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**Literature search results**

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**Search details**

Chaplaincy care for elderly, palliative or forensic patients.

**Resources searched**

NICE Evidence; TRIP Database; Cochrane Library; AMED; CINAHL; MEDLINE; PsychINFO; Google; Blackwells

**Database search terms:** chaplain*, "spiritual care", spirituality, ministry, “pastoral care”, (elder* OR geriatric* OR "older people"), (death OR dying OR "palliative care" OR "terminal care" OR "end of life"), (bereav* OR grief OR griev*), (dementia OR alzheimer’s), forensic

**Evidence search string(s):** (chaplain OR "pastoral care" OR ministry OR "spiritual care") (elderly OR "older people" OR palliative OR "end of life" OR bereavement OR death OR dying OR dementia OR alzheimer’s OR forensic)

**Guidelines and Policy**

Department of Health

Spiritual care at the end of life, 2010
p. 19-33 discusses spiritual care literature

Institute for Research and Innovation in Social Services

Spirituality and ageing: implications for the care and support of older people, 2013
Exploring the importance of chaplain visits in a palliative care clinic for patients and companions.

**Author(s):** Glombicki, Jason S, Jeuland, Jane

**Citation:** Journal of Palliative Medicine, February 2014, vol./is. 17/2(131-132), 1096-6218;1557-7740 (Feb 2014)

**Publication Date:** February 2014

**Abstract:** The current article presents the importance of chaplain visits in a palliative care clinic for patients and companions (P/Cs). A quality improvement project was conducted with patients (n = 21) and their companions (n = 12) with various spiritual, religious, and existential (SRE) backgrounds and ages (25-72) in the outpatient palliative care clinic at Yale-New Haven Hospital. The visit occurred before, during, or after a patient's normally scheduled outpatient visit. The chaplain engaged in a visit for 20 minutes or less and asked follow-up questions after verbal participatory consent was obtained. This project indicates that outpatient palliative care P/Cs deem a chaplain visit important, especially when introduced by a medical provider. Data suggested that 12.82 minutes was considered "enough" time for an outpatient visit, challenging previous studies' hypothesis that SRE support in outpatient settings may be difficult due to complexity of providing SRE support with limited time. Future research should engage similar questions involving a larger sample size, looking at P/C values separately, and comparing the importance and effectiveness of chaplain visits in outpatient versus inpatient settings. This project indicates that palliative care programs should work to incorporate chaplain visits into the overall outpatient visit. (PsycINFO Database Record (c) 2014 APA, all rights reserved)

**Source:** PsycINFO

'Having a different conversation around death': Diverse hospital chaplains' views on end-of-life care.

**Author(s):** Bradby, Hannah, Kenten, Charlotte, Deedat, Sarah, Morgan, Myfanwy

**Citation:** Ethnicity & Health, December 2013, vol./is. 18/6(530-543), 1355-7858;1465-3419 (Dec 2013)

**Publication Date:** December 2013

**Abstract:** Objectives: Hospital chaplaincy in the UK's National Health Service (NHS) is an allied profession that is emerging from its origins as an aspect of Anglican clerical organisation. This paper describes the perceptions and practices of hospital chaplains around end of life care and organ donation. Design: Qualitative study involving 19 semi-structured exploratory interviews with hospital chaplains in five NHS Hospital Trusts across two regions in the UK. Results: Chaplains provided generic support for the family around death and in relation to end of life conversations. While chaplains were supportive of efforts to increase awareness of issues around deceased donation they held a range of views on organ donation and had limited knowledge of hospital processes and practices. Conclusions: There is scope for greater training and involvement of hospital chaplains in hospital work on organ donation, and in developing new forms of community engagement to promote awareness and debate. (PsycINFO Database Record (c) 2014 APA, all rights reserved) (journal abstract)

**Source:** PsycINFO
Faith and spirituality: Supporting caregivers of individuals with dementia.

Author(s): Robinson, Karen Meier

Citation: Caregiving for Alzheimer's disease and related disorders: Research, practice, policy., 2013(91-106), 2192-340X;2192-3418 (2013)

