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Resiliency-Based Spiritual Support: A Preventative Approach Empowering Spiritual Resiliency in Clinical Pastoral Education Students at Duke University Hospital, Durham, North Carolina

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RESILIENCY-BASED SPIRITUAL SUPPORT: A PREVENTATIVE APPROACH
EMPOWERING SPIRITUAL RESILIENCY IN CLINICAL PASTORAL EDUCATION
STUDENTS AT DUKE UNIVERSITY HOSPITAL, DURHAM, NORTH CAROLINA

A PROJECT
SUBMITTED TO THE FACULTY
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY
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OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
MICHAEL EUGENE GROSS

MAY 9, 2015

APPROVAL FORM

RESILIENCY-BASED SPIRITUAL SUPPORT: A PREVENTATIVE APPROACH
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ABSTRACT

Resiliency-Based Spiritual Support: A Preventative Approach was designed to empower a minister's spiritual resiliency practices. These practices allow him/her to courageously navigate the seasons of ministry and bounce back from stressful experiences. The six-week curriculum intervention for clinical pastoral education participants involved control and intervention groups. It focused on five spiritual resiliency themes (community, hope, sound of the genuine, meditation, stewardship) and related spiritual resiliency practices. Research methods included quantitative and qualitative instruments. Post-training evaluation scores evidenced participants were empowered by a greater understanding of the biblical/theological foundations and exploration of practices. Participants did recommend spiritual resiliency training for clergy.

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CHAPTER ONE

a. INTRODUCTION AND STATEMENT OF NEED

Bob, a fourteen year old male, had been a cancer patient for several years. He had an aggressive illness and had recently acquired a fungal infection. The nursing staff had been worried about Bob. His fungal infection seemed to be attacking his aorta. The nurses were keeping a close eye on him. They consulted with the medical team several times regarding a referral to the intensive care unit. Bob's parents were divorced, but both were present at the bedside.

Suddenly, one night, Bob began to feel funny. The nurses, just steps away at the nurses' station, arrived to assess the situation. Bob started bleeding. He kept bleeding. Bob became more and more panicked. Two nurses started suctioning Bob's airway to help him breathe. Other nurses went into action calling the code team for emergency intubation. In a short time, it was over. Bob died. The nursing staff, on-call chaplain and house supervisor cared for the family. The chaplain provided compassionate spiritual care. Later, I, the unit chaplain, arrived and relieved the on-call chaplain.

The nurses knew me. I joined with the nurses, as they prepared to clean the body. The room had been dark until this moment. When the lights came on, it was clear that the blood loss had been large. The smell of iron filled the room. The bed, floor and walls were covered with blood. We worked together to clean the room and prepare it for the family's return. Compassionate and skilled bereavement spiritual care was provided for the family.

The team walked the body to the morgue after the family left. Once the body was respectfully secured in the holding area, I provided support for the clinical staff and when

to check on the on-call chaplain. The on-call chaplain was a second year divinity student in the Clinical Pastoral Education program. He appeared to be in distress himself after the experience and was struggling to find his equilibrium again after the ministry event.

This case is a rather dramatic clinical situation, not the kind that happens every day. However, clinical moments like this person's death are not uncommon. For persons new to pastoral care, they often experience profound pastoral encounters in the hospital or in the parish that change the way they view the world. Brueggemann calls this a move from a first naïveté to a second naïveté.¹ It is a movement from the green pastures ministry into the realities of ministry in the valley. It is a loss of innocence and a time of deepening one's pastoral identity.

Many pastoral caregivers reading this case are first drawn to care for the individuals who have experienced this traumatic event. The ideas of debriefings, support groups, prayer in the patient room, unit cleansing rituals, and other responses come rushing into our minds. I invite pastoral care providers to focus the conversation on what can be done in advance, to equip ministers with resources to bounce back or find equilibrium after a straining ministry encounter (a death, a family medical conference, a new diagnosis, a new pastorate, a deacons' meeting, budgets, teaching preparations, a home visit, the compound effect of many demands, etc.). While this project focuses on persons who are in intentional times of ministry preparation, it is worth noting that the high incidence of clergy dropout after a few years in professional ministry may also be

¹ Walter Brueggemann, *The Psalms And The Life Of Faith*. Edited by Patrick D. Miller (Minneapolis: Augsburg Fortress, 1995), 25.

evidence of the need for preventative approaches to the minister's resilience.² Can spiritual resiliency training be provided that empowers ministry students to integrate resiliency protective skills into their lives? What preventative care can we provide for those who daily care for the spiritual needs of others? *How can we empower a minister's personal spiritual resilience skills to help him/her courageously live through the seasons of ministry and bounce back from stressful experiences?*

b. PROJECT SETTING

Resiliency-Based Spiritual Support: A Preventative Approach was conducted at the Pastoral Services Department at Duke University Hospital. Duke Medicine is a health system that consists of Duke Raleigh Hospital, Duke Regional Hospital, Duke University Hospital, outpatient clinics, primary care practices, and research institutions. It is a world-class academic and healthcare system that provides leadership in the field of medicine. Its values statement is: "Caring for Our Patients, Their Loved Ones and Each Other." Duke University Hospital is a 924 bed acute care academic medical center with 18 adult psychiatric beds. It has 7,396 employees, of which 1,437 are physicians. In 2013, the hospital had 38,187 inpatient hospitalizations and 995,984 ambulatory care visits. The Department of Pastoral Services is the entity entrusted with responding to the spiritual needs of the patients, families, and staff. The department is an Association for Clinical Pastoral Education, Inc., Accredited Clinical Pastoral Education Center. Spiritual care response is provided by a collaboration of ACPE, Inc. Supervisors, staff chaplains, supervisory education students, chaplain residents, chaplain interns and volunteer chaplains. CPE students come from a broad range of seminaries and faith group

² Kristen Stewart, "Keeping Your Pastor: An Emerging Challenge," *Journal for the Liberal Arts and Sciences* Vol. 13(3) (January 2009), 112-113.

institutions in the Triangle area and from around the world. Participants may be experienced clergy who are in times of intentional discernment or persons who are in times of pastoral formation.

Duke Medicine's mission focuses on family-centered care, education of health professionals, research addressing issues of health and illness, and policies for prevention and treatment of disease. Duke Medicine's focus on prevention ties directly to the focus of this project, exploring *Resiliency-Based Spiritual Support: A Preventative Approach*.

c. PROJECT GOAL AND OBJECTIVES

Goal:

To develop a program that will teach *Resiliency-Based Spiritual Support: A Preventative Approach* and to evaluate the program's efficacy for persons in ministry preparation.

Objective One:

Develop an understanding of the theological and clinical foundations for a resiliency-based spiritual support program for ministry education students.

Action Steps:

- A. Engage a literature review exploring theological foundations for a preventative resiliency-based spiritual support.
- B. Engage a literature review exploring resiliency theory.
- C. Develop a biblical-theological rationale for resiliency-based spiritual support.

Outcome:

- A. The literature review, in Appendix Nine, provides a summary of the theological foundations.

- B. The literature review, in Appendix Nine, provides a summary of the resiliency theory.
- C. The theological reflection section provides a synthesis of this information into a theologically founded rationale for *Resiliency-Based Spiritual Support: A Preventative Approach*

Objective Two:

Explore the research about models of resiliency education, and analyze the efficacy.

Action Steps:

- A. Engage the literature to see what kind of resiliency training programs have been provided.
- B. Explore the methods for assessment and analysis of resiliency training presented.
- C. Identify the core resiliency concepts to be taught and integrated.

Outcome:

- A. The literature review, in Appendix Nine, provides a summary of the resiliency programs.
- B. The literature review, in Appendix Nine, provides basic concepts of adult learning theory that informed the educational and integration components of this project.
- C. The literature review, in Appendix Nine, summarizes the assessment and analysis tools used.
- D. Appendix Two provides a summary chart that identifies the core spiritual resiliency themes and the correlating spiritual resiliency practices.

Objective Three:

Provide the resiliency-based spiritual support training seminars, and evaluate their efficacy.

Action Steps:

- A. Develop four resiliency-based spiritual support seminars.
- B. Implement the seminars with select students.
- C. Provide quantitative and qualitative analysis of learning acquired from the resiliency-based preventative spiritual support interventions.
- D. Discuss the implications of the results for future resiliency-based spiritual support seminars.

Outcome:

- A. Four resiliency-based spiritual support seminars were developed and implemented.
 - a. The four seminar handouts can be found in Appendix Three.
 - b. Ten resiliency skills were taught.
- B. The quantitative and qualitative results are reported in the critical evaluation section.
- C. The implications for future preventative resiliency-based spiritual support are discussed in the conclusions section.

CHAPTER TWO

a. PROJECT DESCRIPTION

Why do some persons preparing for ministry thrive in stress-filled environments and others do not? What equips a person to rebound or bounce back after straining events? Spiritual distress is a very real issue for many persons dedicated to the spiritual care of others. Resiliency protective factors have become a cutting edge topic in the preventative care of children, doctors, oncology nurses, soldiers, clergy, and others. Research has demonstrated the effectiveness of resiliency training for these populations. My project explores the integration of Christian theology and resiliency research as practical tools for persons preparing for ministry's spiritual wholeness. The goal of this project is to empower spiritual resilience in persons during times of intentional ministry formation.

What is resiliency? Al Siebert defines resiliency as "A person's ability to absorb high levels of disruptive change, bounce back, and even excel in times of change and uncertainty, without acting in dysfunctional ways."³ Nan Henderson describes her findings, after fifteen years as a resiliency researcher, saying: "I have come to believe that individuals are hard-wired to bounce back from adversity. I also believe everyone can expand this innate capacity for resiliency within themselves and others."⁴ What insights

³ Al Siebert. *Resiliency: The Key to Surviving & Thriving in Today's World* (Portland, Oregon: Practical Psychology Press, 2000), 7.

⁴ Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*. 2nd ed. (Ojai, CA: Resiliency In Action, 2007), 9.

might resiliency research offer to our quest for preventative spiritual care for spiritual care providers?

Resiliency-Based Spiritual Support: A Preventative Approach is a project designed to empower Clinical Pastoral Education (CPE) students' spiritual resiliency by providing educational experiences with integration exercises. The intervention cohort group consisted of five CPE students. Students from another CPE group served as the control group. The research design involved the participants taking a baseline resiliency survey by Al Siebert, "How Resilient Are You?". They attended four resiliency-based spiritual support seminars that were ninety minutes in length. The seminars focused on the five core spiritual resiliency themes: community, hope, sound of the genuine, meditation and stewardship. The seminar experiences included basic education about the need for preventative spiritual practices, resiliency-based spiritual support biblical/theological foundations, resiliency theory, and spiritual resiliency interventions. The handouts for each seminar may be found in the Appendix Three of this document. The participants completed an evaluation for each seminar to capture their experience. At the end of the six week training period, the participants completed a follow-up "How Resilient Are You?" survey to capture quantitative change from the baseline. Participants kept a six week "Resiliency Integration E-Journal." The journaling process asked the participants to write one paragraph a week, describing the spiritual resiliency skill that they used and how it impacted their resilience. The journals provided qualitative data to help them understand their experience with the training and integration. Participants were encouraged to share these journals, informally, with each other to engage the community experiential learning process. The control group only completed the baseline survey, and

follow-up survey. The quantitative and qualitative data provide an avenue to evaluate the program. The project was submitted to the Internal Review Boards at Gardner-Webb University and Duke Medicine. It was determined to be an IRB exempt study.

b. Project Curriculum

How can spiritual resiliency interventions be incorporated into the lives of Clinical Pastoral Education students, the ministers in training? My six-week curriculum was designed to empower CPE students' narratives with resiliency protective factors. The course involved four resiliency-based spiritual support seminars. The seminars followed the following outline: an introduction to the common spiritual journey, core spiritual resiliency themes, the basics of resiliency theory, and integration exercises involving exploration of the identified spiritual resiliency interventions. The program engaged adult learning principles of experiential learning in a community setting. Ministers in training participated in the seminars and used a spiritual resiliency journal to continue their learning over the six week period. Table One gives a simple summary of the curriculum intervention. The handouts from the four seminars can be found in Appendix Three of this document.

Table One. Resiliency-Based Spiritual Support: A Preventative Approach Curriculum

<p style="text-align: center;">Resiliency-Based Spiritual Support: A Preventative Approach Empowering Spiritual Resiliency in Clinical Pastoral Education Students at Duke University Hospital</p> <p style="text-align: center;"><u>Program Curriculum</u></p>	
<u>Week One:</u>	<ul style="list-style-type: none"> • Data Collection. Demographic and Baseline Resiliency Survey (How Resilient Are You?)

Week Two:

- Resiliency-Based Spiritual Support Seminar One
 - Introduction of Core Spiritual Resiliency Theme: Community
 - Teach Sheet: The Resiliency Wheel⁵
 - Resiliency Intervention One: Making Connections
 - Resiliency Intervention Two: Making Meaningful Contributions
 - Seminar Evaluation
- Data Collection: Resiliency Integration Self-Reporting E-journal-Week One

Week Three:

- Resiliency-Based Spiritual Support Seminar Two
 - Introduction of Core Spiritual Resiliency Theme: Hope
 - Teach Sheet: Personal Resiliency Builders⁶
 - Resiliency Intervention Three: Vulnerability Factors and Strengths Approach
 - Resiliency Intervention Four: Self-Affirmation (self-esteem, self-confidence, self-concept)
 - Resiliency Intervention Five: Self-Talk
 - Resiliency Intervention Six: Mindfulness Practices (mental scan, meditation, breathing to relax)
 - Seminar Evaluation
- Data Collection: Resiliency Integration Self-Reporting E-journal-Week Two

Week Four:

- Resiliency-Based Spiritual Support Seminar Three
 - Introduction of Core Spiritual Resiliency Theme: Sound of the Genuine and Meditation
 - Teach Sheet: Resiliency Strategies for Busy Clergy⁷
 - Resiliency Intervention Seven: Reflective Practice-Journaling
 - Resiliency Intervention Eight: Religious and Spiritual Resources
 - Resiliency Intervention Nine: Problem Solving
 - Resiliency Intervention Ten: Curiosity and Playfulness
 - Seminar Evaluation
- Data Collection: Resiliency Integration Self-Reporting E-journal-Week Three

Week Five:

- Resiliency-Based Spiritual Support Seminar Four
 - Introduction of Core Spiritual Resiliency Theme: Stewardship
 - Teach Sheet: How To Become Resilient⁸
 - Spiritual Resiliency Interventions Review and Self-Care Plan
 - Seminar Evaluation
- Data Collection: Resiliency Integration Self-Reporting E-journal-Week Four

⁵ Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*, 9-13.

⁶ Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*, 12.

⁷ Al Siebert, *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks* (San Francisco: Berrett-Koehler Publishers, Inc., 2005).

⁸ Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*, 149-150.

Week Six:

- Data Collection: Resiliency Integration Self-Reporting E-journal-Week Five

Week Seven:

- Data Collection: Resiliency Integration Self-Reporting E-journal-Week Six
- Data Collection: Post Resiliency Training Survey (How Resilient Are you?)

c. Seminar Descriptions

Seminar One: Spiritual Resiliency Theme-Community

The spiritual resiliency theme of community was the focus of the first seminar. The seminar began with an overview of the common spiritual journey that all persons, especially ministers, travel. It provided a foundation to discuss the need for preventative, resiliency-informed spiritual practices. After the introduction of need for preventative spiritual care and an overview of the program, we read the biblical theological case for the spiritual resiliency theme of community. (The biblical theological cases are found in chapter three in the Implications from Biblical Theological Perspectives section and Appendix Three.) The group was invited to share their own biblical theological foundations for community. We explored the *Resiliency Wheel* as a tool to build on the biblical theological foundations and introduce practical applications of spiritual resiliency practices. The spiritual resiliency theme of community was brought to life in a discussion of how to make meaningful connections and meaningful contributions. We played a game of Jenga, where each block had a question, to invite integration of community spiritual practices. The game provided a way for us to playfully dialog about resiliency, while building community through the activity together. The seminar concluded with an evaluation.

Seminar Two: Spiritual Resiliency Theme-Hope

The spiritual resiliency theme of hope was the focus of the second seminar. The cohort began by sharing about the spiritual resiliency practice(s) they had tried over the last week. Each participant had the opportunity to share with the group. We moved into a short review of the common spiritual journey and a focus on preventative spiritual resiliency practices. We read the biblical theological case for the theme of hope. Participants were encouraged to share their own sacred material from biblical and theological sources that gave footing to the spiritual resiliency theme of hope. We explored the handout on *Personal Resiliency Builders*. The spiritual resiliency interventions focused on were vulnerability factors and a strengths approach. The cohort played a game called Future Stories. It provided a way for the group to explore the act of hoping together. Participants completed the seminar evaluation to conclude the session.

Seminar Three: Spiritual Resiliency Theme-Sound of the Genuine and Meditation

The spiritual resiliency theme for the third seminar was sound of the genuine and meditation. The participants began by taking turns sharing about their use of spiritual resiliency factors/skills during the previous week. We had a review of the definition of spiritual resiliency and the need for preventative spiritual resiliency practices. The biblical theological case material for sound of the genuine and meditation were shared. The cohort entered a time of group theological reflection on the themes. The experience of reflecting with the cohort group on their biblical theological foundations was one highlight of the program for the writer. We explored *Resiliency Strategies for Busy Clergy* as a way to integrate the themes. We briefly looked at a self-care resources sheet to gain additional insights. The spiritual resiliency practices focused on self-affirmations,

self-talk, meditation, and journaling. We did not play a game this seminar. We spent time on four integration activities that were practical and focused. The goal was to respond to feedback in previous seminar evaluations of the need for time to practice practical skills. The cohort completed the seminar evaluation at the end of the 90-minutes.

Seminar Four: Spiritual Resiliency Theme-Stewardship

The spiritual resiliency theme of stewardship was the focus of the fourth seminar. The experience began with a sharing time, focused on the spiritual resiliency practices used over the last week. We did a review of the common spiritual journey, the need for preventative spiritual care, and the themes from previous seminars. The cohort experienced the biblical theological case for stewardship. They engaged the group learning process and entered biblical theological reflection. Again, the dialog and sharing of various biblical foundations was fascinating. We explored and put into practice spiritual resources, problem solving, curiosity, and playfulness. The cohort took time to focus on a handout highlighting spiritual practices from Foster's *Celebration of Discipline*. We looked at a handout about *How to Become Resilient*. Stewardship is often about the choices we make, for our actions, and the resources we are entrusted with. The cohort was asked to create resiliency-based spiritual care self-care plans. The self-care plan development process empowered participants to claim spiritual resiliency skills that fit them and provided encouragement to put those skills to use. The self-care plans will be reviewed later in the analysis section. The students completed the evaluation at the end of the seminar.

d. Means of Evaluation

The evaluation method for this project is designed to explore the ability of Clinical Pastoral Education students to integrate resiliency protective factors into their sacred narratives. The evaluation process includes four components. First, the participants are given a pre-educational baseline survey. The survey includes standard informational demographics: gender, age, educational level, and years in pastoral care ministry. It asks participants to define resiliency. The central instrument is Al Siebert's "How Resilient Are You?" (HRAY) instrument. It provides data to analyze regarding the educational process and specific areas of learning. Second, the participants are given a seminar evaluation form after each session. The survey includes evaluative questions for the educational seminars. Third, the participants complete an end-of-training survey following the six-week training. It invites the participants to provide a revised definition of resiliency and four post-training questions. The quantitative questions are analyzed using the *Qualtrics: Online Survey Software & Insight Platform*.⁹ The HRAY instrument is administered again at the conclusion of the study. This allows the researcher to compare the pre-educational baseline HRAY survey with the post-educational HRAY survey. The change in score is an indicator of the participants' ability to understand and integrate the resiliency protective factors taught in the four educational sessions. Fourth, the participants complete a "Six Week Resiliency Integration Self-Reporting Journal." This involves participants sending a one paragraph email weekly, for six weeks, to describe the resiliency protective factors they are using and how the specific protective factors are helpful or not helpful to them. The data collection and evaluation are designed

⁹ *Qualtrics: Online Survey Software & Insight Platform*, accessed December 7, 2014, www.qualtrics.com

to evaluate the effectiveness of teaching spiritual resiliency protective factors in a four-seminar format. The evaluation instruments can be found in the appendices of this document.

Quantitative

The “How Resilient Are You?” (HRAY) inventory was developed by Al Siebert. It is a 20-question self-report inventory. Siebert (2005) designed the HRAY assessment from 30 years of resiliency psychology research. He identified observable key attributes, attitudes, and abilities that are hallmarked by highly resilient people. The HRAY is designed with a 5-point Likert Scale in which participants rank themselves on each statement. A score of one indicates very little agreement, and five indicates very strong agreement with each statement. The points are added up, and scores may range from 20 to 100. Low scores indicate that the participant rated themselves as having low resiliency. High scores indicate that the participant rated themselves as having high resiliency. Siebert’s method involves totaling the scores and categorizing the scores as follows: scoring 75-100=highly resilient, 65-75=better than most, 55-65=Low-but adequate, 45-55=struggling, and 20-45=help recommended.¹⁰

The research participants take the HRAY inventory as a pre-educational baseline survey. Then, the survey is repeated following the four training seminars. The researcher proposes that the changes in score from the pre-educational inventory to the post-educational inventory will be one indicator of the effectiveness of the seminars for teaching the resiliency protective factors.

¹⁰ Al Siebert, and Mary Karr, *The Adult Student’s Guide to Survival and Success*. 6th ed. (Portland, Oregon: Practical Psychology Press, 2008).

Qualitative

The Six-Week Resiliency Integration Self-Reporting Journal will serve as an evaluation tool to capture the qualitative experience of the participants. The participants will send a weekly email to the researcher. Participants will be asked to write one paragraph each week for six weeks that addresses the following two questions: (1) What resiliency protective factor(s) did you integrate this week?, and (2) How was that resiliency protective factor(s) helpful or unhelpful to your experience of personal resilience? The researcher will provide a typological analysis¹¹ to categorize the resiliency protective factors used and capture the participants' experience with each resiliency protective factor used. The use of specific resiliency protective factors and the attempts at integration will be indicators of the effectiveness of resiliency-based spiritual support seminars.

¹¹ John Lofland and Lyn H. Lofland. *Analyzing Social Settings*. Third Edition (Belmont, California: Wadsworth, 1995).

CHAPTER THREE

THEOLOGICAL REFLECTION

Introduction

The goal of this project is to empower spiritual resilience in persons during times of intentional ministry formation. *How can we empower a minister's personal spiritual resilience skills to help him/her courageously live through the seasons of ministry and bounce back from stressful experiences?* First, we begin with the foundational biblical accounts of three figures who demonstrated spiritual resilience. We engage the story of Joshua and the instruction he received on how to be “strong and courageous.” We look at “the Word that became flesh” and examine Jesus’ example of resilience during Holy Week. And, we explore the resilience of Paul and reflect on how he empowered the church’s resilience. Second, we theologically reflect on the spiritual resiliency themes that were identified in the biblical accounts. Third, we explore God’s continued revelation and give attention to research on the “living human document” to explore how persons created in the image of God seek resilience. Fourth, we examine the need for spiritual resilience. We reflect on the common themes found in spiritual journeys with dialog partners of Paul Tillich, William Willis III, and Walter Brueggemann. Finally, we define spiritual resilience. The biblical exegesis and theological reflection in this section lay the foundation for *Resiliency-Based Spiritual Support: A Preventative Approach*.

a. Biblical Vignettes

In the following Biblical section, we examine three resilient persons: Joshua, Jesus Christ and Paul. What helped these individuals to be spiritually resilient? We

explore the instillation of Joshua, Jesus' time at Gethsemane and Paul's sacred journey to expand our understanding of spiritual resiliency.

i. The Lord's Instruction to Joshua (Joshua 1:1-9)

¹After the death of Moses the servant of the LORD, the LORD spoke to Joshua son of Nun, Moses' assistant, saying, ²"My servant Moses is dead. Now proceed to cross the Jordan, you and all this people, into the land that I am giving to them, to the Israelites. ³Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. ⁴From the wilderness and the Lebanon as far as the great river, the river Euphrates, all the land of the Hittites, to the Great Sea in the west shall be your territory. ⁵No one shall be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will not fail you or forsake you. ⁶Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them. ⁷Only be strong and very courageous, being careful to act in accordance with all the law that my servant Moses commanded you do not turn from it to the right hand or to the left so that you may be successful wherever you go. ⁸This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. ⁹I hereby command you: Be strong and courageous; do not be frightened or dismayed for the LORD your God is with you wherever you go.¹²

Moses, the leader of the children of Israel, died. In the time of grief and promise that follows, Joshua is chosen to guide the children of Israel into the Promised Land. He will play a significant role in the culmination of the Lord's promise to Abraham. Chapter one captures Joshua's instillation as the earthly steward of Israel. Historians hear a familiar pattern in this instillation of a new leader for Israel. It sounds similar to Solomon's instillation by David in 1 Kings 2:1-4. David charges Solomon "to be strong

¹² Quotations from the New Revised Standard Version of the Bible. Copyright 1989 by the Division of Christian Education of the national Council of the Churches of Christ in the USA. Used by permission. All rights reserved.

and courageous.”^{13,14} The words strong and courageous are similar in meaning. The word *amets*¹⁵ means to be stout, strong, bold, or alert. The word *nagad*¹⁶ can be translated as courageous, confident and firm. The two imperatives call not only for courage in the battles ahead, but also in a new ordering of the people of Israel.¹⁷ The Lord’s commissioning includes three points. First, Joshua receives a description of the mission ahead to cross Jordan and possess the land (Joshua 1:2-6). Then, he is given a charge of encouragement to “Be strong and courageous” (v.6). The Lord describes ways to be strong and courageous. Finally, Joshua receives six promises of assistance: “I have given” (v.3), “as I promised” (v.3), “shall be your territory” (v.4), “no one shall stand against you ” (v.5), “I will be with you” (v.5), and “I will not fail or forsake you” (v.5). He is reminded that God has been faithfully present in the past, is faithful in the present and, even into the future, the Lord will be faithful.¹⁸

Drawing from the Lord’s installation of Joshua, what lessons might be drawn to help a minister in training prepare for his/her ministry journey? What core themes might help the clergy to live? I am suggesting several which have significance for my project. One, hope in God’s presence and provision is a central message to Joshua and the people

¹³ Jerome F. D. Creach, *Joshua*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Know Press, 2003), 22.

¹⁴ Richard Nelson, *First and Second Kings*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1987), 25.

¹⁵ Francis Brown, S.R. Driver, and Charles A. Briggs: *A Hebrew and English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1979), 54.

¹⁶ *Ibid.*, 616.

¹⁷ Robert G. Boling, *Joshua*, vol. 6 of The Anchor Bible. Edited by William F. Albright and David N. Freedman (Garden City, NY: Doubleday and Company, Inc., 1982), 123.

¹⁸ Jerome F. D. Creach, *Joshua*, Interpretation: A Bible Commentary for Teaching and Preaching, 22.

of Israel. The words of the Lord remind the community of God's ever faithfulness. While God's promise with the people has not changed, God has responded with various symbols of hope during the journey to the promised land. Two, the reminder of God's unfailing presence reinforces the importance of community with God and the people of Israel. Three, we hear the call to meditation on the teachings of God, presented by Moses (Deuteronomy 5:1). Hebrew scholars describe this as an active, out loud, intentional focus on God's teaching. The teachings guide the community to know God and to understand how to be in relationship with God. Jerome F. D. Creach writes: "Moses' Deuteronomic speech provides a select register of ways Israel could show its intention to love God only and to be devoted to God with all of one's heart, soul and might."¹⁹ Four, the Lord calls Joshua to have good stewardship of life and the teachings of Moses. Joshua 1:7 reads "act in accordance with all the law my servant Moses commanded you, do not turn to the right hand or the left so that you may be successful wherever you go." Fifth, the Lord calls Joshua to not be shaken by the thoughts and feelings that might distract him from leading the people to accept God's promised land and, possibly more importantly, not distract the community from their covenant relationship with the Holy One. The words of verse 9 read "do not be frightened or dismayed." The imagery of this verse reminds me of Howard Thurman's image of the "Sound of the Genuine."²⁰ He suggested that, as the "sound of the genuine" of who God created us to be becomes distorted, humankind has to quiet the noises around us. In doing so, we can become more

¹⁹ Jerome F. D. Creach, *Joshua*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Know Press, 2003), 27.

²⁰ Howard Thurman, "The Sound of the Genuine". Reprinted by The Crossings Project. (Indianapolis, IA: University of Indianapolis, 2004: 4), accessed June 6, 2013, <http://eip.uindy.edu/crossings/publications/reflection4.pdf>

in touch with the person who God created us to be. Regarding the text, Joshua must be aware and quiet the peripheral noises of life to stay in touch with who God has created him to be. In summary, for Joshua to be strong and courageous, the Lord calls him to be filled with hope, to live in community, to meditate on the Lord's revelation, to be a good steward of how to live based on that revelation, and to not get distracted by the noises of life.

ii. Jesus at Gethsemane: Cornerstones for Spiritual Resiliency (Matthew 26:36-46)

The second Biblical theological pericope to utilize to demonstrate my theory is that of Jesus, just before his crucifixion. What example of spiritual resilience does Jesus offer in Matthew 26:36-46?

³⁶ Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." ³⁷ He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. ³⁸ Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." ³⁹ And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." ⁴⁰ Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour?" ⁴¹ Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." ⁴² Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." ⁴³ Again he came and found them sleeping, for their eyes were heavy. ⁴⁴ So leaving them again, he went away and prayed for the third time, saying the same words. ⁴⁵ Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. ⁴⁶ Get up, let us be going. See, my betrayer is at hand.

Jesus knew the hour was coming when his obedience to God would be tested. The storm of pain, suffering, humiliation and even death was on the horizon. Jesus appears to be well aware that he did not want to be in this storm. As the winds of the approaching storm blew, Jesus went to Gethsemane to prepare. Matthew 26:38 uses Jesus' own words

to capture his grief and agitation. He says: “I am deeply grieved, even to death; remain here and stay awake with me.” In his agony and pain of the “cup” before him, he gathered with his close community and prayed. The cup, **ποτήριον** (poterion), was an expression common in the ancient world, conveying destiny and fate, what God allows, and a symbol of suffering.²¹ Douglas R. A. Hare reflects on this passage and reminds us that Jesus was fully human. Jesus identifies his own anxiety and fear. In this passage, Jesus is not stoic. In quite the opposite manner, he shares his deep feelings. Hebrews 5:7 echoes Jesus’ humanity, saying: “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to Him who was able to save him from death.” Despite these feelings, he draws on the strength of the imperfect community, perfect community with the “Abba”, and prays. He quiets the noises of fear, anxiety, and abandonment. He meditates on God’s guidance. Jesus was free to rebel against God’s will. However, he was spiritually resilient. He chose God’s plan for reconciliation of the cosmos over running away due to the pain and suffering that lay before him.

Hare contrasts Jesus’ obedience and single-mindedness to follow God’s will against Peter’s challenge of “double mindedness.” Three times Jesus called to Peter and the others to stay awake and to pray. Each time, the group falls back to sleep. Matthew 24:40-41 says: “Then he came to the disciples and found them sleeping; and he said to Peter, ‘So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.’” Donald Hagner understands flesh, **σὰρξ** (sarx), to represent the “tension between the inner person, the center of volition, and the outer person, the bodily flesh with its more

²¹ W. F. Albright and C. S. Mann. *Matthew*, vol. 26 of The Anchor Bible. Edited by William F. Albright and David N. Freedman (New York: Double Day, 1971), 327.

obvious inherent weakness...”²² Soren Kierkegaard identifies Peter’s challenge as learning to will one thing. Psalm 51:10 says: “Create In me a clean heart O God and put a new and right spirit in me.” Peter was not spiritually resilient later in the Gospel (Matthew 26:69-75), when he denied Jesus three times.²³ The contrast of Jesus and Peter gives us the example that single-mindedness or focus on God’s future story is necessary for spiritual resiliency.

Jesus was spiritually resilient. He coped actively with the cup before him. He did not run away or let his feelings distract him from his purpose. He took time to go to the garden with his community, to calm his fears and to focus through prayer on God’s will. In the stressful time, he gathered with his earthly and heavenly community to gain strength and to discern God’s future story. Harold Flannery, in *Becoming Stress-Resistant*, identifies that stress-resistant persons have three keys to resiliency. The person has a sense of mastery or stewardship over their activities and the world. They develop caring relationships. And they are committed to a life goal that gives life meaning.²⁴ I was reminded of Flannery’s words while reflecting on Jesus’ example of spiritual resiliency at Gethsemane. Jesus gathered with the community. He found hope in God’s future story to calm his fears. He meditated through prayer on God’s plan of reconciliation for the cosmos. He quieted the peripheral noises and listened to the “Sound

²² Donald A. Hagner, *Matthew*, vol. 33B of the Word Biblical Commentary. Edited by David A. Hubbard and Glenn W. Barker (Dallas: Word Books, 1995), 784.

²³ Soren Kierkegaard, *Purity of Heart is to Will One Thing* (Radford, Virginia: Wilder Publications, 2008).

²⁴ Raymond B. Flannery Jr., *Becoming Stress-Resistant* (New York: Crossroad Publishing Company, 1990).

of the Genuine” within himself. And he demonstrated stewardship as he chose how to live in loving, meaningful relationship with Abba, his neighbor, and himself.

iii. The Resilience of Paul and His Legacy of Resilience in Christian History

(2 Corinthians 4:7-18)

The Apostle Paul was no stranger to the challenges and vulnerabilities of life, especially related to ministry. He founded a network of house churches in Corinth around 49-50 AD, called an *ekklesia* (1 Corinthians 1:2).²⁵ In 2 Corinthians 11:23-33, he gives an account of the suffering in his life: being whipped five times, beaten with rods three times, and ship-wrecked three times. He also describes the many perils of living in that time of history: weariness, thirst, hunger, and the cares of the church. He was not rescued from these hardships by angelic deliverance, but he did find a way to bounce back from these traumatic life events. Paul is uniquely positioned to share those struggles and bear witness to how he resiliently lived. He has been a foundational figure, and his letters have guided the church over the centuries. The Pauline epistles have empowered the church’s resilience through the many challenging seasons in history.

