

# Spiritual Care



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## Reconciling Religion with Spirituality

For better or worse, in various ways, we all have been influenced by some religion. Just as none of us is without a nationality, even if one lives outside one's country of origin, and considers oneself to be a global citizen, so it is with religion. This being the reality at this historical moment, what should be our relationship with religion?

As we have seen, Jesus did not establish a religion but rather offered to his disciples a way of life; an invitation to adopt his lifestyle. How do we, who live in this third millennium after his birth, balance being a member of the Christian religion, with being the nonreligious disciple of a nonreligious Master?

Spirituality and religion can be mutually beneficial. Religion can give Spirituality a structure, a language of prayer and rituals to express mysteries that resist being housed in words.

*Continued on page 3*

## Spirituality

by Paul Campbell

*"Our hearts are restless until they find their rest in Thee"...* So goes the familiar petition directed to a personal God, by the Christian elder Augustine.

What Augustine is articulating is more than a particular Christian longing. These words give voice to the essence of all humanity. I want to contend that the restless "place" identified by Augustine is the "location" of our spirituality. We are born with restlessness in our core. Such restlessness is the evidence, the location of our spirituality.

As I make this Christian claim, I realize that committed seekers from other faith traditions express these essential matters differently. There are several honorable ways for humans to connect with (and participate communally in) the enterprise identified by Augustine.

*Continued on page 4*

# Spiritual Care Newsletter

Welcome to Spiritual Care, a newsletter for Spiritual Care Providers Across Manitoba.

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This bulletin is made available through the support and cooperation of a variety of Interfaith organizations and Manitoba Health.

We welcome the participation of any and all Manitoba Interfaith organizations.

To submit an article or for more information, please contact a member of the editorial committee, listed on the back of this issue.

Please feel free to contact a member of the editorial committee with your suggestions.

The Spiritual Care Newsletter is developed by a committee of community spiritual care advisors, including:

Paul Campbell  
204-786-9857  
Tim Frymire  
204-235-3286  
Timothy Fenelon  
204-237-2356  
Laure Salo  
204-237-2356  
Harry Ritchie  
204-661-7402  
Richard Dearing  
204-786-9252  
Jonathan Ellerby  
204-926-7040  
John Lenshyn  
204-586-8541  
Marline Wruck  
204-237-9263  
George Neufeld  
204-786-7146

With comments, contact:

Reverend George Neufeld  
Provincial Coordinator  
Manitoba Health  
2051 - 300 Carlton Street  
Winnipeg MB R3B 3M9

Telephone:  
204-786-7146  
Facsimile:  
204-772-2943  
E-mail:  
geneufeld@gov.mb.ca

To add your name to the mailing list, or to have your name removed, please contact:

Marline Wruck  
204-237-9263

We are keenly aware that the old proverb is true:

“Wherever there is no vision the people perish”.

Herein is our intention to spell out a renewed vision of Spiritual Care, and to offer some ways of fulfilling that vision.

**Mission Statement**  
The Spiritual Care Newsletter articulates, affirms and explores the essential role of spirituality in holistic health and healing.

**Intention**  
This mission is carried out by providing information, fostering collegiality within and amongst disciplines, affirming the provision of professional care, and connecting persons in all regions of Manitoba.

**Vision**  
The Newsletter will:

- offer a format which is fluid, organically relevant, and open
- provide a format for the exploration of issues of access and barriers to care for marginalized people and communities
- promote and reclaim the spirituality of wholeness and healing
- include all disciplines
- encourage diverse and complimentary approaches
- dialogue with other fields of Spiritual Care: prisons, schools, etc.

# Reconciling Religion With Spirituality

*Continued from page 1*

On the other hand, because by its nature Religion tends to be a preserver of dried yesterdays and the guardian of past customs, a good Spirituality can fertilize religion by making it vigorously alive in the midst of daily life.

While Religion can save spirituality from being an ungrounded or false experience, Spirituality can rescue religion from arid irrelevance. A Spirituality can "freedomize" religion by giving creative expression to the love of God outside of church-space, and, by consecrating as sacred, all ordinary actions. Religion furnishes sacraments, and a Spirituality makes life sacramental.

Religion provides a structured sense of home and tradition, while a Spirituality transforms religion into a floating aircraft carrier from which we can fly off in quest of unexplored divine places and experiences. We can then return to the carrier both to share the fruits of that quest, and to experience the divine in community.

A Religion recalls how God has spoken to us in times past; a Spirituality attends to how God speaks to us today. Our spiritual ancestors who heard God speaking to them thousands of years ago lived when there were no spiritual directors or long lists of religious rules. For them Spirituality simply meant being faithful to God's designs.

It can be the same for us as we balance Religion and Spirituality. The early eighteenth century spiritual writer Jean-Pierre de Caussade wrote of the people of the pre-religious period:

"Then it was enough for those who led a spiritual life to see that each moment brought its duty to be faithfully fulfilled. On that duty the whole of their attention was fixed at each successive moment ... Under God's unceasing guidance their spirits turned with conscious effort to each new duty as it was presented to them by God each hour of the day."

If his words sound familiar, it's because the Spirit is a holy underground river springing up spontaneously in each age with the same fresh, life-giving water. Caussade echoes our now-familiar wisdom of the German mystic Meister Eckhart "that becoming holy simply requires doing the next task before us with all our heart and soul, and with delight."

Religion tends to require the completion of countless obligations and duties, while the Way of Jesus is simple. It is a way of love, and it can be contained his words, "thy will be done," which simply means following God's designs for us moment by moment in each duty of our day. God's will is revealed precisely in our daily moments. God's design is for each of us to do the works of God as we go about our daily tasks: answering the telephone or a knock at the door, responding to one interruption in our agenda after another, or suffering from some physical pain or frustration with dignity and grace. The lifestyle of the Galilean Liberator reveals how such 'unholy' occasions can become the work of the Holy One.

God enfleshed in Jesus is at work in every moment, transforming death into life, converting darkness into light, setting free the enslaved and imprisoned, and granting forgiveness for injury. Such is God's will for us. Each moment in our life brings its own duty to which we are to respond with a fullness of loving attention and in the process we become Godlike. This is the essence of a simple religion, a religion reduced to the essentials.

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Reprinted with permission from "The Great Escape Manual" by Ed Hayes.

For a review of this book, see the next page.



*Continued from page 1*

Yet every delicate spiritual expression of our humanity arises from our discontentedness.

Ok, maybe the “restless” descriptor doesn’t do it for everyone. Maybe it is better for us to talk about our longing, our searching, our hungering, our reaching for more (better, deeper, quicker, wider, louder) .... whatever. Yet however you may term it, our spirituality stems from that restless “place”. That’s it. Our spiritual aspect is the “place” where humans get in touch with: our incompleteness, our longing for fulfillment, our urge for connection, our search for “God”.

