

Heart and Soul: Spiritual Care in the Journey of Recovery

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**“Innovative Solutions for Building Recovery with
Alternatives to Psychotropic Medication”**

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A very substantial body of literature attests to the significance of various spiritual perspectives and practices for health and well-being. Increasingly, the conversation has turned to the specifics of how the resources of spirituality may be incorporated in person-centered medicine. This session will discuss a three-fold model in which the personal centeredness and groundedness of clinicians, the clinical encouragement of patients’ spiritual resources, and the organizational cultivation of spirited leadership and “soul” work in concert to support healing and wholeness for patients and clinicians alike. We will pay particular attention to themes of transcendence (helping people to let go of uncontrollable life experiences) and purpose (helping people to identify and give expression to personal life values).

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www.positivespirituality.net

Spirituality

The vital center of a person: that which is held sacred.

C. Everett Koop, MD

Spiritual Care

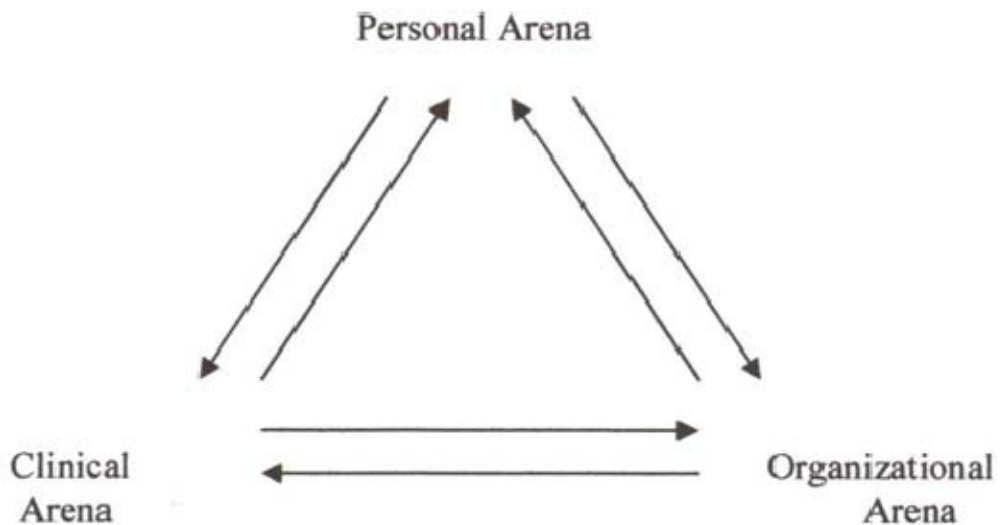
Meeting people where they are and assisting them in connecting or reconnecting to things, practices, ideas, and principles that are at their core of their being... the breath of their life, making a connection between yourself and that person.

J. S. Lunn

Helping people to connect with the things that really matter to them.

FCC

Spirituality in health care



Approaches to Transcendence

<u>Approach</u>	<u>Empirical support</u>	<u>Key sources</u>
• Letting go		(common parlance)
• Willingness/acceptance	+	ACT, Hayes, Vowles
• Mindfulness/being present	+	MBSR, Kabat-Zinn
• Non-attachment		Eastern/Buddhist tradition
• Serenity		12 step community
• Spiritual surrender	+	Religious coping, Pargament
• Gratitude/gratefulness	+	Emmons
• Forgiveness	+	Worthington, Luskin, Enright
• Energy medicine	?	CAM traditions

Approaches to Purpose

Defining/exploring

- 3 adjectives or phrases
- What is your gift and where give it
- Retirement dinner
- What someone who loves you would say about you at your best
- You at your best
- Personal mission
- Signature strengths
- Conversation and feedback

Staying connected

- Daily centering practices
- Affirmations
- Personal mission
- Journaling, reflection
- Retreats
- Community

CAMPS: A Framework for Conversations about Spirituality

Community

Participation in a supportive community of people

*Who are the people who are close to you?
What groups or organizations are you involved with?*

Activities

Spiritually related activities that provide coherence and comfort
Ceremonies, sacraments, rituals
Prayer and devotional practices

*What do you do to help yourself be more peaceful?
What do you do to help yourself be more centered?
What are the rituals or traditions that are meaningful for you?*

Meaning and purpose

Using personal gifts, talents, skills or character on behalf of something that matters
Experience of significance, making a contribution to some larger good
Perception that one's life has value and worth
Suffering... and hope

*What are the things that are really important to you?
What do you take pride in?
What do you hope for?
Where do you find strength? What helps you to keep going?
What do you hope the legacy of your life will be?
What do you care about?*

Passions

Being excited, passionate and engaged with some aspects of life
Experiencing joy

*What do you find yourself getting really excited about?
What do you get really passionate about?
When do you find yourself engaged in something and lose track of time?*

Spirit

Relationship with God, Spirit, Higher Power etc.

How is your relationship with God important to your life and health?*

* use language that patient uses (God, Higher Power) first

Preceding material is excerpted from, and available in greater detail at:

Craigie FC. (2010). *Positive spirituality in health care: Nine practical approaches to pursuing wholeness for clinicians, patients and health care organizations*. Minneapolis: Mill City Press. See [HERE](#)

Some wicked good resources

Resources (with some hyperlinks) below include:

1. Spirituality and addictions... some good recent references
2. Spirituality in medicine
 - a. Books and articles
 - b. Websites
3. Physician/clinician well-being
4. Miscellaneous other good stuff

Spirituality and addictions

Articles

Kelly JF, Hoepfner B, Stout RL, Pagano M. (2012). Determining the relative importance of the mechanisms of behavior change within Alcoholics Anonymous: a multiple mediator analysis. *Addiction*. Feb;107(2):289-99.