Publication Date: 2013

Abstract: (from the chapter) The number of Americans currently afflicted with Alzheimer's disease (AD) will reach crisis proportions in the future. The current number of approximately 5.4 million Americans is predicted to quadruple by the year 2047. One in eight people over age 65 have the disease, and nearly half have it by age 85. Someone new is diagnosed with the disease every 69 seconds. Caregivers face stressful challenges in providing care for relatives with dementia, as average length of caregiving exceeds 8-10 years. The purpose of this chapter is to present a comprehensive overview of faith, spirituality, and caregiving for persons with Alzheimer's disease. Current status and future directions of spirituality and caregiving are explored, and implications for research, education, and social policy related to these concepts are identified. Conceptual, theoretical, and empirical knowledge regarding spirituality and caregiving is reviewed, integrated, and interpreted in the context of caregiving for persons with dementia. Additionally, the important role of clergy, spiritual care of persons with dementia, and racial, cultural, and ethical considerations are explored. In this chapter, the term spirituality will be used (instead of religiosity) because spirituality encompasses a more holistic concept. A distinct body of research is developing on spirituality's effect on caregivers' health. The concept of spirituality has evolved beyond religious considerations to encompass holistic, multidimensional perspectives that are integral to maintaining the well-being of caregivers. A deeper understanding of spirituality enhances the potential for professionals to identify spiritual needs of caregivers and incorporate spiritual caregiver interventions into practice. (PsycINFO Database Record (c) 2013 APA, all rights reserved)

Source: PsycINFO

Spirituality and chaplaincy in palliative care.

Author(s) Flannelly KJ

Citation: Journal of Health Care Chaplaincy, 2012, vol./is. 18/1-2(1-2), 0885-4726;1528-6916 (2012)

Publication Date: 2012

Source: Medline

Dying matters, faith matters: the role of chaplains at the end of life.

Author(s) Turner S

Citation: International Journal of Palliative Nursing, April 2011, vol./is. 17/4(161-2), 1357-6321;1357-6321 (2011 Apr)

Publication Date: April 2011

Source: Medline

Available in fulltext from International Journal of Palliative Nursing at EBSCOhost

What's so big about the 'little things': A phenomenological inquiry into the meaning of spiritual care in dementia.

Author(s) Carr, Tracy J, Hicks-Moore, Sandee, Montgomery, Phyllis

Citation: Dementia: The International Journal of Social Research and Practice, August 2011, vol./is. 10/3(399-414), 1471-3012;1741-2684 (Aug 2011)

Publication Date: August 2011

Abstract: Although it is widely accepted that spirituality is an important aspect of health and healing in long term care, its meaning and day-to-day implications remain poorly understood. This study explored the meaning of spiritual care from the perspectives of patients living with moderate to severe dementia, their families and their care providers. Using a hermeneutic phenomenological approach, open-ended interviews were conducted in a dementia care unit with 29 participants,
including patients, families, RNs, LPNs, and hospital chaplains. Interviewees were asked to share their stories and insights about spiritual care in dementia. Using hermeneutic analysis, the central theme of 'little things' was identified. Recognition and attendance to 'little things' promoted patients' sense of personhood and connectedness to self and others. Barriers to spiritual care in dementia were also identified. These findings inform our understanding about effective relational approaches in spiritual care with this unique population. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

**Source:** PsycINFO

**A Practical Guide to the Spiritual Care of the Dying Person.**

**Citation:** Cancer Nursing Practice, 01 February 2011, vol./is. 10/1(10-10), 14754266

**Publication Date:** 01 February 2011

**Source:** CINAHL

Available in fulltext at Cancer Nursing Practice; Collection notes: On first login to a ProQuest journal you will need to select 'Athens (OpenAthens Federation)' from Select Region, and then 'NHS England' from Choose your Library.

Available in fulltext from Cancer Nursing Practice at EBSCOhost

Available in fulltext from Nursing Older People at EBSCOhost

**Hope beyond (redundant) hope: How chaplains work with dying patients.**

**Author(s)** Nolan, Steve

**Citation:** Palliative Medicine, January 2011, vol./is. 25/1(21-25), 0269-2163;1477-030X (Jan 2011)

**Publication Date:** January 2011

**Abstract:** Using Grounded Theory, this study examines the experience of 19 palliative care chaplains in counselling dying people. Taking a broad-based definition of counselling, and using unstructured individual interviews and group work, the study aimed to understand how palliative care chaplains work with patients at the point when it has been decided to cease active treatment, the point where they risk losing hope and falling into despair. Analysing the data using code-based theory building software, the author identified four organic moments in the chaplain-patient relationship, each moment being a discernable development in the chaplain's being-with the patient: 'evocative presence'; 'accompanying presence'; 'comforting presence'; and 'hopeful presence'. The author represents the four moments as a theory of 'chaplain as hopeful presence', and offers a description of the way in which the quality of presence can facilitate patients to develop 'a hopeful manner' in which hope is reconfigured into an attribute of being. The author concludes (with Levinas) that chaplains and other palliative care staff should be aware that simply being-with an other can, in itself, be hope fostering. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

