



MULTIFAITH PERSPECTIVES IN SPIRITUAL & RELIGIOUS CARE:

CHANGE , CHALLENGE & TRANSFORMATION

CANADIAN SRC PROVIDER/CHAPLAIN
REPRESENTS A FAITH GROUP, SUCH AS:

| | |
|--------------|----------------|
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| CHRISTIANITY | HINDUISM |
| ISLAM | INDIGENOUS |
| JUDAISM | JAINISM |
| UNITARIANISM | SIKHISM |
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SPIRITUAL & RELIGIOUS CARE
(SRC), IS:

| | |
|-----------|-------------|
| PRESENCE | HEALING |
| LISTENING | NURTURING |
| SCREENING | GUIDING |
| ASSESSING | SUSTAINING |
| CARING | RECONCILING |

A PUBLICATION OF
CANADIAN MULTIFAITH FEDERATION

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New Book Release by Canadian Multifaith Federation

Multifaith Perspectives in Spiritual & Religious Care: Change, Challenge and Transformation

About the book

About the Book, 2
Contents at a Glance by Sections, 3
Chapters at a Glance by Genre or Form, 4
Detailed Table of Contents, 5
Preface, 12
Sample Abstracts, 13
Sample Name & Subject Index, 18
Testimonies, 19

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This first-ever comprehensive book, Multifaith Perspectives in Spiritual & Religious Care (**Multifaith SRC**), is overall about emerging trends in organized Multifaith spiritual and religious care, chaplaincy in Canada since the post WWII era.

A must read for all chaplains, spiritual care practitioners, clergy, pastors, psychotherapists, pastoral counselors and educators. The book is also an excellent resource for caregiving professionals who deal with any of the areas of training or practice, such as, screening, assessment, intervention and outcome in any sector. ... More about the book, on page 19.

Aim and Scope of the Book: CMF invited a diverse group of scholars/practitioners from Canada, UK and USA to submit original chapters for the book. Response was tremendous and quick. These contributions were integrated into a comprehensive single volume. The content is organized in five sections:

- 1: Remembering the Past, Reflecting on the Present, and Envisioning the Future
- 2: Chaplaincy by Sector
- 3: Key Topics in SRC
- 4: Faith-based Chaplaincy
- 5: Resource Guide Supplement

- 78 original and ground-breaking chapters
- Additional 52 chapters revised with new content or reprinted content
- Ten sectors or types of SRC-Chaplaincy represented
- Forewords by Elaine Nagy, President Canadian Association for Spiritual Care/Association Canadienne de Soins Spirituels (CASC/ACSS), & Rabbi Ron Weiss, Director of Chaplaincy Services, Jewish and Family Services (JF&CS).

For inquires or ordering:: **Canadian Multifaith Federation**, 416-422-1490 cmfsrc@cmfsrc.ca www.cmfsrc.ca

Contents at a Glance by Sections

TIMELINE OF CANADIAN MULTIFAITH SRC, CHAPLAINCY: THE FIRSTS, 12

Section 1 Remembering the Past, Reflecting on the Present, and Envisioning the Future, 21-130

1A Evolution of Organized Multifaith Spiritual & Religious Care, 22-66

1B A Day in the Life of a Chaplain in the Multifaith Environment, 67-82

1C The Present and Future Directions of Organized SRC, Chaplaincy, 83-130

Section 2 Chaplaincy by Sector, 131-241

2A Community Chaplaincy, 132-136

2B Educational Chaplaincy, 137-165

2C Whole Person Health Care, 166-184

2D Criminal Justice & Public Safety Chaplaincy, 185-232

2.E Armed Forces Chaplaincy, 233-241

Section 3 Key Topics in Spiritual & Religious Care, 242-421

3A The Intersection of Chaplaincy and Diverse Community, 243-258

3B The Intersection of Chaplaincy and Criminal Justice & Public Safety, 259-284

3C The Intersection of Chaplaincy and Whole Person Health Care, 285-373

3D The Intersection of Chaplaincy and Civic Engagement, 374-382

3E The Intersection of Chaplaincy and Professional Healing Presence, 383-421

Section 4 Faith-based Chaplaincy, 422-542

4A Anglican, Orthodox, Roman Catholic, 423-433

4B Buddhism, 434-461

4C Hinduism, 462

4D Humanism, 463-476

4E Indigenous Spirituality, 477-484

4F Islam, 485-502

4G Jainism, 503—504

4H Judaism, 505-513

4I Multifaith, 514-522

4J Reformed Protestant, 523-529

4K Salvation Army, 530-535

4L Sikhism, 536-539

4M Wiccan, 540-542



Epilogue: On Getting From Here To There -- Topics for Further Research, 543-555

Section 5 Resource Guide Supplement, 556-686

Appendices:

- Appendix 1: Canadian Multifaith SRC Bibliography, 1972-2019, (700 resources), 626
- Appendix 2: International (Non-Canadian) Multifaith SRC Bibliography, 1972-2019 (300 resources), 649
- Appendix 3: Canadian Faith-based Organizations (Spiritual, Religious, Humanists, etc.), 660
- Appendix 4: Canadian SRC Websites (includes Associations & Organizations), 661
- Appendix 5: Multifaith SRC Canadian & International Journals, and Journal Finder, 662
- Appendix 6: Canadian SRC-Related Websites (includes Associations & Organizations), 663
- Appendix 7: Canadian Interfaith/Multifaith Organizations & Campus-based Multifaith Groups, 663
- Appendix 8: Terminology matters: What is Multifaith? 664
- Appendix 9: Glossary of Terms, 666
- Appendix 10: Canadian SRC Job Title Variants, 669
- Appendix 11: Canada's Occupational Classification (+ links to USA, UK, Australia, Sweden, Netherlands), 669
- Appendix 12: Educational requirements for SRC jobs in Canada, 669
- Appendix 13: Church/Denominational Affiliations of Schools, Canadian.[R], 670
- Appendix 14: Academic Programs in Canada for SRC and Allied Professions (A brief survey), 670
- Appendix 15: Using Relevant Keywords for Research in Chaplaincy Types by Sector, 672
- Appendix 16: Chaplaincy Types by Sector, Global Samples – And a Thesaurus of Indexing Terms, 673
- Appendix 17: History of Multifaith SRC in Canada, Some Milestones, 676
- Appendix 18: CMF's Spiritual & Religious Care Awareness Week: Ideas, Quiz, Scheduling temperate, 681

About the Authors, 687-692

Index, 693-700

Chapters at a Glance by Genre or Form

Anecdotes

5. A Day (Provincial Corrections), 67
6. The Meaning (Correctional Service Canada), 70
7. My day-to-day (multifaith hospital chaplain), 72
8. A Day (Interfaith Spiritual Care Provider), 73
9. A "Typical" Day in the Multifaith Centre, 74
10. Day in the life: Diary of a Spiritual Care Intern, 75
11. 'A typical day' (healing power listening ear), 76
12. In Pursuit of the (Campus), 77
13. A Day (Campus, Hospital), 79
14. A day in the lives of a Chaplaincy Team, 81
29. Mental Health ... Story-Keeper, 181
34. The Stories (Provincial Corrections), 214
35. A Chaplain's Tale, 217

Best Practices

19. Multifaith Centre at a major sporting event, 132
44. Interventions in Disasters, 259

Case Study

30. Self-appropriation: How To Become Better, 185
37. Faith and Disasters, 224
39. Chaplain's Role in a Fire Department, 230
48. Strategies of Resistance, 277
49. Rationale for Religious Accommodation, 283
52. Spiritual Struggles in Severe Mental Illness, 307
54. Spiritual Resistance Receptivity, 327

Clinical Research

27. Reduced Distress ... Dysregulation, 166
71. Multi-dimensional Buddhist Chaplaincy, 434
82. Islamic Spiritual and Cultural Care, 490

