

SPIRITUALITY *and* HEALTH



What's Good for the Soul
Can Be Good for the Body, Too



ASSOCIATION CATHOLIQUE
CANADIENNE DE LA SANTÉ
CATHOLIC HEALTH
ASSOCIATION OF CANADA

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and **HEALTH**



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Introduction

In 1994, the Catholic Health Association of Canada produced a discussion booklet entitled *Integrating Health and Values*. The document explores the meaning of health and healing today, and highlights the values that provide the foundation of Christian health ministry.

In identifying the determining factors of health, the document refers to the work of health researchers and their efforts to uncover the link between spirituality and health. At that time it was suggested that an important aspect of healthcare in the future will involve increased attention to spiritual health and healing.

Spirituality and Health presents a more thorough discussion of the relationship of spirituality to health. After reflecting on what's behind the current interest in health, complementary medicine, and spirituality, the document seeks to describe spirituality and to illustrate the richness of Christian spirituality, in particular.

In part two, various elements or aspects of a spiritual life are examined in light of their potential impact on health. Part three provides an overview of scientific research on this subject and the overwhelming evidence that striking connections between spirituality and health are no longer a matter of conjecture but of fact.

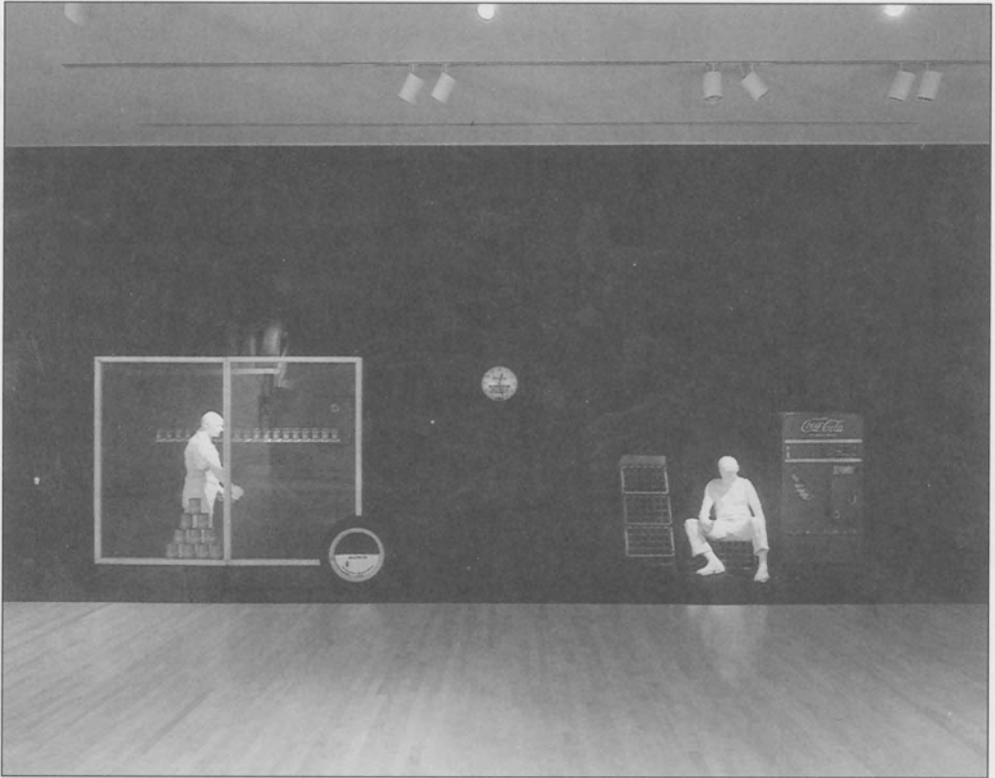
What challenges do these findings present to us as individuals? What are the implications of the link between spirituality and health for healthcare providers and organizations, and for the churches? These questions are addressed in the final section of the document. At the end of each of the three sections a series of questions is provided to assist individuals and groups in reflecting on these issues.

Writing a book on spirituality poses a number of challenges, not the least of which is presenting an adequate definition. A second challenge concerns the readers' interpretation of the intent of the book. C. S. Lewis once said that however badly needed a good book on prayer is, he would never try to write it. "In a book one would inevitably seem to be attempting, not discussion, but instruction. And for me to offer the world instruction about prayer would be impudence."¹ Similarly, while many people might appreciate an instruction booklet on spirituality, that is not the intent of this document.

This document reflects on the meaning of spirituality and its impact in our personal and communal lives. It then presents compelling scientific evidence showing that spirituality and care for the soul promote health, nurture healing and recovery from illness, and provide an important means for adjusting to chronic illnesses.

At the outset it is important to state that in this document spirituality is not presented as a get-well formula, an elixir to be taken off a shelf and prescribed when someone becomes ill. Nor is health being promoted as an end in itself. Rather, we offer this document as an affirmation both of our hunger for the Transcendent (in the Christian context, the experience of God and of God's unconditional love) and the impact of spirituality on our physical health and emotional well-being.

Note: An effort has been made to use inclusive language throughout the text. Quotations, however, are presented without alteration.



The Gas Station

George Segal, 1963 - 1964
National Gallery of Canada, Ottawa

Part I
THE SEARCH FOR WHOLENESS

I Should Be Getting More Out of Life!

In September 1995, *Maclean's Magazine*¹ presented a cover story documenting a trend among Canadians toward unconventional forms of healthcare and healing. The authors say millions of Canadians are experimenting with a huge array of alternative forms of healthcare ranging from various types of chiropractic and acupuncture therapy, to herbal medicine and therapeutic touch. The feature concludes with an article that poses the question *Can patients be cured by the faith of other people?* In it the authors identify a new openness on the part of Canadians to combine medical and spiritual care.

A growing recognition of the importance of spirituality is evident throughout contemporary culture, in the popular press, in management literature, and in the titles found on the best-sellers lists. What is the longing or need behind this phenomenon? Most would agree that what people are searching for is some way to connect with something greater, something beyond themselves.²

Writing in the 1950s, psychologist Rollo May concluded that western society suffers from a deep poverty. "What are the major, inner problems of people in our day?... It may sound surprising when I say that the chief problem of people in the middle decade of the twentieth century is emptiness. By that I mean not only that many people do not know what they want; they often do not have any clear idea of what they feel."³ Various authors have suggested that this problem of emptiness stems from a shrinking sense of the spiritual, a "loss of soul" — both individually and collectively.

Four decades later this situation seems unchanged. Alberta sociologist Reginald Bibby has been surveying Canadians on religion since the 1970s. In his 1995 study, *Social Trends Canadian Style* (Bibby Report), he reports that one in three Canadians say they experience a sense of emptiness in their lives, a gnawing feeling that they should be getting more out of life.⁴

Bibby's findings regarding the foremost concerns of Canadians are also enlightening. The three things reported as most worrying were money, health, and time. About half of those surveyed indicated that they are troubled by the fact that they don't have time to enjoy the things they value most.

Henri Nouwen, author of numerous books on spirituality, suggests that worrying has become such a part of our daily life that it is very difficult for us to conceive of a life without worry. The suggestion that life could be carefree appears unrealistic to us, perhaps even dangerous. Our worries drive us to work harder, to focus primarily on the future, and to see our world as an increasingly fearful place.

Nouwen also comments on how busy our lives have become. We live “filled” lives preoccupied by obligations and burdened by a multitude of tasks. Keeping busy has become so much a part of our lives that most of us find it difficult not to be busy. But, beneath the rush and worry of our lives, Nouwen suggests there is something more going on. He points to a sense of dissatisfaction and unfulfillment lying beneath the surface, a dissatisfaction that is often marked by feelings of boredom, resentment and depression.

In 1995, 22% of Canadians reported that there has been an increase in their interest in spirituality and 52% indicated that they do have spiritual needs.

The increased interest Canadians have in spirituality may indicate a growing sensitivity to this vague feeling of discontent and a desire to look more seriously at how we are living our lives, what we believe to be important, where we find hope and what we hope to accomplish in our lives. We are now discovering that our answers to these questions can have a profound effect on our health.

Bibby Report

Today, an expanded awareness of the meaning of health and the adoption of a more holistic model of healthcare is furthering an approach to care that calls for a concern for the needs of body, mind and spirit. As we shall see later in this document, healthcare providers are increasingly acknowledging that spiritual care and healing are often forerunners to physical and emotional healing.

What is Spirituality?

The term *spirituality* has been used throughout these introductory pages. Before proceeding, however, it is important to attempt an answer to the question—What is spirituality? If there is one thing contemporary writers on spirituality agree upon it is the difficulty of providing a definition that adequately expresses the depth, richness and complexity of spiritual experience.

Lawrence LaPierre, a United Methodist Church minister, has developed a useful model for describing spirituality. The model consists of 6 factors around which various elements of a spiritual life can be expressed. These 6 factors are journey, transcendence, community, religion, the mystery of creation, and transformation.¹

Journey

The quest for meaning and purpose is central to our existence. This search for meaning launches us on a journey in which all aspects of life—joys, sorrows, struggles and successes—can become avenues to deeper understanding and purpose. Everything we experience along the journey plays a part in forming and fashioning our lives. It is within these experiences that we discover the key to becoming all that we were meant to be. St. Augustine suggested it is an “inner restlessness” that impels us on this life-long journey, a journey in which we find ourselves in God and God within us.

*Thou has made us for
thyself and restless is
our heart until it comes
to rest in thee.*

St. Augustine

Transcendence

A second aspect of spirituality is the belief that there is a level of reality that exceeds the limits of human existence, that there is more to us and to life than we first perceive. Some people refer to the transcendent as *Mystery* or as the *Other*. Spirituality involves the quest to be in relationship with this Mystery. Lapierre writes, “My claim is that however we experience God, God is clearly greater than our capacity to comprehend or to control.”

Community

None of us walks alone on this journey that we call a spiritual life. In undertaking it, we come to know who we are and what we are to become precisely by knowing, loving, and being with others. Community, in whatever form it is lived, is a place of healing and growth. It provides needed security and love but is also a challenging place. As we live closely with people daily, we confront our wounded emotions, our limitations and need for healing.



