

Spiritual Care Community of Practice

Spirituality of Grief and Bereavement



Facilitator:

Diana Vincze, Pallium Canada

Presenter:

Peter Barnes, D.Min, CCC, SEP

Date: November 22, 2023

Territorial Honouring

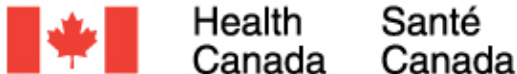


The Palliative Care ECHO Project

The Palliative Care ECHO Project is a 5-year national initiative to cultivate communities of practice and establish continuous professional development among health care providers across Canada who care for patients with life-limiting illness.

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The Palliative Care ECHO Project is supported by a financial contribution from Health Canada. The views expressed herein do not necessarily represent the views of Health Canada.



LEAP Core

- Interprofessional course that focuses on the essential competencies to provide a palliative care approach.
- Taught by local experts who are experienced palliative care clinicians and educators.
- Delivered online or in-person.
- Ideal for any health care professional (e.g., physician, nurse, pharmacist, social worker, etc.) who provides care for patients with life-threatening and progressive life-limiting illnesses.
- Accredited by the CFPC and Royal College.



Learn more about the course and topics covered by visiting

www.pallium.ca/course/leap-core

Overview of Sessions

Session #	Session Title	Date/ Time
Session 1	Introduction	June 28, 2023 from 1-2pm ET
Session 2	Supporting Existential Reflection and Meaning-Making Part 1	September 19, 2023 from 1-2pm ET
Session 3	Supporting Existential Reflection and Meaning-Making Part 2	October 25, 2023 from 1-2pm ET
Session 4	Spirituality of Grief and Bereavement	November 22, 2023 from 1-2pm ET
Session 5	Reinventing Ritual, Narrative Presence, and the Spiritual Nature of the Grief Journey	December 13, 2023 from 1-2pm ET

Welcome and Reminders

- Please introduce yourself in the chat!
- Your microphones are muted. There will be time during this session when you can unmute yourself for questions and discussion.
- You are welcome to use the chat function at any time to ask questions and add comments.
- Remember not to disclose any Personal Health Information (PHI) during the session.
- This session is being recorded and will be emailed to registrants within the next week.

Disclosure

Relationship with Financial Sponsors:

Pallium Canada

- Not-for-profit
- Funded by Health Canada

Disclosure

This program has received financial support from:

- Health Canada in the form of a contribution program
- Generates funds to support operations and R&D from Pallium Pocketbook sales and course registration Fees

Facilitator/Presenter/Panelists:

Diana Vincze: nothing to disclose

Sheila Atkinson: nothing to disclose

Oceanna Hall: nothing to disclose

Christine Enfield: nothing to disclose

Peter Barnes: nothing to disclose

Disclosure

Mitigating Potential Biases:

- The scientific planning committee had complete independent control over the development of course content

Introductions

Facilitator

Diana Vincze

Palliative Care ECHO Project Manager, Pallium Canada

Presenter:

Peter Barnes, D.Min, CCC, SEP

Psychospiritual Therapist

Spiritual Pathways, Private Practice. CASC/ACSS (certified)

CCPA (certified)

Support Team

Aliya Mamdeen

Program Delivery Officer, Pallium Canada

Panelists:

Oceanna Hall, M.Div., M.Ed., RCH

Spiritual Health Practitioner, Certified CASC Clinical Specialist
End of Life, Palliative, MAiD and Bereavement

Spiritual Health Practitioner, Island Health Authority, Saanich
Peninsula Hospital Vancouver Island, BC

Sheila Atkinson, RP, MDiv

Certified Spiritual Care Practitioner (CASC), Registered
Psychotherapist (CRPO),

Grief Support Coordinator, Pathways Grief Support Program,
Paediatric Advanced Care Team (PACT), SickKids, Toronto, ON

Christine Enfield, M.Div.

Spiritual Health Practitioner, Tertiary Palliative Care Unit,
Covenant Health, Edmonton, Certified Spiritual Care Practitioner
(CASC/ACSS)

Session Learning Objectives

Upon completing the session, participants will be able to:

- Consider how one approaches one's own significant losses.
- Explore your willingness and capacity to hold tight the losses of others.
- Manage holding one's own losses and the losses of others together.
- Share one's questions and suggestions with another.
- Explore Complicated or Traumatic Grief and Spirituality

Spirituality of Grief and Bereavement:

Grace and sacredness of Companioning people with a life-limiting illness and people who are grieving losses



May this be why you are here?

Perspectives to Ponder; Ask yourself how do you relate to this question:

Can caring for a dying person, their family, their friends, or caring for a person with serious losses really be an experience, a pathway to a new and different view of life for you as a professional caregiver?

