



Pathfinder Honour: Trainer's Notes

Health and Healing



Instructions to Trainers / Instructors of this Honour

Thankyou for being involved with this Honour. These notes have been developed to assist in teaching / instructing this honour. We recognise that there is much more information available and we are grateful that you should share your expertise.

Please remember that Honours are designed to develop our Pathfinders in many ways; their interests, their knowledge and their relationship with their Saviour and Creator. Your enthusiasm and creativity will have a huge impact on those doing the honour.

To complete an Honour, the following (where applicable) must be completed satisfactorily:

- Physical and Practical Requirements.
- Honour Workbook.
- Honour Assessment Sheet. (*On SPD Honour Website but Leader's level access is required*)

Additional Reference Material

Useful sites:

http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book/Health_and_Science/Health_and_Healing

<http://www.egwtext.whiteestate.org/readbooks.html>

<http://www.racgp.org.au/Content/NavigationMenu/educationandtraining/QACPD/Frequentlyaskedquestions/default.htm>

<http://www.rnzcp.org.nz/education/mops/cme.php>

<http://www.health.nsw.gov.au/nursing/postreg.html>

Acknowledgements

See above

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REQUIREMENT 1: Be in at least the eighth grade.

Pathfinders in the lower age groups are sometimes considered a liability when visiting in some health facilities, unless they are a patient. The older Pathfinder groups are more interested in careers options and can therefore find work experience placement or visitation placement under supervision easier to obtain.

REQUIREMENT 2: Through the Bible and/or Spirit of Prophecy learn how Jesus healed the sick and the procedure for church elders to use to anoint the sick and ask God for healing. Write a 250-word report or give a two-minute oral report on what you learned

Bible Texts

Matthew 4:23,24	Matthew 17:14-20	Mark 8:22-26	Luke 6:6-11	Luke 17:11-19
Matthew 8	Mark 2:1-12	Mark 9:14-29	Luke 7:1-17	Luke 18:35-43
Matthew 9:1-8, 18-34	Mark 5:21-43	Mark 10:46-52	Luke 8:26-56	John 4:46:53
Matthew 12:9-13	Mark 6:1-6	Luke 4:38-41	Luke 9:37-43	John 5:1-15
Matthew 15:22-28	Mark 7:24-37	Luke 5:12-26	Luke 13:10-17	John 9:1-12

Spirit of Prophecy texts

- The Ministry of Healing Chapter 16: Prayer for the Sick. Page 225

Prayer for the Sick

The Scripture says that "men ought always to pray, and not to faint" (Luke 18:1); and if ever there is a time when they feel their need of prayer, it is when strength fails and life itself seems slipping from their grasp. Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help. He is our refuge in sickness as in health.

"Like as a father pitieth his children,
So the Lord pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust."
Psalm 103:13, 14.

"Because of their transgression,
And because of their iniquities, [men] are afflicted.
Their soul abhorreth all manner of food;
And they draw near unto the gates of death."
Psalm 107:17, 18, A.R.V.

"Then they cry unto the Lord in their trouble,
And He saveth them out of their distresses.
He sendeth His word, and healeth them,
And delivereth them from their destructions."
Verses 19, 20, R.V.

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God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist. And Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises. The Lord's promise, "They shall lay hands on the sick, and they shall recover" (Mark 16:18), is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer.

The Saviour would have us encourage the sick, the hopeless, the afflicted, to take hold upon His strength. Through faith and prayer the sickroom may be transformed into a Bethel. In word and deed, physicians and nurses may say, so plainly that it cannot be misunderstood, "God is in this place" to save, and not to destroy. Christ desires to manifest His presence in the sickroom, filling the hearts of physicians and nurses with the sweetness of His love. If the life of the attendants upon the sick is such that Christ can go with them to the bedside of the patient, there will come to him the conviction that the compassionate Saviour is present, and this conviction will itself do much for the healing of both the soul and the body.

And God hears prayer. Christ has said, "If ye shall ask anything in My name, I will do it." Again He says, "If any man serve Me, him will My Father honor." John 14:14; 12: 26. If we live according to His word, every precious promise . . .

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. . . He has given will be fulfilled to us. We are undeserving of His mercy, but as we give ourselves to Him, He receives us. He will work for and through those who follow Him.

But only as we live in obedience to His word can we claim the fulfillment of His promises. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18. If we render to Him only a partial, halfhearted obedience, His promises will not be fulfilled to us.

In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption.

Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin.

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It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life . . .

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...correct. They must live in harmony with the law of God, both natural and spiritual.

Confession of Sin

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken.