In 2 Corinthians 4:7-18, Paul is once again managing a conflict in the church at Corinth and has written a letter delivered by Titus. Paul, as the commentators suggest, is in a preaching mode and uses a common hardship peristalsis catalog to empower the fellowship at Corinth.^{26, 27} What wisdom might Paul’s epistle share with us about how to be resilient in ministry and life? Paul writes in 2 Corinthians 4:7-18:

²⁵ Mitzi L. Minor, *2 Corinthians*. Smyth & Helwys Bible Commentary. Edited by R. Alan Culpepper, R. Scott Nash and Richard B. Vinson (Macon, Georgia: Smyth & Helwys Publishing, 2009), 80.

²⁶ J. Paul Sampley, *2 Corinthians*. Vol. XI of The New Interpreter’s Bible. Edited by Leander Keck, Bruce Birch, David Peterson and John Collins (Nashville: Abingdon Press, 1995), 80.

²⁷ Mitzi L. Minor, *2 Corinthians*. Smyth & Helwys Bible Commentary, 86.

⁷But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. ⁸We are hard pressed on every side, but not crushed; perplexed, but not in despair; ⁹persecuted, but not abandoned; struck down, but not destroyed. ¹⁰We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. ¹¹For we who are alive are always being given over to death for Jesus' sake, so that this life may also be revealed in our mortal body. ¹²So then, death is at work in us, but life is at work in you. ¹³It is written: "I believed; therefore I have spoken." Since we have that same spirit of faith, we also believe and therefore speak, ¹⁴because we know that the one who raised the Lord Jesus from the dead will raise us with Jesus and present us with you to himself. ¹⁵All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God. ¹⁶Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. ¹⁷For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. ¹⁸So we fix our eyes not on what is seen, but on what is unseen since what is seen is temporary, but what is unseen is eternal.

Paul was concerned for the "triumphalism theology" that was taking root in the church at Corinth.^{28,29} The theology caused the church to emphasize being filled with the Spirit and the good things that happen. The symptoms of this theology, disturbing to Paul, were the church's boasting on possessing all they wanted, on being rich (1 Corinthians 4:8), wise, strong, honored (1 Corinthians 4:10) and possessing knowledge (1 Corinthians 8:11). The church felt that those who saw or experienced these things differently were "unspiritual." Paul proceeds to talk about the treasure of the Spirit being carried in jars of clay. Jars of Clay or, more closely translated, earthen [ὄστρακίνοις (ostrakinois)] vessels [σκεύειν (skevesin)] was a common metaphor for expressing

²⁸Ralph P. Martin, *2 Corinthians*. vol. 40 of The Word Biblical Commentary. Edited by David A. Hubbard and Glenn W. Barker (Waco: Word Books, 1986), 83-86.

²⁹Mitzi L. Minor, *2 Corinthians*, 86-87.

fragility and ordinariness.^{30,31} Paul begins the litany of struggle and hope (1 Corinthians 4:8-9): “We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed.” His words describe what the earthen vessels experience. The vessels, fragile as they are, should break, but with Jesus Christ, they overcome. They are resilient. He uses the death of Jesus as a symbol of his suffering. Paul references the life of Jesus as a symbol of Jesus Christ’s resurrection and hope. Reflecting on 2 Corinthians 4:16-17, J. Paul Sampley writes: “Because of God’s grace and hope founded upon it, Paul reaffirms that he does not ‘lose heart, despair, or become weary’.”³² Paul points to our weakness, and the extraordinariness of the power is from God, not us.

Paul experienced so many struggles and conflicts. What helped him to be resilient and to bounce back from these difficult experiences? What spiritual practices did he model to be open to the power and hope of God? His life demonstrated that he sought community with Titus and fellow believers. He held tightly to God’s hope, expressed through Jesus Christ. He did not let the difficulties or the accompanying thoughts and feelings from those experiences distract him from his sound of the genuine. He took time to meditate on the life of Christ and remained open to God’s continued revelation. And he made decisions of how to live the life God called him to live. He practiced stewardship.

Paul’s example, as a person and a minister, has helped to form a resilient church over the years. His epistles, focused on churches during his life, have spoken to churches

³⁰F. Wilbur Gingrich and Fredrick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2nd ed (Chicago: The University of Chicago Press, 1979), 587.

³¹ *Ibid.*, 754.

³² J. Paul Sampley, *2 Corinthians*, 81.

across time. Mike Aquilina, in the *Resilient Church: The Glory, the Shame & the Hope for Tomorrow*, surveys church history and highlights the resilience of the church. He identifies stories from the martyrs, the early church formation, heresy and orthodoxy, the dark ages, the crusades, reformation, conversion of the new world, secular age, and challenges of the twentieth century. Aquilina offers three themes that are related to the church's resilience. First, "Christ's promise is still good; He is always with His church, 'to the end of the age' Matthew 28:20."³³ Second, he identifies 2 Corinthians 4:8-10, describing the church's resiliency.³⁴ "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies."³⁵ Finally, he concludes: "Christians who persevere in faith are those who know, from sacred as well as secular history, that Christ's kingdom is in the world, but not of the world. Until history's consummation the kingdom belongs to those who raise their hands to heaven, whence comes their help."³⁶ Aquilina and Paul empower us to remember that God is the ultimate source of our spiritual resilience. And, from Paul's example, we can use spiritual practices to open our spirit to the Spirit of God.

b. Implications from Biblical Texts:

Five Core Spiritual Resiliency Themes

³³ Mike Aquilina. *The Resilient Church: The Glory, the Shame, & the Hope for Tomorrow* (Fredrick, MD: Word Among Us Press, 2007), e2281.

³⁴ Ibid., e2274.

³⁵ Ibid., e2274.

³⁶ Ibid., e2289.

So what is one to make of these Biblical vignettes and their implications for this project? I suggest that, out of these three selected stories, five core themes of spiritual resiliency emerge.

i. Spiritual Resiliency Theme One: Community

The resiliency theme of community focuses on making connections with others and, in those relationships, making meaningful contributions. In the second letter to the Corinthians, 12:20-26 Paul says:

²⁰As it is, there are many parts, yet one body. ²¹The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” ²²On the contrary, the parts of the body which seem to be weaker are indispensable ²³and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, ²⁴which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part, ²⁵that there may be no discord in the body, but that the members may have the same care for one another. ²⁶If one member suffers, all suffer together; if one member is honored, all rejoice together.

Paul shares in the comfort of belonging to the body of Christ. The Corinthians are also part of the body of Christ. Individuals and the community participate together in the troubles and the joys of life. Bonhoeffer, in *Life Together*, says: “The essence of the community of the Spirit is light, for ‘God is light, and in him is no darkness at all’ (I John 1:5) and ‘if we walk in the light, as he is in the light, we have fellowship one with another’ (1:7).”³⁷ The definition of community, κοινωνία (koinonia), is an association, a fellowship, a close relationship, generosity, unity, participation, and sharing with one

³⁷ Dietrich Bonhoeffer, *Life Together: A Discussion of Christian Fellowship*. Translated by John W. Doberstein (San Francisco: Harper & Row Publishers, Inc., 1954), 31.

another.³⁸ It is a call to committed, loving relationships with God, our neighbors, and ourselves. It is in the fellowship of community that persons are empowered for resiliency.

ii. Spiritual Resiliency Theme Two: Hope

The theme of hope is central for spiritual resilience. Donald Capps writes, in *Agents of Hope*: “God is the original eternally hopeful Self, who uses the autonomy that is God’s own to hold both past and future open for ever new possibilities. That we exist at all, and that we may contemplate a future for ourselves, is due ultimately to the fact that God’s very nature is to be hopeful.”³⁹ Andrew Lester reflects theologically on hope in *Hope In Pastoral Care and Counseling*. He identifies the concept of “future story” to reflect on Christian hope. He writes: “Hope is excited about the future because it perceives the future as open-ended, to be determined, but filled with possibilities.”⁴⁰ He suggests hopelessness approaches the future with dread, anxiety, suspicion, and apathy. Lester’s words remind me that we can lose sight of hope when the noises of life, such as anxiety, suspicion, apathy, and dread are loud in our hearts. He states: “Hope assumes the future contains potentialities not visible in the present.”⁴¹ The idea that with God, we have a “future story” brings hope. Jesus could feel the feelings that called him to hopelessness. He went to Gethsemane to pray and to seek God’s future story. He went to seek hope for the “cup” before him.

³⁸ F. Wilbur Gingrich and Fredrick W. Danker. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2nd ed (Chicago: The University of Chicago Press, 1979), 438.

³⁹ Donald Capps, *Agents of Hope: A Pastoral Psychology* (Minneapolis, MN: Augsburg Fortress, 1995), 175.

⁴⁰ Andrew Lester, *Hope in Pastoral Care and Counseling* (Louisville, Kentucky: Westminster John Knox Press, 1995), 88.

⁴¹ *Ibid.*, 88.

Paul's letter to the Romans reflects on the concept of hope. In Romans 8: 22-27

he says:

²²We know that the whole creation has been groaning in travail together until now; ²³and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. ²⁴For in this hope, we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵But if we hope for what we do not see, we wait for it with patience. ²⁶Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. ²⁷And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.⁴²

Hope, ἐλπίς (elpis), indicates expectation, trust, and confidence.⁴³ Hope is trust in God's future story and in our future stories. It is hope that helps us to be resilient, to find courage during the storms of the common spiritual journey.

iii. Spiritual Resiliency Theme Three: Sound of the Genuine

The theme of the "Sound of the Genuine" was introduced by Howard Thurman.

He writes:

There is in every person that which waits, waits, waits and listens for the sound of the genuine in herself. There is that in every person that waits...waits and listens...for the sound of the genuine of other people. And when these two sounds come together, this is the music God heard when He said, "Let us make man in our image (Genesis 1:26-27)."⁴⁴

Thurman's image of the Sound of the Genuine reminds me of Elijah (1 Kings 19:9-18).

He zealously follows the Lord's commands as many of the Children of Israel have forsaken the covenant. Elijah hides in a cave, fearful that the Jezebel will take his life.

⁴² Revised Standard Version

⁴³ James D. G. Dunn, *Romans 1-8*, vol. 38A of The Word Biblical Commentary. Edited by David A. Hubbard and Glenn W. Barker (Dallas: Word Books, 1988), 475-479.

⁴⁴ Howard Thurman, "The Sound of the Genuine".

God comes to be with Elijah, and there are all kinds of sounds from wind, earthquakes, and fire. Then, the silence; it was in the silence that Elijah heard the Lord. In the silence, he experienced God, in whose image he had been made. In that moment, God, the true Genuine, and the Sound of the Genuine in Elijah met. Elijah found resilience or courage in that moment and continued to follow the Lord's commands.⁴⁵

In the Gospel of Mark, chapter 5:1-13, Jesus and his disciples meet the demonic man. Thurman uses this passage to express the importance of hearing the Sound of Genuine in oneself and one's neighbor. He writes:

Do you remember in the Book [Christian Bible] Jesus and his disciples were going through the hills and there appeared in the turn of the road a man who was possessed of devils as they thought. In the full moon when the great tidal waves of energy swept through his organism and he became as ten men...screaming through the hills like an animal in pain and he met Jesus on the road. And Jesus asked him one question. "Who are you; what's your name?" and for a moment his tilted mind righted itself and he said, "That's it. I don't know there are legions of me. And they riot in my streets. If I only knew, then I would be whole."⁴⁶

The Sound of the Genuine is the resiliency theme that invites one to know one's self and seek wholeness. Traditionally, the passage from Mark highlights the Lordship or authority of Jesus. Thurman creatively offers an additional interpretation. He imagines Jesus is asking the demon-possessed man and us "Who are you; what's your name?" As we know our name, we begin to experience ourselves as God intended in creation. We experience ourselves and our neighbors, who are created in the image of God. In Genesis 1:26-27, Adam and Eve are created in the image of God. The word for image, *בצלם*

⁴⁵ Choon Leong Seow, *First and Second Kings*, vol. 3 of The New Interpreter's Bible. Edited by Leander Keck, Bruce Birch, David Peterson and John Collins (Nashville: Abingdon Press, 1999).

⁴⁶ Howard Thurman, "The Sound of the Genuine".

(tselem),⁴⁷ refers to form, image, images, and likeness.⁴⁸ We overcome the sounds and voices that deceive us from our true selves. We learn to examine our thoughts and feelings as a tool to be in touch with the image of God within us. It reminds me of the deception Adam and Eve experienced in the Garden in Genesis, chapter three. Being in tune with the Sound of the Genuine in ourselves and others enables us to bounce back from difficult experiences of the common spiritual journey. Experiencing the Sound of the Genuine empowers us with courage for the sacred journey ahead.

iv. Spiritual Resiliency Theme Four: Meditation

In *The Celebration of Discipline*, Richard Foster invites the community to focus on the discipline of meditation. He writes: “In contemporary society our Adversary majors in three things: noise, hurry, and crowds. If he can keep us engaged in ‘muchness’ and ‘manyness,’ he will rest satisfied. Psychiatrist Carl Jung once remarked: ‘Hurry is not of the Devil; it is the Devil.’”⁴⁹ Foster captures a major challenge to resiliency. Many ministers often stay too busy and distracted. Foster urges: “If we hope to move beyond the superficialities of our culture, including our religious culture, we must be willing to go down into the recreating silences, into the inner world of contemplation.”⁵⁰ Jesus, in the midst of a busy ministry, had a pattern of going to “a lonely place apart” (Matthew 14:13). In those moments, he did not go off just to be alone, but to be with God. “What

⁴⁷ Francis Brown, S.R. Driver, and Charles A. Briggs. *A Hebrew and English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1979), 853.

⁴⁸ Gordon J. Wenham, *Genesis 1-15*, vol. 1 of *The Word Biblical Commentary*. Edited by David A. Hubbard and Glenn W. Barker (Waco: Word Books, 1987), 29-33.

⁴⁹ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: HarperCollins Publishers, 1998), 15.

⁵⁰ *Ibid.*, 15.

happens in meditation is that we create the emotional and spiritual space which allows Christ to construct an inner sanctuary in the heart.”⁵¹ The resiliency theme of meditation invites ministers to slow down, to quiet life’s noises and reflect on life, to fellowship with the Holy One, and to be transformed.

v. Spiritual Resiliency Theme Five: Stewardship

Rochelle Melander, in *The Spiritual Leader’s Guide to Self-Care*, calls us to a life of stewardship. He writes:

In the often quoted rabbinic story, Rabbi Zusya says to his students, “in the next life, I shall not be asked. “Why were you not Moses or Issac or Jacob?” I shall be asked. “Why were you not Zusya?” Self-care involves more than eating a balanced diet and regularly visiting the doctor. Self-care means living the life God has intended for you. You are God’s own recreation. Your task is to be yourself, the person God has called you to be. This includes creating a vision for your life and then crafting a life that honors that vision. It includes caring for your body, mind and spirit, and the resources God has given you. Caring for yourself means that in the next life, you will be able to say to God, “I was very much myself, your own creation.”⁵²

Stewardship is finding balance in life. Moses is seen as God’s steward in the Hebrew Bible. He led the people of Israel and invited them to live in ways that would fulfill their purpose as originally perceived in creation. Stewardship of life is a path to achieving intimacy with God, with others, and with self. The resiliency theme of stewardship calls us to find balance in life that promotes us to release the image of God within us.⁵³

c. Revelation and “Living Human Documents”

⁵¹ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 20.

⁵² Rochelle Melander and Harold Eppley, *The Spiritual Leader’s Guide to Self-Care* (Herndon, VA: An Alban Institute Publication, 2002), 27.

⁵³ Terence Fretheim, *The Suffering God* (Minneapolis, MN: Augsburg Fortress Press, 1984).

So how might these resiliency themes connect to Clinical Pastoral Education students for this project? Anton Boisen, the father of Clinical Pastoral Education, described human beings created in the image of God as “Living Human Documents.” He believed that, by studying the “Living Human Document,” one can learn about God and the human condition. He might describe the lessons learned from “Living Human Documents” as God’s continued revelation into the world.⁵⁴ What is the continuing revelation about the common themes that help persons experience spiritual resilience? What guidance might the living human document provide in this exploration of resiliency-based spiritual support? The experience of nurses provides us an example in medical centers where CPE students learn and minister. In a *Journal of Advanced Nursing* article, Jackson, Firtko and Edenborough cited “Personal Resilience as a Strategy for Surviving and Thriving in the Face of Workplace Adversity: A Literature Review.” It examined 50 journal articles from the leading peer review publications from 1996-2006 to explore what types of resiliency goals were found helpful by nursing staff. They identified five resiliency goals: (1) building positive nurturing professional relationships and networks, (2) maintaining positivity, (3) developing emotional insight, (4) achieving life balance and spirituality, and (5) becoming more reflective.⁵⁵ I used Table Two to bring together the five biblically based spiritual resiliency themes and the five nursing resiliency goals in order to demonstrate how I identified and integrated resiliency goals for the CPE students in my project.

⁵⁴ Robert C. Dykstra, *Images of Pastoral Care: Classic Readings* (St. Louis, Missouri: Chalice Press, 2005), 22-39.

⁵⁵ Debra Jackson, Angela Firtko and Michael Edenborough. “Personal Resilience as Strategy for Surviving and Thriving in the Face of Workplace Adversity: A Literature Review,” *Journal of Advance Nursing* 18 (June 2007): 6.

Table Two. A Dialog of Theological and Behavioral Science Resiliency Goals

Resiliency-Based Spiritual Theme	Literature Identified Resiliency Goals
➤ Community	➤ Building positive nurturing professional relationships and networks
➤ Hope	➤ Maintaining positivity
➤ Sound of the Genuine	➤ Developing emotional insight
➤ Meditation	➤ Becoming more reflective
➤ Stewardship	➤ Achieving life balance and spirituality

d. Theological Reflection on Sacred Journeys to Emphasize the Need for Preventative
Spiritual Resiliency Practices

Research suggests that over half of persons who train for ministry leave professional ministry in only a few years, and, statistically, very few serve until retirement. One researcher found that 85% of seminary students serve less than five years in ministry, and 90% do not serve in ministry until retirement.⁵⁶ Why is this so? Research from Pastor Summits indicates that clergy burnout is due to a wide range of ministry encounters and expectations. The constant stress of ministry experiences and one's own personal life experiences contribute to spiritual distress for the minister.⁵⁷ Spiritual distress occurs when an event happens in a person's life that causes estrangement in relationship between God, one's neighbor, and one's self. Spiritual distress is observed by spiritual symptoms such as loneliness, anxiety/fear, guilt/guilt feelings, anger/hostility, meaninglessness and grief.⁵⁸ Resiliency-informed spiritual support is important for our

⁵⁶ Kristen Stewart, "Keeping Your Pastor: An Emerging Challenge," 112-113.

⁵⁷ Bob Burns, Tasha D. Chapman and Donald C. Guthrie. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*. (Downers Grove, IL: InterVarsity Press, 2013).

⁵⁸ See Appendix One, *Spiritual Assessment In the Narrative Mode*, previous research by Claude V. Deal and Michael E. Gross, Revised 2013

spiritual well-being and for living out who God has called us to be. It is normal for all persons to experience sacred journeys that I believe have common stages. When we experience the common stages of spiritual journeys, we can become tired, fatigued and feel stuck in a place of estrangement. We need ways to prepare ourselves, in advance, to bounce back from difficult seasons in life and ministry. In my mind, I believe this preventative spiritual support is a type of discipleship or spiritual formation. It is important that we reflect theologically to understand the common components of spiritual journey.

Caring Is God: A Systematic Pastoral Theology by William Willis III has been a helpful resource for me in thinking about the spiritual life as a common spiritual journey. He states: “God is ‘caring.’ God is not just ‘love,’ but God’s love takes the form of ‘caring,’ which affirms, heals and frees.”⁵⁹ He builds on the fact that we have been created in the image of God for caring relationships. “Sin” for Willis would be anything that distorts caring relationships. As I read his work, a common spiritual journey emerges; it is a journey of recovering caring in our nature and relationships. It is a journey of love. When sin happens, we experience estrangement. The estrangement moves us into a time of transformation and reconciliation. And the possibility emerges of experiencing oneself as becoming a new creation, as becoming spiritually whole. Willis makes the argument that this spiritual growth process happens in caring community.⁶⁰ Building off of Willis’ pastoral theology and a host of other resources, I have worked with colleagues over the years to develop a model of spiritual assessment, *Spiritual*

⁵⁹ William Beniah Willis III, *Caring is God: A Systematic Pastoral Theology* (Macon: Smyth & Helwys Publishing, Inc., 1993), xi.

⁶⁰ Ibid.

Assessment In The Narrative Mode. It was presented at the Association of Professional Chaplain's Conference in 2000 and has continued to evolve. The revised version of the spiritual assessment tool may be found in Appendix One of this document. It builds on this common spiritual journey and describes spiritual symptoms of distress and spiritual wholeness that are often witnessed in pastoral encounters. I believe these are the same symptoms that pastors, chaplains, seminary professors and other spiritual care givers experience on our spiritual journeys.

Paul Tillich, in *Systematic Theology*, dialogs about the human experience of estrangement. He understands the "New Being" as developing as a result of reunion and reconciliation. He writes: "It is the question of a reality in which the self-estrangement of our existence is overcome, a reality of reconciliation and reunion, of creativity, meaning and hope. We shall call such reality the 'New Being' ... It is based on what Paul calls the 'new creation' ..."⁶¹ In Tillich's reflections, I hear again the common spiritual journey from estrangement through transformation and reconciliation, which results in new creation. Tillich, in *The Courage To Be*, highlights the necessity of courage for this process of reconciliation and reunion.⁶² Later, we will look at one example of Jesus experiencing painful moments on the common spiritual journey, and explore the way he models for us how to respond courageously.

The Psalms and The Life of Faith by Brueggemann explores the Psalms and the life experience of the psalmist's community. He makes the case that communities go through the common spiritual journey together. He categorizes the Psalms into three

⁶¹ Paul Tillich, *Systematic Theology*, vol. 1 (Chicago: University of Chicago Press, 1973), 49.

⁶² Paul Tillich, *The Courage To Be* (New Haven, Connecticut: Yale University Press, 2000).

types: Psalms of orientation, prayed in times when life is in balance; Psalms of disorientation, prayed in times when the world is coming apart and despair reigns; and Psalms of reorientation, prayed in seasons of reconnecting with self, neighbor, and the Holy One.⁶³ He describes, as this process unfolds, that people move from a first order naïveté to a second order naïveté. It seems a common spiritual growth process takes place, and the person and/or the community evolve in relationship with self, neighbor, and the Holy One. Brueggemann's thesis of orientation, disorientation, and reorientation here echo's that of Tillich and Willis' estrangement, transformation and reconciliation, and new creation. Based on the common experience of spiritual journeys and the need for spiritual resiliency, how do we define spiritual resiliency for this project?

e. Definition of Spiritual Resiliency

Is there a guiding definition of *spiritual resiliency* from the Christian theological academy? Craig Titus, in *Resiliency And Fortitude*, provides an extensive survey of resiliency theory and integrates it with Roman Catholic Moral Theology.⁶⁴ He describes the exploration of resiliency as part of the question centering on how, as Children of God, we shall live. He draws from Thomas Aquinas' virtues to demonstrate that the term resiliency in psychology is very similar to the virtue of fortitude, of courage. He offers a definition of spiritual resilience that will serve as the grounding definition for this project.

Spiritual resilience involves the ethical, religious, and theological process (personal qualities, communal resources and efficacious goals) that render human persons and communities able 1-to cope actively with difficulty, 2-

⁶³ Walter Brueggemann, *The Psalms and the Life of Faith*, 10-13.

⁶⁴ Craig Steven Titus. *Resilience and the Virtue of Fortitude: Aquinas in Dialogue with the Psychosocial Sciences* (Washington, DC: Catholic University of America Press, 2006).

to resist disintegration of actual competencies, and 3-to construct positively out of adverse situations.⁶⁵

Empowering spiritual resiliency according to this definition invites us to consider a wide range of religious, spiritual, and counseling practices. Counseling literature is replete with skills regarding how to not only cope with spiritual distress, but also how to resiliently respond to the stressful life events. As part of this project, I reviewed a wide range of resources from pastoral formation, pastoral care, pastoral counseling, and other resiliency programs to identify an expansive list of spiritual resiliency preventative interventions. In the interest of saving space, Appendix Two provides a summary of the literature review of spiritual resiliency interventions. It serves as a menu of spiritual resiliency practices. Drawing from this menu, I have chosen the resiliency-based spiritual support interventions used in the *Resiliency-Based Spiritual Support* curriculum, to empower CPE students. The curriculum was previously detailed in the project description section.

We have seen the Lord's instruction of Joshua, the witness of Jesus, the sacred journey of Paul, and the shared wisdom from living human documents regarding spiritual resiliency. We have identified five spiritual resiliency themes. We have reflected on the common experiences human beings have on sacred journeys and why spiritual resiliency practices are needed. In the next section, the results from the Resiliency-Based Spiritual Support curriculum will be evaluated.

⁶⁵ Ibid., 266.

CHAPTER FOUR

CRITICAL EVALUATION

Resiliency-Based Spiritual Support: A Preventative Approach took place from September 8 through October 20, 2014. In this section, I will report and analyze the data for the project. The data collection instruments and the data collected can be found in the appendices of this document. First, I will share the basic demographics of the control and intervention groups. Second, the pre-intervention survey and post-intervention survey will be evaluated. Third, the four seminar surveys will be explored. Fourth, the spiritual resiliency journal data will be reviewed. Fifth, the spiritual resiliency care plans will be analyzed. Finally, the feedback from the ACPE Supervisor regarding the training will be explored.

a. Demographics

The participants in this research project were divided into one control group and one intervention group. The division happened naturally, as the control group was one cohort group of CPE participants, and the intervention group was another cohort group. The control group consisted of two men and three women, ages 24, 25, 33, 58, and 63 years. Their ministry experience ranged from 5-25 years. They all identified as Christian (three Baptist, two United Methodist). The intervention group consisted of four men and one woman. Their ages were 24, 25, 27, 27, and 57, and ministry experience ranged from 7-22 years. They all identified as Christian (two Baptist, one Christian, one Free Methodist, one United Methodist). In each group, four participants were involved in seminary/divinity school education, and one was a bi-vocational pastor.

b. Pre-Intervention and Post-Intervention Survey Instruments

(Instruments may be found in Appendix Four.)

Table Three. Pre-Intervention and Post-Intervention Data Summary

Question	Intervention	Control
Pre-Intervention		
How do you Understand or define “spiritual resiliency”?	<ul style="list-style-type: none"> • A person’s ability to keep their spiritual convictions in light of trying and/or traumatic events. • The ability to cope with situations that cause spiritual distress • I’m not sure yet. • Capability of sustaining faith/persevering in spiritual values • Ability to maintain some high degree of spiritual consistency, during and under adverse conditions. 	<ul style="list-style-type: none"> • Being able to stand firm on your beliefs • Able to quickly respond to crises of faith without lasting spiritual problems • Faithfulness through and despite obstacles and challenges • To me it is relying on my spiritual life and faith to withstand the events of life and through it become stronger...in all areas of life. • I believe it is the ability to be flexible and compassionate in many situations
How Resilient Are You?	<ul style="list-style-type: none"> • Participant Scores: 69, 78, 74, 76, 70 • Group Score: 73.4 	<ul style="list-style-type: none"> • Participant Scores: 67, 76, 70, 61, 75 • Group Score: 69.8
Post-Intervention		
How do you Understand or define “spiritual resiliency”?	<ul style="list-style-type: none"> • The ability to bounce back after a traumatic event so that you spiritually are not devastated. • The ability to cope with spiritual stress. • Intentional practices to help someone cope in times of crisis • Capacity/ability to persevere in faith, continue to trust & seek God through all circumstances, and continue ministry through hardships • As a spiritual approach to 	<ul style="list-style-type: none"> • No response • No response • Spiritual resiliency is maintaining joy in the Lord and faith even through turmoil or trial. • Maintaining faith and God’s sovereignty in all situations • The ability to maintain faith and be encouraged in the hard times.

	<p>coping effectively with stressful situations; a means of self-care</p>	
How Resilient Are You?	<ul style="list-style-type: none"> • Participant Scores: 72, 75, 72, 71, 67 • Group Score: 71.4 	<ul style="list-style-type: none"> • Participant Scores: 66, 74, 72, 64, 74 • Group Score: 70.0

Quantitative Analysis

The “How Resilient Are You?” (HRAY) inventory was given as part of the pre-test and post-test surveys. The HRAY is designed with a 5-point Likert Scale in which participants rank themselves on each statement. A score of one indicates very little agreement, and five indicates very strong agreement with each statement. The points are added up, and scores may range from 20 to 100. Low scores indicate that the participant rated themselves as having low resiliency. High scores indicate that the participant rated themselves as having high resiliency. Siebert’s method involves totaling the scores and categorizing the scores as follows: scoring 75-100=highly resilient, 65-75=better than most, 55-65=Low-but adequate, 45-55=struggling, and 20-45=help recommended.⁶⁶ The control group’s initial combined score was 69.9, and the concluding combined score was 70.0. The HRAY score would suggest that their resiliency is “better than most.” The intervention group’s initial combined score was 73.4 and the concluding combined score was 71.4. The HRAY score suggests that their resiliency is “better than most.”

Why did the intervention group HRAY score go down slightly? I had anticipated that the intervention group’s post-test HRAY would increase. Two possibilities have emerged. One, the seminars were not effective in empowering preventative spiritual resiliency practices. It could be that participants need a longer period of time to practice

⁶⁶ Al Siebert, and Mary Karr, *The Adult Student’s Guide to Survival and Success*. 6th ed (Portland, Oregon: Practical Psychology Press, 2008).

and integrate the spiritual resiliency practices. The other quantitative and qualitative data suggest that the training was effective for empowering spiritual resilience. If that data suggests participants were empowered, then why did the HRAY not capture that change? In dialog with other researchers at Duke University Hospital, I was introduced to research regarding capturing change out of the University of Florida. Their research suggests a second reason that HRAY scores were low. They suggest, “measurement error through response-shift bias” is a common problem with pre-test and post-test comparisons. Pre-test/post-test assessments work when you are assessing factual knowledge. They are not effective when assessing change of perceptions. They said, “Meaningful pretest-posttest comparisons require a participant to use the same frame of reference to measure himself against; when this is missing, it makes the pretest-posttest comparison invalid. There is also the potential for the limited information a participant has prior to the program to affect his ability to properly judge the baseline functioning.”⁶⁷

What could be done in the future to address the response shift bias? One, the research design could try other quantitative tools available like: Connor Davidson Resiliency Scale, Resilience Scale, Resilience Scale for Adults,⁶⁸ and/or Perceived Stress Scale and Smith Anxiety Scale.⁶⁹ Second, the response shift bias makes the case

⁶⁷ Jessica L. Gouldthorpe and Glenn D. Israel. “Capturing Change: Comparing Pretest-Posttest and Retrospective Evaluation Methods,” (Gainesville, Florida. University of Florida IFAS Extension, January 2013: 3), accessed November 1, 2014, <http://www.edis.ifas.ufl.edu/pdffiles/WC/WC13500.pdf>

⁶⁸ Nicola R. Brown, Diya Kallivayalil, Michaela Mendelsohn, and Mary R. Harvey. “Working the Double Edge: Unbraiding Pathology and Resiliency in the Narratives of Early-recovery Trauma Survivors,” *Psychological Trauma: Theory, Research, Practice, and Policy* Vol. 4(1) (January 2012): 102-111.

that, in pastoral care and counseling research, qualitative data collection gives a clearer representation of the area being studied in the living human document. In this study, the qualitative data gathered in open-ended questions, journals, and spiritual care plans has been helpful in capturing the evidence of change.

Qualitative Analysis

The control and intervention groups were asked prior to the educational seminars “How do you understand or define ‘spiritual resiliency’?” The control group definitions did not change significantly from the initial survey to the concluding survey. The control group’s definitions had a consistent theme that spiritual resiliency was tied to “maintaining faith.” The intervention group used terms like: “ability to bounce back”, “ability to cope”, “intentional practices to help cope in crisis”, and “spiritual approach to coping, a means of self-care”. The intervention group’s definitions highlight an element of the minister’s capacity to engage in spiritual resiliency practices. It could be evidence that they were empowered during the training seminars to actively engage preventative spiritual resiliency practices.

Table Four. Post-Intervention Survey-Additional Intervention Group Questions

	Score	Comments
Did you develop a greater understanding of the biblical, theological and psychological foundations for using spiritual resiliency practices for preventative spiritual support? In what way?	4.2	<ul style="list-style-type: none"> • Yes, it really showed how our practices are not compartmentalized but are all part of a greater health. • Great case studies

⁶⁹ Catlin E. Loprinzi, Kavita Prasad, and Darrell R. Schroeder, and Amit Sood. “Stress Management and Resilience Training (SMART) Program to Decrease Stress and Enhance Resilience Among Breast Cancer Survivors: A Pilot Randomized Clinical Trial,” 364-368.