- Alcohol outcomes in AA sample attributable mainly to “adaptive social network changes” and increases in “social abstinence self-efficacy.” (N=1726)

Robinson EA, Krentzman AR, Webb JR, Brower KJ. (2011). Six-month changes in spirituality and religiousness in alcoholics predict drinking outcomes at nine months. *J Stud Alcohol Drugs*, Jul;72(4):660-8.

- Measured changes in spirituality and religiousness (SR) during alcohol treatment. Found significant changes in SR and associations of SR changes with drinking outcomes. Increases in private SR practices and forgiveness of self were the strongest predictors of improvements in drinking outcomes. Changes in daily spiritual experiences, purpose in life, a general measure of forgiveness, and negative religious coping also predicted favorable drinking outcomes. (N=364)

Delaney HD, Forcehimes AA, Campbell WP, Smith BW. (2009). Integrating spirituality into alcohol treatment. *J Clin Psychol*, Feb;65(2):185-98.

- Review of associations and mechanisms of association of spirituality and alcohol treatment. Nice sections of spiritual disciplines, acceptance and meditation/prayer. Good examples of open-ended “starter” questions suitable to clients with and without “a spiritual vocabulary.” Guidelines and examples of clinician approaches, emphasizing “dual roles of authoritative expert and evocative facilitator.” Forcehimes is a colleague of Bill (“Motivational interviewing and substance abuse”) Miller.

Mason SJ, Deane FP, Kelly PJ, Crowe TP. (2009). Do spirituality and religiosity help in the management of cravings in substance abuse treatment? *Subst Use Misuse*, 44(13):1926-40.

- Pilot study with men in Australia. Found that increases in spirituality in the study population were associated with decreases in cravings. Not so for religiosity. Spirituality positively

associated with self-efficacy, and it is proposed that self-efficacy may mediate the relationship between spirituality and cravings. They also cite previous research that self-efficacy is a significant predictor of drinking outcomes. (N=77)

Hodge DR. (2011). Alcohol treatment and cognitive-behavioral therapy: enhancing effectiveness by incorporating spirituality and religion. *Soc Work*, Jan;56(1):21-31.

- Hodge is perhaps the most prominent researcher about spirituality in the social work community in the US. This paper talks about adapting the processes of CBT (working with personal beliefs and assumptions) to incorporate the spiritual language, values and beliefs of clients.

Geppert C, Bogenschutz MP, Miller WR. (2007). Development of a bibliography on religion, spirituality and addictions. *Drug Alcohol Rev*, Jul;26(4):389-95.

- Extensive meta-analysis (reviewing over 1300 studies) of literature on spirituality and addictions. Summary that “common findings included an inverse relationship between religiosity and substance use/abuse, reduced use among those practicing meditation and protective effects of 12-Step group involvement during recovery.”

Miller ML, Saunders SM. (2011). A naturalistic study of the associations between changes in alcohol problems, spiritual functioning, and psychiatric symptoms. *Psychol Addict Behav*, Sep;25(3):455-61.

- Improvement in the “existential well-being” component of spiritual and religious functioning predicts improvement in alcohol misuse measures at follow-up of an outpatient treatment program for problem drinkers. (N=55)

Webb JR, Brewer K. (2010). Forgiveness, health, and problematic drinking among college students in southern Appalachia. *J Health Psychol*, Nov;15(8):1257-66.

- Measures of forgiveness (especially self-forgiveness) accounted for up to a third of the variance in health measures in a point-in-time study of college student problematic drinkers. (N=126)

Piderman KM, Schneekloth TD, Pankratz VS, Stevens SR, Altchuler SI. (2008). Spirituality during alcoholism treatment and continuous abstinence for one year. *Int J Psychiatry Med*, 38(4):391-406.

- Twenty eight of 74 adults completing an outpatient treatment program remained abstinent after one year. Spiritual variables associated with abstinence included private spiritual practices, existential well-being, and abstinence self-efficacy.

Books (addictions, values and transformation)

Wilson K, DuFrene T. (2012). *The Wisdom to Know the Difference: An Acceptance and Commitment Therapy Workbook for Overcoming Substance Abuse*. Oakland: New Harbinger.

- Kelly Wilson (presumably no relation to Bill W.) is one of the co-founders of Acceptance and Commitment Therapy, and writes this self-help workbook to present ACT perspectives and exercises in the arena of substance abuse. Focus on acceptance, mindfulness and identifying and giving expression to personal values. Like dozens of other New Harbinger workbooks, a little on the sophisticated side in terms of literacy level, but full of exercises and affordable (under \$15 on Amazon).

Miller WR, C’deBaca J. *Quantum Change: When Epiphanies and Sudden Insights Transform Ordinary Lives*. New York: Guilford.

- Miller and C’deBaca placed an ad in an Albuquerque newspaper soliciting accounts of sudden and enduring personal transformation and received a deluge of responses (many of them pertaining to people’s relationships with substances). Analyzing the stories they gathered, they

describe what they call “insightful” and “mystical” changes and explore what they look like and how they came about.

Miller, WR (Ed.) (1999). *Integrating spirituality into treatment*. Washington, DC: American Psychological Association.

- Excellent scholarly overview with ample practical illustrations and recommendations. Great chapters on mindfulness, prayer, spiritual surrender, acceptance and forgiveness, hope, and serenity.

Schlitz, M.M., Vieten, C., and Amorok, T. (2007). *Living deeply: The art and science of transformation in everyday life*. Oakland, CA: New Harbinger.