At the Rogers Pass, Summit of the Selkirk Range, B. C.

oil on canvas by John A. Fraser, 1886
National Gallery of Canada, Ottawa

Religion

There is a difference between spirituality and religion. Spirituality is the whole life of a person lived in relationship with the Transcendent. A person's individual spirituality may or may not incorporate the rituals, practices, and beliefs of a particular religious group. However, for billions of people throughout the world, institutionalized religion provides the setting in which personal spirituality is expressed and developed.

Religion acknowledges both the communal dimension of spirituality and the place of tradition in the spiritual journey. It provides a connection to the wisdom and richness of the spiritual experiences of those who have gone before us. Religion enables the tradition to come alive in our own experience and it calls the faith community to apply the tradition to the needs and hopes of the present.

The Mystery of Creation

When asked where it is that they experience God, many people point to various aspects of nature. For some it may be the ocean, for others it is in the beauty of a sunset or the silence of a towering forest that they feel closest to God. Lapiere suggests that for many people the mystery and beauty of the natural world is where the Transcendent is most powerfully encountered.

Transformation

Spirituality always involves a process of becoming. Our relationship with the Other initiates a process of growth in our lives and calls for an ongoing response and commitment to live whatever is encountered on our particular journey. Inevitably, spirituality calls us out of a preoccupation with ourselves and toward love and compassion for others and the world.

* * *

We can say, therefore, that spirituality concerns the experience of striving for self-transcendence, to be in relationship with the Other—a quality that goes beyond religious affiliation. It is a striving for meaning, purpose, and knowledge of the Transcendent that has personal, communal and public aspects. This document focuses on the particular nature of Christian spirituality and its expression of God's invitation to the human, as revealed in the person of Jesus Christ, to share in the life of the Divine.

Christian Spirituality: "Set your hearts on God's Kingdom first..."

From the preceding discussion it is clear that spirituality includes all aspects of a person's life, and the same can be said for Christian spirituality. Richard P. Hardy, professor of spirituality at St. Paul University in Ottawa, describes Christian spirituality as follows: "It is the life of a person committed to the God revealed in Jesus Christ and lived in the Spirit within the community."¹ For Christians, transformation occurs as we allow the message of Jesus and the working of the Spirit to shape our lives and to draw us more deeply to love of God and neighbour.

It has been noted that worry, accompanied by significant feelings of boredom and loneliness, have become the most widespread sufferings of our time. And yet, Jesus says, "Do not worry about your life and what you are to eat, nor about your body and how you are to clothe it." "Set your hearts," he says, "on God's kingdom first" (*Luke 12:22-31*). The message of Christianity points to the possibility of a life that is not dominated by worry, a life in which all things can be made new.

Nouwen says the call to live a spiritual life can only be heard when "we are willing honestly to confess our own homeless and worrying existence and recognize its fragmentary effect on our daily life."² Our first task is to acknowledge these deeper feelings and to look at how we are living our lives. It is a task that requires honesty and courage.

The baptism of Jesus marked the beginning of his ministry and what occurred there illustrates that which is at the core of the spiritual life. "No sooner had Jesus come up out the the water than he heard a voice from heaven saying, 'You are my Son, the Beloved; my favor rests on you'" (*Matthew 3:17*). Our journey in search of meaning, transcendence and transformation is accomplished by love.

Every time you listen with great attentiveness to the voice that calls you the Beloved, you will discover within yourself a desire to hear that voice longer and more deeply. It is like discovering a well in the desert. Once you have touched that ground you want to dig deeper.³

For Christians, the change of heart that Jesus calls us to occurs as we follow his example and become centred on the will of the Father. In doing so we become more deeply rooted in a loving relationship with the Father.

*The day will come when
... we shall harness
for God the energies of
love. And on that day,
for the second time in
the history of the world,
men will have discovered
fire.*

Teilhard de Chardin

In many religious traditions the metaphors of *journey* and *home* are central elements. This is also true of Christian spirituality. Our lives are intended to become like the life of Jesus. He calls us into the intimacy of his divine life. The wondrous message of Jesus' prayer, "Father, may they be one in us, as you are in me and I am in you" (*John 17:21*), is that God wants to find a home in us and that we become truly who we are meant to be when God is being God in us.

Thomas Merton, one of the most influential spiritual writers of our time, speaks eloquently of how spirituality is not something achieved by great or heroic personal effort. Nor is it a matter of trying to rebuild ourselves according to someone else's image. Christian spirituality involves allowing the presence of God to emerge within us and to shape us into the people we were meant to be. Merton writes:

Let me clearly realize first of all that what God wants of me is myself. That means to say that his will for me points to one thing: the realization, the discovery and the fulfillment of my self, my true self, in Christ.

In responding to the call to "set our hearts on God's Kingdom first," Christians are in no way being encouraged to leave or be unconcerned about the world. For a long time in Christian teaching, "the world," as commonly understood, was something to be avoided. To "leave the world," as one might do by entering a monastery, was to escape from a host of snares and temptations. Among numerous other impacts, such an outlook had the effect of relegating lay people (the majority) to a second-class spirituality.

The change that has taken place in our understanding of the "world" is evident in the fourth chapter of Merton's *New Seeds of Contemplation*, "Everything That Is, Is Holy."

In His love we possess all things and enjoy fruition of them, finding Him in them all. And thus as we go about the world, everything we meet and everything we see and hear and touch, far from defiling, purifies us and plants in us something more of contemplation and of heaven.⁴

"Being in the world without being of the world." These words, according to Nouwen, summarize well the way Jesus speaks of the spiritual life. To live a spiritual life does not mean that we must leave our families or jobs, nor does it require severe ascetical practices or even long hours of daily prayer.



Christ and the Woman Taken in Adultery

Lucas Cranach (the Elder) c. 1535 - 1540

National Gallery of Canada, Ottawa

What is new (in the spiritual life) is that we have moved from the many things to the kingdom of God. What is new is that we are set free from the compulsions of our world and have set our hearts on the only necessary thing. What is new is that we no longer experience the many things, people, and events as endless causes for worry, but begin to experience them as the rich variety of ways in which God makes his presence known to us.⁵

Healing and Wholeness in the Christian Tradition

Of all the biblical words related to health, healing and wholeness, the one around which most of the others are formed is *shalom*. In the Old Testament, this term receives its meaning in the context of the exodus, the defining event in which God reveals his intent to save and heal Israel and give it *shalom*. Yahweh sees the suffering of his people and hears their cry.

Shalom extends to all of creation. "All of creation is one, every creature in community with every other, living in harmony and security toward the joy and well-being of every other creature." Such a vision suggests that *shalom* and salvation share similar meanings. In fact, the Hebrew word *yeshe*, which is most often translated "salvation" also expresses a broad, holistic concept which may more properly be translated as "health." Throughout the Hebrew Bible, what is at issue is the problem of human brokenness and how we can be restored to health and wholeness.

The convergence of health and salvation evident in the Old Testament becomes more explicit in the New Testament, particularly in the Gospels. More than forty stories of physical healings are presented which, with the discussion surrounding them, account for almost one-fifth of the whole texts.

*The Kingdom is
proclaimed as much
by healing as by
preaching.*

Barry McGrory

The kingdom of God, which is inaugurated by God's presence in Jesus, reaches into every facet of life, the personal, the social, and the political, healing and saving. Jesus' teachings and his work of healing are signs of God's desire for our wholeness. After analyzing the Gospel accounts of healing, Barry McGrory concludes, "... the Kingdom is proclaimed as much by healing as by preaching. The Good News of the Kingdom is not only proclaimed for the poor, it is effective among them. That acts of healing are in themselves Gospel."²

In Old Testament times, Israel thought of the human being as a whole. The person was not divided into material and spiritual parts. In the Gospels, this same tradition of wholeness and health is continued and deepened. "Your faith has saved you," Jesus tells the woman who had suffered from haemorrhages for twelve years and who was cured by touching Jesus' clothes (*Mark 5:25-34*). Healing has to do with the whole person.

Tom Harpur, author of *The Uncommon Touch: An Investigation of Spiritual Healing*, says Christians talk a lot about "the Gospel" or the "Good News" but often without any clear understanding of what it really means or how it applies to men and women in our day. In his view the Judeo-Christian tradition constitutes good news precisely because it is about healing not only of persons, but also the community, the nation, and ultimately the world.

The greatest single source of health and healing in the life of any person flows from knowing oneself to be accepted and loved by the very Ground of all Being. To feel at home in the universe, to have a sense of meaning and destiny for one's life — these all bring and foster wholeness of mind, body and spirit. And these are the very things the Bible is about when you look to the core.³

Distinguishing Between Healing and Curing

Over the centuries, and particularly with the coming of the scientific revolution of the seventeenth century, the holistic vision of the biblical approach began to fade and was replaced by a more mechanical view of the person.

In our own time we are witnessing a recovery of the holistic vision. It is apparent, for example, in the definition of health proposed by the Pontifical Council *Cor Unum* several years ago.¹ It acknowledges that we are all made of biological, psychological and spiritual factors and stresses that each of us is deeply affected by our physical and social environments. If the result is a harmonious balance, then we are in "good health." If one of our inner resources is deficient or becomes the object of continual attack of some kind, and our other energies are unable to maintain our "balance," then we fall prey to some sickness or other. For science to reduce sickness to physical symptoms alone represents a failure to understand the true nature of the whole human being. The disease will be treated while the human being who is sick is neglected.²

Bringing spirituality into physical health and healing requires that we are able to distinguish between healing and curing. Dave Hilton, past associate director of the Christian Medical Commission at the World Council of Churches, tells a story about his coming to understand the distinction. Hilton was working among the Seminole tribe in Florida. One day a young boy was brought to the clinic after falling from his bike and breaking an ankle. Hilton says he set the ankle, put a cast on it and sent the boy home.

*In healing we are
dealing with an
energy that knows
what it wants to do.*

Bernard Grad, Ph.D.

