HoPE BEYoND RECoVERY

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how could I be helpful to a person who is dying
Hope BEYOND REcovery

Denial of Symptoms  Breakdown of Denial  Acceptance  Hope

Denial of non-Recovery  Breakdown of Denial  Acceptance  Hope

Denial of Extinction  Hope beyond Recovery

Second order

Third order

Denial  Breakdown of Denial  Acceptance  Hope

Denial of non-Recovery  Breakdown of Denial  Acceptance  Hope

Denial of Extinction  Hope beyond Recovery

First order

PRESENCE
**Initial Sampling**

- Five initial one-to-one interviews
- Convenience sample of Christian chaplains
- Intensive, unstructured interview
- Outlined Rumbold’s model

**Grounded Theory**

- Constant comparison of theory with data
- Developing theory from systematic analysis

**Workshop**

- Presented summary of findings so far with AHPCC
- Seventeen participants

**Theoretical Sampling**

- Three interviews
- Saturated theoretical categories
Four Key ‘Moments’
the concept of transference implies that feelings or attitudes that belong to a significant past relationship are transferred onto the relationship with the ... carer. The two key hallmarks are feelings that are a repetition of the past, and inappropriate to the present.

EVOCATIVE

delightened
residual faith
Bugger off!
deconstructing the logic of the judgemental religious phantasy

the chaplain represents God
God is judgemental
therefore, the chaplain will be judgemental
EVOCATIVE
deconstructing the logic of the judgemental religious phantasy

the chaplain represents God
the chaplain accepts me
therefore, God might (after all) accept me

PRESENCE

FINDINGS

HoPE BEYoND RECoVERY
the chaplain demonstrates that he or she is willing and able to be in human contact with the suffering person no-matter-what
ACCOMPANYING

someone who can and does stay-with the dying person

no specific therapeutic aim or professional agenda
ACCOMPANYING

intuitively understands importance of ‘dwelling’ (Heidegger)

facing the face ‘in its mortality’ (Levinas)

respects the person as a Thou rather than an It (Buber)
COMFORTING

not anodyne, ‘tea-and-sympathy’ comfort

comfort in the sense of ‘to strengthen’ (confortare)
existentially urgent questions given replies that allow authentic and satisfying answers

remain with authenticity of the other’s experience, in a place beyond where words are effective
HOPEFUL

no specific agenda to bring hope

being-with a dying other that becomes hopeful presence

hope in the present : hope as an attribute not an aspiration
conclusion 1: most significant ‘tool’

religious knowledge ✗

liturgical skills ✗

self and ability to be present ✓
conclusion 2: spiritual/religious

while it is possible for a chaplain to deliver religious care without ever actually being present ... spiritual care depends on a high degree of presence, such that it may be that presence is the mode of spiritual care, certainly for people who are dying.

reflection: two corollaries

1. chaplains’ primary work is on ourselves

2. chaplains need to be bi-cultural
shameless plug!

Steve Nolan
*Spiritual Care at the End of Life*
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