

**The 'ORERE SOURCE'**  
**Abstracts from Pastoral Journals**

**Introduction**

As a hospital chaplain I am very conscious of boundaries. Over the years I have stood at the boundaries between birth and life, life and death, sickness and health. I have also been challenged by my contacts with other professionals in healthcare whose thoughts about their lives and work stimulated my thinking and faith. The boundaries between social worker and chaplain, medicine and religion, pastoral care and psychotherapy. I have also been enriched by my contacts with clergy of other faiths, with rabbis, priests, ministers, imams, and healers - the boundaries of religious faiths. So it was both a privilege and a pleasure to be asked to contribute the following section to this new journal which will be a forum for information across many of those same boundaries, not forgetting geographical boundaries. For the past 10 years now I have been channelling my interest and energy in the boundary issues into the construction of a database which contains records of the ideas and beliefs of chaplains from around the world, as well as other healthcare professionals whose work has, in my judgement, significance for the practice of pastoral care. In this and in future issues, I shall be bringing to your attention material that I hope will enrich your ministry. It will be material culled from an international selection of pastoral care writings, as well as other peer-reviewed journals. It will reflect the ministries of men and women of different faiths. I hope their words will stimulate your thinking as well as deepening and enriching your ministry.

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The Rev. Noel Brown is the editor of THE ORERE SOURCE, a bimonthly compendium of his abstracts from the pastoral care and health-care literature. He is also a Chaplain Supervisor in the Department of Religion and Health at The University of Chicago Hospitals. An ordained Presbyterian minister originally from New Zealand, he has been a hospital chaplain for over thirty years.

**Barbara J. Bjelland**

**Deep grief and deep comfort: a mother's story of stillbirth and healing**

**Healing Ministry** Volume 5 # 2 (Mar/Apr 1998)  
Pages 13-17

Bjelland experienced the death of her unborn daughter in 1994 and writes here to assist people in understanding and encouraging the process of grief and healing after such an event. She describes eleven ways that she and her husband worked with their own grief. In an appendix she includes a list of books that she has found helpful.

he comments on the continuing dialog between Jews and the Roman Catholic Church concerning sin and forgiveness.

**Barbara S. Derrickson**

**The spiritual work of the dying: a framework and case studies**

**The Hospice J** Volume 11 # 2 (- 1996) Pages 11-30

An anecdotal study which illustrates Derrickson's view that in the important work done by the dying there are "recurrent and predictable themes" which are: remembering, reassessing, reconciliation and reunion. She also shows that an experienced pastoral counsellor is needed who can both be supportive but also offer specific interventions that enable the person to do their spiritual work. Derrickson begins by defining what she means by spirituality, spiritual care and spiritual work. She then illustrates

the four themes with twenty extended vignettes. She is the spiritual care coordinator of a hospice.

**Barbara P. Early**

**Between two worlds: the psychospiritual world of a dying adolescent**

**Social Thought: Journal of Religion in the Social Services**

Volume 18 # 2 (- 1998) Pages 67-80

Early describes her work with a dying adolescent, including a rich description of the conversations they shared in the three months while he was dying. (She had previously spent four years in schoolbased counselling with him.) She then discusses the psycho-spiritual crisis of death, especially as it is uniquely related to adolescence. She develops a transpersonal theory to provide insights in to the particular issues that are relevant for those who work with adolescents. While writing to encourage social workers to attend to the spiritual issues of the dying, it will also be of value to chaplains.

**Leanda Kroll, Jacqueline Barnes, Alison L. Jones and Alan Stein**

**Cancer in parents: telling children** *British Medical Journal*

Volume 316 # 7135 (21 Mar 1998) Pages 880

A review of research reporting what has been learned about the impact of parental cancer on children. It appears that healthcare professionals are

leaving the matter of how to tell children to the parents themselves. The indications are that the parents are not handling these situations very well. This brief article will identify the pastoral issues for chaplains.

**Greg Laukhuf and Harry Werner Spirituality: the missing link** *Journal of Neuroscience Nursing* Volume 30 # 1 (Feb 1998)

Pages 60-67

A nurse and a chaplain wrote this article to raise the awareness of nurses to the spiritual aspects of their profession. They provide a clear framework within which they hope nurses will begin to identify various aspects of spirituality that they may attend to in their nursing practice. They identify spiritual necessities, the signs of spiritual health and spiritual distress, offer assessment tools, and then describe possible interventions. Two case studies illustrate their thinking.

**Stephen Sapp**

**Living with Alzheimer's: body, soul and the remembering community**

*The Christian Century* Volume 115 # 2 (21 Jan 1998) Pages 54-60

Excerpted from his about to be published book (God Never Forgets: Faith, Hope and Alzheimer's Disease), Sapp places at the centre of his thinking the human body. For him, human beings are "animated earth". The breath of life is not to be equated with the mind, or rationality, or self-awareness. It is rather that which brings life to what was previously terra, a lump of clay. After a brief look at how our thinking about body and life became so dualistic, he considers the implications for this high view of body in the matter of how we think about and care for persons with Alzheimer's. He turns to the place of memory. Not the memory of the person with the disease, but of the community which surrounds the Alzheimer's patient.