The Scripture bids us, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. To the one asking for prayer, let thoughts like these be presented: "We cannot read the heart, or know the secrets of your life. These are known only to yourself and to God. If you repent of your sins, it is your duty to make confession of them." Sin of a private character is to be confessed to Christ, the only mediator between God and man. For "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Every sin is an offense against God . . .

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. . . and is to be confessed to Him through Christ. Every open sin should be as openly confessed. Wrong done to a fellow being should be made right with the one who has been offended. If any who are seeking health have been guilty of evilspeaking, if they have sowed discord in the home, the neighbourhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. He knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved Son. Because God's love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease.

If they will rise above depression and gloom, their prospect of recovery will be better; for "the eye of the Lord is upon them" "that hope in His mercy." Psalm 33:18.

In prayer for the sick it should be remembered that "we know not what we should pray for as we ought." Romans 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be . . .

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. . . restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings."

God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, "Nevertheless not my will, but Thine, be done." Luke 22:42. Jesus added these words of submission to the wisdom and will of God when in the Garden of Gethsemane He pleaded, "O My Father, if it be possible, let this cup pass from Me." Matthew 26:39. And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals!

The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession.

There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13. From this we see that if persons are not raised to health, they should not on this account be judged as wanting in faith.

We all desire immediate and direct answers to our prayers, . . .

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. . . and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord.

Not all understand these principles. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion. They should not disregard their duty to the friends who may survive them, or neglect to employ nature's agencies for the restoration of health.

Often there is danger of error here. Believing that they will be healed in answer to prayer, some fear to do anything that might seem to indicate a lack of faith. But they should not neglect to set their affairs in order as they would desire to do if they expected to be removed by death. Nor should they fear to utter words of encouragement or counsel which at the parting hour they wish to speak to their loved ones.

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Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not ...

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... a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided.

We have the sanction of the word of God for the use of remedial agencies. Hezekiah, king of Israel, was sick, and a prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard His servant and sent him a message that fifteen years should be added to his life. Now, one word from God would have healed Hezekiah instantly; but special directions were given, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." Isaiah 38:21.

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On one occasion Christ anointed the eyes of a blind man with clay and bade him, "Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing." John 9:7. The cure could be wrought only by the power of the Great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.

When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God. If we are called upon to meet bereavement, let us accept the bitter cup, remembering that a Father's hand holds it to our lips. But should health be restored, it should not be forgotten that the recipient of healing mercy is placed under renewed obligation to the Creator. When the ten lepers were cleansed, only one returned to find Jesus and give Him glory. Let none of us be like the unthinking nine, whose hearts were untouched by the mercy of God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Desire of Ages Chapter 36: The Touch of Faith

[This chapter is based on Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56.]

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Returning from Gergesa to the western shore, Jesus found a multitude gathered to receive Him, and they greeted Him with joy. He remained by the seaside for a time, teaching and healing, and then repaired to the house of Levi-Matthew to meet the publicans at the feast. Here Jairus, the ruler of the synagogue, found Him.

This elder of the Jews came to Jesus in great distress, and cast himself at His feet, exclaiming, "My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live."

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Jesus set out at once with the ruler for his home. Though the disciples had seen so many of His works of mercy, they were surprised at His compliance with the entreaty of the haughty rabbi; yet they accompanied their Master, and the people followed, eager and expectant.

The ruler's house was not far distant, but Jesus and His companions advanced slowly, for the crowd pressed Him on every side. The anxious father was impatient of delay; but Jesus, pitying the people, stopped now and then to relieve some suffering one, or to comfort a troubled heart.

While they were still on the way, a messenger pressed through the crowd, bearing to Jairus the news that his daughter was dead, and it was useless to trouble the Master further. The word caught the ear of . . .

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. . . Jesus. "Fear not," He said; "believe only, and she shall be made whole."

Jairus pressed closer to the Saviour, and together they hurried to the ruler's home. Already the hired mourners and flute players were there, filling the air with their clamor. The presence of the crowd, and the tumult jarred upon the spirit of Jesus. He tried to silence them, saying, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth." They were indignant at the words of the Stranger. They had seen the child in the embrace of death, and they laughed Him to scorn. Requiring them all to leave the house, Jesus took with Him the father and mother of the maiden, and the three disciples, Peter, James, and John, and together they entered the chamber of death.

Jesus approached the bedside, and, taking the child's hand in His own, He pronounced softly, in the familiar language of her home, the words, "Damsel, I say unto thee, arise."

Instantly a tremor passed through the unconscious form. The pulses of life beat again. The lips unclosed with a smile. The eyes opened widely as if from sleep, and the maiden gazed with wonder on the group beside her. She arose, and her parents clasped her in their arms, and wept for joy.