This is 2003, and “spirituality” is in the news. Spiritual talk spills from the lips of entertainers and politicians and athletes. Recipes for quick spiritual fixes flash from the covers of popular magazines. Advertisers charm our longing spirits with everything from soap to cars to life insurance to paper diapers and, yes, to ersatz salvation. And because we have been trained from the

cradle to be consuming units, we are vulnerable when these beguiling voices from the marketplace suggest how to satisfy our longings. In our restless state, we are tantalized towards consuming more and more and more. But there is no lasting satisfaction of the spirit here.

Wisdom would encourage us to resist the “gods” of any popular culture prescribing how to deal with restlessness. Wisdom would encourage us to enjoy our innate spirituality in the company of others who know that our vulnerability is not for sale, not for profit, not satisfied with a quick hit. Instead, the dependable resources for our expressions are to be found in the time-tested spiritual traditions of humankind.

The aim of this newsletter is to companion us towards true fulfillment for our longings. Together let us embrace Mystery, let us imagine Creation in harmony, let us trust in the healing power of the Holy. Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee.

## Between The Covers

by Laure Salo

### The Great Escape Manual by Ed Hays

It has been a delight for me to read Edward Hays’ new book, “The Great Escape Manual”. In this, his twenty-fifth book, Edward Hays has distilled over forty years of experience as a priest and spiritual guide, particularly aided by his recent work as a chaplain at a state penitentiary. In his characteristic creative, eye-opening humorous writing style, Ed weaves in insights from contemporary theology, scripture, and psychology. As a result, Hays provides a daily, workable Spirituality of Liberation based on the lifestyle of Jesus the Liberator, who began His liberating mission by announcing His intention "...to set the prisoners free."

The prisons addressed in this book are not those built with tall stone walls and iron bars; they are self-constructed places of incarceration that diminish our freedom. So, the escape plans

presented in this book are for the countless prisoners of anger, fear, impatience prejudice, religion, as well as those shackled by the clock, crowded schedules and work. In this truly down-to-earth escape manual, each chapter concludes with an Inventory of Escape Tools and Unshackling Reflections. This "how-to" section provides practical, "doable" techniques for getaways from various dangerous emotions, negative attitudes and self-enslaving behavior.

This is really a text book for liberation. An enjoyable, insightful, helpful book.

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Other books by Hays are: Prayers for a Planetary Pilgrim, Psalms for Zero Gravity, Prayers for the Domestic Church. (All 'deliciously' written; Ed loves to play with words.)

## Hospice & Palliative Care Manitoba ... "Your link to quality end-of-life care."

Hospice & Palliative Care Manitoba was founded as the Manitoba Hospice Foundation Inc. in 1983, in response to the need for better care for the dying in our community.

At some time, in some way, we must all face the end of life. We fear dying in pain and isolation. We hope to face death feeling safe, comfortable and cared for.

Hospice palliative care provides comfort care for individuals and their families living with terminal illness, and bereavement support for those coping with grief.

The Care unit coordinates a team of family members, professionals and volunteers to meet the physical, emotional, practical and spiritual needs of individuals and families coping with terminal illnesses.

For the past 20 years as your provincial association, Hospice & Palliative Care Manitoba has demonstrated its commitment to ensuring that quality end-of-life care will be available throughout Manitoba. We believe that "we enter this world surrounded by love, comfort and care and we deserve the same when we leave."

### **HOSPICE & PALLIATIVE CARE MANITOBA** Proudly Announces the Inauguration of the Companion of Hospice Award

#### **Purpose of the Award**

To recognize exemplary individual contributions to the field of hospice palliative care in Manitoba .

#### **Eligibility Criteria**

The nominee:

- Should be a Manitoban
- Should be a person involved in the hospice palliative care field in either a paid or volunteer capacity
- Should have made a difference in the quality of life for those facing the end of life
- May have contributed from some of the following areas: service, research, education, administration, fund-raising or advocacy

**Submission Deadline: May 31, 2003**

To obtain Nomination forms, please contact:

Awards Committee  
Hospice & Palliative Care Manitoba  
2109 Portage Avenue  
Winnipeg, MB R3J 0L3  
Phone: 204-889-8525  
Email: [info@manitobahospice.mb.ca](mailto:info@manitobahospice.mb.ca)

[www.manitobahospice.mb.ca](http://www.manitobahospice.mb.ca)  
Your Link to Quality End-of-Life Care 1983 - 2003

## The Divine-Human Connection: Wired For God

### Rev. John Lenshyn, M.Div., D.Min.

Recently granted the degree Doctor of Ministry, Rev. John Lenshyn is the Coordinator of Pastoral Care Services for the Fred Douglas Society, Winnipeg, Manitoba. The Society is affiliated with the Winnipeg Presbytery of the United Church of Canada, and provides housing and other services for seniors. Previously John has been the Pastoral/Palliative Care Coordinator for the Red River Valley Health Facilities of the Central Manitoba Regional Health Authority. He has also had eighteen years of church pastoral experience.

John's doctoral research reflects his interest in and experience with ministry to the elderly, particularly those living with Alzheimer Disease. His dissertation is titled "In Pursuit of an Effective Model of Pastoral Care for the Emergence and Development of Soul in the Person with Alzheimer Disease."

In addition to his position with the Fred Douglas Society, John is a sessional lecturer at the University of Winnipeg, where he teaches a course on Pastoral Care in Relation to an Aging Society. He is a frequent presenter at workshops and conferences, both provincially and nationally, on themes of spirituality and its connection to aging, dementia, palliative care, death and dying, and related issues.

Those interested in his possible availability as a presenter can contact him at (204) 586-8541, ext. 135 or [JohnL@fdl.mb.ca](mailto:JohnL@fdl.mb.ca), or [jlenshyn@mb.sympatico.ca](mailto:jlenshyn@mb.sympatico.ca)

There are increasing numbers of professionals from various disciplines who are beginning to explore, or accept, the existence of a Divine-Human connection as a basic part of the human person. There is some evidence that points to a connection, for example, between brain functioning, abnormalities of the brain (such as epilepsy, Alzheimer Disease, and other afflictions) and spiritual experience.

Jeremiah Creedon writes, "Some neurologists see a link between mysticism and epilepsy"<sup>1</sup> He further states that "some neuroscientists feel they may be on the verge of identifying a sixth human sense, that intuitively perceives the Divine, a core, basic, fundamental part of the human brain."<sup>2</sup> Much more on this theme can be found in the book *Whatever Happened to the Soul?* referenced at the end of this article.