Evidence Based

16. Discerning Spiritual Care in a Time of Change, 99
28. Inspiring Hope: Addressing Fear, 174
51. Understanding what sustains, ... dementia, 293
62. The Role of Spiritual Care Practitioners, 392
72. Spiritual Care (Religious Minorities), 445

Narrative

26. Manjit Singh, Keeper of the faith, 164
57. Culture and Spirituality at the End of Life, 351
60. Virtual Pilgrimage, 376
61. Working With Diversity, 383
73. Buddhist Chaplaincy Face-to-Face, 454
76. Humanist Chaplaincy, University Of Toronto, 463
77. Humanist Chaplaincy (Oxymoron), 467
88. Jewish Genres: A Guide or Our Lives, 507
89. Jewish Campus Chaplaincy, 512
91. Hospitality: Three Cultures of Care, 517
92. Gospel Grounds for a Multifaith Practice, 523
95. Polytheist Among the Atheists, 540
108. From Egypt To Canada, 593
109. Journey to Hospital Chaplaincy, 595

Personal Observations

2. Future of the Chaplaincy, 59
3. One Chaplains Perspective, 61
4. Chaplaincy Challenges And Crises of The 90's, 64
20. Diversity at St. Mary's (Catholic high School), 137
21. Catholic School: Creating a Horizon, 138
31. A Caring Person in an Uncaring Place, 192
32. Why I Am No Longer a Prison Chaplain, 201
33. Two Decades in Prison: The 1980s And 1990s, 211
40. Chaplains: A Voice for the Alienated, 233
42. Spiritual Care Needs of a Transgender Person, 243
46. The Job of Khronos - Just Be There, 273
47. Multifaith Chaplaincy in Policing, 275
53. Using Spiritual Sonar (Depths of Dementia), 317
59. The Golden Rule Poster: tool for Spiritual Care, 374
67. Migrating from 'Chaplaincy' to 'Spiritual Care' 416
69. Drawing Living Water: Orthodoxy & Chaplaincy 423
74. Buddhist Chaplaincy, 460
78. Cultural Identity ... Promotion of Healing, 477
79. Indigenous Pathways to Mental Wellness, 482
81. Islamic Chaplaincy in Canada, 488
83. Healing and Spiritual Health, Islamic Tradition, 497
85. Chaplaincy in Jainism: Care - Requirements, 503
87. Faith-based SRC, Chaplaincy—Judaism, 505
94. Sikh Chaplaincy – A New Dawn, 536
106. Chaplaincy Vital To Hospice, 591

Qualitative Research

43. Spiritual Care to Transgender People in, 250
50. Person-Centred Approaches, 285
55. Disability and Supported Spiritual Discovery, 332
56. Nine Principles to Guide Organizations, 338
70. Educating Christian Chaplains, (Multifaith), 427

State-of-the-art Review

1. CMF's History (Evolution of SRC, Chaplaincy), 22
15. Mapping Canadian SRC Articles, 2009-2018, 83
17. Future of Spiritual Care, 109
18. The Present and Future (SRC, Chaplaincy) 114

Theory/Methodology

22. UVic Multifaith Services - A model, 140
23. A fresh model for university chaplaincy, 141
24. The Carleton Model, Campus Chaplaincy, 149
25. Chaplaincy, Spirituality, Student Life, 156
45. Police Chaplain Training, 267
46. Is Chaplaincy a Profession? (Revisited), 273
58. Grief: A Spiritual Journey of Transformation, 364
84. Islamic Chaplaincy & Spiritual Care Program, 501
93. Assessment in Courthouse Chaplaincy, 530
96. Epilogue (Chapter Metrics, Research Topics), 543

DETAILED TABLE OF CONTENTS

[All chapters are original, unless marked R—i.e., revised or reprinted]

TIMELINE OF CANADIAN MULTIFAITH SRC, CHAPLAINCY: THE FIRSTS, 12

PREFACE, 14

PANDIT ROOPNAUTH SHARMA

INTRODUCTION, 15

Dr. MOHAMED TAHER

FOREWORD, 18

N. ELAINE NAGY, R.P.

FOREWORD, 19

RABBI RONALD WEISS

SECTION 1

REMEMBERING THE PAST, REFLECTING ON THE PRESENT, ENVISIONING THE FUTURE

Part 1A EVOLUTION OF ORGANIZED MULTIFAITH SPIRITUAL & RELIGIOUS CARE

1. Canadian Multifaith Federation's History and Role in the Evolution of SRC, Chaplaincy, 22
IMAM ABDUL HAI PATEL
2. Changing Function of the Chaplain and the Future of the Chaplaincy [R], 59
REV. MAURICE FLINT
3. The Story of Chaplaincy, One Chaplain's Perspective, 61
REV. DAVID JANZEN
4. Chaplaincy Challenges And Crises of The 90's [R], 64
REV. DAVID CLARK

Part 1B A Day in the Life of a Chaplain in the Multifaith Environment

5. A day in the life of a chaplain (Provincial Corrections), 67
JOHN ANDERSON
6. The Meaning Comes in Moments, Let's Talk (Correctional Service Canada), [R], 70
HELEN TERVO
7. Where God dwells: My day-to-day experience as a multifaith hospital chaplain, 72
RUSSELL STAGG
8. A Day in The Life of an Interfaith Spiritual Care Provider (Healthcare), 73
REV. SUSAN NICKEL
9. A "Typical" Day in the Multifaith Centre (Sports), 74
REV. Dr. DAVID WELLS
10. Day in the life: Diary of a Spiritual Care Intern (Hospital) [R], 75
SARAH HALL
11. 'A typical day' : 'The healing power of a listening ear (Hospital) [R], 76
LLOYD RANG
12. In Pursuit of the Shimmering Thread (Campus) [R], 77
SHARON M.K. KUGLER
13. A Day in the life of a Chaplain (Campus, Hospital) [R], 79
MARLEEN SCHEPERS
14. A day in the lives of a Chaplaincy Team (Hospital) [R], 81
H C CHAPLAINS WEEK

Part 1C The Present and Future Directions of Organized SRC, Chaplaincy,

15. **Mapping Canadian Multifaith Spiritual & Religious Care (SRC) Articles, 2009-2018, 83**
Dr. MOHAMED TAHER
16. **Discerning Spiritual Care in a Time of Change, 99**
Dr. KELLEY RAAB
17. **Future of Spiritual Care: A Canadian perspective on how lessons from our past can shape our future, 109**
REV. DOUG LONGSTAFFE
18. **The Present and Future of Spiritual Care and Chaplaincy in Canada, 114**
REV. Dr. PAMELA MCCARROLL AND REV. Dr. ANGELA SCHMIDT

SECTION 2 CHAPLAINCY BY SECTOR

Part 2A Community Chaplaincy

a. Sports Chaplaincy

19. The Best Practices to develop a Multifaith Centre at a major sporting event, 132
REV. Dr. DAVID WELLS

Part 2B Educational Chaplaincy

a. School Chaplaincy

20. Diversity at St. Mary's (Ministering to the Religious & Cultural Diversity in a Catholic high School), 137
ANNABEL MACDONALD
21. Catholic School Chaplaincy: Creating a Horizon of Faith, 138
Dr. MICHAEL CAIROLI

b. Campus Chaplaincy:

22. Working together for common good a joyful experience: UVic Multifaith Services - A model for multi-faith co-operation [R], 140
LYLE MCKENZIE
23. A fresh model for university chaplaincy in Canada? 141
Dr. GARY THORNE
24. "The Carleton Model"— Change, Challenge and Transformation in a Canadian Campus Chaplaincy, 149
TOM SHERWOOD
25. Chaplaincy, Religion and Spirituality in Student Life, 156
TOM SHERWOOD
26. Manjit Singh, Director of Chaplaincy Services, Keeper of the faith [R], 164
NEALE MCDEVITT

Part 2C Whole Person Health Care

27. **Mental Health**-Focused Spiritual Care to Individuals with Reduced Distress Tolerance and Emotional Dysregulation, 166
Dr. GLENN A. ROBITAILLE
28. Inspiring Hope: Addressing Fear, Guilt and Shame in Spiritual Counselling, 174
Dr. GLENN A. ROBITAILLE
29. Mental Health Recovery: The Spiritual Care Practitioner as Story-Keeper, 181
DONALD SHIELDS