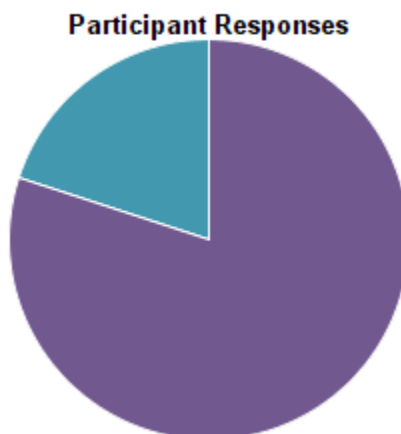
Did you become more aware of spiritual resiliency practices during this training experience? How so:	4.2	<ul style="list-style-type: none"> • Even if I had practices some of these practices, putting names to them was very helpful. • Yes, several practices that I would not have characterized as resiliency building were named as such. • Helped to name them.
Do you feel the training provided will help you experience increased spiritual resiliency in the future? In what way?	4.4	<ul style="list-style-type: none"> • It encouraged me to pursue avenues of spiritual resiliency. • Remember to intentionally work on them. • Knowing what can hurt and help me in particular
Would you recommend this training to other persons providing pastoral/spiritual care? If so which components:	4.6	<ul style="list-style-type: none"> • All components so that they could find what works for them and what might not. • I think all the components speak to the variety of strengths people have so to cut out any would possibly ostracize someone • Practical examples/practices • All

Quantitative and Qualitative Analysis

The post-intervention survey for the intervention group had four quantitative questions to measure the participants' overall experience. The four questions were designed around a Likert Scale (1-Never, 2-Occasionally, 3-Fairly Many Times, 4-Very Often, 5-Always). Each question had space for the participant to record qualitative data regarding their experience.

1. Did you develop a greater understanding of the biblical, theological and psychological foundations for using spiritual resiliency practices for preventative spiritual support?

■ Never ■ Occasionally ■ Fairly Many Times ■ Very Often ■ Always

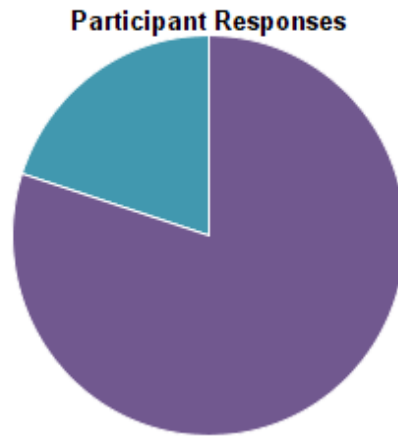


#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	0	4	1	5	4.20
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.20				
Variance				0.20				
Standard Deviation				0.45				
Total Responses				5				

The first question assessed how the seminars empowered the participants with a biblical, theological and psychological foundation for preventative spiritual resiliency practices. The combined score was a 4.2 that would indicate “very often.” One participant said, “It really showed how our practices are not compartmentalized but are all part of a greater whole.”

2. Did you become more aware of spiritual resiliency practices during this training experience?

■ Never ■ Occasionally ■ Fairly Many Times ■ Very Often ■ Always



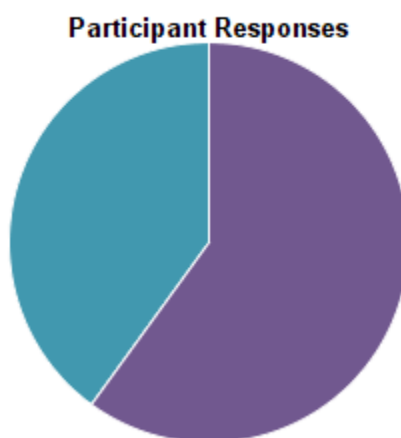
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	0	0	4	1	5	4.20
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.20				
Variance				0.20				
Standard Deviation				0.45				
Total Responses				5				

The second question measured if the participants felt they had become more aware of spiritual resiliency practices during the training. The combined score of 4.2 would suggest participants “very often” felt an increased awareness of spiritual resiliency practices. The participants highlighted the importance of naming the spiritual resiliency practices. They said, “Even if I had practiced some of these practices, putting names to them was very helpful”, “several practices that I would not have characterized as resiliency building were named as such”, and “helped to name them.” The comments

clearly communicate that naming and discussing the spiritual resiliency practices was important.

3. Do you feel the training provided will help you experience increased spiritual resiliency in the future?

■ Never ■ Occasionally ■ Fairly Many Times ■ Very Often ■ Always



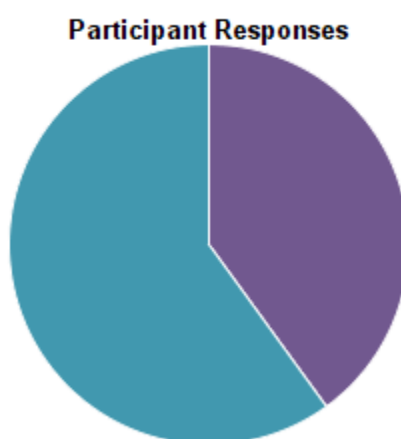
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	0	3	2	5	4.40
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.40				
Variance				0.30				
Standard Deviation				0.55				
Total Responses				5				

The third question explored how participants felt the training would benefit their future spiritual resiliency. The combined score was 4.4, indicating that they have a high expectation that the spiritual resiliency skills will help their future resiliency. The qualitative data captured the following comments: “It encouraged me to pursue avenues of spiritual resiliency.”, “Remember to intentionally work on them.”, and “knowing what can hurt and help me in particular.” The comments surface an important theme.

Participants were empowered to intentionally use specific preventative spiritual resiliency practices that match them as a person. The individual has to take ownership of the spiritual resiliency practices and use them on a regular basis.

4. Would you recommend this training to other persons providing pastoral/spiritual care?

■ Never ■ Occasionally ■ Fairly Many Times ■ Very Often ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	0	2	3	5	4.60
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				5				
Mean				4.60				
Variance				0.30				
Standard Deviation				0.55				
Total Responses				5				

The last question asked if they would recommend this *Resiliency-Based Spiritual Support: A Preventative Approach* program for others providing pastoral care. The combined score was 4.6. The participant comments, again, continue the previously surfaced theme of the minister choosing specific spiritual resiliency practices that fit himself/herself as a person. The comments include: “All components so that they could

find what works for them and what might not.”, “I think all the components speak to the variety of strengths people have so to cut out any would possibly ostracize someone”, “practical examples/practices”, and “all.” The participants felt that all content from the seminars would be helpful to other ministers. The theme of more time to practice the spiritual resiliency skills was noted by one of the comments above.

The responses to the post–intervention survey quantitatively show that participants found the training effective in empowering spiritual resiliency, and the program still has room to be enhanced. *Resiliency-Based Spiritual Support: A Preventative Approach* deepened their biblical, theological and psychological foundations for preventative spiritual support. It increased participants’ awareness of spiritual resiliency practices, empowered future spiritual resiliency, and is a program to recommend to other ministers. In future projects, it would be important to explore how to expand the length of the program for more dialog and practice regarding the spiritual resiliency themes.

c. Four Seminar Survey Instruments

(Instruments may be found in Appendix Five.)

The four seminar surveys for the intervention group had six quantitative questions to measure the participants’ experiences. The questions were designed around a Likert Scale (1-Never, 2-Occasionally, 3-Fairly Many Times, 4-Very Often, 5-Always). Each question had space for the participant to record qualitative data regarding the experience. Five additional qualitative questions were designed to capture concepts learned, self-care spiritual resiliency practices the participants plan to use, what was most helpful, suggestions for future seminars, and additional comments.

Table Five. Seminar One: Spiritual Resiliency Theme-Community Data

Question	Score	Comments
Was the content in this session relevant to you? How so:	4.4	<ul style="list-style-type: none"> No Comments
Was the content in this session new for you? In what way:	3.8	<ul style="list-style-type: none"> Old content with a new name More so in presentation than in content
Were the key points clearly communicated? Comments:	4.2	<ul style="list-style-type: none"> No Comments
Will this training experience improve your ability to provide spiritual care for others? In what way:	4.2	<ul style="list-style-type: none"> It will provide me with needed tools for self-care. Allow me to be efficiently present with patients. I will have to practice this before I can know whether it will improve anything.
Has this experience increased your awareness of resiliency-based spiritual support? How so:	4.0	<ul style="list-style-type: none"> No Comments
Has this seminar provided ideas and skills for increased coping and stress management? How so:	3.2	<ul style="list-style-type: none"> I would like to see them fleshed out more. More examples would be helpful
List three things that you learned or discovered today:	<ul style="list-style-type: none"> Preparation through resilience is needed for self-care Resiliency preparation can serve as protective factor The information indicates that it is an anomaly that I am as resilient as I am The chart on symptoms of spiritual distress-spiritual wholeness...incredibly helpful My optimism is a strength for resiliency Complete competence in all themes is not necessary to be resilient I should participate in multiple self-care activities I don't do enough spiritual resilience. I maybe do 2 of 5? I need to be more intentional about spiritual resilience Some parallels between psychology and theology 	

	<ul style="list-style-type: none"> • How different people in our group cope • Jenga is for all ages
List three new self-care activities that you plan to utilize in the future:	<ul style="list-style-type: none"> • Listen to my thoughts and feelings • Becoming more reflective by sitting down and listening to myself • Meditation • Set boundaries • Reflect more • Let my optimism continue to be strong • Ask others if my life seems well balanced • Journaling • Self-reflection • Mutual accountability(community) • I plan to seek a more intentional support group. • Daily reflection • Journaling
What did you find most helpful during the seminar?	<ul style="list-style-type: none"> • Information and discussion • Chart on symptoms of spiritual distress-spiritual wholeness • Discussion • Theme one: community • The wheel...It made sense and was easy to see how they were connected. • The chart w/specific examples. It wasn't all theoretical. It had practical suggestions. • Getting to know my cohort better
What suggestions do you have for enhancing future seminars?	<ul style="list-style-type: none"> • If possible, more time for discussion about the topics and ideas covered. • Keep it practical. More practical examples to elaborate on. It is easier to comprehend when there is something we can relate to.
Any additional comments:	<ul style="list-style-type: none"> • Thanks for sharing.

Quantitative and Qualitative Analysis

1. Was the content in this session relevant to you?								
#	Question	Never	Occasionally	Fairly Many Time	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	1	1	3	5	4.40
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				5				
Mean				4.40				
Variance				0.80				
Standard Deviation				0.89				
Total Responses				5				
2. Was the content in this session new for you?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	1	0	3	1	5	3.80
Statistic				Participant Responses				
Min Value				2				
Max Value				5				
Median				4				
Mean				3.80				
Variance				1.20				
Standard Deviation				1.10				
Total Responses				5				
3. Were the key points clearly communicated?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	0	4	1	5	4.20
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.20				
Variance				0.20				
Standard Deviation				0.45				
Total Responses				5				

4. Will this training experience improve your ability to provide spiritual care for others?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	1	2	2	5	4.20
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.20				
Variance				0.70				
Standard Deviation				0.84				
Total Responses				5				
5. Has this experience increased your awareness of resiliency-based spiritual support?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	1	3	1	5	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.50				
Standard Deviation				0.71				
Total Responses				5				
6. Has this seminar provided ideas and skills for increased coping and stress management?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	1	2	2	0	5	3.20
Statistic				Participant Responses				
Min Value				2				
Max Value				4				
Median				4				
Mean				3.20				
Variance				0.70				
Standard Deviation				0.84				
Total Responses				5				

The six qualitative questions regarding community had the following results. The first question assessed how the seminar's content was relevant to the participant. The

combined score was a 4.4 that would indicate “very often.” The second question asked if the content was new for the participant. The combined score was a 3.8 that would indicate “fairly often.” The participant comments were “old content with a new name” and “more so in the presentation than in the content.” The third question asked if the key points were communicated clearly. The combined score was 4.2 “very often.” The fourth question inquired if the spiritual resiliency training would enhance their spiritual care. The combined score was a 4.5 “Very often.” Participant comments were: “It will provide me with needed tools for self-care.”, “Allow me to be efficiently present with patients.” and “I will have to practice this before I can know whether it will improve anything.” The fifth question asked if this seminar increased awareness of resiliency-based spiritual support. The combined score was 4.0 “very often.” The sixth question inquired if the seminar provided ideas and skills for increased coping and stress management. The combined answer was 3.2 “fairly often.” The participants said: “I would like to see them fleshed out more.” And, “More examples would be helpful.” The overall scores suggest that participants were engaged by the content, that key points were shared clearly most of the time, that participants could see how the skills learned will benefit pastoral care, and that the content provided helpful skills for increased coping. Let us examine the two lower scoring questions. Question two asked participants if the content was new for them. It appeared the content around community was not new to this cohort. In the seminar, it was clear they had awareness of the need for community practices, but were not actively using those practices. The sixth question asked if the seminar had provided ideas and skills for increased coping. Looking at the score of this question and the participants comments, the program needs to have more time for dialog and skill integration practices.

Seminar one's five qualitative questions provide insights into the participant's learning experience. The first question asked students to list three things they learned. Twelve responses were recorded. Four themes were noted: "resiliency preparation is needed", "multiple self-care activities are helpful", "the chart on spiritual symptoms was helpful and parallels between theology and psychology". The second question asked about three new self-care activities the participant plans to use following the seminar. Thirteen responses were recorded. The spiritual resiliency skills appeared to center around "mutual accountability", "asking others if my life seems well balanced", "setting boundaries", and "self-reflection". The third question asked what participants found most helpful in the seminar. They identified: "the information on community", "the discussion", "the chart on symptoms of spiritual distress-spiritual wholeness", "the resiliency wheel" and "getting to know the cohort better". The fourth question provided the opportunity to make suggestions to improve future seminars. The feedback here was very helpful. They wanted more time for discussion and more time to practice practical skills. The final question asked for any additional comments. The only comment was "thanks for sharing."

Table Six. Seminar Two: Spiritual Resiliency Theme-Hope Data

Question	Score	Comments
Was the content in this session relevant to you? How so:	4.4	<ul style="list-style-type: none"> • Hope is a common topic in our hospital work.
Was the content in this session new for you? In what way:	3.8	<ul style="list-style-type: none"> • Hope isn't new-yet needs to be reminded.
Were the key points clearly communicated? Comments:	4.6	<ul style="list-style-type: none"> • Good probing questions and variety of presentation styles

Will this training experience improve your ability to provide spiritual care for others? In what way:	4.0	<ul style="list-style-type: none"> • It helped name various issues relating to hope.
Has this experience increased your awareness of resiliency-based spiritual support? How so:	4.2	<ul style="list-style-type: none"> • No Comments
Has this seminar provided ideas and skills for increased coping and stress management? How so:	3.6	<ul style="list-style-type: none"> • I had already practiced some of the things but there are some new things to think about. • Maybe further discussion on where to find hope.
List three things that you learned or discovered today:	<ul style="list-style-type: none"> • Personal resilience protective factors • That vulnerability factors exist that may hinder. • That relationships are useful protective factors. • Contrasting narrative • How to reconcile and approach contrasting narratives • Different perspectives on hope • Hoping, in general, has positive outcomes • Hopelessness can still be a way to cope • Humor is a legitimate protective factor. • Chaplains supply/agents of hope • Hope has expectations • The future is open-ended. • Counter negative with positive—vulnerabilities w/strengths, dread w/ hope. • My main protective factors • Reflection on hope 	

List three new self-care activities that you plan to utilize in the future:	<ul style="list-style-type: none"> • Use established nurturing relationships for positive building, coping, and adverse situations • Considering my protective factors • Reflect on my vulnerabilities • Feel comfortable with a strong sense of self worth • Laugh more • Wake • Walk on (unreadable) responses for hope • Humor • Flexibility • Creativity • Competence • Self-worth • Spirituality
What did you find most helpful during the seminar?	<ul style="list-style-type: none"> • Discussion • Discussion on how hoping can look, even if the think hoped for is unreasonable. • Speaking about the protective factors that facilitate resiliency • Discussion on hope, what is it, what is it founded in (for various people)
What suggestions do you have for enhancing future seminars?	<ul style="list-style-type: none"> • More Jenga • More time to discuss. I really enjoyed the conversation • Possibly examples of vulnerability factors • List out relationships • Ways to use humor, if there was more time • More fleshed out practical suggestions of ideas/concepts
Additional comments:	<ul style="list-style-type: none"> • Great job! More game time • Thanks

Quantitative and Qualitative Analysis

1. Was the content in this session relevant for you?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	0	3	2	5	4.40
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.40				
Variance				0.30				
Standard Deviation				0.55				
Total Responses				5				
2. Was the content in this session new for you?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	0	2	2	1	5	3.80
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				3.80				
Variance				0.70				
Standard Deviation				0.84				
Total Responses				5				
3. Were the key points clearly communicated?								
#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	0	2	3	5	4.60
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				5				
Mean				4.60				
Variance				0.30				
Standard Deviation				0.55				
Total Responses				5				

4. Will this training experience improve your ability to provide spiritual care for others?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	1	3	1	5	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.50				
Standard Deviation				0.71				
Total Responses				5				

5. Has this experience increased your awareness of resiliency-based spiritual support?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	0	4	1	5	4.20
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.20				
Variance				0.20				
Standard Deviation				0.45				
Total Responses				5				

6. Has this seminar provided ideas and skills for increased coping and stress management?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	0	3	1	1	5	3.60
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				3				
Mean				3.60				
Variance				0.80				
Standard Deviation				0.89				
Total Responses				5				

The six qualitative questions regarding hope had the following results. The first question assessed how the seminar's content was relevant to the participant. The combined score was 4.4, indicating "very often." The participant comment was "Hope is a common topic in our hospital work." The second question asked if the content was new for the participant. The combined score was 3.8, or "fairly often." The participant comment was "Hope isn't new-yet needs to be reminded." The third question asked if the key points were communicated clearly. The combined score was 4.6, "very often." The participant comment was "Good probing questions and variety of presentation styles." The fourth question inquired if the spiritual resiliency training would enhance their spiritual care. The combined score was 4.0, "very often." The participant comment was "It helped name various issues relating to hope." The fifth question asked if this seminar increased awareness of resiliency-based spiritual support. The combined score was 4.2, "very often." The sixth question inquired if the seminar provided ideas and skills for increased coping and stress management. The combined score was 3.6, or "fairly often." The participants commented: "I already practiced some of the things but there are some new things to think about." and "Maybe further discussion on where to find hope." The overall scores indicate that the cohort was connected to the content, the key points were shared in a focused way most of the time, the training was seen as beneficial for spiritual care, and the program increased participant's awareness of resiliency-based spiritual support. The two lowest scoring questions may provide insights for future learning. Question two was slightly lower, indicating that this topic and the related content were not new for the participants. Hope is a central topic in the preparation for ministry. It is not surprising this one is lower. The participant comment about hope being a known

topic, yet needs to be reminded, is important. In the seasons of ministry, individuals can become so busy that we do not practice what we know. Maintenance of hope requires intentionality and remembering. Question six was lower as well. The participant comments that some of the spiritual resiliency practices for hope were not new, but the seminar provided new things to think about. During the seminar, it was fascinating to hear the biblical theological dialog about why hope is important and how to nurture hope. In the future, I would ask permission to record the dialog. It was passionate, creative, thoughtful, grounded in tradition, and founded on biblical texts.

Seminar two's five qualitative questions provide insights into the participants' educational experience. The first question asked students to list three things they learned. Fifteen responses were recorded. Five themes were noted: "personal resilience protective factors", "vulnerability factors", "different perspectives on hope", "chaplain's supply/agents of hope", and "counter negative with positive (e.g., vulnerabilities with strengths, dread with hope)". The second question asked about three new self-care activities the participant plans to use following the seminar. Thirteen responses were recorded. The spiritual resiliency skills identified were: "use nurturing relationships", "awareness of vulnerability factors and protective factors", "creativity", "humor", "flexibility", and "spirituality". The third question asked what participants found most helpful in the seminar. They identified: "discussion", "discussion on how hoping can look (even if the thing hoped for is unreasonable)", "speaking about the protective factors that facilitate resiliency", and "discussion on hope: what is it, and what is it founded in (for various people)". The fourth question provided the opportunity to make suggestions to improve future seminars. The feedback was broad, including: "more Jenga (games)",

“more discussion”, and “more practical suggestions”. The program was very focused on discussion and offered many practical suggestions. The participants appeared to value the topic and want more of the experience. The feedback also causes one to wonder if refining and focusing the resiliency spiritual practices even further would help participants to manage the information/practices. The final question asked for any additional comments. The comments include: “Great job!”, “more game time”, and “thanks”.

Table Seven. Seminar Three: Spiritual Resiliency Theme-Sound of the Genuine and Meditation Data

Question	Score	Comments
Was the content in this session relevant to you? How so:	4.0	<ul style="list-style-type: none"> • It affirms that self-talk and self-affirmation are helpful in building of one’s resiliency. • Seemed the most practical to me so far
Was the content in this session new for you? In what way:	4.0	<ul style="list-style-type: none"> • It put name to actions already a part of my self-care
Were the key points clearly communicated? Comments:	4.5	<ul style="list-style-type: none"> • No comments
Will this training experience improve your ability to provide spiritual care for others? In what way:	4.0	<ul style="list-style-type: none"> • How can I use this in the hospital setting?
Has this experience increased your awareness of resiliency-Based spiritual support? How so:	4.0	<ul style="list-style-type: none"> • It has given me resources to use.

Has this seminar provided ideas and skills for increased coping and stress management? How so:	4.25	<ul style="list-style-type: none"> No comments
List three things that you learned or discovered today:	<ul style="list-style-type: none"> Journaling entry to be thrown away and not dwelled on Games as a legitimate source of self-care Thoughts + Feelings = Actions A practice of suggestive a way to reach genuine self. There's an app for that Self-affirmation is important Meditation is not for me-But it is for others Strategies for self-talk 	
List three new self-care activities that you plan to utilize in the future:	<ul style="list-style-type: none"> Eating well. Playing Mahjong as a reflective self-care act. Being okay with my thoughts during prayer/meditation. Reaching genuine self Tetris Need to spend more time in self-care Journal Self-talk Meditation Drawings 	
What did you find most helpful during the seminar?	<ul style="list-style-type: none"> The list of self-care resources/menu Information plus discussion Practicing self-talk Meditation Practicing the strategies 	
What suggestions do you have for enhancing future seminars?	<ul style="list-style-type: none"> Possibly be able to try 2-3 meditation techniques This was very helpful Journal exercise 	
Any additional comments:	<ul style="list-style-type: none"> No comments 	

Quantitative and Qualitative Analysis

1. Was the content in this session relevant to you?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	1	2	1	4	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.67				
Standard Deviation				0.82				
Total Responses				4				

2. Was the content in this session new for you?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	1	0	1	2	4	4.00
Statistic				Participant Responses				
Min Value				2				
Max Value				5				
Median				4.5				
Mean				4.00				
Variance				2.00				
Standard Deviation				1.41				
Total Responses				4				

3. Were the key points clearly communicated?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	0	2	2	4	4.50
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4.5				
Mean				4.50				
Variance				0.33				
Standard Deviation				0.58				
Total Responses				4				

4. Will this training experienced improve your ability to provide spiritual care for others?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	1	2	1	4	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.67				
Standard Deviation				0.82				
Total Responses				4				

5. Has this experience increased your awareness of resiliency-based spiritual support?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	1	2	1	4	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.67				
Standard Deviation				0.82				
Total Responses				4				

6. Has this seminar provided ideas and skills for increased coping and stress management?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	0	0	3	1	4	4.25
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.25				
Variance				0.25				
Standard Deviation				0.50				
Total Responses				4				

The six qualitative questions regarding Sound of the Genuine and Meditation had the following results. The first question assessed how the seminar's content was relevant to the participant. The combined score was 4.0, which would indicate "very often." The participants' comments were: "It affirms that self-talk and self-affirmation are helpful in building one's resiliency", and "seemed the most practical to me so far." The second question asked if the content was new for the participant. The combined score was 4.0, which would indicate "very often." The participant comment was "It put name to actions already a part of my self-care." The third question asked if the key points were communicated clearly. The combined score was 4.5, "very often." The fourth question inquired if the spiritual resiliency training would enhance their spiritual care. The combined score was 4.0, "very often." The participant comment was "How can I use this in the hospital setting." The fifth question asked if this seminar increased awareness of resiliency-based spiritual support. The combined score was 4.0, "very often." The participant comment was: "It has given me resources to use." The sixth question inquired if the seminar provided ideas and skills for increased coping and stress management. The combined score was 4.25, or "very often." The overall scores indicate that the cohort was connected to the new content, the key points were shared in a focused way most of the time, the training was seen as beneficial for spiritual care, the program increased participants' awareness of resiliency-based spiritual support, and skills were provided to increase coping. The comments indicated that this was the most practical seminar to this point.

Seminar three's five qualitative questions provide insights into the participants' educational experience. The first question asked students to list three things they learned.

Eight responses were recorded. The participants identified: “journaling skills”, “games as self-care”, “awareness of thought and feelings”, “ways to reach genuine self”, “self-affirmation”, “meditation is for some and not others”, and “self-talk strategies”. The second question asked about three new self-care activities the participant plans to use following the seminar. Ten responses were recorded. The spiritual resiliency skills identified were: “eating well”, “playing Mahjong as a reflective self-care act”, “being okay with thoughts during prayer and meditation”, “reaching genuine self”, “Tetris”, “more time in self-care”, “journal”, “self-talk”, “meditation”, and “drawing”. The third question asked what participants found most helpful in the seminar. They identified: “the list of self-care resources/menu”, “information plus discussion”, “practicing self-talk”, “meditation”, and “practicing the strategies”. The fourth question provided the opportunity to make suggestions to improve future seminars. The feedback was broad including: “possibly be able to try 2-3 meditation techniques”, “this was very helpful”, and “journal exercise”. The feedback appeared to demonstrate, quantitatively and qualitatively, that participants experienced more dialog and practice related to the spiritual resiliency skills. The final question asked for any additional comments. The cohort did not provide any comments.

Table Eight. Seminar Four: Spiritual Resiliency Theme-Stewardship Data

Question	Score	Comments
Was the content in this session relevant to you? How so:	3.8	<ul style="list-style-type: none"> I enjoyed the discussion around identity.
Was the content in this session new for you? In what way:	3.6	<ul style="list-style-type: none"> No comments
Were the key points clearly communicated? Comments:	4.0	<ul style="list-style-type: none"> No comments

Will this training experience improve your ability to provide spiritual care for others? In what way:	3.6	<ul style="list-style-type: none"> I think this section invited us to consider how all these factors function as a greater whole.
Has this experience increased your awareness of resiliency-based spiritual support? How so:	4.0	<ul style="list-style-type: none"> It helped me name some practices.
Has this seminar provided ideas and skills for increased coping and stress management? How so:	3.6	<ul style="list-style-type: none"> No comments
List three things that you learned or discovered today:	<ul style="list-style-type: none"> Stewardship is about balance Intimacy with God, others and self We all have image of God Stewarding includes our self Part of what it means to be our self is to allow God to say who we are. Playfulness allows us to experience ourselves 	
List three new self-care activities that you plan to utilize in the future:	<ul style="list-style-type: none"> Playfulness "I CAN" Reading Asking others about what they see as my "self" Seeing worship as forming who I am Looking at these sheets for ideas when I need to be resilient Reflection Morning prayer Reading: fiction/meditative 	
What did you find most helpful during the seminar?	<ul style="list-style-type: none"> The playful talk The theme/example. Discussion on what it means that God's image and God's desire for us create who we are. (that was not worded well) Discussion 	
What suggestions do you have for enhancing future seminars?	<ul style="list-style-type: none"> Games More practice/try it out I would like more discuss-able material. A lot of the information was informative but its scientific-ness made it difficult to discuss. 	
Any additional comments:	<ul style="list-style-type: none"> No comments 	

Quantitative and Qualitative Analysis

1. Was the content in this session relevant to you?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	2	2	1	5	3.80
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				3.80				
Variance				0.70				
Standard Deviation				0.84				
Total Responses				5				

2. Was the content in this session new for you?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	1	1	2	1	5	3.60
Statistic				Participant Responses				
Min Value				2				
Max Value				5				
Median				4				
Mean				3.60				
Variance				1.30				
Standard Deviation				1.14				
Total Responses				5				

3. Were the key points clearly communicated?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	1	3	1	5	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.50				
Standard Deviation				0.71				
Total Responses				5				

4. Will this training experience improve your ability to provide spiritual care for others?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	3	1	1	5	3.60
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				3				
Mean				3.60				
Variance				0.80				
Standard Deviation				0.89				
Total Responses				5				

5. Has this experience increased your awareness of resiliency-based spiritual support?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	2	1	2	5	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				1.00				
Standard Deviation				1.00				
Total Responses				5				

6. Has this seminar provided ideas and skills for increased coping and stress management?

#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	0	2	3	0	5	3.60
Statistic				Participant Responses				
Min Value				3				
Max Value				4				
Median				4				
Mean				3.60				
Variance				0.30				
Standard Deviation				0.55				
Total Responses				5				

The six qualitative questions regarding stewardship had the following results. The first question assessed how the seminar's content was relevant to the participant. The combined score was 3.8, indicating "fairly often." The participant comment was: "I enjoyed the discussion around identity." The second question asked if the content was new for the participant. The combined score was 3.6, or "fairly often." The third question asked if the key points were communicated clearly. The combined score was 4.0, "very often." The fourth question inquired if the spiritual resiliency training would enhance their spiritual care. The combined score was 3.6, "fairly often." The participant comment was: "I think this section invited us to consider how all these factors function as a greater whole." The fifth question asked if this seminar increased awareness of resiliency-based spiritual support. The combined score was 4.0, "very often." The participant comment was: "It named some practices." The sixth question inquired if the seminar provided ideas and skills for increased coping and stress management. The combined score was 3.6, "fairly often." The overall scores indicate that, while something was lacking, the cohort was connected to the new content, the key points were shared in a focused way most of the time, the training was seen as beneficial for spiritual care, the program increased participants' awareness of resiliency-based spiritual support, and skills were provided to increase coping. The scores were the lowest of the four seminars. It could represent that we did too much in this session with discussion, review, new material, and self-care plans. Question five had the top score of 4.0. It appears the cohort did experience an increase in awareness of resiliency-based spiritual support. Increased awareness is one of the key factors in empowering new behaviors.

Seminar four's five qualitative questions provide insights into the participants' educational experience. The first question asked students to list three things they learned. Six responses were recorded. The participants identified: "stewardship is about balance", "intimacy with God", "others and self", "we all have the image of God", "stewarding includes our self", "part of what it means to be our self is to allow God to say who we are", and "playfulness allows us to be ourselves". The second question asked about three new self-care activities the participant plans to use following the seminar. Nine responses were recorded. The spiritual resiliency skills identified were: "playfulness", "I CAN", "reading", "asking others about what they see as myself", "seeing worship as forming who I am", "looking at these sheets for ideas when I need to be resilient", "reflection", "morning prayer" and "reading". The third question asked what participants found most helpful in the seminar. They identified: "playful talk", "the theme/example.", "discussion on what it means that God's image and God's desire for us create who we are", and "discussion". The fourth question provided the opportunity to make suggestions to improve future seminars. The feedback included: "games and more practice." One participant wrote: "I would like more discuss able material. A lot of the information was informative but its scientific-ness made it difficult to discuss." The feedback appeared to demonstrate, quantitatively and qualitatively, that participants engaged the experience. The lower scores in this last seminar seem to point to the participants' desire for more. The theme of more discussion and more practice of practical skills has been a common theme. The feedback about the "scientific-ness" echo's the struggle of many who wrestle with conversations between the Church and the Psychological Academy. We often are looking at the same core issue but speaking in different languages. It is one reason why

Kenneth Pargament calls for more research involving the biblical, theological and psychological in developing a greater understanding of the spirituality of coping. The final question asked for any additional comments. The cohort did not provide any comments.

d. Spiritual Resiliency e-Journals

(Journal entries may be found in Appendix Six.)

The Spiritual Resiliency e-Journals were designed to capture qualitative data describing the participants' experiences with testing different spiritual resiliency protective practices. The two questions asked for each journal entry were: "What spiritual resiliency protective factor(s) did you integrate this week?" and "How was that spiritual resiliency protective factor(s) helpful or unhelpful to your experience of personal resiliency?" Originally, the design was to receive six journal entries from each person. The first week was the pre-test week and the fifth week was a training break in the CPE program. Students turned in a total of four weekly spiritual resiliency journals. Another dynamic that emerged was that a few of the participants did not like to write their journal entries and submit them by email. We made an adaptation that students could choose to do a face-to-face interview to capture their responses. The Table Nine is a typological analysis⁷⁰ of the journal entries. It captures the spiritual resiliency practice used and how it was helpful or unhelpful.

⁷⁰ John Lofland and Lyn H. Lofland. *Analyzing Social Settings*.