The existence of this kind of Divine-Human connection as an integral part of a person has implications for spiritual care. This would mean that the parameters of spirituality, and its expression, must move beyond cognitive, rational boundaries, and embrace the intuitive and emotive.

This further allows for experience and expression of spirituality in those who are cognitively handicapped regardless of age or cause. Even for those elderly with dementia, this intuitive, non-cognitive fundamental component of being is capable of Divine-Human connection, especially as it is the right hemisphere of the brain (which is by nature more affective and intuitive) that remains more functional for them for a longer period of time.

Other research corroborates what Creedon presents. Abramowitz, in her work with the Jewish elderly, has discovered: "Even among the frail elderly and the demented there seems to be awareness of a Higher Being and a desire to establish contact."

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L. Novic concurs. He states that an awareness of the Divine continues well into old age, even into times of dementia. "The sense of relationship with God remains strong even among patients who have suffered severe brain damage which has rendered them confused. They retain an awareness of the Higher Being – someone close to them."<sup>4</sup> Judy Corey, a chaplain, carries Novic's thought further by stating that not only does an awareness of Divine Presence exist, there is the desire even in those with Alzheimer Disease to establish contact with the Divine.

As she says, "No matter how profound the degree of dementia and confusion, there is a holy place inside that still recognizes and responds to God."<sup>5</sup>

Tim Brennan, a person with Alzheimer Disease, summarises. He acknowledges that in his journey with Alzheimer Disease, he is becoming less religious but more spiritual. He often feels the Divine Presence.<sup>6</sup> "There is a sixth sense at work which 'feels' His Presence."

In his own experience, Brennan is validating the neuroscientists, neurologists, and others who are now speaking of the Divine-Human connection. The existence of such a link offers hope to all who care for the holistic well-being of the elderly, and hope for the elderly themselves in their spiritual journal.

## Footnotes

<sup>1</sup>Jeremiah Creedon, "God on the Brain," *Utne Reader*, March/April, 1998, 8.

<sup>2</sup>Ibid, 9.

<sup>3</sup>Leah Abramowitz. "Prayer as Therapy Among the Frail Jewish Elderly," *Journal of Gerontological Social Work*, 19, no. 3 / 4, 1993, 69.

<sup>4</sup>L. Novic. "How Traditional Judaism Helps the Aged Meet Their Psychological Needs," *Aging and the Human Spirit*, ed. Lefevre and Lefevre (Chicago: Exploration Press), quoted by Abramowitz, 71.

<sup>5</sup>Judy Corey. "Edna's Song." *Healing Ministry* 8, no. 1 (2001), 18.

<sup>6</sup>Tim Brennan, Article Five.

<http://www.nhisgarden.com/his-eyes/article-five.html>

## Suggested Sources

Brown, Warren S., Nancey Murphey and H. Newton Maloney ed. *Whatever Happened to the Soul?* Minneapolis: Fortress Press, 1998.

Greenfield, Susan. *The Private Life of the Brain*. New York: John Wiley and Sons, Inc. 2000.

Post, Stephen G. "A Neurological Reflection on Religious Experience, Self, and Soul."  
<http://www.parkridgecentre.org/cgi-bin/ShowPage>

Shear, Jonathan. "On Mystical Experiences as Support for the Perennial Philosophy." *Journal of American Academy of Religion* 62, no. 2 (1994), 319-342.

Snowden, David. *Aging with Grace*. New York: Bantam Books, 2001.

## Definitions of Spirituality

*"Spirituality is the soul surprising the mind"*

*"Spirituality is the constant longing to return to the Source ... the yearning for an ongoing connection with the Divine."*

When my daughter Adira was 8 or 9 years old, she loved to look at picture books with goddess images. When I asked her why she was so taken with these photos she said "because She looks like me." Her answer might serve as another answer to the question about spirituality:

*"Spirituality is recognizing the Divine in our own image or finding our own image in the Divine ... S/he looks like me!"*

**Carol Rose: educator, wise woman**

## Dr. John Toews Visits Sara Riel Inc.

Dr. John Toews, is a Professor of Psychiatry at the University of Calgary, where he focuses on education, and supervision of psychotherapy, clinical practice research, and administration. Previously he was a professor in the Department of Psychiatry at the University of Manitoba.

John Toews has devoted the latter half of his career to seeking an understanding of human interactions in medicine. He has given many presentations, workshops and retreats on integrating spirituality and health care. These presentations have dealt with the spiritual significance of being a health-care provider, help people deal with chronic diseases in a way that helps them to become spiritually alive, and the role of the Church in caring for people with mental illness. In 1995 he authored a book "No Longer Alone: Mental Health and the Church". He is also the recipient of the Anabaptist health-care Award in 1998.

John's greatest joys are in the relationships he shares in the struggle to bring about wholeness and healing in relationship with others. John shared with the group his personal struggles and his family's struggles with mental health issues.

On November 6th, 2002, Dr. Toews was a guest speaker at Sara Riel Inc. There were approximately 60 clients and staff who attended John's talk. John spoke of folks who struggled with mental health concerns as the "Unsung Heroes", and how so many people with this illness were able to rise above it and live life to their fullest potential. He spoke of the remembered dreams that many had for their life, and, how for some, these dreams had to be reshaped and revised. He had us all look at what success means to us individually; no matter what our struggles, we indeed can have success.

John spoke of stigma and how people can feel very vulnerable. He felt that the worse thing for people to do is to believe the stigma attached to their illness.

As John does in all of his presentations that he offers, he speaks of "HOPE". With God's love, and the faith that people carry within themselves, the hope can always be present. Nurturing the spiritual part of our being can keep that hope alive.

John spoke about "Cure versus Healing". Cure is to make better: it's done to you. Healing means we're on a path to becoming whole. In this we recognize that we are loved and have incredible worth.

He challenged us to love and care for ourselves, and to let the spirit mold us as we walk along the path of healing. Also, never to be forgotten, God comes to us through others.

The question was asked by John, " In what way has your illness been a blessing? " Some of the answers given by the participants were:

- I'm more compassionate
- It has made me stronger
- It has given me deeper insights into people and their struggles
- I feel closer to God

In conclusion, John offered Psalm23 to reflect on. When going through the valley of the shadow, there is a table set in the midst of the enemy. He spoke about whatever that enemy may be for each person: at that table there can be love, support, and caring.

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Marline Wruck is a Chaplain at Sara Riel Inc.



# Upcoming Events

## **Marriage Encounter**

**March 21-23**

**Charterhouse Hotel, Winnipeg**

\$45 registration fee is required. Near the end of the Marriage Encounter, participants will be asked for a contribution to the United Marriage Encounter, so that other couples may participate. This method has made it possible for all couples to participate, regardless of financial circumstances.