Later in the day he went to talk to the medicine man of the village who told Hilton that he had just come from visiting the boy with the broken ankle. The medicine man explained that he asked the boy the reason why he broke his ankle. The boy responded that he did not know the reason. After talking for some time the medicine man asked the boy how he was getting along with his mother. The boy started to cry and explained that he and his mother weren't getting along well, in fact they weren't even speaking to each other. He picked up the boy and carried him to his mother, and they sat and talked together about the problem until it got resolved.

When Hilton asked the medicine man how he knew to ask the boy about his mother he replied, "For the Seminole, every part of the universe is represented by a part of the body, and the left ankle is the female." Hilton concludes his story by saying that while this may not appear at all logical "... the fact is that although I cured the boy, the medicine man healed him, and what we really need is healing."³

When curing seems impossible, as in the case of terminal cancer, can we still hope for the “wholeness” which we have said is the root of healing? In *Healing into Life and Death*, S. Levine writes about an experience he had involving a patient with cancer who was questioning the value of trying to heal and was contemplating just letting herself die. Levine witnessed her struggle to understand where healing and wholeness are to be found. He saw that the more deeply the woman explored this question, the more her pain began to diminish.

While the disease progressed, healing was taking place and before she died she spoke of experiencing a sense of wholeness she had never known before. Levine concludes,

If healing was as it seemed, the harmonizing of the disquieted, a balancing of the energies to bring about peace where before there had been war, then healing clearly was not limited to the body, or even the visible. It includes the possibility of quieting even the deepest, unseen wounds -- the discomforts which make death seem a respite.⁴

* * *

Conclusion

This chapter opened with a discussion of the experience of emptiness suffered by so many people in our day. At the heart of this poverty is a spiritual hunger; a hunger for the meaning, purpose, integrity and harmony which are also the signs of true health and well-being. We examined the defining features of Christian spirituality and noted that healing and wholeness are central not only to the life and ministry of Jesus but also to those who follow in his steps.

In most conventional medicine the focus is on curing rather than healing. Faced with illness we usually turn to medical treatment and medication to remove the most obvious symptoms of the problem. Such an approach, however, does not acknowledge the wholeness of the person and the complex workings of body, mind, and soul.

Healing has to do with restoring our bonds with the deepest parts of ourselves and experiencing harmony within ourselves, with society and the Earth. It is at these deeper levels that soul lives. One of the challenges we face today is to bring soul back into our discussion of health and healing. It means paying attention to the inner life, developing, and in some instances recovering, ways of feeding and nurturing the soul.

Questions for Reflection

1. In what ways do you experience a longing for spirituality in your life? How do you see this longing expressed in the lives of family members and friends, and in our society?
2. How would you describe spirituality?
3. Select several of the healing encounters or teachings of Jesus and study them with the following questions in mind:
 - a) What was the cause of the person's distress or suffering?
 - b) Who took the initiative in seeking healing?
 - c) What type of healing occurred?
 - d) What were the responses to the healing?
 - e) What does the particular healing say about the Christian healing ministry today?
4. We have said that "wholeness" is at the heart of healing. What would you say are the signs of wholeness in a person's life?



North Shore, Lake Superior

Lawren S. Harris, 1926
National Gallery of Canada, Ottawa

Part II

NURTURING THE SOUL

In the preceding pages, Christian spirituality was described in terms of “*setting our hearts on God’s Kingdom first.*” This implies a commitment to go obediently where we are being led. Jesus’ life was a life of obedience. He was always attentive to the Father, to his voice and direction. A spiritual life, according to Nouwen, requires a spiritual discipline; “... the concentrated effort to create some inner and outer space in our lives, where this obedience can be practiced.”¹

In this chapter we examine various components of a spiritual life, again with a particular focus on Christian spirituality. What does it mean to care for the soul and to nurture our spiritual lives? What impact does our expression and living of spirituality have in our lives?

Solitude

In the morning, long before dawn, he got up and left the house, and went off to a lonely place and prayed there.

Mark 1:35

One of the most necessary, but also the most difficult, aspects of a spiritual life involves bringing some solitude into our lives. While we may at times lament how busy our lives have become, there is also a sense of comfort in a day filled with activity and sound. The activity can serve as a distraction enabling us to shut out the doubts, anxieties, fears and unresolved conflicts of our inner life.

There are numerous ways that we can make a place for solitude in our lives. A walk in nature, simple types of chant, listening to music, and a variety of forms of prayer, can all be helpful in cultivating solitude. In doing so, we allow a sense of stillness to develop within us.

In the late 1960s, John Main, founding director of the *World Centre for Christian Meditation*, recovered a form of prayer from the teachings of the Desert Fathers, the early Christian monks, which suggested that the goal of Christian life was to live our lives out of the stillness that comes with prayer.

Main saw in these teachings instruction on how to bring a distracted and preoccupied mind to stillness. The practice of meditation that he suggests involves sitting down with your back straight, closing your eyes and gently repeating a word or phrase from scripture (your *mantra*) continuously. When distractions come, they are to be expected. When this happens, Main encourages people to simply,

faithfully return to the mantra. Those who use this form of prayer are encouraged to meditate twice each day. The intent of meditation is to bring us to the poverty of spirit which Jesus says is the condition of entering the kingdom of God. While it may sound simple, it is not necessarily easy. What we bring to meditation is our wounds and disconnected parts. What we discover is God's presence within our own heart.

The sublime and glorious reality which we call God, is to be sought first and foremost in the human heart. If we do not find him there, we shall not find him anywhere else. If we do find him there, we can never lose him again; wherever we turn, we shall see his face.

Meister Eckhart (1260-1327)

Nouwen says that whatever form of prayer or meditation is used, what matters is that our hearts become a quiet place where God dwells. The more that we develop this sense of stillness within, "the more we will discover that God is with us at all times and in all places... We will be able to live the spiritual life in any place and any time."¹

Awakening to the sacred

One of the results of meditation, and of other practices that create stillness in our lives, is that of opening us to the experience of the present moment. Ordinary life is enriched by a new vision which enables us to appreciate the wonder of simple events and activities.

In all of the world's religious traditions, meditation and spiritual practices aim at reminding us of our capacity to be truly present in life. Jack Kornfield, psychologist and meditation teacher, tells a story from Buddhist teaching to illustrate this truth.

Buddha was walking down the road and encountered a man who recognized that he was extraordinary. Intrigued, the man stopped him and asked, "What are you? Are you some kind of

angel or deva?"

Buddha replied, "No."

"Are you some kind of a god?," the man inquired.

"No."

Obviously, this person is someone special, the man thought.

He asked, "Are you a man?"

Buddha replied, "No."

"Then what are you?"

"I am awake."¹

These three words, says Kornfield, summarize all Buddhist teaching. The word *Buddha*, in fact, refers to someone who is awake in his or her life.

Becoming awake to the sacred in the most ordinary objects and circumstances is the spiritual life. In her compelling book, *Ordinarily Sacred*, Lynda Sexson illuminates the sacred quality of ordinary experience. In it she describes a visit with an old man living in an abandoned village that had briefly been the centre of a small mining district. Most people had long left the village but he stayed on alone.

The man introduced himself by providing a tour of an ornate, curved-glass china cabinet which had been his wife's and to which he had added his own momentos. In it were pieces of china, silver spoons, chunks of ore and other little trinkets. Sexson says the stories and expressions he used to show and describe each piece made the distant space and time become present. "He placed a cup in my hand, and I held his fragile memory of that woman and her own memory of another land."²

For this man, the china cabinet was a sacred box, in the same tradition as the Ark of the Covenant or the Christian tabernacle. Sexson encourages us all to create sacred books or boxes—a journal or container holding the holy things of our lives; the memories, richness, humour, beauty and meaning that has filled our life.

The soul needs a spirituality that is at home with the everyday and the lowly, a spirituality that recognizes the sacred in the ordinary.

Caring for the soul means making all life sacred, and then appreciating that sacredness everywhere.

Thomas Moore



*Interior Architecture and Decoration of the Chapel of our Lady
of the Sacred Heart Convent (Rideau Street Chapel, Ottawa)*

Georges Bouillon, 1887 - 1888
National Gallery of Canada, Ottawa

Mystery and Ritual

Thomas Moore, author of the bestselling *Care of the Soul*, often begins his writings and lectures on spirituality by asking his audience to think about how we use the word *soul* in everyday conversation. When we say something has soul we are saying that it has depth and passion, and most importantly, a “sense of authenticity.”

Moore, who has a background in religious life and psychotherapy, laments our society's adoption of a purely intellectual stance to life. The result is a problem-solving approach in which we try to manage and change those things which we think are wrong with our lives. Care of the soul requires a fundamental reorientation. He points to the Catholic philosopher Gabriel Marcel who said, “There is a difference between a problem and a mystery.” For Moore, it is the concept of mystery that is central to care of the soul.

... care of the soul is quite different in scope from most modern notions of psychology and psychotherapy. It isn't about curing, fixing, changing, adjusting or making healthy, and it isn't about some idea of perfection or even improvement. Rather, it remains patiently in the present, close to life as it presents itself day to day, and yet at the same time mindful of religion and spirituality.¹

The loss of formal religious practice is a characteristic of modern life. The findings of the Bibby Report indicate a marked decline in participation in organized religion. Perhaps more significant is the age structure within religious groups. Younger adults today are less likely to be involved in organized religion than their counterparts of two decades ago. The result is that many religious groups are increasingly comprised primarily of older people.

Moore sees in this decline not only a threat to spirituality but also the loss of symbolic and reflective experience that can nurture the spiritual life. He suggests that many people have become detached from their religious tradition because of the loss of a sense of the meaning and role of ritual in the spiritual life.

Ritual, he says, “is an action that speaks to the mind and heart but doesn't necessarily make sense in a literal context.” The example he provides is a simple but effective one. When Christians gather to celebrate eucharist they do not eat bread in order to feed their bodies but to nourish their souls. This belief, that some actions may have an effect not on actual life but on the soul is the key to understanding the

role of ritual. The soul needs imagination and richness in colour, taste and sound, as well as the dramatic grace of voice and gesture. Ritual, says Moore, “maintains the world’s holiness.”