**Howard W. Stone**

**Summoning hope in those who are depressed** *Pastoral Psychology*

Volume 46 # 6 (July 1998) Pages 431-445

Having described the nature of depression, including some figures about its prevalence in western society today, Stone spends the bulk of this article describing caregiving methods which can be used to "beget future hope" in those suffering from melancholia, a synonym for major depression. He describes in turn: a) searching for exceptions; b) refraining; c) focusing on people's strengths; and d) creating future goals "as a way of helping people move away from a preoccupation with the past." He incorporates some of the modern insights of de Shazer and Yapko who have pioneered innovative approaches to counsel-

ling. In his conclusion, Stone emphasises the fundamental importance of the minister's beliefs about the nature of depression and how they can control the outcome of pastoral work.

**Dwayne E. Eutsey**

**What Mark Twain can teach us about spirituality and grief**

*Healing Ministry*

Volume 5 # 3 (May/June 1998) Pages 35-40

Noting that literary analysis has become incorporated into medical education over the last twenty-five years in order to help medical students refine their counselling skills, Eutsey suggests that chaplains might also benefit from similar exercises, making use of the insights of fiction writers. Here he takes Mark Twain's book "No. 44, The Mysterious Stranger," written while Twain was in a period of grieving, and shows how it could be used to deepen our insights in to the nature of grief, and a person's struggle to find or make meaning in response to what seem like meaningless tragic events. (Number 44 is the name of a person.)

**Ross E. Gray, Marlene Greenberg, Margaret Fitch, Natalie Parry, Mary S. Douglas.**

**Perspectives of cancer survivors interested in unconventional therapies**

*Journal of Psychosocial Oncology* Vol. 15 # 3/4 (- 1997)

Pages 149-171

Why do people with cancer seek unconventional forms of therapy? That is the question asked by this group of authors. They interviewed 32 cancer survivors to find out. Seven primary themes emerged. Each is described and illustrated. The results may be as eye opening to chaplains as it was to the authors.

**Martha B. Holstein**

**Ethics and Alzheimer's disease: widening the lens** *Journal of Clinical Ethics*

Vol. 9 # 1 (Spring 1998) on Pages 13-22

In this introductory article for an entire issue which looks at ethics and Alzheimer's disease, Holstein invites us to see those with AD through different eyes. For her part, she writes to make visible the ideologies that often lead us to see persons with AD in ways that lead to self-fulfilling prophecies. For example, the belief that they cannot be treated. Holstein begins by describing how our contemporary views of AD developed. She paints a strikingly positive picture but at the same time, does not want to romanticise the situations these persons are in.

chosen to focus on spirituality from a postmodernist research perspective because, she claims, the "transcendent" dimension to hospice care has received little research attention. She identifies ten "dominant notions" that arose out of the conversations that she

had in Karuna. (Karuna is the name of the hospice service. It is named for the Sanskrit word for compassion.)

**Majid Katme**

**Euthanasia - a Muslim perspective** *Journal of Healthcare Chaplaincy (UK) June 1998 Pages 17-19*

Katme provides an unequivocal argument against euthanasia from a Muslim perspective. There is no right to suicide, no room for mercy killing. Euthanasia is "dismissed as religiously unlawful." Even the law of double effect is not acceptable. "A dilemma arises when the doses of analgesics necessary to alleviate pain approximate or overlap with the lethal dose that might bring about the patient's death. Ingenuity on the part of the doctor is called upon to avoid this situation." (P. 19) Katme, a psychiatrist and pro-life Muslim campaigner points out that, within Islam, there is believed to be merit for oneself in suffering.

**Stephen D. King**

**A service of wholeness: integration of worship, persons, institution and pastor**

*The CareGiver Journal*

**Volume 13 # 2 (- 1997) Pages 28-34**

King provides a model for a interfaith service that he offers weekly in his hospital chapel. It is offered during a weekday evening. He describes the elements of his liturgy, includes notes on additional resources he uses, and comments on different aspects of the service. A gift to chaplains anywhere.

**Pam McGrath**

**Putting spirituality on the agenda: hospice research findings on the "ignored" dimension** *The Hospice Journal*

**Volume 12 # 4 (- 1997) Pages 1-14**

Report from a Buddhist, community-based hospice organisation describing a spiritual construction of the reality which energises and supports their holistic care response to the dying. McGrath has chosen to focus on spirituality from a post modernist research perspective because, she claims, the "transcendent" dimension to hospice care has received little research attention. She identifies ten "dominant notions" that arose out of the conversations that she had in Karuna. (Karuna is the name of the hospice service. It is named for the Sanskrit word for compassion.)