For further information, contact [uwwme@org](mailto:uwwme@org) or Sherri Wood and Larry Vilk at (204) 694-4045 or Oriole and Art Veldhuis at (204) 488-3283.

## **End-of-Life Care: Celebrating Diversity**

**Provincial Palliative Care Conference**

**September 25-26, 2003**

**Winnipeg Convention Centre**

Keynote Speakers:

*Dr. Robert Buckman:*

Medical oncologist and professor at University of Toronto; communications expert with an incredible sense of humour; broadcaster and author of "I Don't Know What to Say" and "How to Break Bad News".

*Dr. Kerry Bowman:*

Clinical Ethicist at Mount Sinai Hospital in Toronto; Coordinator of the Improving End of Life Care Project at the University of Toronto Joint Centre for Bioethics; lectures and publishes globally on ethics in health care, mediation, end-of-life care and cultural diversity.

*Call For Abstracts:* Deadline February 21, 2003

Contact Hospice & Palliative Care Manitoba office at (204) 889-8525, toll-free at 1-800-539-0295 or visit the conference Web site at [www.manitobahospice.mb.ca](http://www.manitobahospice.mb.ca) for more information.

## **Demystifying Palliative Care**

**June 10, 2003 - 6:30-8:00pm**

**October 21, 2003 - 4:30-6:00pm**

**Nurses Parlour, Room N103, Nurses Ed. Bldg,  
431 Tache Ave, Winnipeg**

An brief presentation by palliative care professionals with time for discussion.

Myths and misunderstanding abound when it comes to caring for people with advanced disease. If you, or someone you love, has a life threatening illness, this will be of interest to you.

This educational meeting will provide an opportunity to:

1. Meet with nurses, doctor, and social workers.
2. Gain an understanding of palliative care.
3. Ask any question you might have.
4. Learn the service options available in Winnipeg

Organized by: CancerCare Manitoba, Hospice & Palliative Care Manitoba, and the Winnipeg Regional Health Authority.

## **Centering Prayers**

**Monday-Thursdays - 12:15-12:45 pm**

**Friday - 11:30 to noon (Lectio Divino)**

**Bryce Hall chapel, University of Winnipeg**

Also, retreats are held the first Saturday morning of every month.

## **Therapy Resource**

Interfaith Marriage and Family Institute offers therapy to couples, families and individuals. The institute is a United Way supported agency, and offers a sliding fee scale. Single session therapy is also available on a walk-in basis, on alternate Fridays.

Call the Institute at (204) 786-9251 for details.

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If you are aware of any upcoming event:

please contact Laure, at (204) 254-7958 or by e-mail at [billaure@shaw.ca](mailto:billaure@shaw.ca)

CAPPE ANNUAL GENERAL MEETING  
Manitoba/ North-Western Ontario Region

AN INVITATION TO JOIN US

Friday, March 28, 2003

Concordia Place chapel  
Main Floor

Guest Speaker:

Rev. Ken Kuhn  
Protestant Chaplain  
Stony Mountain Institution

Speaking on: "Spiritual Care in Corrections"

Program:

3:30 pm - Business Meeting  
5:00 pm - Dinner (catered by Concordia Place)  
6:00 pm - Guest Speaker

Cost: \$10.00  
Please pay at the door

RSVP by March 12  
Erica Black: 204-632-3431  
E-mail: [annh@sogh.winnipeg.mb.ca](mailto:annh@sogh.winnipeg.mb.ca)

**Health Sciences Centre, Winnipeg  
April 28 to July 11, 2003**

Offering a full time unit.

**September 2, 2003, to April 2, 2004**

Offering an extended unit.

Contact: Fr. Gilbert Gariepy at 204-787-1886.

**Victoria General Hospital, Winnipeg  
April 28, 2003 to July 11, 2003**

Offering a full time CPE unit.

Contact: Rev. Ron Long at 204-477-3216

fax 269-5425, e-mail rlong@vgh.mb.ca

**St. Boniface General Hospital, Winnipeg  
April to July 03, 2003**

Offering a full time 11 week CPE unit.

**Fall, 2003**

Offering an extended unit.

Contact: Tim Frymire at 204-237-2356

fax 235-3528, e-mail tfrymire@sbgh.mb.ca

**Norman RHA and Henry Budd College  
January 6, 2003 to June 30, 2003**

Offering an extended CPE unit.

Contact: Rev. George Neufeld at 204-786-7146

fax 772-2943, e-mail GeNeufeld@gov.mb.ca

**Parkland RHA and regional Faith Communities  
September, 2003 to April 2004**

Offering an extended CPE unit.

Contact: Rev. George Neufeld at 204-786-7146

fax 772-2943, e-mail GeNeufeld@gov.mb.ca

**Bethania Mennonite Personal Care Home/  
Concordia Hospital/Donwood Manor,  
Winnipeg**

**February 21 to June 25, 2003**

Offering a compressed extended unit.

**September 5, 2003 to February 5, 2004**

Offering a fall compressed unit.

Contact: Rev. Harold (Harry) Ritchie at  
204-661-7402, fax 661-7297.

e-mail hritchie@concordiahospital.mb.ca.

**Riverview Health Centre, Winnipeg  
Chaplain Residency program**

**September 2, 2003 to May 7, 2004**

Offering a Chaplain Residency program that focuses on pastoral competencies related to end-of-life care. In the course of the program, which consists of three full-time units of Clinical Pastoral Education, participants have the opportunity to complete a significant portion of the requirements for certification as a Specialist in Pastoral Care. Successful applicants must have completed a unit of Clinical Pastoral Education, be endorsed for ministry by a faith community, and be enrolled in or have completed a graduate degree in theology. A limited number of bursaries up to \$10,000 are available for participants with demonstrated need.

Contact: Rev. Glen R. Horst at 204-478-6281

e-mail ghorst@rhc.mb.ca

## Definitions of Spirituality

**“While there is in an increased interest in the spiritual dimension these days, I am not sure scientists would know where to include it, for the spiritual realm is not the realm of science but is appreciated only through the eyes of faith. It is the ground of our being, permeating the biological, psychological, and social spheres. Seeing the spiritual dimension in this way, we can appreciate events like healing, miracles, or even the tremendous significance of one person just helping and understanding another. It is the very substance of our lives.”**

Dr. John Toews,

“No Longer Alone, Mental Health and the Church”

Dr. John Toews, a psychiatrist from Calgary, speaks of spirituality from his own personal perspective, and also with those folks whom he journeys with as a practicing psychiatrist.

## Upcoming Chaplaincy / Spiritual Care Courses at the Booth Centre

### 3.242 Introduction To Chaplaincy/Spiritual Care August 11-15, 2003

This course introduces students to the ministry of spiritual care in an institutional setting. Issues considered include the context of spiritual care delivery, basic practices and procedures in spiritual care, theological foundations for spiritual care and the multi-cultural, multi-faith context of spiritual care.