Table Nine. Spiritual Resiliency Journal-Typological Analysis

Week	Spiritual Resiliency Practice	How was it helpful or unhelpful?
One	<p>1-None used</p> <p>2-Community-reaching out</p> <p>3-Positive connections, good listening and boundaries</p> <p>4-Provide care and support</p> <p>5-Making connections</p>	<p>1-No time to think about resiliency</p> <p>2-Strengthened a friendship, could help in difficult times</p> <p>3-Connections were most helpful in processing my experiences, understanding them, and considering how to move forward... I am able to keep going because I know things can be different in the future.</p> <p>4-The factors are helpful as they name some aspects of learning to deal with difficult situations that we may know of but do not know how to begin to put them into practice.</p> <p>5-She is someone I can go to for community before and/or after I get a job in campus ministry.</p>
Two	<p>1-Creativity(playing guitar)</p> <p>2-Hope: Positive view of the future</p> <p>3-Relationships, perseverance and competence</p> <p>4-Community(sharing with others) [face-to-face]</p>	<p>1-It helped me relax and be creative in order to refresh my mind.</p> <p>2-By having a positive view of our future, I was able to feel encouraged about things to come even if things right now are not exactly how we would like them.</p> <p>3-I feel like the only one of those factors that I actually choose/had any control over was relationships. I feel sick of persevering, and I am tired of having to--I want to rest. The competence was a blessing from some of the patients I visited, who encouraged me and made me feel like I was doing my job right. I completely failed at, had negative resilience (?) in positive view of personal future and independence. I think they undermined the positive efforts from the other factors.</p> <p>4-I had a lot of stuff on my mind and was feeling heavy. The decedent Care representative and I responded to a death. Once the case was over, we started sharing together. I shared a lot with him. It helped me for him to listen to me. He shared and I listened to him. My experience of community with him really helped me to do the rest of my on-call. I guess I just unloaded on him. It was so helpful.</p>

	5- Hope	5-I have been reflecting a lot on the hope seminar as a lot of my current anxieties have a lot to do with the future, particularly touching upon a lot of my insecurities. A big way that I have been attempting to name some of my vulnerabilities is through my weekly meeting with CPE SUPERVISOR. I feel that I am currently living in a strange tension, one where I would consider myself as a cognitively hopeful person (I know that God will work all things out) but my current experiences and lack of knowledge of how that will come to be is quite frustrating. Beyond my personal story, even the wider narrative of now-and-not yet of the kingdom of God seems to speak of this kind of tension between our hope in the working of “God which is present and completion of that hope which is still future.”...All in all, I have found relationships and spirituality to be the most helpful. I’m not sure that I have found any protective factors unhelpful.
Three	<p>1-Creativity (played guitar)</p> <p>2-Spiritual Practices</p> <p>3-Meditation</p> <p>4-None reported [face-to-face]</p> <p>5-Hope [face-to-face]</p>	<p>1-It was helpful because it helped me rest/renew myself before starting something new.</p> <p>2-This past week I started attending morning prayer which has been a wonderful way of becoming mindful of my own worries and establishing a foundation for the rest of my day. The process of confession, recitation of the creeds, and the community that I have found there have been a wonderful support through the variety of things happening this semester. While this is clearly the protective factors or spirituality and relationships, there is a lot of learning that toes on as well which I feel has been stretching my understanding of those other protective factors as well.</p> <p>3-While I normally play mahjong, I took the time this week to play mahjong very intentionally and with the hopes that it be a meditative experience for me. I was able to relax, not think about other things going on outside of the game, and simply relax. It was helpful and I was glad to have a meditative exercise that felt applicable to me and my life.</p> <p>4-I was sick this week. It was hard to breath. I did not experience community and my hope was really down.</p> <p>5-I prayed. I meditated on Job.</p>

Four	1-Spiritual Practices(prayer), meditation, hope	1-Helped me to center myself. I was under stress and spent time asking God for help.
	2-Community	2-I spent a significant amount of time with my parents and my ailing grandmother. Through spending time with them I was able to help affirm my sense of belonging in my family. I know that if a traumatic event were to happen. I can always turn to my parents for comfort and support. I also realize that they also feel that they can come to me. I think that our healthy family dynamic helps my resilience now and in the future.
	3-Community, gardening, meditation, hope	3-Community-met with friend to talk/pray, met w/ mentor, & normal group activities; gardening and bath-time to meditate; hope-trying to expect positive outcome/trust God to resolve things/take care of me; helped me to not be overwhelmed by issues in personal life, to “recharge”, and to zoom out & find hope in greater narrative.
	4-Meditation, reflection	4-With break happening, I feel like I lost a lot of my sources of resiliency. No morning prayers, much of my community was gone, but I found myself turning toward self-reflection meditated through fiction (I can tell a lot about how I am feeling by what kind of stories I am being drawn to.) Being aware of my loss of several factors made me much more watchful of possible sources of spiritual distress. In being more aware, I was able to mediate some of those stresses before I would have needed my spiritual resiliency practices.
	5-No response	5-No response

Qualitative Analysis

The journal entries were very interesting. It appears this is some of the most helpful feedback from the study. The first entry of week one captures an important theme. The student shared that he did not use spiritual resiliency practices. He had no time to think about resiliency skills. The class conversations and literature review suggest that this is a central issue. People feel too busy to engage self-care. In some of the

conversations in the group, it seemed that this particular student wondered if self-care was appropriate. He shared in group about “dying to self.” The other participants appeared to take hold of the spiritual resiliency theme of community. Each person was trying to identify what builds community. They wrote about: “strengthening existing friendships”, “good listening in relationships”, “boundaries”, and “using relationships to discover how to move forward”. One identified that connections were helpful “in processing experiences, developing understanding of the experiences, and discerning how to move forward”. The comments reminded this researcher of the Psalms. It seems that, in community, the story is told, understanding develops, and a hope toward the future forms.

The second collection of journal entries appeared even more engaging. The group identified the spiritual resiliency themes of hope, community, and added creativity. The last journal entry of this group demonstrates how the students were wrestling with hope. The common spiritual journey is clear, as the student talks about current anxieties. In the midst of the anxiety, she is working to define hope. The second entry described hope as a “positive view of the future.” It appeared he was constructing a hope that would help him endure the current burden or challenges. Community was another strong theme. Journal entry three said “I feel sick of persevering, and I am tired of having to—I want to rest.” It reminds one of Jesus’ call to the weary and that Christ would give them rest. This rest comes from being in community. The entries help us to see the deep hunger for preventative resiliency-informed spiritual support.

The third set of journal responses caught my attention. The cohort identified the spiritual resiliency practices of creativity, spiritual practices, meditation, and hope. The

eye-catching entry said: “I was sick this week. I did not experience community and my hope was really down.” All persons, especially ministers, need to have permission to slow down when sick. In this case, the person was sick and felt less connection with others. She felt her hope decrease. When we are sick or experience trauma, it is difficult to have the strength to engage new spiritual resiliency practices. Here, we experience the need for preventative spiritual support. The entry on creativity talked about how playing guitar allowed him to rest and renew before starting something new. It was as if playing guitar made a Sabbath space with time to pause, reflect, rest and prepare for the future. It seems especially fitting, as the Creator, too, took time to rest, from creation activity to reflect, before moving on in relationship with the cosmos and humankind. The entry on spiritual practices was engaging. The journal entry provides a reminder that the disciplines of prayer are transformational. He describes a rich experience of communal morning prayer that helps him to manage his concerns and creates a foundation for the day. Preventative spiritual resiliency practices are another way to talk about what the church might call spiritual formation or discipleship.

The last collection of spiritual resiliency journal entries came at the conclusion of the program. The cohort identified the spiritual resiliency concepts of spiritual practices, meditation, and community. One entry talked about the experience of fall break. The student shared that a majority of his community went home for that week. He found himself seemingly alone. He had become aware, in this training, that community was important for him. He writes about anticipating this vulnerability of absent community and adjusting his spiritual resiliency practices. He wrote, “Being aware of my loss of several factors made me much more watchful of possible sources of spiritual distress. In

being more aware, I was able to mediate some of those stresses before I would have needed my spiritual resiliency practices.” It was fascinating to see this student’s anticipatory self-spiritual assessment, the meaning he made, and the preventative action he took. Two other entries focused on community. One explored community with the nuclear family system. It described how the child-parent relationship, as they mature, can become a profound source of community in times of crisis for all involved.

It is clear from the journal entries that participants were engaging the experience in different ways. It makes the case that resiliency-informed preventative spiritual support needs to involve practice options, discussion, practice, and more reflection. The action-reflection-action model of clinical pastoral education is a prime location to empower ministers in training to integrate preventative spiritual support.

e. Spiritual Resiliency Self-Care Plan

(Spiritual Resiliency Self-Care Plan entries may be found in Appendix Seven.)

The Spiritual Resiliency Self-Care Plans were designed to empower the participants’ ongoing use of spiritual resiliency practices. It was very clear throughout the seminars that the specific spiritual resiliency practices used varied according to the individual. Clearly, the students needed a way to formulate a self-care plan that would fit them and address their needs. During the plan development, I had several participants say this was a helpful way to pull all the seminars together.

Table Ten. Spiritual Resiliency Self-Care Plan Typological Analysis

Spiritual Resiliency Self-Care Plan Typological Analysis	
Spiritual Resiliency Theme	Spiritual Resiliency Practice
Community	<ul style="list-style-type: none"> • Visiting an elder • Within my church • Community • Keeping in touch with friends • Mentor • Church community • Mentors • Small group • Colleagues • Reach out to those I respect • Go to friends when stressed • Spiritual direction • Community Church
Hope	<ul style="list-style-type: none"> • Reaffirming my beliefs, main goal, immediate focus • Reaffirming spiritual resources • Listening to and cherishing other's hope • Strengths • Being positive • Read hopeful scripture • Smile in the face of adversity • Morning prayer • Spirituality • Self-reflection re: vulnerability factors
Sound of the Genuine	<ul style="list-style-type: none"> • Continuous monitoring • Prayer which places God conscious focus • Journaling affirmations given by others to balance out my own self-critique • Affirmations • No response • Solitude Reading Hiking
Meditation	<ul style="list-style-type: none"> • Reading daily biblical story that inform me of God's power and provision • Painting • Memorizing scripture while exercising • Guitar-Worship • Journal • Games as reflective time • Take time to not be busy • Spirituality • Learning

Stewardship	<ul style="list-style-type: none"> • No response • Humor • Routine rest • Corporate disciplines • Reading • Hobbies • Music • Playfulness • Community • Learning
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The participants were introduced to ten specific spiritual resiliency skills and were exposed to a number of other practices. The spiritual resiliency self-care plans provided one way to see what skills the participants plan to use. We will now review the core spiritual resiliency themes and the practices the participants selected. The spiritual resiliency practices selected regarding *community* were: “visiting an elder within my church”, “community”, “keeping in touch with friends”, “mentor”, “church community”, “mentors”, “small group”, “colleagues”, “reach out to those I respect”, “go to friends when stressed”, “spiritual direction”, “community”, and “church”. The spiritual resiliency practices chosen to empower *hope* were: “reaffirming my beliefs”, “main goal and immediate focus”, “reaffirming spiritual resources”, “listening to and cherishing other’s hope”, “strength, be positive”, “read hopeful scripture”, “smile in the face of adversity”, “morning prayer”, “spirituality”, and “self-reflection re: vulnerability factors”. The spiritual resiliency practices identified for *sound of the genuine* were: “continuous monitoring”, “prayer which places God conscious focus”, “journaling affirmations given by others to balance out my own self-critique”, “affirmations”, “no response”, “solitude”, “reading”, and “hiking”. The spiritual resiliency practices used for *meditation* were: “reading daily biblical story that inform me of God’s power and provision”, “painting”, “memorizing scripture while exercising”, “guitar/worship”, “journal”, “games as

reflective time”, “take time to not be busy”, “spirituality”, and “learning”. The spiritual resiliency practices selected to empower *stewardship* were: no response, “humor”, “routine rest”, “corporate disciplines”, “reading”, “hobbies”, “music”, no response, “playfulness”, “community”, and “learning”.

The resiliency self-care plans have taught me a couple of things. One, from the variety of practices listed and the unique way that the participants named the spiritual resiliency skills it appears that spiritual resiliency education needs to introduce a range of practices. Two, persons need to take ownership of the spiritual resiliency practices for the skills to be effective. It is important to create safe sacred space for the participants to experiment with the practices and determine what is helpful. How would this experience have been different if there was a longer training period for, say, six months with more time for practicing the skills? It might be fun to develop a fall or spring series for the local church to explore spiritual resiliency and spiritual resiliency practices as a congregation.

f. Association for Clinical Pastoral Education (ACPE) Supervisor Feedback

(ACPE Supervisor reflections may be found in Appendix Eight.)

Peggy David Gold was the ACPE Supervisor of record for this unit. She was invited to provide feedback on the curriculum interventions of this project. Her evaluation centered on four themes. One, she felt that the focus on caring for self was important for the students. CPE students are often in stressful seasons of life with multiple life demands, such as the training unit, school, work, family, and other responsibilities. Students were able to take the self-care skills and transfer them to pastoral care assessments and interventions. Two, the use of games was a helpful

teaching tool. She indicated that the games helped the students to bond, share about themselves, and integrate the learning. Three, she expressed appreciation for the framing of the CPE process as a method to empower spiritual resiliency. Finally, she had several ideas for future curriculum development. She wrote, “Am curious how different it would be with a summer (fulltime) intern group, especially in practicing the skills introduced, applying concepts to verbatim, and exploring more consistently/deeply the sources of stress obstacles to accessing resiliency resources, and accountability/connection among group members in regard to practice/reflection/new behaviors/insights about resilience.”

CHAPTER FIVE

a. CONCLUSION

“God is ‘caring.’ God is not just ‘love,’ but God’s love takes the form of ‘caring,’ which affirms, heals and frees.”⁷¹

Resiliency-Based Spiritual Support: A Preventative Approach is an important part of any minister’s sacred journey. Joshua was called by God to be strong and courageous. Jesus modeled resiliency throughout his life and ministry, especially at Gethsemane. Paul experienced great suffering, remained resilient and empowered the church to be resilient. Even today, we see God’s continued revelation through living human documents calling for humankind to be spiritually resilient. All of these prophetic voices point to God as the ultimate source of spiritual resiliency. God’s love, in the form of caring, transforms us by affirming, healing, and freeing the human spirit. We are all stewards of Christ. We have been created in God’s image. So how shall we live? We are called to love God, to love our neighbor, and our self. The resiliency-based spiritual practices provide a model of love. Spiritual resiliency themes of community, hope, sound of the genuine, meditation, and stewardship are expressions of God that affirm, heal and free our human spirit to love on the common spiritual journey.

Resiliency-Based Spiritual Support: A Preventative Approach deepened participants’ biblical, theological and psychological foundations for preventative spiritual support. It increased participants’ awareness of spiritual resiliency practices. The curriculum empowered participants’ future spiritual resiliency. The cohort felt strongly that this is a program to recommend to other ministers. The analysis has shown that

⁷¹ William Beniah Willis III, *Caring is God: A Systematic Pastoral Theology* (Macon: Smyth & Helwys Publishing, Inc., 1993), xi.

future seminars need to have even more focus on dialog and practice regarding the spiritual resiliency themes.

b. Interesting Findings

- **Need for resiliency-informed spiritual support was validated:**

The literature review clearly made the case that clergy are at risk for a lack of spiritual resiliency. The data collected in this study validated the findings of the literature review. The spiritual resiliency journals paint a picture of the participants' struggle to assess their own resilience, to gain understanding of what spiritual resiliency practices are, and to determine how to put those practices into action.

- **Need for more discussion and practice of spiritual resiliency practices:**

The quantitative and qualitative data analysis clearly pointed to the desire of this training group to have more dialog concerning the spiritual resiliency themes and to have more practice of spiritual resiliency skills.

- **Need to re-assess using pre-test and post-test:**

The surprising data was from the pre-test and post-test "How Resilient Are You?" scores. The intervention group saw a slight drop in score, while the anticipated outcome was a rise in score. The analysis of this phenomenon led to the possibility of a "response shift bias." In future research, it will be important to understand this bias and address it when creating the survey instruments.

- **Title change:**

The perceived implication of words became an area of concern in this project. The way the term "based" was located in the title was a distraction. It seemed, for some, the title gave the impression that resiliency was the foundation and not the Holy One.

In retrospect, the title could have been better worded “Resiliency-Informed Spiritual Support: A Preventative Approach.”

- **The “scientific-ness”:**

It has been interesting to watch the dialog between the Christian Academy and the Psychological Academy during this project. One participant expressed a discomfort with the “scientific-ness” of some of the materials. Hospital chaplains, by training, are bridges between worlds. Chaplains often have to navigate the bridge between the language of the church and the language of clinical settings.

- **The Common Spiritual Journey:**

Participants, while in group dialog and in the data instruments, expressed appreciation for the macro-picture of the common spiritual journey. It appeared to help foster understanding for why preventative resiliency-informed spiritual practices are needed. They found the model *Spiritual Assessment In The Narrative Mode* helpful as a theoretical overview of sacred journeys. While not expansive, the model provided a way for participants to begin thinking about how to do a self-spiritual assessment.

c. Future Opportunities

- **Resiliency-Informed Spiritual Support: A Preventative Approach for Hospital Staff:**

Health systems across the country and around the world are seeking new approaches to supporting hospital employees. Healthcare workers are experiencing increased demands and higher acuity patients daily. The old models of compassion fatigue have left hurting staff wanting. What would a preventive resiliency-informed spiritual care approach look like for hospital staff?

- **Resiliency-Informed Spiritual Support: A Preventative Approach for Persons Receiving Palliative Care:**

The care of people who are suffering has been a foundational role of the church and healthcare. Over the last ten years, healthcare systems have begun to invest, at a deeper level, in the alleviation of suffering by forming palliative care teams. How might persons receive education regarding preventative spiritual resiliency practices to manage suffering that illness and trauma can bring?

- **Resiliency-Informed Spiritual Formation:**

Members of local faith communities regularly experience the “common spiritual journey.” Spiritual distress impacts community members. It would be interesting to explore how preventative resiliency-informed spiritual practices could be empowered in the life of the church.

- **Exploration of the Spiritual Resiliency Theme of Gratitude and Thanksgiving:**

During this research project, the “Three Good Things” resiliency practice caught this researcher’s attention. It calls on persons to write three good things down from their day before going to bed for several weeks. The Positive Psychology researchers demonstrated that this practice had the same therapeutic effect as a person taking antidepressants for six months.⁷² It appears that psychology is highlighting something the church has known through time. The human spirit that expresses thanksgiving or gratitude experiences greater spiritual wholeness. What would it be like to have a whole congregation use something like the “Three Good Things” spiritual

⁷²Martin E. P. Seligman, Tracy A. Steen, Nansook Park and Christopher Peterson. “Positive Psychology Progress: Empirical Validation of Interventions,” *American Psychologist* Vol. 60. No. 5 (July—August 2005): 410-421.

intervention? Could that empower the whole community to be more spiritually resilient?

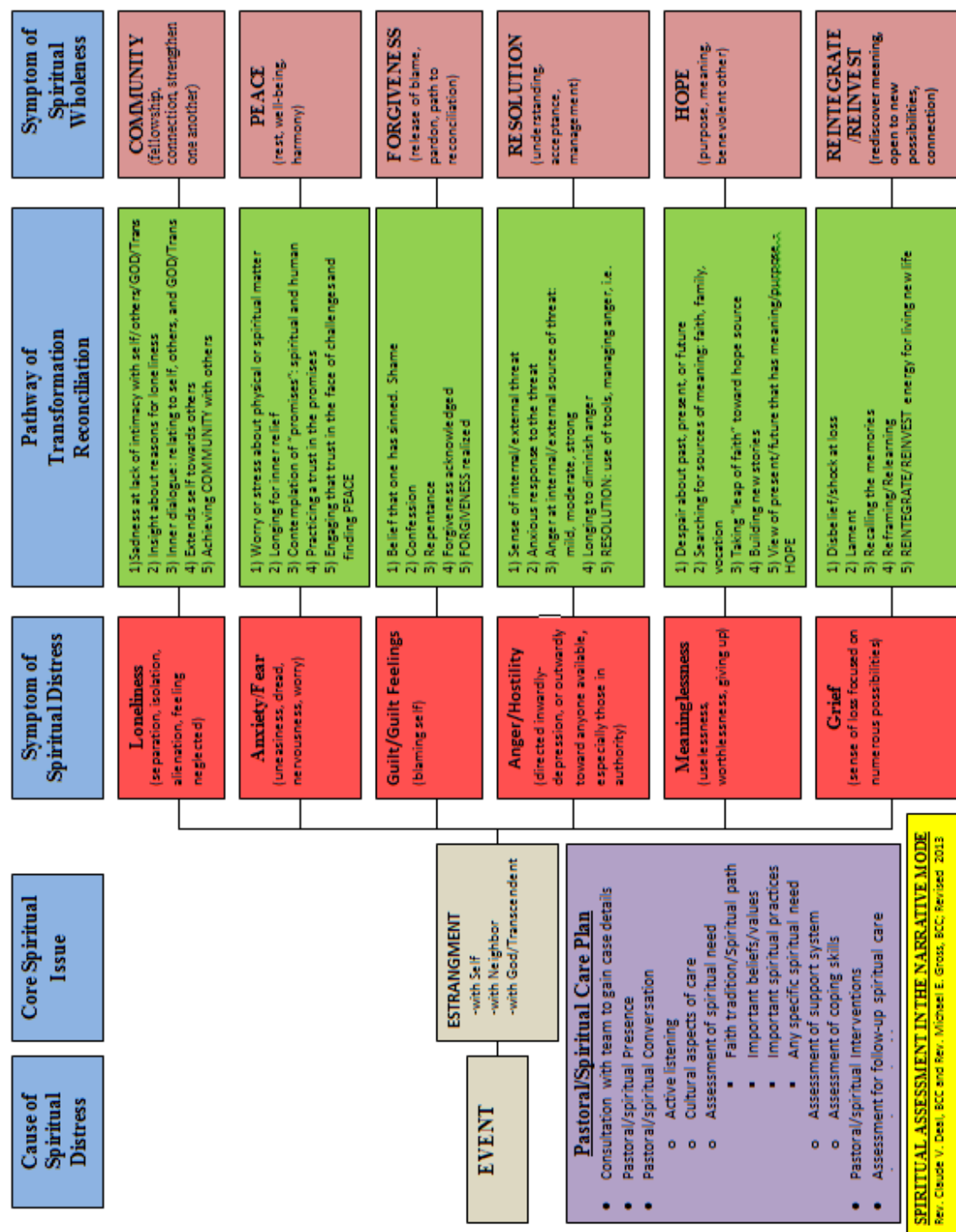
- **Explore exegetical models commonly used in pastoral care and counseling research:**

Chaplains are exposed to a vast array of caring interventions. It is important that the care provided is firmly grounded. It would be interesting to do further exploration into exegetical models that are used in pastoral care and counseling research.

APPENDIX ONE

Spiritual Assessment In The Narrative Mode

(See the following page)



SPIRITUAL ASSESSMENT IN THE NARRATIVE MODE
 Rev. Claude V. Desj. BCC and Rev. Michael E. Gross, BCC, Revised 2013

APPENDIX ONE: Spiritual Assessment In The Narrative Mode Bibliography

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APPENDIX TWO
Spiritual Resiliency Menu

Spiritual Resiliency Theme [Identified Resiliency Goal]	Resiliency Interventions	Resiliency-Based Spiritual Support
<ul style="list-style-type: none"> ❖ COMMUNITY: ❖ [Building positive nurturing professional relationships and networks (1)] 	<ul style="list-style-type: none"> ▪ Intentional relationships ▪ Professional groups ▪ Support groups (2) ▪ Make connections (3) ▪ Social skills (4) ▪ Empathy (5) ▪ Meaningful contributions (6) ▪ Service (7) ▪ Submission (8) 	<ul style="list-style-type: none"> ▪ Make connections (9) ▪ Meaningful contributions (10)
<ul style="list-style-type: none"> ❖ HOPE: ❖ [Maintaining positivity (11)] 	<ul style="list-style-type: none"> ▪ Encouraging self and others (12) ▪ Negative thought stopping (13) ▪ Optimism (14) ▪ Positive reframing (15) ▪ Positive self-talk (16) ▪ Positive responses to choices (17) ▪ Strengths focus (18) ▪ Study (19) ▪ Vulnerability factors (20) 	<ul style="list-style-type: none"> • Vulnerability factors (21) • Strengths approach (22)
<ul style="list-style-type: none"> ❖ SOUND OF THE GENUINE ❖ [Developing emotional insight (23)] 	<ul style="list-style-type: none"> ▪ Anxiety imager (24) ▪ Education regarding normal and abnormal stress response, as well as, resources to help (25) ▪ Fasting (26) ▪ Focus on actions and skills (27) ▪ Progressive muscle relaxation (28) ▪ Relaxation imagery (29) ▪ Role playing (30) ▪ Self-affirmations (31) ▪ Self-esteem (32) ▪ Self-confidence (33) ▪ Self-concept (34) ▪ Simplicity (35) ▪ Solitude (36) ▪ Stress inoculation training (37), (38) ▪ Intuition (39) ▪ Express emotions (40) 	<ul style="list-style-type: none"> ▪ Self: <ul style="list-style-type: none"> -Self-esteem (41) -Self-confidence (42) -Self-concept (43) -Self-affirmations (44) ▪ Self-talk (45)

<ul style="list-style-type: none"> ❖ STEWARDSHIP ❖ [Achieving life balance and spirituality (46)] 	<ul style="list-style-type: none"> ▪ Attain optimal performance state (47) ▪ Attention control techniques (48) ▪ Bio-feedback (49) ▪ Confession (50) ▪ Controlled breathing (51), (52) ▪ Coping imagery (53) ▪ Curious (54) ▪ Deep muscle relaxation (55), (56) ▪ Exercise (57) ▪ Flexibility (58) ▪ Guidance (59) ▪ Hobbies and interests (60) ▪ Goals (61) ▪ Guided relaxation (62) ▪ Mastery imagery (63) ▪ Maintaining health (64) ▪ Meditation technique (65), (66) ▪ Performance enhancing breathing techniques (67) ▪ Performance enhancing self-talk (68) ▪ Playful (69) ▪ Problem solving (70) ▪ Psyching up imagery(71) ▪ Rehearsal (72) ▪ Self-regulation (73) ▪ Sleep hygiene (74) ▪ Spiritual resources (75), (76) ▪ Yoga (77), (78) 	<ul style="list-style-type: none"> ▪ Spiritual resources (79) ▪ Problem solving (80) ▪ Performance enhancing breathing techniques (81) ▪ Curious (82) ▪ Playful (83)
<ul style="list-style-type: none"> ❖ MEDITATION ❖ [Becoming more reflective (84)] 	<ul style="list-style-type: none"> ▪ Centering down (85) ▪ Guided self-dialogue (86) ▪ Meditation on creation (87) ▪ Meditation scriptorium (88) ▪ Meditation upon the events of our time and to seek to perceive their significance (90) ▪ Mental scans (91) ▪ Mindfulness (92) ▪ Monitoring self-talk (93) ▪ Thought stopping (94) ▪ Ventilation techniques: journaling, etc. (95) 	<ul style="list-style-type: none"> ▪ Ventilation techniques: journaling, etc. (96) ▪ Mental scans (97)

APPENDIX TWO: Notes

- (1) Jackson, Debra, Angela Firtko and Michael Edenborough. "Personal Resilience as Strategy for Surviving and Thriving in the Face of Workplace Adversity: A literature review," *Journal of Advance Nursing* 18 [June 2007]: 6.
- (2) Dattilio, Frank M. and Arthur Freeman, eds. *Cognitive-Behavioral Strategies in Crisis Intervention*. 3rd ed. New York: The Guildford Press, 2007, 84.
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- (4) *Ibid.*, 150.
- (5) Siebert, Al. *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks*. San Francisco: Berrett-Koehler Publishers, Inc., 2005, 149-150.
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- (7) Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: HarperCollins Publishers, 1998, 126-140.
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- (11) Jackson, Debra, Angela Firtko and Michael Edenborough. "Personal Resilience as Strategy for Surviving and Thriving in the Face of Workplace Adversity: A literature review," *Journal of Advance Nursing* 18 [June 2007]: 6.
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- (15) James, Richard K. and Burle E. Gilliland. *Crisis Intervention Strategies*. 7th ed. Belmont, CA: Brooks/Cole, Cengage Learning, 2008, 435.
- (16) *Ibid.*, 435.
- (17) Siebert, Al. *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks*. San Francisco: Berrett-Koehler Publishers, Inc., 2005, 155.
- (18) Henderson, Nan. ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*. 2nd ed. Ojai, CA: Resiliency In Action, 2007, 13.
- (19) Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: HarperCollins Publishers, 1998, 62-76.
- (20) Dattilio, Frank M. and Arthur Freeman, eds. *Cognitive-Behavioral Strategies in Crisis Intervention*. 3rd ed. New York: The Guildford Press, 2007, 20.
- (21) *Ibid.*, 20.
- (22) Henderson, Nan. ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*. 2nd ed. Ojai, CA: Resiliency In Action, 2007, 13.
- (23) Jackson, Debra, Angela Firtko and Michael Edenborough. "Personal Resilience as Strategy for Surviving and Thriving in the Face of Workplace Adversity: A literature review," *Journal of Advance Nursing* 18 [June 2007]: 6.
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- (25) Dattilio, Frank M. and Arthur Freeman, eds. *Cognitive-Behavioral Strategies in Crisis Intervention*. 3rd ed. New York: The Guildford Press, 2007, 102.
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- (29) *Ibid.*, 99.

- (30) James, Richard K. and Burle E. Gilliland. *Crisis Intervention Strategies*. 7th ed. Belmont, CA: Brooks/Cole, Cengage Learning, 2008, 415.
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- (32) Ibid., 73-76.
- (33) Ibid., 73-78.
- (34) Ibid., 71-91.
- (35) Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: HarperCollins Publishers, 1998, 79-95.
- (36) Ibid., 79.
- (37) Ibid., 96.
- (38) Siebert, Al. *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks*. San Francisco: Berrett-Koehler Publishers, Inc., 2005, 110.
- (39) Asken, Michael J. and Paul Nystrom. *Code Calm: Mental Toughness Skills for Medical Emergencies*. Camp Hill, PA: Michael J. Asken, Ph.D., 2009, 110.
- (40) Siebert, Al. *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks*. San Francisco: Berrett-Koehler Publishers, Inc., 2005, 27-29.
- (41) Ibid., 73-76.
- (42) Ibid., 73-78.
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- (44) Ibid., 171-173.
- (45) Wicks, Robert J. *The Resilient Clinician*. New York: Oxford University Press, 2008, 149-258.
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- (51) Dattilio, Frank M. and Arthur Freeman, eds. *Cognitive-Behavioral Strategies in Crisis Intervention*. 3rd ed. New York: The Guildford Press, 2007, 76.
- (52) James, Richard K. and Burle E. Gilliland. *Crisis Intervention Strategies*. 7th ed. Belmont, CA: Brooks/Cole, Cengage Learning, 2008, 484.
- (53) Siebert, Al. *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks*. San Francisco: Berrett-Koehler Publishers, Inc., 2005, 198.
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- (55) James, Richard K. and Burle E. Gilliland. *Crisis Intervention Strategies*. 7th ed. Belmont, CA: Brooks/Cole, Cengage Learning, 2008, 434.
- (56) Ibid., 484.
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- (78) Asken, Michael J. and Paul Nystrom. *Code Calm: Mental Toughness Skills for Medical Emergencies*. Camp Hill, PA: Michael J. Asken, Ph.D., 2009, 99.
- (79) Wicks, Robert J. *The Resilient Clinician*. New York: Oxford University Press, 2008, 250-258.
- (80) Henderson, Nan. ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*. 2nd ed. Ojai, CA: Resiliency In Action, 2007, 149-150.
- (81) Asken, Michael J. and Paul Nystrom. *Code Calm: Mental Toughness Skills for Medical Emergencies*. Camp Hill, PA: Michael J. Asken, Ph.D., 2009, 99.
- (82) Siebert, Al. *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks*. San Francisco: Berrett-Koehler Publishers, Inc., 2005, 198.
- (83) Ibid., 9.
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- (86) James, Richard K. and Burle E. Gilliland. *Crisis Intervention Strategies*. 7th ed. Belmont, CA: Brooks/Cole, Cengage Learning, 2008, 488.
- (87) Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: HarperCollins Publishers, 1998, 31.
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APPENDIX THREE

Resiliency-Based Spiritual Support: A Preventative Approach Teach Sheets

- A. Seminar One: Community
- B. Seminar Two: Hope
- C. Seminar Three: Sound of the Genuine and Meditation
- D. Seminar Four: Stewardship

(See the following pages)

RESILIENCY-BASED SPIRITUAL SUPPORT: A PREVENTATIVE APPROACH

EMPOWERING SPIRITUAL RESILIENCY IN CLINICAL PASTORAL EDUCATION

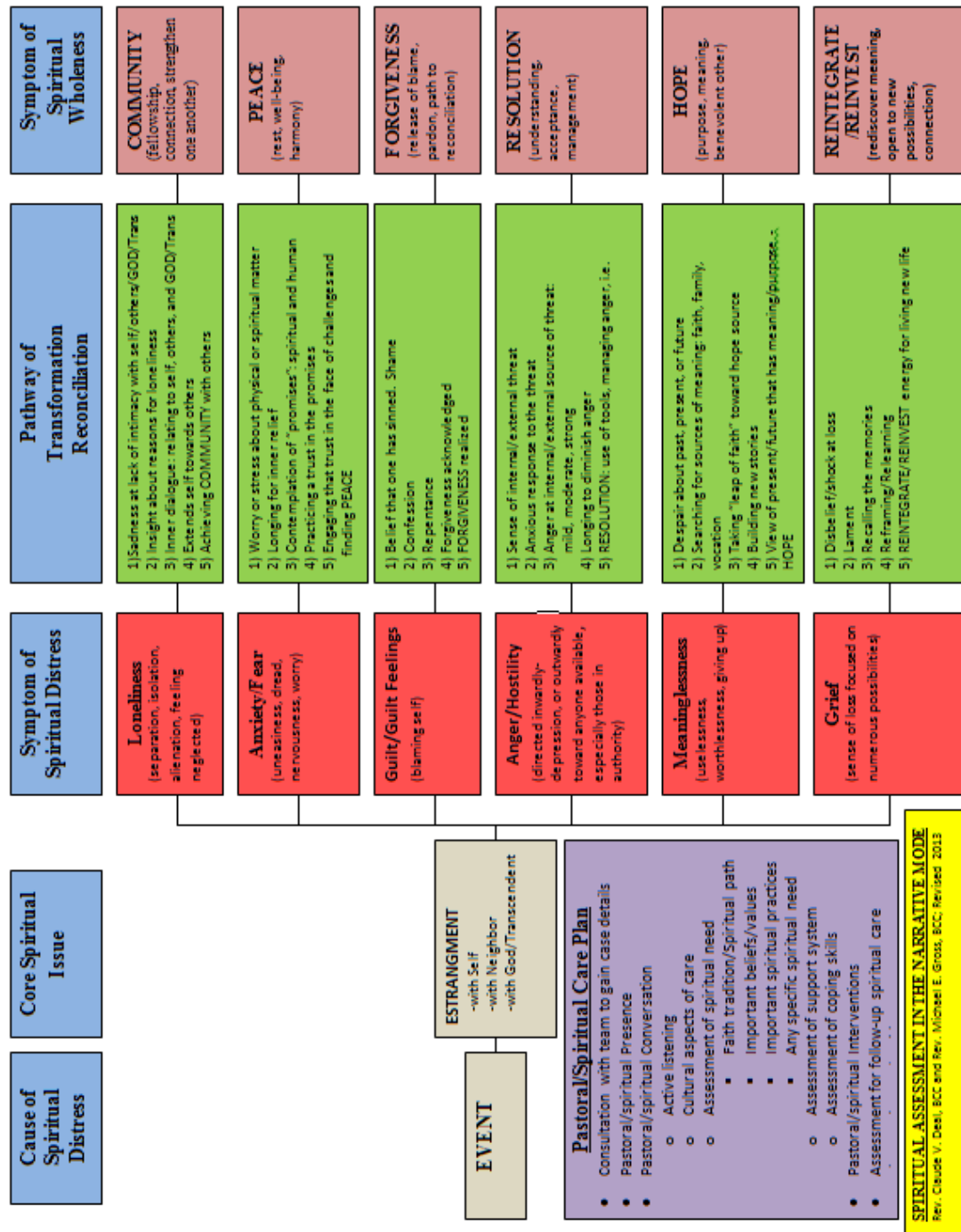
STUDENTS AT DUKE UNIVERSITY HOSPITAL, DURHAM, NORTH CAROLINA

Seminar One

- Introduction:
 - The Common Spiritual Journey
 - Spiritual Assessment In The Narrative Mode-Handout
 - Resiliency-Based Spiritual Support: A Preventative Approach
 - Introduction-Handout
 - Definition: Spiritual Resilience
 - A Dialog of Theological and Behavioral Science Resiliency Goals
 - Resiliency-Based Spiritual Support: Core Spiritual Themes and Skills
- Spiritual Resiliency Theme One: Community
 - Biblical/Theological Foundations-Handout
 - The Resiliency Wheel-Handout
 - Spiritual Resiliency Integration Exercise
- Seminar Evaluation

Homework

- Explore integrating spiritual resiliency practices this week
- Spiritual Resiliency E-Journal [**Due Friday**]
 - Please answer the two questions and email the answers to me on Friday.
 - E-Journal Questions:
 - (1)What spiritual resiliency protective factor(s) did you integrate this week?
 - (2)How was that spiritual resiliency protective factor(s) helpful or unhelpful to your experience of personal resilience?
 - Email Address: michael.e.gross@dm.duke.edu



SPIRITUAL ASSESSMENT IN THE NARRATIVE MODE
Rev. Claude V. Desl, BCC and Rev. Michael E. Gross, BCC Revised 2013

Resiliency-Based Spiritual Support:

A Preventative Approach

Definition: Spiritual Resilience

Spiritual resilience involves the ethical, religious, and theological process (personal qualities, communal resources and efficacious goals) that render human persons and communities able: 1-to cope actively with difficulty, 2-to resist disintegration of actual competencies, and 3-to construct positively out of adverse situations.⁷³

A Dialog of Theological and Behavioral Science Resiliency Goals⁷⁴

Resiliency-Based Spiritual Theme	Literature Identified Resiliency Goals
➤ Community	➤ Building positive nurturing professional relationships and networks
➤ Hope	➤ Maintaining positivity
➤ Sound of the Genuine	➤ Developing emotional insight
➤ Meditation/Contemplation	➤ Becoming more reflective
➤ Stewardship	➤ Achieving life balance and spirituality

⁷³ Craig Steven Titus. *Resilience and the Virtue of Fortitude: Aquinas in Dialogue with the Psychosocial Sciences* (Washington, DC: Catholic University of America Press, 2006), 266.

