



PAST324:  
The Chaplain as Ceremonial Leader

MINS424  
The Chaplain as Ceremonial Leader  
(Advanced)

Distance Course Outline 2022

**SEMESTER 1 2022**

**Lecturer:**

Dr Graham Redding  
[graham.redding@otago.ac.nz](mailto:graham.redding@otago.ac.nz)

Phone 03 479 3965

Office hours:  
9 am to 3 pm, Monday to Thursday

This paper will consider the roles that ceremony, symbolism and ritual play in chaplaincy and the expectation that chaplains will provide religious services across a wide range of contexts.

The paper will be taught via a **teaching day** and **six videoconferences**.

This paper is for you if you are a chaplain, or are training to become one, or if you are interested in chaplaincy ministry, or pastoral ministry more generally.

**INTRODUCTION**

Tēnā koe!

One of things I noticed when I took up the role of Lecturer in Chaplaincy Studies in May 2021 was that courses in chaplaincy studies tend to focus almost entirely on the *pastoral* role of the chaplain, but very little attention is given to the *ceremonial* role. In my view, that's a major gap. Chaplains are often called upon to conduct ceremonies, both in public and in private. These include services of worship, prayers, and pastoral messages that are biblically and theologically informed. Whilst some chaplains may have received training in these areas, often their training programmes will have been run by churches for church-based ministries; they will not have been geared for the sorts of secular and pluralist community settings that form the backdrop to most chaplaincies. That's what makes this paper so distinctive. Everything about it has been developed with chaplaincy in mind.

As your lecturer for this paper, I will draw not just on my own research interests, but also on my experiences as a parish minister within the Presbyterian Church of Aotearoa New Zealand (1991-2006), Principal of the Knox Centre for Ministry and Leadership (2007-14), and Master (Head) of Knox College, a residential college affiliated to the University of Otago (2015-21).

The paper will be taught via seven interactive teaching slots comprising six videoconferences and one teaching day (in Wellington). There is no textbook for this course. Instead, you will be given a Course Study Guide that contains extensive course notes and around 40 required readings (articles and book chapters). Those readings will give the course its academic foundation and will enable you to prepare for each of the teaching slots and to get started on your assignments. For the assignments you will be expected to supplement the required readings with your own research.

While the videoconferences and teaching day will include some input from me, they will be interactive in nature, providing a forum for discussing issues raised in the readings, and for clarifying any problems you may encounter as you work through the course material. For the teaching slots to be successful, it is essential that everyone participates fully, which means it is important that you complete the readings for each Module and make notes in response to the questions and comments in the Course Study Guide. The relatively low amount of contact time in the paper means you will have plenty of time for study. The insights that each of us share will greatly enhance our learning, so please come prepared to contribute and to listen.

You can contact me by email or phone during the course to discuss any questions you may have. My office hours are generally 9 am to 3 pm, Monday to Thursday. You can phone me on 03-4793965 (leave a message if I am out of the office) or email me at [graham.redding@otago.ac.nz](mailto:graham.redding@otago.ac.nz)

I am looking forward to exploring this important area of chaplaincy with you.

*Graham Redding*

## LEARNING OUTCOMES

Students who complete **PAST324** or **MINS424** will be able to:

1. Demonstrate understanding of the historical and theological foundations of ministry, worship and prayer in the Christian tradition.
2. Analyse critically the roles that worship, including the deployment of symbols and rituals, play in the provision of pastoral and spiritual care.
3. Reflect on the significance of a chaplain's role as leader and curator of ceremonial rituals and acquire tools for the fulfilment of this role.
4. Critically examine the significance of proclamation and its various forms in chaplaincy across a range of contexts.
5. Analyse critically the practicalities of the conduct of religious ceremonies across a range of chaplaincy settings.

The difference between doing this paper at a 400 level and doing it at a 300 level is that the 400 level has higher requirements in terms of research. This will be reflected in the assignments.

## COURSE STRUCTURE

- Module 1: Laying Foundations: Worship, Pastoral Care, Orders of Ministry, & Liturgical Theology (Videoconference 1)
- Module 2: Historical & Theological Foundations (Teaching Day)
- Module 3: Constructing & Curating Ceremonies of Meaning (Videoconferences 2 & 3)
- Module 4: Finding the Right Words: The Art of Proclamation (Videoconference 4)
- Module 5: Finding the Right Words: The Art of Prayer (Videoconference 5)
- Module 6: Inculturation: Final Considerations (Videoconference 6)

## TEACHING

- Six two-hour videoconference sessions using Zoom.
- A teaching day in Wellington (Friday 18 March at the Wellington Anglican Centre, 18 Eccleston Hill, Thorndon).

