This is what you shall do; Love the earth and sun and the animals, despise riches, give alms to every one that asks, stand up for the stupid and crazy, devote your income and labor to others, hate tyrants, argue not concerning God, have patience and indulgence toward the people, take off your hat to nothing known or unknown or to any man or number of men, go freely with powerful uneducated persons and with the young and with the mothers of families, read these leaves in the open air every season of every year of your life, re-examine all you have been told at school or church or in any book, dismiss whatever insults your own soul, and your very flesh shall be a great poem and have the richest fluency not only in its words but in the silent lines of its lips and face and between the lashes of your eyes and in every motion and joint of your body.

~ Walt Whitman, Preface to *Leaves of Grass* (1892)
Worth the Energy!

The Effects of Spiritual/Energy Healing Upon Spiritual Health Indicators.
Appreciations and Acknowledgements.

Research Subject Participants

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Spiritual/Energy Healing and Spiritual Health

• Spiritual/Energy Healing used in Spiritual Health Pastoral Care for over 30 years, in hospitals, hospices, private clinics.

• Found no research specific to Spiritual Health.

• Anecdotally, one of our most successful Spiritual Health interventions, offered both to staff and patients.
• Working within an evidence-based healthcare system emphasizes the importance of research in determining best healthcare practices for all our healthcare disciplines.

• Spiritual Health became a recognized healthcare profession under the Health Care Act, Province of British Columbia in January 2013.
Our Working Definition: Spiritual/Energy Healing.

A *prayerful* intervention for the purpose of supporting the recipient’s holistic system to heal itself; healing modalities may include (but are not limited to) the following: Healing Pathways, Reiki, Healing Touch, Therapeutic Touch, Thought-Field Therapy, Body/Emotion Code, and Quantum Touch. We view these services as a form of focused prayer. Some people experience a sensation of warmth or vibration. Some find that these modalities promote relaxation and general wellness. We make no medical claims.
Four Part Research Project

Our Research Project was conducted from January 2014 to March 2015 at the University Hospital of Northern British Columbia (Prince George, B.C.) collaboratively with University of Northern British Columbia, College of New Caledonia and Vancouver School of Theology.

The research project included:

1. Developing a Spiritual Health Lens and Indicators,
2. Reviewing Medical Research Literature,
3. Conducting Primary Healing Research,
Spiritual Health Lens and Indicators.

• In my previous work as a teacher and a therapist, I used measures of learning outcomes and mental health inventories. I could find no such measures in hospital ministry.

• Spiritual Health assessments tend to focus on whether the individual needs spiritual health intervention and support.
• Spiritual Health practice is interfaith and multi-faceted. Measures of Christian faith are not adequate to our ministry.

• Together with six fourth-year biomedical students, we began our research by asking, what determines that an individual is spiritually healthy? How would we know someone was experiencing spiritual health unwellness?
What are Some Interfaith Indicators of Spiritual Health?

Brainstorm how you would know that you or someone else was spiritually healthy. What are some virtues and/or characteristics you would expect to see or experience?
What are Some Interfaith Indicators of a Lack of Spiritual Health?

Brainstorm how you would know that you or someone else was facing spiritually health difficulties. What are some behaviours and/or characteristics you would expect to see or experience?
Resentment
Insecurity
Chaos
Feeling Judged
Guilt
Disinterested
Shame
Regret
Anger
Guarded
Helpless
Despairing
Fear
Isolation
Confusion
Lack of Empathy
Self-Absorption
Doubt
Forgiveness
Self-Esteem
Meaning-Making
State of Grace
Honour
Engaged
Dignity
Acceptance
Peace
Open
Using Freewill
Hopeful
Courage
Belonging
Clarity
Compassionate
Gratitude
Faith
<table>
<thead>
<tr>
<th>Reference</th>
<th>Study Design</th>
<th>Modality</th>
<th>Population (size and condition)</th>
<th>Spiritual Health Indicators Assessed</th>
<th>Major Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baldwin, A. L., Fullmer, K., Schwartz, G. E. (2013). Comparison of physical therapy with energy healing for improving range of motion in subjects with restricted shoulder mobility. <em>Evidence-Based Complementary and Alternative Medicine</em>, 2013: 329731</td>
<td>Randomized controlled trial</td>
<td>Reiki &amp; Reconnective Healing</td>
<td>78 self-ambulatory adults with a nongenetic ROM limitation of the shoulder and no prior experience of energy healing</td>
<td>Pain</td>
<td>Pain was reduced significantly amongst participants who received Reiki and Reconnective Healing treatments. There were also significant improvements in range of motion noted in both treatment groups.</td>
</tr>
</tbody>
</table>
From Providence Health, CPE Verbatim Template

Source(s) of Meaning,
Coping Strategies/Traditions,
Attitudes/Feelings about Current Situation,
Distrust/Faith, Isolation/Connection,
Shame/Honour, Conflict/Peace,
Optimism/Pessimism, Value/Futility,
Engaged/Stagnant, Regret/Forgiveness.
Medical Literature Review on Spiritual/Energy Healing

• 43 articles reviewed
• Preference for articles in the last 10 years, in North America, the UK, New Zealand and Australia; 39 articles fit this geographically criteria.
• A variety of spiritual/energy healing techniques used.
• In 40 studies, research subjects experienced medical benefits.
• In 3 studies, no medically measurable benefits, but improvement in comfort, etc..
• Caused no harm, even with premature infants.
Primary Research

• 25 research subjects received a single Reiki healing session.