This is the first course in a part-time certificate program in Chaplaincy/Spiritual Care offered at the undergraduate level. Other courses in this program which will be offered in this academic year are:

### 2.257 The Individual In A Pluralist Context May 5-9, 2003

This course will examine transition and change as it relates to the self of the Chaplain and the culture in which he/she lives and ministers. The course will explore the psychosocial and faith

transitions one encounters as a person. It will also explore the changes in the cultural/religious context we experience in the twenty-first century.

### 3.246 The Practice Of Chaplaincy May 12-16, 2003

This course will provide a study of the Practice of Chaplaincy/Spiritual Care. The topics covered will include: the philosophy of chaplaincy, ethical issues, record keeping, self-care, self awareness, basic counselling skills, and issues related to specialized ministry in chaplaincy. (Prerequisite 3.242 or CPE unit successfully completed)

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The tuition for each course is \$515.00, which includes textbooks and all materials. The tuition fee is subject to change with the new academic year.

For more information about these courses or the certificate program, contact the Program Coordinator, Dr. Catherine Skillin at 204 -924-4891  
E-mail [cskillin@boothcollege.ca](mailto:cskillin@boothcollege.ca)

## Sites For Sore Eyes

by Chaplain Timothy Fenelon

The following web sites and articles have some interest for many:

<http://www.asaging.org/forsa/index.html>

An article from the Forum on Religion and Spirituality: entitled: Forgiveness: A Spiritual Value that Fosters physical, psychological and spiritual health.

<http://www.science-spirit.org/aarticle/>

See article "Intimate Presence" as a chaplain discusses brain death and organ donation by Kevin Massey.

<http://www.med.yale.edu/intmed/hummed/yjhm/spirit/forgiveness/cpuchalski.htm>

The Yale Journal for Humanities in Medicine — "Forgiveness: Spiritual and Medical implications by Christina M. Puchalski, M.D.

<http://www.asaging.org/>

American Association on Aging which is a good resource. Some free information, and you may also subscribe for more detailed information.

# Directory of Manitoba's Spiritual Care Community

FACILITY	NAME	PHONE	FAX
1. Health Sciences Centre (WRHA)	Chaplain Patricia Frain	787-3884	787-1517
2. St. Boniface Hospital	Chaplain. Tim Frymire	235-3286	235-3528
3. Grace General Hospital	Mjr. Catherine McFarlane	837-0515	831-0029
4. Seven Oaks General Hospital	Rev. Doug Longstaffe	632-3596	697-2106
5. Victoria General Hospital	Rev. Ron Long	477-3216	269-5425
6. Misericordia Health Centre	Fr. Vince Herner	788-8285	772-4304
7. Concordia General Hospital	Rev. Kathleen Rempel-Boschman	667-1560	669-2110
8. Riverview Health Centre	Rev. Glenn Horst	478-6281	478-6122
9. Deer Lodge Centre	Canon Barbara Barnett	831-2592	895-3217
10. Brandon Regional Health Centre	Rev. John Wilderspin	726-2054	729-9973
11. Eden Mental Health Centre	Rev. Lorne Friesen	325-4325	325-8429
12. Selkirk Mental Health Centre	Rev. Mary Holmen	482-1607	785-8936
13. Ste. Rose du Lac	Chaplain Judy Saquet-Warrener	447-2181	447-2250
14. The Pas - Health Complex	Chaplain Lydia Constant	623-5949	623-1506
	Fr. James Ravenscroft	623-8231	623-5372
	Sister Helen Russel	623-8231	623-5372
15. Foyer Valade	Chaplain Aline Catnoir	254-3332	254-0329
16. Fred Douglas Society	Rev. John Lenshyn	586-8541	589-0110
17. Golden West Centennial Lodge	Mjr. Daphne Maye	888-3311	831-0544
18. Meadowood Manor	Rev. Ed Hamm	256-1610	254-5402
19. Middle Church Home	Rev. Lynne Austin	339-1947	334-2503
20. Sharon Home	Rabbi Neil Rose	586-9781	589-7560
21 Tache Nursing Home	Chaplain Helen Torchia	233-3692	233-6803
22. West Park Manor	Chaplain Ken Perry	889-3330	832-9555
23. Park Manor	Chaplain John Diamond	222-3251	222-3237
24. Calvary Place	Rev. Henry Schulz	943-4424	783-7524
25. Dinsdale Home	Capt. Sherri Williams	727-3636	727-2103
26. Sara Riel, Inc.	Chaplain Marline Wruck	237-9263	233-2564
27. Holy Family Nursing Home	Sr. Monica Papiz	589-7381	589-8605
28. Bethesda Health Centre	Rev. Larry Hirst	346-5166	326-3521

# Spiritual Care in the RHAs

## Assiniboine

The former South Westman and Marquette Regional Health Authorities were officially amalgamated on July 1, 2002 into the Assiniboine Regional Health Authority. Amalgamation has proceeded smoothly, with the philosophy that the strengths of two equal the successes of one.

In the former South Westman RHA, a regional Spiritual and Religious Care Advisory committee has developed a program that will enhance effective communication and collaboration between health care providers and clergy in the provision of care to residents/patients. Implementation meetings were held in the fall of 2002 in 13 communities throughout the region. Attending those meetings were appropriate facility staff, clergy and one of the regional committee members. Follow-up meetings are planned for spring to evaluate the implementation of the program. As well, a survey will be sent to clergy/facility staff to determine the effectiveness of the program from their perspective.

Discussions regarding implementation of the program to the entire region are planned to begin in Fall of 2003.

Contact:  
Lori Jones at 204-522-8177 ext.251  
E-mail [ljones@arha.ca](mailto:ljones@arha.ca)

## North Eastman

The North Eastman Health Association's Spiritual Care Advisory Committee is actively working on its priorities - raising awareness, client needs assessment, orientation/education, and standards/procedures. A pamphlet is being developed to advertise the existing programs. There are plans underway to sponsor a workshop in early May, partnering with Palliative Care.

In addition, the committee is preparing a proposal for staffing a Regional coordinator of Spiritual Care. Membership continues to diversify and represents a healthy cross-section of the general population, NEHA staff, and the faith communi-

ties in the region. The committee bids a fond farewell to the Rev. Brian Rountree, a "charter member" of the committee, who is leaving to pursue further education. Altogether, the committee enters a new year with hope and enthusiasm for the tasks ahead.