- Grows from decades of consciousness research at the Institute of Noetic Sciences and the authors’ own decade-long study of personal transformation that has included interviews with 50 teachers and masters of the transformative process and with hundreds of people engaged in their own transformative journeys. Themes from this work, with liberal quotations from their interviews, about living deeply with richness, meaning and joy.

O’Hanlon B. (2006). *Pathways to spirituality: Connection, wholeness, and possibility for therapist and client*. New York: Norton. (24.95/14.19)

- Spirituality as “connection,” “compassion,” and “contribution.” Practical, touched by O’Hanlon’s ever-present sense of humor, and intersects with his substantial work in the solution-focused therapy movement.

McKay M, Forsyth JP, Eifert G. (2010). *Your Life on Purpose: How to Find What Matters and Create the Life You Want*. Oakland: New Harbinger.

- Well-done workbook exploring values, meaning/purpose, service and well-being.

Spirituality

Books

(Prices in parentheses are list and lowest available prices on Amazon.com as of January, 2012)

Craigie FC. (2010). *Positive spirituality in health care: Nine practical approaches to pursuing wholeness for clinicians, patients and health care organizations*. Minneapolis: Mill City Press.

(21.95/13.91) Available at res week session. Also see [HERE](#)

- Case examples, interview transcripts, research perspectives and pragmatic strategies about the personal groundedness and spiritual well-being of clinicians, the clinical encouragement of patients’ spiritual resources, and the organizational cultivation of spirited leadership and “soul.”

Dalai Lama, HH the. (2011). *How to be compassionate: A handbook for creating inner peace and a happier world*. New York: Atria. See [HERE](#). (Ah, how to cite His Holiness the Dalai Lama in Harvard format. You see how I do it, but if you suggested “Lama, Dalai,” I couldn’t argue.)

- A dozen characteristically down-to-earth meditations on love, kindness, compassion, happiness and transformative practices.

Hammerschlag, C. and H. Silverman. (1997). *Healing ceremonies: Creating personal rituals for spiritual, emotional, physical and mental health*. New York: Perigree. (19.00/0.01). Yes, you can pick up a copy for a cool cent plus postage. I have found this a great resource for some pts. See [HERE](#)

- Stories and principles about healing rituals and ceremonies. Silverman is former Director of Education for AzCIM (then called “Program in Integrative Medicine.”)

Henry LG, Henry JD. (1999). *Reclaiming soul in health care: Practical strategies for revitalizing providers of care*. Chicago: Health Forum. (19.88/4.19) See [HERE](#)

- Written by two organizational consultants, the book summarizes the importance of “soul” in businesses and describes strategies to enhance qualities of soul for health care professionals and for health care organizations.

Keyes CLM, Haidt J. (2002). *Flourishing: Positive Psychology and the Life Well-Lived*. Washington, DC: American Psychological Association.

- Out of print with APA, but you can get used copies online. Excellent chapters on dimensions of “life well lived” based on research by Keyes, Carol Ryff, Martin Seligman and others. Particularly intriguing chapters on “Turning points as opportunities for psychological growth” and “The construction of meaning through vital engagement.”

King DE. (2000). *Faith, spirituality and medicine: Toward the making of the healing practitioner*. New York: Haworth. (50.50/8.75) See [HERE](#)

- Exploration of the relationship between patient health and traditional religious beliefs and practices. Background about spirituality and health, assessing spirituality, ethics, chaplaincy, short section on integrating spirituality in practice. Author is a family physician.

Kliewer SP, Saultz J. (2006). *Healthcare and spirituality*. Abingdon, UK: Radcliffe. (49.95/35.00) See [HERE](#)

- Kliewer is a pastoral caregiver who has been active in the spirituality interest group of the Society of Teachers of Family Medicine. Saultz is a family physician and educator. Designed as “an introductory textbook.” Background on spirituality and health, cultures and beliefs of different religious traditions, spiritual assessment and spiritual intervention (“creating trust, creating awareness, stimulating change, facilitating change”). Many case examples and good questions for reflection.

Koenig HG. (2007). *Spirituality in Patient Care: Why, How, When, and What (2nd Ed.)*. West Conshohocken, PA: Templeton. (21.95/16.95) See [HERE](#)

- Good descriptions of opportune circumstances in health care in which to address pts’ spirituality and approaches with which to do this. Excellent summary of literature on spiritual assessment and collection of resources, circa 2002. Oriented more to “religion” than to “spirituality” per se. Helpful chapter on “When religion is harmful” and handling religious conflicts.

Kornfield J. (2002). *The art of forgiveness, lovingkindness and peace*. New York: Bantam. (15.00/4.88) See [HERE](#)

- Short book with reflections, quotations and meditations from internationally renowned Buddhist teacher

Levin, J., (2001) *God, faith and health: Exploring the spirituality-healing connection*. New York: Wiley. (17.95/3.11) See [HERE](#)

- Excellent formulation about the links between health and a variety of spiritual beliefs and practices. Levin, epidemiologist formerly at Eastern Virginia Medical School and NIMH, now teaching at Baylor, has done absolutely exquisite work over the years on spirituality-healing connections and mechanisms of association.

Miller, WR (Ed.) (1999). *Integrating spirituality into treatment*. Washington, DC: American Psychological Association. (39.95/6.00) See [HERE](#)

- Excellent scholarly overview with ample practical illustrations and recommendations. Great chapters on mindfulness, prayer, spiritual surrender, acceptance and forgiveness, hope, and serenity.