Part 2D Criminal Justice & Public Safety

a. Corrections

30. Self-appropriation: How To Become Better, 185
Dr. JOHN F. DUGGAN
31. On Being a Caring Person in an Uncaring Place, 192
GLENN MORISON
32. Why I Am No Longer a Federal Prison Chaplain, 201
Dr. PAUL VANDERHAM
33. Chaplaincy in Ontario: Two Decades in Prison: The 1980s And 1990s, 211
CONNIE SHAW
34. The Stories of a Chaplain Serving in Ontario Correctional Services, 214
Dr. ARNOLD BETHUNE
35. A Chaplain's Tale, 217
DANIEL BAGLEY
36. AMAPCEO Member Profile: Chaplains [R], 223
[Feature the Work of the Chaplains in Ontario's Public Service: Correctional Services]

b. Emergency Services

37. Faith and Disasters, 224
ALAIN NORMAND
38. From the Chaplain's Desk ... [R], 228
TERRY HASTINGS
39. Chaplain's role in a fire department: Candidate provides spiritual support [R], 230
KEN GILL

Part 2E Armed Forces Chaplaincy

40. Chaplains: A Voice for the Alienated, 233
Captain RYAN CARTER
41. Working Towards Greater Diversity: A Blessing or a Curse? The Experience of the Canadian Military Chaplaincy [R], 236
Chaplain Major-General GUY CHAPDELAINE

SECTION 3
KEY TOPICS IN SPIRITUAL & RELIGIOUS CARE

Part 3A The Intersection of Chaplaincy and Diverse Community

42. Understanding the **Spiritual** Care Needs of a Transgender Person, 243
THEODORE ROBINSON
43. Providing Pastoral Care and Spiritual Care to Transgender People in Chaplaincy Settings, 250
ARTHUR DAVID CANALES

Part 3B The Intersection of Chaplaincy and Criminal Justice & Public Safety

a. Emergency Services

44. The Spiritual Needs and Interventions in Disasters, 259
NICOLAS EL-KADA

b. Law Enforcement

45. Police Chaplain Training, 267
GARY SCREATON PAGE
46. The Job of Khronos - Just Be There : Understanding Spiritual Care in Public Places, 273
PHILIP D. SOVDI
47. Multifaith Chaplaincy in Policing, 275
SHAYKH IMRAN ALLY

c. Corrections

48. Strategies of Resistance: Comparison of Anabaptism and Rastafarianism, 277
DONALD STOESZ
49. Rationale for Religious Accommodation, 283
DONALD STOESZ

Part 3C The Intersection of Chaplaincy and Whole Person Health Care

a. Long Term Care

50. Spiritual Caregiving in Long-term Care Settings: Person-Centred Approaches, 285
SHERYL REIMER-KIRKHAM, SONYA SHARMA, AND BRENDA CORCORAN SMITH

b. Mental Health

51. Entering a Different World: Understanding what sustains, supports and connects the spiritual resources of those living with dementia, in a multi-cultural context, 293
JANE KUEPFER, THOMAS ST. JAMES O'CONNOR, BAVLY KOST AND AYSE ERENAY
52. Spiritual Struggles in Severe Mental Illness: Towards an Integrative Approach in Religious/Spiritual Care, 307
FLORENCE A. JUMA
53. Using **Spiritual** Sonar to Map the Depths of Dementia, 317
MARJORIE WOODBRIDGE

c. Spiritual Health

54. Spiritual Resistance and Spiritual Receptivity, 327
REV. Dr. MARY ANN BLAKSLEY
55. Disability and Supported Spiritual Discovery: Accessibility, Holism & Autonomy, 332
ANDREW DAVID TERHOCH

d. Palliative Care

56. Nine Principles to Guide Organizations in Supporting Spiritual Care at End of Life, 338
PAUL HOLYOKE AND BARRY STEPHENSON
57. Culture and Spirituality at the End of Life, 351
GLEN R. HORST, GERRY OLEMAN AND LAWRENCE T. CHEUNG
58. Grief: A Spiritual Journey of Transformation, 364
NICOLAS EL-KADA

Part 3D The Intersection of Chaplaincy and Civic Engagement

59. The Golden Rule Poster: An ingenious tool for Spiritual Care, 374
PAUL MCKENNA
60. Virtual Pilgrimage as a Pathway to Spiritual Renewal in the 21st Century, 376
Dr. ANN MACDONALD

Part 3E The Intersection of Chaplaincy and Professional Healing Presence

61. Working With Spiritual, Religious And Cultural Diversity, 383
Dr. KELVIN F. MUTTER
62. The Role of Spiritual **Care** Practitioners in Providing Support to
Healthcare Professionals in Clinical Settings, 392
RABBI RENA ARSHINOFF
63. Wondering If It's Time To Give Up: A Case Example of the 7 by 7 Model for Spiritual Assessment [R], 399
Dr. GEORGE FITCHETT
64. The Self Care Mandate [R], 406
Dr. PETER L. VANKATWYK
65. Is Chaplaincy a Profession? – An Old Question Revisited, 410
TOM SHERWOOD
66. Styles Of Caring: The Helping Style Inventory [R], 412
Dr. PETER L. VANKATWYK
67. Migrating from 'Chaplaincy' to 'Spiritual Care' - CAPPE at the UHN: An Impediment to Care? [R], 416
NIK BEESON
68. Religious Diversity: Practical Points for Health Care Providers [R], 418
JOHN EHMAN

SECTION 4 FAITH-BASED SRC, CHAPLAINCY

Part 4A Anglican, Orthodox, Roman Catholic

69. Drawing Living Water: Orthodoxy & Chaplaincy in Canada, 423
PAUL G. BLAIR
70. Educating Christian Chaplains for Multifaith Ministry, 427
Dr. GLORIA J. WOODLAND

Part 4B Buddhism

71. Multi-dimensional Buddhist Chaplaincy, 434
ROSE MINA MUNJEE
72. How to Communicate Complex Spiritual Care Practices of Religious Minorities Using Empirical, Clinical
Language: "Proof of Principle" Field Research from Vajrayāna Buddhism, 445
BHIKSHUNI LOZANG TRINLAE
73. Free Radical : Buddhist Chaplaincy Face-to-Face, 454
VENERABLE GAWA KHANDRO
74. Buddhist Chaplaincy, 460
REV. ZENJI NIO

Part 4C Hinduism

75. Hindu Chaplaincy in Canada Prison system, 462
PANDIT ROOPNAUTH SHARMA

Part 4D Humanism

76. Humanist Chaplaincy at the University of Toronto – ethical philosophy in a multifaith and multidisciplinary
setting, 463
MARY BEATY
77. Humanist Chaplaincy: An Evolving Oxymoron, 467
Dr. MARTIN E. SHOEMAKER

Part 4E Indigenous Spirituality

78. Cultural Identity is Vital to the Promotion of Healing, 477
CINDY CROWE

79. Biigajiiskaan: Indigenous Pathways to Mental Wellness: Cultural and Spiritual Appropriate Care That Honours the Guswenta, 482
RO'NIKONKATSTE (STANDING STRONG SPIRIT) – BILL HILL

Part 4F Islam

80. What is Chaplaincy [R], 485
IMAM HABEEB ALLI

81. Islamic Chaplaincy in Canada, 488
IMAM Dr. ABDUL HAI PATEL

82. Islamic Spiritual and Cultural Care Professionals in Clinical Settings, 490
IBRAHIM J. LONG, NAZILA ISGANDAROVA AND AMBER HAQUE

83. Healing and Spiritual Health in the Islamic Tradition, 497
Dr. ABDULHAMID HATHIYANI

84. Islamic Chaplaincy & Spiritual Care Program, 501
IMAM Dr. HAMID SLIMI

Part 4G Jainism

85. Chaplaincy in Jainism: Adequate and Appropriate Spiritual and Religious Care - Requirements for Jains, 503
PRAKASH MODY