In the conclusion to his chapter “The Need for Myth, Ritual, and a Spiritual Life,” Moore addresses priests, ministers and rabbis and the role they could play in helping us to develop our own rituals in daily life—finding ways to give expression to the belief that everything we do, no matter how simple, can serve the soul and enrich our lives. “The soul might be cared for better through our developing a deep life of ritual rather than through many years of counselling for personal behaviour and relationships.”²²



The Art Lover

Marc-Aurèle de Foy Suzor-Coté, 1899
National Gallery of Canada, Ottawa

Beauty – Food for the Soul

Previously in this text we spoke of how we can be deeply affected by the beauty of nature. The panorama of a mountain top view, a tree planted long ago by an ancestor, a pond played in as a child, all these things can have a deep emotional meaning and add richness to our lives. As the spiritual life deepens we become sensitive to its needs and longings for beauty in all its forms.

Our age tends to see and value everything in economic terms, to base the worth of something solely according to its monetary value. For this reason the arts are usually among the first aspects of our culture to be deemed dispensable in a time of economic restraint. Such actions, however, show that we don't understand the importance of paying attention to the needs of the soul.

The soul is nurtured by beauty. What food is to the body, arresting, complex and pleasing images are to the soul. If we have a psychology rooted in a medical view of human behaviour and emotional life, then the primary value will be health. But if our idea of psychology is based on the soul, then the goal of our therapeutic efforts will be beauty.¹

Expressions we use each day often have a way of revealing deeper significance and meaning. Take for instance an expression we use when we feel overwhelmed by the beauty of an object. It is not uncommon to hear someone say, "It took my breath away." This expresses something of the power of beauty. It causes us to pause and to take in the experience. Moore suggests that such experiences reveal something about the needs of the soul and provide an opportunity to give it what it needs. Beauty is a quality in things that invites us to pause and to contemplate, to enter into the world of imagination.

Religion has always given expression to the importance of beauty—in its architecture, furnishings, and vestments. It is a lesson we could learn and give expression to in our homes, work places and public buildings.



De Profundis

Horatio Walker, 1916
National Gallery of Canada, Ottawa

Spirituality and Human Suffering

The Christian tradition makes two basic affirmations about the human condition. The first is that suffering is real and that it is the lot of all humanity. The second, is that suffering does not have the last word in human experience.

Douglas Hall, professor of Christian theology at McGill University, believes there is a tendency among Christians of the “First World” to minimize or trivialize suffering, to want to jump too quickly to the hope born out of the resurrection. It often represents, he says, a cultural incapacity to suffer.

In Christian spirituality, the suffering that marks human experience is given symbolic expression in the life and death of Jesus. Hall makes an interesting observation about the life of Jesus as expressed in the *Apostles'* and *Nicene Creeds*.

The only word that depicts the life of the Christ as distinct from his birth, death, and resurrection is the word “suffered.” This was the primitive Christian way of saying that in order fully to identify himself with the human species it was necessary for Jesus to become a broken man.¹

What sets Christianity apart is the belief that in order to share fully in life with us, God chooses to become the suffering God.

Some forms of suffering are necessary to the human condition. Confronting our limitations and the pain of loneliness and temptation, are two examples. There are some kinds of trials and challenges that are necessary if we are to realize our potential as persons. Hall refers to this type of suffering as the “suffering of becoming.”

There are other extreme sufferings, however, which paralyze our humanity and growth—cancer deaths of children, madness and suicide, the destructiveness of despair. Rightly, they appear to us as absurd.

It is to this form of suffering that the Christian notion of redemption is directed. Redemption is revealed, not so much as power *over* suffering. The conquest of suffering is revealed in a “broken” Christ. It begins in meeting this broken Christ and in the relief that comes from knowing that like him we are lost and broken. Hall refers to this as a “conquest from within.”

The conquest of suffering begins just here, with this relief, this gratitude, this joy. To find oneself befriended *in* one's suffering is not only a more believable answer to the pain of suffering; it is more profound.... For in the encounter with 'the crucified God' this faith has learnt, is learning, that the *sharing* of suffering is the beginning of its transformation to wholeness and joy.²

Illness as Messenger

When Jesus encountered a man blind since birth, his disciples asked, "Master, who sinned, this man or his parents for him to be born blind?" The question betrays a belief that illness is a punishment, the result of some short-coming or sin. The assumption that being holy is the guarantee of good health and that poor health is the result of some type of spiritual failing is one that lurks within the hearts of most of us. In light of this, Jesus' answer is revealing. "Neither he nor his parents sinned, he was born blind so that the works of God might be displayed in him" (*John* 9:1-3).

Jesus' answer implies that there may be a purpose, a higher meaning, to illness that is not always evident to us. Larry Dossey, author of *Healing Prayer: The Power of Prayer and the Practice of Medicine*, writes, "On balance, this case warns against equating spiritual and physical health, and cautions us against attributing shallow, superficial meaning to illness."¹

One aspect of nurturing the soul involves careful observance of how the soul manifests and reveals itself. It is the intent of all forms of care to alleviate suffering, but in our haste to do so we must not overlook what is being revealed in the symptoms or suffering. Shaun McNiff, one of the leading innovators in the field of creative-arts therapy, reminds us that "In treating physical injuries or illnesses, we know that symptoms, however uncomfortable, often function as messengers. They have stories to tell about how we live our lives and how sensitive we are to the needs of the body."²

An authentic spirituality is at home in and at ease with the body. We need to become attuned to the language of symptoms and of illness in our bodies and give to each symptom the time, care and attention

Consider how common illness is, how tremendous the spiritual change it brings, how astonishing when the lights of health go down, the undiscovered countries that are then disclosed, what wastes and deserts of the soul a slight attack of influenza brings to view.

Virginia Woolf

that is required. Interpreting the messages of illness requires that we be patient. The quiet and rest that are so often required in order to allow the body to heal itself can provide time for discovering the inner meanings and messages of illness.

Prayerfulness and patience can transform the experience of illness, leading not to resignation but to an active acceptance of it as a natural part of life. This transformation makes it possible even to develop an attitude of gratitude during illness.

Thomas Moore takes a similar approach to the experience of depression. Because of the painful emptiness associated with depression we have tended to view it as an illness that can only be cured mechanically or chemically. Such an approach, he says, fails to recognize the “gifts of the soul” that only depression can bring.

*I see the darkness I have
been fighting is the purpose
of my life.*

Samuel Beckett

Depression is a condition in which we feel overwhelmed by the loss of the familiar. It is marked by emptiness, the loss of structure in life and the death of enthusiasm. One of the greatest sufferings associated with depression is the anxiety that comes with the loss of hope. In the depths of depression we begin to believe life will never again be joyful or productive.

The *Tibetan Book of the Dead* describes the time between incarnations as a *bardo* state, the period before the next birth into life. Moore suggests that periods of depression are *bardo* times in life. It is a time that requires patience and cannot be rushed. It does require effort, however, in trying to learn from depression what qualities the soul needs.

In so doing, we might find a way into the mystery of this emptiness of the heart. We might also discover that depression has its own angel, a guiding spirit whose job it is to carry the soul away to its remote places where it finds unique insight and enjoys a special vision.²

Dreams and Imagination — Urgings to Wholeness

Jacob had a dream: a ladder was there, standing on the ground with its top reaching to heaven... And Yahweh was there, standing over him, saying, "... Be sure that I am with you; I will keep you safe wherever you go, and bring you back to this land." Jacob awoke and said, "Truly Yahweh is in this place and I never knew it!"

Genesis 28

The spiritual element of dreaming is recognized by people of all cultures. Throughout history dreams have been understood as bearing spiritual insights and values. A current interest in dreams has given rise to a large number of books on the subject, most of which aim at helping readers to interpret their dreams—to unlock their meaning.

Kelly Buckley, a lecturer at the University of Chicago, believes this desire to know what dreams mean and our tendency to focus on the content, rather than the qualities of the dream, detracts from our understanding the spiritual potential of dreams. Buckley, and others like him, emphasize the role dreams have in leading us to the world of the soul.¹

In his discussion of prayer and the unconscious mind, Dossey points to Jung's conviction that an instinctive drive toward wholeness and integration resides within the psyche of all of us. Jung believed that something similar occurs in the unconscious during sleep and dreaming. This urging and movement toward wholeness emerges in the recurring images, symbols and movements of our dreaming.

Dreams belong to the world of imagination and resist literal and final judgements or readings. The soul has a concern for the future and with what we can become. It is that, in part, which is being revealed to us in our dreams.

Work

*Without work all life goes rotten.
But when work is soulless, life stifles and dies.*

Albert Camus

In many cultures and religious traditions work is not set apart from the realm of the sacred. The Innu, the aboriginal People of northeastern Quebec and Labrador, for example, have for centuries been primarily hunters. Interestingly, a recent study of their culture by Memorial University anthropologist, Peter Armitage, refers to hunting as a "sacred occupation" in the life of the Innu.

In his encyclical on human work, *Laborem Exercens*, Pope John Paul II explains that work, and how we do it, profoundly affects our spiritual lives. It is more difficult in our day to appreciate work as a sacred occupation. Products are mass produced leaving little place for imagination and creativity. People are often separated from, or untouched by, the results of their work. Moreover, we are now having to come to terms with the fact that past approaches to work have left parts of the world intolerably polluted.

Added to this is the fact that work, for many people, has become a major source of stress. A work space that is dominated by values of function and efficiency often leaves little room for consideration of the soul. While a large percentage of Canadians report that their jobs tend to be a key source of enjoyment for them, over 30% of Canadians, including 42% of those who are employed full-time, say their jobs are a source of anxiety. “For some, it’s the work. For others, the prospect of *not* having stressful work is also stressful.”²

To put “soul” back into work and the work place, requires what John Paul II refers to as a “spirituality of work.” This could be initiated by recovering a sense of work as *vocation*—an appreciation of work as something we are called to. In the Christian monastic tradition, for example, work is respected as being as central to the spiritual life as prayer, study, and liturgy.

Work deeply affects the soul. It is an extension or reflection of ourselves and as such is a source of meaning, identity and dignity.