O'Hanlon B. (2006). *Pathways to spirituality: Connection, wholeness, and possibility for therapist and client*. New York: Norton. (24.95/14.19) See [HERE](#)

- Spirituality as “connection,” “compassion,” and “contribution.” Practical, touched by O'Hanlon's ever-present sense of humor, and intersects with his substantial work in the solution-focused therapy movement.

Puchalski CM, Ferrell B. (2010). *Making health care whole: Integrating spirituality into patient care*. West Conshohocken, PA: Templeton. (34.95/22.49) See [HERE](#)

- Dr. Puchalski is Founder and Director of the George Washington Institute for Spirituality and Health (see website below), and a practicing physician. The book presents background on spiritual care practices and standards, and models and approaches for interdisciplinary spiritual care, with particular reference to palliative care.

Robinson PJ, Gould DA, Strosahl KD. (2010). *Real behavior change in primary care: Improving patient outcomes and increasing job satisfaction*. Oakland: New Harbinger. (59.95/32.00) See [HERE](#)

- You won't find much emphasis on the word “spirituality,” but this is a wonderful, practical resource that explores applications of Acceptance and Commitment Therapy in primary care settings. “ACT” combines mindfulness and “acceptance” of uncontrollable experience with “commitment” to defining and pursuing cherished life values. It is, broadly, pretty spiritual stuff.

Sorajjakool S, Lambertson H (Eds). (2004). *Spirituality, health, and wholeness: An introductory guide for health care professionals*. Binghamton, NY: Haworth. (55.00/47.14) See [HERE](#)

- Sorajjakool is professor of religion, psychology, and counseling at Loma Linda University. Chapters on wholeness and mind/body/spirit connections, trauma, illness and meaning, and spirituality in working with “difficult patients,” among others.

White BF, MacDougall JA. (2001). *Clinician's guide to spirituality*. New York: McGraw Hill. (37.95/10.00) See [HERE](#)

- Written by a physician and a chaplain, presents a universal model of spirituality that is independent of religion, and shows how the clinician can apply the model to help in the management of chronic illness. Twelve principles of spirituality applied to health: honesty, hope, faith, courage, integrity, willingness, humility, compassion, justice, perseverance, spiritual awareness, service.

Young C, Koopsen C. (2011). *Spirituality, health and healing: An integrative approach (2nd Ed.)*. Sudbury, MA: Jones and Bartlett. (41/39). See [HERE](#).

- Thorough and inclusive review of spirituality in health and health care, with particular reference to Nursing, but broadly applicable. Authors are a public health nurse and person with an MPH/health promotion background. Nice sections on rituals, culture and healing, healing and the Arts, sacred spaces, and end of life care.

Articles (a few among hundreds) of observation, reflection, commentary

Anandarajah G. (2008). The 3H and BMSEST models for spirituality and multicultural whole-person medicine. *Ann Fam Med*, 6(5), 448-58.

- Description of two models for a biopsychosocial-spiritual view of health from chair of the STFM spirituality interest group. They are the 3 H model (head, heart, hands) and the BMSEST models (body, mind, spirit, environment, social, transcendent). See [HERE](#).

Craigie FC, Hobbs RF. (1999). Spiritual perspectives and practices of family physicians with an expressed interest in spirituality. *Fam Med*, 31(8), 578-85.

- Qualitative content analysis of long interviews with 12 family physicians, revealing their perceptions of 1) taking a vital clinical role as encouragers of patients' spiritual resources, 2) a vital role of their personal spirituality as an underpinning of the vocation and practice of family medicine, and 3) the key roles of respectful dialogue and mentoring in medical education about spirituality. See [HERE](#).

Craigie FC, Hobbs RF. (2004). Exploring the organizational culture of exemplary community health center practices. *Fam Med*, 36(10): p. 733-8.

- Qualitative research about two exemplary outpatient practices and what makes them great places to work and to be a patient. See [HERE](#).

Daaleman TP, Usher BM et al. (2008). An exploratory study of spiritual care at the end of life. *Ann Fam Med*, 6(5), 406-11.

- Qualitative study of perceptions of clinicians and other health care workers about end of life spiritual care. Themes included being present, providing care that went beyond medical treatment, and engaging in a fluid process of “an affirmation of the patient's life experience and led to the generation of a wholistic care plan that focused on maintaining the patient's humanity and dignity.” See [HERE](#).

Dossey L. (1999). Healing and the nonlocal mind. *Alt Therapies*, 5(6), 85-93.

- Thoughtful conversation about nonlocal effects. “The power of consciousness to act nonlocally is the elephant in the living room of medicine.”

Harris R. (2006). Embracing your demons: An overview of Acceptance and Commitment Therapy. *Psychotherapy in Australia*, 12(4), 2-8.

- You'll need a medical librarian to track this one down, but it is a nice introduction to some of the premises and procedures of ACT. "In stark contrast to Western psychotherapy, ACT does not have symptom reduction as a goal. This is based on the view that the ongoing attempt to get rid of 'symptoms' actually creates a clinical disorder in the first place." Nice description and illustrations of mindfulness/acceptance strategies and strategies associated with values and committed action.

Kliewer, S. (2006). Allowing spirituality into the healing process. *J Fam Pract*, (53/8), 616-24.

- Historical perspective on relationship of spirituality and medicine, very nice summary of outcomes research with methodological annotations, paradigm from chaplain author about spiritual assessment and collaborative intervention. See [HERE](#).

Kreitzer MJ, Gross CR et al (2009). The brief serenity scale: a psychometric analysis of a measure of spirituality and well-being. *J Holist Nurs*, 27(1):7-16.