86. Jain Perspective on Restorative Justice [R], 504
PRAKASH MODY

Part 4H Judaism

87. Faith-based Spiritual Care Chaplaincy—Judaism, 505
RABBI GEOFFREY HABER

88. Jewish Genres: A Guide to Our Lives, 507
RABBI DAVID ELLIS

89. Jewish Campus Chaplaincy, 512
RUSSELL STAGG

Part 4I Multifaith

90. Toward a definition of legitimate religions [R], 514
RICHARD M. LANDAU

91. Hospitality: A Common Theme between Three Cultures of Care in Health Care, 517
REV. Dr. DEBRA ORTON

Part 4J Reformed Protestant

92. Gospel Grounds for a Multifaith Practice of Spiritual and Religious Care, 523
REV. Dr. JAMES CHRISTIE

Part 4K Salvation Army

93. Spiritual Assessment in Courthouse Chaplaincy, 530
JAMES B. PURVIS

Part 4L Sikhism

94. Sikh Chaplaincy – A New Dawn, 536
INDERJEET SINGH

Part 4M Wiccan

95. Polytheist Among the Atheists: Reflections of a Wiccan University Chaplain, 540
SAMUEL WAGAR

96. **Epilogue:**

On Getting From Here To There -- Topics for Further Research, 543
Dr. MOHAMED TAHER

SECTION 5:

Resource Guide Supplement, 556-687

5A. SRC Competencies and Related Resources

97. CMF's Multifaith Competency Screening Certification for the Work of the Spiritual Care, Chaplaincy CMF's Multifaith Competency, 556
Canadian Multifaith Federation
98. SRC, Chaplaincy Job Requirements that include CASC & CMF' Competencies: A Sample, 559
Dr. MOHAMED TAHER
99. Competencies of CASC/ACSS Certified Professionals 2019 [R], 566
THE CANADIAN ASSOCIATION FOR SPIRITUAL CARE / ASSOCIATION CANADIENNE DE SOINS SPIRITUELS (CASC/ACSS)

5B. Study Guide

100. Questions for Review, Discussion & Application (Chapter-by-Chapter), 570

5C. Resources for SRC Chaplaincy as a Profession (Education, Training, and Career)

101. Workshop Outline for Chaplains and Spiritual Caregivers Sensitivity to Multi-faith Issues A do-it-yourself workshop outline for chaplains and spiritual care-givers [R], 585
SHARON GRANT & PAUL MCKENNA
102. TCDSB Policy Register Chaplaincy Program H.S.09 [R], 588
TORONTO CATHOLIC DISTRICT SCHOOL BOARD
103. Role of the Chaplain:
 - a. Hospital Chaplaincy [R], 589
THE CATHOLIC ARCHDIOCESE OF EDMONTON
 - b. Canadian Armed Forces (CAF) [R], 589
NATIONAL DEFENCE
 - c. Pediatric Chaplaincy [R], 589
Miracles and Pediatric Chaplaincy, CRCNA Chaplaincy and Care
104. 5 Types of Chaplaincy [R], 590
ERIKA MILL
105. How to start a chaplaincy [R], 591
AMERICAN HUMANIST ASSOCIATION, THE HUMANIST SOCIETY
106. Chaplaincy Vital To Hospice [R], 591
SHARON HILLMAN
107. 'These aren't conversations people normally have' [R], 592
UNIVERSITY HEALTH NETWORK, TORONTO
108. From Egypt To Canada: Abier El-Barbary Joins MGH's Inter-Faith Spiritual Care Team [R], 593
ELLEN SAMEK
109. Journey to Hospital Chaplaincy [R], 595
BONNIE BUCHER
110. Spiritual care myths and facts [R], 595
WATERLOO WELLINGTON SPIRITUAL CARE WORKING GROUP
111. Choosing a career in Chaplaincy: 8 steps to take [R], 596
SAMUEL BLAIR
112. Application for the Position of Volunteer in the Spiritual Care Department, 598
REV. AJITH VARGHESE

5D. SRC, Chaplaincy Reflections:

113. Quotes about spiritual and religious care, Chaplaincy, 600
114. Celebrating Chaplaincy, Ontario Chaplains' Conference, Sparrow Lake, November 5 – 8/1990 [R], 602
Dr. ARNOLD BETHUNE
115. A Statement on the Role, Relationship And Responsibilities of Faith Communities And Governments From A Faith Perspective [R], 607
Dr. ARNOLD BETHUNE
116. Jainism, Daslakshan and Paryushan Parv (reflection) [R], 607
Dr. RAJ PATIL
117. Spiritual & Self Care Reflection Questions [R], 608
Rev. JOELLYNN MONAHAN
118. Three Prajñā s Theory of reflection [R], 609
Dr. MONICA SANFORD

5E. Spiritual Care Tools (General)

- 119. Standards of Professional Practice (SOPP's): Spiritual Care Team (SCT) [R], 610
WAYPOINT CENTRE FOR MENTAL HEALTH CARE
- 120. Weekly Supervision: Spiritual Care Practitioners [R], 613
WAYPOINT CENTRE FOR MENTAL HEALTH CARE
- 121. Spiritual Care Supervision [R], 614
WAYPOINT CENTRE FOR MENTAL HEALTH CARE
- 122. Screening the Spiritual Needs of Palliative Patients, their Families and Caregivers [R], 615
WATERLOO WELLINGTON SPIRITUAL CARE WORKING GROUP
- 123. Mysticism Scale-Research Form D [in The construction and preliminary validation of a measure of reported mystical experience.] [R], 616
Dr. RALPH W. HOOD
- 124. Grief: A Spiritual Journey of Transformation: Worksheets, 617
NICOLAS EL-KADA

5F. Spiritual Care Practice Tools Spiritual Care (Assessment, Screening, Intervention)

- 125. The Chaplain and the Hospital Patient: A Typical Pattern for the Beginning of an Initial Visit [R], 618
JOHN EHMAN
- 126. Spiritual Distress in Patients: A Guideline for Health Care Provider [R], 620
JOHN EHMAN
- 127. Types of Leading in Pastoral Interactions [R], 621
JOHN EHMAN
- 128. Patient Needs, Chaplain Functions, and Outcomes for Study [R], 622
Dr. Gordon Hilsman
- 129. Spiritual needs assessment [R], 625
Dr. KATHLEEN GALEK
- 130. Spiritual Assessment Tools, leads from Thomas O'Connor, 625

Appendices:

- Appendix 1:** Canadian Multifaith SRC Bibliography, 1972-2019, (700 resources), 626
- Appendix 2:** International (Non-Canadian) Multifaith SRC Bibliography, 1972-2019 (300 resources), 649
- Appendix 3:** Canadian Faith-based Organizations (Spiritual, Religious, Humanists, etc.), 660
- Appendix 4:** Canadian SRC Websites (includes Associations & Organizations), 661
- Appendix 5:** Multifaith SRC Canadian & International Journals, and Journal Finder, 661
- Appendix 6:** Canadian SRC-Related Websites (includes Associations & Organizations), 662
- Appendix 7:** Canadian Interfaith/Multifaith Organizations & Campus-based Multifaith Groups, 663
- Appendix 8:** Terminology matters: What is Multifaith? 664
- Appendix 9:** Glossary of Terms, 666
- Appendix 10:** Canadian SRC Job Title Variants, 669
- Appendix 11:** Canada's National Occupational Classification (+ links to USA, UK, Australia, Sweden, Netherlands), 669
- Appendix 12:** Educational requirements for SRC jobs in Canada, 669
- Appendix 13:** Church/Denominational Affiliations of Schools, Canadian.[R], 670
- Appendix 14:** Academic Programs & Courses of Study in Canada for SRC and Allied Professions (A brief survey), 670
- Appendix 15:** Using Relevant Keywords for Research in Chaplaincy Types by Sector, 672
- Appendix 16:** Chaplaincy Types by Sector, Global Samples – And a Thesaurus of Indexing Terms, 673
- Appendix 17:** History of Multifaith SRC in Canada, Some Milestones, 676
- Appendix 18:** CMF's Spiritual & Religious Care Awareness Week (SRCAW): Ideas, Quiz, Scheduling temperate, 681

About the Authors, 687

NAME & SUBJECT INDEX, 693

PREFACE

Pandit Roopnauth Sharma
President, Canadian Multifaith Federation

This book, **Multifaith Perspectives in Spiritual & Religious Care (Multifaith SRC)**, is an accumulation of dedicated efforts by generous and knowledgeable experts on a wide scope of subjects relating to spiritual and religious care, chaplaincy in Canada. We are sincerely thankful to these authors for their long hours and extensive research in making this book a reality in a very limited time.