On the way to the ruler's house, Jesus had met, in the crowd, a poor woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But her hopes revived when she heard of the cures that Christ performed. She felt assured that if she could only go to Him she would be healed. In weakness and suffering she came to the seaside where He was teaching, and tried to press through the crowd, but in vain. Again she followed Him from the house of Levi-Matthew, but was still unable to reach Him. She had begun to despair, when, in making His way through the multitude, He came near where she was.

The golden opportunity had come. She was in the presence of the Great Physician! But amid the confusion she could not speak to Him, nor catch more than a passing glimpse of His figure. Fearful of losing her one chance of relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be whole." As He was passing, she reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch she was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health.

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With a grateful heart she then tried to withdraw from the crowd; but suddenly Jesus stopped, and the people halted with Him. He turned, and looking about asked in a voice distinctly heard above the confusion of the multitude, "Who touched Me?" The people answered this query with a look of amazement. Jostled upon all sides, and rudely pressed hither and thither, as He was, it seemed a strange inquiry.

Peter, ever ready to speak, said, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" Jesus answered, "Somebody hath touched Me: for I perceive that virtue is gone out of Me." The Saviour could distinguish the touch of faith from the casual contact of the careless throng. Such trust should not be passed without comment. He would speak to the humble woman words of comfort that would be to her a wellspring of joy,--words that would be a blessing to His followers to the close of time.

Looking toward the woman, Jesus insisted on knowing who had touched Him. Finding concealment vain, she came forward tremblingly, . . .

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. . . and cast herself at His feet. With grateful tears she told the story of her suffering, and how she had found relief. Jesus gently said, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought.

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.

After healing the woman, Jesus desired her to acknowledge the blessing she had received. The gifts which the gospel offers are not to be secured by stealth or enjoyed in secret. So the Lord calls upon us for confession of His goodness. "Ye are My witnesses, saith the Lord, that I am God." Isa. 43:12.

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls.

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When the ten lepers came to Jesus for healing, He bade them go and show themselves to the priest. On the way they were cleansed, but only one of them returned to give Him glory. The others went their way, forgetting Him who had made them whole. How many are still doing the same thing! The Lord works continually to benefit mankind. He is ever imparting His bounties. He raises up the sick from beds of languishing, He delivers men from peril which they do not see, He commissions heavenly angels to save them from calamity, to guard them from "the pestilence that walketh in darkness" and "the destruction that wasteth at noonday" (Ps. 91:6); but their hearts are unimpressed. He has given all the riches of heaven to redeem them, and yet they are unmindful of His great love. By their ingratitude they close their hearts against the grace of God. Like the heath in the desert they know not when good cometh, and their souls inhabit the parched places of the wilderness.

It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies. Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has wrought for us.

And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." Ps. 116:12-14.

Procedure for Anointing the Sick

The procedure for anointing the sick is outlined in the *Minister's Manual*. The anointing service is performed for anyone who is seriously ill. While it should not be used for minor ailments, it should also not be reserved only for those who are dying.

"Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven." (James 5:14, 15).

Note that the verse asks, "Is anyone among you sick?" rather than "Is anyone among you dying?"

The service is performed by a pastor or in his absence, by an elder (but with the pastor's approval). The person officiating should be accompanied by a few elders, and anyone who has a special gift for prayer. It can be performed in a home, at the church, in a nursing home, or in a hospital. If it is done in a hospital or nursing home, it should not interfere with the medical work being done there.

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Normally, non-Christian friends and family are not invited to the service, but they should not be asked to leave if they are present already.

Before the service, the recipient should be prepared by a careful examination of his or her own heart. This should include a confession of any sins to the Lord. "If I regard iniquity in my heart, the Lord will not hear" (Psalm 66:18). The recipient may also be encouraged to read the chapter "Prayer for the Sick" in Ellen White's *The Ministry of Healing*. (see the Spirit of Prophecy references above).

The service begins when the pastor explains the purpose of the service to all present, and how the service will be performed. The recipient may be asked to give a testimony. If the recipient is not too sick, time should be taken to read passages from the Scriptures explaining the prerequisites for divine healing:

1. **Belief that God can and does heal.**
2. **The confession of sin.**
3. **Commitment to healthful living.** It is presumptuous to ask God to heal us if the person intends to continue the behavior that caused the illness in the first place.
4. **Willingness to use human means.** God does work miracles, but sometimes he chooses to do this through human agents. He may already have chosen a doctor through whom the afflicted person may be healed. It is not a sign of faithlessness to seek healing through human effort. "Every good gift and every perfect gift is from above" (James 1:17)
5. **Trust God's answer.** Sometimes God answers quickly, sometimes slowly, and sometimes He answers "No." If the sick person is not healed immediately (or is not healed at all) it is not a sign that God was unwilling to heal or that the person lacked faith or spirituality. The scripture reading should end with the assurance that everything has been placed in God's hands and that God can be trusted.