- Short (22 item) measure of spirituality and well-being. Factor analysis points to items pertaining to "acceptance" (accepting uncontrollable experiences and maintaining present-moment awareness, sense of forgiveness for self and others), "inner haven" (ability to tap into inner resources of comfort) and "trust" (trust in a larger plan that there is some good in all events). See [HERE](#).

Levin J. (2009). How faith heals: A theoretical model. *Explore*. 5/2, 77-96

- Epidemiological data and philosophical reflections on associations between faith and health, describing "behavioral/conative, interpersonal, cognitive, affective, and psychophysiological" mechanisms.

Marchand WR. (2012). Mindfulness-based stress reduction, mindfulness-based cognitive therapy, and zen meditation for depression, anxiety, pain, and psychological distress. *J Psychiatr Pract*, 18(4):233-52. See [HERE](#).

- One among an unending series of articles on clinical applications of mindfulness. This particular article is a review that describes three mindfulness approaches; Zen meditation, mindfulness-based stress reduction (MBSR) and mindfulness-based cognitive therapy (MCBT). Everything important has initials, right? (EIHI). Reviews literature on behavioral health applications and, for MBSR and Zen, applications to pain.

McCord G, Gilchrist VJ et al. (2004). Discussing spirituality with patients: A rational and ethical approach. *Ann Fam Med*, 2(4), 356-61

- Survey of over 1000 family medicine patients about their preferences for physician inquiry about spirituality. Over three quarters of respondents wished to have spiritual conversation in some circumstances, primarily in the interest of promoting patient/physician understanding and hope. See [HERE](#).

Perakis C. (2010). Soul sickness: A frequently missed diagnosis. *JAOA*, 110(6), 347-9.

- Article by my across-the-hall colleague and friend about the dx and treatment of “soul sickness,” or “demoralization.” He argues that soul sickness involves the loss of morale and hope, and frequently underlies vague, unexplained physical symptoms. People are assisted in regaining hope by “encouraging them to focus on new, adaptive behaviors.”

Puchalski C.M. (2001). The role of spirituality in health care. *Baylor Univ Med Ctr Proceedings*, 14(4), 352-357.

- One among many iterations from Dr. Puchalski about why spiritual understanding of patients' is vital in medicine, with implications for clinical practice (e.g., compassionate presence, listening to patients' “fears, hopes, pain and dreams,” spiritual assessment, and collaborative care). See [HERE](#).

Puchalski CM. (2012). Spirituality in the cancer trajectory. *Ann Oncol*, 23 Suppl 3:49-55. See [HERE](#).

- A multidisciplinary approach to understanding and working with spiritual distress across the trajectory of cancer. All members of the team “are responsible for attending to pts’ spiritual issues,” with chaplains being the spiritual care specialists and experts. Nice one-sentence spiritual assessment: “Do you have any spiritual beliefs or practices that might affect your care here?” Good list of 15 examples of spiritual care treatment plan possibilities... chaplain referral, referral for meaning-related or dignity therapies, participation in a spiritual community, gratitude practices, reflective writing, among others.

Sone, T. Nakaya, N, Ohmori, K. et al. (2008). Sense of life worth living (ikigai) and mortality in Japan: The Ohsaki study. *Psychosomatic Med*, 70, 709-15.

- One of two large Japanese epidemiological studies in 2008-2009, which together involved over 100,000 subjects with follow up of 7-12 years, looking at the relationships of ikigai and mortality. “Ikigai” is apparently a well-understood construct in Japanese culture, meaning “purpose” or “life worth living.” This study, like the other one, finds significantly lower mortality rates for all-cause mortality and death from cardiovascular disease among people who have high ikigai (self-rated), compared with those who have low ikigai.

A few recent articles with spiritual care intervention

McCauley J. et al (2011). A randomized controlled trial to assess effectiveness of a spiritually-based intervention to help chronically ill adults. *Int J Psychiatry Med*, 41(1):91-105.

- Creative video and workbook intervention with 100 older, chronically ill adults. Increased energy reported, with non-significant improvements in pain, mood and health perceptions. They comment... inoffensive, no clinician time and beneficial with the measure of energy. “Partial credit,” right? See [HERE](#)

Moritz S. et al (2006). A home study-based spirituality education program decreases emotional distress and increases quality of life--a randomized, controlled trial. *Altern Ther Health Med*, Nov-Dec;12(6):26-35.

- Eight-week audiotaped spirituality home study program with primary care population. Improvements in mood and quality of life. See [HERE](#)

Moritz S. et al. (2011). A spirituality teaching program for depression: Qualitative findings on cognitive and emotional change. *Complement Ther Med*, Aug;19(4):201-7. doi: 10.1016/j.ctim.2011.05.006. Epub 2011 Jun 29.

- Results of 8-week spirituality teaching program of audio CDs for home-based use. Improvements in thinking, self-esteem and mood, primarily associated with practicing forgiveness, compassion, gratitude and acceptance. See [HERE](#)

Puchalski C.M., McSkimming S. (2006). Creating Healing Environments: An Initiative Seeks to Restore "Heart and Humanity" to Depersonalized Health Care. *Health Progress*, May/June, 87(3).

- Elegant initiative in seven medical centers across the country “to develop and test strategies that encourage clinical caregivers to attend to patients' spiritual concerns; and, second, to better understand the organizational values and infrastructure that support increasing the spiritual care that caregivers provide.” Go to the hyperlink for the article in *Volume 87, Number 3* [HERE](#).

Rozensweig S. et al. (2010). Mindfulness-based stress reduction for chronic pain conditions: Variation in treatment outcomes and role of home meditation practice. *J Psychosom Res*, Jan;68(1):29-36.

