

Holistic Health & Compassionate Love Workshop



How healthy you are?

Ways to enhance your holistic health?

What is compassionate love? Can it be measured?

How can I enhance my compassionate love?



COME & JOIN this Workshop • Free of Charge



*Facilitated by Dr. Andrew Luk
(Director/NICHE)*

Date : 23 October 2018 (Tuesday)

Time : 15:30-16:45

Venue : C4 Video Conference Hall, AHNH

Registration
by Email cf@nethersole.org.hk

Registration
Deadline **19 Oct 2018 (Fri)**



雅麗氏何妙齡那打素慈善基金會
ALICE HO MIU LING NETHERSOLE CHARITY FOUNDATION

Enquiry: 2689 2292

Holistic Health & Compassionate Love

Dr. Andrew LUK RN PhD

23/10/18

Holistic Health

**What is Holistic Health?
Are these people healthy ?**

3

Case Analysis

What wholistic health really is?

Wholistic health is the optimal utility of one's potentials including physical, psychosocial and spiritual domains for life. (Seedhouse, 1986)

Some characteristics:

- People are complex wholes and there are interconnections between physical, mental and spiritual aspects
- It can co-exist with disease or illness
- It is a positive goal to be achieved personally
- People have potentials for self-development

Importance of spirituality

“He who has a **why** to live for bear with almost any **how**” (Nietzsche)
(cited in Shelly & fish, 1978, p42)

“ I had wanted simply to convey to the reader by way of a **concrete example** that life holds a potential meaning under any conditions, even the most miserable ones”

(Frankl, 1959, p.XIV)