Canadian Multifaith Federation (CMF) has tried to keep paramount its united concern for the individual's spirit and the diversity of their respective faith traditions and in SRC, chaplaincy in practice. That spirit and intent is reflected in the pages of the book.

Figure 1: A framework for the Multifaith Perspectives in Spiritual & Religious Care (Multifaith SRC)

The foci of the book is to present a holistic work, and hence, it depicts ideas from east and west in theory, practice, education and research. This book is not the first SRC collection of scholarly works in Canada. There have been a few in the past. What is special about this book is its comprehensiveness and its inclusiveness by accommodating mainstream and minority faith groups as well as indigenous traditions, along

with best practices in the public sector, all together in a Multifaith perspective. It is also the first comprehensive collection in terms of the authors conveying diverse perspectives about SRC service and delivery in public sector. That is, in addition to SRC, chaplaincy, the authors represent the disciplines, such as, psychotherapy, religion, spirituality, nursing, and disaster management. Most significantly fifteen faculty are contributors to this essential resource.

The framework of the book is multidimensional, and can be visualized in the above figure 1. It includes first and foremost, the deeply felt and explicit needs of the seekers of care, as documented in the chapters--by anecdotes or evidence-based knowledge. The foci as described above includes SRC from across disciplines. The authors of each chapter are practitioners, chaplains and other specialists who are all professional care providers. Interestingly, a chaplain may belong to a faith or belong to no-faith, and this diversity is well represented in the book. This is also a factor about the contributors of faith groups, by status, these are professional chaplains &/or clergy (trained &/or qualified, skilled, etc.). Irrespective of their status, they use a title, such as, Minister, Rabbi, Priest, Imam, Pandit, and Bhikkhu.

The main highpoint of **Multifaith SRC** are first, an analysis of the state-of-the-art of chaplaincy by sector and by topic, and second is a faith-based exploration. Experience and insights of the respective authors is from their work in Corrections, Social Justice & Public Safety, Healthcare, or in Education Chaplaincy. Faith-based chapters deal with chaplaincy as it evolves in a Multifaith domain and individual faiths in their respective environment.

It is our hope that this book will be the foundation for many other such works as we evolve in time and are challenged by the diversity of faith traditions and in response to human suffering in Canada.



SAMPLE ABSTRACTS



Remembering the Past, Reflecting on the Present, and Envisioning the Future

Chapter 1: Canadian Multifaith Federation's History and Role in the Evolution of SRC, Chaplaincy

Imam Dr. ABDUL HAI PATEL

Abstract: Traces the beginning of organized and institutionalized Multifaith SRC, Chaplaincy. Presents a glimpse of an institutional memory using a timeline from 1947 onwards to date. It uses both, that is a documentary record and the active recollections of the change, challenge and transformation.

Chapter 7: Where God dwells: My day-to-day experience as a multifaith hospital chaplain

RUSSELL STAGG, Ph.D.

Abstract: The author related his experience as a multifaith Resident Chaplain for the Emergency, Intensive Care, and Burn Units at Calgary Foothills Hospital. Working with persons of other religions was an important spiritual act, not a challenge, in his Jewish religion. Despite differences in outlook, he felt welcomed and valued by his Christian colleagues. His most important task was taking the time to sit and listen, while inviting people to find support and comfort in their spiritual traditions. His presence reassured families making the difficult decision to discontinue life support.

Chapter 16: Discerning Spiritual Care in a Time of Change by

KELLEY RAAB

Abstract: Spiritual and Religious Care in Canada is at a crossroads. Secularization of spiritual practices is colliding with psychologizing of spiritual care, brought about by the need for greater regulation of psychotherapy alongside mushrooming of such practices as meditation and yoga as clinical interventions. Drawing upon three fictional cases, the chapter explores the unique training and scope of spiritual care clinicians. The following topics are addressed: the history of spiritual and religious care, its secularization, and the advent of psychotherapy regulation in Ontario (CRPO). Finally, the discussion turns to re-finding the sacred in spiritual and religious care, in particular spiritually-integrated psychotherapy. Spiritual care clinicians are challenged to obtain the requisite training and education to provide a multifaith psychotherapeutic approach to clients.



Chaplaincy by Sector

Chapter 29: Mental Health Recovery: The Spiritual Care Practitioner as Story-Keeper

DONALD SHIELDS

Abstract. The essence of this essay is to mirror for the reader the crucial ministry Chaplains provide as “story-keepers.” Through deep listening Chaplains become repositories of sacred story. These stories are told to us in confidence. We hold the therapeutic potential to assist the teller in owning their story, clarifying their story, rewriting or reframing their story, and celebrating overlooked chapters of strength and courage. Our ministry offers them the potential to redeem their story and to write chapters of hope and resiliency.

Chapter 30: Self-Appropriation: How To Become Better

JOHN F. DUGGAN, D.MIN., PH.D

Abstract: This article reports on a course with federal inmates that encourages self-transcendence for people of differing faith traditions and no faith tradition. We search out what might be a shared ground to nurture desire and to seek truth, to create the good. Through what has been termed self-appropriation, the struggle to affirm and value one's own knowing and valuing, we hope to build realistic confidence in the capacity for authentic change and growth both as individuals and in communities.

Chapter 31: On Being a Caring Person in an Uncaring Place

GLENN MORISON

Abstract: Working in a penal institution brings its own rewards and challenges. Working in an institution where a majority or all of the inmates are pre-trial brings particular opportunities and obstacles. This paper will use three stories to display the kind of inter-staff engagements one can find in such a setting. These vignettes will be reviewed and analyzed and insights into more broadly usable understanding will be offered. The paper highlights the challenges in building collegial relationships.

Chapter 37: Faith and disasters

ALAIN NORMAND,

Abstract. Emergency managers have a huge job of preparing for emergencies and disasters in a context of climate change, rise in violence, increase in reach of epidemics and pandemics, and urbanization creating waste and pollution. At the same time, resources are getting scarce, inflation is putting pressure on existing budgets, and taxation is at its limit. Yet, the public expects governments to take care of them and bail them out when the worst happens. To balance the public expectation with the increase in risks and decrease in resources, emergency managers are turning to volunteerism for help. The bulk of the volunteers come from faith-based organizations.

We will present two major Canadian initiatives where faith-based organizations are at the core of the solution to the stress emergency managers are facing.



Key Topics in Spiritual & Religious Care, 242-421

Chapter 42: Understanding the Spiritual Care Needs of a Transgender Person

Reverend Deacon THEODORE ROBINSON, B.Th.,

Abstract: Spiritual care has changed immensely over the last few decades, moving from a strictly religious chaplaincy to a multi-faith spiritual health focus, including a consideration of gender and sexuality. One of the least understood areas of the gender spectrum is being transgender. Finding yourself in the wrong body that you feel you should be in can be crippling and brings issues such as gender and body dysphoria. The visibility of the transgender community is increasing exponentially and it is important for those in the Spiritual Care field to understand the unique needs of this community. The following chapter is written from my personal perspective, both as a spiritual care practitioner and a transgender male, while taking into account the stories given to me by others within the community.