- Outcomes of 8-week mindfulness-based stress reduction group and home-practice program with 133 patients with a variety of pain problems. Different effects with different pain complaints, generally showing benefits in pain, distress and functional capacities. Greater home practice helped. See [HERE](#)

Ruini C, Fava GA. (2012). Role of well-being therapy in achieving a balanced and individualized path to optimal functioning. *Clin Psychol Psychother*, 19(4):291-304. See [HERE](#).

- Summarizes a number of randomized, controlled trials of “Well-being therapy.” Report decreased vulnerability to mood issues in high-risk populations after intervention. Essential elements... supporting positive self-evaluation, sense of continued growth and development, belief that life is purposeful and meaningful, quality relationships with others.

Websites

Duke Center for Spirituality, Theology and Health

<http://www.spiritualityandhealth.duke.edu/index.html>

- Organized by Harold Koenig, the Center conducts and disseminates research and trains professionals to conduct research at the convergence of spirituality, theology and health. Comprehensive list of research articles posted, although without annotation.

The Fetzer Institute <http://www.fetzer.org/>

- Michigan-based, internationally-prominent nonprofit encouraging the power of love and forgiveness in individuals and systems. Great audio and video collections... Desmond Tutu, Parker Palmer, and His Holiness the Dalai Lama, among many others. Significant print resources, including monographs on spirituality in community and public life, and on multidimensional instruments for measuring religiousness and spirituality in health research.

The Forgiveness Web <http://www.forgivenessweb.com/>

- Comprehensive compilation of forgiveness resources... articles, books, videos, links. Good sub-sections; grief, self-forgiveness, sexual abuse, The Holocaust, among others. Extraordinarily touching “Apology Room,” where people anonymously post messages seeking forgiveness and affirming life change.

The George Washington Institute for Spirituality and Health <http://www.gwish.org/>

- Founded in 2001 by Christina Puchalski, MD, GWISH is involved with medical education, research, and interdisciplinary initiatives in spiritual care. Partners with the John Templeton Foundation on a number of projects, notably grants to medical education programs for spirituality curriculum development and a beginning Spirituality and Health Online Education and Resource Center (SOERCE). New multimedia guide to spiritual assessment, featuring the FICA spiritual history tool.

Gratefulness.org www.gratefulness.org

- Brother David Stiehl-Rast, OSB, is certainly one of the leading contemporary writers on the subject of gratitude. Website has articles, an inventory of gratitude practices, some lovely visual images, and not-to-be-missed “virtual candle-lighting” exercise.

Health Progress <http://www.chausa.org/HP/>

- Health Progress is a bi-monthly journal published by the Catholic Health Association of the United States. A publication venue for a large number of practical articles about spirituality and health care, leadership, and organizational culture. Searchable subject index for each issue, full-text available back to 1992.

Institute of Noetic Sciences www.noetic.org

- IONS is a nonprofit organization that “conducts and sponsors leading-edge research into the potentials and powers of consciousness—including perceptions, beliefs, attention, intention, and intuition. The institute explores phenomena that do not necessarily fit conventional scientific models, while maintaining a commitment to scientific rigor.” The name “noetic” refers to “inner knowing” or “intuitive consciousness.” Research, electronic and print publications, events, retreat center. Searchable keyword index to full-text IONS publications from websites and journals.

Institute for Research on Unlimited Love <http://www.unlimitedloveinstitute.org/>

- Website coordinated by Stephen Post, PhD, Professor, Department of Bioethics, Case School of Medicine at Case Western Reserve. Research summaries, articles, links about altruism, compassion and service.

NICABM: National Institute for the Clinical Application of Behavioral Medicine.
<http://www.nicabm.com/>.

- Leader in presenting programs and offering CE in mind-body-spirit medicine. Articles, videos, blogs from some leading lights (Joan Borysenko, Larry Dossey, Bernie Siegel, Thomas Moore, Harold Koenig etc.), particularly with spirituality and healing, brain science, treating trauma, mindfulness meditation. Full programs have fees, but as costs for CE go, it’s a pretty good bargain.

Portraits of Grief. <http://www.nytimes.com/pages/national/portraits>

- Faced with the decision about how to recognize the 9/11 victims, the New York Times decided to run non-traditional obituaries that would forgo the usual recitation of formal accomplishments in favor of celebrating something of the spirit and character of the people who perished. A remarkable collection of anecdotes and images... a generous spirit, a prankster, a voice of calm, a great barbeque artist. Searchable by name (including my colleague Frederick Rimmele III, MD) but best browsed. Breaks your heart and lifts your soul.

The Random Acts of Kindness Foundation. <http://www.randomactsofkindness.org/>

- Resources, links, videos about kindness. Great sections of kindness “ideas” and “stories,” presenting over 300 specific ways that readers have shared to express kindness. For those of us who work with underserved and financially limited people, many of these ideas are easy to manage and cost little or nothing.

Spirituality & Health <http://www.spirituality-health.com/spirit/>

- Website of the long-running Spirituality & Health magazine. Articles by prominent authors on soulful living... “body,” “soul,” and “earth.” Full-text content of current issues available a few weeks after publication, along with searchable full-text archives of past issues. Forums, eCourses, newsletter, self tests about spiritual well-being, gratitude, forgiveness and other subjects.

This I Believe <http://thisibelieve.org/>

- Inspired by 1950s radio program hosted by Edward R. Murrow, *This I Believe* is a nonprofit organization that solicits and distributes short essays about people’s core values that guide their daily living. Famous people, regular folk, many with extraordinarily compelling stories to tell. Published in book and CD format, the essays are most widely available as a weekly feature and podcast on NPR. Website has a “browse essays by theme” feature... creativity, kindness, hope, parenthood, etc.