⁷⁴ Debra Jackson, Angela Firtko and Michael Edenborough. "Personal Resilience as Strategy for Surviving and Thriving in the Face of Workplace Adversity: A literature review," *Journal of Advance Nursing* 18 (June 2007): 1-9.

RESILIENCY-BASED SPIRITUAL SUPPORT
CORE SPIRITUAL THEMES AND SKILLS



Spiritual Resiliency Theme One: Community

The resiliency theme of community focuses on making connections with others and, in those relationships, making meaningful contributions. In the second letter to the Corinthians, 12:20-26 Paul says:

²⁰As it is, there are many parts, yet one body. ²¹The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” ²²On the contrary, the parts of the body which seem to be weaker are indispensable ²³and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, ²⁴which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part, ²⁵that there may be no discord in the body, but that the members may have the same care for one another. ²⁶If one member suffers, all suffer together; if one member is honored, all rejoice together.

Paul shares in the comfort of belonging to the body of Christ. The Corinthians are also part of the body of Christ. Individuals and the community participate together in the troubles and the joys of life. Bonhoeffer, in *Life Together*, says: “The essence of the community of the Spirit is light, for ‘God is light, and in him is no darkness at all’ (I John 1:5) and ‘if we walk in the light, as he is in the light, we have fellowship one with another’ (1:7).”⁷⁵ The definition of community, κοινωνία (koinonia), is an association, a fellowship, a close relationship, generosity, unity, participation and sharing with one another.⁷⁶ It is a call to committed, loving relationships with God, our neighbors, and ourselves. It is in the fellowship of community that persons are empowered for resiliency.

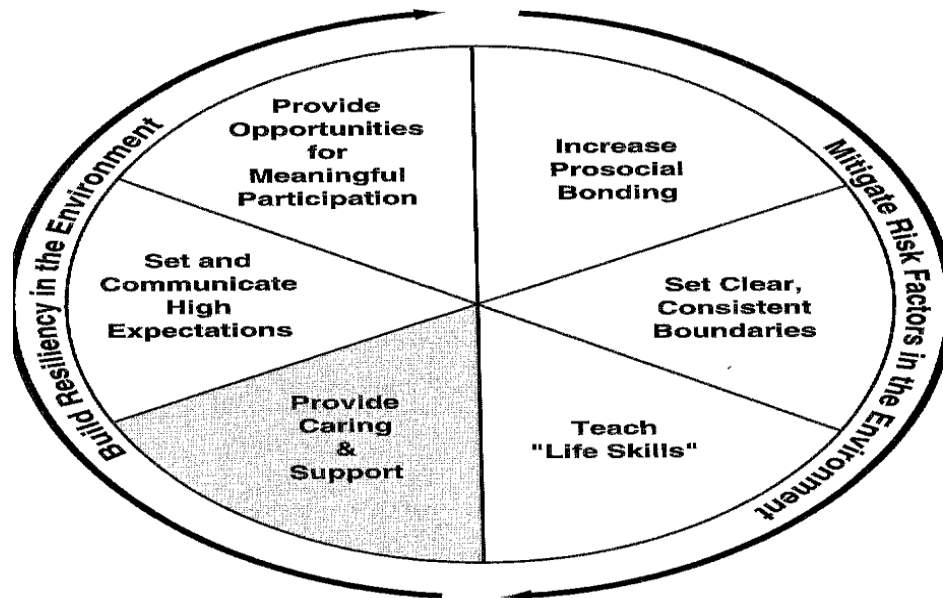
Resiliency-Based Spiritual Support: Spiritual Resilience Skills

- Making Connections
- Making Meaningful Contributions

⁷⁵ Dietrich Bonhoeffer, *Life Together: A Discussion of Christian Fellowship*. Translated by John W. Doberstein (San Francisco: Harper & Row Publishers, Inc., 1954), 31.

⁷⁶ F. Wilbur Gingrich and Fredrick W. Danker. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2nd ed (Chicago: The University of Chicago Press, 1979), 438.

THE RESILIENCY WHEEL

**Protective Factors**

People overcome adversity through drawing upon their own internal strengths and through encountering situations in their environments that embody the recommendations described in the Resiliency Wheel. These internal and environmental characteristics are called "protective factors" by researchers.

*The Resiliency Wheel Defined***Provide Care and Support**

Ask yourself or assess for others. "What would be very nurturing right now?"
 "How can I best show compassion to myself or the person I am trying to help?"
 Often, simply finding or providing a good listening ear is extremely resiliency-building.

Set High, but Realistic, Expectations for Success

People have within them "an innate self-righting tendency that moves them towards normal human development." It also shows the power of recognizing and regarding small steps of progress.

Increase Positive Bonds and Connections

People who are positively bonded to other people (through a network of friends and family and/or clubs or organizations) and to enjoyable activities do better in life. In fact, several arenas of research are documenting that people who have more social connection and participate in enjoyable hobbies/activities lead physically and mentally healthier lives.

Provided Opportunities for "Meaningful Contribution" to Others

One of the best ways to bounce back from personal problems is to help someone else with theirs. In the wake of 9/11 tragedies, a consistent message of psychologists interviewed about how to get through that time was, "Make a positive contribution in some way. Give whatever you have to give."

Set and Maintain Clear Boundaries

Feeling safe, knowing what to expect, and not being overwhelmed also builds resiliency. This means developing or encouraging in others the ability to say "no" appropriately, to stand up for oneself when necessary, and to provide whatever means are needed to feel a sense of safety. Anything that increases the feeling of inner security makes it easier to bounce back.

Develop Needed Life Skills

A new life circumstance, a never-before-experienced problem or crisis, a change in a job or a relationship or a familiar role almost always requires new "life skills." Good communication and listening skills, healthy conflict resolution, and how to assert oneself appropriately are some of the life skills needed every day. When encountering new adversity, asking "What life skills that I have can I use here?" or "What new life skills do I need to learn?" is another useful strategy in successfully meeting the challenge.

Henderson, Nan, Editor, *Resiliency In Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities* (Resiliency In Action: Ojai, CA, 2003), 10-11.

Resiliency-Based Spiritual Support: A Preventative Approach

Spiritual Resiliency Theme One-Community

Integration Exercise: Making Connections and Making Meaningful Contributions

Jenga Questions

1. How can you connect with others?
2. What groups are you involved in?
3. Why are groups helpful to you?
4. What kind of groups might you join?
5. What do you need from a group?
6. Name two reasons belonging to a group are helpful to you?
7. When do you need a group?
8. Who do you connect with on a regular basis?
9. What do you value in supportive connections?
10. What can you contribute to a group?
11. How does contributing to a group help you?
12. Can you contribute to a community?
13. Who do you connect with in your community?
14. How do you choose the person or groups you connect with?
15. How do you choose what to share with others?
16. How do you choose when to help others?
17. What community projects can you make meaningful contributions?
18. Are there professional organizations that you can connect with?
19. Are there national faith group organizations you want to connect with?
20. In what ways can you make meaningful connections?
21. How do you understand making connections as important to spiritual resiliency?
22. Why are meaningful connections important to spiritual resiliency?
23. Why are meaningful contributions important to spiritual resiliency?
24. How many connections are helpful to you?
25. How do important relationships help you to bounce back from difficult experiences?
26. When do you connect with groups for support?
27. When do you choose to make meaningful contributions?
28. Do you have on-going connections that you can rely upon in painful seasons of life?
29. What communities reach out to you in helpful ways?
30. What do you need to ask from your faith community for support?
31. What meaningful contributions can you make to others?
32. Have you ever made a meaningful contribution to a group? How so?
33. What is community?
34. Describe a meaningful connection with a person or group?
35. Describe a time when a meaningful connection to a group helped you.

36. What do you find not helpful in making meaningful connections?
37. What contributions have you learned are not healthy for you?
38. How can you promote spiritual resilience by making connections?
39. How can you make a meaningful connection?
40. In the past, what relationships have been helpful to you?
41. In the past, what did you share with a group that was helpful?
42. How do meaningful connections empower spiritual resiliency?
43. What do you need to ask of your faith community?
44. How might you have a core group to relate in meaningful ways?
45. As a clergy person, who is your community?
46. As a clergy person, what does the community have to offer you?
47. Can a pastor have meaningful connections in the church community?
48. When you feel estranged who do you go to for support?
49. Do you have a person to talk to when difficult times arise?
50. Have you ever withdrawn from community in difficult times?
51. What barriers do you experience in making meaningful connections with others?
52. What barriers do you experience in making meaningful contributions?
53. What contributions could your community make in your life?
54. List three ways to contribute your community.
55. List three types of meaningful relationships.
56. List three barriers you face in supportive relationships.
57. Do you meet with a supportive group regularly? How often?
58. How often would you like to share a meaningful connection?
59. How often would you like to share your gifts with the community?
60. Why is making meaningful contributions important for spiritual resiliency?
61. Who do you connect with?
62. What connections are best for you to avoid?
63. What activities do you enjoy doing with others?
64. Who do you share with openly?
65. What ways do you like to reach out for the good of others?
66. Do you find that on-going relationships help you to bounce back from life's challenges?

RESILIENCY-BASED SPIRITUAL SUPPORT: A PREVENTATIVE APPROACH

EMPOWERING SPIRITUAL RESILIENCY IN CLINICAL PASTORAL EDUCATION

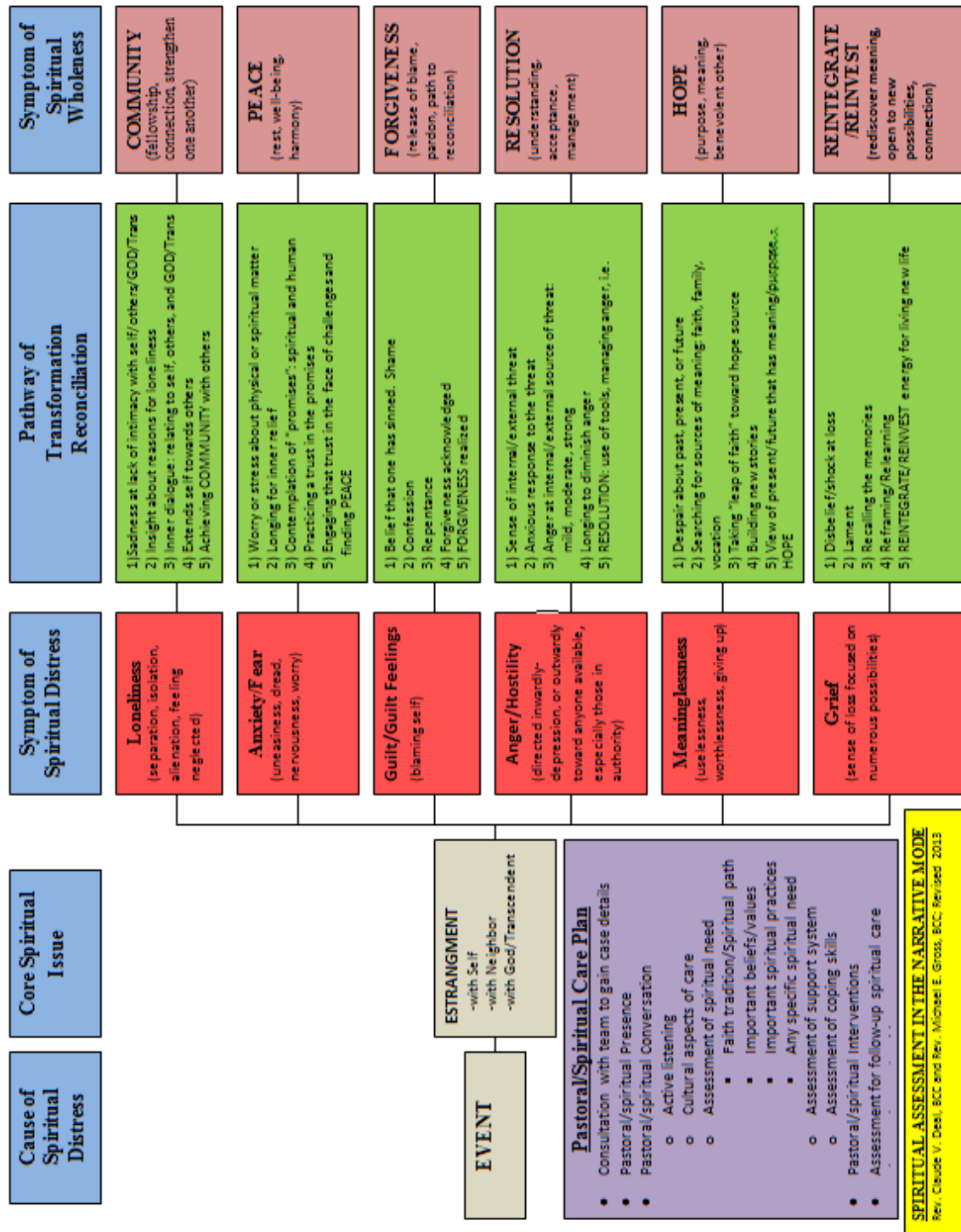
STUDENTS AT DUKE UNIVERSITY HOSPITAL, DURHAM, NORTH CAROLINA

Seminar Two

- Introduction:
 - Resiliency-Based Spiritual Support: A Preventative Approach
 - Group discussion of spiritual resiliency practices used
- Spiritual Resiliency Theme Two: Hope
 - Biblical/Theological Foundations-Handout
 - Personal Resiliency Builders-Handout
 - Spiritual Resiliency Integration Exercise: Future Stories Game
- Seminar Evaluation

Homework

- Explore integrating spiritual resiliency practices this week
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SPIRITUAL ASSESSMENT IN THE NARRATIVE MODE
 Rev. Claude V. Deal, BCC and Rev. Michael E. Gross, BCC Revised 2013

Resiliency-Based Spiritual Support: A Preventative Approach

Definition: Spiritual Resilience

Spiritual resilience involves the ethical, religious, and theological process (personal qualities, communal resources and efficacious goals) that render human persons and communities able: 1-to cope actively with difficulty, 2-to resist disintegration of actual competencies, and 3-to construct positively out of adverse situations.⁷⁷

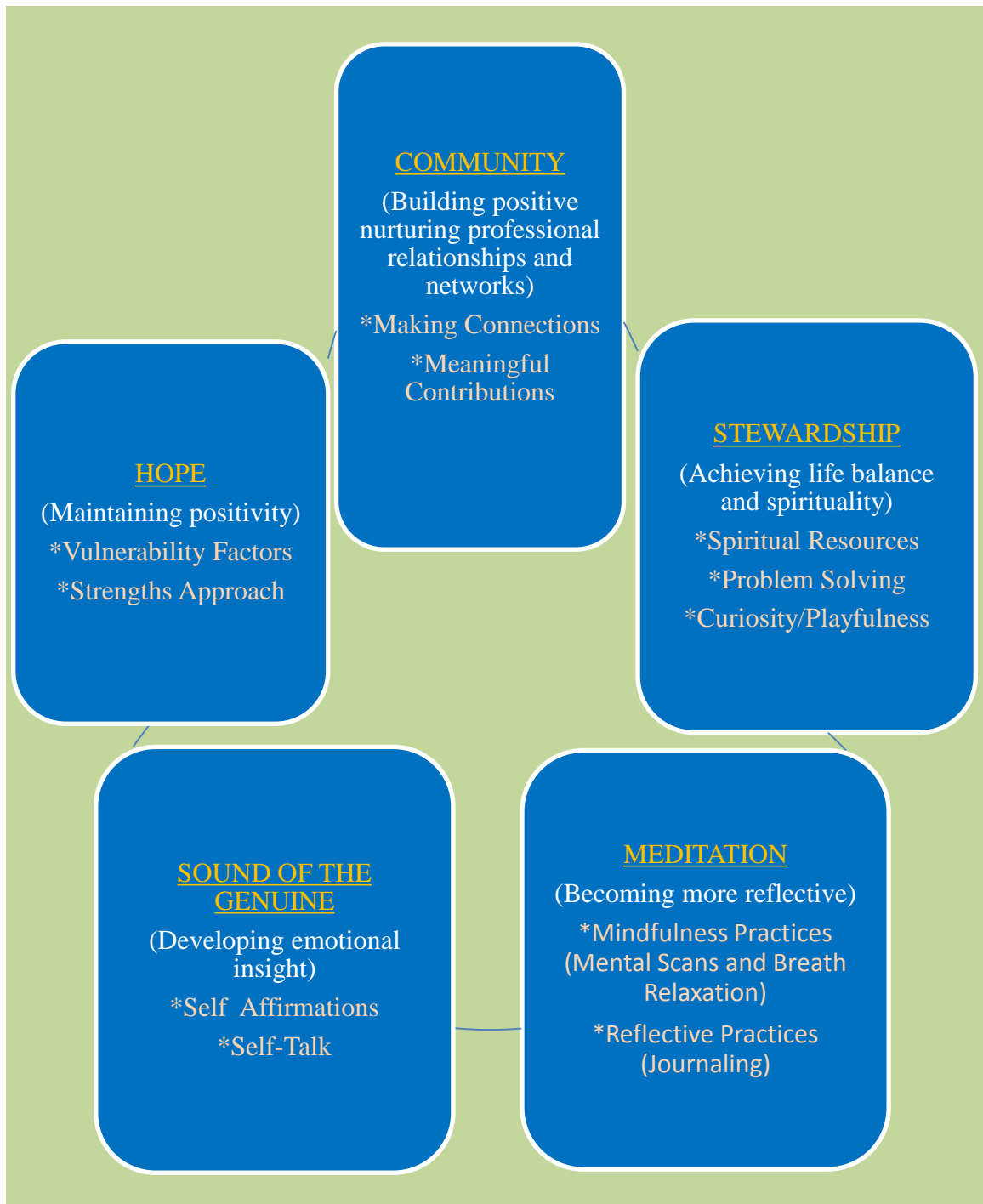
A Dialog of Theological and Behavioral Science Resiliency Goals⁷⁸

Resiliency-Based Spiritual Theme	Literature Identified Resiliency Goals
➤ Community	➤ Building positive nurturing professional relationships and networks
➤ Hope	➤ Maintaining positivity
➤ Sound of the Genuine	➤ Developing emotional insight
➤ Meditation	➤ Becoming more reflective
➤ Stewardship	➤ Achieving life balance and spirituality

⁷⁷ Craig Steven Titus. *Resilience and the Virtue of Fortitude: Aquinas in Dialogue with the Psychosocial Sciences* (Washington, DC: Catholic University of America Press, 2006), 266.

⁷⁸ Debra Jackson, Angela Firtko and Michael Edenborough. "Personal Resilience as Strategy for Surviving and Thriving in the Face of Workplace Adversity: A literature review," *Journal of Advance Nursing* 18 (June 2007): 1-9.

RESILIENCY-BASED SPIRITUAL SUPPORT
CORE SPIRITUAL THEMES AND SKILLS



Spiritual Resiliency Theme Two: Hope

The theme of hope is central for spiritual resilience. Donald Capps writes, in Agents of Hope: “God is the original eternally hopeful Self, who uses the autonomy that is God’s own to hold both past and future open for ever new possibilities. That we exist at all, and that we may contemplate a future for ourselves, is due ultimately to the fact that God’s very nature is to be hopeful.”⁷⁹ Andrew Lester reflects theologically on hope in *Hope In Pastoral Care and Counseling*. He identifies the concept of “future story” to reflect on Christian hope. He writes: “Hope is excited about the future because it perceives the future as open-ended, to be determined, but filled with possibilities.”⁸⁰ He suggests hopelessness approaches the future with dread, anxiety, suspicion, and apathy. Lester’s words remind me that we can lose sight of hope when the noises of life, such as anxiety, suspicion, apathy, and dread are loud in our hearts. He states: “Hope assumes the future contains potentialities not visible in the present.”⁸¹ The idea that, with God, we have a “future story” brings hope. Jesus could feel the feelings that called him to hopelessness. He went to Gethsemane to pray and to seek God’s future story. He went to seek hope for the “cup” before him.

Paul’s letter to the Romans reflects on the concept of hope. In Romans 8: 22-27 he says:

²²We know that the whole creation has been groaning in travail together until now; ²³and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. ²⁴For in this hope, we were saved. Now hope

⁷⁹ Donald Capps, *Agents of Hope: A Pastoral Psychology* (Minneapolis, MN: Augsburg Fortress, 1995), 175.

⁸⁰ Andrew Lester, *Hope in Pastoral Care and Counseling*, 88.

⁸¹ *Ibid.*, 88.

that is seen is not hope. For who hopes for what he sees? ²⁵But if we hope for what we do not see, we wait for it with patience. ²⁶Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. ²⁷And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.⁸²

Hope, ἐλπίς (elpis), indicates expectation, trust, and confidence.⁸³ Hope is trust in God's future story and in our future stories. It is hope that helps us to be resilient, to find courage during the storms of the common spiritual journey.

Resiliency-Based Spiritual Support: Spiritual Resilience Skills

- Vulnerability Factors
- Strengths Approach

⁸² Romans, 8:22-27, Revised Standard Version

⁸³ James D. G. Dunn, *Romans 1-8*, vol. 38A of The Word Biblical Commentary. Edited by David A. Hubbard and Glenn W. Barker (Dallas: Word Books, 1988), 475-479.

SEMINAR TWO

Personal Resiliency Builders

Individual Protective Factors that Facilitate Resiliency

Researchers note that each person develops a cluster of three or four of these he or she uses most often in times of difficulty.

You can help yourself or help others become more resilient by reflecting on these questions:

1. When faced with a crisis or major life difficulty, which of these do you use most often?
2. How can you strengthen your individual "resiliency builders?"
3. Can you use them now in problems you are facing?
4. Is there another one you think would be helpful to you? If so, how can you develop it?

Protective Factors That Facilitate Resiliency

- **Relationships**--sociability/ability to be a friend/ability to form positive relationships
- **Service**--Gives of self in service to others and/or a cause
- **Life Skills**--Uses life skills, including good decision-making, assertiveness, and impulse control
- **Humor**--Has a good sense of humor
- **Inner Direction**--Bases choices/decisions on internal evaluation (internal locus of control)
- **Perceptiveness**--Insightful understanding of people and situations
- **Independence**--"Adaptive" distancing from unhealthy people and situations/autonomy
- **Positive View of Personal Future**--Optimism/expects a positive future
- **Flexibility**--Can adjust to change; can bend as necessary to positively cope with situations
- **Love of Learning**--Capacity for and connection to learning
- **Self-motivation**--Internal initiative and positive motivation from within
- **Competence**--Is "good at something"/personal competence
- **Self-Worth**--Feelings of self-worth and self-confidence
- **Spirituality**--Personal faith in something greater
- **Perseverance**--Keeps on, despite difficulty; doesn't give up
- **Creativity**--Express self through artistic endeavor, or uses creative imagination, thinking or other processes

Henderson, Nan, Editor, *Resiliency In Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities* (Resiliency In Action: Ojai, CA, 2003), 12.

RESILIENCY-BASED SPIRITUAL SUPPORT: A PREVENTATIVE APPROACH

EMPOWERING SPIRITUAL RESILIENCY IN CLINICAL PASTORAL EDUCATION

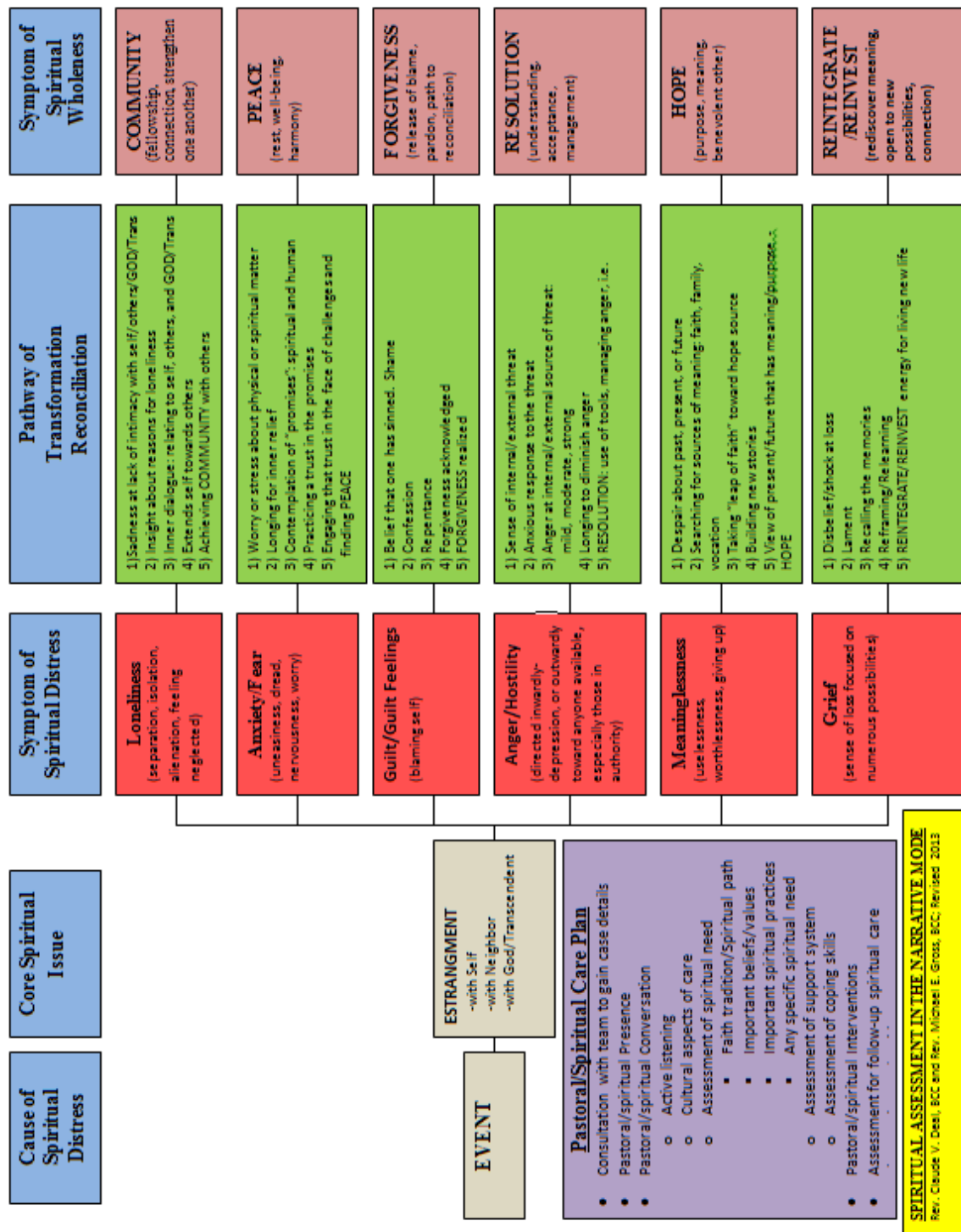
STUDENTS AT DUKE UNIVERSITY HOSPITAL, DURHAM, NORTH CAROLINA

Seminar Three

- Introduction:
 - Resiliency-Based Spiritual Support: A Preventative Approach
 - Group discussion of spiritual resiliency practices used
- Spiritual Resiliency Theme Two: Sound of the Genuine and Meditation
 - Biblical/Theological Foundations-Handout
 - Resiliency Strategies for Busy Clergy-Handout
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Resiliency-Based Spiritual Support: A Preventative Approach

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A Dialog of Theological and Behavioral Science Resiliency Goals⁸⁵

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RESILIENCY-BASED SPIRITUAL SUPPORT
CORE SPIRITUAL THEMES AND SKILLS



Spiritual Resiliency Theme Three: Sound of the Genuine

The theme of the “Sound of the Genuine” was introduced by Howard Thurman.

He writes:

There is in every person that which waits, waits, waits and listens for the sound of the genuine in herself. There is that in every person that waits...waits and listens...for the sound of the genuine of other people. And when these two sounds come together, this is the music God heard when He said, “Let us make man in our image (Genesis 1:26-27).”⁸⁶

Thurman’s image of the Sound of the Genuine reminds me of Elijah (1 Kings 19:9-18).

He zealously follows the Lord’s commands as many of the Children of Israel have forsaken the covenant. Elijah hides in a cave, fearful that the Jezebel will take his life. God comes to be with Elijah, and there are all kinds of sounds from wind, earthquakes, and fire. Then, the silence; it was in the silence that Elijah heard the Lord. In the silence, he experienced God, in whose image he had been made. In that moment, God, the true Genuine, and the Sound of the Genuine in Elijah met. Elijah found resilience or courage in that moment and continued to follow the Lord’s commands.⁸⁷

In the Gospel of Mark, chapter 5:1-13, Jesus and his disciples meet the demonic man. Thurman uses this passage to express the importance of hearing the Sound of Genuine in oneself and one’s neighbor. He writes:

Do you remember in the Book [Christian Bible] Jesus and his disciples were going through the hills and there appeared in the turn of the road a man who was possessed of devils as they thought. In the full moon when the great tidal waves of energy swept through his organism and he became as ten men...screaming through the hills like an animal in pain and he met Jesus on the road. And Jesus asked him one question. “Who are you; what’s your name?” and for a moment his tilted mind righted itself and he

⁸⁶ Howard Thurman, “The Sound of the Genuine”.