Chapter 43: Providing Pastoral Care and Spiritual Care to Transgender People in Chaplaincy Settings

ARTHUR DAVID CANALES

Abstract. This chapter addresses pastoral care and spiritual care as individual components to help better serve transgender people in various chaplaincy settings. The chapter begins with broadly discussing transgender and transgender issues. Then the chapter moves to address moving beyond the typical binary roles of female and male and introduces the term “intersex.” Next, the chapter unfolds into the main discourse of the chapter, principally, the care given by both pastoral caregivers and spiritual caregivers toward transgender people. Finally, a pastoral/spiritual care vignette demonstrates the attitude and demeanor that pastoral and spiritual caregivers would be wise to utilize. This chapter is concerned with helping transgender people in the midst of their struggles and suffering, and treating them with the dignity and respect that they deserve and should expect in chaplaincy settings.

Chapter 52: Spiritual Struggles In Severe Mental Illness: Towards an Integrative Approach in Religious/Spiritual Care

FLORENCE JUMA, PhD, RP

Abstract. This chapter is a discourse of evidence-based strategies in addressing spiritual struggles with clients living with a diagnosis of severe mental illness (SMI). By examining three cases, I present a combination of approaches that complement religious/spiritual disciplines in treatment. These are designed for work with clients who express inner conflict and struggles between their faith and the symptoms of schizophrenia spectrum disorder.

Clearer understanding is likely to lead to effective integration of therapeutic models and spiritual disciplines, including, prayers, meditation, reading of Scriptures and communal worship. This strategy has proven helpful for clients in their attempts to adhere to treatment and manage their symptoms. The chapter presents a cumulative case study of clients drawn from a spectra of Christian faith traditions with shared beliefs and practice in distinct spiritual disciplines.

Chapter 53: Using Spiritual Sonar To Map The Depths Of Dementia

MARJORIE WOODBRIDGE

Abstract: Few illnesses are more dreaded than dementia: to many, it is a disease that robs the person of everything before death. This chapter presents an alternative view showing the remaining capabilities of those with dementia by reaching deep within their long-term memory. I draw on my experiences as a participant and observer with a spiritual care group I called Soul Sessions. That group developed on a secure dementia unit during my thirteen years as multi-faith chaplain in a long-term care setting. Soul Sessions evolved through a process of trial and error, using stimulation such as singing, recitation, touch, poetry and prayer. Often this contact produced memories accompanied by emotions that ordinarily were hidden behind the façade of dementia. This, in turn, led to an appreciation of hidden structures that lay deep within each person and served to create community-building in the process. Further, encounters of this kind provided the group with opportunities to experience and share both joy and sorrow within a safe setting. Because this technique allowed illumination of the person deep within the dementia and let that person speak, I have called it Spiritual Sonar.

Chapter 55: Disability and Supported Spiritual Discovery: Accessibility, Holism & Autonomy

ANDREW DAVID TERHOCH

Abstract. This is a personal reflection on the topic of spirituality and the barriers that can arise in spiritual discovery when disability is a factor in a person's life experience. This reflection explores what the author has learned about disability support relationships and their potential impact in the experience of spiritual discovery for a person with a disability. The reflection explores the sometimes essential role that the spiritual health practitioner plays to create the most meaningful, person-centered spiritual practice possible. Some content within this reflection appears in the unpublished manuscript *My Work & Beliefs as a Spiritual Health Practitioner* (Terhoch).

Chapter 56: Nine Principles to Guide Organizations in Supporting Spiritual Care at End of Life

PAUL HOLYOKE, PhD² and STEPHENSON, BARRY , PhD³

Abstract: Though most models of palliative care include spiritual care as an essential element, secular healthcare organizations struggle with supporting spiritual care for people who are dying and their families. Organizations often leave responsibility for such care with individual care providers, some of whom are comfortable with this role and well supported, others who are not. We looked to hospice programs founded and operated on specific spiritual foundations to identify organizational-level practices that support high quality spiritual care that might be applied in secular healthcare organizations. Nine Principles for organizational support for spiritual care emerged. Three Principles identify where and how spiritual care fits with the other aspects of palliative care; three Principles guide the organizational approach to spiritual care, including considerations of assessment and sacred places; and three Principles support the spiritual practice of care providers within the organizations.

Chapter 57: Culture and Spirituality at the End of Life

GLEN R. HORST, GERRY OLEMAN and LAWRENCE T. CHEUNG

Abstract: Serious illness is a disruptive force in our lives that is affected by cultural context and spiritual history. The intersection of culture, spirituality, and healthcare is particularly challenging for Indigenous people, immigrants, and refugees who have experienced cultural disruption and spiritual injury through geographical dislocation and colonization. Their position between worlds affects their capacity to access and utilize the resources offered by the Canadian healthcare system. This leads to misunderstanding and frustration both for them and their healthcare providers.

Living My Culture, an educational tool for the empowerment of Indigenous, immigrant, and refugee patients and families and the development of culturally-sensitive care amongst healthcare professionals is described. The voices captured in these video-based resources are from patients, families, spiritual leaders, and healthcare professionals within these communities and guide toward respectful and inclusive care.

Chapter 58: Grief: A Spiritual Journey of Transformation

Rev. NICOLAS EL-KADA

Abstract: Grief is the obvious existential spiritual experience that every person goes through in their life. Spiritual and religious clergies, chaplains, spiritual care practitioners, counsellors and psychotherapists are the most suitable and competent professionals to support an existential experience when requested. Grief has different façades such as: spiritual, cultural, family, personal beliefs and values.

The aim of this chapter is to guide caregivers in supporting mourners who are going through a healthy and common grief. Furthermore, the purpose is to assess a complicated grief that requires a follow-up with a psychotherapist or psychologist. The outcome of this chapter has been derived from multiple professional endeavors such as: writing a literature review on grief, professional experience as a Psychotherapist and Spiritual Care Practitioner at The Ottawa Hospital, and as a professor at Saint Paul University teaching in the concentration in the Diploma of Palliative Care.

Chapter 62: The Role of Spiritual Care Practitioners in Providing Support to Healthcare Professionals in Clinical Settings

RENA ARSHINOFF

Abstract: Healthcare professionals often find themselves reacting emotionally when their patients/clients die or experience significant changes in their health status. As frontline caregivers, members of an interdisciplinary team may find themselves attached to their patients and/or families who are vulnerable in such situations.

Spiritual care practitioners are privileged to play an important role in the support of health professionals who may become forgotten mourners. When overwhelmed by such experiences, health professionals are vulnerable to compassion fatigue or even burnout. Spiritual care practitioners can play a significant role in the support of health professionals.

This chapter focuses on the practice of support for health professionals who work in clinical settings with adult patients/clients to offer opportunities for resilience and prevention of compassion fatigue and burnout. It encompasses professional grief theory, group facilitation skills, and the spiritual component of working with the ill and dying.



Faith-based Chaplaincy, 422-542

Chapter 69: Drawing Living Water: Orthodoxy & Chaplaincy in Canada

PAUL G. BLAIR

Abstract. This chapter engages the religious and spiritual taxonomies developed in the writings of American Orthodox theologian, Fr. Alexander Schmemmann to evaluate the ideological foundations of spiritual care in Canadian public institutions today. In light of this appraisal, and in response to calls made by other prominent Orthodox thinkers for re-evaluating the secular paradigms informing contemporary spiritual care, this chapter also seeks to offer theological orientations for an Orthodox Christian understanding of the purpose of and basis for spiritual care, grounded in Schmemmann's insights into theological anthropology, Christology, and eschatology. It proposes the necessity of incorporating a uniquely Christian sacramental dimension into spiritual care in order to make the redemptive power of the gospel accessible to those seeking spiritual support from Orthodox and other Christian chaplains.