The Journey of Life may be described as a Spiritual Journey

This webinar will be a spiritual approach and will endeavour to represent how the Grief Process, experienced through the dying and the death of a loved one, may represent a transformative experience and a passage to a new life, and the process of healing may be described as a Spiritual Pathway.

Reflection by Dr. Balfour Mount

“This I Believe” (5-minute audio recording)



Spiritual Foundation of the Grief Process is to encourage meaningful reflection:

This is an excerpt from the audio just played and an example of what might be a meaningful reflection for you: “We fall from head to heart, from egoism and defense mechanisms to forgiveness of ourselves and others. We may thus come to **glimpse the staggering potential of our essential selves, and experience an awareness of the healing connections that provide meaning, hope, and a sense of inner peace.**” quote from Dr. Balfour Mount, “This I Believe,” CBC series hosted by Preston Manning.

Resources for your meaningful
reflection practice and your learning
experience



Worden's Tasks of Mourning

Task #1



To Accept the Reality of the Loss

To Work Through the Pain of Grief

Task #2



Task #3



To Adjust to an Environment in Which the Deceased is Missing

To Find an Enduring Connection with the Deceased While Embarking on a New Life

Task #4



Adapted from *Grief Counseling and Grief Therapy* 4th ed by J. William Worden (2002)
<http://whatyourgrief.com>