## ASSESSMENT

### PAST324

There are three assessment tasks:

- **Essay One**  
(2500 words)  
*Due Sunday 10 April (Worth 40%)*
- **Essay Two**  
(2500 words)  
*Due Sunday 15 May (Worth 40%)*
- **Three posts on the Liturgical Role of the Chaplain**  
(Each 300-400 words: maximum 1200 words total)  
*Produce progressively: Submit final document Sunday 22 May (Worth 20%)*

### **Assessment 1: Essay on the theology of worship and prayer**

**2500 words**

**Due Sunday 10 April (Worth 40%)**

**Part A) 2000 words**

In his book *Worship, Community & the Triune God of Grace*, James Torrance asserts (page 20) that most worship today is in practice Unitarian, “has no doctrine of the mediator or sole priesthood of Christ, is human-centred, (and) has no proper doctrine of the Holy Spirit.”

Torrance’s assertion poses a question of whether the doctrine of the Trinity is under threat (at least in practice if not in theory) and, if it is, does it matter?

Discuss the significance of the doctrine of the Trinity for understanding worship and prayer from a Christian perspective, with reference to: (a) the history and theology of Christian worship; and (b) the tension between catholicity and contextuality.

**Part B) 500 words (excluding prayer)**

Craft a Prayer of Approach that meets the criteria of being Trinitarian, inclusive, and contextually grounded in Aotearoa New Zealand (including the use of Te Reo Māori).

Provide a brief commentary on your prayer to explain your choice of liturgical vocabulary.

*Note: A Prayer of Approach is a prayer that is often used to open a service of worship. As its name suggests, it conveys a sense of approaching God, or entering God’s presence, having first been called by God into worship. It plays the same role as the Psalms of Ascent in the Bible. It is usually quite a short prayer.*

**Assessment 2: Essay on the process of inculturation in worship and prayer**

**2500 words**

**Essay due Sunday 15 May (Worth 40%)**

How can the realms of spirituality and the arts assist chaplains in the process of liturgical inculturation in Aotearoa New Zealand? Discuss with reference to: (a) at least one formal occasion of public worship you might be expected to officiate at as a chaplain (e.g., Christmas, Matariki or ANZAC Day); and (b) at least one pastoral service you might be asked to conduct in your role as a chaplain (e.g., a house blessing or healing service).

**Assessment 3: Three posts on the Liturgical Role of the Chaplain**

**Each 300-400 words: maximum 1200 words total**

**Produce progressively: Submit final document Sunday 22 May (Worth 20%)**

Drawing on course material and discussions in modules 3 to 5, write three Blackboard Discussion posts on your own Liturgical Formation. Use the following headings:

1. My formation as a creator and curator of ceremonies of meaning
2. My formation as an agent of proclamation
3. My formation as an agent of prayer

The sorts of things you might like to cover in these posts are:

1. Which reading(s) and discussion topics I found most helpful in this module, and why.
2. What area(s) of personal and professional development have been raised for me in this module.

Each post should be 300-400 words. They should be produced progressively (after each module is completed) and then submitted in one document by midnight, Saturday 30 April. Marking of these will take into account your engagement with course and other resources.

### **MINS424**

There are two assessment tasks:

- **Essay One**  
(4000 words)  
*Due Wednesday 13 April (Worth 50%)*
- **Essay Two**  
(4000 words)  
*Due Sunday 22 May (Worth 50%)*

#### **Assessment 1: Essay on the theology of worship and prayer**

**4000 words**

**Due Wednesday 13 April (Worth 50%)**

##### **Part A) 3000 words**

In his book *Worship, Community & the Triune God of Grace*, James Torrance asserts (page 20) that most worship today is in practice Unitarian, “has no doctrine of the mediator or sole priesthood of Christ, is human-centred, (and) has no proper doctrine of the Holy Spirit.”

Torrance’s assertion poses a question of whether the doctrine of the Trinity is under threat (at least in practice if not in theory) and, if it is, does it matter?

Discuss the significance of the doctrine of the Trinity for understanding worship and prayer from a Christian perspective, with reference to: (a) the history and theology of Christian worship; and (b) the tension between catholicity and contextuality.