Chapter 72: How to Communicate Complex Spiritual Care Practices of Religious Minorities Using Empirical, Clinical Language: "Proof of Principle" Field Research from Vajrayāna Buddhism

Bhikshuni LOZANG TRINLAE, PhD

Abstract: How can minority religious and spiritual traditions use well-tested, critical research methods and the language of secular clinical contexts to critically convey and assess religion-specific behaviors such as group recitation of religious texts, group meditation, prayer, and traditional worship activities? A proof of principle for such a feat, using recent research investigating a Tibetan contemplative liturgical tradition of Vajrayāna Buddhism, is offered here.

After introducing some interesting authoritative canonical Buddhist conceptions of spiritual care, this book chapter will share empirical data from field research demonstrating how the Nursing Outcomes Classification (NOC) comfort status of psychospiritual ease can be used to discuss complex and private contemplative practice experience in language conventional to secular, clinical, and multifaith contexts. Indigenous and oral-tradition based spiritual traditions in particular may find this empirical approach helpful for effectively developing, delivering, and assessing spiritual care practices, interreligious discourse and collaboration, and for dispelling religious prejudice.

Chapter 76: Humanist Chaplaincy at the University of Toronto – ethical philosophy in a multifaith and multidisciplinary setting

MARY BEATY, B.Ed, MLS

Abstract: The Ontario Humanist Society (OHS) is representative of Humanist ethical communities of choice, with an established institutional history supporting deeply held ethical beliefs and principles as a 'living' creed.' The aim of this chapter is to guide caregivers in supporting mourners who are going through a healthy and common grief. Furthermore, the purpose is to assess a complicated grief that requires a follow-up with a psychotherapist or psychologist.

Chapter 77: Humanist Chaplaincy: An Evolving Oxymoron

MARTIN E. SHOEMAKER

Abstract. A Humanist Chaplain is a caregiver role but recognized by few as a service position in Canada. It can also be viewed as somewhat of an oxymoron (two connected words that appear illogical) as most Humanists do not consider themselves religious, the most recognized identity of chaplaincies. The growth of secular world views and lifestyles has brought Humanism forward as a movement that can be a community of choice and a place of service for the non-religious. Humanists, although usually non-theistic, share a number of altruistic values with most religious traditions so a multi-faith

setting is one of a few places to connect with other chaplains. Given the traditional theological education requirements of chaplains and the need for congregational support, the path to a Humanistic chaplain position is a niche that can be very fulfilling but available to only a few. This is contrasted against the increasing need to serve secular students throughout North America and Europe. Canadian based career opportunities are currently on university campuses but face significant barriers in hospitals, prisons and our Armed Forces. Overlap with other chaplains plus a few specific contributions that Humanists can make with proper training and funding are discussed. The author, a university based chaplain, believes that this role has much potential given the visible changes in society and hopes secular and religious organizations see it not as “illogical” but a role to be embraced and allied in “spiritual caregiving”.

Chapter 82: Islamic Spiritual and Cultural Care Professionals in Clinical Settings

IBRAHIM J. LONG, MA, GC, NAZILA ISGANDAROVA, PhD, DMin, MSW and AMBER HAQUE, PhD

Abstract. Muslim chaplaincy services are offered in a growing number of North American healthcare, correctional, military, and educational institutions. However, many clinicians remain unaware of how Muslim chaplains can complement and enhance their clinical treatment and wellness goals for Muslim patients and clients. This chapter introduces this emerging profession; encouraging clinics and clinicians to integrate Muslim chaplains and other Islamic spiritual and cultural care professionals into their clinical services. Two of the co-authors, Ibrahim J. Long and Nazila Isgandarova, are clinically trained Islamic spiritual care professionals and draw upon their own research and experience to illuminate the role and function of Islamic spiritual care. A third co-author, Amber Haque, helps draw attention to how Islamic spiritual care professionals can (and do) work collaboratively with other care professionals to support Muslim patients and clients in healthcare and other clinical settings.

Chapter 87: Faith-based Spiritual Care Chaplaincy—Judaism

Rabbi GEOFFREY HABER, MA, DMin, DD (Hon), BCC (NAJC), CSCP (CASC), CSE (CASC), RP (CRPO).

Abstract: The author responds to a series of questions regarding the nature of Jewish chaplaincy, the certification process for becoming a Board Certified Jewish Chaplain (BCC) and the professional nature of Jewish Chaplaincy.

Chapter 88: JEWISH GENRES: A GUIDE FOR OUR LIVES

Rabbi DAVID ELLIS

Abstract: For two millennia various iterations of Christianity, the world's numerically largest faith tradition, have practiced exclusivity with respect to other religious and spiritual traditions. However, the Christian scriptures, especially the extended Luke-Acts narrative, support a far more inclusive, even pluralist worldview, entirely compatible with multifaith religious and spiritual care.

Chapter 92: Gospel Grounds for a Multifaith Practice of Spiritual and Religious Care

Reverend Dr. JAMES CHRISTIE

Abstract: For two millennia various iterations of Christianity, the world's numerically largest faith tradition, have practiced exclusivity with respect to other religious and spiritual traditions. However, the Christian scriptures, especially the extended Luke-Acts narrative, support a far more inclusive, even pluralist worldview, entirely compatible with multifaith religious and spiritual care.

Chapter 93: Spiritual Assessment in Courthouse Chaplaincy

JAMES B. PURVIS, BA, LLB, MTS

Abstract: Chaplains are required to be competent to formulate and utilize spiritual assessments. Four spiritual history tools which could support this process (FICA, SPIRITual History, FAITH, and HOPE) are briefly profiled. The name of these tools is an acronym for several topics, and the tool provides a list of suggested questions which are grouped according those categories. Each of these four tools was created by physicians, but a more recent tool, Spiritual AIM was developed by a chaplain, for use by other chaplains. Spiritual AIM incorporates a model, from which a chaplain is to discern a client's primary spiritual need and plan the intervention to take. All of these tools, including Spiritual AIM, was developed for use in health-care settings, but chaplains who practice in other milieu might find Spiritual AIM particularly useful. The author outlines his chaplaincy work in a criminal courthouse in Toronto and profiles the communities who are served. A preliminary grid is set out, which proposes graduated levels of spiritual screening and assessment according to the depth of the relationship with the client. The author offers three brief case histories which illustrate his initial use of Spiritual AIM.

Chapter 96: Epilogue: On Getting From Here To There -- Topics for Further Research

Questions for critical reflection, application and further discussion in SRC, Chaplaincy

Dr. Mohamed Taher

Abstract: Presents a brief summary of the book using some significant chapter metrics. Identifies questions for further research, sector by sector, in the discipline of SRC Chaplaincy.