Contact:  
Lorraine Dent at 204-268-7400  
E-mail [ldent@neha.mb.ca](mailto:ldent@neha.mb.ca)  
Robert Murray at 204-753-8439  
E-mail [pcf@granite.mb.ca](mailto:pcf@granite.mb.ca)

## Burntwood

The challenge in the Thompson Spiritual Care Community is meeting the needs of an increasing Aboriginal population in the hospital. The Hospital does not have a Department of Chaplaincy nor a full time hospital Chaplain. The clergy and Spiritual care providers offer support and try to respond to the spiritual needs of their parishioners with sensitivity and understanding from their many different faith perspectives.

Contact (RHA):  
Ed Azure at 204-677-5390

Contact (Thompson Christian Council):  
Sister Andrea Dumont at 204-677-0163  
Fax 204-677-0169  
E-mail [educentr@mts.net](mailto:educentr@mts.net)

## South Eastman

2002 has been a year of getting established for the chaplains of our region. Mary Dyck (Resthaven PCH, Steinbach), Abe Funk (Menno Home PCH, Grunthal) and Larry Hirst (Bethesda Hospital and Place PCH, Steinbach) have each been serving in their capacity just over a year. Each has been well received by their communities.

Larry Hirst has been involved regionally in the spiritual dimensions of Palliative Care Volunteer training and Health Care Aid Palliative Care Training.

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# Spiritual Care in the RHAs

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He has also been involved with a team in designing and offering a six week Bereavement Support workshop for those in the region who have lost loved ones. This program will be offered twice in 2003 and is sponsored jointly by the local Funeral Homes, an independent Bereavement support group and the regional Palliative Care program.

There is hope that in the coming year the Spiritual Care Advisory Committee will become active again.

Contact (Resthaven Personal Care Home):  
Mary Dyck at 204-326-2206  
Fax 204-326-3521  
E-mail [mdyck@sehealth.mb.ca](mailto:mdyck@sehealth.mb.ca)

Contact (Menno Home):  
Abe Funk at 204-434-6496 or 204-434-9193

Contact (Bethesda Health Centre):  
Larry Hirst at 204-346-5166  
Fax 204-326-6479  
Email [Lhirst@sehealth.mb.ca](mailto:Lhirst@sehealth.mb.ca)

## **Churchill**

The Churchill Regional Health Authority is an acute care personal care facility which also incorporates Community Services for the community. Opportunity is given for the three churches in town to have services with the patients on a rotation basis on Sunday afternoon.

Clergy visit the hospital on an informal basis to be aware of patient spiritual needs. Clergy are also on-call as needed.

Contact:  
Rev. David Caskey at 204-675-2264  
Fax: 204-675-2962

## **Central**

The Spiritual Care Advisory Committee (SCAC) in the Central Manitoba region has been meeting monthly since January 2001. SCAC is comprised of a group of volunteers from the region who come from a diverse set of cultural, religious and professional backgrounds. To date, we have re-written our definition of what spiritual care looks like in our region in order to reflect the spiritual needs of all peoples. We have spent an enormous amount of time reflecting on the current PHIA and FIPPA legislation, and the concerns raised by spiritual care providers in our region. In the Fall of 2001, we sent out a letter to all spiritual care providers in our region thoroughly explaining some of the implications of these pieces of legislation upon both those who provide and receive pastoral care. Our region is geographically large and diverse, thus our committee members felt the need to establish a thorough contact list of spiritual care providers in the region, which is revised continuously.

We have recently completed an analysis of how spiritual care is provided in each of the Health Care Facilities in our region, which assessed everything from palliation to educational activities in spiritual care. We hope to summarize the many responses into a formal needs assessment package. Currently, we are working on writing standards for spiritual and religious care in our region using the most recent CAPPE standards as a guideline.

Contact:  
Neil Walker at 204-239-0418  
Etta Mc Fadden at 204-331-2155  
Rev. Leslie Calder at 204-324-6741

Chaplains:  
Rev. Peter Bartel at 204-324-5833  
Rev. Lome Friesen (Eden MH Centre) at 204-325-4325  
Rev. Morris, Vincent (Tabor Home) at 204-822-5626  
Rev. Ron Siemans, MB Development Centre Portage  
Rev. David Friesen (Salem Home) at 204-325-4316  
Chaplain Marilyn Fowlie-Neufeld (Boundary Trails) at 204-331-8800

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# Spiritual Care in the RHAs

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## **Selkirk Mental Health Centre**

The Committee is conducting a spiritual care program assessment, with input from staff, patients, family members, volunteers and community faith group leaders. We expect to help identify priorities in spiritual care, as well as identify any gaps in this service. An unused dormitory in the Reception building has been renovated and developed into a Spiritual Care Centre, complete with murals by a Selkirk artist depicting Inuit and Aboriginal themes. It was dedicated on June 20, in conjunction with our Aboriginal day celebrations, and will be used for worship services, Aboriginal crafts and aboriginal programs such as sharing circles. Other program staff use it for relaxation groups that promote wellness of body, mind and spirit. The smaller chapel is in use as a meditation/quiet room and for smudging.

Contact:

Rev. Mary Holmen at 204-482-3810 ext. 382  
E-mail [mholmen@gov.mb.ca](mailto:mholmen@gov.mb.ca)  
Elder Ernest Daniels at 204-482-3810 ext. 344  
E-mail [edaniels@gov.mb.ca](mailto:edaniels@gov.mb.ca)

## **Interlake**

The Advisory Committee has completed the survey of all hospitals and Personal Care homes, and is in the process of establishing priorities for action. Our major focus includes establishing protocols, policies, and procedures for doing spiritual care in the facilities.

Contact:

Pat Tarnapolski at 204-765-5162  
E-mail [ptarnapolski@irha.mb.ca](mailto:ptarnapolski@irha.mb.ca)

## **Brandon**

With the assistance of the Brandon Ministerial Association, and the support of the Vice-president of Acute Care & Diagnostic Imaging, the Programs Committee of the Brandon RHA approved the creation of the Brandon RHA's Spiritual Care Advisory Committee. Terms of reference indicated

that membership would be drawn from the Brandon Ministerial Association, rural ministerial associations and members of the First Nations Communities. A mission and vision statement is being developed. Dialogue on how the needs of the First Nations can be addressed has commenced.

Contact:

Kathy McPhail at 204-726-2119  
E-mail [kmcphail@brandonrha.mb.ca](mailto:kmcphail@brandonrha.mb.ca)  
Maggie Ramsay at 204-726-2319  
E-mail [ramsaym@brandonrha.mb.ca](mailto:ramsaym@brandonrha.mb.ca)  
Rev. John Wilderspin at 204-726-2054  
E-mail [wilderspinj@brandonrha.mb.ca](mailto:wilderspinj@brandonrha.mb.ca)  
Rev. Deacon John McKenzie at 204-727-4728  
E-mail [jhmac1@westman.wave.ca](mailto:jhmac1@westman.wave.ca)

Chaplains:

Rev. Carl McAllister  
Mona Franklin

## **Nor-Man**

The Nor-Man region has a joint advisory committee, with two committees located in Flin Flon and The Pas. In Flin Flon denominational clergy respond to calls and the Anglican church has a tradition of providing pastoral care to those who do not have a direct faith community connection but who request a chaplain.