Clinician wellness

Brown, S, Gunderman, RB. (2006). Enhancing the professional fulfillment of physicians. *Acad Med*, 81/6, 577-82.

- Lessons from nonmedical industries, why physician fulfillment matters, enhancing physician fulfillment.

Henry LG, Henry JD. (2002). *The soul of a physician: Doctors speaking about passion, resilience and hope*. AMA Press.

- Essays based on interviews with dozens of physicians about areas of emphasis in their lives and work that evoke meaning and passion: “reformers/activists,” “innovators,” “teachers/managers,” “artistic-oriented caregivers,” and others.

Lawson, K. (2011). Demystifying mindfulness. *Minn Med*, Jan. See [HERE](#)

- First of two articles I'll highlight from a special issue of *Minnesota Medicine* on physician burnout/wellness. This article suggests specific practices related to mindfulness ("focus on one thing at a time," "take a meal break without your computer, phone or reading material," "practice gratitude, at the end of the day acknowledging one thing you are grateful for" etc.) which support well-being.

Longenecker R, Zink T, Florence J. (2012). Teaching and learning resilience: building adaptive capacity for rural practice. A report and subsequent analysis of a workshop conducted at the Rural Medical Educators Conference, Savannah, Georgia, May 18, 2010. *J Rural Health*, 28(2):122-7. See [HERE](#).

- Ideas growing out of a day-long meeting of rural medical educators. Themes of hardship as an opportunity for growth and adaptability (flexibility, "bending without breaking") being more important than hardiness. Recognition and emphasis also that resilience is "both an individual and community property;" that finding and nurturing supportive community is indispensable to sustainability of rural practice.

Manahan, B. (2011). Eight suggestions for promoting physician well-being; Ways to make medicine more satisfying for doctors and better for their health. *Minn Med*, Jan. See [HERE](#)

- Second of two articles from the special issue of *Minnesota Medicine* on physician burnout/wellness. This is a very different article, not suggesting wellness practices per se, but rather some healthful and freeing perspectives on being a doctor and practicing medicine. "View medicine as a calling, as well as a business." "Emphasize both the art and the science of medicine." "Set realistic expectations about what medicine can do for patients." "Accept illness and death as a normal part of life." And several others.

Puchalski CM, Guenther M. (2012). Restoration and re-creation: spirituality in the lives of healthcare professionals. *Curr Opin Support Palliat Care*, 6(2):254-8. See [HERE](#).

- Medicine and other healing professions as vocations. Spiritual reflection and development, "broadly defined," can help clinicians to maintain the perspective and energy of their vocation and to be more resilient in the face of professional and personal challenges. Nice description of sixteen spiritual/reflective practices... mentors, group participation, reading of sacred texts, gratitude practices, journaling, the arts and others.

Shanafelt TD. (2009). Enhancing meaning at work: A prescription for preventing physician burnout and promoting patient-centered care. *JAMA*, 302(12), 1338-40.

- Editorial comments about meaning as powerful, individually-understood factor that promotes well-being among medical professionals. "Often centers on being a healer, developing expertise, being a teacher, or making scientific discoveries."

Shanafelt TD, Novotny P. (2005). The well-being and personal wellness promotion strategies of medical oncologists in the North Central Cancer Treatment Group. *Oncology*, 68(1), 23-32.

- 241 oncologists; well-being associated with developing an approach/philosophy to dealing with death and end-of-life care, using recreation/hobbies/exercise, taking a positive outlook and incorporating a philosophy of balance between personal and professional life.

Shanafelt TD, Sloane, JA, Habermann, TM. (2003). The well-being of physicians. *Am J Med*, 114/April 15, 513-9.

- Reviews individual strategies employed by physicians, as well as institutional and organizational factors that can support physician well-being. See [HERE](#).

Shanafelt TD, West CP et al. (2008). Principles to promote physician satisfaction and work-life balance. *Minnesota Med*, December, 41-3.

- Principles for professional satisfaction and work-life integration from the Mayo Clinic Department of Medicine: meaningful work; challenges commensurate with skills, interests and resources; opportunities for professional development; a culture that cultivates professionalism and professional satisfaction; autonomy and flexible scheduling; a culture that values and encourages life outside of work; and a culture of wellness.

Sotile WM, Sotile MO. (2002). *The resilient physician: Effective emotional management for doctors and their medical organizations*. AMA Press.

- Intrapersonal approaches to resilience for physicians, and interpersonal approaches to managing institutional challenges and creating positive interpersonal culture. Psychological consultant authors have published previous work (which they include here) on medical marriages.

Souba WW. (2002). Academic medicine and the search for meaning and purpose. *Acad Med*, 77(2):139-44.

- Case for “renewal of health care system” by having dialogue in under- and post-graduate medical education about what it means to be an academic physician and where one finds meaning and purpose. See [HERE](#).

Stevenson AD, Phillips CB, Anderson KJ. (2011). Resilience among doctors who work in challenging areas: a qualitative study. *Br J Gen Pract*, 61(588). See [HERE](#).

- Qualitative study in Australia with primary care physicians who work in areas of social disadvantage. Personal factors associated with resilience included commitment to social justice in choosing this work, appreciation and respect for patients, and abilities to create sustainable work arrangements. Also, mindset of being able to “celebrate small gains,” rather than being overwhelmed by enormity of social problems.

Swetz KM, Harrington SE et al. (2009). Strategies for avoiding burnout in hospice and palliative medicine: peer advice for physicians on achieving longevity and fulfillment. *J Palliat Med*, 12(9), 773-7.