SAMPLE NAME & SUBJECT INDEX, 693-700

- Aarons, Derrick, 629
 Abdul-Razzak, A, 640
 Academic Programs, 670
 Adams, D. W., 648
 Agapé Hospice in Calgary, Alberta, 338
 Airport Chaplaincy, 626
 Allard, P, 635
 Allatt, P, 644
 ALLI, HABEEB, 485
 ALLY, IMRAN, 275
 Alton, Gord, 643
 Alzheimer, SRC Bibliography, 630
 Anabaptism, 277, 280, 281
 ANDERSON, JOHN, 67
 Anderson, Lynn Jordan, 628
 Anecdotes, 4
 Arden, Alexandra, 24
 Armed Forces, SRC Bibliography, 636, 642
 Armed Forces, Topics for Further Research, 547
 ARSHINOFF, RENA, 392
 ASSESSMENT, 88, 107, 296, 307, 359, 387, 495
 Association of Hospital Chaplains, Province of Quebec, 628
 Autism, 332, 337
 Baetz, M, 640
 BAGLEY, DANIEL, 217
 Baha'i, 585
 Balmer, Brice H, 628
 Banerjee, A. T, 632
 Baptist, 643
 Baptist Chaplain, 64, 66
 Baptiste, 637
 Barbara Helms, 679
 Bard, T. A, 632
 Barnes, P, 629
 BARRY STEPHENSON, 338
 Bar-Sela, G, 634
 Barss K. S, 628
 Barss, K. Scott, 642
 BEATY, MARY, 463
 Beckford, J, 635
 Beckford, James A, 635
 Bedard, Shirley-Anne, 647
 BEESON, NIK, 416
 Behman, P, 632
 Beinert, Richard A, 643
 Bekkedahl, M, 639
 Berg, A. V, 627
 Best Practices, 4
 Bethune, Arnold, 34, 214, 602, 607
 Beversluis, Joel, 647
 Bibby, Reginald, 643
 Bibliography, Canadian Multifaith SRC 1972-2019, 626
 Bibliography, Non-Canadian, 649
 Bibliometrics, 83
 Biggs, Dwight, 627
 BILL HILL, 482
 Biro A. L, 628
 BLAIR, PAUL, 423
 BLAKSLEY, MARY ANN, 327
 Blok, Gerrit, 43
 Boisvert, Sylvie M. E, 641
 Boisvert, J. A, 632
 Book Chapter Metrics Research impact, 4, 543
 Bracaglia, Andrea, 631
 Brethren in Christ Church, 643
 Brooks, F, 633
 Brown, Marty, 43
 Browne, Orville Antonio, 640
 Bryant, C, 632
 Bryson, K, 632
 Buddhism, 101, 102, 132, 285, 376, 384, 434, 435, 436, 437, 438, 443, 445, 446, 449, 450, 454, 456, 459, 523, 586
 Buddhist Chaplaincy, 434, 454
 Buddhist Spiritual Care, 445
 Bullis, R, 647
 Burke, Dawn, 628
 Burton L, 638
 CAIROLI, MICHAEL, 138
 Calvert-Koyzis, Nancy, 631
 Campbell, Allison, 636
 Campus Chaplaincy, 119, 149, 156, 164, 411, 467, 469
 Campus Chaplaincy, See also University chaplaincy, 141
 Campus, Topics for Further Research, 548
 Canada. Department of National Defence, 636
 Canadian (SRC) Articles, 83
 Canadian Campus Chaplaincy Centre, 627
 Canadian Council of Churches, 22, 25, 57, 214, 238, 514, 524
 Canadian Forces Chaplain Branch, 636, 637, 642
 Canadian Institute for Military & Veteran Health Research, 636
 Canadian Multifaith Federation, 123
 Canadian Multifaith SRC Bibliography, 626
 Canadian Police Chaplains Association, 268, 269, 270, 271, 272
 CANALES, ARTHUR, 250
 CAPE, 100, 410
 Caring for Self, 406
 Carleton Model, 149, 150
 Carlson, L. E, 634
 Carr JC, 634, 638
 Carr, Paul, 43
 Carr, T, 628
 Carter, John, 647
 CARTER, RYAN, 233
 CASC, 122, 202, 349, 383, 474, 489, 505, 566
 Case study, 4
 Case Study, SRC Bibliography, 642
 Cassidy, A, 632
 Cassin, Katelyn L.H, 636
 Catholic District School, 137, 588
 Cavanagh, Catherine Mary, 626
 Celebrating Chaplaincy, 602
 Celebration of Life, Self-care, 376
 Celtic spirituality, 283
 Certification, 270, 271, 390, 473, 505, 506
 Chapdelaine, Guy, 236
 Chaplain, Glossary, 666
 Chaplaincy a Profession?, 410
 Chaplaincy challenges, 64
 Chaplaincy education, 467
 Chaplaincy Education, Topics for Further Research, 546
 Chaplaincy Program, 588
 Chaplaincy Services Ontario, 23, 35, 61, 64, 65
 Chaplaincy simplified, 601
 Chaplaincy training, 23, 267, 273
 Chaplaincy, Christianity, 423
 Chaplaincy, future of, 99, 109, 114
 Chaplaincy, history, See Anecdotes, 4
 Chaplains week, Australia, 684
 Chappel, Liz, 24, 34
 Chapter-by-Chapter, Study Guide, 570
 Chesser, Bonnie, 638

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Multifaith Perspectives in Spiritual & Religious Care: Change, Challenge and Transformation

For inquiries or ordering information, please contact: Canadian Multifaith Federation, 416-422-1490 cmfsrc@cmfsrc.ca www.cmfsrc.ca

Multifaith Perspectives in Spiritual & Religious Care: Change, Challenge and Transformation

Forewords by CASC/ACSS President, Elaine Nagy & JF&CS Director of Chaplaincy Services, Rabbi Ronald Weiss

This first-ever comprehensive book is about emerging trends in organized Multifaith spiritual and religious care, chaplaincy in Canada since the post WWII era.

An essential reference and resource on caregiving techniques, theory, education, and theology. It integrates chaplaincy/pastoral care theory and skills, as well as, ministry of service and ministry of presence, with the latest approaches to spiritual and religious care.

It includes details about chaplaincy in many sectors, such as, Armed Forces, Whole Person Healthcare (hospital,

mental, long term care, & hospice), Justice & Law Enforcement (police & prison), Community (sports), and Education (school & university campus). In addition it has a section on chaplaincy endorses and faith-based chaplaincy.

A must read for all chaplains, spiritual care practitioners, clergy, pastors, psychotherapists, pastoral counselors and educators. The book is also an excellent resource for caregiving professionals who deal with any of the areas of training or practice, such as, screening, assessment, intervention and outcome in any sector.

This important volume provides powerful testimony to the richly textured multifaith tapestry of tradition and practice that informs and undergirds the provision of spiritual care in Canadian public life. **Rev. Dr. Michael J. Pryse, Bishop, Eastern Synod, Evangelical Lutheran Church in Canada, Kitchener, ON.**

This book reflects the changes and advances that have been made in the delivery of pastoral services and spiritual care over the few decades. **Richard C. Singleton. Provost and Vice Chancellor of Queen's College, Faculty of Theology (former Director of Pastoral Care and Ethics, Eastern Health, NL.).**

The Interfaith Healthcare Association of Manitoba is pleased to have played a part in the development of this book mapping diversity in Canada's spiritual and religious care chaplaincy. **Julie Turenne-Maynard, Executive Director, Interfaith HealthCare Association of Manitoba, Winnipeg, MB.**

This book about the cross-cultural Multifaith perspectives is a MUST read for students, scholars, caregiving professionals and chaplains to know the whole picture in spiritual and religious care. **Harold G. Koenig, Professor of Psychiatry & Behavioral Sciences, Duke University Medical Center, Durham, NC.**

While the Canadian Multifaith Federation has made valuable contribution in other interfaith areas, publishing this manuscript on Spiritual and Religious Care Chaplaincy in Canada will be another cherished contribution. **Muhammad Shafiq, Professor & Executive Director Hickey Center for Interfaith Studies and Dialogue, Nazareth College Rochester NY.**

This is an unprecedented collection, detailing the role of a chaplain or spiritual care practitioner, but with an illuminating attention to the diversity of those roles. **Nora Bond, Director of Training & Facilitation, Convergence on Campus.**

Through its many voices, this book offers a vivid sense of what it means to be a chaplain in Canada today, and highlights how religious and spiritual care can bring a sense of the sacred to those who need it most. **Dr Emmanuelle Poncin, Platform MS3 - medicine, spirituality, care and society, Lausanne University Hospital (CHUV), Lausanne, Switzerland.**

The Interfaith Committee on Chaplaincy for Correctional Service of Canada recommends this book revealing the work of chaplains. Chaplains quietly go about their work of spiritual support bringing hope and courage to those in need. Chaplains who are the heroes of Canada! **Pastor Brian Hawes, President of IFC.**

This work is a timely contribution not only for spiritual and religious care chaplaincy but also for theological education. ... providing significant insights for students and for the faculty who will be teaching them. **Rev. Dr. J. Dorcas Gordon Toronto School of Theology, Interim Director, Toronto, Ontario.**

I can see that this is indeed a sizeable body of thoughtful writing on the part of numerous practitioners of chaplaincy, including some from the volunteer sector. **Chaplain Michael Rolph, President, Canadian Police Chaplains Association.**

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