⁸⁷ Choon Leong Seow, *First and Second Kings*, vol. 3 of The New Interpreter’s Bible.

said, “That’s it. I don’t know there are legions of me. And they riot in my streets. If I only knew, then I would be whole.”⁸⁸

The Sound of the Genuine is the resiliency theme that invites one to know one’s self and seek wholeness. It is as if Jesus is asking us “Who are you; what’s your name?” As we know our name, we begin to experience ourselves as God intended in creation. We experience ourselves and our neighbors, who are created in the image of God. In Genesis 1:26-27, Adam and Eve are created in the image of God. The word for image, *בצלם* (tselem),⁸⁹ refers to form, image, images, and likeness.⁹⁰ We overcome the sounds and voices that deceive us from our true selves. We learn to examine our thoughts and feelings as a tool to be in touch with the image of God within us. It reminds me of the deception Adam and Eve experienced in the Garden in Genesis, chapter three. Being in tune with the Sound of the Genuine in ourselves and others enables us to bounce back from difficult experiences of the common spiritual journey. Experiencing the Sound of the Genuine empowers us with courage for the sacred journey ahead.

Resiliency-Based Spiritual Support: Spiritual Resilience Skills

- Self -Affirmations
- Self-Talk

⁸⁸ Howard Thurman, “The Sound of the Genuine”.

⁸⁹ Francis Brown, S.R. Driver, and Charles A. Briggs. *A Hebrew and English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1979), 853.

⁹⁰ Gordon J. Wenham, *Genesis 1-15*, vol. 1 of The Word Biblical Commentary. Edited by David A. Hubbard and Glenn W. Barker (Waco: Word Books, 1987), 29-33.

Spiritual Resiliency Theme Four: Meditation

In *The Celebration of Discipline*, Richard Foster invites the community to focus on the discipline of meditation. He writes: “In contemporary society our Adversary majors in three things: noise, hurry, and crowds. If he can keep us engaged in ‘muchness’ and ‘manyness,’ he will rest satisfied. Psychiatrist Carl Jung once remarked: ‘Hurry is not of the Devil; it is the Devil.’”⁹¹ Foster captures a major challenge to resiliency. Many ministers often stay too busy and distracted. Foster urges: “If we hope to move beyond the superficialities of our culture, including our religious culture, we must be willing to go down into the recreating silences, into the inner world of contemplation.”⁹² Jesus, in the midst of a busy ministry, had a pattern of going to “a lonely place apart” (Matthew 14:13). In those moments, he did not go off just to be alone, but to be with God. “What happens in meditation is that we create the emotional and spiritual space which allows Christ to construct an inner sanctuary in the heart.”⁹³ The resiliency theme of meditation invites ministers to slow down and reflect on life, to fellowship with the Holy One, and to be transformed.

Resiliency-Based Spiritual Support: Spiritual Resilience Skills

- Mindfulness Practices (Mental Scans, Meditation, Breath Relaxation)
- Reflective Practices (Journaling)

⁹¹ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: HarperCollins Publishers, 1998), 15.

⁹² Ibid., 15.

⁹³ Ibid., 20.

Self-Care Resources

APPS:

- **Breathe2Relax:** breathing exercise to relax
- **Simply Being:** guided meditation for relaxation and presence
- **Unwind HD:** helps you get out of the room
- **Bubble Snap:** nothing is better than snapping packing bubble to de-stress
- **Drums!:** playing the drums to express feelings is a great way to get those feelings out
- **Tesla Toy:** this app is so different you will be distracted and brought into the moment
- **Koi Pond HD:** playing with this interactive fish pond helps one to relax
- **Mahjong:** focusing on this game helps one to focus in the moment not worrying about the past or the future
- **Kindle:** a good book or magazine can take you to an alternate universe
- **Audible:** the app that reads books to you
- **TETRIS:** games like this after a stressful event can decrease the impact of the event, play before going to sleep

Self-Care Practices:

- **Self-Affirmations:** make a list of ten self-affirmations and read it several times a day
- **Three Good Things:** pick three good things from your day, think about how you were a part of the good things, write it down...do this just before going to bed daily
- **Journaling:** express your thoughts and feelings on paper, experience and learn from them, then let them go by throwing them away
- **Drawing:** draw pictures of what is on your mind, keep those that give you strength, throw away the others
- **Self-Care Menu:** make a menu of the things that help you to care for yourself... use the menu when you need to give yourself a little extra “TLC” (tender love and care...)

SEMINAR THREE

Resiliency Strategies for Busy Clergy

Resiliency

The capacity to respond in healthy and productive ways when faced with adversity or trauma, it is essential for managing the daily stress of life.

Community

People are more stress resistant and are less likely to get sick when they have a loving family and good friendships. Lonely people are more vulnerable to distressing conditions.

Express Emotions

Resilient people express anger, love, dislike, appreciation, grief—the entire range of human emotions honestly and openly, while also being able to choose to suppress feelings when they believe it would be best to do so.

Empathy

See things through the perspectives of others, even difficult people. What do others think or feel? What is it like to be them? How do they experience me?

Playful and Curious Spirit

Engage life as children do. Have a good time almost anywhere. Be curious. Experiment, get hurt, laugh, and learn. Ask: “What is different now? What if I did this? What is funny about this?”

Self-esteem

It is how you feel about yourself. It allows you to enjoy praise and compliments. It acts as a buffer against hurtful statements.

Optimism

It is the sense that we are effective in the world. It represents our beliefs that we can solve the problems we are likely to experience and our faith in the ability to succeed.

Intuition

Listening to your inner wisdom to be a resource for responding to life situations.

-Adapted from *The Resiliency Advantage* by Al Siebert-

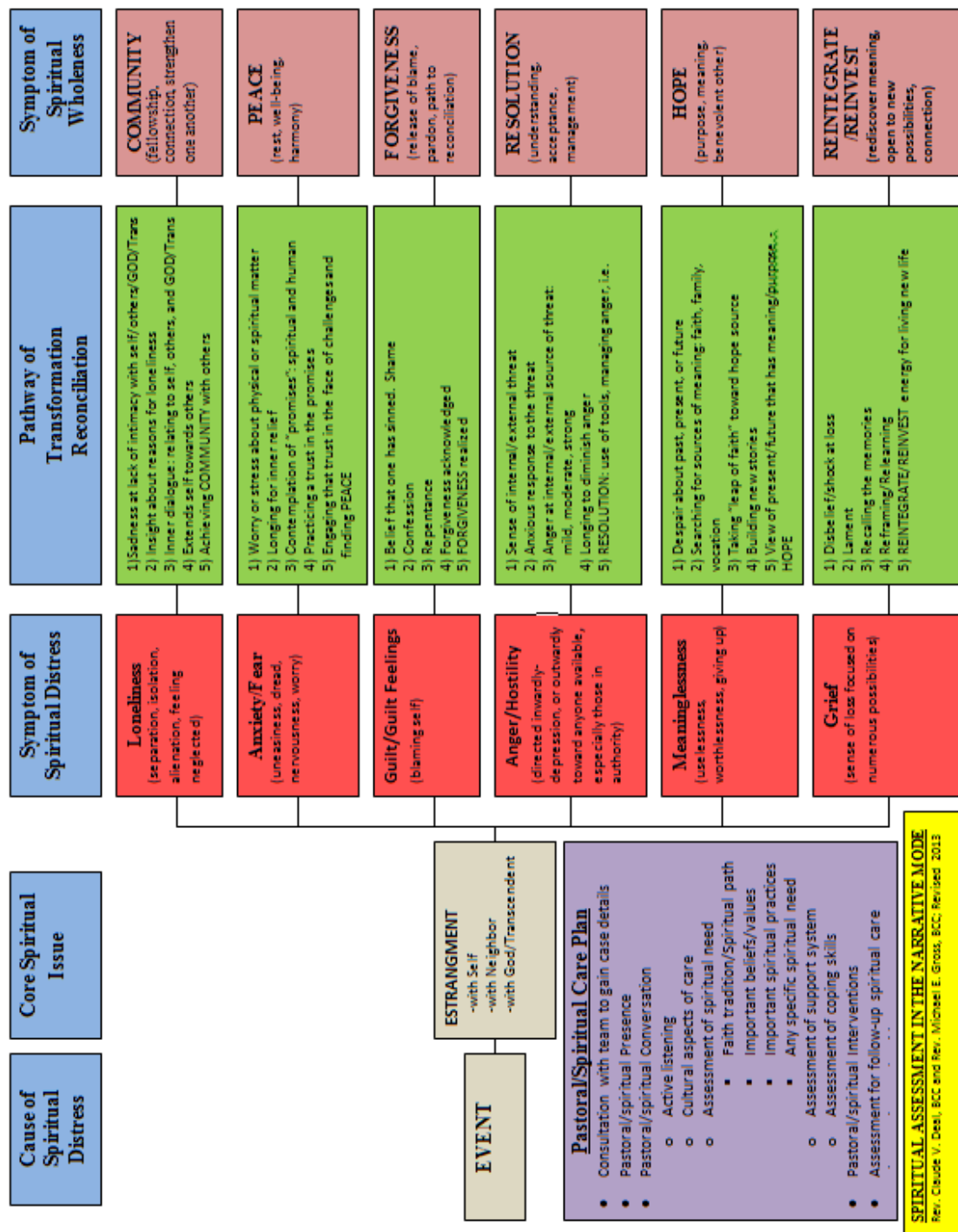
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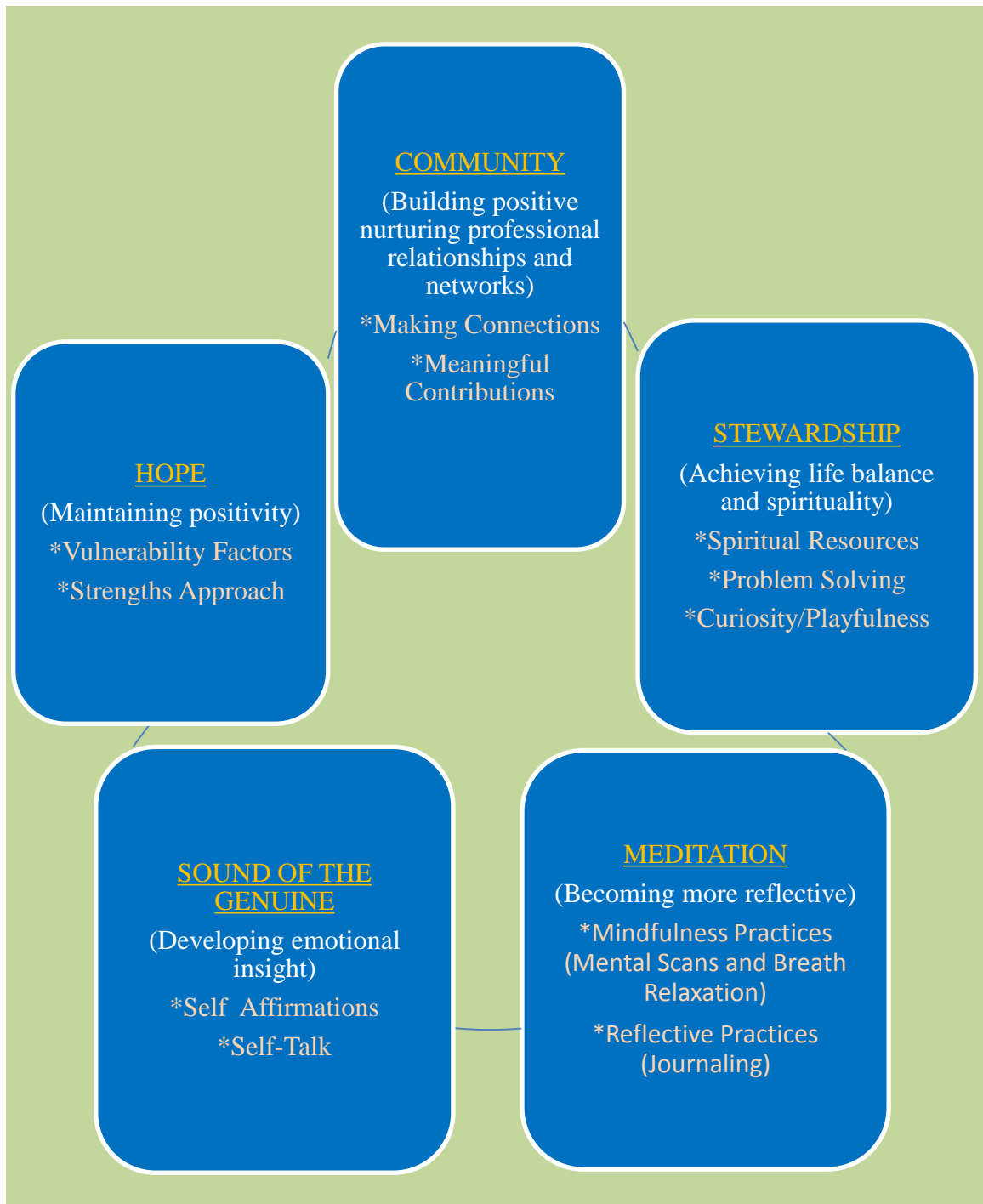
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RESILIENCY-BASED SPIRITUAL SUPPORT
CORE SPIRITUAL THEMES AND SKILLS



Spiritual Resiliency Theme Five: Stewardship

Rochelle Melander, in The Spiritual Leader's Guide to Self-Care, calls us to a life of stewardship. He writes:

In the often quoted rabbinic story, Rabbi Zusya says to his students, “in the next life, I shall not be asked. “Why were you not Moses or Issac or Jacob?” I shall be asked. “Why were you not Zusya?” Self-care involves more than eating a balanced diet and regularly visiting the doctor. Self-care means living the life God has intended for you. You are God’s own recreation. Your task is to be yourself, the person God has called you to be. This includes creating a vision for your life and then crafting a life that honors that vision. It includes caring for your body, mind and spirit, and the resources God has given you. Caring for yourself means that in the next life, you will be able to say to God, “I was very much myself, your own creation.”⁹⁶

Stewardship is finding balance in life. Moses is seen as God’s steward in the Hebrew Bible. He led the people of Israel and invited them to live in ways that would fulfill their purpose as originally perceived in creation. Stewardship of life is a path to achieving intimacy with God, with others, and with self. The resiliency theme of stewardship calls us to find balance in life that promotes us to release the image of God within us.⁹⁷

Resiliency-Based Spiritual Support: Spiritual Resilience Skills

- Spiritual Resources
- Problem Solving
- Curiosity and Playfulness
- Self-Care Plan

⁹⁶ Rochelle Melander and Harold Eppley, *The Spiritual Leader's Guide to Self-Care* (Herndon, VA: An Alban Institute Publication, 2002), 27.

⁹⁷ Terence Fretheim, *The Suffering God* (Minneapolis, MN: Augsburg Fortress Press, 1984).

SEMINAR FOUR**Celebration of Discipline**
By Richard J. Foster⁹⁸**The Inward Disciplines**

- Meditation
- Prayer
- Fasting
- Study

The Outward Disciplines

- Simplicity
- Solitude
- Submission
- Service

The Corporate Disciplines

- Confession
- Worship
- Guidance
- Celebration

⁹⁸ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: HarperCollins Publishers, 1998), 15.

SEMINAR FOUR

How to Become Resilient: You've Got the Power to Help Yourself Bounce Back...from Life!

RESILIENCE

Resilience: "an occurrence of rebounding or springing back" (Dictionary.com)
Resiliency is like a rubber band that gets stretched almost to the breaking point. Instead of snapping, it is able to spring back into shape.

Protective Factors

- Kauai Longitudinal Study by psychologists Ruth Smith and Emmy Werner.
- Persons studied from birth until fifty years of age.
- The resilient people who overcame diversity had "protective factors."

Protective Factors Protective Factors

➤ **Make Connections:**

- One of the most important protective factors is making connections with caring adults who will listen and help you put your problems in perspective.

➤ **Reading:**

- The most important benefit of reading is to learn about things that are important to you.

➤ **Problem-solving and goal setting skills:**

- Research shows that one factor that separates the resilient persons from the not-so-resilient ones is the ability to solve problems and set goals.
- **"I CAN" 4-Step Technique** (by Dr. Gregory J. Williams)
 - I. Identify the problem. You need to understand the problem and its cause before a solution is possible. To determine the cause of the problem, ask "who, what, where, and how" questions. Ask your friends or mentor to help you.

C: Can you name some solutions? Begin by brainstorming as many solution as possible no matter how far-fetched, silly, or wild they seem to you. At this step it is the number of solutions that counts, not quality!

A: Analyze the solutions. How will they work? Now is the time to analyze solutions and discard the ones you think will not work.

N: Now, pick one and use it! If it works, great! If not, try another one.

➤ **Social Skills:**

- Five most desirable qualities of a friend: humor, friendliness, helpfulness, compliments, and offers to get together.
- Five qualities that turn others off: verbal aggression, anger, dishonesty, being critical and bossiness.

➤ **Hobbies and interests:**

- Resilient persons have hobbies and interests they enjoy. For example, playing a sport, playing a musical instrument, reading, scrapbooking, writing poetry.
- Hobbies and interests can help you forget, for a time, your problems and stress.

Make A Resiliency Plan:

- ❖ Make connections (friends, colleagues, faith community, etc.) and find at least one mentor. Know when to ask for help.
- ❖ Use "I CAN" to solve problems and set goals.
- ❖ Read, so you can make good decisions.
- ❖ Enrich your life with a hobby or interest.

Henderson, Nan, Editor, *Resiliency In Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*, (Resiliency In Action: Ojai, CA, 2003), 149-150.

RESILIENCY-BASED SPIRITUAL SUPPORT
SELF-CARE PLAN

HOPE
(Maintaining positivity)

- * _____
- * _____
- * _____

COMMUNITY
(Building positive nurturing professional relationships and networks)

- * _____
- * _____
- * _____

STEWARDSHIP
(Achieving life balance and spirituality)

- * _____
- * _____
- * _____

SOUND OF THE GENUINE
(Developing emotional insight)

- * _____
- * _____
- * _____

MEDITATION
(Becoming more reflective)

- * _____
- * _____
- * _____

APPENDIX FOUR

Baseline and Post-Training Assessment Instrument and Data

(See the following pages)

Intervention Group

M. Christopher White School of Divinity
Resiliency-Based Spiritual Support: A Preventative Approach
Empowering Spiritual Resiliency In Clinical Pastoral Education Students
At Duke University Hospital
September 8, 2014

Pre-Training Questionnaire

Demographics:

Denomination/Faith Group: Free Methodist, Christian, United Methodist Church, Baptist, Baptist

Years In Ministry: 7, 10, 7, 9, 22

Age: 24, 27, 25, 27, 57

Gender: 4-Males, 1-Female

How do you understand or define “spiritual resiliency?”**Participant Responses:**

- A person’s ability to keep their spiritual convictions in light of trying and/or traumatic events.
- The ability to cope with situations that cause spiritual distress.
- I’m not sure yet.
- Capability of sustaining faith/persevering in spiritual values
- Ability to maintain some high degree of spiritual consistency, during and under adverse conditions.

How Resilient Are You? Survey by Al Siebert**Participant Scores:**

- 69
- 78
- 74
- 76
- 70

Group Total Average Score:

- 73.4

Directions: Rate the frequency that the following items apply to you using the following scale.
 1(Never), 2(Occasionally), 3(Fairly Many Times), 4(Very Often), 5(Always)

1. In a crisis or chaotic situation, I calm myself and focus on taking useful actions.
 1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
2. I’m usually optimistic. I see difficulties as temporary and expect to overcome them.
 1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)

3. I can tolerate high levels of ambiguity and uncertainty about situations.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
4. I adapt quickly to new developments. I'm good at bouncing back from difficulties.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
5. I am playful. I find the humor in rough situations, and can laugh at myself.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
6. I'm able to recover emotionally from losses and setbacks. I have friends I can talk with. I can express my feelings to others and ask for help. Feelings of anger, loss and discouragement don't last long.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
7. I feel self-confident, appreciate myself, and have a healthy concept of who I am.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
8. I'm curious. I ask questions. I want to know how things work. I like to try new ways of doing things.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
9. I learn valuable lessons from my experiences and from the experiences of others.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
10. I'm good at solving problems. I can use analytic logic, be creative, or use practical common sense.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
11. I'm good at making things work well. I'm often asked to lead groups and projects.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
12. I'm very flexible. I feel comfortable with my paradoxical complexity. I'm optimistic and pessimistic, trusting and cautious, unselfish and selfish, and so forth.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
13. I'm always myself, but I've noticed that I'm different in different situations.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
14. I prefer to work without a written job descriptions. I'm more effective when I'm free to do what I think best in each situation.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
15. I "read" people well and trust my intuitions.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
16. I'm a good listener. I have good empathy skills.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)

17. I'm non-judgmental about others and adapt to people's different personality styles.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
18. I'm, very durable. I hold up well during tough times. I have an independent spirit underneath my cooperative ways of working with others.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
19. I've been made stronger and better by difficult experiences.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
20. I've converted misfortune into good luck and found benefits in bad experiences.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)

M. Christopher White School of Divinity
Resiliency-Based Spiritual Support: A Preventative Approach
Empowering Spiritual Resiliency In Clinical Pastoral Education Students
At Duke University Hospital
September 8, 2014

Pre-Training Questionnaire

Demographics:

Denomination/Faith Group: Baptist, United Methodist Church, United Methodist Church, Baptist, Baptist

Years In Ministry: 10, 6, 5, 10, 25

Age: 58, 24, 24, 33, 63

Gender: 2-Male, 3-Female

How do you understand or define “spiritual resiliency?”

Participant Responses:

- Being able to stand firm on your beliefs
- Able to quickly respond to crises of faith without lasting spiritual problems
- Faithfulness through and despite obstacles and challenges
- To me it is relying on my spiritual life and faith to withstand the events of life and through it become stronger...in all areas of life.
- I believe it is the ability to be flexible, & compassionate in many situations.

How Resilient Are You? Survey by Al Siebert

Participant Scores:

- 67
- 76
- 70
- 61
- 75

Group Total Average Score:

- 69.8

Directions: Rate the frequency that the following items apply to you using the following scale.
 1(Never), 2(Occasionally), 3(Fairly Many Times), 4(Very Often), 5(Always)

1. In a crisis or chaotic situation, I calm myself and focus on taking useful actions.
 1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
2. I'm usually optimistic. I see difficulties as temporary and expect to overcome them.
 1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
3. I can tolerate high levels of ambiguity and uncertainty about situations.
 1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)

4. I adapt quickly to new developments. I'm good at bouncing back from difficulties.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
5. I am playful. I find the humor in rough situations, and can laugh at myself.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
6. I'm able to recover emotionally from losses and setbacks. I have friends I can talk with. I can express my feelings to others and ask for help. Feelings of anger, loss and discouragement don't last long.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
7. I feel self-confident, appreciate myself, and have a healthy concept of who I am.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
8. I'm curious. I ask questions. I want to know how things work. I like to try new ways of doing things.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
9. I learn valuable lessons from my experiences and from the experiences of others.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
10. I'm good at solving problems. I can use analytic logic, be creative, or use practical common sense.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
11. I'm good at making things work well. I'm often asked to lead groups and projects.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
12. I'm very flexible. I feel comfortable with my paradoxical complexity. I'm optimistic and pessimistic, trusting and cautious, unselfish and selfish, and so forth.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
13. I'm always myself, but I've noticed that I'm different in different situations.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
14. I prefer to work without a written job descriptions. I'm more effective when I'm free to do what I think best in each situation.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
15. I "read" people well and trust my intuitions.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
16. I'm a good listener. I have good empathy skills.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
17. I'm non-judgmental about others and adapt to people's different personality styles.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)

18. I'm, very durable. I hold up well during tough times. I have an independent spirit underneath my cooperative ways of working with others.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
19. I've been made stronger and better by difficult experiences.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
20. I've converted misfortune into good luck and found benefits in bad experiences.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)

- Even if I had practices some of these practices, putting names to them was very helpful.
- Yes, several practices that I would not have characterized as resiliency building were named as such.
- Helped to name them.

4. Do you feel the training provided will help you experience increased spiritual resiliency in the future?

Low 1 2 3 4 5 High

In what way:

4.4

- It encouraged me to pursue avenues of spiritual resiliency.
- Remember to intentionally work on them.
- Knowing what can hurt and help me in particular

5. Would you recommend this training to other persons providing pastoral/spiritual care?

Low 1 2 3 4 5 High

If so which components:

4.6

- All components so that they could find what works for them and what might not.
- I think all the components speak to the variety of strengths people have so to cut out any would possibly ostracize someone
- Practical examples/practices
- All

How Resilient Are You? Survey by Al Siebert

Participant Scores:

- 72
- 75
- 72
- 71
- 67

Group Total Average Score:

- 71.4

Directions: Rate the frequency that the following items apply to you using the following scale.

1(Never), 2(Occasionally), 3(Fairly Many Times), 4(Very Often), 5(Always)

1. In a crisis or chaotic situation, I calm myself and focus on taking useful actions.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
2. I'm usually optimistic. I see difficulties as temporary and expect to overcome them.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
3. I can tolerate high levels of ambiguity and uncertainty about situations.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
4. I adapt quickly to new developments. I'm good at bouncing back from difficulties.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
5. I am playful. I find the humor in rough situations, and can laugh at myself.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
6. I'm able to recover emotionally from losses and setbacks. I have friends I can talk with. I can express my feelings to others and ask for help. Feelings of anger, loss and discouragement don't last long.

- 1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
7. I feel self-confident, appreciate myself, and have a healthy concept of who I am.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
 8. I'm curious. I ask questions. I want to know how things work. I like to try new ways of doing things.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
 9. I learn valuable lessons from my experiences and from the experiences of others.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
 10. I'm good at solving problems. I can use analytic logic, be creative, or use practical common sense.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
 11. I'm good at making things work well. I'm often asked to lead groups and projects.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
 12. I'm very flexible. I feel comfortable with my paradoxical complexity. I'm optimistic and pessimistic, trusting and cautious, unselfish and selfish, and so forth.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
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1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
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 18. I'm, very durable. I hold up well during tough times. I have an independent spirit underneath my cooperative ways of working with others.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
 19. I've been made stronger and better by difficult experiences.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
 20. I've converted misfortune into good luck and found benefits in bad experiences.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)

Control Group

M. Christopher White School of Divinity
 Resiliency-Based Spiritual Support: A Preventative Approach
 Empowering Spiritual Resiliency In Clinical Pastoral Education Students
 At Duke University Hospital
 October 20, 2014

Post-Training Questionnaire

Demographics:

Denomination/Faith Group: Baptist, United Methodist Church, United Methodist Church, Baptist, Baptist

Years In Ministry: 10, 6, 5, 10, 25

Age: 58, 24, 25, 33, 63

Gender: 2-Male, 3-Female

1. How do you understand or define “spiritual resiliency?”**Participant Responses:**

- No response
- No response
- Spiritual resiliency is maintaining joy in the Lord and faith even through turmoil or trial.
- Maintaining faith and God’s sovereignty in all situations
- The ability to maintain faith and be encouraged in the hard times.

2. Did you develop a greater understanding of the biblical, theological and psychological foundations for using spiritual resiliency practices for preventative spiritual support?

Low High
 1 2 3 4 5

In what way:

- Not asked of the control group

3. Did you become more aware of spiritual resiliency practices during this training experience?

Low High
 1 2 3 4 5

How so:

- Not asked of the control group

4. Do you feel the training provided will help you experience increased spiritual resiliency in the future?

Low High
 1 2 3 4 5

In what way:

- Not asked of the control group

5. Would you recommend this training to other persons providing pastoral/spiritual care?

Low High
 1 2 3 4 5

If so which components:

- Not asked of the control group

How Resilient Are You? Survey by Al Siebert

Participant Scores:

- 66
- 74
- 72
- 64
- 74

Group Total Average Score:

- 70

Directions: Rate the frequency that the following items apply to you using the following scale.
1(Never), 2(Occasionally), 3(Fairly Many Times), 4(Very Often), 5(Always)

1. In a crisis or chaotic situation, I calm myself and focus on taking useful actions.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
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1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
3. I can tolerate high levels of ambiguity and uncertainty about situations.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
4. I adapt quickly to new developments. I'm good at bouncing back from difficulties.
1(Never) 2(Occasionally) 3(Fairly Many Times) 4(Very Often) 5(Always)
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9. I learn valuable lessons from my experiences and from the experiences of others.
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11. I'm good at making things work well. I'm often asked to lead groups and projects.
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APPENDIX FIVE

Seminar Evaluation Instrument Data and Analysis

1. Seminar One
2. Seminar Two
3. Seminar Three
4. Seminar Four

(See the following pages)

M. Christopher White School of Divinity

Resiliency-Based Spiritual Support: A Preventative Approach Seminar One: September 15, 2014

Seminar Evaluation

Please feel free to add additional comments on the back of this form. –Thank You!

1. Was the content in this session relevant to you?

How so:

- No comments

Low High

1 2 3 4 5

4.4

2. Was the content in this session new for you?

In what way:

- Old content with a new name
- More so in presentation than in content

Low High

1 2 3 4 5

3.8

3. Were the key points clearly communicated?

Comments:

- No comments

Low High

1 2 3 4 5

4.2

4. Will this training experience improve your ability to provide spiritual care for others?

In what way:

- It will provide me with need tools for self-care. Allow me to be efficiently present with patients.
- I will have to practice this before I can know whether it will improve anything

Low High

1 2 3 4 5

4.2

5. Has this experience increased your awareness of resiliency-based spiritual support?

How so:

- No comments

Low High

1 2 3 4 5

4.0

6. Has this seminar provided ideas and skills for increased coping and stress management?

How so:

- I would like to see them fleshed out more.
- More examples would be helpful

Low High

1 2 3 4 5

3.2

7. List three things that you learned or discovered today:

- Preparation through resilience is needed for self-care
- Resiliency preparation can serve as protective factor
- Resilience can be found and supported in community
- the information indicates that it is an anomaly that I am as resilient as I am
- the chart on symptoms of spiritual distress-spiritual wholeness...incredibly helpful
- My optimism is a strength for resiliency
- Complete competence in all themes is not necessary to be resilient
- Community is theologically and psychologically supported
- I should participate in multiple self-care activities.
- I don't do enough spiritual resilience. I maybe do 2 of 5?
- I need to be more intentional about spiritual resilience
- Some parallels between psychology and theology
- How different people in our group cope
- Jenga is for all ages

8. List three new self-care activities that you plan to utilize in the future:

- Listening to my thoughts and feelings
- Becoming more reflective by sitting down and listening to myself
- Resilience is a part of active life balancing
- Meditation
- Set boundaries
- Reflect more
- Let my optimism continue to be strong
- Ask others if my life seems well balanced
- Journaling
- Self-reflection
- Mutual accountability (community)
- I plan to seek a more intentional support group.
- Daily reflection
- Journaling

9. What did you find most helpful during the seminar?

- Information and discussion
- Chart on symptoms of spiritual distress-spiritual wholeness
- Discussion
- Theme one: community
- The wheel...It made sense and was easy to see how they are connected.
- The chart w/specific examples. It wasn't all theoretical. It had practical suggestions.
- Getting to know my cohort better.

10. What suggestions do you have for enhancing future seminars?

- If possible, more time for discussion about the topics and ideas covered.
- Keep it practical. More practical examples to elaborate on. It is easier to comprehend when there is something we can relate to.

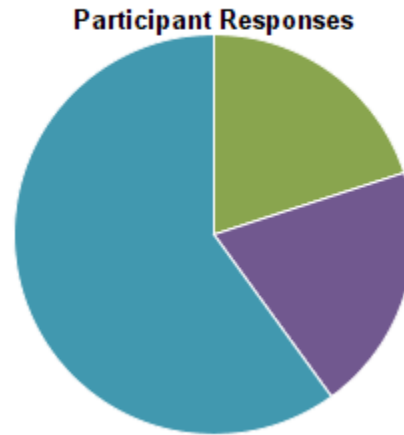
11. Any additional comments:

- Thanks for sharing.