Everyone then kneels, and prayer begins. The anointed may pray first, followed by the elders. The pastor prays last as he dips his finger into a vial of olive oil and rubs a small amount on the recipient's forehead. The oil symbolizes the Holy Spirit touching the sick person in a special way. Seventh-day Adventists do not follow the practice of applying oil to the part of the body that is afflicted.

As soon as the prayer is ended, the anointing party leaves. If fellowship is desired, it should take place before the anointing service. The party should leave while the spirit of reverence and the presence of God prevail.

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REQUIREMENT 3: What is continuing education as related to health careers?

Once health professionals are certified or licensed to practice, they are required to keep their educations current by enrolling in "Continuing Professional Education" or CPE. They must complete a specific number of hours of coursework every year. During these courses, the professionals review current practices and are exposed to the latest techniques. These courses are often sponsored by their employers, and often involve overnight trips taught at resorts or spas. Employers provide this "perk" because they wish to retain their employees.

IMPORTANT. THE FOLLOWING NOTES ARE INTENDED AS A GUIDE ONLY. PEOPLE IN THE MEDICAL PROFESSIONS SHOULD CHECK WITH, AND ABIDE BY, CURRENT REGULATORY REQUIREMENTS RELEVANT TO THEIR PROFESSIONS.

Example – The Medical Profession

Australian doctors are bound by legislation to continue their education to maintain their certification to practice. This is called the AQ&CPD program. This stands for "Quality Assurance and Continuing Professional Development". Within this program, participants need to cover areas of study, that will accrue 130 points, over a three year period. These study areas can be accessed on-line, and at convention seminars.

The primary aim of the RACGP (Royal Australian College of General Practitioners) QA&CPD Program is to assist all Australian GPs (General Practitioner or Doctor) maintain and improve the quality of care they give to patients through participation in continuing professional development.

The doctor's Medicare status is also affected by their involvement in the ongoing education program. Medicare Australia holds and maintains the register of Recognised General Practitioners and is the only organisation authorised to alter the recognition status of any GP.

The RACGP QA&CPD Program is obliged by legislation (Section 3G of the Health Insurance Act 1973, regulation 6) to advise the Chief Executive Officer of Medicare Australia with the names of those GPs who do not meet the minimum requirements of the QA&CPD Program. However, the primary role of the QA&CPD Program is to assist GPs maintain their eligibility.

New Zealand doctors keep up their training through - CME (Continuing Medical Education) and MOPS (Maintenance of Professional Standards) activities are designed to enhance knowledge, skills, attitudes and judgement to improve the health care provided for patients. A minimum of 30 credits is required per triennium from CME.

Pacific Island nations who provide medical education also use the CME route to maintain ongoing education for their medical practitioners. Medical conferences that include Australia, New Zealand, Fiji, Canada and other nations attempt to ensure that medical information and updates are shared among the nations to maintain a high standard of medical care.

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Example – Nursing Profession

Nurses usually need to maintain their registration on a yearly basis. If they have been out of the workforce for some time, official “Refresher” courses are available to help their re-entrance back into the work force. Those fully employed in a hospital are required to attend “inservice” sessions to update their professional knowledge and skills within their area of expertise. These inservice hours are recorded on their history of employment, kept by the hospital or employing body.

Further education for [registered nurses](#) includes continuing education, postgraduate and other formal award courses that may be offered through tertiary institutes as well as hospital or Area Health Service based clinical specialty courses. Studies can be undertaken on a full time or part time basis and some are offered by distance and other flexible education models.

Continuing education includes seminars and conferences for which no educational award is granted. Employers provide some as "inservice" education and participants may receive an informal award called a **Statement of Attainment**. A range of organisations including specialty and professional organisations, TAFE, The College of Nursing and universities offer others.

REQUIREMENT 4: Interview at least two people who work in a medical health career.

One of the two must be someone other than a doctor or nurse, such as someone working in dentistry, physical therapy, respiratory therapy, radiology, nutrition, etc. In your interviews ask the following questions:

- a. Why did you choose your profession?
- b. What education is necessary to enter your profession?
- c. After education what amount of time does it take to become certified or proficient in your field.
- d. What part of your job do you like the best? The least?
- e. What days of the week and hours per day do you work at your job?
- f. What advancement is available in your field?
- g. What course of study in college would complement your chosen profession?
- h. What are some institutions that offer training in your profession? that offer training in your profession?