In The Pas, the Spiritual Care Advisory Committee, which is a sub-committee of the ministerial, meets twice a month. A clinical Pastoral Education Unit is being supervised by Rev. George Neufeld, Provincial Spiritual Care Coordinator, sponsored jointly by Henry Budd College and the Nor-Man RHA. Six Aboriginal clergy are enrolled in this training unit. Rev. Clare Edwards, volunteer chaplain at Flin Flon is taking an extended course in Supervised Pastoral Ministry.

Contact (Flin Flon):

Rev. Clare Edwards at 204-687-6054

Contact (The Pas):

Pat Bilquist (RHA) at 204-687-1306  
Fr. James Ravinscroft & Sr. Helen at 204-623-2938  
Rev. Lydia Constant at 204-623-5949

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# Spiritual Care in the RHAs

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## **Parklands**

The Advisory Council meets regularly to provide suggestions and recommendations to the Parkland Regional Health Board to better meet the spiritual care needs of the Parkland residents. Reverend George Neufeld has been an active ad hoc member to this Council, providing the membership with valuable information and assistance from the provincial perspective.

The second Clinical Pastoral Education Unit Program is currently in planning for the Parkland Region. It is anticipated that this Program will be offered in September, 2003. Reverend Margaret McCallum has graciously agreed to facilitate this Program.

Contact:

Mavis Wood at 204-622-6230

Msgr. Michael Buyachok at 204-638-4618

## **WRHA**

The Advisory Committee has continued to advocate for an interpretation of PHIA that does justice to the

spiritual needs of patients. This has included continuing to participate in some meetings with the regional PHIA subcommittee. There are still some very important unresolved matters. The chair also participated as part of a panel discussion on the Ethical Problems of PHIA, hosted by the Health Care Ethics Network.

Conversations between SCAC and Manitoba Interfaith Council as well as with the Interfaith Health Care Association of Manitoba have indicated much common ground between these organizations on the PHIA issue. There is much work yet to be done by all three organizations, as the contextual differences within the Region and across the Province need to be considered. New Terms of Reference have been written by the committee and were recently approved by WRHA management.

The committee is reviewing all of the health care proposals that it has developed over the course of the last 3 years. Each will be considered for resubmission to WRHA management under the new Terms of Reference.

Contact:

Doug Longstaffe at 204-632-3596

Jonathan Ellerby at 204-926-7040

## **Liturgy**

by Laure Salo

I believe, and have experienced, music/singing as a splendid way to gather people together. It unites us, we breathe at the same time, and form the words together; we pray as one. However, I have often been in the position where people come together from different traditions, and so have another repertoire of hymns. I've often seen this at funerals or memorials. I have been pleased with the results of using the following words with familiar melodies, and hope they will be of help to you.

### **Melody of Morning has Broken**

Holy and Strong One, God of creation; living among us; loving us all.

We come before You; come as Your people, praising Your goodness; hearing Your call.

Your children suffer sickness and sorrow; struggle with worry, anguish and pain.

You choose to use us as wounded healers, with Your compassion... hope to sustain.

You go before us, Merciful Healer. Guide now Your people. Strengthen, renew.

Hold us in mercy; give us Your Spirit. Honor and glory ever to You!

### **Melody of Amazing Grace**

O Holy One, You know our thoughts; our questions ever near. We gather here in Mystery, In hope. In trust. In fear.

Creator God, O Faithful One! You know our pain and grief. You walk with us this tear-filled path. You strengthen our belief.

O Comforter, we come today to grieve the loss we feel. We trust Your love will come to us, to comfort and to heal.

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Laure Salo is a chaplain at the St. Boniface General Hospital

## God In The Test Tube: Research into Spirituality and Mental Health

*"Science without Religion is lame: Religion without science is blind."* Albert Einstein

Sigmund Freud once termed religion "A universal obsessional neurosis ... infantile helplessness ... a regression into primary narcissism"<sup>1</sup> The open hostility of early psychiatry to religion has left a lingering mark on the relationship of spirituality and mental health. Yet clinical research tells another story. Dr. David B. Larson, in a systematic review of the studies examining religion in the leading psychiatry journal: 83% found a positive relationship, 14% found a neutral relationship, and 3% found a negative relationship between religion and mental health.<sup>2</sup>

In summary, the research on Religion and mental health points of how having faith can help persons avoid mental illnesses like depression and anxiety, and recover quicker when they do occur; cope more effectively with stress, steer clear of problems with alcohol, drugs and tobacco, enjoy happier marriage and family life and find a greater sense of meaning and purpose in life"<sup>3</sup>

For instance, a 1994 study on the causes of psychiatric illness found that of the nearly 2700 subjects, those who were infrequent church attenders had twice the rate of psychopathology (34% versus 18%) as frequent attenders.<sup>4</sup> A 1992 study of 1110 male elderly patients found that those who identified religion as a coping mechanism were significantly less likely to be depressed than those who did not use religion to cope.<sup>5</sup> Identical twin studies also confirm this trend. A study sample of 1900 female-female twin pairs, found "significantly lower rates of depressive symptoms, smoking and alcohol abuse among those who were more religious."<sup>6</sup>

One's spiritual beliefs also seems to benefit not only oneself but also other family members. In a 1997 study on the effects of mothers' religion and depression on their children, 60 mothers and their 151 children were interviewed and followed up 10

years later. The research found that if mothers viewed religion as highly important: daughters (not sons) were 60% less likely to have had major depressive disorder. Mothers themselves were 80% less likely to have had major depressive episode during the 10 year follow-up period. If the daughters or sons were the same denomination as their mother, 70% (daughters) and 84% (sons) of the children were less likely to have major depression at the 10 year follow-up.<sup>7</sup>

One's personal sense of well being is another aspect of mental health affected by ones spirituality. Jeffery Levin studied a national sample of 2,100 African Americans, followed up 12 years after their initial interview. He found that there was a "strong and significant association between every combination of religious and well-being variable." These results confirm similar findings in nearly 75 studies published between 1980 and 1998 on well-being and religion.<sup>8</sup>

Grief is also an emotion linked to mental health. Walsh et al. did a prospective study on how spiritual beliefs may affect outcome of bereavement. 135 relatives and close friends of patients admitted to a palliative care unit were interviewed for 14 months after the patients' death. Their results demonstrated that people who profess stronger spiritual beliefs seem to resolve their grief more rapidly and completely after the death of a close person than do people with no spiritual beliefs.<sup>9</sup>

Early researchers Comstock<sup>10</sup> and later Stack<sup>11</sup> found that frequent church attenders are four times less likely to commit suicide than non-church attenders, and lack of church attendance is a stronger predictor of suicide than any other risk factor assessed.