Seminar One Qualtrics Analysis

1. Was the content in this session relevant to you?

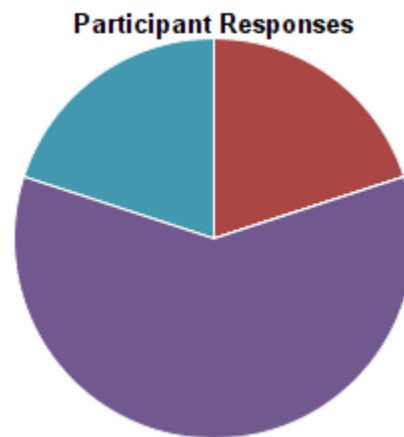
■ Never
 ■ Occasionally
 ■ Fairly Many Time
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Time	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	1	1	3	5	4.40
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				5				
Mean				4.40				
Variance				0.80				
Standard Deviation				0.89				
Total Responses				5				

2. Was the content in this session new for you?

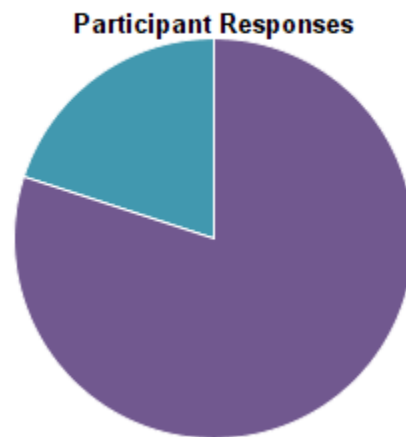
■ Never
■ Occasionally
■ Fairly Many Times
■ Very Often
■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	1	0	3	1	5	3.80
Statistic				Participant Responses				
Min Value				2				
Max Value				5				
Median				4				
Mean				3.80				
Variance				1.20				
Standard Deviation				1.10				
Total Responses				5				

3. Were the key points clearly communicated?

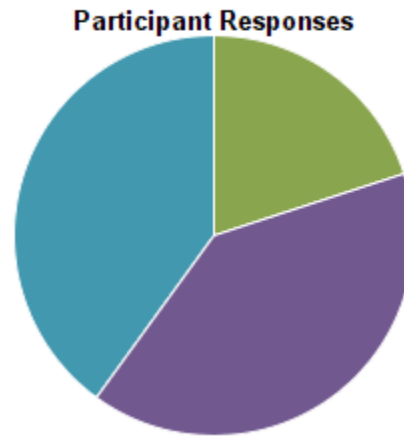
■ Never
■ Occasionally
■ Fairly Many Times
■ Very Often
■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	0	4	1	5	4.20
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.20				
Variance				0.20				
Standard Deviation				0.45				
Total Responses				5				

4. Will this training experience improve your ability to provide spiritual care for others?

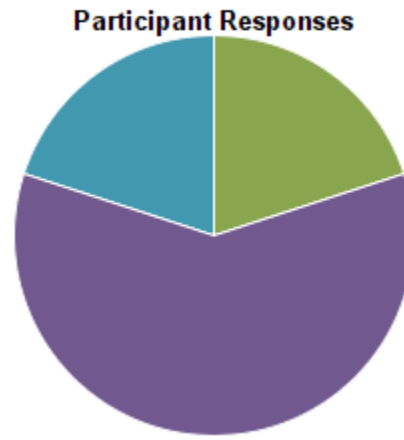
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	1	2	2	5	4.20
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.20				
Variance				0.70				
Standard Deviation				0.84				
Total Responses				5				

5. Has this experience increased your awareness of resiliency-based spiritual support?

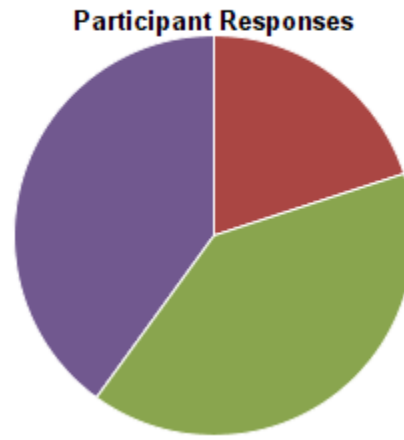
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	1	3	1	5	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.50				
Standard Deviation				0.71				
Total Responses				5				

6. Has this seminar provided ideas and skills for increased coping and stress management?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	1	2	2	0	5	3.20
Statistic				Participant Responses				
Min Value				2				
Max Value				4				
Median				3				
Mean				3.20				
Variance				0.70				
Standard Deviation				0.84				
Total Responses				5				

Intervention Group

M. Christopher White School of Divinity

Resiliency-Based Spiritual Support: A Preventative Approach Seminar Two: September 22, 2014

Seminar Evaluation

Please feel free to add additional comments on the back of this form. –Thank You!

1. Was the content in this session relevant to you?

How so:

- Hope is a common topic in our hospital work.

Low High

1 2 3 4 5

4.4

2. Was the content in this session new for you?

In what way:

- Hope isn't new-yet needs to be reminded.

Low High

1 2 3 4 5

3.8

3. Were the key points clearly communicated?

Comments:

- Good probing questions and variety of presentation styles

Low High

1 2 3 4 5

4.6

4. Will this training experience improve your ability to provide spiritual care for others?

In what way:

- It helped name various issues relating to hope

Low High

1 2 3 4 5

4.0

5. Has this experience increased your awareness of resiliency-based spiritual support?

How so:

- No comments

Low High

1 2 3 4 5

4.2

6. Has this seminar provided ideas and skills for increased coping and stress management?

How so:

- I had already practiced some of the things but there are some new things to think about.
- Maybe further discussion on where to find hope.

Low High

1 2 3 4 5

3.6

7. List three things that you learned or discovered today:

- Personal resilience protective factors
- That vulnerability factors exist that may hinder.
- That relationships are useful protective factors.
- Contrasting narrative
- How to reconcile and approach contrasting narratives
- Different perspectives on hope
- Hoping, in general, has positive outcomes
- Hopelessness can still be a way to cope
- Humor is a legitimate protective factor.
- Chaplains supply/agents of hope
- Hope has expectations
- The future is open-ended.
- Counter negative with positive—vulnerabilities w/ strengths, dread w/ hope
- My main protective factors
- Reflections on hope

8. List three new self-care activities that you plan to utilize in the future:

- Use established nurturing relationships for positive building, coping , and adverse situations
- Considering my protective factors
- Reflect on my vulnerabilities
- Feel comfortable with a strong sense of self worth
- Laugh more
- Wake
- Walk on (Unreadable) responses for hope
- Humor
- Flexibility
- Creativity
- Competence
- Self-worth
- Spirituality

9. What did you find most helpful during the seminar?

- Discussion
- Discussion on how hoping can look, even if the thing hoped for is unreasonable.
- Speaking about the protective factors that facilitate resiliency
- Discussion on hope, what is it, what is it founded in (for various people)

10. What suggestions do you have for enhancing future seminars?

- More Jenga.
- More time to discuss. I really enjoyed the conversation.
- Possibly examples of vulnerability factors.
- List out relationships
- Ways to use humor, if there was more time
- More fleshed out practical suggestions of ideas/concepts

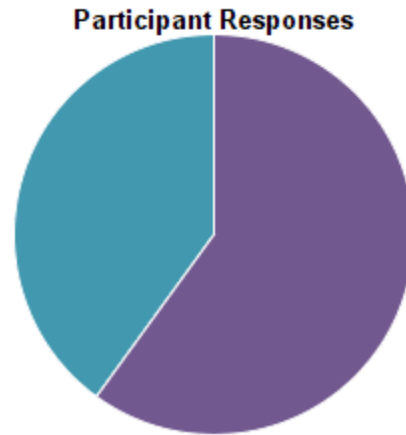
11. Any additional comments:

- Great job! More game time
- Thanks

Seminar Two Qualtrics Analysis

1. Was the content in this session relevant for you?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always

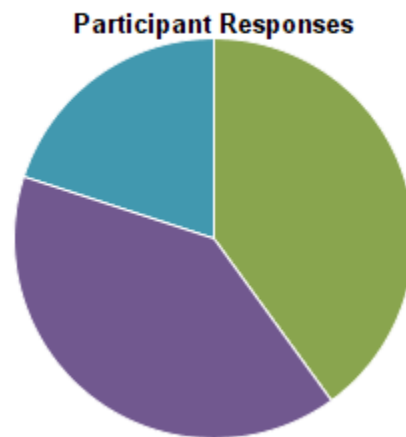


#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	0	3	2	5	4.40

Statistic	Participant Responses
Min Value	4
Max Value	5
Median	4
Mean	4.40
Variance	0.30
Standard Deviation	0.55
Total Responses	5

2. Was the content in this session new for you?

■ Never
■ Occasionally
■ Fairly Many Times
■ Very Often
■ Always

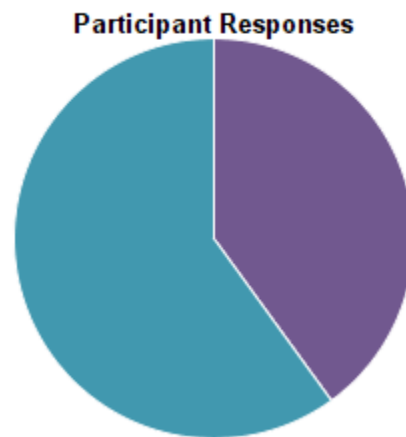


#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	0	2	2	1	5	3.80

Statistic	Participant Responses
Min Value	3
Max Value	5
Median	4
Mean	3.80
Variance	0.70
Standard Deviation	0.84
Total Responses	5

3. Were the key points clearly communicated?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always

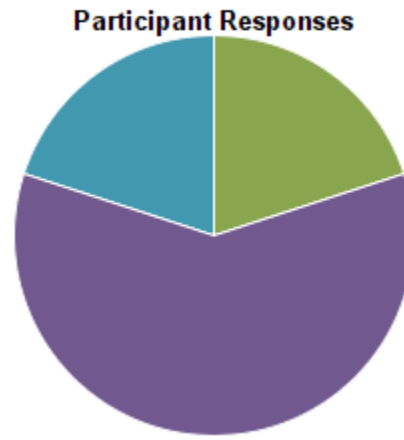


#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	0	2	3	5	4.60

Statistic	Participant Responses
Min Value	4
Max Value	5
Median	5
Mean	4.60
Variance	0.30
Standard Deviation	0.55
Total Responses	5

4. Will this training experience improve your ability to provide spiritual care for others?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always

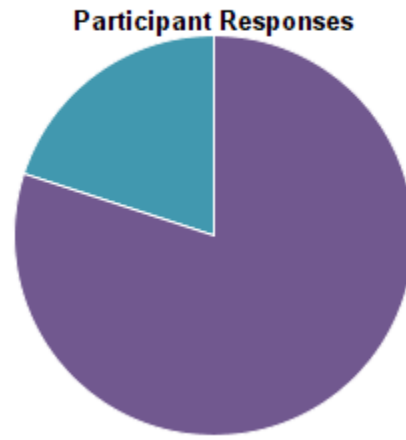


#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	1	3	1	5	4.00

Statistic	Participant Responses
Min Value	3
Max Value	5
Median	4
Mean	4.00
Variance	0.50
Standard Deviation	0.71
Total Responses	5

5. Has this experience increased your awareness of resiliency-based spiritual support?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always

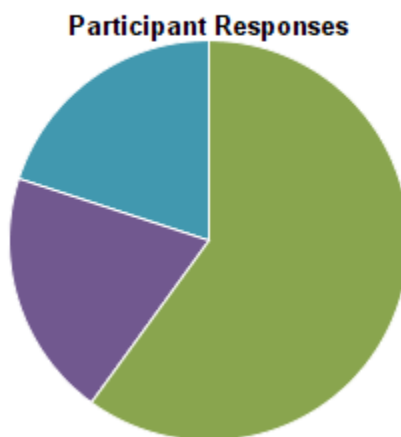


#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	0	4	1	5	4.20

Statistic	Participant Responses
Min Value	4
Max Value	5
Median	4
Mean	4.20
Variance	0.20
Standard Deviation	0.45
Total Responses	5

6. Has this seminar provided ideas and skills for increased coping and stress management?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	0	3	1	1	5	3.60

Statistic	Participant Responses
Min Value	3
Max Value	5
Median	3
Mean	3.60
Variance	0.80
Standard Deviation	0.89
Total Responses	5

Intervention Group

M. Christopher White School of Divinity

Resiliency-Based Spiritual Support: A Preventative Approach Seminar Three: September 29, 2014

Seminar Evaluation

Please feel free to add additional comments on the back of this form. –Thank You!

[Only four participants attended and completed the evaluation]

- | | Low | | High |
|--|-----|---------------|------|
| 1. Was the content in this session relevant to you? | | | |
| How so: | 1 | 2 3 4 5 | |
| ➤ It affirms that self-talk and self-affirmation are helpful in building of one's resiliency. | | | |
| ➤ Seemed the most practical to me so far | | | 4.0 |
| | | | |
| 2. Was the content in this session new for you? | | | |
| In what way: | 1 | 2 3 4 5 | |
| ➤ It put name to actions already a part of my self-care | | | 4.0 |
| | | | |
| 3. Were the key point clearly communicated? | | | |
| Comments: | 1 | 2 3 4 5 | |
| ➤ No comments | | | 4.5 |
| | | | |
| 4. Will this training experience improve your ability to provide spiritual care for others? | | | |
| In what way: | 1 | 2 3 4 5 | |
| ➤ How can I use this in the hospital setting? | | | 4.0 |
| | | | |
| 5. Has this experience increased your awareness of High resiliency-based spiritual support? | | | |
| How so: | 1 | 2 3 4 5 | |
| ➤ It has given me resources to use. | | | 4.0 |
| | | | |
| 6. Has this seminar provided ideas and skills for increased coping and stress management? | | | |
| How so: | 1 | 2 3 4 5 | |
| ➤ No comments | | | 4.25 |

7. List three things that you learned or discovered today:

- Journaling entry to be thrown away and not dwelled on
- Games as a legitimate source of self-care
- Thoughts + Feelings = Actions
- A practice of suggestive a way to reach genuine self.
- There's an app for that
- Self-affirmation is important
- Meditation is not for me-But it is for others
- Strategies for self-talk

8. List three new self-care activities that you plan to utilize in the future:

- Eating well.
- Playing Mahjong as a reflective self-care act.
- Being okay with my thoughts during prayer/meditation.
- Reaching genuine self
- Tetris
- Need to spend more time in self-care
- Journal
- Self-talk
- Meditation
- Drawings

9. What did you find most helpful during the seminar?

- The list of self-care resources/menu
- Information plus discussion
- Practicing self-talk
- Meditation
- Practicing the strategies

10. What suggestions do you have for enhancing future seminars?

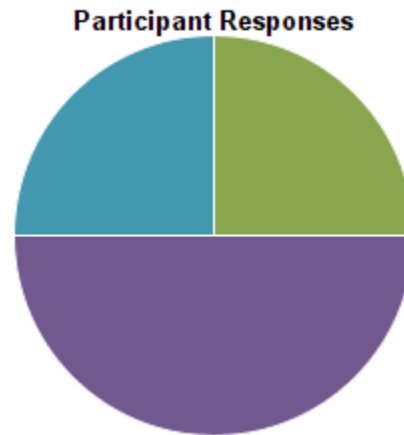
- Possibly be able to try 2-3 meditation techniques.
- This was very helpful.
- Journal exercise?

11. Any additional comments:

Seminar Three Qualtrics Analysis

1. Was the content in this session relevant to you?

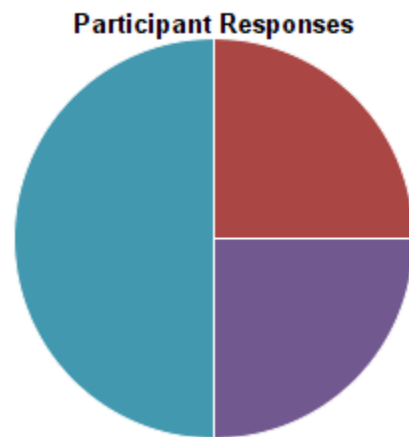
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	1	2	1	4	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.67				
Standard Deviation				0.82				
Total Responses				4				

2. Was the content in this session new for you?

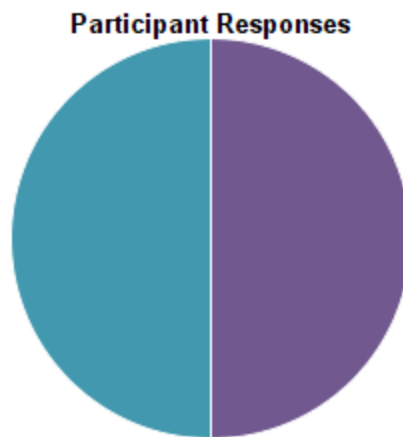
■ Never
■ Occasionally
■ Fairly Many Times
■ Very Often
■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	1	0	1	2	4	4.00
Statistic				Participant Responses				
Min Value				2				
Max Value				5				
Median				4.5				
Mean				4.00				
Variance				2.00				
Standard Deviation				1.41				
Total Responses				4				

3. Were the key points clearly communicated?

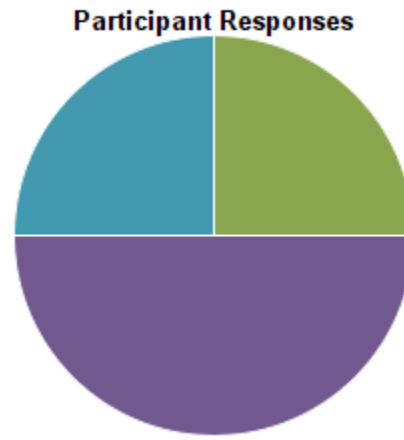
■ Never
■ Occasionally
■ Fairly Many Times
■ Very Often
■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	0	2	2	4	4.50
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4.5				
Mean				4.50				
Variance				0.33				
Standard Deviation				0.58				
Total Responses				4				

4. Will this training experienced improve your ability to provide spiritual care for others?

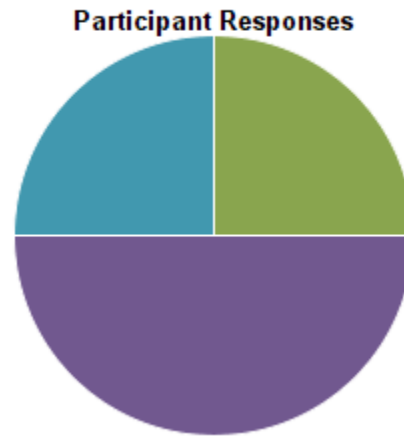
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	1	2	1	4	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.67				
Standard Deviation				0.82				
Total Responses				4				

5. Has this experience increased your awareness of resiliency-based spiritual support?

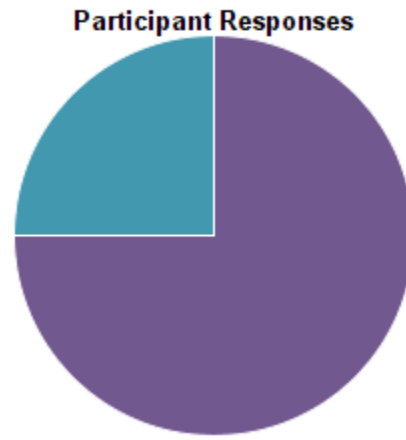
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	1	2	1	4	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.67				
Standard Deviation				0.82				
Total Responses				4				

6. Has this seminar provided ideas and skills for increased coping and stress management?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	0	0	3	1	4	4.25
Statistic				Participant Responses				
Min Value				4				
Max Value				5				
Median				4				
Mean				4.25				
Variance				0.25				
Standard Deviation				0.50				
Total Responses				4				

M. Christopher White School of Divinity

Resiliency-Based Spiritual Support: A Preventative Approach Seminar Four: October 6, 2014

Seminar Evaluation

Please feel free to add additional comments on the back of this form. –Thank You!

1. Was the content in this session relevant to you?

How so:

- I enjoyed the discussion around identity.

Low High

1 2 3 4 5

3.8

2. Was the content in this session new for you?

In what way:

- No comments

Low High

1 2 3 4 5

3.6

3. Were the key points clearly communicated?

Comments:

- No comments

Low High

1 2 3 4 5

4.0

4. Will this training experience improve your ability to provide spiritual care for others?

In what way:

- I think this section invited us to consider how all these factors function as a greater whole.

Low High

1 2 3 4 5

3.6

5. Has this experience increased your awareness of resiliency-based spiritual support?

How so:

- It helped me name some practices.

Low High

1 2 3 4 5

4.0

6. Has this seminar provided ideas and skills for increased coping and stress management?

How so:

- No comments

Low High

1 2 3 4 5

3.6

7. List three things that you learned or discovered today:

- Stewardship is about balance
- Intimacy with God, others, self
- We all have image of God
- Stewarding includes our self
- Part of what it means to be our self is to allow God to say who we are.
- Playfulness allows us to experience ourselves

8. List three new self-care activities that you plan to utilize in the future:

- Playfulness
- "I CAN"
- Reading
- Asking others about what they see as my "self"
- Seeing worship as forming who I am
- Looking at these sheets for ideas when I need to be resilient
- Reflection
- Morning prayer
- Reading: fiction/meditative

9. What did you find most helpful during the seminar?

- The playful talk
- The theme/example. Discussion on what it means that God's image and God's desire for us create who we are. (that was not worded well on my part.)
- Discussion

10. What suggestions do you have for enhancing future seminars?

- Games
- More practice/try it out.
- I would like more discuss-able material. A lot of the information was informative but it's scientific-ness made it difficult to discuss.

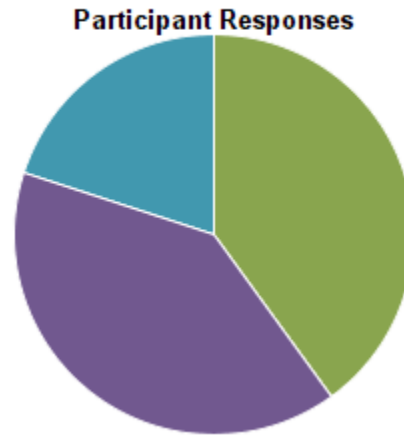
11. Any additional comments:

- No comments

Seminar Four Qualtrics Analysis

1. Was the content in this session relevant to you?

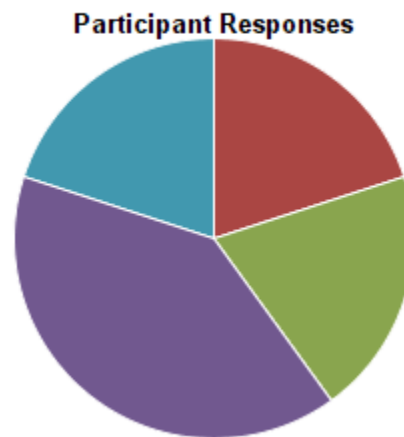
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
1	Participant Responses	0	0	2	2	1	5	3.80
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				3.80				
Variance				0.70				
Standard Deviation				0.84				
Total Responses				5				

2. Was the content in this session new for you?

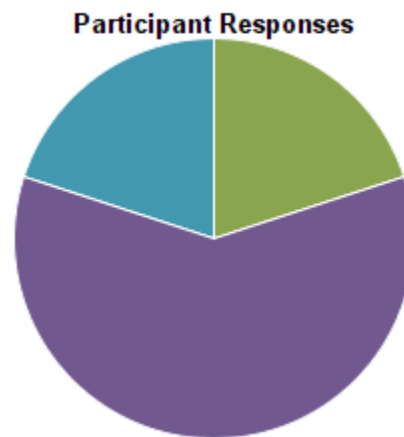
■ Never
■ Occasionally
■ Fairly Many Times
■ Very Often
■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
2	Participant Responses	0	1	1	2	1	5	3.60
Statistic				Participant Responses				
Min Value				2				
Max Value				5				
Median				4				
Mean				3.60				
Variance				1.30				
Standard Deviation				1.14				
Total Responses				5				

3. Were the key points clearly communicated?

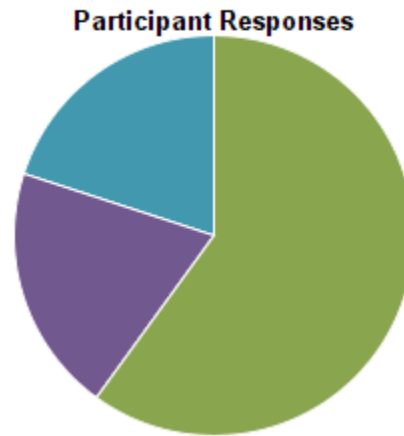
■ Never
■ Occasionally
■ Fairly Many Times
■ Very Often
■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
3	Participant Responses	0	0	1	3	1	5	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				0.50				
Standard Deviation				0.71				
Total Responses				5				

4. Will this training experience improve your ability to provide spiritual care for others?

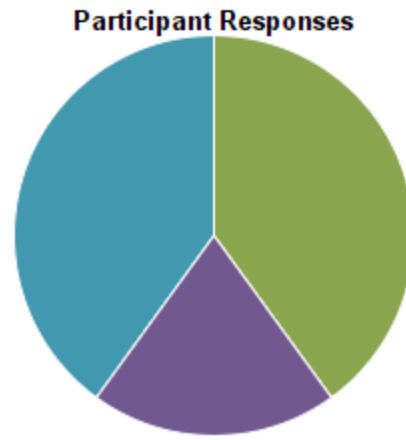
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
4	Participant Responses	0	0	3	1	1	5	3.60
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				3				
Mean				3.60				
Variance				0.80				
Standard Deviation				0.89				
Total Responses				5				

5. Has this experience increased your awareness of resiliency-based spiritual support?

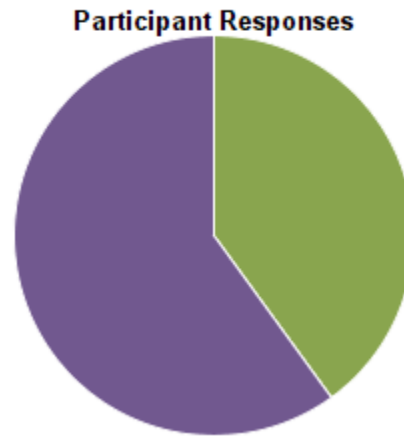
■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
5	Participant Responses	0	0	2	1	2	5	4.00
Statistic				Participant Responses				
Min Value				3				
Max Value				5				
Median				4				
Mean				4.00				
Variance				1.00				
Standard Deviation				1.00				
Total Responses				5				

6. Has this seminar provided ideas and skills for increased coping and stress management?

■ Never
 ■ Occasionally
 ■ Fairly Many Times
 ■ Very Often
 ■ Always



#	Question	Never	Occasionally	Fairly Many Times	Very Often	Always	Total Responses	Mean
6	Participant Responses	0	0	2	3	0	5	3.60
Statistic				Participant Responses				
Min Value				3				
Max Value				4				
Median				4				
Mean				3.60				
Variance				0.30				
Standard Deviation				0.55				
Total Responses				5				

APPENDIX SIX

Spiritual Resiliency E-Journal Entries

(See the following pages)

Spiritual Resiliency E-Journal Entries

E-Journal Questions:

- (1) What spiritual resiliency protective factor(s) did you integrate this week?
- (2) How was that spiritual resiliency protective factor(s) helpful or unhelpful to your experience of personal resilience?

Journal Week One:

- I was so busy this week with my first on-call and all. I had not time to think about resiliency.
- Here is my Resiliency e-journal (thanks for the reminder). Unfortunately, I do not have handout nearby and won't have access to it until Saturday, so the language I use may not mirror that which you used in your presentation.

(1) This week a resiliency protective factor I used was purposefully reaching out to an old friend who is a pastor and talking about our spiritual lives. He is a long-time friend and I realized that in order to take care of my spiritual life, I need him in my life in a more substantial manner.

(2) This seemed helpful because I was able to strengthen a friendship that is very important to me and which I value very much. It also made me feel that if something should happen, my friend would be a great person to help me through a difficult time.

- I apologize for the late response. I took an email Sabbath and missed your friendly reminder. I think my week was a bit different than the context of resiliency preventive care/building, since I was trying to bounce back from the weekend on-call experience. So it was like a test of my current resiliency, which to be honest feels non-existent but I know it is there since I haven't completely walked away or changed course.

(1) What spiritual resiliency protective factor(s) did you integrate this week? So, I think the main factors I used were finding good listening ears (supervisor, group members, my father, my pastor) and considering boundaries (knowing what to expect and where I can draw lines). I did make "meaningful contributions" to others, but it did not feel sustaining but rather draining. So I do not think that actually helped with my resiliency but was rather part of the struggle.

(2) How was that spiritual resiliency protective factor(s) helpful or unhelpful to your experience of personal resilience? I think the listening ears, which kind of overlaps with positive connections (since they were not strangers but part of my social networks), was the most helpful in processing my experiences,

understanding them, and considering how to move forward from them. The boundaries reflection also helped with the moving forward, in that it countered some of the dread and fear of this sort of thing happening again. I think those emotions would strongly feed a choice to walk away or drastically alter course (not be resilient), because if I was not sure this did not need to be repeated, then I would not want to risk it. I am not sure if that was clear, but I do not know how else to word it. Perhaps, I am able to keep going because I know things can be different in the future, i.e., when this happens again, I can draw a line and demand help, instead of being stuck alone.

On a completely different note, I am curious if certain personalities are more resilient than others?

- (1)I have found that the biggest factor present in my visits this week has been “Provide Care and Support.” I had found that a lot of my visits were me focusing on trying to figure out some kind of answer to some kind of implicit question. However, the idea of “nurturing” requires me to be silent, not simply to hear the question, but as a part of the nurturing process itself. I don’t need to always provide an answer, although listening and waiting through silences can be rather difficult for me at times.

(2)I think the factors are helpful as they name some aspects of learning to deal with difficult situations that we may know of but do not know how to begin to put them into practice. By naming some of these aspects, I felt that it enabled me to recognize how I am growing and need to grow with giving me a direction for how to do so.

- (1)This past week, I made a connection with the Campus Minister at the University of Florida. Campus Ministry is the area I am pursuing after I graduate seminary this year, so I am trying to make connections with people in campus ministry. She is a younger Campus Minister, so she shared how she felt when she was in my position.

(2)I think that this protective factor will help me in the long run, because she is someone I can go to for community before and/or after I get a job in Campus Ministry.

Journal Week Two:

- (1)This past week, the spiritual resiliency protective factor I used was creativity. I spent some time, in the midst of my busy calendar, to play guitar.

(2)It helped me relax and be creative in order to refresh my mind.

- Here are the answers for my e-journal this week. Thank you for such wonderful seminars.

(1) Having a positive view of the future.

(2) While having a discussion with my significant other, things were not ending on a happy note. By having a positive view of our future, I was able to feel encouraged about things to come even if things right now are not exactly how we would like them. In particular, long distance relationships are hard and by focusing on the future where the distance is much, much shorter, I was not discouraged and was able to continue on.

- (1) What spiritual resiliency protective factor(s) did you integrate this week?
-relationships and perseverance and competence

(2) How was that spiritual resiliency protective factor(s) helpful or unhelpful to your experience of personal resilience?

-I feel like the only one of those factors that I actually choose/had any control over was relationships. I chose to spend time with people and to share what is going on with them. I feel sick of persevering, and I am tired of having to – I want to rest. The competence was a blessing from some of the patients I visited, who encouraged me and made me feel like I was doing my job right. I completely failed at, had negative resilience(?) in positive view of personal future and independence. I think they undermined the positive efforts from the other factors.

- (Fact-to-Face reflection; instead of journal):
My spiritual resiliency practice this week happened while I was on-call. I had a lot of stuff on my mind and was feeling really heavy. The Decedent Care representative and I responded to a death. Once the case was over, we started sharing together. I shared a lot with him. It helped me for him to listen to me. He shared and I listened to him. My experience of community with him really helped me to do the rest of my on-call. I guess I just unloaded on him. It was so helpful.
- I apologize for my negligence. I just realized I had forgotten to send you my journal again but I have now set a reminder in my calendar.

I have been reflecting a lot on the hope seminar as a lot of my current anxieties have a lot to do with the future, particularly touching upon a lot of my insecurities. A big way that I have been attempting to name some of my vulnerabilities is through my weekly meetings with CPE SUPERVISOR. I feel that I am currently living in a strange tension, one where I would consider myself as a cognitively hopeful person (I know that God will work all things out) but my current experience and lack of knowledge of how that will come to be is quite frustrating. Beyond my personal story, even the wider narrative of the now-and-not-yet of the kingdom of God seems to speak of this kind of tension between our hope in the working of “God which is present and completion of that hope which is still future.

All in all, I have found relationships and spirituality to be the most helpful. I'm not sure that I have found any protective factors unhelpful.

Journal Week Three:

- (1) What spiritual resiliency protective factor(s) did you integrate this week?
This past week I played guitar for a few hours before I started to do more work.
- (2) How was that spiritual resiliency protective factor(s) helpful or unhelpful to your experience of personal resiliency?
It was helpful because it helped me rest/renew myself before starting something new.
- This past week I started attending morning prayer which has been a wonderful way of becoming mindful of my own worries and establishing a foundation for the rest of my day. The process of confession, recitation of the creeds, and the community that I have found there have been a wonderful support through the variety of things happening this semester. While this is clearly the protective factors or spirituality and relationships, there is a lot of learning that goes on as well which I feel has been stretching my understanding of those other protective factors as well.
- Sorry for the late response.
(1) This week I integrated meditation into my life through mahjong.
- (2) While I normally play mahjong, I took the time this week to play mahjong very intentionally and with the hopes that it be a meditative experience for me. I was able to relax, not think about other things going on outside of the game, and simply relax. It was helpful and I was glad to have a meditative exercise that felt applicable to me and my life.
- (Fact-to-Face reflection; instead of journal):
I was sick this week. It was hard to breath. I did not experience community and my hope was really down.
- (Fact-to-Face reflection; instead of journal):
My focus this week was on hope. I prayed. I meditated on Job.

Journal Week Four:

- (1) Spent time in prayer. Semi-meditative. Hope?
- (2) Helped me to center myself. I was under stress and spent time asking God for help.

- (1) This past week I spent a significant amount of time with my parents and my ailing grandmother. Through spending time with them I was able to help affirm my sense of belonging in my family.

(2) I know that if a traumatic event were to happen. I can always turn to my parents for comfort and support. I also realize that they also feel that they can come to me. I think that our healthy family dynamic helps my resilience now and in the future.

- (1) Community-met with friend to talk/pray, met w/ mentor, & normal group activities

Gardening & bath-time to meditate

Hope-trying to expect positive outcome/trust God to resolve things/take care of me

(2) helped me to not be overwhelmed by issues in personal life, to “recharge”, and to zoom out & find hope in greater narrative.

- (1) With break happening, I feel like I lost a lot of my sources of resiliency. No morning prayers, much of my community was gone, but I found myself turning toward self-reflection meditated through fiction (I can tell a lot about how I am feeling by what kind of stories I am being drawn to.)

(2) Being aware of my loss of several factors made me much more watchful of possible sources of spiritual distress. In being more aware, I was able to mediate some of those stresses before I would have needed my spiritual resiliency practices.

- No response.