- Wellness strategies of 40 hospice and palliative care physicians (in order of response); physical well-being, professional relationships, taking a transcendental perspective, talking with others, hobbies, clinical variety, personal relationships, personal boundaries, time away from work, passion for one's work, realistic expectations and use of humor and laughter, and remembering patients.

Weiner, EL. (2001). A qualitative study of physicians' own wellness promotion practices. *WJM*, 174/January, 19-23.

- Thematic analysis of survey responses points to relationships, religion or spirituality, self-care practices, work attitudes and value-based approaches to life. See [HERE](#).

West CP, Dyrbye LN et al. (2009). Single item measures of emotional exhaustion and depersonalization are useful for assessing burnout in medical professionals. *J Gen Int Med*, 24(12), 1318-21.

- Single item measures tell the tale as well as longer inventories. Emotional exhaustion; “I feel burned out from my work.” Depersonalization: “I have become more callous toward people since I took this job.”

And...

Institute for the Study of Health and Illness, Meaning in Medicine.
(<http://www.meaninginmedicine.org/home.html>).

- Portal for Rachel Naomi Remen initiatives... Meaning in Medicine, Arts and Healing, and related links.

Miscellaneous other good stuff

Flourishing.

Intriguing work on nature and health benefits of positive emotional wellness. Principal players are Corey Keyes at Emory and Carol Ryff at the University of Wisconsin at Madison. Some good examples of this work:

Keyes CLM. Promoting and protecting mental health as flourishing. *Am Psychologist* 2007 (Feb-March), 62/2, 95-108.

Ryff CD. Know thyself and become what you are: A eudaimonic approach to psychological well-being. *J Happiness Studies* [yes, this is really a journal] 2006.

Keyes and Ryff are both interested in the quest for positive well-being, as opposed to avoiding or remediating mental illness or deficiency. Ryff appropriates Aristotle’s word “eudaimonia,” (self-development, personal growth and purposeful engagement) and finds that “having high levels of purpose, growth and quality ties to others etc. is part of what keeps people healthy, even in the face of challenge.” Keyes finds that measures of mental health and of mental illness represent two distinct continua and that anything less than what he calls “flourishing” (the top 20% of the mental health continuum in his data) is associated with significantly increased functional and health problems, regardless of mental illness diagnosis. The absence of mental illness, in other words, does not imply mental health and, indeed, there are substantial functional and health problems in the cohort of non-mentally ill individuals in the lower 80% of the mental health continuum.

Seligman, M.E.P. (2011). *Flourish: A visionary new understanding of happiness and well-being*. New York: Free Press. See [HERE](#)

- Introduction to Seligman and his remarkable previous work is immediately below. In his 2011 book, Seligman widens his work on happiness to the broader concepts of well-being and flourishing. Flourishing, he maintains, is pursued by cultivating the elements of the acronym PERMA: **p**ositive emotion, **e**ngagement (akin to “passion” or “flow”), **p**ositive **r**elationships, **m**eaning, and **a**ccomplishment. Book talks about working with these elements and also has nice sections on post-traumatic growth and resilience.

Positive Psychology

Current focal point of the fascinating 40-year career of Martin Seligman, PhD, Fox Leadership Professor of Psychology at the University of Pennsylvania and former President of the American Psychological Association. His journey began with groundbreaking learned helplessness research in the late 1960's (remember from Psych 101 the poor dogs who couldn't avoid the shock?), moved to learned optimism and now to positive psychology, "the study of positive emotions, positive character and positive institutions." While respecting the pathology-oriented world in which we were all trained and live, Seligman approaches well-being from the other side of the coin, exploring the cultivation and benefits of positive emotion and pleasure, engagement, and meaning in people's lives. Very substantial program of research, with some intriguing recent spin-offs:

Clinical exercises (summarized in Seligman MEP, Steen TA, Park N, Peterson C. Positive psychology progress: Empirical validation of interventions, *American Psychologist*, 2005, July-August, 60/5, 410-421.)

- a. Gratitude visit. People write and then deliver a letter of gratitude in person to someone who has been especially kind to them but has never been properly thanked
- b. Three good things in life. People write three good things from each day and reflect on how they came about.
- c. You at your best. People write about a time when they were at their best and to reflect on the personal strengths that the stories display. They then review this daily for a week.
- d. Signature strengths. People take on-line free inventory that identifies "signature strengths" (wisdom, courage, humanity, justice etc.) and then look for new ways to express them. Inventory at www.authentichappiness.org.

Character strengths and virtues. A fascinating system of describing and classifying human strengths and virtues that are associated with human thriving. Used mainly at this point as a template for conversation and research, it is intended "to do for psychological well-being what the Diagnostic and Statistical Manual of Mental Disorders (DSM) does for the psychological disorders that disable human beings." Peterson C, Seligman MEP. (2004) *Character strengths and virtues: A handbook and classification*. Washington, DC: American Psychological Association.

For your reading pleasure, a short and spirited review: Craigie, F. C. Character strengths and virtues. Book review, *Family Medicine*, 2006, 38/3, 215-6. See [HERE](#).

The strengths of character that these folks have found to be most consistently associated with life satisfaction, by the way, are *love, hope, curiosity, zest* and *gratitude* (Peterson C et al, Strengths of character, orientations to happiness, and life satisfaction. *J Positive Psychology* 2007, 2/3, 149-56).

Online resources. For professionals (<http://www.positivepsychology.org/>) and sites for the general public with some free and some membership formats (<http://www.reflectivehappiness.com/>, <http://www.authentichappiness.com/>)

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