Forgiveness — Uncluttering the Soul

*How often must I forgive
my brother if he wrongs
me?*

Matthew 18:21

Nothing impedes our ability to develop a prayerful attitude more than the unwillingness to forgive. Jesus speaks about the importance of forgiveness in his teaching on prayer. “When you stand in prayer, forgive whatever you have against anybody, so your Father in heaven may forgive your failings too” (*Mark 11:25*).

Spirituality involves developing sensitivity to the emotions and feelings that are experienced each day. One of the greatest challenges of the spiritual life involves finding a way to live with such disturbing emotions as bitterness and guilt. These emotions can be overwhelming in their ability to rob us of the stillness which was described earlier as being central to the spiritual life. As we shall see in the following section of this paper, these emotions can also have a significant impact on our physical health.

We can become *stuck* in these emotions, reliving over and over a past hurt or resentment. Their power over us derives partly from our distaste for them and in our desire to overcome them, to put them



Return of the Prodigal Son

Salvator Rosa, c. 1655 - c. 1665
National Gallery of Canada, Ottawa

behind us. In attempting to do so we fail to appreciate the message and meaning that may be contained in that which seems only darkness to us.

Norman Cousins, author of *Anatomy of an Illness*,¹ profoundly influenced the groundswell of interest in mind-body medicine that has developed in recent years. He managed to turn life-threatening adversity into a profound growth experience for himself, and a healing journey for millions of others through the telling of his story.

Central to his experience was the the discovery of the impact of the patient's will to live and the importance of mobilizing the natural resources of the body and mind to combat disease. In developing his ideas he emphasized the liberating role and healing impact of forgiveness.

I have learned that life is an adventure in forgiveness. Nothing clutters the soul more than remorse, resentment, recrimination. Negative feelings occupy a fearsome amount of space in the mind, blocking our perceptions, our prospects, our pleasures. Forgiveness is a gift we need to give not only to others but to ourselves, freeing us from self-punishment and enabling us to see a wider horizon in life than is possible under circumstances of guilt or grudge.²

These observations reflect a central aspect of Christian spirituality—that our wounds can become a source of healing. The fact that emotions such as guilt and resentment are beyond our efforts to eradicate them signifies their importance and their role in encouraging us to look more deeply into the soul. They invite us to delve into mystery, into the adventure of life. Even these emotions, as unwanted as they may be, can move us toward increased spirituality.

Transformation for the Sake of Others

In *Knowing the God of Compassion*, Richard P. Hardy, says spirituality is often mistakenly seen as an escape. It can become a retreat into an inner world—a concern for only “me-and-God.”¹

In an authentic spirituality the inner experience of God and its outward expression in relationships is one movement, one experience. The practice of Christian meditation, and the other elements of a spiritual life described in this document, are not an escape from everyday life. In fact, they compel us to love, service, and compassion for others.

John Main, introduced earlier as a contemporary teacher of meditation, sums it up this way: “Because meditation leads us into the actual *experience* of love at the centre of our being, it *necessarily* makes us more loving people in our ordinary lives and relationships.”²

A spiritual life presupposes compassion and a commitment to work for the transformation of the world. Jesuit priest and teacher, Walter Burghardt, stresses the importance of a spirituality of justice, a justice that he calls “faithjustice.” For the Christian, justice is not a question simply of working for those things required by human law or right. Rather, it is action sparked by the ministry of Jesus. Jesus summed up that ministry in his first teaching in the synagogue at Nazareth: “The Spirit of the Lord is upon me, for [the Lord] has anointed me, has sent me to preach good news to the poor, to proclaim release for prisoners and sight for the blind, to send the downtrodden away relieved” (*Luke* 4:18).

A spirituality of justice changes the way we look at things. We begin to view the world, not from the standpoint of the comfortable and powerful, but from the viewpoint of the powerless and distressed. Work for justice opens us to the realization that our lives are linked. None of us stands alone. The poor are not simply the recipients of our efforts, says Burghardt, “... they are our teachers and educators. Not only recipients of our spirituality; they help shape it.”³

Conclusion

This text began with a discussion of the emptiness experienced by so many people today. This malady which affects us individually and socially has been appropriately referred to as a “loss of soul.”

These pages have provided but a brief survey of some of the elements of spirituality—ways of recovering and caring for the soul. These particular characteristics were chosen both because of their implications for health and because they tend to be the focus of research for those who have been exploring the relationship of spirituality to health.

In her work as cofounder of the Mind/Body Clinic at Harvard Medical School's New England Deaconess Hospital, Joan Borysenko has worked to develop a model of care that takes soul into account. It recognizes that nurturing the soul is about healing and that care for the soul is a healing art. Whether that healing results in a specific physical cure or not, to work with the soul is to work, she says, with that part of ourselves that really lasts. “It just happens to be a beautiful coincidence that the things that heal our souls can sometimes heal our bodies, too.”

* * *

Questions for Reflection

1. How do you create a space for solitude in your life? What impact does it have in your day-to-day experience?
2. Is your spirituality opening you to the sacred quality of simple events and activities? How do you honour the holy things of your life?
3. Have you ever felt overwhelmed by suffering? How does your spirituality relate to such things as sin, sickness, accidents, death?
4. Can you think of a time when an illness seemed to be telling you something about your life—calling you to pay attention or to change some aspect of your behaviour or attitude?
5. How has your spirituality changed the way to relate to those who are needy and vulnerable?



Brittany Women at Church (study)

Marc-Aurèle de Foy Suzor-Coté, 1902
Gift of Leanora D. McCarney, Hull, 1989
National Gallery of Canada, Ottawa

Part III

WHAT'S GOOD FOR THE SOUL CAN
BE GOOD FOR THE BODY, TOO

Health has been defined as the harmonious balance of body, mind and spirit. The medical system is beginning to more fully understand the vital connections that exist between these various human systems and it is now recognized that they work together to form the body's healing system.

The National Institute for Healthcare Research, based in Rockville, Maryland, produces and uses research on the mental and physical benefits of spiritual and religious commitment. Its president, David Larson, M.D., has 12 years of research experience in this field. He has co-authored over 150 publications including *The Faith Factor: An Annotated Bibliography of Clinical Research on Spiritual Subjects*.¹ He says there is no question that spirituality and religion have important health benefits. What is required are more detailed studies using more accurate measures.

In this section of the paper we review those studies which reveal a direct connection between certain components of spirituality and improved patient outcomes in such illnesses as heart disease and cancer, and in recovery from surgery, depression and substance abuse. Research is also presented showing that spirituality affects mental health and well-being and strengthens the body's immune system. The role that complementary medicine can play in furthering our understanding of the link between spirituality and health is also discussed.

Prayer

In *Healing Words*, Dr. Larry Dossey tells how his life was changed by the discovery of a single scientific study strongly supporting the power of prayer in getting well. That one article led him on to a ten-year study of the research on the healing impacts of prayer. "I found an enormous body of evidence: over one hundred experiments exhibiting the criteria of "good science"... over half of which showed that prayer brings about significant changes in a variety of living beings."¹

One of the most rigidly controlled studies ever done on the effects of intercessory prayer, was undertaken by Dr. Randolph Byrd at the San Francisco General Hospital in 1982/83. He divided nearly 400

The most practical reason to examine prayer in healing is simply that, at least some of the time, it works.

Larry Dossey, MD

coronary patients into two groups—one half received medical care and were prayed for by randomly selected home-prayer groups; the other half received only medical treatment. Neither the patients, nor the doctors or nurses knew which group the patients were in.

The remarkable results of this ten-month study were published in the *Southern Medical Journal*.² The condition of those who had been prayed for was strikingly different from the others in that they had fewer complications and required fewer treatments. Commenting on the results, Dossey writes, “If the technique studied [prayer] had been a new drug or a surgical procedure... it would almost certainly have been heralded as some kind of *breakthrough*.”

Intercessory prayer is not the only form of prayer to have undergone scientific study. Herbert Benson of Harvard University Medical School was one of the first medical researchers to study the health benefits of meditative prayer. In *The Relaxation Response* Benson shows that the four basic elements of meditation—a quiet environment, the repetition of a syllable, a passive attitude, and a comfortable position—combine to create an overall awareness of relaxation and a feeling of increased well-being. In developing the stillness that accompanies meditation, Benson found that oxygen consumption, respiratory rate and heart rate all decreased. Patients suffering from hypertension also experienced decreased blood pressure.³

Margaret M. Poloma, professor of sociology at the University of Akron, has done an extensive study of research assessing the effects of prayer on mental well-being. In 1985 Poloma served as an investigator for the Akron Area Survey (AAS) which explored issues related to the general quality of life for residents of the Akron region. The AAS found that religious satisfaction was the “leading determinant” of well-being. Moreover, “meditative prayer and prayer experiences appear to be the most important factors in predicting high scores of existential well-being.”⁴

Research into the relationship between prayer and health/healing is still in its early stages. Dossey suggests that in the years to come the use of prayer will become the standard in scientific medical practice. While not everyone may agree with Dossey's prediction that “*not* to recommend the use of prayer as an integral part of medical care will one day constitute medical malpractice,” most are coming to accept that prayer can complement good medicine.

Spirituality is Good for the Heart

Jeffrey S. Levin, associate professor of family and community medicine at Eastern Virginia Medical School, points to 250 published empirical studies in medical literature that reveal a statistical relationship between spirituality and various positive health outcomes.¹ More than 20% of these studies involve heart disease, the leading cause of mortality in North America.

Levin suggests that metaphors about the heart being our physical and spiritual core, in fact, express a truth. According to such a view, the heart is not merely a pulsating muscle, it is the centre of our physical being and a reflection of mind, body and spirit.

A review of studies examining spirituality and high blood pressure reveals that spirituality and higher degrees of religious expression may represent "a significant protective factor against high blood pressure and hypertension related morbidity and mortality."² This may be due to the psychological benefits associated with spirituality. A sense of hope and a capacity for forgiveness, for example, help people cope more effectively with loss or stress. This ability to cope protects the cardiovascular system from the harm caused by intense distress.

Accepting Illness

It has been noted that spirituality involves sensitivity to body and attentiveness to the language of symptoms and illness. An open and prayerful attitude can transform the experience of illness, bringing us to acceptance and peace.