##### **Part B) 1000 words (excluding prayers)**

Craft a Prayer of Approach, a Prayer of Confession and an Assurance of Pardon that meet the criteria of being Trinitarian, inclusive, and contextually grounded in Aotearoa New Zealand (including the use of Te Reo Māori). Provide a brief commentary on your prayers to explain your choice of liturgical vocabulary.

*Notes: (1) A Prayer of Approach is a prayer that is often used to open a service of worship. As its name suggests, it conveys a sense of approaching God, or entering God’s presence, having first been called by God into worship. It plays the same role as the Psalms of Ascent in the Bible. It is usually quite a short prayer. (2) A Prayer of Confession is followed by an Assurance of Pardon.*

#### **Assessment 2: Essay on the process of inculturation in worship and prayer**

**4000 words**

**Essay due Sunday 22 May (Worth 50%)**

##### **Part A) 3250 words**

How can the realms of spirituality and the arts assist chaplains in the process of liturgical inculturation in Aotearoa New Zealand? Discuss with reference to: (a) at least one formal occasion of public worship you might be expected to officiate at as a chaplain (e.g., Christmas, Matariki or ANZAC Day); (b) at least one pastoral service you might be asked to conduct in your role as a chaplain (e.g., a house blessing or healing service).

**Part B) 750 words**

Choose one item of NZ art, poetry, literature or music. Comment on its contribution to the field of spirituality in Aotearoa New Zealand and indicate how it might inform and be used to enhance the task of proclamation for you in your role as a chaplain.

## RESOURCES

- Blackboard, the University's online learning tool;
- This Course Outline and the Study Guide
- eReserve, a resource for electronic readings, which you can access via Blackboard;
- The Programme's "Style Guide" which recommends students use the 16<sup>th</sup> edition of the Chicago Style Guide when writing essays. It is available online at <http://www.otago.ac.nz/theology/study/studentresources/>
- The handbook *Distance Learning Information and Support*, providing advice on administrative matters not covered in this Course Outline and on the Distance Library Service. (You may download the PDF from the 'Essential Information' web page).

### **THIS IS IMPORTANT!**

**Please Note:** You **must have access to Blackboard and your University email address** in order to complete this paper. You will receive access once your enrolment is complete. Communications from your lecturer regarding teaching matters will be provided only through Blackboard and your University email address, as outlined in the University's Student Communications Policy, so you must check these emails regularly. eVision will also send important messages through your University email. If you have any concerns about your access to Blackboard or to other course resources, please contact the lecturer or administrative staff immediately so that these can be resolved.

You will find there is a lot of helpful information and resources on the Theology Programme website. In particular, we require you to read the section called "Essential Student Information." You will find it here:

<http://www.otago.ac.nz/theology/study/studentresources/>

This page provides a number of useful resources such as the Style Guide and the Plagiarism Declaration Form you must attach to your assignments. It supplies detailed information on

assessment and student support. In particular, it contains guidance on the topics of plagiarism and deadlines, both of which can incur penalties if not heeded. This also is where you will find instructions for making online discussion posts and submitting assignments electronically. So it is very important you make yourself familiar with this material. Our assumption is that you have read it.

We will make reference to information on the website in the following pages, so do take the time to follow the links and absorb the material. It will save you from making costly mistakes and help to make the practical experience of distance study a straightforward one.

## VIDEOCONFERENCES

Distance study requires students to accept a high level of responsibility for their own study. Success is most easily achieved by students who are self-motivated, who engage readily in self-directed study, and who prepare well for the videoconferences. The videoconferences will not cover all the material in each module. Instead, they will focus on some of the key themes and provide opportunity for interaction between students and the course teacher. Much of the learning will take place as you work through the Study Guide modules and readings on your own.

### Accessing the Videoconferences

Please see the 'Zoom Information' link on Blackboard and the 'Essential Information' web page for instructions on how to access Zoom and join in the videoconference sessions. The URL you need to join the sessions is posted under 'Zoom Information.'

### Schedule of Videoconferences

Videoconference sessions will be held on Tuesdays as below:

SESSION	DATE	TIME
1	2 March	6.10pm – 8.00pm
2	30 March	6.10pm – 8.00pm
3	13 April	6.10pm – 8.00pm
4	27 April	6.10pm – 8.00pm
5	11 May	6.10pm – 8.00pm
6	25 May	6.10pm – 8.00pm

### Attendance at the Videoconferences

Attending videoconferences is a requirement of taking this course. If you are obliged by circumstances beyond your control to miss one, you may find a recording of the proceedings of the Videoconference on Blackboard under the Zoom Videoconferences Link.