Piktochart
make information beautiful

Dual Process Grief and Pendulation

Dual Process Model of Coping with Bereavement

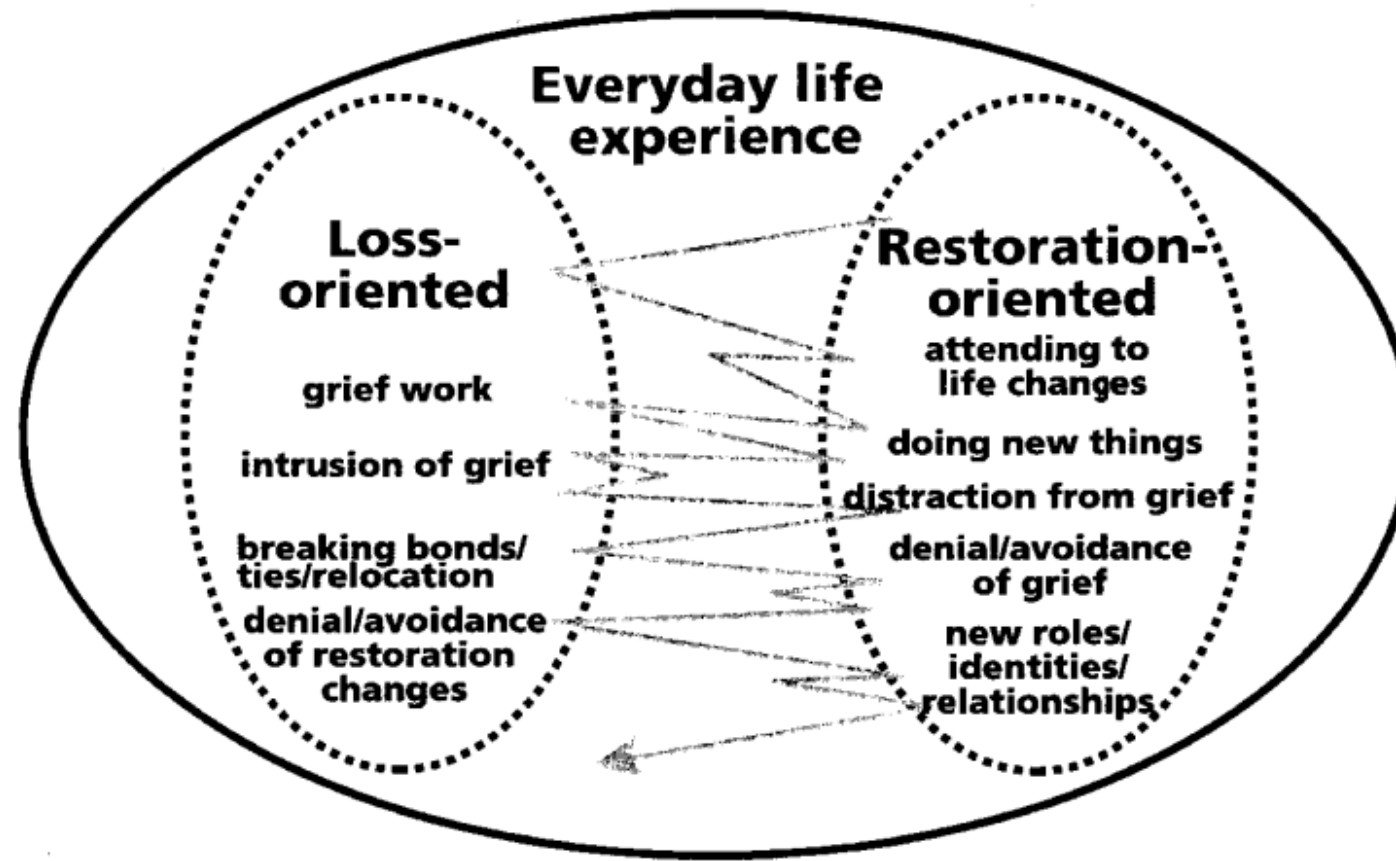
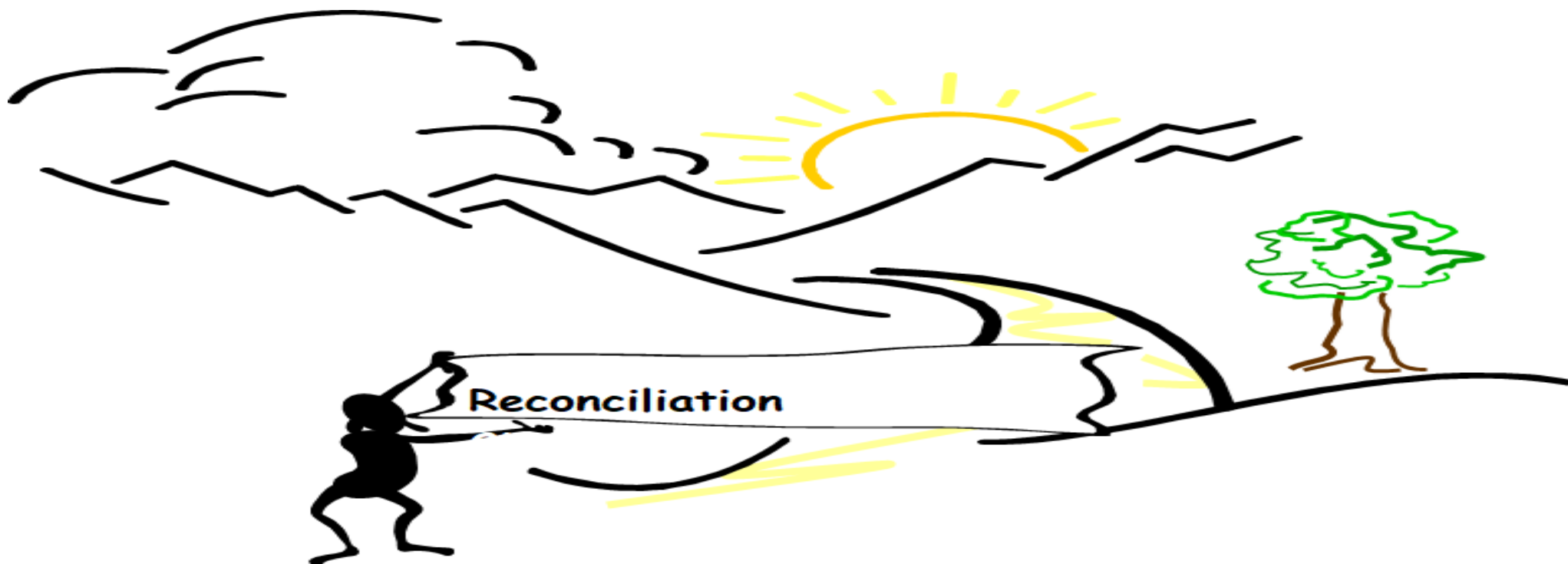


FIGURE 1 A dual process model of coping with bereavement.



The river of pain crosses our path. It is wide, deep and so frightening that at times we want to turn around and go back. But we cannot, because eventually it will wind around to cross our path again in the future. There is no bridge over this river, we have to go through it. Used with permission from "The Journey of Mourning,"

Written by C. Hodgson and P. Hall. Illustrated by M.L.Maison.



When someone close to us dies, we are bereaved. Our loss causes us to grieve. The journey of mourning leads us towards **reconciliation** (with the loved one or the loss). We do not recover what we have lost, but we learn to live with our loss in what is now a new and unfamiliar world.

Used with permission from "The Journey of Mourning," Written by C. Hodgson and P. Hall. Illustrated by M.L.Maison.