Connectedness with God

「護理是你雙手的操作，聖經是存在你們的心中，是像李文斯頓一樣，自然的在生活中流露出為人的聖潔、正真與忠誠。」

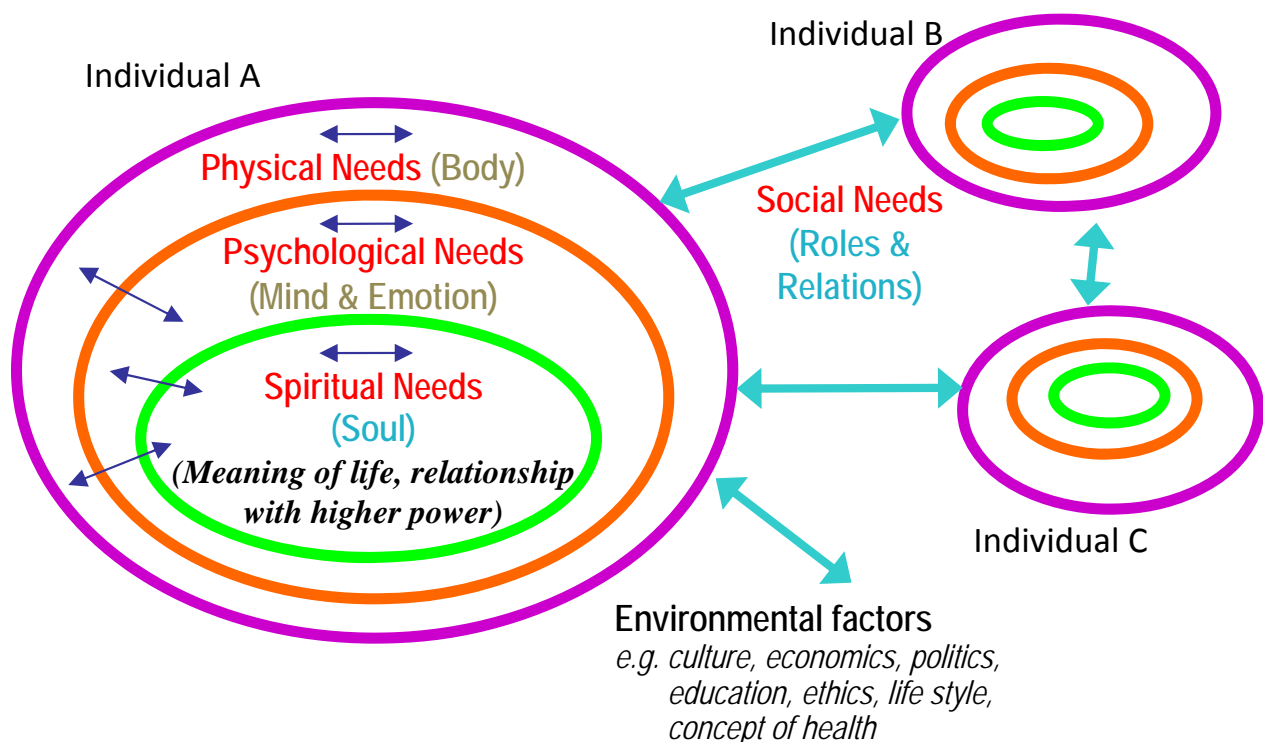
「我禱告，因為禱告使得思想安靜，不被外面的風浪影響而紛亂。」

(南丁格爾，引述自張文亮，1999，pp 22, 231)

7

為矜
懷憫

Concepts of Holistic Health



8.1998

Holistic Health: Assessment

What is your holistic health?

[A self test on how holistically healthy you are?]

9



矜憫為懷
Compassionate Love

《矜憫為懷》之意

「矜憫」多用於下求上之詞，意即憐憫、同情。「矜」者，憐也；惜也。而「憫」者，則憂也，哀憐也。憐憫亦有「同苦」之意。

「矜憫為懷」意即以謙卑的態度（在下求上），好像僕人一般的服役人群，對痛苦患病的人予以同情、關切、愛惜、憐憫等愛心關懷的行動。

(李炳光牧師)

摘自：雅麗氏何妙齡那打素慈善基金會。(2012)。《歲月神恩：雅麗氏何妙齡那打素慈善基金會雅麗氏何妙齡那打素醫院一百二十五週年紀念特刊1887-2012》。香港：雅麗氏何妙齡那打素醫院。160-163頁

11

What is Compassionate Love(CL)

“attitude toward other(s), either close others or strangers of all humanity; containing feelings, cognitions, and behaviors that are focused on caring, concern, tenderness, and an orientation toward supporting, helping, and understanding the other(s)” (Sprecher and Fehr 2005, p. 630).

Characteristics of CL

(Underwood, 2008 criteria)

1. Valuing the other at a fundamental level
 - some degree of respect ...rather than pity...
 2. Free choice for the other
 - rather than primarily instinctually driven or something coerced
-
3. Cognitively accurate understanding, to at least some degree, of the situation
 - needs and feelings of the person to be loved
 4. Response of the heart
 - some sort of emotional engagement
 5. Openness and receptivity
 - leave room for divine input

Relation of CL to related constructs

Other construct	Compassionate Love
Empathy - no moral direction	Positive moral direction, - directed to the good of the other
Compassion -focus limited to alleviate other's suffering	Not limited to others who suffer - directed to all, emphasis enhancing human flourishing
Altruism - focus only motives or external consequences	Unencumbered by diverse technical definitions; requires emotional component - Has one primary set of meanings

Relation of CL to related constructs

Other construct	Compassionate Love
Forgiveness - Directed to those who have offended	Not limited to offenders - Can be directed to all
Parental love - Directed primarily to children	Not limited to children - Can be directed to all
Romantic love - Hormonally driven and typically implies sexual attraction	No implication of sexual attraction or exclusively - Not imply sexual attraction, can be directed to all

(Underwood, 2008)

Studies relating to CL(1)

CL in contemporary society (Mattis et al., 2009)

Acts of CL are

1. Voluntary
2. Undertaken without an a priori interest in receiving internal or external rewards,
3. Intended to enhance the welfare of others

Motives

1. needs-centred
2. Norm-based from religious/spiritual ideology, relationships, and personal factors
3. Abstract (e.g. humanism)
4. Sociopolitical