Martin Rossman, M.D., a member of the Scientific Advisory Board of the Institute for the Advancement of Health, encourages people to "listen to their symptoms," to find out why they are there and what they want. If symptoms are regarded as intelligent messages intended to help us reestablish a healthy balance in our lives, says Rossman, we can support the self-healing ability of the body and mind.¹

The impact of the acceptance of illness has been the subject of a number of studies. One such study which sought to predict the results of open heart surgery, found that acceptance of illness was statistically significant in terms of complications after surgery, the use of pain medication, the return to a regular diet and an early discharge from hospital.²



Emotion No.2

Henry Eveleigh, c. 1942
National Gallery of Canada, Ottawa

The Mind-Body Connection

In traditional healthcare, the mind and body are seen as separate entities. Today, healthcare is adapting in an effort to respond to the whole person, not just the body. The driving force behind this shift has been research and discoveries related to, what has been called, the mind-body connection. This research is furthering our understanding of the mind's primary role in all illness and health. In this paper, the connection between what we think and feel and its impact on our health is reviewed under the following headings: emotions, the immune system, social support, self-esteem, and forgiveness.

Emotions

Research into the mind-body connection has been sparked by the discovery of neurotransmitters—chemical substances made by the brain and by other organs, that transmit nerve impulses. Deepak Chopra, author of *Quantum Healing*, writes, “Neurotransmitters are the runners that race to and from from the brain, telling every organ inside us of our emotions, desires, memories, intuitions, and dreams.”¹

Candace Pert, a research scientist at the Center for Molecular and Behavioral Neuroscience, Rutgers University, has pioneered work that is leading to greater understanding of these chemicals that travel between the mind and body. Her work contributed to the discovery that during different emotional states chemicals are released. The chemicals that mediate emotion and the receptors for those chemicals are found in almost every cell in the body.

Medical care needs to incorporate an understanding of how the psychological response of patients may have implications for their health.

Margaret Kemeny, Ph.D.

Attentiveness to emotions, which was seen to be an outcome of spirituality in our lives, can play a significant role in nurturing our physical health. Pert believes “moods and attitudes... transform themselves into the physical realm through the emotions.”² Emotional fluctuations and emotional status, she says, directly influence the probability that we will get sick or be well. She points to a growing body of literature which suggests that emotional history is an extremely important factor in things like the incidence of cancer. “For example, it appears that suppression of grief and suppression of anger, in particular, is associated with an increased incidence of breast cancer in women.”³

In a CBC interview in 1996, Dr. Aron Siegman, of the University of Maryland, explained that how we deal with anger can directly impact on our health. According to Siegman, massive repression of anger affects immune deficiency. Since certain types of cancer are related

to immune deficiency, the repression of anger can negatively affect those who are more prone to cancer. For those suffering with cancer, the course of their disease is likely to be more rapid.

The degree to which our spirituality brings us to an awareness, acceptance and release of emotion, the greater the role it can play in the maintenance and recovery of health.

The Immune System

Hans Selye, known as the father of stress studies, has shown that the body can, in effect, manufacture its own poisons when attacked by negative emotions. His work, and that of others, reveals a connection between severe depression, protracted frustration and loneliness, and a decreased measure of immune response.¹

Recognizing that, what he called, “negative emotions” could produce negative chemical reactions in the body, Cousins experimented during the period of his own illness on the therapeutic value of positive emotions. Reflecting on the experience, he once said a good belly-laugh had a therapeutic affect and would give him 2 hours of pain-free sleep. Concerning the immune system, he writes:

The immune system is a mirror to life, responding to its joys and anguish, its exuberance and boredom, its laughter and tears, its excitement and depression, its problems and prospects. Scarcely anything that enters the mind doesn't find its way into the workings of the body. Indeed, the connection between what we think and how we feel is perhaps the most dramatic documentation of the fact that mind and body are not separate entities but part of a fully integrated system.²

Research concerning the working of the immune system is demonstrating how attitudes and values—in themselves intangible and invisible—can directly affect the body. While it is impossible to measure or weigh love, purpose, will to live, joy, faith or hope, their reality and power to change physical health is increasingly being confirmed by science. According to Tom Harpur, the fact that spiritual factors can deeply effect the body's healing powers is a strong argument for close cooperation between those involved in the medical field and those whose chief expertise lies in matters of the spirit.

Social Support

In an editorial written for the *Journal of Religion and Health*, Harry C. Meserve discusses the important contribution groups like Alcoholics Anonymous play in contributing to the general health of people. He writes, "Much of the most effective healing in our society has been done and is still being done by small informal groups of men and women who meet to share with one another their common sufferings and to work out ways of meeting these illnesses together."¹

The relationship of spiritual support to well-being has been studied by Kenneth Maton of the University of Maryland. In his research "spiritual support" was not limited solely to relationships with other people. The perceived, personally supportive components of an individual's relationship with God were included in his definition. The research showed consistent evidence of a relationship between spiritual support and well-being for two high life-stress subsamples.²

While science is not yet able to explain physically how the support of loving family and friends enables people to better cope with disease, research does confirm its positive impact. In 1989, David Spiegel, M.D., Director of the Psychosocial Treatment Laboratory at Stanford University, published a landmark study on the effect of psychosocial treatment on patients with metastatic breast cancer.³ His study found that mutual support and connection with people had a positive impact on health. The data suggest that the relaxation that comes with group support can counteract stress and anxiety, causing people to be more hopeful and better able to cope with disease. The study also showed that allowing people to experience their negative feelings and to express them had positive health benefits.

These findings represent a profound affirmation of the healing role of the churches whose roots are in small faith communities which gathered regularly to support, anoint and pray for their members who were sick (*James 5:14-16*).



Mortgaging the Homestead

George A. Reid, 1890

Royal Canadian Academy of Arts diploma work, deposited by the artist, Toronto, 1890
National Gallery of Canada, Ottawa



The Visit

Jean Paul Lemieux, 1967

National Gallery of Canada, Ottawa

Self-esteem

A person's sense of self-worth and self-esteem play a vital role in promoting health and encouraging the adoption of health-related behaviours. The degree to which we feel capable, significant, worthy, and in control of our lives, for example, greatly influences our ability and readiness to make the changes that may be required to live a healthy lifestyle.

In "Minding the Body, Mending the Mind and Soul,"¹ Joan Borysenko says that of the considerable research in the area of self-esteem, one study is particularly revealing.

The study involved one hundred Roman Catholics. The information drawn from the participants showed that each person's self-esteem was directly connected to how he or she thought of God. "Those who believed in a loving and merciful God had a much higher self-esteem than those who saw God as being judgmental and punitive..." These same studies point to two factors as being most consistently associated with good health—high self-esteem and strong social connections.

Forgiveness & Reconciliation

The New Testament letter of *James* encourages members of an early Christian community to confess their sins to each other. In doing so, he says, they will find healing (*James* 5:16). The relationship between confession and healing is now being revealed in scientific studies.

To pardon means not to fixate the past, but to create possibilities for persons to change the course of their lives... Pardon forges community.

Gustavo Gutiérrez

Immunologist Ronald Glaser and psychologist Janice Kielcolt-Glaser have observed immune impairment in individuals enduring chronic stress. The Glasers have also demonstrated that the reduction of stress or the enhancement of positive emotions can actually boost the functioning of the immune system.¹ In a study with Pennebaker, they experimented with a series of projects which involved subjects expressing their trauma or distress, either verbally or in writing. These actions had a positive effect toward improving immune function and reducing physician visits. They write, "Individuals who... confront upsetting experiences in their lives show improvements in physical health relative to control subjects. More important, in our study the individuals who showed the greatest health improvements were those who wrote about topics that they had actively held back from telling others."²



Suffer Little Children to Come Unto Me

Anthony van Dyck, c. 1618

National Gallery of Canada, Ottawa

Therapeutic Touch

*And these signs shall
follow all who believe,
they shall lay their
hands upon the sick,
who will recover.*

Mark 16:17

Spiritual healing has been described as “capitalizing the improvement in body, emotions, mind or spirit of another living organism without intervention through physical means.”¹ In his study of spiritual healing, Tom Harpur pays special attention to the role of touch and laying on of hands; practices that have been very much a part of Christian prayer for healing.

In the Gospels healing often occurs through touch. We are told that people were sometimes healed by reaching out and touching Jesus or by touching a piece of his clothing. At other times, Jesus healed people who were sick by touching them or by laying his hands on them (Matthew 19: 13-14).

In 1972, Dr. Delores Krieger and Dora Kunz, both RNs, began working with therapeutic touch as a healing method specifically designed for health professionals. Krieger describes therapeutic touch as “a method (derived from the laying-on of hands) of using the hands to direct human energies to help or heal someone who is ill.”² The action is based on the conviction that healing others is a “natural potential” we all share. Krieger emphasizes that what the healer does is accelerate the healing process in the person who is ill.

