

Constancy and Artistry in Spiritual Care

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Introduction to Constancy and Artistry

Constancy

faithfulness	loyalty
dependability	consistency
reliability	steadiness
steadfastness	endurance
stability	evenness
calmness	control
regularity	norms
anchors	rules
standards	models

Artistry

creativity

originality

imagination

Inventiveness

skill

talent

innovation

inspiration

resourcefulness

Balance vs. Tension

Maintaining Tension

Constancy ↔ Artistry
Established ↔ New/Different
Form ↔ Drive for Openness
Critical Standards ↔ Lure of the Unknown
Security ↔ Freedom
Discipline ↔ Persistent Experimentation
Expertise ↔ Freshness

**Basic definitions
of right- and left-brain directed thinking:
(Both are essential!)**

<u>Left-brain directed</u>	<u>Right-brain directed</u>
Logical	Inventive
Linear	Empathic
Computer-like	Big-picture
Words	Pictures
Sequential	Simultaneous
Analysis	Synthesis
Text	Context
Literal	Metaphorical
Functional	Aesthetic

Six Senses

**High-concept and high-touch
Right-brain directed aptitudes to
develop the whole new mind**

Not just function but also DESIGN.
Not just argument but also STORY.
Not just focus but also SYMPHONY.
Not just logic but also EMPATHY.
Not just seriousness but also PLAY.
Not just accumulation but also MEANING.

A Whole New Mind
Daniel H. Pink

New York: Riverhead Books 2006

Constancy and Artistry
In Music

Take Five
By Dave Brubeck

Care of patients and
families. . .

What are some
of the constants
in Pastoral Care?

**Standards of Practice
for Professional Chaplains
in Acute Care**

- 1. Assessment**
- 2. Delivery of Care**
- 3. Documentation of Care**
- 4. Teamwork and Collaboration**
- 5. Ethical Practice**

6. Confidentiality

7. Respect for Diversity

8. Care for Staff

9. Care for the Organization

10. Chaplain as Leader

11. Continuous Quality Improvement

12. Research

13. Knowledge and Continuing Education

Two principles
that give integrity to Pastoral Care
from
Introduction to Pastoral Care
by William V. Arnold

Initiative

“Our principles begin where the pastoral relationship begins, with an action on the part of one person. The action is one of reaching out. Pastoral initiative presumes that it is important and appropriate for the pastor, the caring person, to reach out, even if uninvited.”

Faithfulness

“Caring necessarily means a relationship. The principle of initiative provides definition for the pastor’s responsibility in beginning the relationship. . The principle of faithfulness further defines the form which the pastoral relationship takes, once initiated. . . A demanding principle, it distinctively illustrates what it means to care in a pastoral manner. . To be faithful to someone is to stay with that person.”

The Ingredients of Caring

from *Pastoral Care Emergencies* by David K. Switzer,
based on ideas from Milton Mayeroff, *On Caring*

1. Knowledge: an understanding of the other person’s needs and the competence to respond constructively to them. Good intentions and loving feelings do not guarantee either understanding or competence.
2. The capacity for self-evaluation: the ability to look critically at our own behavior in relationship to the other person. Have we helped? If so, what was helpful? If not, what was missing in our response?
3. Patience: staying with the person as she or he is enabled to grow at her or his own time and pace. This patience refers not only to time but also to space, whatever combination is necessary of being physically with the other, speaking or listening, sitting with the other and sharing in the silence, or of actually physically withdrawing in order to allow for the other person’s process of assimilation of thoughts and feelings.
4. Trust: trust in the process, the relationship, the other person’s possibilities (and for Christians, trust in the power of the Holy Spirit). Trust also involves not overdoing for another, not overprotecting the other.

5. Honesty: seeing oneself and the other as we actually are and not as we would like to present ourselves or the other as we would like that person to be. In the moment of helping, it is critical for us to be able to see both ourselves and the other only as we actually are, neither more nor less.
6. Humility: never allowing ourselves to think that we know all there is to know about the other person or ourselves or how to help in this particular instance, the recognition of our own limitations and our need to be alert and open to learning more about ourselves and the other.
7. Hope: in regard to what will happen to and for the other person as a result of our caring.
8. Courage: a necessary prerequisite for the hope just described. There is a risk involved in investing ourselves as we do in caring for another without knowing the outcome. We always lay down part of our lives for the other in the helping process. Courage is going into the unknown with another. We don't know what will happen to the other person, what he or she will decide to do, what he or she will become, not even what changes will occur to ourselves.