Studies relating to CL(2)

CL in healthcare: observational

Four level of clinical/patient interactions:

1. impersonal/practical – fulfilling task, detached
2. Personal/social – friendly, some emotion involved
3. Personal/feeling – friendly, more emotion involved
4. Transcendent – compassion love

Higher levels involve increasing concern for the other and decreasing concern for the self

(Graber and Mitcham, 2004)

Measurements for CL

Tools:

1. 21 items Compassionate Love Scale (CLS)
(Sprecher and Fehr, 2005)
2. Santa Clara Brief Compassion Scale (SCBCS)
5 items (Hwang, Plante & Lackey, 2008)
[A self test on Compassionate Love]

Studies relating to CL(3)

CL in healthcare: interventional (RCT) E=18, C=25 on loving-kindness meditation (LKM) by eliciting feelings of love for patients with low back pain

1. a close other
2. Self
3. Neutral person
4. towards a previously difficult hurtful person
5. Finally towards all living beings.

Results: significant improvements on several measures of pain and psychological distress.

(Carson, Keefe, Lynch et al., 2005)

祝福辭

- 願 我充滿慈愛的心
- 願 我平安幸福
- 願 我祥和輕鬆
- 願 我快樂

Studies relating to CL(4)

CL in healthcare: interventional (RCT) E=30, C=31 on
Passage Meditation (PM) for healthcare professionals

Method: Using a Eight-Point Program as intervention
e.g. concentration on a memorized
inspirational text such as the Prayer of Saint Francis.

Results: favorable and statistically significant PM
treatment effects

(Oman, Thoresen, & Hedberg, 2010)

Eight-Point Program

(Easwaran, 1978/2008)

Meditation with support group

1. Passage meditation
2. Repetition of a Holy Word or Mantram
3. Slowing down
4. Focused/one-pointed Attention
5. Training the Senses
6. Putting Others first
7. Spiritual Association – support group
8. Inspirational Reading

Seven Spiritual Practice Program (SSPP)

1. Deep breathing exercise
2. Relaxation exercise
3. Passage and Sacred word meditation
4. Hymn meditation
5. Labyrinth meditation
6. Gratitude diary
7. Showing appreciation practice

安歇愛中心靈退修日營

你的工作壓力大嗎，生活節奏急促嗎，是否正經歷着慣性的不安定(*habitual restlessness*)，致令每天不停衝趕碰，視慢下來及等待是一樣奢侈品。那麼，你的心靈自然難以安歇。


誠邀你為自己騰出一天的時間去滋養心靈，讓你在靜修中回歸生命的源頭，並體驗宇宙萬物上蒼的愛，當中享安歇，得自由。

對象：對心靈退修有興趣之人士(不論宗教)
日期：2018年11月30日(星期五)
時間：上午9時至下午4時
地點：上水聖保祿樂靜院 — 上水金錢路2號
費用：\$350.00 (包括午膳)
名額：20人
導師：
黃玉薇女士 | 中國神學研究院道學碩士及輔導教育碩士，現為道風山基督教靈林特約靈修導師
林子山醫生 | Veriditas trained labyrinth facilitator, 實踐神學博士候選人
許配靈女士 | 院牧及臨床牧關教育督導



截止報名日期：16/11/2018

查詢：2689-3875

主辦單位：那打素全人健康持續進修學院(NICHE) 

傳真：2667-4439

安歇愛中：心靈退修日營

2018.11.30

報名表

報名手續：請填妥報名表格連同劃線支票(抬頭：雅麗氏何妙齡那打素慈善基金會)，寄回新界大埔全安路11號雅麗氏何妙齡那打素醫院J座七樓28室。信封面請註明「報名：心靈退修日營」。請勿郵寄現金。費用不設退款。

姓名及稱謂*：

職業：

公司/機構名稱：

電郵*：

聯絡電話*：

* 必須填寫

本會辦公室專用

收款日期：

收據編號：

支票號碼：

負責人：

References

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