**Source:** PsycINFO

Available in fulltext from Palliative Medicine at EBSCOhost

Available in fulltext from Palliative Medicine; Collection notes: On first login to a ProQuest journal you will need to select 'Athens (OpenAthens Federation)' from Select Region, and then 'NHS England' from Choose your Library.

Available in fulltext from Palliative Medicine at EBSCOhost

**The effect of multi-sensory ministry on the affect and engagement of women with dementia.**

**Author(s)** Walters, Diana

**Citation:** Dementia: The International Journal of Social Research and Practice, May 2007, vol./is. 6/2(233-243), 1471-3012;1741-2684 (May 2007)

**Publication Date:** May 2007

**Abstract:** Individuals with dementia find it difficult to cognitively follow oral presentations of intangible concepts that are part of most traditional worship
experiences. Although anecdotal reports of non-cognitive methods of ministry are found in the literature, alternative forms of worship for people who have dementia have seldom been systematically studied. This research compared the effects of two multi-sensory methods of ministry with a traditional ministry method on the affect and engagement of women with dementia. Twenty-four participants were each presented three forms of worship. Trained observers recorded the number of seconds of observable pleasure (affect) and alertness (engagement) during 10-minute presentations. There was a difference at the .05 confidence level between the traditional ministry visit and the two multi-sensory methods of ministry on measures of pleasure and alertness. No effect for either presentation order or observer was found. Multi-sensory tools had a positive influence on the observable experience of participants in this study. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

Source: PsycINFO

Implicit and explicit memory: Implications for the pastoral care of persons with dementia.

Author(s) Johnson, Gail E, Johnson, Richard H

Citation: Journal of Religion, Spirituality & Aging, 2007, vol./is. 19/3(43-53), 1552-8030;1528-686X (2007)

Publication Date: 2007

Abstract: Providing spiritual care for persons with dementia is often challenging owing to the high reliance on explicit, language-based, declarative memory in typical religious organizations. Pastoral care providers can break through this barrier of memory, in part, by a thoughtful and deliberate use of techniques related to implicit memory. This involves using another form of memory that is primarily unconscious, diffused, symbolic, affective and not language-based. The article provides several suggestions of how to reach the implicit memory of persons with dementia, thereby building relationships with them, and providing effective pastoral care. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

Source: PsycINFO

Spirituality in palliative care: what language do we need? Learning from pastoral care.

Author(s) Byrne M

Citation: International Journal of Palliative Nursing, March 2007, vol./is. 13/3(118-24), 1357-6321;1357-6321 (2007 Mar)

Publication Date: March 2007

Abstract: This article is a sequel to 'Spirituality in palliative care: what language do we need?' (Byrne, 2002). It looks at the language of pastoral care, its place in palliative settings and how it is regarded by patients and carers. Spirituality and spiritual need is multifaceted, and the various beliefs regarding the concept of spirituality and the spiritual needs of terminally ill patients are appraised, and the methods of spiritual assessment reviewed. The role of the chaplain in spiritual care is also assessed, and an ability to move beyond the boundaries of their own denominational position addressed. Several components of the language of pastoral care are identified.

Source: Medline

Available in print at Lincoln County Hospital Professional Library
Available in fulltext from International Journal of Palliative Nursing at EBSCOhost

Religious and spiritual care.

Author(s) Power J

Citation: Nursing Older People, 01 August 2006, vol./is. 18/7(24-27), 14720795

Publication Date: 01 August 2006

Abstract: Rev Jeanette Power believes that people with dementia can be
supported in their faith.

**Source:** CINAHL

Available in **print** at Lincoln County Hospital Professional Library

Available in **fulltext** at Nursing Older People: Collection notes: On first login to a ProQuest journal you will need to select 'Athens (OpenAthens Federation)' from Select Region, and then 'NHS England' from Choose your Library.