The potential for spiritual growth through your or others grief process

Consider how you “Gain comfort and closeness to God, Nature, or your Higher Power and others during times of frightening vulnerability.” Burke et al, 2011, p. 304

Tim Farrington

Often the loss of a loved one exposes the superficiality (shallowness) of the spiritual notions we believed to be sustaining us, and challenges us to let go of them and go deeper; and the dark night, teaching us to let go of protective ideologies, often allows us to open (acknowledge) for the first time to the nakedness of our real suffering of the death (or loss) of loved ones. Tim Farrington, *A Hell of Mercy: A Meditation on Depression and the Dark Night of the Soul* (Harper One: 2009), 47-48.

Understanding Suffering

Don't turn away. Keep your gaze on the bandaged place. That's where the light enters you. —Rumi, from *The Essential Rumi* by Coleman Barks (1995).

When we look directly at the bandaged place without denying or avoiding it, we become tender toward our human vulnerability. Our attention allows the light of wisdom and compassion to enter.—Brach (2003),37.

Living, Dying, and Renewed: Living Transformed Suffering

In the last several decades a “new wave” of grief theory has emerged that acknowledges the ways in which **grief changes the griever** (including the dying) permanently, resulting in long-lasting (and potentially positive) changes in identity, worldview, relationships, and values (Neimeyer, 2001).

“Meaning Reconstruction in Bereavement: Sense and Significance,” by Rachel Hibberd, *Death Studies*, 37: 670-692, 2013.

Henri Nouwen

And where I am injured (losses), I touch my own heart, my real identity. I surrender the illusion that I am perfectly healthy, strong and complete.

I acknowledge my broken self. This enables me to remain vital and more human, compassionate and gentle. **At the sites of my injuries lie also my treasures.** That's where I am in touch with my real identity and my vocation.

There I also discover my potential.

Transforming the Pain of Grief, Fear and Despair

- Healing Presence
- Listening
- Visioning or considering possibilities.

Healing Presence

You cannot do healing presence—you become healing presence, expressing it gently yet firmly in various ways:

- Listening, holding, talking, being silent, being still, being in your body, coming home to yourself, and being receptive.

You can deepen your healing presence by:

- Slowing down, doing only one thing at a time, reminding yourself regularly to come back to the present moment

You can encourage healing presence by being:

- Appreciative, forgiving, humble, kind.

Miller, EJ and Cutshall, SC. 2001. *The art of being a healing presence. A guide for those in caring relationships.* Willogreen Publishing.

Experiences to be Lived Through

Fear and depression are a part of life. In illness there are no 'negative emotions' only experiences that have to be **lived through**. What is needed in these moments is not denial but recognition. The ill person's suffering should be affirmed, whether or not it can be treated. What I wanted when I was most ill was the response, **“Yes, we see your pain; we accept your fear.”** Arthur W. Frank, *At the will of the body*. Houghton-Mifflin, 2001

What significant experience do you remember having lived through?

Consider someone you have companioned in the dying or grief process; maybe a client/patient, a family member, a friend.



Case/Scenario

A young man in his mid-twenties was a recovering drug user, who was in a rehab program for his possible drug addiction. Over a couple of years, he had experienced the death of five close friends, most of them his age, who had died from illicit drug overdoses. He presented with a desire to have help with these significant and traumatic losses. We determined the most significant of the five was a middle-aged man who was the father of a childhood friend. They always had each other's back and shared with each other whatever they had when they lived on the street. He was very aware that he too could have ended up like either of these five friends and he felt very grateful to be alive. He felt he had done almost anything to feed his drug addiction, including doing requested favors for one of his medical care providers. He recognized he had compromised his deep, meaningful, personal values, including stealing food, which left him with a criminal record,

In the intake session it was learned he was the son of an alcoholic who left his family when the client was a young teenager. His mother continued to raise their children on her own, caring for her children and trying to encourage them to have positive values and faith. The client was the youngest child, with an older teenage sister, and an older brother, who had mental health issues. As the client grew older, he tried to take care of his older brother, which was a challenge.

Identify possible barriers to this man's recovery and healing of his traumatic grief. What might the spiritual care plan include in order to help this client to heal from these significant relationship losses and to recover from abuse and the life struggles he experienced?

Case-Based Discussion



Session Wrap Up

- Please fill out our feedback survey, a link has been added into the chat.
- A recording of this session will be emailed to registrants within the next week.
- We hope to see you again at our next session taking place **December 13, 2023 from 1:00-2:00 pm ET** on the topic of **Reinventing ritual, narrative presence, and the spiritual nature of the grief journey.**
- We hope you can join us on **Friday, November 24th, 2023, from 12-1pm ET** for our **Compassionate Companionship: Navigating Grief Together** session in honour of *National Grief and Bereavement Day 2023.*
- Thank you for your participation!

Thank You



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