Where are
the opportunities
for creativity?

Standards of Practice for Professional Chaplains in Acute Care

STANDARD 2: DELIVERY OF CARE

The chaplain develops and implements a plan of care to promote patient well-being and continuity of care.

INTERPRETATION

The chaplain develops and implements a plan of care, in collaboration with the patient, the patient's family, and with other members of the health care team. It includes interventions provided to achieve desired outcomes identified during assessment. **Chaplains are able to adapt practice techniques to best meet patient needs** within their health care setting. Care will be based on a comprehensive assessment.

.. when a pastor has really found his/her own identity, he/she discovers at the same time that it is exactly his/her task to relate to many people in many different ways. It is, in fact, these alternatives of relating that enable him/her to exercise a ministry that has many forms and many different possibilities. Within this perspective the desire to have one specialty and to limit oneself to one way of relating is more an escape than a virtue.

Henri Nouwen in *Creative Ministry*

“The pastor
deals primarily with persons,
not with ideas or doctrines.”

From *The Meaning of Pastoral Care*
by Carroll Wise

“Pastoral care is more a function than an activity, more of a living relationship than a theory or interpretation, more a matter of being than of doing. It is the manifestation in the relationship between pastor and persons, either individually or in groups, of a quality of love which points to, and gives a basis in experience for, the realization of the love of God. The love of the pastor is not to be identified with the love of God, in that that pastor is weak, imperfect, and finite. But the pastor can be ‘with’ a person in a manner which gives reality and meaning to the infinite love of God, or he may block the realization of that meaning.”

From *The Meaning of Pastoral Care* by Carroll Wise

“ . .the communication of the Gospel in pastoral care becomes effective through what Paul describes as the ‘fruits of the Spirit.’ He enumerates these as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. . .When a person of these qualities associates with another in a significant relationship, something creative and redemptive may occur.”

From *The Meaning of Pastoral Care* by Carroll Wise

. . there are two forms of consciousness: one that says be yourself so that you can be creative, and the other says lose yourself so God can be creative in you.

Henri Nouwen in *Creative Ministry*

“What will happen in any particular event of caring is never known by pastor or parishioner. So, the invitation also carries with it the knowledge that it may be the word of the Lord. Speaking the word of the Lord makes the task shaky, anxiety-producing. It seems audacious to presume to carry the word of the Lord to someone. And we will often find out that it wasn't! But there is also the possibility that it is. And we may never know.”

--from *Introduction to Pastoral Care*
by William V. Arnold

Care of the organization

What are some of the
constants?

Where are the
opportunities for
creativity?

Personalizing
Constancy
and Artistry

“Peace comes from living a measured life. Peace comes from attending to every part of my work in a sacramental way. My relationships are not what I do when I have time left over from my work....Reading is not something I do when life calms down. Prayer is not something I do when I feel like it. They are all channels of hope and growth for me. They must all be given their due.”

Joan Chittister

What are channels of hope and growth for you? Are you giving them their due?

How would you like to either change or continue to support the way in which you attend to your “channels of hope and growth”?

What things provide constancy for your personal life? Do you have too much or too little constancy?

What things provide artistry in your personal life? Do you have too much or too little artistry?

“The problem is that we must learn to distinguish between purpose and meaning in life....Purpose has something to do with being productive and setting goals and knowing what needs to be done and doing it. It is easy to have purpose. To write seven letters today, to wax that floor, to finish this legal brief, to make out those reports, to complete this degree, that’s purpose. Meaning on the other hand, depends on my asking who will care and who will profit and who will be touched and who will be forgotten or hurt or affected by my doing those things. Purpose determines what I will do with my life; meaning demands to know why I’m doing it and with what global results.”

Joan Chittister in *Wisdom Distilled from the Daily*

“While doing what I felt I was called to do, I found that I had pleased some people and displeased others. I had measured up and failed to measure up, been both inspiring and discouraging, weak and strong, capable and ineffective. Occasionally I was able to be “all things to all persons.” More often I was a bit less than that. The one constant in my life has been the love of God. Never has my worth in God’s sight been measured on some celestial scorecard. When I have been at my worst, God has been at God’s forgiving best.... As the apostle Paul put it, “Thanks be to God. . .!”

Rev. Martin Pike, Disciples of Christ

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