• 20 F, 5 M; Aged 20s to 60s; 17 European heritage, 3 Indigenous, 5 unspecified.

• The healing session was 45 to 55 minutes in duration.

• 3 Reiki masters. 2 Roman Catholic background, 1 Indigenous shamanic.
• Participants given option of either “hands above” or “light touch”.
• Quantitative spiritual health indicators survey pre- and post-healing.
• Some demographic information.
• Question: “How are you feeling right now: physically, mentally, emotionally and spiritually?” pre- and post-healing.
Limitations of the Study.

• Validity and reliability were limited by the lack of control group/small sample.
• Effects of one session, rather than a course of healing sessions.
• No follow-up to see the duration of the change.
Survey’s effectiveness is limited by at least 6 factors.

1. Spiritual health indicators as appropriate measures of spiritual health.

2. No standardized or normative values.

3. Individual’s ability to accurately self-report.

4. Variation of individual’s state.

5. Understandable language for participants.

6. Interviewer’s consistently, clarity, not influencing outcomes.
Qualitative Results

“Wow. Hello God!”
WordMap 1: “What do you hope to gain from spiritual/energy healing today? Is there something you would like the healer to focus on?”
WordMap 2: How would you describe your spirituality?

spiritual not religious
raised Roman Catholic
raised fundamentalist Christian

interested
confused
feel it
mystical
grounded
my own practice
faith
starts my day
rock
quantum physics
meditate
Christian
questioning
Non-partisan
active in church
believer in God
more real than ratrace

seeker
open minded
moved to tears by beauty of nature
WordMap 3: (Pre-) How are you feeling now: physically, mentally, emotionally, spiritually?
3a: How are you feeling now? (without responses of fine/good/okay).
4: (Post-) How are you feeling now: physically, mentally, emotionally, spiritually?

still protective physically shoulder feels good appreciate quality of nurturing
not too bad not pressured emotionally fragile not tired anymore
centred like a good sleep don't know how I feel
diffused in a good way head feels full
I feel like me amazing comfortable
feel completely different chakras balanced released
like I could sleep wow connected
comforting soothed enthusiastic no thoughts fantastic present
ears still a little clogged soothing more open bliss
full of love free grounded hopeful same clarity
picks me up in touch headache better but not done
beautiful fluid processing sleepy
more balanced crows nice
same mentally energized bigger
more open minded hand is good
peaceful positive a little out of it
inspired to write I don't know not so contained
in the moment like meditation
not thinking anything more confused less confused
brought back feelings pain gone
negative energy released less burdened
relaxed calm quietness in my head and body

WordItOut
Chart 2: Overall Difference by Spiritual Health Indicator

- Lack of Empathy/Compassion
- Helpless/Using Freewill
- Disinterested/Engaged
- Shame/Dignity
- Despairing/Hopeful
- Insecurity/Self-Esteem
- Self-Abandonment/Gratitude
- Fear/Courage
- Doubt/Faith
- Isolation/Belonging
- Guilt/Openness
- Guilt/Honour
- Resentment/Forgiveness
- Confusion/Clarity
- Regret/Acceptance
- Feeling/Judged/State of Grace
- Crisis/Intimacy/Making
- Anxiety/Pace

Legend: Total
Chart 3: Overall Change by Research Participant

Sum of Before%
Sum of After%
Chart 4: Overall Difference by Research Participant
Chart 5: Overall by Prior Healing Experience
No - 10, Yes - 15
Healing and Christianity.

- As we know, Jesus was an exemplary healer, and commissioned the disciples to heal.
- For about 200 years, this continued in the church.
- As social thought moved toward “reason” over the mystical and intuitive, spiritual/energy healing moved out of favour.
- Indigenous healers in Europe and North America were persecuted to the point of death.
• For about 1700 years, holistic healing not done in the church.
• Movement toward “medicalization” of physical healing.
• Holistic healing practices continued underground.
• “By whose authority” argument continues today.
We need to talk about “healing within Christianity” rather than “Christian healing”.

History of adopting Indigenous and Hellinistic healing practices, even at the time of Christ.

Resurgence of healing practices in the church from 1970s.
• Examples: Anglican order of St. Luke, UCC Healing Pathways.
• Healing is accessible to our up to 86% “spiritual not religious” community members.
• “All of the love” and “none of the dogma”.
• Interfaith, unique ecumenical opportunity.
Future Research, Healing.

• With our data, may be able to secure research funding to pay healers.
• 3 month study, once weekly.
• Measure weekly, plot data, more reliable.
• More valid because variance within individual less of a problem, repeated measures.
• Control group, resting for 45 minutes.
Future Research, Spiritual Health Indicators.

• Developing a spiritual health survey confidentially placed on-line.
• Accepting only a prescribed range of answers, problematic in the complex and highly individual area of defining spiritual belief.
• Potential of determining a normative value for aspects of spiritual health?
• Can our relationship with the Divine be quantified and is it relative to other human beings?
• Would it differ over a lifetime?
• Would it differ between faith groups? Faith traditions could be negatively judged if there is variation between groups.
• Benefit of measuring efficacy of interventions.
• Risk of incorporation into Mental Health and out of the domain of ministry.
What is it Like to be a Healer?

The essence of all healing is to become so immersed in the Being of God that one forgets oneself entirely. And the most successful prayers are those in which the one who prays never thinks of himself at all. He immerses himself first in God and then in his patient.

~ Agnes Sandford, *The Healing Light* (1947)
Favourite References.