Available in **fulltext** from Nursing Older People at EBSCOhost

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**The spiritual care of people with severe dementia.**

**Author(s):** Dinning L

**Citation:** Nursing & Residential Care, 01 January 2005, vol./is. 7/1(36-39), 14659301

**Publication Date:** 01 January 2005

**Abstract:** Leslie Dinning presents a personal view of spiritual care, which has evolved during his 9 years as a chaplain involved with the sufferers of severe dementia, their families and the staff who care for them.

**Source:** CINAHL

Available in **fulltext** from Nursing & residential care : the monthly journal for care assistants, nurses and managers working in health and social care at EBSCOhost

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**A ministry of memory: spiritual care for the older adult with dementia.**

**Author(s):** Mooney SF

**Citation:** Care Management Journals, 2004, vol./is. 5/3(183-7), 1521-0987 (2004)

**Publication Date:** 2004

**Abstract:** The primary focus of research related to spiritual and ministry needs of older people, historically and in the present, has been on those whose cognitive abilities are only minimally impaired. The older adult with a dementia like Alzheimer's disease, however, has not received as much attention. This may be related to a lack of any theoretical framework from which to understand what may be happening to a markedly confused person spiritually, and how a person with progressive cognitive impairment might still be able to maintain a relationship with God and be ministered to by a God who may only be remembered vaguely, if at all. Elderly persons with dementia with a faith background rooted in the Judeo-Christian worldview are often able to respond to various rituals of their faith, verbally, physically, and emotionally. Common practices like familiar prayers, Bible readings, hymns, and attendance at worship services where collective memory is shared can serve as memory joggers to reconnect the person, not only to the faith community, but to a faithful God. A spiritual care ministry to older people with dementia can be considered a ministry of memory.

**Source:** Medline

Available in **fulltext** at Care Management Journals: Collection notes: On first login to a ProQuest journal you will need to select 'Athens (OpenAthens Federation)' from Select Region, and then 'NHS England' from Choose your Library.

Available in **fulltext** from Care Management Journals at EBSCOhost

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**How are health care chaplains helpful to bereaved family members? Telephone survey results.**

**Author(s):** Broccolo GT, VandeCreek L

**Citation:** The Journal of Pastoral Care & Counseling: JPCC, 2004, vol./is. 58/1-2(31-9), 1542-3050;1542-3050 (2004 Spring-Summer)

**Publication Date:** 2004

**Abstract:** After conducting telephone interviews with 130 next-of-kin whose loved one died, the authors report whether and how chaplains were helpful to these family members. Analysis of their responses indicated that chaplains were helpful in five ways. They provided comfort and support; they helped family members with details before, during, and after death; they acted as surrogate family members until other loved ones arrived; their availability provided a safety net even if contact
was limited; and they functioned as a spiritual figure who provided the transition of the patient from earth to heaven. Family members rated the helpfulness of chaplains as midway between very good and excellent.

**Source:** Medline

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### Books

#### Call the Chaplain
Kate McClelland
Publisher: Canterbury Press Norwich
Format: Paperback
Publication date: 25 Apr 2014

Call the Chaplain is a passionate, first-hand account of life as a hospital chaplain, accompanying people of all ages and backgrounds as they experience some of the most intense moments of their lives.

#### Hospital Chaplaincy in the Twenty-first Century
Christopher Swift
Publisher: Ashgate Publishing Group Ashgate Publishing Limited
Edition: 2nd New edition
Format: Paperback
Publication date: 07 Feb 2014

This book charts the changing role of hospital chaplains and examines through detailed case studies the realities of practice and the political debates which either threaten or sustain the service.

#### Spiritual Care at the End of Life: the Chaplain as a hopeful presence (currently available at Lincoln library)
Steve Nolan
Publisher: Jessica Kingsley Publishers
Format: Paperback
Publication date: 15 Nov 2011

#### Guide to Ministering to Alzheimer's Patients and Their Families
Pat Otwell
Publisher: Taylor & Francis Inc Routledge Member of the Taylor and Francis Group
Format: Paperback
Publication date: 12 Dec 2008

The Guide to Ministering to Alzheimer's Patients and Their Families examines the importance of spirituality in dealing with the everyday challenges of this mysterious disease. Not a "how-to" manual with step-by-step instructions or tried and true formulas, this unique book instead examines the essential elements of ministering to dementia patients based on the first-hand accounts of family members living through pain and uncertainty.