God with us, God in Christ accompanies us
   - Theology of the sojourner – the chaplain recognizes that some people’s life journey does not include any experience of being part of a faith community. They may relate better to ideas of a worldview, life philosophy or personal ethics than to “God language.”

5. **Scripture/sacred writings**
   Some common sources for a theology of chaplaincy found in Christian scripture include:
   - Luke 8:5-8 the reckless sower
   - I Cor. 3:1-9a one plants, one waters
   - Mt. 25: 34-40 “I was sick and you visited me”
   - Luke 10: 25-37 Good Samaritan balances care of the other/care of the self
   - Philippians 3: 10-11 incarnation
   - Romans 5:8 hospitality
   - James 12:1-2 no favoritism

6. **Metaphors/images**
   Some images discussed in *Images of Pastoral Care: Classic Readings*, Robert C. Dykstra, editor
   - The Wounded Healer
   - The Circus Clown
   - The Courageous Shepherd
   - The Diagnosticion
   - The Midwife
Suggested beginning bibliography

Braestrup, Kate. Here If You Need Me

Bueckert, Leah and Daniel Schipani, eds. Spiritual Caregiving in the Hospital: Windows to Chaplaincy Ministry

Bueckert, Leah and Daniel Schipani, eds. You Welcomed Me: Interfaith spiritual care in the hospital

Dykstra, Robert C. Images of Pastoral Care: Classic Readings

Hanson, Karen. “Accompaniment: Reflections from a Hospital Chaplain”

Holm, Neil. “Toward a Theology of the Ministry of Presence in Chaplaincy”

Newell, J. Philip, Listening for the Heartbeat of God: A Celtic Spirituality  (ch 6: Two ways of listening)

Nouwen, Henri J.M. Out of Solitude

Nouwen, Henri J.M. Reaching Out: The Three Movements of the Spiritual Life

Nouwen, Henri J.M. The Wounded Healer

Roberts, Stephen B. Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain's Handbook

Sutherland, Arthur. I Was a Stranger: A Christian Theology of Hospitality

Presenter information:

http://www.emsstrong.org/caring-for-the-caregiver/