Therapeutic touch is viewed as an interaction between the energy fields of persons. The practitioner holds his or her hands a few inches from the surface of the patient's body. “The hands are used to redirect areas of accumulated tension or energy, re-establish its flow and direct energy to the patient's depleted areas.”³

Therapeutic touch is gaining increased acceptance in Western medicine, largely because of the extensive clinical research that has been undertaken on the subject over the past 20 years. Krieger undertook rigorous studies of her own which found that when ill people are treated by laying-on of hands, a significant change occurs in the haemoglobin levels of their red blood cells. In more recent studies, Janet Quinn, a clinical researcher at the University of Colorado Health Science Center, has established that the immune systems of both the healer and healee are enhanced during the process of therapeutic touch.⁴

Complementary Approaches — Chinese Medicine

Complementary healing traditions and practices also provide important clues to understanding the relationship of spirituality to health. David Edelberg, M.D., Director of the Chicago Holistic Center, suggests an awakening spirituality is fueling the growth of alternative medicine. The reason, says Edelberg, is that “alternative medicine has no problem dealing with these transcendent issues.”¹

The practices and beliefs of Chinese medicine offer potential for broadening our understanding of health. To quote Dr. Roger Jahnke, CEO of Health Action in Santa Barbara, and a practitioner of the Chinese art of Qigong: “As western science digs itself out from under its ‘seeing is believing’ blindness, what occurs is a profound validation of ideas and traditions that were being called ‘mysterious,’ ‘savage,’ ‘unscientific,’ and ‘primitive,’ as little as a decade ago.”²

Many of the practices of Qigong—herbal remedies, acupuncture, massage, and exercise—are designed to stimulate and balance the free flow of energy (*chi*) throughout the body, thus promoting health. Dr. David Eisenberg, instructor in medicine at the Harvard Medical School, was the first American medical exchange student sent to China. There he learned first-hand about various traditional Chinese medical practices. In reflecting on the experience he concludes that part of Western medicine's difficulty with Chinese medicine is our tendency to separate spirituality and medicine. Studying Chinese medicine, he says, is like going to medical school within a school of theology. “In Chinese medicine, the medical masters, the people who understood material things, were also the spiritual leaders. They never split the two.”³

Eisenberg says Chinese culture was based on the idea that there is a correct way to live and how you live ultimately affects your health. The Chinese medical system, based primarily on Taoism, holds that our behaviour toward others also determines our health. Health, according to this tradition, is not only about diet and exercise, “... it's also a spiritual or emotional balance that comes from the way you treat other people and the way you treat yourself.”⁴

Chinese medicine offers an approach for developing a more complete and balanced way of seeing health, one that acknowledges that we in the West do not have a monopoly on understanding the body or the intricate relationships of mind, body and spirit.

Conclusion

Mystery, a sense that there is something greater, something beyond our understanding, was pointed to as one of the central characteristics of spirituality. While scientific study is enlarging our understanding of the relationship of spirituality to health and illustrating its importance and effectiveness in promoting health, our understanding of the working of this relationship remains vastly incomplete. If we are ever going to understand this relationship more fully, we shall have to become more tolerant of mystery and of the unknown. Through her study of the body's biochemistry Dr. Candace Pert concludes that an increased understanding of these matters will require "... bringing in a realm we don't understand at all yet. We're going to have to bring in that extra-energy realm, the realm of spirit and soul that Descartes kicked out of Western scientific thought."

* * *

Questions for Reflection

1. What was your idea of health and healing before reading this book? Was it limited to physical well-being, or did it include a mental, emotional, and spiritual component as well?
2. Can you think of a specific incident in which some aspect of your spiritual life contributed to a sense of wholeness and healing in your life?
3. What impact do the prayers, support and care of family and friends have on your health and well-being?
4. Have your thoughts or feelings ever made you sick? Think of a time you felt angry or bitter toward someone. How does resentment affect your prayer life, relationships, and sense of well-being? Think of a time you forgave someone or received forgiveness yourself. What was the impact of this experience?
5. Have you experimented with complementary approaches for improving your health? What was it about the particular therapy or treatment that attracted you?



Indian Woman and Child

Robert Harris, c. 1886
National Gallery of Canada, Ottawa

Part IV
ACTING ON THE EVIDENCE

In the future, spirituality will become more recognized as an important aspect of health and healthcare, both by individuals in their efforts to improve and nurture health and by the healthcare system as it develops a more holistic approach to the healing vocation. In the final section of this paper we consider the implications of the relationship of spirituality to health for individuals, healthcare providers and organizations, and for the churches.

Spiritual Health and You

No other book about Germany's concentration camps has had as lasting and profound an impact as Dr. Viktor Frankl's *Man's Search for Meaning*.¹ As a prisoner Frankl observed that it was not always the physically strong and healthy-looking men and women who survived the horrors and cruelty of the death camps. Many people simply gave up and died. Those who remained well were the ones who could find meaning for their life and a reason to hope which would enable them to suffer through whatever torment came their way.

Out of this experience Frankl developed a unique form of therapy which has as its starting points recognition of the spiritual dimension of persons and a concern for values. According to Frankl, the spiritual dimension of our lives cannot be ignored, for it is what makes us human.

Spiritual and non-physical factors are key to health and meaningful living. As our review of scientific research into the link between spirituality and health has shown, an active spirituality can activate the healing power that lies within each one of us. It is now generally accepted that most of the people who reach out for medical help are suffering from disorders that are well within the range of the body's own healing powers.² The challenge is for us to enlarge our awareness of our own healing capacities and to take greater responsibility for our physical and spiritual well-being.

As we become more attentive to the relationship between body, mind, and soul, and to the impact of that relationship on our health, we are better able to measure what Lawrence Seidl calls "spiritual health." He suggests that in recovering spiritual health as the foundation of health and well-being, the following lessons may be critical.

- Illness is often a metaphor for what is out of sync in our lives.
- Often illness is not an event but a process, which likely began months or years before the appearance of physical manifestations of disease.
- Resentment, anger, jealousy, anxiety, and unresolved grief are the silent and relentless precursors to illness.
- Social support, affirmation, and a positive outlook have a beneficial effect on the healing process.
- There is a vital relationship between spirituality and health, well-being, and susceptibility to disease.
- The key element to the healing process often lies within oneself.³

An authentic spirituality impels us to reach out and to support others. The dramatic impact of the simple act of caring, as witnessed in David Spiegel's study of putting people with cancer together in a support group and seeing that some people in it lived twice as long as other people not in support groups,⁴ illustrates the vital role we can play in furthering the health and healing of each other.

Carl Jung used the term "wounded healers" to describe those people who acquire knowledge of the ways of inner healing from the experience of their own sufferings. As our spirituality deepens we become more aware that ours is a journey made with others—a journey of wounded healers sharing their learned wisdom of health and healing.

* * *

Questions for Reflection

1. What provides meaning and purpose in your life? Can you describe its impact on your health and well-being?
2. What do you think is the connection between your relationship to God and your health?
3. Would you agree that promoting health and taking care of your health are Christian responsibilities? How have these responsibilities influenced decisions you have made about your life and lifestyle?
4. Have your wounds and sufferings enabled you to become more sensitive to the sufferings of others?

Health Care Providers and Organizations

Healthcare providers can play a central role in promoting people's wellness—in body, mind and spirit. Healthcare organizations and institutions throughout Canada face the challenge of developing a new approach to patient care that will couple modern medicine with an understanding of the “connectedness” of the person. Such an approach would acknowledge that healing the body and healing the spirit go hand-in-hand.

There are barriers within the health system that hamper efforts to develop such an integrated approach to care. In *The Careless Society*,¹ John McKnight, Director of the Community Studies Program at Northwestern University, describes the negative side effects of the health system and of what he calls our obsession with health and addiction to medicine.

He suggests that modern technological medicine still tends to assert authority over all other approaches to health and healing. Secondly, the health system attacks the healthful knowledge that is the heritage of every society. These sources of health are usurped, he says, by a system that “... replaces stories with studies, friends with professionals, obligations with fees, and wisdom with technology.”

If Thomas Moore is correct in his assertion that the greatest malady of the twentieth century is “loss of soul,” it should not be surprising to see this malady reflected in the major institutions and structures of society, including the health system. A critique of the health system, similar to McKnight's, is reflected in an address by Cardinal Joseph Bernardin, Archbishop of Chicago, to the American Medical Association.² In his speech, he said that healthcare has grown increasingly “mechanistic, commercial, and soulless.”

Bernardin invited the nearly 5,000 physicians in the audience to respond to this crisis by renewing the covenant between doctor and patient and between the profession and society. Sustaining that covenant requires a “willingness to affirm and incorporate... the ancient virtues of benevolence, compassion, competence, intellectual honesty, humility, and suspension of self-interest,” he said.

What is being suggested in this critique is not that we abandon technology or pharmacology in the health system. But as medicine goes more and more in the direction of advanced technology for evaluation and diagnosis, it can easily overlook the reality that what people are crying out for is someone who cares for them, someone who will sit down and actually listen to them.



The Bandaged Man

Paterson Ewen, 1973

National Gallery of Canada, Ottawa

What is required among healthcare providers, according to Sheila Cassidy, author of *Sharing the Darkness* and director of a hospice for the terminally ill in England, is a spirituality. The spirituality of those who care for the sick and the dying, she says, must be a spirituality of compassion. Commenting on Cassidy's work, Jean Vanier writes:

Perhaps the secret Sheila is revealing to us, the secret she has learned through her daily life and her life of prayer, is that the poor and the weak are not just objects of charity and love, even less are they useless and to be discarded or seen as a problem and a burden; but rather they are called to be a source of life for us all. If we come close to them, in some mysterious way they bring us to what is essential; they call us to truth, to competence, to compassion, and to centredness.³

In a recent presentation, entitled "Ethics and Spirituality," George Webster, a clinical ethicist in Toronto, addressed the challenge of becoming more attentive to spirituality in the clinical setting. In the hospital setting healing relationships tend not only to be very short-lived, but are also problem-focused. Added to this is the fact that attending to the spiritual can be very threatening. "Such attention focuses on the deepest part of our being.... Attentiveness in this sense requires that we open ourselves to the movement of God in our lives and that we attend to these intimations of goodness as well as despair, grief and pain that we may encounter in our relationships with others."⁴

Today, health caregivers find themselves under increased stress due to restructuring and layoffs, and the insecurity this situation entails. If the work of these men and women is to express the kind of spirituality of compassion that was referred to above, healthcare organizations will need to give special attention to the spiritual well-being of their most valuable resource—its human resources.

A review of nursing literature reveals an increasing emphasis on the importance of developing the healthcare provider's ability to assess spiritual needs. Those needs are generally conceived in terms of meaning, relatedness and a sense of personal worth. Caregivers in some institutions are now being encouraged to develop a spiritual history of patients. Such a history identifies the person's concept of God and the significance of prayer in his or her life. The history also reveals sources of hope and strength and the significance of religious practice and ritual for the person. Whether the person perceives a relationship between spiritual belief and his or her state of health can also be significant.