Note: Refer to the Health and Healing Honour Workbook for an Interview Form for this Requirement.

The interview should take about 20-30 minutes to complete.

You may need to set up an appointment with these professionals, and they may ask that you come to their facilities for the interview. Be prompt. It is also courteous to send your interviewees a card or a gift as a thank you. If the interview is conducted at the medical facility, you may be able to meet much of requirement **5b** as well.

Health and Healing Honour

REQUIREMENT 5 Do one of the following:

- a. **Be a candy striper or a page (or a student doing work experience) in a hospital or medical facility.**

Some health facilities may require the Pathfinder to be at least 16 years of age to be involved in “work experience”. This is also a time within some high school systems where Careers Advisors can be of assistance in planning locations for work experience / interview visits, within the local health system.

Or

- b. **Visit a medical or dental ~~office~~ clinic or practice and do the following:**

- **Observe the areas of operation, such as the business office, laboratory, examining rooms, x-ray rooms, etc.**
- **Be introduced to the equipment used. ~~in the office.~~**
- **Learn the steps of ~~an office~~ a visit from when a patient comes into the waiting room until the time he or she leaves. ~~the office.~~**
- **Learn how the doctor does an examination from the taking of the patient's history to the diagnosis.**

Refer to the Health and Healing Honour Workbook for a Response Form for this Requirement.

Or

- c. **Go on a visit with a home nurse and do the following:**

- **Learn the steps of a home visit from when the nurse finds out about the patient to when the nurse reports to a doctor.**
- **Observe the nurse taking the vital signs.**
- **Observe the nurse giving instructions and medication.**

Refer to the Health and Healing Honour Workbook for a Response Form for this Requirement.

Or

- d. **Visit an outpatient department of a hospital, such as physical therapy, x-ray, laboratory, etc. Do the following:**

- **Observe the areas of operation in the department.**
- **Be introduced to the equipment used in the department and how it works.**
- **Learn the steps a patient takes when visiting the department.**
- **How many people does it take to staff the department?**
- **Does the department operate at night?**

Refer to the Health and Healing Honour Workbook for an Response Form for this Requirement.

Please refer to the information provided overleaf.

Health and Healing Honour

General Steps taken for any medical, dental, nursing, hospital visit may include all or any of the following depending which country you live in, and which health professional you are visiting -

- 1) Unless it is an emergency, most visits to a health professional are booked visits, so an appointment for date and time are made before the client's arrival.
 - 2) On arrival the patient checks in with the receptionist to clear any health insurance information that may need to be collected. A medical history of the client is also collected if the client is new to the practice or if the client's health status has drastically changed from the last visit.
 - 3) Base line observations are taken, usually by a nurse, or nursing assistant. These include temperature, pulse, blood pressure, respirations, weight, any allergies are noted. A note is made of why the client felt the need to visit the health professional.
 - 4) The client is then called by the health professional when their turn on the visiting list arrives. It is often the case that a waiting period ensues after the paperwork has been attended before the client can see the health professional.
 - 5) The health professional assessment usually commences with an interview with the client regarding the ailment that the client has.
 - 6) It is then followed by a physical examination of the client, concentrating on the part of the body that has the pain.
 - 7) Advice is given regarding pain management, physical interventions are attended to if required, further tests are organised ie blood tests, x-rays, ultrasounds etc if needed. A medication script is written up if required.
 - 8) On leaving the health professional assessment, the client then returns to the receptionist to organise payment for health services provided. All or some of the cost may be carried by government contribution, private health insurance or the client personally.
 - 9) The responsibility of being compliant to the health professional's recommendations remains with the client. This includes obtaining medications, following exercise regimens and any follow-up appointments that have been recommended.
 - 10) Follow-up appointments are requested if they are deemed necessary, and the client is responsible for making these on his return to home with the required health professional.
 - 11) If the client is unable to attend to these needs, the home nursing team often becomes involved to help the client achieve the best level of health possible for their circumstances. These nurses leave written reports on the client's health status for routine medical follow-up. If the client's condition has deteriorated from their last visit, the nurse can arrange emergency assessment by a medical health professional through a visit to a hospital emergency department, or a medical home visit.
 - 12) Health professionals are not able to be held responsible for the negative effects of non-compliance by their clients.
 - 13) The only time a client can be forced to undergo treatment, is if they are deemed by statutory declaration to be incapable of making rational decisions under the mental health act. They are then "scheduled" and the responsibility of decision making then passes to a family member, or a health professional placed in charge of their case.
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