### TEACHING DAY

In addition to the Zoom videoconferences, this course involves a teaching day in Wellington. Although it is not compulsory to do so, students are strongly encouraged to attend. If you are unable to attend, you will be able to access a summary of the key issues covered in the teaching day.

Students should prepare for the teaching day by doing the reading for the material to be covered in the Teaching Day as indicated in the Study Guide.

**NOTE:** Please email: [theology@otago.ac.nz](mailto:theology@otago.ac.nz) to confirm your attendance. Students are responsible for arranging their own travel and accommodation for the Teaching Days.

### REQUIRED READINGS

Required readings are listed in the Course Study Guide and are available via e-reserve. Other material will be posted (or linked to) on Blackboard, where you will also find a full PDF of the Study Guide. For general Library assistance and help accessing additional e-resources through the University of Otago Library, contact Judy Fisher at [judy.fisher@otago.ac.nz](mailto:judy.fisher@otago.ac.nz) (email) or 03-4797404 (phone).

*The reading plan is set so that you will do the required reading in advance of the related assessment being due. This means that there is a heavier reading load at the beginning of the semester, so I recommend that you **start reading as soon as you can in order to keep on top of it**. You don't need to wait for the semester to begin! If you have not yet got the Course Book, you can make a start by reading the required text.*

### REFERENCING SYSTEM

For writing essays, the Theology Programme requires that you use the 16th edition of the Chicago Style Guide, which is the norm for many academic journals in the Humanities and is often recommended for theses in the humanities. The Programme has prepared a Style Guide, which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Theology Programme's "Student Resources and Information" page:



<http://www.otago.ac.nz/theology/study/studentresources/>

## SUBMITTING WRITTEN WORK

All assignments shall be submitted **electronically** via the “Assignment” feature on Blackboard by **midnight** on the due dates notified. Please do not submit paper copies. For full instructions about how to submit assignments electronically via Blackboard as well as other important information on plagiarism, grading, and deadlines, please see the “Essential Information” web page.

All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form (or the plagiarism declaration on Blackboard must be ticked). They will not be deemed to have been submitted unless and until the Plagiarism Declaration Form has been submitted or box ticked. The form can be downloaded from <http://www.otago.ac.nz/theology/study/studentresources/>

It is also on the Blackboard site for this course.

## ACADEMIC INTEGRITY

**All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form (or the plagiarism declaration on Blackboard must be ticked when submitting an assignment).**

It can be downloaded from <http://www.otago.ac.nz/theology/study/studentresources/> It is also on the Blackboard site for this course.

Academic integrity means being honest in your studying and assessments. It is the basis for ethical decision-making and behaviour in an academic context. Academic integrity is informed by the values of honesty, trust, responsibility, fairness, respect and courage. Students are expected to be aware of, and act in accordance with, the University’s Academic Integrity Policy.

Academic Misconduct, such as plagiarism or cheating, is a breach of Academic Integrity and is taken very seriously by the University. Types of misconduct include plagiarism, copying, unauthorised collaboration, taking unauthorised material into a test or exam, impersonation, and assisting someone else’s misconduct. A more extensive list of the types of academic misconduct and associated processes and penalties is available in the University’s Student Academic Misconduct Procedures.

It is your responsibility to be aware of and use acceptable academic practices when completing your assessments. To access the information in the Academic Integrity Policy and learn more, please visit the University's Academic Integrity website at [www.otago.ac.nz/study/academicintegrity](http://www.otago.ac.nz/study/academicintegrity) or ask at the Student Learning Centre or Library. If you have any questions, ask your lecturer.

<http://www.otago.ac.nz/administration/policies/otago116838.html>

<http://www.otago.ac.nz/administration/policies/otago116850.html>

## STUDENT SUPPORT

The “**Essential Information**” web page provides helpful information on how to access the University Library's resources, as well as a guide to the support services available to students at the University of Otago, including the Student Learning Centre and Disability Support.

For all **administrative** enquiries, please contact the Theology Administrator:

Email: [theology@otago.ac.nz](mailto:theology@otago.ac.nz)

Phone: 03 479 8639

**We recommend that you contact the Programme as soon as possible if you have any problems participating in the course or accessing resources. Please remember to check your University email account regularly for updates and announcements.**

## THEOLOGY PROGRAMME

University of Otago, PO Box 56, Dunedin 9054, New Zealand  
[www.otago.ac.nz/theology](http://www.otago.ac.nz/theology)