Attentiveness to spiritual care was an important element of recent efforts by the Franciscan Health System of Cincinnati to develop a systemwide total quality management process. The result was that it captured the *Healthcare Forum* 1995 Commitment to Quality Award.⁵ Among a number of actions aimed at promoting the spiritual dimension of care, the Franciscan Health System established a freestanding Wholistic Health Center that provides a variety of services including acupuncture and biofeedback therapy. Special attention is also given to the spiritual dimensions of such nontraditional treatments as tai chi. This Catholic health system has also attempted to bring "spiritual forces" to bear on its medical-surgical floor where specially trained workers are now encouraged to pray with their patients.

In order to gain a better understanding of the spiritual component of health, more resources need to be directed toward research and testing. At present in Canada, very little is spent annually on research concerning the relationship of spirituality to health. In the United States the situation is somewhat better.⁶

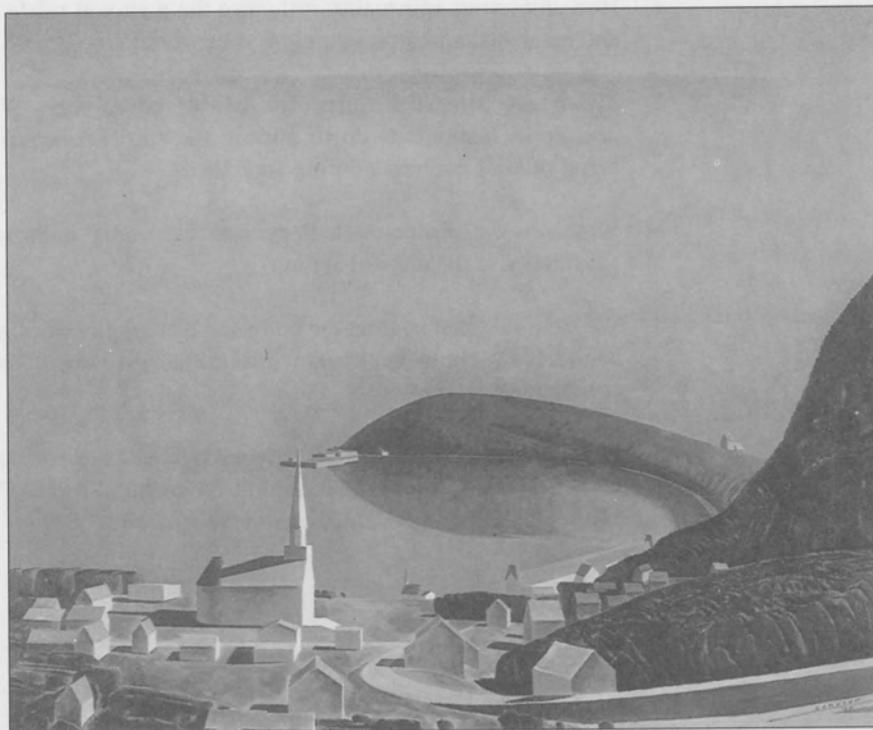
Thomas Moore tells a story of how he was once approached by a hospital administrator seeking his advice on how to improve a hospital's operations. One suggestion raised by the administrator involved allowing patients to read their own charts each day and providing information about the chemical and biological aspects of their diseases.

Moore suggested that instead of being given their charts each day, the patients be encouraged to keep a record of their emotions and dreams during their stay in hospital. He also recommended setting up an art studio where patients could paint and sculpt during treatment. His third suggestion was to set aside a time and place where patients could tell stories to each other about their illnesses and experiences—not with a therapist but with a story-teller who understood the importance of letting the soul speak.

Loosening the grip we have on the mechanical view of our bodies would contribute to the recovery of a more "soulful" health system. It would enable us, says Moore, to begin "honouring symptoms as a voice of the soul."

Questions for Reflection

1. How does your spirituality influence the way you relate to patients and residents, and how you view your work?
2. These are stressful times for health caregivers. What could healthcare institutions do to nurture the spiritual health and well-being of staff members during such times?
3. What are the obstacles/challenges to becoming more attentive to spirituality in the clinical setting?
4. We have said that healing the body and healing the spirit go hand-in-hand? How could healthcare institutions give expression to this conviction?
5. Palliative care takes a holistic approach to care for the dying—including the spiritual dimension as an essential aspect. Would this approach not be applicable for all levels of care?



Tadoussac

Charles F. Comfort, 1935
Vincent Massey Bequest, 1968
National Gallery of Canada, Ottawa

What the Churches Can Do

What is the role of faith communities in light of this burgeoning interest in the link between spirituality and health? Organized religion has a rich spiritual tradition that recognizes the importance of spiritual care and spiritual well-being. However, many commentators question whether this wealth of spiritual experience is being communicated to the large numbers of Canadians who say they have spiritual needs. David Hilton summarizes the problem in this way: the churches "... are not helping people find answers to the spiritual questions in their lives; they're dispensing religion."¹

The symptoms of "loss of soul" are everywhere around us. It is now believed that as high as 80 to 90% of physical symptoms have their roots in the psychological and spiritual concerns of people. However, in seeking relief and healing Western society has turned from religion to the medical system. Why is this so, and why are Canadians in increasing numbers turning to alternative approaches of holistic healing? These are questions the churches must consider more carefully.

Reflecting on the future of the churches, Tom Harpur writes, "... if the Christian churches could somehow recover the awareness that healing in the fullest sense is really what they are about, they could experience a powerful renaissance or renewal."²

Perhaps the most important condition the churches can provide for healing is the presence of a loving and supportive community, a factor that has been shown to strengthen the body's immune system. In order to become healing communities, however, the churches must first become places where people can be open about their brokenness and failure and in doing so find healing. According to Hilton, "the church's real challenge in the next decade or two is to find out how we can change from being congregations of pretense to being healing communities..."³

Scientific studies have demonstrated that prayer and meditation contribute to physical health and well-being. Moreover, a review of these studies suggests that prayer is a factor in the healing process that is not limited by issues of time and distance. Morton T. Kelsey, author of *Healing and Christianity*,⁴ says the connection between prayer and healing has tended to be overlooked in contemporary Christian theology. If spiritual healing is to have a hearing, he suggests the Christian churches will have to remove the "philosophical blinders" that have left them unable to conceive of any response to illness other than the medical.

Staying healthy is largely related to personal behaviour and to the impact of our social and physical environments. With this in mind, the churches could make an important contribution to health by educating about the unity of mind, body and spirit, and by enabling communities to come together to discuss and learn about needed changes in health behaviour, both individually and collectively. This could be done through homilies, pastoral letters, workshops and discussion groups. The goal of such an approach is to empower people to take greater responsibility for their lives and health.

There are numerous other ways in which churches could become more actively involved around health and healing. Many churches are already committed to community health efforts. In the United States, for example, a number of churches have established holistic clinics which seek to respond to the spiritual, medical, social, mental and physical needs of the faith community.

Parish nursing is another way for churches to become places of healing. There are now over 3,000 nurses practicing within churches in the United States. The movement is just beginning to spread to Canada. Jane Simington, R.N., is a member of the Ad Hoc Committee on Parish Nursing at the University of Alberta. She describes the parish nurse as a member of the parish team who attends to the psychosocial and spiritual wounds of the community. The parish nurse promotes health by relating as an “educator, counselor, advocate, referral agent, and organizer of parish volunteers.”⁵ The goal of the parish nurse is to facilitate as individuals and families take responsibility for their health.

Reinforcing the healing role of ritual is another way that churches could more actively meet the health and healing needs of the community. Merrill Carrington, an adult educator in parish settings, has explored the tradition of Ember Days and suggests that rekindling this practice could provide time for replenishment and self-care in the “soul-starving” 1990s.⁶

The tradition of Ember Days refers to the centuries-old Christian practice of setting aside a few days, four times a year, usually at the turn of the seasons, to pause in the midst of daily demands to focus on spiritual renewal. Dating back to the third century, the Ember Days have reflected various emphases over time—prayer, fasting, almsgiving and celebration of the sacraments. While the practice of Ember Days has largely disappeared, Carrington suggests that the recovery of some form of Ember Day practice could help us to regularly set aside time to pay attention to the yearnings of the soul.

Questions for Reflection

1. How could the churches promote better awareness of the link between spirituality and health?
2. When you or a loved one are ill, do you think of your faith community as a place to reach out to for support, care, healing? If not, what is needed to make it more supportive?
3. What healing rituals do you have as part of your spirituality? What church rituals help to deepen your spirituality?
4. How could your faith community provide more opportunities to encourage and foster spiritual renewal?



Manitoba Party

William Kurelek, 1964
The National Gallery of Canada, Ottawa

CONCLUSION

We live in a very “psychological age.” We have learned much about our emotions, feelings and desires. We have also come to understand the connections between our psychological journey and our personal health and well-being. In this paper we have attempted to illustrate how our spiritual journey too can promote health and nurture healing and recovery from illness.

In saying this, however, it is important to caution against the notion that spiritual growth and physical health are always correlated. People today are inundated by “mind-over-matter” preachers who promise that complete health and healing can be achieved by the adoption of practices and exercises aimed at maximizing the body’s inner healing strengths. As a result, many people blame themselves for getting sick or feel guilty about their diseases.

While pain and sickness are to be avoided, they are part of life. They remind us that health cannot always be equated with physical soundness or wholeness. Most of us can think of people who, in confronting sickness, experienced a deepening of personal values and discovered a new sense of purpose or meaning. These people can be very alive and vibrant, though they may not be physically healthy.

In caring for individuals and families with life-threatening illnesses, Dr. Rachel Naomi Remen says she has learned that illness often evokes health in people. “Health is not a goal, it’s a means to doing what is purposeful or meaningful in life. You can often do that more easily if you’re physically healthy. But you can do it anyway, even when you’re not physically healthy.”

It is hoped that these pages will encourage us to pause along our journey. To listen once again to the voice of the One who calls us the Beloved, the God who hears our cries and who, through the Spirit, will bring us to wholeness and fullness of life.



Joseph and Marie-Louise

Sarah Robertson, 1929
Bequest of Vincent Massey, 1968
National Gallery of Canada, Ottawa

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Part IV – Acting on the Evidence

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5. "A System That Tries Harder." *Healthcare Forum Journal*, 1995, Vol. 38 (6), pp. 32-34.
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