APPENDIX SEVEN

Resiliency-Based Spiritual Support: A Preventative Approach Participant Designed Self-care Plan

	Community	Hope	Sound of the Genuine	Meditation	Stewardship
1	<ul style="list-style-type: none"> ➤ Visiting an elder ➤ Within my church community 	<ul style="list-style-type: none"> ➤ Reaffirming my beliefs, main goal, and immediate focus. ➤ Reaffirming spiritual resources 	<ul style="list-style-type: none"> ➤ Continuous monitoring ➤ Prayer which places God conscious focus 	<ul style="list-style-type: none"> ➤ Reading daily biblical story that inform me of God's power and provision 	<ul style="list-style-type: none"> ➤ No response
2	<ul style="list-style-type: none"> ➤ Keeping in touch with friends ➤ Mentor ➤ Church community 	<ul style="list-style-type: none"> ➤ Listening to and cherishing others' hope 	<ul style="list-style-type: none"> ➤ Journaling affirmations given by others to balance out my own self-critique 	<ul style="list-style-type: none"> ➤ Painting ➤ Memorizing scripture while exercising 	<ul style="list-style-type: none"> ➤ Humor ➤ Routine rest ➤ Corporate disciplines
3	<ul style="list-style-type: none"> ➤ Mentors ➤ Small group ➤ Colleagues 	<ul style="list-style-type: none"> ➤ Strength ➤ Be positive 	<ul style="list-style-type: none"> ➤ Affirmations 	<ul style="list-style-type: none"> ➤ Guitar/ worship ➤ Journal 	<ul style="list-style-type: none"> ➤ Reading ➤ Hobbies ➤ Music
4	<ul style="list-style-type: none"> ➤ Reach out to those I respect ➤ Go to friends when stressed 	<ul style="list-style-type: none"> ➤ Read hopeful scripture ➤ Smile in the face of adversity 	<ul style="list-style-type: none"> ➤ No response 	<ul style="list-style-type: none"> ➤ Games as reflective time ➤ Take time to not be busy 	<ul style="list-style-type: none"> ➤ No response
5	<ul style="list-style-type: none"> ➤ Spiritual direction ➤ Community ➤ Church 	<ul style="list-style-type: none"> ➤ Morning prayer ➤ Spirituality ➤ Self-reflection re: vulnerability factors 	<ul style="list-style-type: none"> ➤ Solitude ➤ Reading Hikes 	<ul style="list-style-type: none"> ➤ Spirituality ➤ Learning 	<ul style="list-style-type: none"> ➤ Playfulness ➤ Community ➤ Learning

APPENDIX EIGHT

Resiliency-Based Spiritual Support: A Preventative Approach

Association for Clinical Pastoral Education Supervisor Reflections

- Really liked the incorporation of games, which at beginning of the unit made way for students to bond and share about themselves through play-as well as reinforce learning.
- Helpful focus on caring for self in midst of stress for students with multiple/competing demands of CPE, school and work. Made easy to transfer these self-skills to pastoral care assessments and interventions.
- The presentations provided much “grist for the mill”. Appreciative of encouragement to use the CPE process to engage what was stirred during these group session.
- Am curious how different it would be with a summer (fulltime) intern group, especially in practicing the skills introduced, applying concepts to verbatim, and exploring more consistently/deeply the sources of stress obstacles to accessing resiliency resources, and accountability/connection among group members in regard to practice/reflection/new behaviors/insights about resilience.

APPENDIX NINE
LITERATURE REVIEW
Introduction

As this project began to take shape, it has been important for me to understand the foundational work that had already been achieved regarding resiliency in the Christian Academy and the Behavioral Sciences. I proposed that one of my outcomes for this project would be to include the literature review. You will find it in this section. The literature review highlights significant texts and journal articles that I believe are important to spiritual resilience. First, we reviewed some of the central theological resources. Second, we explored the world of resiliency theory and identified key concepts. Third, we investigated resiliency-based programs. Finally, we briefly examined adult education resources that informed the development and implementation of the resiliency-based spiritual support curriculum.

Theological Resources

The literature is rich and broad in theological resources that focus on spiritual care of ministers. While the word resiliency has not been used often in ministry circles, it appears that many authors have been writing about ways to care for self that could be described as resiliency protective factors. Steere has invited us into various dimensions of prayer.⁹⁹ Contemplative prayer has been highlighted by Merton.¹⁰⁰ Hinson has extended *A Serious Call to a Contemplative Lifestyle*.¹⁰¹ Foster has written extensively about

⁹⁹ Douglas V. Steere, *Dimensions of Prayer* (New York: Women's Division General Board of Global Ministries, The United Methodist Church, 1962).

¹⁰⁰ Thomas Merton, *Contemplative Prayer* (New York: Doubleday, 1969).

¹⁰¹ E. Glenn Hinson, *A Serious Call to a Contemplative Lifestyle*. 2nd ed (Macon, Georgia: Smyth & Helwys Publishing, Inc., 1993).

spiritual disciplines.¹⁰² The list of resources specifically for clergy care is broad, including: *Spiritual Wholeness for Clergy*,¹⁰³ *Recalling Our Own Stories*,¹⁰⁴ *The Spiritual Leaders Guide To Self-Care*,¹⁰⁵ and *Pastoral Self-Care*.¹⁰⁶ It appears that clergy have been using religious and spiritual practices for preventative coping all along.

Caring Is God: A Systematic Pastoral Theology by William Willis III has been a helpful resource for me in thinking about the spiritual life as a common spiritual journey. He states: “God is ‘caring.’ God is not just ‘love,’ but God’s love takes the form of ‘caring,’ which affirms, heals and frees.”¹⁰⁷ He builds on the fact that we have been created in the image of God for caring relationships. “Sin” for Willis would be anything that distorts caring relationships. As I read his work, a common spiritual journey emerges; it is a journey of recovering caring in our nature and relationships. It is a journey of love. When sin happens, we experience estrangement. The estrangement moves us into a time of transformation and reconciliation. And the possibility emerges of experiencing oneself as becoming a new creation, as becoming spiritually whole. Willis

¹⁰² Richard J Foster, *Celebration of Discipline: The Path to Spiritual Growth*.

¹⁰³ Donald R. Hands and Wayne L. Fehr, *Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self and Others* (Herndon, VA: An Alban Institute Publication, 1993).

¹⁰⁴ Robert Wicks, “16. The Stress of Spiritual Ministry: Practical Suggestions on Avoiding Unnecessary Distress.” *In Handbook of Spirituality for Ministers*, Edited by Robert J. Wicks. (Mahwah, New Jersey: Paulist Press, 1995), 249-258.

¹⁰⁵ Rochelle Melander and Harold Eppley, *The Spiritual Leader’s Guide to Self-Care* (Herndon, VA: An Alban Institute Publication, 2002).

¹⁰⁶ John B. Morse, “Pastoral Self-care: Maintaining Balance to Serve Others: A Narrative Inquiry into the Experience of Church-based Clergy,” Ph.D. diss. Colorado State University, 2011.

¹⁰⁷ William Beniah Willis III, *Caring is God: A Systematic Pastoral Theology* (Macon: Smyth & Helwys Publishing, Inc., 1993), xi.

makes the argument that this spiritual growth process happens in caring community.¹⁰⁸

Building off of Willis' pastoral theology and a host of other resources, I have worked with colleagues over the years to develop a model of spiritual assessment: *Spiritual Assessment In The Narrative Mode*. It was presented at the Association of Professional Chaplain's Conference in 2000 and has continued to evolve. The revised version of this spiritual assessment tool may be found in Appendix One of this document. It builds on this common spiritual journey and describes spiritual symptoms of distress and spiritual wholeness that are often witnessed in pastoral encounters.

Paul Tillich, in *Systematic Theology*, dialogs about the human experience of estrangement. He understands the "New Being" as developing as a result of reunion and reconciliation. He writes: "It is the question of a reality in which the self estrangement of our existence is overcome, a reality of reconciliation and reunion, of creativity, meaning and hope. We shall call such reality the 'New Being' ... It is based on what Paul calls the 'new creation' ..."¹⁰⁹ In Tillich's reflections, I hear again the common spiritual journey from estrangement through transformation and reconciliation, which results in new creation. Tillich, in *The Courage To Be*, highlights the necessity of courage for this process of reconciliation and reunion.¹¹⁰

Howard Thurman, former professor of spirituality and Dean of Marsh Chapel at Boston University, preached the Baccalaureate Address at Spelman College on May 4, 1980. The title was *The Sound of the Genuine*. He said:

¹⁰⁸ William Beniah Willis III, *Caring is God: A Systematic Pastoral Theology* (Macon: Smyth & Helwys Publishing, Inc., 1993).

¹⁰⁹ Paul Tillich, *Systematic Theology*, vol. 1, 49.

¹¹⁰ Paul Tillich, *The Courage To Be*.

There is in every person that which waits, waits, waits and listens for the sound of the genuine in herself. There is that in every person that waits...waits and listens...for the sound of the genuine of other people. And when these two sounds come together, this is the music God heard when He said, "Let us make man in our image (Genesis 1:26-27)."¹¹¹

The Psalms and The Life of Faith by Brueggemann explores the Psalms and the life experience of the psalmist's community. He categorizes the Psalms into three types: Psalms of orientation, prayed in times when life is in balance; Psalms of disorientation, prayed in times when the world is coming apart and despair reigns; and Psalms of reorientation, prayed in seasons of reconnecting with self, neighbor, and the Holy One.¹¹² He describes, as this process unfolds, that people move from a first order naïveté to a second order naïveté. It seems a common spiritual growth process takes place, and the person evolves in relationship with self, neighbor, and the Holy One. Brueggemann's thesis of orientation, disorientation and reorientation here echoes that of Tillich and Willis' estrangement, transformation and reconciliation, and new creation.

The Ministry of Supervision: Transforming the Rough Places by Pohly develops a tool called "Theological Reflection In The Narrative Mode." He holds to the presupposition that persons get to know self, others, and God through our personal experiences. His model for theological reflection involves looking for the narrative themes that impact our "Emerging Story". It is the experience of life that is happening in the here and now. He identifies five themes: (1) Life Experience is what we have personally experienced in our life; (2) Received Narratives are what we have learned and received from others (for example: scripture, history, family patterns, and others); (3) "Ministry: Community Identity" is that identity which we receive from our communities;

¹¹¹ Howard Thurman, "The Sound of the Genuine".

¹¹² Walter Brueggemann, *The Psalms and the Life of Faith*, 10-13.

(4) “Person: Individual Identity” is the understanding of one’s self that we carry with us; and (5) “Self-Deception” is that part of us that wants to remain hidden and alters how we understand our emerging story.¹¹³

Resiliency and the Virtue of Fortitude: Aquinas in Dialog with the Psychosocial Sciences by Craig Titus is a bridging text for me in this project. Titus does an amazing job of summarizing resiliency theory and brings it to life in dialog with the Christian community. He describes it as a recovery of Roman Catholic Moral Theology. I translate from my Baptist faith community and understand this to be a journey into Christian Ethics. How, as Christians, should we live? He offers many helpful and fascinating insights. His main point, with which I resonate, is that resiliency theory or skills has been a part of the Christian community for centuries, just understood in different language. The heart of his work is the dialog between resiliency and Aquinas’ work on virtues. I will summarize Titus’ diagram of Aquinas’ virtues in Table A.

Table A. The Virtue of Fortitude And Its Principal Parts¹¹⁴

- | |
|--|
| <ul style="list-style-type: none"> • Fortitude{courage}-persisting in the good of reason (cowardice, fearlessness) <ul style="list-style-type: none"> ○ Virtues of initiative taking: <ul style="list-style-type: none"> ▪ Magnanimity-attaining greatness in good (presumption, ambition, vainglory) ▪ Magnificence-attaining greatness in deeds (profusion, meanness) ○ Virtues of resisting: <ul style="list-style-type: none"> ▪ Patience-remaining in the good (unresponsiveness, weakness, cowardice) ▪ Longanimity-knowing how to wait (lack of enthusiasm, discouragement) ▪ Perseverance-persisting in effort (hard-headedness, weakness, softness) ▪ Constancy-continuing the effort (stubbornness, inconstancy) |
|--|

¹¹³ Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision*. 2nd ed. (Franklin, Tennessee: Providence House Publishers, 2001).

¹¹⁴ Craig Steven Titus, *Resilience and the Virtue of fortitude: Aquinas in Dialogue with the Psychosocial Sciences* (Washington, DC: Catholic University of America Press, 2006), 146.

The virtues that are a part of fortitude sound similar to resiliency protective factors. The vices, represented in the table in parenthetical note sound like vulnerability factors. These are the influences in our lives that open us to spiritual distress. Titus' ultimate thesis is: "Spiritual resilience involves the ethical, religious, and theological process (personal qualities, communal resources, and efficacious goals) that render human persons and communities able (1) to cope actively with difficulty, (2) to resist disintegration of actual competencies, and (3) to construct positively out of adverse situations."¹¹⁵

The Resilient Church: The Glory, the Shame & the Hope for Tomorrow by Mike Aquilina is a survey of church history that highlights the resilience of the church. He described key points in church history when great adversity was faced, and the church responded resiliently. He shared stories from the martyrs, early church formation, heresy and orthodoxy, dark ages, crusades, reformation, conversion of the new world, secular age, and cataclysms of the twentieth century. He highlights three central themes that have enabled the church to live resiliently. First, "Christ's promise is still good; he is always with his church, 'to the end of the age' Matthew 28:20."¹¹⁶ Second, Aquilina quotes 2 Corinthians 4:8-10, describing the church's resiliency. "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of

¹¹⁵ Craig Steven Titus, *Resilience and the Virtue of fortitude: Aquinas in Dialogue with the Psychosocial Sciences*, 266.

¹¹⁶ Mike Aquilina. *The Resilient Church: The Glory, the Shame, & the Hope for Tomorrow*. (Fredrick, MD: Word Among Us Press, 2007), e2281.

Jesus may also be made visible in our bodies.”¹¹⁷ Finally, he concludes: “Christians who persevere in faith are those who know, from sacred as well as secular history, that Christ’s kingdom is in the world, but not of the world. Until history’s consummation the kingdom belongs to those who raise their hands to heaven, whence comes their help.”¹¹⁸

Resilient Ministry: What Pastors Told Us About Surviving and Thriving by Bob Burns, Tasha Chapman and Donald Guthrie gives another perspective on spiritual resiliency in the church. They engaged a number of community clergy in Pastors’ Summits over a five year period to ask what helps them to survive and thrive in ministry. From those conversations, they drew five themes of resilient ministry. First, spiritual formation: “Our understanding is that spiritual formation is the ongoing process of maturing as Christians both personally and interpersonally. It is a daily response to the Apostle Paul’s exhortation to ‘train yourself for godliness’ and to ‘keep a close watch on yourself and on the teaching’ (1 Timothy 4:7).”¹¹⁹ Second, self-care: “Taking care of oneself requires conceding that we are finite human beings with limits. Our responsibility as creatures before the Creator is to nurture and steward our capacities for the glory of God. The ‘big idea’ of this theme is recognizing we are whole creatures with physical, emotional, mental, social and spiritual needs.”¹²⁰ Third, emotional and cultural intelligence: “Emotional intelligence is the ability to manage one’s own emotions

¹¹⁷ Ibid., e2274.

¹¹⁸ Ibid., e2289.

¹¹⁹ Bob Burns, Tasha D. Chapman and Donald C. Guthrie. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IL: InterVarsity Press 2013), e4679.

¹²⁰ Bob Burns, Tasha D. Chapman and Donald C. Guthrie. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*, e4690.

proactively and to respond appropriately to the emotions of others. Cultural intelligence involves an awareness of regional, ethnic and generational differences and the implications of these differences personally and interpersonally.”¹²¹ Fourth, marriage and family: “This theme focuses on maintaining spiritual and relational health with one’s spouse and children.”¹²² Finally, leadership and management: “Leadership is the poetry of gathering others together to seek adaptive and constructive change, while management is the plumbing that provides order and consistency to organizations. In the ministry, they blend together. Pastors must handle aspects of each even if they don’t feel gifted to do so.”¹²³

Resiliency Theory

The word resilience is thought to have originated from the Latin *resilere*, which means to jump back. The contemporary meaning of resilience is defined as: “spiriting back; resuming its original shape after bending or compressed; readily recovering from shock, depression, etc.”¹²⁴ Resilience is “the process of adapting well in the face of adversity, trauma, tragedy, threats or significant sources of stress—such as family relationship problems, serious health problems, or work place and financial stressors. It means ‘bouncing back’ from difficult experiences. It is not a quality that people have or

¹²¹ Ibid., e4690

¹²² Ibid., e4702.

¹²³ Ibid., e4714.

¹²⁴ Karen Leigh Edward, “The Phenomenon of Resilience as Described by Adults who have Experienced Mental Illness,” Ph.D. diss (RMIT University, 2007), 13-15.

do not have. It involves ‘behaviors, thoughts and actions’ that can be taught, learned and integrated into anyone’s preferred narrative.”¹²⁵

Resiliency theory has developed in the psychosocial sciences since the late 1950’s. The Kauai Longitudinal Study by Werner and Smith looked at all the children born on the Island of Kauai, Hawaii. The children were observed until fifty years of age. Researchers identified a large group of children that, despite great adversity, bounced back and even thrived in life. They identified these children as resilient. It was determined that they were resilient, because they had protective factors that empowered them to deal with the stress without becoming overwhelmed.¹²⁶

Nan Henderson, one leader in the field of resiliency research, identifies two ways that people bounce back from difficult life events. One, they draw upon their own internal resources. Two, they encounter people, organizations, and external activities that empower the emergence of their resilience. The internal, and external factors have been identified by psychologists as “protective factors.”¹²⁷ On the other end of the spectrum, the internal and external factors that promote distress are identified as “vulnerability factors.”¹²⁸ Henderson developed a resiliency model titled the “Resiliency Wheel.” She identifies six resiliency categories: increase prosocial bonding, set clear and consistent boundaries, teach life skills, provide caring and support, set and communicate high

¹²⁵ Karen Leigh Edward, “The Phenomenon of resilience as described by adults who have experienced mental illness,” Ph.D. diss, 13-15.

¹²⁶ Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*, 142.

¹²⁷ Ibid., 9.

¹²⁸ Frank M. Dattilio and Arthur Freeman, eds. *Cognitive-Behavioral Strategies in Crisis Intervention*. 3rd ed (New York: The Guildford Press, 2007).

expectations, and provide opportunities for meaningful participation. The “Resiliency Wheel” model can be seen in Appendix Three.¹²⁹

The longitudinal trajectories of responses to stress have been researched by Norris, Galea and Tracy. They identified that people typically respond to significant strain or stress in six different ways: resistance, resilience, recovery, relapsing/remitting, delayed dysfunction, or chronic dysfunction.¹³⁰

The literature review identified seven sets of research-based core resiliency skills. A summary is in Table B.

Table B. Summary of Core Resiliency Skills

American Psychological Association	<ul style="list-style-type: none"> • Make connections • Avoid seeing crises as insurmountable problems • Accept that change is a part of life • Move toward your goals • Take decisive actions • Look for opportunities for self-discovery • Nurture a positive view of yourself • Keep things in perspective • Maintain a hopeful outlook • Take care of yourself • Additional ways of strengthening resilience may be helpful¹³¹
Henderson	<ul style="list-style-type: none"> • Communicate “the resiliency attitude” • Adopt a “strengths perspective” • Surround each person-as well as families and organizations-with all elements of “The Resiliency Wheel” <ul style="list-style-type: none"> -Provide care and support -Set high, but realistic, expectations for success -Provide opportunities for “meaningful contribution” to others -Increase positive bonds and connections -Set and maintain clear boundaries -Develop needed life skills

¹²⁹ Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*, 9.

¹³⁰ Pamela Anne Circo Webb, “College Student Life Stress and Resiliency in Relation to Ways of Thinking and Learning,” Ph.D. diss (Oklahoma State University, 2012), 191.

¹³¹ American Psychological Association. “The Road to Resilience,” 1.

	<ul style="list-style-type: none"> • Give it time¹³²
Lord, O'Brien	<ul style="list-style-type: none"> • Self-knowledge and insight • A sense of hope • Healthy coping • Strong relationships • Personal perspective and meaning¹³³
Jackson	<ul style="list-style-type: none"> • Building positive nurturing professional relationships and networks • Maintain positivity • Developing emotional insight • Achieving life balance and spirituality • Becoming more reflective¹³⁴
Jones	<ul style="list-style-type: none"> • Making connections • Reading • Problem-solving and goal setting skills • Social skills • Hobbies and interests¹³⁵
Siebert	<ul style="list-style-type: none"> • Level one resiliency: -Optimize your health • Level two resiliency: -Skillfully problem solve • Level three resiliency: -Strengthen your three inner selves • Level four resiliency: -Unleash your curiosity; enjoy learning in the school of life -The power of positive expectations -Integrate your paradoxical abilities -Allow everything to work well, the synergy talent • Level five resiliency: -Strengthening your talent for serendipity -Mastering extreme resiliency challenges

¹³² Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*.

¹³³ Lord, Janice Harris and Kevin O'Brien. Chapter 10. *Developing Resilience*. In the 2007 National 'Victim Assistance Academy, Track 1, Foundation-Level Training, Participant's Text, 2007. Accessed June 6, 2013, <http://www.ccvs.state.vt.us/sites/default/files/resources/VVAA%20Ch%2010%20Developing%20Resilience.pdf>

¹³⁴ Debra Jackson, Angela Firtko and Michael Edenborough. "Personal Resilience as Strategy for Surviving and Thriving in the Face of Workplace Adversity: A Literature Review," *Journal of Advance Nursing* 18 (June 2007): 6.

¹³⁵ Nan Henderson, ed. *Resiliency in Action: Practical Ideas for Overcoming Risks and Building Strengths in Youth, Families, and Communities*, 149-150.

	-Our transformational breakthrough ¹³⁶
Wicks	<ul style="list-style-type: none"> • An honest prayer life • Balance in one's schedule • Self-nurturance • Healthy intimacy with others • The ability to deal with negative emotions • The ability to put failure in perspective • Self-talk skills¹³⁷

Survey of Resiliency-Based Programs

Resiliency-based preventative care programs have been emerging in a variety of contexts. In my preliminary literature review, twelve resiliency training programs were found. They cover a range of contexts, and types of participants: Army medical staff,¹³⁸ medical students,¹³⁹ trauma survivors,¹⁴⁰ college students,¹⁴¹ teens,¹⁴² oncology nurses,¹⁴³ clergy women,¹⁴⁴ human services providers victimized at work,¹⁴⁵ cancer survivors,¹⁴⁶ therapists,¹⁴⁷ medical staff,¹⁴⁸ and Army leadership.¹⁴⁹

¹³⁶ Al Siebert, *Resiliency: The Power to Bounce Back* (Minnetonka, Minnesota: Learning Strategies Corporation, 2003).

¹³⁷ Robert J. Wicks, *The Resilient Clinician* (New York: Oxford University Press, 2008), 250-258.

¹³⁸ Sheila Adams, Cheryl Camarillo, Steve Lewis and Nicole McNish. "Resiliency Training for Medical Professionals," U.S. Army Medical Department Journal (April-June 2010): 48-55.

¹³⁹ Michael J. Asken and Paul Nystrom. *Code Calm: Mental Toughness Skills for Medical Emergencies* (Camp Hill, Pennsylvania: Michael J. Asken, Ph.D, 2009).

¹⁴⁰ Nicola R. Brown, Diya Kallivayalil, Michaela Mendelsohn, and Mary R. Harvey. "Working the Double Edge: Unbraiding Pathology and Resiliency in the Narratives of Early-recovery Trauma Survivors," *Psychological Trauma: Theory, Research, Practice, and Policy* Vol. 4(1) (January 2012): 102-111.

¹⁴¹ Pamela Anne Circo Webb, "College Student Life Stress and Resiliency in Relation to Ways of Thinking and Learning," Ph.D. diss (Oklahoma State University, 2012).

¹⁴² Nancy L. Murdock, *Theories of Counseling and Psychotherapy: A Case Approach*. 2nd ed. (Upper Saddle River, New Jersey: Pearson, 2009).

¹⁴³ Eileen Grafton, Brigit Gillespie, and Saras Henderson. "Resilience: The Power Within," *Oncology Nursing Forum* Vol. 37, No. 6 (November 2010): 698-705.

¹⁴⁴ M. Johnson, "Learning Resiliency: An Opportunity for Clergywomen," D.Min. diss (Asbury Theological Seminary, 2008).

The training events varied in length and intensity. The Army resiliency program for medical staff was five weeks in duration, a total of thirty-five hours.¹⁵⁰ The cancer survivor resiliency program consisted of two 90-minute sessions, a brief individual consultation, three phone interviews and a follow-up conversation.¹⁵¹ The US Army Master Resilience Training program, based on the University of Pennsylvania Resiliency Training model, was a ten-day event.¹⁵²

These studies used a variety of tools to analyze the quantitative and qualitative efficacy of the programs. The majority of the programs have a pre-baseline survey, a post-training survey, and some type of qualitative data collection (open-ended questions or journal experiences). The quantitative tools used include: Likert Scale questions,

¹⁴⁵ Janice Harris Lord and Kevin O'Brien, Chapter 10: Developing Resilience. In the 2007 National 'Victim Assistance Academy, Track 1, Foundation-Level Training, Participant's Text, 2007, accessed June 6, 2013, <http://www.ccvs.state.vt.us/sites/default/files/resources/VVAA%20Ch%2010%20Developing%20Resiliency.pdf>

¹⁴⁶ Catlin E. Loprinzi, Kavita Prasad, and Darrell R. Schroeder, and Amit Sood. "Stress Management and Resilience Training (SMART) Program to Decrease Stress and Enhance Resilience Among Breast Cancer Survivors: A Pilot Randomized Clinical Trial," *Clinical Breast Cancer* Vol. 11(6) (December 2011): 364-368.

¹⁴⁷ Thomas M. Skovholt, *The Resilient Practitioner: Burnout Prevention and Self-care Strategies for Counselors, Therapists, Teachers, and Health Professionals* (New York: Rutledge, 2011).

¹⁴⁸ Amit Sood, Kavita Prasad, Darrell Schroeder and Prathibha Varkey. "Stress Management and Resilience Training Among Department of Medicine Faculty: A Pilot Randomized Clinical Trial," *Journal of General Internal Medicine* Vol. 26(8) (January 2011): 858-861.

¹⁴⁹ Karen J. Reivich and Martin E. P. Seligman and Sharon McBride. "Master Resilience Training in the U.S. Army." *American Psychologist* Vol. 66. No. 1 (January 2011): 25-24.

¹⁵⁰ Sheila Adams, Cheryl Camarillo, Steve Lewis and Nicole McNish. "Resiliency Training for Medical Professionals." *U.S. Army Medical Department Journal* (April-June 2010): 48-55.

¹⁵¹ Catlin E. Loprinzi, Kavita Prasad, and Darrell R. Schroeder, and Amit Sood. "Stress Management and Resilience Training (SMART) Program to Decrease Stress and Enhance Resilience Among Breast Cancer Survivors: A Pilot Randomized Clinical Trial," 364-368.

¹⁵² Karen J. Reivich, and Martin E. P. Seligman and Sharon McBride. "Master Resilience Training in the U.S. Army," *American Psychologist* Vol. 66. No. 1 (January 2011): 25-24.

Connor Davidson Resiliency Scale, Resilience Scale, Resilience Scale for Adults,¹⁵³ How Resilient Are You?,¹⁵⁴ Perceived Stress Scale and Smith Anxiety Scale.¹⁵⁵

The research showed strong support of resiliency-based interventions. While one study of college students showed little change in the students' resilience after training,¹⁵⁶ the other twenty studies indicated a positive outcome for the resiliency training programs. The Army medical professional data indicated that 90% of participants felt "more mindful of resiliency" after the training, 92% increased their own resiliency self-assessments, and 93% wanted to develop a resiliency self-care plan.¹⁵⁷ The study of clergy women identified that corporate and personal spiritual formative practices can aid in their restoration from spiritual crisis and activation of energy for growth.¹⁵⁸ In the Master Resiliency Training program, participants identified that the program was very helpful, with scores of 4.5-5 on a 1-5 scale (5 being exceptional). The qualitative data from this program indicated that participants were eager to provide this training for their

¹⁵³ Nicola R. Brown, Diya Kallivayalil, Michaela Mendelsohn, and Mary R. Harvey. "Working the Double Edge: Unbraiding Pathology and Resiliency in the Narratives of Early-recovery Trauma Survivors," *Psychological Trauma: Theory, Research, Practice, and Policy* Vol. 4(1) (January 2012): 102-111.

¹⁵⁴ Al Siebert, *Resiliency: The Power to Bounce Back* (Minnetonka, Minnesota: Learning Strategies Corporation, 2003), 7-8.

¹⁵⁵ Catlin E. Loprinzi, Kavita Prasad, and Darrell R. Schroeder, and Amit Sood. "Stress Management and Resilience Training (SMART) Program to Decrease Stress and Enhance Resilience Among Breast Cancer Survivors: A Pilot Randomized Clinical Trial," 364-368.

¹⁵⁶ Pamela Anne Circo Webb, "College Student Life Stress and Resiliency in Relation to Ways of Thinking and Learning," Ph.D. diss (Oklahoma State University, 2012).

¹⁵⁷ Sheila Adams, Cheryl Camarillo, Steve Lewis and Nicole McNish. "Resiliency Training for Medical Professionals," 48-55.

¹⁵⁸ M. Johnson, "Learning Resiliency: An Opportunity for Clergywomen," D.Min. diss (Asbury Theological Seminary, 2008).

colleagues, and subordinates.¹⁵⁹ A 90-minute resiliency training with department of medicine faculty resulted in the following conclusions. “The brief training enhanced resilience, and decreased stress among physicians, using Stress Management and Resiliency Training (SMART)...the intervention was statistically significant in improving resilience, stress, anxiety and quality of life.”¹⁶⁰

The three resiliency training programs that kept emerging as most effective were: the Penn Resiliency Program used in the US Army Master Resiliency Training,¹⁶¹ the Stress Management and Resiliency Training (SMART) adapted from Attention and Interpretation Therapy of the Mayo Clinic,^{162,163} and Al Siebert’s Resiliency Training.¹⁶⁴

¹⁵⁹ Karen J. Reivich, and Martin E. P. Seligman and Sharon McBride. “Master Resilience Training in the U.S. Army,” 25-24.

¹⁶⁰ Amit Sood, Kavita Prasad, Darrell Schroeder and Prathibha Varkey. “Stress Management and Resilience Training Among Department of Medicine Faculty: A Pilot Randomized Clinical Trial,” 858-86.

¹⁶¹ Karen J. Reivich, and Martin E. P. Seligman and Sharon McBride. “Master Resilience Training in the U.S. Army,” 25-24.

¹⁶² Loprinzi, Catlin E., Kavita Prasad, and Darrell R. Schroeder, and Amit Sood. “Stress Management and Resilience Training (SMART) Program to Decrease Stress and Enhance Resilience Among Breast Cancer Survivors: A Pilot Randomized Clinical Trial,” *Clinical Breast Cancer* Vol. 11(6) (December 2011): 364-368.

¹⁶³ Amit Sood, Kavita Prasad, Darrell Schroeder and Prathibha Varkey. “Stress Management and Resilience Training Among Department of Medicine Faculty: A Pilot Randomized Clinical Trial,” 858-861.

¹⁶⁴ Al Siebert, *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back From Setbacks* (San Francisco: Berrett-Koehler Publishers, Inc., 2005).

Table C. Resiliency Themes From Three Resiliency Programs

<u>Penn Resiliency Program</u>	<u>Stress Management and Resiliency Training</u>	<u>Siebert's Resiliency: The Power to Bounce Back</u>
Optimism Problem solving Self-efficacy Self-regulation Emotional awareness Flexibility Empathy Strong relationships ¹⁶⁵	Gratitude Compassion Acceptance Forgiveness Higher meaning ¹⁶⁶	Managing health Problem solving Increasing self-strengths (self-esteem, self-confidence, self-concept) Developing positive responses to choices Learning good lessons from difficult situations ¹⁶⁷

Adult Education Theory

The Adult Learner by Knowles, Holton II, and Swanson explores the context of adult education and learning. They describe six principles that influence how an adult learner will engage and integrate the content being taught. First, the learner has a need to know why they should learn the content before they engage the learning process. Second, adult learners learn best with self-directed learning. Third, the prior experience of the learner creates a wide difference in how adult learners engage the learning process. Fourth, adult learners need to have a readiness to learn that develops from life situations that create a need to know something new. Fifth, adult learners often have a problem-solving orientation to learning. And, sixth, adults learn best when they have a motivation for learning inspired by the potential growth that is personally meaningful to them.¹⁶⁸

¹⁶⁵ Karen J. Reivich, and Martin E. P. Seligman and Sharon McBride. "Master Resilience Training in the U.S. Army," 25-24.

¹⁶⁶ Amit Sood, Kavita Prasad, Darrell Schroeder and Prathibha Varkey. "Stress Management and Resilience Training among Department of Medicine Faculty: A Pilot Randomized Clinical Trial," 858-861.

¹⁶⁷ Al Siebert. *Resiliency: The Power to Bounce Back* (Minnetonka, Minnesota: Learning Strategies Corporation, 2003).

¹⁶⁸ Malcom Knowles, Elwood Holton III and Richard Swanson. *The Adult Learner*. 5th ed (Houston, Texas: Gulf Publishing Company, 1998), 143-149.

Experiential Learning by David Kolb provides a framework for experiential learning. He develops a model of learning that incorporates four stages. The first stage is Concrete Experience, where a person has a real life experience, like a ministry encounter. Second is the Reflective Observation Stage, where the learner reflects on their thoughts, feelings, and behaviors from the experience. In the third stage, Abstract Conceptualization, the learner thinks through the experience using theological ideas, sacred writings, resources from the behavioral sciences, and other resources. The fourth stage, Active Experimentation, involves applying the new learning to life experiences.¹⁶⁹

¹⁶⁹ David Kolb, *Experiential Learning* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1984), 42.

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