The strong protective relationship between greater religious commitment and less suicide continues to be confirmed by more recent research<sup>12</sup>

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## Dr. Daniel J. Benor

The following interview explores the relationship between spirituality and medicine with Daniel J. Benor, MD. Dr. Benor is an American psychiatric psychotherapist specializing in wholistic approaches, particularly for stress management, with focus on self-healing, spiritual awareness and healing. He is a consultant on healing research and has appeared internationally on radio and TV. He is a Founding Diplomate of the American Board of Holistic Medicine).

This is the **first part** of our interview with Dr. Benor. More of the interview will appear in future issues.

**Q: Dr. Benor was asked, “How do you understand what spirituality is and its significance in health care and healing?”**

A: Let me start by defining how I understand what we’re focusing on. Spirituality is an inner sense of something that goes beyond our physical, psychological, and social being. Our consciousness can extend to the ends of the physical universe (if there are ends to it) and to dimensions that are outside of the physical spheres we are used to holding as limits of our universe.

Our consciousness is limited by :

- 1) Our habits of staying in the physical dimensions;
- 2) Our disbeliefs that keep us from looking beyond the physical reality that our society emphasizes; and,
- 3) Our unfamiliarity with our inner senses that readily extend to spiritual dimensions that are there when we open our awareness to them.

The ultimate level of spiritual awareness, to the extent that we can imagine it or experience it, is God. The level of God is so far outside of our capabilities to comprehend that the best we can

do is to offer analogies, calling it the *All*, or *infinite* – or experiencing it in various states of consciousness as an all-knowing, ultimately wise, unconditionally accepting *Being of Light* of such intensity that we cannot bear to look at it.

There are many points in which spirituality can enrich health care and healing. (Unfortunately the two are not always combined.) My starting point is the assumption that health and illness – indeed, all of life’s experiences – are wholistic journeys. That is, we are spiritual beings exploring worlds of physical, emotional, mental, and relational experiences. We have agreed to forget our knowledge of God, of being a part of Him, and of being on a path to reconnect totally with Her. Life on Earth is a lesson in knowing God better, through having forgotten Her and finding our way back to our awareness of being a part of Him. (Obviously, God is both Her and Him.)

Conventional, Western health care focuses primarily on the physical body. It has a lot to offer for dealing with infections, hormonal abnormalities, physical trauma, and surgically correctable problems. It has developed high standards for ethical clinical practice and for research. It is seriously limited in addressing chronic problems that do not respond completely to its medications or physical manipulations. People with arthritis, backaches, headaches, migraines, neurological problems, chronic fatigue syndrome, fibromyalgia, and other long-standing problems often have to seek relief beyond the limits of conventional medical care. For these people, spirituality has much to offer.

If life is viewed as a spiritual lesson, then physical problems can be addressed not only in the spiritual dimension of the body, but in other levels as well. If you start with the simple question, “What is my body saying?” you will be well on your way in the journey of spiritual exploration. Answers may come on any level of being.

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On the physical level: Your body may be complaining that you are not honoring its limitations, not giving it enough rest, relaxations to unwind from tensions, or proper nutritional support. Your body might complain that you are actually stressing it by exposing it to toxic substances. Your symptom, such as a pain, might reveal that your body is doing its best to raise an alarm about any or several of the above complaints.

On the emotional and mental levels: Your body may be saying that your unconscious mind believes you do not deserve attention unless you are hurting or ill. It may be saying you are in an intolerable situation (usually a personal relationship or work situation) which you feel you cannot tolerate but cannot leave. In extreme cases, it may be an unconscious suicide to avoid dealing with this conflict.

Symptoms and illnesses are wake-up calls, forcing us out of our habitual ways of being, thinking, and relating – the ruts of existence we have worn in the earth of life we have traveled.

Life is a spiritual journey. Every major and minor life event, every encounter, every thought, every breath has the potential to bring us into greater spiritual awareness. Health care offers many opportunities to awaken and heighten spiritual awareness.

The *how* of caregiving and careseeking can be spiritual experiences. Healing interactions bring us into awarenesses of our lessons in life. A caring presence is a reminder of the unconditional caring of God, manifested in the caregiver's listening ear, informed questioning, educated suggestions, wise observations, caring touch, and healing touch.

A spiritual presence, manifested in the congruence of the caregiver with his or her healing offerings, can be one of the most healing aspects of a therapeutic encounter.

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The mounting research demonstrating the beneficial influence and role of one's spiritual beliefs continues to give support to the necessity of integrating spirituality into the mental health field.<sup>13</sup>

Tim Frymire is a Chaplain at St. Boniface General Hospital

### Footnotes

- 1 Sigmund Freud, *Civilization and its Discontents*, 1959
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- 3 Matthews, Dale B. *The Faith Factor*. New York, Viking Press, 1998
- 4 Koenig et al. "Religious Affiliation and Psychiatric Disorder among Protestant Baby Boomers," *Hospital and Community Psychiatry* 45, no. 6 (1994): 586-96
- 5 Koenig et al. "Religious Coping and Depression Among Elderly Hospitalized Medically Ill Men", *American Journal of Psychiatry*, 149, (1992): 1693-1700.
- 6 Kendler KS, et al. Religion, psychopathology, and substance use and abuse: a multi measure, genetic-epidemiologic study. *Am J Psychiatry* 1997;154:322-29.
- 7 Miller, L., et al. Religiosity and depression: ten-year follow-up of depressed mothers and offspring. *J Am Acad Child Adolesc Psychiatry* 1997;36 (10):1416-25.
- 8 Levin JS, et al. Panel analyses of religious involvement and well-being in African Americans: contemporaneous vs. longitudinal effects. *J Scientific Study of Religion* 1998;37(4):695-709.
- 9 Walsh et al. *British Medical Journal* Vol. 324 29 June 2002
- 10 Comstock and Partridge (1972). *Journal of Chronic Disease*, 25:655-672.
- 11 Stack (1983). *Journal for the Scientific Study of Religion*, 22:239-252.(12)
- 12 Gartner et al (1991). *Journal of Psychology and Theology*, 19:6-25.
- 13 Koenig, Harold G. *Is Religion Good For Your Health? The Effects of Religion on Physical and Mental Health*. New York, The Haworth Press Inc., 1997